

work in English—we could not look into the eyes of our wife and children and do it. We would not read it again for its worth in gold. There is something simply indescribably horrible about it. We are no saint, nor are we Roman Catholic; we are not at all thin-skinned, and know what life in large cities is; but we have to thank Père Chiniquy for one particularly poisonous, sickening sensation that stifles us like a blast from the lowest depths of hell; and all we have to say in conclusion of these painful lines is, that God knows we pity from the bottom of our heart any man or woman in possession of their rational faculties who can take this human monster by the hand, who can sit under his teachings, and listen to his impious voice ascend in very mocking to the throne of God, and call it *Prayer*. That is the view, not of a Catholic, but of a representative Protestant, and, severe though it is, it is not beyond the mark. If the people of Fairfax are as level-headed as most of our country settlers are, a whole shipload of the 'dying confessions' of such a character will not be likely to do them any harm.

'STUFFING' THE PUBLIC SERVICE.

CHRISTCHURCH.

Railway Department (Lyttelton station, including yard, sheds, and wharf).—The following is a list of the employees of the Railway Department at Lyttelton, with particulars of salaries and wages, and religious beliefs:—

Grade.	Salary or Wages.	Religion.
Stationmaster	£300 per annum	non-Catholic
Chief clerk	£270 "	"
Clerk	£190 "	"
4 clerks	£180 " each	"
1 clerk	£160 "	Catholic
1 "	£150 "	"
6 clerks	£150 "	non-Catholic
4 "	£140 "	"
2 cadets	£90 "	"
1 cadet	£50 "	"
1 "	£50 "	Catholic
3 cadets	£40 "	non-Catholic
Foreman	£180 "	"
"	£160 "	"
10 storemen	8s per day	"
Horse driver	8s 6d "	Catholic
Laborer	7s "	non-Catholic
2 shunters	8s 6d "	"
1 shunter	8s "	Catholic
1 "	8s "	non-Catholic
4 "	7s 6d "	"
Cranedriver	9s "	Catholic
"	7s 6d "	"
13 porters	7s 6d "	non-Catholic
1 porter	7s 6d "	Catholic
1 "	7s "	"
8 porters	7s "	non-Catholic
1 porter	5s "	"
2 porters	4s "	"
2 "	4s "	Catholic
1 porter	3s 6d "	non-Catholic
Signalman	9s 6d "	"
"	8s 6d "	"
3 nightwatchmen	£2 2s per week	"

In addition to the above there are four engine drivers—two at 12s per day, and two at 11s. Two of these are Catholics, one of whom has been in the service for 33, and the other for 25 years. There are altogether 28 salaried employees of whom three are Catholics, or about 1 in 9. For every £11 2s paid in salaries the Catholics draw £1. Of the balance of the employees, consisting of 56 wages men, 8 are Catholics, whose rate of pay ranges from 4s to 8s 6d per day. It will be seen from the foregoing figures that among the salaried officers Catholics are not in proportion to their numbers in the population, and that it is only in the poorly paid grades our co-religionists have anything like justice done to them. Another important matter in connection with the list of wages men is this, that out of the 41 having 12 years of service and under to their credit there are only four Catholics. In other words for every 10 non-Catholics appointed within the past 12 years 1 Catholic has been taken on. And yet there are people so reckless as to assert that the Railway service has been 'stuffed' of recent years with Catholics.

The Rev. James Mahony, late parish priest of Granville, has returned from his 12 months' holiday in the old country. The rev. gentleman, who thoroughly enjoyed and is much benefited by his trip, has taken up his new pastoral appointment at Milton, N.S.W.

Dean Grogan in America.

THE Very Rev. Dean Grogan, S.M., of Napier, spent a few days at All Hallows College, Salt Lake City, in the early part of February. Years ago (says the *Intermountain Catholic*, in a long notice of his visit) in Dundalk, Ireland, when Father Larkin was but a boy and Dean Grogan a young man just entered into Holy Orders, the clergyman and the boy became fast friends. Perhaps the influence of that friendship led Father Larkin to choose the vocation offered by Holy Church. This, however, is only conjecture. At any rate, the boy became a priest like his elder, and like him he chose the Order of Mary and became a Marist Father. After the lapse of a quarter of a century these natives of Dundalk again meet, the elder a dean of a diocese in far-off New Zealand; his host the president of a Catholic college in these mountains, conducted by Marist Fathers.

Dean Grogan's missionary labors in New Zealand extend over a period of 23 years, part of which was spent among the Maoris; but for over 17 years he has been parish priest of St. Patrick's Church in Napier, a thriving city on the coast. The church is one of the finest in the Colony. Part of the money used for its erection was contributed from the personal means of its pastor and from relatives in the United States and Ireland. In an address presented by the people of the parish on the eve of his departure, the entire credit for the erection of the beautiful edifice was given to Dean Grogan. The venerable Marist bid his congregation adieu for a year, during which time he will revive memories of native land and renew friendships and meet relatives in this country. This is his first visit to the United States.

Dean Grogan impresses the visitor at once. Time has dealt kindly with this Irish priest, but perhaps the climate of New Zealand may have lent its aid to scatter the worries falling to men of his age. He is a man in voice and appearance not unlike Archbishop Ireland. No person knowing both would mistake Dean Grogan for Archbishop Ireland, yet there is something undefinable in the former which reminds one of the latter in the first moments after introduction. Perhaps it is the careful delivery of matured opinion. Perhaps it is the broadness of view which both churchmen take in conversational inquiry and expression. At any rate, in talking with Dean Grogan you feel that you are talking to someone whose knowledge is not confined to theology, and whose study of cause and effect goes beyond the boundaries of a parish in New Zealand. The Church in that country, according to Dean Grogan, is making remarkable progress, but not more rapid than Catholic education. This element of religious progress Dean Grogan regards as the most essential to the preservation of

The Faith and Virtue of the Citizen.

In New Zealand the parish school is the chief feature, beautiful churches a secondary consideration. Every church has a parish school, in many there are two schools. Instances are rare where Catholic children are found attending the public schools of the Colony.

With pardonable pride Dean Grogan commented upon this condition in New Zealand contrasted with the indifference of Catholic parents in this country. Catholics of the Colony, like Catholics in the States, share the burden of public taxation for public schools, but the maintenance of the parish schools in New Zealand is of more importance than any other church institution, either religious or charitable. On the score of secular education, Dean Grogan says the Catholic schools rank with the best public schools.

In New Zealand the British custom of giving out situations on recommendations largely obtains instead of the American system of giving a boy a trial on the assumption that 'the proof of the pudding is in the eating.' For a long time the Catholics of New Zealand were handicapped on this account, because the certificates of Catholic schools did not bear the imprint of the public board of education or its executive officer. The signature of a priest to a pupil's diploma did not count among Protestant employers, a great many believing that the priest would naturally give a Catholic scholar a good send-off. This hardship has been largely removed by a law requiring the visit of the public school inspector to the parochial schools and his presence at examinations when compliance does not trespass upon his duties in public schools. His observations are made a part of the report upon public education, and has enlarged the opportunities of the Catholic student and removed the obstacles to employment prevailing under the old custom. A Catholic certificate is just as good as any other, so far as it indicates fitness for the employment sought.

Desiring to learn Dean Grogan's view on the economic conditions of the Colony, the *Intermountain Catholic* reporter turned the conversation in that channel. The priest was not so optimistic as his lay inquisitor, who declared in his opinion New Zealand furnished the only example of rational socialism in government. Dean Grogan, while warmly commending some of the reforms lately introduced and in operation in the Colony, thought that others would stand or fall through the test of experiment. Reforms were following each other too fast

To give them Permanence,

and Conservatives were complaining that paternalism in government was encroaching upon the domain of the family and the individual. Dean Grogan, while believing in the iron law of the survival of the fittest, perceived the difficulty of repealing laws made in the nature of experiment after they had been for some time in operation.

Dwelling upon conditions in New Zealand, Dean Grogan said its people represented general content and steady prosperity. Absolute poverty was unknown, and examples of great wealth were rare. In no country in the world were workmen so independent and protected so strongly by legislation. The recent law pensioning old people, he said, was one of the best features of this