

THE NEW ZEALAND TABLET

THIRTY-SECOND YEAR OF PUBLICATION.

VOL. XXXII.—No. 34

DUNEDIN: THURSDAY, AUGUST 25, 1904.

PRION 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

A Correction

In our last issue (p. 2) the statement that the Quichua Indians (Bolivia) are 'devout Catholics' was credited to 'Chambers' Encyclopaedia' (Ed. 1891). The edition actually quoted was the latest, that of 1901.

The Catholic Congress

Preparations for the Second Australasian Catholic Congress are already far advanced, and there is every indication that the event will be one of the most memorable in the history of the Church under the Southern Cross. The Congress opens on Sunday, October 23, and closes on the following Sunday, October 30. The various New Zealand Shipping Companies offer a reduction of ten per cent. to persons travelling to attend the Congress, and those of them who make use of the New Zealand Government Railways on their way to the various ports of departure will receive the following concession: first-class holiday excursion tickets at two pence per mile, mileage being counted one way only. In the case of both steamboat and railway travelling, the concessions will be granted on presentation of vouchers signed by any one of the four Diocesan Secretaries: namely, the Very Rev. P. Power (Hawera), for the Archdiocese of Wellington; the Right Rev. Monsignor O'Reilly (Thames), for the Diocese of Auckland; the Very Rev. Dean Foley (Temuka), for the Diocese of Christchurch; and the Rev. H. W. Cleary (Dunedin), for the Diocese of Dunedin. Membership (for which the fee is 10s 6d) entitles to all the privileges of the Congress and to a copy of the splendid memorial volume which will be issued in connection therewith.

Prohibition

Here is a passage from Commissioner Dinnie's recently issued annual report on the Police Force: 'The effect of prohibition as regards drunkenness in public places within the areas in which the no-license vote obtained has been marked, a considerable reduction in the number of arrests for that offence having resulted, and less complaints having been received of street brawls or annoyance caused by drunken persons. On the other hand, it is evident that liquor has been introduced into private houses where it did not previously exist, and a considerable amount of sly grog-drinking is indulged in which is difficult to detect, and more difficult to prove, because of the amount of perjury committed. Travelers also complain of a change for the worse experi-

enced in the comfort and cleanliness of hotels since no-license obtained.'

On June 21, 1595—over three hundred and nine years ago—there began a historic lawsuit before a Bavarian court. The parties to it were the market community of Burginn and the Lords of Thunginn. The Burginn people sued the noble Lord for a sum of two million marks, the value of a forest of magnificent oaks and beeches, claimed by them as their property, but which the blue-blooded defendant had (it was asserted) 'benevolently assimilated.' The case was like that of *Jarndyce v. Jarndyce* long drawn out. It hummed and grumbled wearily on year after year. Death thinned the ranks of the litigants on both sides, but others stepped into their shoes, and in 1896, when we last heard of it, the threadbare and venerable suit was again before a Bavarian court. The case, prohibition v. non-prohibition, promises to drag its slow length along after a similar fashion. Commissioner Dinnie's report will start it afresh, and some fine day in the year of grace 2201 the disputants may be merrily heaving at each other the same chunks of old red sandstone controversy with which they smote each other in 1904.

The Yellow Plague

Was there ever a quack, medical or political, that admitted the failure of his panacea? Waltho Van Clutterbank was the inventor of the 'Balsam of Balsams'—which he likewise designated by the sub-titles 'Nature's Palladium and Health's Magazine.' 'Should you chance,' said he, 'to have your brains knocked out, or your head chopped off, two drops of this, seasonably applied, will recall the fleeing spirits, reinthroned the deposed archæus, cement this discontinuity of parts, and in six minutes' time restore the lifeless trunk to all its pristine functions, vital, rational, and animal.' When Van Clutterbank's nostrum did not 'touch the spot,' this was, of course, due to failure to apply it at the psychological moment or according to the prescribed rules. If this contention could not be maintained—well, the 'cure' would operate in time; and, in the meanwhile, the oily-tongued quack betook himself 'ad altri lidi, altre terre'—to safe quarters elsewhere. Lord Milner was one of the knot of political Clutterbanks who invented and prescribed the Yellow Balsam of Balsams as the Grand Palladium of South Africa. The hook-nosed German mine-owners and their English confederates wanted to rob more millions. The cheaper the labor the bigger their profits. British workers were so fastidious as to wish to live like human beings—as they