

WANTED

MIDDLE-AGED WOMAN as Housekeeper for two priests in the country. Must be able to milk. References required. Apply

TABLET OFFICE.

MARRIAGE

CURRAN—PITCHERS.—On February 10, 1909, at St. Joseph's Cathedral, by Rev. Dr. Cleary, M. Curran, eldest son of Mr. P. Curran, Milton, to Lucy Elizabeth, elder daughter of Mrs. E. C. Pitchers, Dunedin (late of Roxburgh).

DEATHS

Sister M. Claude, second daughter of Mr. J. Slowey, Westport, died on Monday morning at the Convent of Mercy, South Dunedin.—R.I.P.

McGUIGAN.—On January 15, 1909, at his residence, Kanieri, Owen McGuigan, native of County Cavan, Ireland; aged 64 years.—R.I.P.

O'HARA.—On February 17, at St. Bathans, Bridget, relict of Patrick O'Hara, native of County Clare, Ireland; aged 71 years. R.I.P.

IN MEMORIAM

COSGROVE.—In loving memory of Bridget Cosgrove, who died at Winton on February 6, 1907.—R.I.P.
—Inserted by Mrs. John McLaughlin, Wyndham.

INFORMATION WANTED

Information Wanted of the Whereabouts of THOMAS MURPHY, son of James Murphy, of Kilmacoo, Avoca, County Wicklow, Ireland. Last heard of in Dunedin.—Apply to Tablet Office.

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, FEBRUARY 25, 1909.

'MARIA MONK' AND 'PASTOR' CHINIQUEY



LAST week we made a brief reference to the neat and comprehensive manner in which the Vicar-General of Melbourne administered a well-merited rebuke to the Orange Grand Master Snowball. That ill-balanced head of the Saffron Sash 'leads the way,' as the *Bulletin* expresses it, 'in the somewhat futile pastime of Pope-defying.' The Grand Master of the Orange Institute of Victoria has, in fact, created an unpleasant sensation, even amongst those who have never had any respect for Orangeism, by openly avowing himself as an advocate of the unrestricted admission into the Commonwealth of 'literature' declared to be, within the meaning of the Federal laws, immoral and filthy and obscene. The occasion was a picnic of 'true blues' at Aspendale Park. Whether it was that the intense heat had a liquefying effect on the Snowball brain, or whether it was simply due to the evil genius that generally dogs Orange oratory, this deponent saith not; but, in the course of the usual harangue against 'Popery,' Brother Snowball slopped over into the following ebullition: 'The domination of Romanism that was so often referred to was no bogey. He had noticed in the *Commonwealth Gazette*

the other day something which indicated a secret form of domination. An intimation had appeared forbidding the importation into Australia of *Maria Monk*. . . Rome stepped in and got the Federal Minister of Customs to put in a notice forbidding the importation of this book, as well as another—viz., *The Priest and the Confessional*. Apparently the Roman Catholics not only wanted to dictate as to what the children in the State should read, but also as to what the adults should read throughout the Commonwealth. Surely people ought to be able to read what they liked, so long as it was not in violation of the moral law.'

Needless to say, the Orange leader's 'facts' are as unreliable as his principles are pernicious. The Vicar-General of Melbourne had an easy task in showing that the Catholic ecclesiastical authorities had not the smallest connection, direct or indirect, with the prohibition of the importation of the unsavory stuff that is so dear to the palate of the 'yellow' brethren. The exclusion of these foetid agglomerates of printed paper—which Grand Master Snowball ascribes to the Scarlet Woman—was, in reality, due to the Orange party's own particular friend and ally, the Hon. George Reid. The facts in the case are very simple. The Commonwealth Customs Act of 1901, section 52, forbids the circulation of 'blasphemous, indecent, or obscene' literature, and prohibits the importation of the same. As far back as 1904, the Hon. George Reid, then Premier, decided that these particular books of *Maria Monk* and 'Pastor' Chiniquy were obscene within the meaning of the Act, and issued the necessary official order forbidding their importation. He took this action entirely of his own motion, and (as a contemporary humorously puts it) 'without previously consulting the then Pope.' The prohibition was ordered, not on the ground of 'Rome,' but on the ground of common decency. And in doing as he did, Mr. Reid was simply discharging his duty as a citizen and as a statesman, in accordance with the principles laid down by the very highest authorities on politics and sociology. 'Still more determined,' says Max Nordau, the well-known author of *Degeneration*, dealing with the citizens' duty in respect to certain social pests—'still more determined must the resistance be to the filth-loving herd of swine, the professional pornographers. These have no claim to the measure of pity which may still be extended to degenerates properly so called as invalids; for they have freely chosen their vile trade, and prosecute it from cupidity, vanity, and hatred of labor.

The pornographer poisons the springs whence flows the life of future generations. No task of civilisation has been so painfully laborious as the subjugation of lasciviousness. The pornographer would take from us the fruit of this, the hardest struggle of humanity. To him we must show no mercy.' The truth is that in this championing of these immoral writers, in this suggestive appeal to be allowed to read 'what he liked,' the high-priest of Orangeism exposes, not 'Rome,' but himself and his own organisation. He is all the time putting himself and them under the microscope for the benefit—and for the warning—of the decent-minded public. The fact that this individual is the leading spirit in the Bible-in-schools party in Victoria has cast upon that organisation a discredit which, in the popular mind, will attach to it for many a day.

But are the two books under discussion really obscene, and do they really and fairly come under the scope of the prohibitory Act? Let us glance first at the personal character of the two individuals responsible for them, and then at impartial testimony regarding the books themselves, and we shall see that there is only one answer to the question. Dealing with Zola and other pornographic writers, Mr. Max Nordau, in the great work already quoted, lays it down that 'predilection for coarseness is a well-known morbid phenomenon,' and declares that it is an invariable accompaniment of degeneration. 'They' (the imbeciles, he quotes Dr. Sollier as saying) 'love to talk of obscenities. . . This is a peculiar tendency of mind observable specially among degenerates; it is as natural to them as a wholesome "tone" is to normal minds.' Tried by this test, it will be seen that in the case of both *Maria Monk* and Chiniquy there is a distinct departure from the normal, and that both are to be placed unquestionably within the category of moral degenerates. For who and what was *Maria Monk*? She was a non-Catholic fallen woman—thief, gaol-bird, and prostitute. When a young girl, she absconded from one of her mistresses with a quantity of wearing linen; by two others she was discharged for her bad conduct. Later on, she entered on a career of systematic immorality, and became a well-known character on the streets of Montreal. A portion of her mis-spent life was passed in a refuge for fallen women conducted by Mrs. Duncan McDonnell in that city, and a goodly portion of the remainder was spent in prison. A creature of weak intellect, she drifted from Montreal to the slums of New York, and continued 'on the streets' there till the end came in 1849. Then, on an autumn day, she passed for the last time from a house of ill-fame to the Tombs prison, New York, having been found guilty of picking the pocket of a paramour in a den near the Five Points; and, in this gaol, two

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