

DEATHS

DEVOY.—In Dublin, Ireland, on March 10, 1911, Mathew Mark Devoy, youngest brother of Archdeacon Devoy, Wellington.—R.I.P.

MARRIAGE

MILLS—BROWN.—On April 25, 1911, at the Cathedral, Christchurch, by the Rev. Father McDonald, S.M., Arthur Patrick Mills to Amelia Brown.

WANTED a Good Cook; wages, 25s. Also Smart Young Girl (Housemaid). Apply—Mrs. Bull, Private Hotel, Mount Somers, via Ashburton.

ST. ANDREWS BAZAAR

RESULT OF ART UNION.

The following are the winning numbers:—2166, 3753, 3963, 3146, 3925, 3030, 3929, 3435, 4576, 2917, 2429, 6453, 3967.

CORONATION CARNIVAL, BLUFF

In Aid of Dominican Convent School Building Fund,
Will open
WEDNESDAY, MAY 10, and CLOSE on MAY 15.

Special Entertainment each evening. Late train to Invercargill each night, stopping at Ocean Beach and Clyde Street Stations.

All kind friends who are disposing of tickets in connection with Carnival will oblige by returning blocks without delay.

HOME RULE DELEGATES

A meeting of sympathisers with "Home Rule" will be held at the Board Room of His Majesty's Theatre, Crawford street, on TUESDAY NEXT, the 9th inst., at 8 p.m., to make arrangements for the reception and public appearance of the Irish Delegates—Messrs. Redmond, Donovan, and Hazleton.

JAMES COFFEY.
J. B. CALLAN.



MILITARY TRAINING

Every male inhabitant of New Zealand who on the 1st day of March, 1911, had attained the age of fourteen years or upwards, but had not attained the age of twenty-one, and who is a British subject, and has resided in New Zealand for at least six months, is hereby required before 7 p.m. on the 2nd day of June, 1911, to fill in a prescribed form of registration in respect to military training under the Defence Acts, and to post or deliver same to the Area Sergeant-Major of the territorial area in which the applicant for registration resides. Forms of registration may be obtained at any Post Office or Police Station. Failure to comply with this renders the person liable to the following penalties under Defence Act, 1909, Part VII. sections 51 and 52:—

"51. (1.) Every person who, being required to register under Part VI. of this Act, fails to do so within the time and in the manner prescribed, or who without lawful excuse evades or fails to render the personal service required of him under that Part, is liable to a fine not exceeding five pounds, and shall not be entitled to be enrolled as an elector under Division II. of the Legislature Act, 1908, nor to employment or continuation of employment in any branch of the Government service.

"52. (1.) Every person is liable to a fine not exceeding ten pounds who prevents or attempts to prevent any person in his employ and required to serve in the Senior Cadets or General Training Section or Territorial Force from rendering the personal service required of him by Part VI. of this Act, or in any way penalizes such last-mentioned person for rendering such service, whether by reducing his wages or deducting therefrom any money, or by dismissing him from his employment, or in any other manner:

"Provided that this section shall not be construed to require any person to pay any person in his employ any wages for the time when he is absent from work for the purpose of being trained under the said Part."

WANTED KNOWN—That Bill-heads, Circulars, Cards, Programmes, and General Printing of every description are executed at the *Tablet* Office. Moderate rates.

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.



THURSDAY, MAY 4, 1911.

PROTESTANT BIBLE TERCENTENARY



So far as New Zealand is concerned, the ambitious programme which was at first contemplated—or at least suggested—in connection with the celebration of the tercentenary of the Protestant English Bible has been almost entirely abandoned. The original proposals for securing 'the co-operation of the heads of universities and schools in emphasising the value of the Bible as a force in the education and culture of the people'; for obtaining 'some recognition on the part of the Government of the relation of the Bible to the foundation and freedom of English institutions'; and for obtaining 'a recognition, also, on the part of the judiciary and the Bar of the relation of the Bible to the law of the land'—have not been proceeded with; and the celebration has been confined to special sermons in the several churches on Sunday last, and united services to be held in a few of the larger centres some evening during the current week. At the time of writing, the united services have not eventuated; but the reports of many of the Sunday sermons are before us, and may doubtless be taken as a fair index of the general lines on which further deliverances will be likely to run. One or two of the lesser ministerial lights have trotted out the old legend about 'the open Bible,' being 'the source of England's greatness'; but these are, without exception, men who, from their lack of scholarship and of intellectual power, are more or less compelled to play to the gallery. For the most part, the tercentenary utterances so far have been entirely moderate and non-controversial in tone; and so long as that is so, Catholics can follow the demonstrations with friendly interest. Apart from its inaccuracies of translation, and viewed simply as a literary classic, the 'Authorised Version' deserves to the full the eulogies that are being heaped upon it—and for the rest, Catholics, who themselves profoundly reverence the Word of God, have no reason to be other than pleased at seeing their non-Catholic neighbours make some public effort to show respect to the Bible as they have it.

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But there are two or three reflections which occur to us as being eminently fitting, natural, and proper on such an occasion which have not been voiced, nor even hinted at, in the addresses so far delivered. (1) If Protestants really regard the Bible as such a priceless treasure—and a priceless treasure it undoubtedly is—it would have been just and becoming to have made some grateful mention, however brief, of that great Church to whose watchful care and devoted labors they owe it that they have a Bible at all. Behind all the demonstrations—in the historical background—stands the venerable figure of the Mother Church of Christendom, to whom alone the demonstrators must look if they would behold the real preserver, defender, and transmitter of the Sacred Word. It was the Catholic Church that collected the books of the New Testament and formed its present canon; it was the Catholic Church that preserved the Book from corruption and destruction; and it was to the loving labor of her monks and scholars down the ages that the world owed the multiplication and distribution of the sacred volume before a printing press was heard of. 'To me it seems a marvel,' writes Archbishop Carr, 'that anyone can dispassionately read the history of the holy volume without feeling beyond all manner of doubt that to the Church, and to her alone, under God's protecting providence, are we indebted for its preservation.'