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PRIME 6D

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.
Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900.

LEO XIII, Pope

Current Topics

Pius X. to New Zealand

Pius X. is already in touch with the distant outskirts of his far-extending spiritual empire. Last week, shortly after his election, a fatherly message came from him to the Catholics of New Zealand, in reply to the congratulations and good wishes cabled to him by Archbishop Redwood on behalf of the hierarchy, clergy, and laity of the Colony. 'Your good wishes and the expression of your affectionate regard,' said the Cardinal Secretary of State, by command of his Holiness, 'were most pleasing to the Holy Father, who from his heart bestows his apostolic blessing.'

Co-education

Co-education—or the mingling of the sexes in our high schools and universities—is advocated in some ponderous articles in a Dunedin contemporary. But an ounce of experience is worth half a ton of a priori theory, and in this matter the world has, it seems to us, learned, at the cost of many mistakes, that the segregation of the sexes is found to be the only practicable method of conducting the higher education of young people. In its latest issue, our bright contemporary, the 'Ave Maria,' has the following remarks in point: 'The blending of the sexes in non-Catholic colleges and universities has proved an expensive and disheartening experiment. At Harvard it is said that the professors who lecture at Radcliffe, the women's college, become markedly feminised; and protests against the young men who spend their time billing and cooing their way to a B.A., when they ought to be "plugging" at their books, have been coming with monotonous regularity of late.'

The 'Ave' then quotes as follows from an editorial article in the Chicago 'Tribune' on the deplorable condition to which a prominent Western university has been brought by co-education: 'At certain educational institutions,' says the 'Tribune,' 'the girls dominate and dictate. They are not to be blamed for doing this: they can't help it. They stand still and college life revolves about them. They are away from home. Their men friends are also away from home. The students must depend upon themselves for society. All this happens at a time when the social instinct is beginning to be especially strong. Who can be surprised at the results? The men who come from co-educational institutions of the pattern just described have one great de-

fect. They have known women, but they have not known men. The knocking about with men, which is the greatest merit of the older institutions, has been replaced in their case by a quadrennium of dances, strolls, theatre parties, and other similar completely feminised events. If co-education cannot find some way, in which to mitigate this kind of thing, it will lose many of its friends. When the college man is graduated he will find that the world of men wants men's men. It doesn't want carpet knights.'

A Crippled Prophecy

Congreve wrote in a well-known passage in his 'Mourning Bride':—

'I've read that things inanimate have moved,
And, as with living souls, have been inform'd,
By magic numbers and persuasive sound.'

It is a matter of some surprise to us that our secular contemporaries have not long ago cast the horoscope of the new Pope and determined the duration of his reign by the aid of the magic-number formulæ supplied by a Cornish non-Catholic clergyman, the Rev. Baring Gould, in his book of 'Curious Myths.' 'There is a singular rule,' says his Reverence, 'which has been supposed to determine the length of the reigning Pope's life in the earlier half of a century. Add his number to that of his predecessor, to that add ten, and the result gives the year of his death.' And then he proceeds to illustrate the 'singular rule' by a series of concrete instances: Pius VII. succeeded Pius VI.; six and seven make thirteen; add ten; the sum is twenty-three; and Pius VII. died in 1823. Leo XII. succeeded Pius VII.; twelve and seven make nineteen; add ten; the sum is twenty-nine; and Leo XII. died in 1829. Pius VIII. succeeded Leo XII.; and eight and twelve and ten make thirty; and Pius VIII. died in 1830.

However, the best-laid calculations based on magic numbers, like the best-laid schemes o' mice an' men, gang aft a-gley. Gregory XVI., who followed Pius VIII., ought to have been 'fatally dead' in 1834. But his thread of life spun out till 1846. Matters look still worse for Baring Gould's 'singular rule' in the 'earlier half' of the eighteenth century. It fails to score even once. Clement XI., who succeeded Innocent XII., ought to have lived till 1733. As a matter of fact, he passed beyond the veil in 1721. Innocent XIII. came next in order. His span of life ought, by virtue of the 'singular rule,' to have endured till 1734. It was cut short ten years earlier, in 1724. Benedict XIII., who followed him, died in 1730, instead of 1736; and his

Hancock's "BISMARK" LAGER BEER.

NEW ZEALANDS
NEW INDUSTRY