

did not, your conduct is not less reprehensible, for you should have made the most exhaustive enquiries before running the risk of bearing false witness against the neighbor.'

Mr. Boys read my reply, yet in a subsequent issue of the *Hawera Methodist Monthly*, in which he refers to my pamphlet, he gives his readers no hint that I had challenged his figures, or that the compiler of the *Official Year Book* had expressed any opinion, but repeats the false charge in all its native and naked brutality. And now a third time, in his pamphlet, he repeats the identical accusation. He writes:—'Turn to the last prison statistics published by the New Zealand Government concerning the religion of prisoners, and we find, as in previous statistics, the Roman Catholic prisoners number between 30 and 40 per cent.' I do not wish to accuse Mr. Boys of a wilful lie; but, surely, Government statistics are not given in such slipshod fashion. There is a decided difference between 30 and 40, as every one must see who would not be a reckless calumniator of his neighbor. When were the last statistics given; in what volume are they to be found; what is the page; and, above all (may I implore the reverend gentleman), what is the exact percentage? I ask him, in all seriousness, to fall upon his knees before God, and ask himself if such conduct is calculated to bring credit upon the religion he professes. I here leave this part of the subject, with a recommendation to the Rev. Mr. Boys to read a penny pamphlet, entitled *Catholics and Crime*, by Mr. Benjamin Hoare, of Melbourne. An Australian paper says that 'Mr. Benjamin Hoare is the most eminent of Australian journalists, and the man who, next to David Syme, is the greatest force in Australian journalism. He is, in fact, Mr. Syme's right hand.' Statistics are a terrible weapon in his hands against Protestantism, and he makes them show the vile pre-eminence of Protestant countries and Protestant quarters of Catholic countries in every form of moral depravity: in illegitimacy, infanticide, foeticide, suicide, murder, deaths from drunkenness, etc. I have resisted every temptation to quote from him, because I am not attacking Protestantism, but defending the Catholic Church from a Protestant attack.

Notes

Thrives Best Under Liberty

A noteworthy fact in connection with the tremendous growth of the Catholic Church in the United States (remarks the *Intermountain*) is that it has occurred under the freest institution, the best Republic in the world, where Church and State have been separated from the beginning, and where it presents incontestable proof that her prosperity does not depend upon a combination of secular and ecclesiastical authority, such as formerly obtained in many of the European kingdoms, but that she thrives best where, under the protection of religious liberty, she may exercise solely her spiritual powers in spreading the Gospel and upholding the principles of Christianity.

Loss and Gain

The experiences of the late Lady Herbert of Lea were much the same as those of many other converts to the Catholic Church. Their difficulties are not so much in accepting the teachings of the Church as in getting rid of prejudices, the result of their early training. One of the firm beliefs of many outside the fold is that the Church prohibits the laity from reading the Bible. This was instilled into the mind of Lady Herbert in her school days, and was the firm belief of numbers even among the educated classes in England about the middle of the last century. But one or two incidents (remarks the *London Tablet*) enlarged and clarified her vision. One day the English Bible she always took with her in travelling was lost, and she went into a foreign bookseller's and found a Douay

Version, prefixed by Pope Pius the Sixth's letter to the English translator in 1778, with its declaration that the Scriptures are 'the abundant sources which ought to be left open to everyone to draw from them purity of doctrine and of morals, and to eradicate error,' followed by a commendation of the publication of the sacred writings 'in the language of your country, suitable to everyone's capacity.' In practical life Lady Herbert found illustrations of the Pontiff's words. On her return from a visit to the East she shared her cabin with a Catholic girl, who probably little guessed what scandal or what edification it was in her power to give. Lady Herbert asked her companion 'if her confessor were very severe with her.' 'Oh, no!' was the reply; 'he only insists on one thing—that I should read a passage of Scripture every day.'

The Continuity Theory

What is known as 'The Continuity Theory' has received another severe shock. Mr. Ellis Griffith, K.C., M.P., chairman of the Welsh Parliamentary Party, addressing a large and enthusiastic audience at Holyhead, recently, said: 'The endowments were originally given to the Church when it was coterminous and identified with the nation, and were intended for the benefit of the people generally, and not for the special advantage of one sect. The present Church did not represent the pre-"Reformation" Church to which the property was originally given. It was a case not of continuation, but of supersession. It was a case of survival after a bitter and hostile conflict. In belief, in doctrine, in ritual, and in liturgy—the very essences of a spiritual organisation—there was a complete change and abandonment. The new Church regarded the old Church as heretic, superstitious and idolatrous, condemned its creed, despised its practices, and retained its property. At the "Reformation" the Crown freely diverted by Act of Parliament and by prerogative, ecclesiastical property to its own use, and to the use of the nobility and courtiers.'

Commenting upon the foregoing at the weekly meeting of the Lowe House young Men's Christian Doctrine Class, St. Helens, the Rev. P. J. Hayden, S.J., said:—'Now this is strong language, but to us Catholics it contains nothing that is new. It is only a recital of the bare facts of history repeated over and over again by non-Catholic as well as Catholic historians. You have heard what Professor Gairdner has to say on this question in his monumental work, 'Lollardy and the Reformation in England.' But, coming as this deliberately-formed judgment does from a well-known K.C., an authoritative statistician, and the chosen leader of an important Parliamentary party, is it too much to hope that it may stay a little those wild and reckless writers in parish magazines, and other publications, who unblushingly falsify history, and dishonestly describe the life and teaching of the pre-"Reformation" and post-"Reformation" Churches, as if they were one and the same thing?'

DIOCESE OF DUNEDIN

The retreat of the Sisters of Mercy commenced at the convent, South Dunedin, on Saturday, and is being conducted by the Rev. Father Creagh, C.S.S.R.

Rev. Father Skinner, who was recently ordained in St. Joseph's Cathedral, left for Auckland by the second express on Saturday.

The annual retreat of the clergy of the diocese, which will be held at Holy Cross College, begins on Monday evening, January 22, and will be conducted by Rev. Father Creagh, C.S.S.R.

At St. Joseph's Cathedral on Sunday there was Exposition of the Blessed Sacrament from the 11 o'clock Mass until Vespers, after which there was the usual procession, followed by Benediction. The high altar was very beautifully decorated with white and red flowers and graceful foliage, the work of Misses White and Murphy.

J. TAIT, Monumental Sculptor

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