

discreditable extract from the second of its slipshod 'leaders':—

'Roman Catholic statistical returns are somewhat pretentious too! They reported in their "Missions Catholice" for 1901 an increase for Australasia in five years from 3,008,399 to 4,507,980. Yet the whole population of Australasia in that year was only 4,555,803. In round numbers, then, they modestly claim all except 50,000 among four and a-half millions. But the Government statistics show that there are really less than one million of them in these colonies.'

The 'Missions Catholice' is an annual volume of close on 750 pages published in Latin by the S. Congregation of the Propaganda, Rome, and containing statistical and other information regarding the 'missionary countries' under its care. The writer of the abusive article in the Westport vest-pocket quarterly professes to quote from the 'Missions Catholice' for 1901 (which, by the way, was printed late in 1900). As a matter of fact he does no such thing. He is merely repeating at fifth hand or tenth hand a falsehood that has been a score of times refuted. The 'Missions Catholice' for 1901 does not report an increase of Catholics in Australasia 'in five years from 3,008,399 to 4,507,980.' That story was invented by a non-Catholic religious paper, the 'Record' and by it falsely attributed to the 'Missions Catholice.' The 'Missions Catholice' for 1901, page 587, details the number of CATHOLICS ('Catholici') in each diocese of Australia and Tasmania, and at the foot of the column gives the total, which is 708,770. It then adds these words: 'Incolae in Australia et Tasmania sunt 3,789,600'—that is: 'The INHABITANTS (incolae) of Australia and Tasmania number 3,789,600.' On page 609 the same publication details the number of CATHOLICS in the four dioceses of New Zealand, and places the total at 97,030. It gives the number of 'incolae' ('INHABITANTS') of New Zealand as 718,380. Adding together the various sets of figures in the 'Missions Catholice' we reach the following results:—

'Incolae' (inhabitant-) of Australia and Tasmania ...	3,789,600
'Incolae' (inhabitants) of New Zealand ...	718,380
TOTAL 'INCOLAE' (INHABITANTS) in Australasia	4,507,980
 'Catholici' (Catholics) in Australia and Tasmania ...	708,770
'Catholici' (Catholics) in New Zealand ...	97,030
TOTAL 'CATHOLICI' (CATHOLICS) in Australasia	805,800

Observe that the figures of 'incolae' (INHABITANTS) given above (4,507,980) are precisely the same as the 'Record' and its Westport and other echoes charge Propaganda with setting forth as the number of CATHOLICS in Australasia. Throughout, the word 'incolae' (inhabitants) is carefully distinguished from the term 'Catholici' (Catholics). There is, of course, a bare possibility that the authors of this contemptible slander fancied that 'incolae' as well as 'Catholici' means 'Catholics.' It is an absurdly improbable supposition. But only the plea of phenomenal ignorance can free them from the charge of wilful, deliberate, and cowardly misrepresentation of the official statements of one of the great executive Departments of the Catholic Church.

(3) Catholics have, of course, no objection to fair comment and criticism of their Church and its institutions. But we do object to senseless, venomous, and unprovoked attacks that are (like those of Westport's banian quarterly) an outrage on truth, justice, charity, and the decent conventions that keep our social life from lapsing into something like savagery. We object to misrepresentation and calumny, and we hold that no good cause can either need, or be served by, a recourse to falsehood—above all, the cause of the God of Truth. But, as Newman said, 'the anti-Catholic Tradition could not be kept alive, would die of exhaustion, without a continual supply of fable.' This will sufficiently explain the volcanic outbreak of bilious fable which has lately disgraced those who are responsible for it in Westport. We will not waste words in condemnation of the cowardly and unmanly attack on the local Convent of Mercy, coupled with the insinuation as to the work of 'the trinity of evil—the world, the flesh, and the devil'—within its 'mysterious walls.' Such forms of abuse of gentle and devoted ladies stand self-condemned. It is repellent to the better nature or even a self-respecting Hottentot. It is reprobated by every man whose heart is clean and manly, and, for the credit of Westport, we are glad to know that it has profoundly disgusted decent and fair-minded people of every local form of religious belief. As to the Nancy affair, which was merely logged in as a make-weight, we have dealt with this mat-

ter so fully and so recently in our editorial columns that further reference to it at this stage would be merely spurring a dead horse or threshing old straw.

We have only these further remarks to make: (a) Those business people who have contributed to the circulation of this outrage on the religious sentiments of their Catholic fellow-townsmen have incurred a serious moral responsibility in this connection. (b) Among the Methodist body in Westport there must be a goodly number of broadminded and tolerant people who have no sympathy with this flagrant attempt to evoke the red devil of sectarian anger and turn him loose among a people that have hitherto lived in peace and good-will. It is their plain duty to raise their voice of protest against the publication of those dangerous, untruthful, and unprovoked attacks upon the faith and feelings of their unoffending neighbors. (c) The Methodist body in New Zealand enjoys, and, we believe, deserves, the reputation of being generally a tolerant and God-fearing people. If the utterances of the pigmy quarterly of Westport are to be taken as a fair reflex of its local church teaching, it is about high time that the attention of the heads of that denomination should be drawn thereto, and that they should take steps to substitute for this new fanaticism a course of elementary instruction in the truths of Christianity. More especially should they frame and suspend in the church and Sunday-school the commandment which places a serious discount on those who bear false witness against their neighbor. (d) The local peace authorities would do well to keep their eye on the progress of this campaign of vilification that has begun in the name of Methodism in Westport. The deplorable results which followed the recent no-Popery campaigns of the firebrand Wyse in Liverpool—until he and his associates were recently sent to cool their heads in gaol—furnish a warning example for Westport. Catholics especially should carefully note every step in the evil business and file all documents for future reference, so that the public shall know, and know unmistakably, who lit this fire and what were the stages of its progress. (e) In the meantime, our Westport co-religionists should possess their souls in patience and not suffer their just and natural indignation to betray them into acts or words of ill-judged or hasty resentment. The saving good sense of the community may (if our information is correct) be relied upon to frown down this evil attempt to stir up sectarian distrust and hate. Should those efforts be repeated, the plentiful and persistent distribution of the 'N.Z. Tablet' and of its articles upon the subject, in broadsheet form, would effect much good. If this sectarian drum-thumping continues, Westport will soon be ripe for the formation of a League of Good Fellowship, or of Friends of Peace, on the lines of the admirable association of people of every class and creed which recently foiled the efforts of the Mad Mullah of Sydney to raise the crimson devil of religious discord in Temora, New South Wales.

Diocesan News

DIOCESE OF WELLINGTON

(From our own correspondent.)

July 30.

The largest congregation yet assembled in the Church of the Sacred Heart was present on Tuesday morning on the occasion of the celebration of the Solemn Requiem Mass for the repose of the soul of the late Pope. Amongst the congregation were the Chief Justice, the Premier, Sir Joseph Ward, the Hon. C. H. Mills, Hon. A. Pitt, Mr. J. Duthie, M.H.R., several members of both branches of the Legislature, and many leading citizens, irrespective of class. There were also present Captain Addington and Lieutenant Evans, of H.M.S. Phoebe, and a large number of the men of the Catholic faith from that vessel. The decorations of the church were on a most elaborate scale and were carried out by the Sisters of St. Mary's Convent. High over the altar hung the Papal arms, surmounted by a gold cross, with the triple bars emblematic of the Chair of St. Peter, and at the foot, clear cut in large silver letters, the words 'Lumen in coelo' (light in heaven). To the right and left of the altar were suspended two inscriptions in Latin; one, 'Petri annos in Romana sede secundus superavit,' referring to the fact that his Holiness occupied the Papal chair for a term longer than any of the 259 occupants but one, and the other, 'Optimi principis nomen et famam est meritis,' eulogising him as having