

any individual member of the community has continuously wielded so great an influence over such a large section of the people. . . . If Cardinal Moran is leaving for a more exalted sphere of duty, he will carry with him the best wishes of the Australian community, earned by energetic service in the rough-and-tumble of public life, from which he never selfishly shrank. If his absence is to be but temporary, it can safely be said that all sections of the community will unite in wishing him a safe journey and speedy return.' The two evening papers the *News* and the *Star*, join the general chorus. Such extraordinary unanimity is clear proof that the Press are only voicing the general feeling on the occasion, and the strength of the friendly feeling manifested towards the Church is certainly significant. Dean O'Haran bore his sufferings with exemplary patience and trust in God. The greater honor now shown to the Church is a fitting reward for his faith and fortitude.

More Examination Blunders.

Of examination blunders as of making books it may be truly said there is no end, and recent examination results show that both in point of quantity and quality the steady supply of past years is being fully maintained. A common drawback to the collections usually published of amusing schoolboy blunders is that the best of them generally show by strong internal evidence that they are not genuine, but that they are only made funny by being judiciously 'faked.' A writer in the London *Spectator*—apparently a School Board Inspector—has just published a collection, however, which he claims have the merit of being strictly authentic, having come within his own experience during the past few years. They have, moreover, the additional interest of being blunders committed not by young people, but by teachers actually engaged in the work of education, and after reading them one cannot wonder that the supply of schoolboy blunders continues to be so unending. Sometimes the mistake arises through the use of a wrong word, the examinee being misled by an unfortunate similarity in sound. Thus, for example, one candidate wrote that the 'pheasants' rose under Wat Tyler at the 'fragrant' injustice of the Poll-tax, and that they demanded 'manual sufferance.' 'Fragrant' injustice is certainly good. A common device of of the examinee when in difficulties is to try to work out an answer by the apparent meaning of some word in the question, and this often leads to curious results. Thus, in the experience of the writer from whom we are quoting, a latitudinarian was variously explained as 'one who believed in having the Church service read in Latin'; 'one not ashamed to confess his code of religion, no matter in what latitude he may find himself,' and as 'a geographical term—one who studies the various latitudes of different countries.' Sometimes the humor is of the purely unconscious kind. Thus—'the chief benefit of the revival of learning was that newspapers began to be published and gas was used more freely.' 'The chief event in the Reformation was that Martin Luther publicly sold indulgences.' That is very hard on Luther. 'Nelson,' we are told, 'was famous for his short poem, "England expects every man to do his duty."' Still more surprising is the historical information supplied about Dunstan. 'Dunstan,' writes one, 'improved the celebracy of the clergy', and another goes one better with the following: 'Dunstan was an Italian. He was taught music and literature by the wandering Jews of Ireland.' There are many other historical gems in the collection, but these are perhaps about the best.

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The foregoing disquisition on Dunstan is almost paralleled by a composition handed in a week or two ago to the teacher of one of our Otago up-country schools by one of his female pupils on another great ecclesiastic—viz., Anselm. There can be no doubt as to the genuineness of this production, for the original now lies before us, and with it we close our collection. This is—*literatim et verbatim*—how it runs:—'When St. Anselm was in England, on a visit, he got word from the King to come back, and he named him Archbishop of Canterbury. When Anselm heard the news he grew very pale. He was born in ten thirty-three in Italy, and became a monk in the Abbey of Bec, in Normandy, who afterwards became a prior of Bec. Anselm refused to be made Archbishop of Canterbury, and he was dragged to the King's bedside, where he refused to hold the pastoral staff. Anselm had a school, and all the scholars went to him to hear his teaching, so he was called Scholastic Philosophy. He did not leave the Norman monastery till his whole course of life became a mitred ciper.'

The Manufacture of Irish 'Crime.'

Reference has often been made in these columns to the obvious bias and unfairness and often shameless disregard of truth with which the cabled items of Catholic or Irish news are generally tainted when they reach these shores, and readers of the N.Z. TABLET have been again and again warned to be on their guard and make liberal allowance for the obliquity of the 'cablecrammer' when they meet with these

violent statements, prejudicial to faith or fatherland, in the cable news of the daily press. We had always charitably supposed, however, that after the cables had actually come to hand they were, in the offices at least of all the reputable colonial papers, treated with something like fair play and reproduced in a way that bore some reasonable resemblance to the form in which they had been received. Recent experience on the other side shows how easily this confidence may be misplaced, and discloses the fact that in a quarter where one would certainly little expect it cable messages are 'rigged' and 'faked' in a way that is utterly indefensible. An exposure of these discreditable tactics has been recently made by 'Tapley,' the contributor of 'Easy Chair Jottings' to the Melbourne *Advocate*, and one of the instances he gives is so clear and so glaring that it is worth reproducing in full. A cablegram had been despatched from London giving a brief account of an alleged 'moonlight' outrage in Ireland, and was reproduced in the *Argus* in pretty much the simple form in which it had been received. Here is the message as it appeared in the *Argus*:—'A moonlighters' outrage.—London, March 10.—A remarkable outrage is reported from Kilrush, a town in the County Clare, Ireland. Some mounted men, with masked faces, rode up to the house of a Mrs. M'Inerney, near the town, and fired their revolvers through the windows fortunately without injuring anyone. A police patrol arrived on the scene in time to see the 'moonlighters' disappearing. The officers demanded their surrender, and fired shots after them, but the miscreants escaped in the darkness. Inquiries made by police induced them to arrest two young farmers, named Eustace and Crowley respectively, as being the principals in the outrage. The origin of the vendetta against Mrs. M'Inerney is supposed to be the fact that she purchased some hay from a farmer named Cunningham who had been censured by the United Irish League for occupying an evicted tenant's farm.'

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The same cablegram had of course been sent to the *Age* from precisely the same office in London, in precisely the same words, and through precisely the same channel and this is the mutilated and 'expanded' form in which the great daily did not scruple to present the message to its readers: 'Boycott and murder.—A dastardly outrage.—London, March 10.—An extraordinary agrarian outrage, perpetrated in connection with the boycotting and intimidation tactics of the Irish National League, was on Saturday evening committed at Kilrush, county Clare, on the Shannon. Mr. M'Inerney, a gentleman residing near Kilrush, had purchased some hay from a farmer named Cunningham, who had been 'censured' (placed under boycott) by the League for occupying a farm from which a former tenant had been evicted. On Saturday evening when Mr. M'Inerney was from home, his wife was in a lighted room with a window facing the road, when three men disguised in masks rode up to the house on horseback and discharged their revolvers through the windows. Mrs. M'Inerney luckily escaped the bullets, and a police constable on patrol, attracted by the firing, hurried to the spot and called upon the "moonlighters" to surrender. They immediately galloped off, the patrol firing after them, but apparently without effect. Two young farmers of the neighborhood named Eustace and Crowley, both members of the League, have been arrested on suspicion of being participants in the murderous attempt.' In the simple cable as actually sent to both papers there is no mention or suggestion of 'murder' but the *Age* boldly flaunts the ugly word in staring head-line and with criminal unscrupulousness thrusts it into the body of the official message itself. The incident throws an interesting light on the way in which 'Irish crime' is manufactured for the public and shows how well-founded is our repeated warning to our readers not to give any credence at all to cablegrams of the sort until full information is to hand from a trustworthy source.

A Suggestion Towards a Settlement.

In an article in a recent number of the *Fortnightly Review* entitled 'Russia, Germany, and Britain; a Warning and a Moral,' the Rev. Canon Malcolm McColl, a leading English ecclesiastic and thinker, makes a suggestion that is certainly worth noticing towards a settlement of the trouble in South Africa. Canon McColl, who is the author of an important work on British Foreign Policy and has an undoubted claim to be considered an expert on the subject, begins by drawing a parallel between the state of things in India just after the Mutiny, in 1858, and the position of affairs in South Africa today. The Anglo-Indian loyalists of the time clamored eagerly and loudly, as the loyal British in South Africa are now doing, for drastic measures against the rebels and for a policy of absolute confiscation and extermination. The Conservative Government believing that the Anglo-Indian community were too near the scene of trouble to take a dispassionate view of the situation, resisted the pressure brought to bear upon them and in spite of the angry protests and sinister predictions of those on the spot boldly declared for a policy of amnesty, clemency, and conciliation. The result was that the rebellion was soon quelled; the rebels returned