

and effeminacy, oppression and corruption, spring from the affluence, luxury, and profligacy of an unoccupied upper class, revolution and rapine and destruction from an unemployed, sullen, ill-fed lower class. Work is a protection alike to the State and the individual: it brings peace to both. A busy people is a thriving people, a busy man is a healthy man, healthy in soul and body.

A Wise Verdict

In one of his moments of relaxation, Robert Louis Stevenson 'worked off' a poem which begins as follows:—

'Some like drink
In a pint pot,
Some like to think,
Some not.

Strong Dutch cheese,
Old Kentucky rye;
Some like these;
Not I.

For at least the second time within two or three years, American courts have awarded exemplary damages against saloon-keepers who supplied toppers with pint-pots of 'old Kentucky rye' to an extent which twelve 'good men and true' deemed responsible for the tipplers' degradation and death. A few weeks ago (as we learn from the *Milwaukee Catholic Citizen* of July 18) a Chicago jury awarded damages to the extent of 1000 dollars (£200) against a liquor-dealer named Abrahamovicz, as the man in whose saloon one Stanley Chullek (a laborer in the South Chicago steel mills) had, for months previous to his suicide, spent most of his time and wages. 'Mrs. Julia Chullek,' says our *Milwaukee* contemporary, 'had vainly pleaded with the saloon man to refrain from selling liquor to her husband. Her pleadings were ignored, and she was ordered to leave the saloon. Three months before his death Chullek lost his position because of habitual intoxication. The small savings of the couple are said to have been used by the man to purchase liquor in the place. Only when the last penny of the family had been spent did soberness and a realisation of his actions come to the husband. After a few days spent brooding over his acts and futile efforts to secure work, Chullek committed suicide by shooting himself. Mrs. Chullek (who is a janitress in a South Chicago school) was left without support for herself and two-year-old child. Friends brought the case to Attorney Ossian Cameron, who instituted suit against the saloon-keeper and the brewery which sold him beer, asking 10,000 dollars damages for the death of her husband. Similar action had been brought in New York and damages awarded, but the case was without precedent in Illinois. The jury in Judge Gibbons' court was out only a few minutes before returning a verdict against the saloon-keeper.'

Suicide—Curious Figures

True courage carries its cross even to the top of Calvary. And theirs are the coward hearts who

'Fainting under
Fortune's false lottery, desperately run
To death, for dread of death; that soul's most stout
That, bearing all mischance, doth last it out.'

Paganism, and (among professing Christians) an enfeebling of religious faith and a weakened realisation of what lies beyond death and the grave, are conditions that favor the faintness of heart, the 'bastard valor,' which yields the fort of life to the first bluffing enemy that comes the way and cries 'Surrender.' Among our own Maori (as the late Judge Manning tells us in his *Old New Zealand*) suicide was formerly very common. The brown men perpetrated self-destruction for all sorts of slight pretexts—such as, for instance, the nagging of an aching tooth. The weakened bond of religious faith has, in our day, been marked by an alarming increase in suicide. And it is by no means strange to find that it is specially prevalent among those who set the divine law at defiance, through what has been called 'the vice of the twentieth century.' 'Among 1,000,000 suicides of all classes,' says the *Philadelphia Catholic Standard*, 'it has been found that 205 married men with children destroyed their lives, 470 married men without children, 526 widowers with and 1004 widowers without children. With respect to the women, 45 married women with and 158 without children committed suicide, while 104 widows with and 238 without offspring completed the list. On the face of things it would appear that in childless marriages the number of men suicides is doubled and in women trebled.'

'Uncle Remus'

Our secular newspapers that conduct a literary supplement have been publishing interesting and sympathetic references to the work of Joel Chandler Harris, who recently 'passed out' at Atlanta, in the United States, at the age of sixty years. The thing which they did not tell was this: that, some time before his death, he was received into the Old Faith, and that his mortal remains were brought on their last journey from St. Anthony's Catholic Church in Atlanta. Printer, lawyer, journalist, and author, that gentle writer's fame will hang by his delightfully original *Uncle Remus* books, which are things of beauty and joys for ever to the student of folklore and to children alike of the lesser and the larger growth. He jumped into fame in 1880 with his collection of plantation stories, *Uncle Remus; His Songs and His Sayings*. He worked pretty freely the rich vein of ore that he had struck, and produced in 1884 *Nights With Uncle Remus, Mingo and Other Sketches* (1888), *Free Joe and Other Georgian Sketches* (1898), *Daddy Jake, the Runaway, and Short Stories* (1889), *Balaam and His Master* (1891), *Tales of the Homefolks in Peace and in War* (1898). Numerous other works were produced by his busy pen, and into some of his fiction he wove delightful strands of old plantation folklore.—R.I.P.

'Neutrality' in French Schools

'On the 30th of March, 1904,' says a writer in the *Academy* (quoted by the *Ave Maria*), the heads of the Lodges' (in France) 'congratulated themselves upon their success in the schools. It is enough, they said, to mention the late works of Hervé, Aulard, and Bayet to show that the school-books now used are written in a scientific and rationalist spirit. Among the works which were thus praised by the avowed enemies of the Christian religion, the *Correspondant* refers especially to the *Manual of Civil Morals* of M. Bayet, of which more than 60,000 copies were used by children from six to thirteen years of age. "We do not think," says M. de la Guillonnière, "that it would be possible to bring together in the same number of lessons more direct attacks against God and His ministers, calumnies against Catholics, inversions of historic truth, and hatred of France, and to display at the same time so much spurious science."

And yet there are people who wonder at the great increase of juvenile crime and of unpatriotism in France! The writer of 'Foreign Affairs' in a recent issue of the *Fortnightly Review* has a paragraph which is worth quoting in this connection. 'Looking back,' says he, 'on the past eight years, during which the Socialists have been a predominant influence in the State, the French are suddenly made aware that, while many useful reforms have been accomplished, the discipline of their Army has relaxed, their Navy has visibly deteriorated, their finances have been placed in yet further jeopardy, the possibility of a general strike has come very near a reality, the withdrawal of French capital and its investment in foreign securities has startlingly increased, an extremely formidable and reckless power has been organised in their midst and threatens to tyrannise over the life and labor of the country, and a propaganda has sprung up which is warring to the knife against the very idea of nationhood. It is as the opponent of the creed which has produced these results that M. Clemenceau sees before him a new and unlooked-for lease of power.'

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

OTAGO (continued).

The Right Rev. Mgr. Coleman, who was for many years Vicar-General of the diocese, having been made a domestic prelate in 1889, shared with his beloved Bishop, in the early years of his episcopate, a strenuous part in the establishment and building-up of the diocese of Dunedin. Monsignor Coleman was born in County Waterford, Ireland, and made his studies for the priesthood at Maynooth College, where he became highly distinguished as a student. He was ordained for the diocese of Cloyne, and exercised his sacred ministry for many years in County Cork. On learning in 1870 that the Right Rev. Dr. Moran had been appointed Bishop of Dunedin, and was in want of a priest to accompany him to his distant diocese, Father Coleman deter-

'In comes a gancie gash good-wife' (Burns) an' mak's her Hondai Lanka Tea—the favorite wi' shrewd house-wives.

'Time tries a'—even Tea, and Time has given the laurels to pure Ceylon Hondai Lanka.