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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

AT HOME AND ABROAD.

THE RONGAHERE CASE AGAIN.

SOME time ago it became our duty to flay the Otago Educational Institute for its cool and deliberate breach of a promise to give 'moral and material support' to Miss Annett and to teachers who, like her, should be made to suffer financial loss or serious inconvenience through the pressure of bigotry. Our readers are aware of the series of outrages directed against Miss Annett—solely because of her profession of the Catholic faith—by a menagerie of raging fanatics in sleepy Rongahere. The criminal persecution of the young lady culminated in the destruction of her house and effects by the hands of an incendiary, and in threats which compelled her to resign her position and seek safety in a civilised district where bigots cease from troubling and the assailants of unprotected women do not enjoy the consideration and protection extended to the white savages who have branded with an indelible disgrace the name of Rongahere. When the time came for giving Miss Annett the 'material' support which her losses demanded, the Institute boldly ran away from its magniloquent undertaking of a few months before. The Institute's promises were like lover's oaths, or those of which Ralpho reasons in *Hudibras* :—

Oaths are but words, and words but wind,
Too feeble implements to bind,
And hold with deeds proportion, so,
As shadows to a substance do.

Miss Annett received neither the material nor moral support so loftily decreed. Her case was almost contemptuously dismissed from further consideration; the police 'could find no clue' in the face of a local conspiracy of silence to shield the criminals; and the putrescent 'Rongahere incident' was consigned to the grave.

But it has risen again, like the ghost of murdered Banquo. Last week it, so to speak, stalked into the meeting of the Otago Education Board, and the attempt to 'lay' it resulted in the passing of the following resolution, on the motion of Mr. Mackenzie: 'That the Board should consider the propriety of adequately compensating Miss Annett for the loss she suffered through the dastardly actions of certain disreputable persons at Rongahere, and that the Government be recommended to place £60 on the Estimates for that purpose.' Mr. Mackenzie detailed the circumstances under which Miss Annett—a gifted girl of irreproachable character and considerable scholastic attainments—was compelled to shake off her feet the dust of Rongahere. The local intolerants, he declared, 'would not dare to have treated a man in such a way. The Board should not permit such dastardly acts to be inflicted on a sensitive lady without doing something to compensate her for the pecuniary loss she had sustained. A great principle was involved in the case. Surely in free Otago it should be possible for them to send a lady to any school in the district and feel that she was safe from being molested. The highest and most refined civilisation in any country was marked by the freedom from insult enjoyed by women and children when following their daily avocations, and when any departure was

made from that standard—as in the case of Miss Annett—the participators of such an outrage should be made to feel that not only the whole voice and power of the Board, but also that of the Government, was against them.'

THE STOKE CASE.

In summing up the first of the cases of common assault alleged to have been committed by Brother Kilian at the Stoke Orphanage, Mr. Justice Edwards (as reported by the *N.Z. Times* and the *Otago Daily Times*) said it was beyond doubt that at the time in question 'there was a strong spirit of insubordination in the school,' and that if obedience in the specific matter before him, out of which the alleged assault was stated to have arisen, had not been enforced, 'there would have been an end to all discipline in the school, and the staff might as well have packed up their portmanteaux and left the establishment to "these young gentlemen" ; that 'two of the Crown witnesses swore one thing and two another on this point'; that 'one of the great evils at the present time was the growing evil of insubordination among the young, of which our criminal courts offered only too many instances. It was shocking,' he continued, 'sometimes to look at the calendar and see the number of persons charged with crimes who had New Zealand set down as their place of birth. This unfortunate state of things, in his humble opinion, was very largely due to the fact that the necessary discipline was no longer enforced as it should be, and a spirit of insubordination was growing up among the youth which was dangerous to the whole community.' Brother Kilian was acquitted on two charges of common assault. Further reference to the Stoke cases will be found in our news columns.

STILL THEY COME.

LONDON Tablet of October 20, gives the names and addresses of 24 Anglican clergymen who have been received into the Catholic Church since the publication of the Bull *Apostolica Cura*, on Anglican Orders, in September, 1896. The list is partial and incomplete. It comprises one rector, three chaplains (one a Navy chaplain), six vicars, nine curates, and two members of the Cowley Community. The most notable among the list of converts is Father Maturin, lately of the Society of St. John the Evangelist, Cowley, Oxford.

It is, perhaps, the usual experience to find that—in the words of the Spanish proverb—'another's care hangs by a hair.' But the spirit of divine charity breathes wheresoever it wills. And thus from time to time we meet with records of touching kindness among the clergy of the separated Churches. We have, for instance, a pleasant memory of the grave face and dignified bearing of a pious Anglican clergyman who was instrumental in securing the benefit of our ministrations to a stricken Catholic tramp who had 'humped his bluey' for the last time, and lay gasping by the mystic door that opens through 'the leaning wall of life' to the great soul-world that lies Beyond. A touching story of a similar golden deed comes to us in the columns of the *Michigan Catholic*. The scene is near Durand in the State of Michigan. A collision had occurred on the Grand Trunk Railway, and Thomas Hamlin, a well-known engineer, had been crushed and ripped in a way that was fearful to see. He—or most

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