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MARRIAGE

MULQUEEN—TURNBULL.—On August 5, at St. Joseph's Church, New Plymouth, by the Rev. Father McManus, John Francis, third son of Patrick Mulqueen, Greenlawn, Balfour, to Violet Mary, eldest daughter of John Henry Turnbull, farmer, Henderson, Auckland.

GOLDEN WEDDING

COTTER—CAHILL.—On September 12, 1856, at the R.C. Church, Ballarat, by the Rev. Father Smyth, Richard Joseph, only son of R. Cotter, Queenstown, (Cove of Cork), to Frances, youngest daughter of Patrick Cahill, City of Cork, Ireland.

DEATH

On August 2, 1906, at the Convent of the Good Shepherd, Sunday's Well, Cork, in the twenty-eighth year of her religious profession, Sister Mary of St. Celestine, daughter of the late Michael O'Grady, Kilrush, County Clare, Ireland, and sister of Mrs. M. Bunbury, Bishop's road, Dunedin.—R.I.P.

ANSWER TO CORRESPONDENT

INTERESTED.—There is no true repentance, and no forgiveness for grievous sin committed after Baptism, unless there is a firm purpose of amendment. Your four questions are fully answered in the catechism in the chapter on the Sacrament of Penance.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae 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, SEPTEMBER 20, 1906.

CATHOLICS AND CRIME



AFRENCH cook (so the story runneth) tried once upon a time to make an English plum-pudding. He sorted the materials out 'in portions true'—got the ingredients all right, but somehow got the pudding all wrong. 'How vas dees?' asked the puzzled Frenchman of an English cook. The Englishman hinted that Monsieur had perhaps forgotten the pudding-cloth. And such turned out to be the case. An analogous error is committed by the over-eager enthusiasts who from time to time—and for the greater part anonymously—serve up to newspaper readers in these countries badly-cooked statistics of Catholic criminality. Quite commonly

the ingredients (that is, the figures) of their statistical plum-pudding are all wrong. Even when these are, by a rare and happy chance, right, the pudding-cloth (that is, right logical treatment of the figures) is wrong, and the final result is generally sufficient to justify the sarcastic degrees of comparison in falsehood: Hes, thumping lies, and statistics.

This is the case with a set of statistics received by us this week from a northern correspondent. They are scissored from a paper the title of which does not appear, profess to be taken from the 'Catholic Times', and are published in New Zealand for the express purpose of showing that the number of Catholic prisoners who passed through the Liverpool prison in 1884 was 'out of all proportion to the Roman Catholic population of the city'. And then comes the smug observation: 'By their fruits ye shall know them'. The number of 'Romanists' given is 13,676. These figures are, so to speak, the ingredients of the statistical dish. But the pudding-cloth of right logical inference was forgotten. This latest statistical chef cooked his figures in the wrong way, and the result has been a dish that is neither 'dainty' nor fit 'to lay before the king'. Demos, who has, or ought to have, a taste for truth above all things. These figures were also published (anonymously, as usual) some time ago in Dunedin. Both statistical cooks fell into the following fallacies of undue assumption: (1) they assumed that the Catholic prisoners referred to were all from Liverpool; (2) they assumed that the degree of criminality of the Catholic prisoners was the same as that of the non-Catholic ones; (3) they assumed that all those who appeared on the returns as 'Roman Catholics' were properly described as such; and (4) they assumed that 'Romanism' was the cause of the criminality of the alleged 'Roman Catholics' in the Liverpool prison, for in each case we are asked to take the returns of crime as the 'fruit' of Catholic teaching. Now (1) the Catholics in the Liverpool prison in 1884, as at the present time, were not all from the big city on the Mersey. They are sent there from Lancashire (St. Helen's, Widnes, Southport, Waterloo, Seaforth, Crosby, Ormskirk); from Cheshire (Birkenhead Borough, Liscard); from Wales (Flint Borough and County). Why was not this explained? And (2) why was it not stated that over fifty per cent. of the alleged Catholic prisoners were mere 'drunks' and other petty offenders who were 'sent up' for less than a fortnight (usually through inability to pay fines); that thirty-eight per cent. of them were 'in' for a week and under; and that only four per cent. of them had to serve sentences of three months or longer? And why, in such a connection, was no mention made of the noteworthy and frequently published Protestant testimony to the relatively remarkable purity and crimelessness of the Catholic poor, and especially of the Irish Catholic poor, in the slums of Liverpool?

(3) It is assumed, in 'odorous comparisons' of this sort, that all who appear as 'Roman Catholics' on the prison returns are correctly described as regards religious profession. We have from time to time abundantly demonstrated the falsity of such an assumption so far as Australia and New Zealand are concerned. We need not here again refer in detail to such signal instances of fraudulent misdescription as that of the pagan aboriginal 'King Billy of Ercildoune' who described himself as a 'Roman Catholic' in the Ballarat prison; nor to the long-sentence Jew who had himself entered as an adherent of the same faith upon the register of the Dunedin gaol. Our readers will readily recall the remarkable article that appeared in our columns two or three years ago from the pen of an observant and painstaking clergyman who discharges the functions of chaplain to one of the largest prisons in New Zealand. It wholly coincides with our personal experience as regards the frequency

HENRY HUGHES

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