

scullion, instead of being (officially) *Tien Ti* or Celestial Ruler, the *Tien Tse* or Son of Heaven, and the *Wan sui wan wan sui* or Ten-thousand-times-ten-thousand-years—in other words, the Everlasting. However, the Powers have made some amends at last for this lack of courtesy. They invited China to take part in the deliberations of the Peace Conference. The poet of the *Sunday Chronicle* took down his harp and chanted thereon the following lay:—

WALK THIS WAY.

It was a battered Chinaman,  
A worried look he wore,  
He had been used extensively  
For wiping up the floor;  
His heart was very heavy, and  
His bones were very sore.

He was a heathen Chinaman  
To superstition prone,  
A poor benighted infidel  
Who worshipped wood and stone,  
The joys of Christianity  
To him were all unknown.

And righteous souls in Christendom  
Were deeply pained to gaze  
Upon such ignorance; they felt  
Their duty was to raise  
That heathen and convert him from  
The error of his ways.

So Briton, Russ, and Mailyphist  
Devised a pious plot  
To lead him to salvation, and  
They taught him quite a lot,  
They speedily knocked spots off him,  
And each retained a spot.

And having thus appealed to him  
By bludgeon and by sword,  
The Russ (who'd got the biggest share  
Of swag, all snugly stored)  
Cried: 'Let us now make Peace unto  
The glory of the Lord.'

And so that heathen Chinaman  
With flagellated skin  
Is beckoned to the Conference  
The sweets of Peace to win.  
And O, it is a goodly sight  
To see him taken in!

REV. MR. GIBB AND ST. ALPHONSUS LIGUORI.

THE GENTLE ART OF MISQUOTATION.

SOME AMAZING EXAMPLES.

THERE was a good deal of shrewdness and good sense in Don Quixote's corpulent squire, Sancho Panza. 'Let every man,' said Sancho, 'take care what he talks or how he writes of other men, and not set down at random, hab-nab, higgledy-piggledy, whatever comes into his noddle. We commend this, together with the commandment against bearing false witness, to the crowd of noisy controversialists who supply the myriads of cheap tracts and pamphlets which profess to expose the 'errors and abominations of the Church of Rome. Few have learned better than these versatile and slippery individuals the gentle art of making a very little truth go a very long way. They adopt to the letter the principle of economy laid down by Hudibras's squire:—

'For truth is precious and divine,  
Too rich a pearl for carnal swine.'

Forged papal and episcopal documents were, a few years ago, a favourite weapon of the A.P.A. Mad tales—fit for Bedlam—of Jesuits (male and female) in disguise find ready credence with the more gullible and superstitious, even among stray members of the clergy. But the cowardly art of misquotation has been reduced to something like a system by men like Collette and the many who hold with him, in practice, that the cause of the God of Truth may be advanced by the persistent dissemination of falsehood.

These are strong words. But they are written by us after, and in consequence of, a varied and somewhat extensive acquaintance with a large class of Protestant controversial tracts and pamphlets. People using these wretched outrages on sacred truth undoubtedly act in practically every case in perfect good faith. But those who are in the first instance responsible for many of the stock quotations that are flung at us from press and pulpit, cannot, even by the largest exercise of charity, be acquitted of a deliberate intention to mislead.

A prominent Presbyterian clergyman in Dunedin favoured the public last week, through the columns of the *Otago Daily Times*, with a few of these carefully garbled quotations from St. Alphonsus. As usual in such cases, he gave no detailed references, and undoubtedly relied with a faith that was simple and childlike on the honesty of some

SLIPPERY PAMPHLETTER.

The withdrawal of the accusation flung at the Catholic Church by the Rev. Mr. Gibb, and the consequent close of the controversy between us, prevented the readers of the *Otago Daily Times* from witnessing the exposure of a particularly discreditable method of controversy. A more disgraceful misrepresentation of an author's true meaning has never yet come under our notice.

A MISCONCEPTION.

The Rev. Mr. Gibb has no idea of the scope of the decree passed by the Congregation of Rites in 1803, and confirmed by the Pope, which declared that this great Saint's works contained 'nothing deserving of censure. Heilig, one of St. Alphonsus' disciples in religion, explains that this by no means implies that each separate statement and opinion of the Saint is true; nay, more, that it does not exclude the possibility of some or other of his opinions being condemned; but that it means just this and nothing more—that his works are free from any error already recognised as such by the Church.' All this is so well understood in the Roman Curia and by Catholic theologians that it needs no statement. In fact, when the Sacred Penitentiary, in 1831, declared that a confessor might with a safe conscience follow all St. Alphonsus' opinions, it did not by any means declare them on all points the best possible and the only safe ones. On the contrary, it stated that confessors were free to follow the opinions given by other approved authors, even where they differ from those of the sainted Founder of the Congregation of Redemptorists.

A DUTCH GARDEN.

So much by way of explanation. And now for some charming specimens of the art of garbling as practised by the Rev. Mr. Gibb. The reverend gentleman favoured the readers of the *Otago Daily Times*—after a fine preliminary trumpet-blast—with three 'quotations' from St. Alphonsus Liguori. His purpose was to show that it is quite 'in accordance with' the 'authentic doctrine' of the Catholic Church that men having her Holy Orders should, with her sanction, exercise the ministry in the Anglican communion. The Rev. Mr. Gibb overlooked these two trifling circumstances: (1) That the 'quotations,' even as given by him, contain not one statement, suggestion, or hint that could be even decently twisted into such a meaning; and (2) that the 'quotations' were lopped, trimmed, pruned, and pulled about just as an honest holly is shorn, trained, and twisted by a clog-shod Dutchman till it assumes the shape of heraldic lion rampant. The Rev. Mr. Gibb's St. Alphonsus resembles the original about as much as the Hollander's tortured, hunch-backed garden-holly resembles the fair holly of the free, open forest.

SPECIMEN NUMBER ONE.

1. The Rev. Mr. Gibb says: 'The absolute denial of the faith he (St. Alphonsus) pronounces unlawful; the dissimulation of the faith he declares to be lawful. Here are his own words rendered into English: "It is lawful to dissemble what is, or to cover the truth with words or other ambiguous and doubtful signs for a just cause, and when there is not a necessity or confessing..."

Here our Presbyterian divine calmly decapitates his victim, and with an *acc homo!* exhibits the headless trunk as the full and genuine St. Alphonsus Maria de Liguori. We will set the head on the shoulders again, with the necessary allowance of truth, and see how he looks. To drop metaphor, the alleged quotation is from vol. I., lib. II., tract. I., cap. III., sec. 12 of the *S. A. S. Theologia Moralis*. The chapter treats of the question: 'Whether it is ever lawful to externally deny the true faith or profess a false one.' Section 12, from which Rev. Mr. Gibb's decapitated quotation is taken, runs in English as follows. The words carefully omitted by him are here given in italics:—

'12.—*Est oporteret non potest, sed debet, deny the truth.*—Reply: *In no case is it lawful to do so, whether by words or otherwise, for Christ says: "He that doth so shall have his part in the lake of fire."* But although it is unlawful to do so, it is lawful to do so, it is nevertheless sometimes lawful to keep secret what is, or to cover the truth with words, or other ambiguous and indifferent signs, when there is a just cause, and no necessity of confessing the truth. This is the common opinion.'

Even pious and sensible Presbyterians protect themselves thus every day in railway carriages and on board ships from the impertinent questions of prying busybodies. The reader will observe—with shame or indignation as the case may be—that the Rev. Mr. Gibb contrived to suppress just the very words of St. Alphonsus which blow his (Rev. Mr. Gibb's) contention to atoms. This controversial process is known as garbling. And garbling is a peculiarly contemptible method of falsehood.

SPECIMEN NUMBER TWO.

Here is another brilliant specimen of shady controversy. Liguori (says Rev. Mr. Gibb) goes on to discuss these two questions: 'Must a Romanist on being interrogated speak the truth? and: Is it necessary for a Romanist not to be obliged to acknowledge his religion?'

This first question is simply ridiculous. We hereby challenge the Rev. Mr. Gibb to show us in all the writings of St. Liguori one solitary place in which he even asks, much less proposes to discuss, the question: 'Must a Romanist, on being interrogated, speak the truth?' The question he 'goes on to discuss' (in section 13 of the same chapter) are simply these: 'Is it lawful to use ambiguous words? Or to be silent?' The Rev. Mr. Gibb might be accurate just once, if only for the sake of variety.

ONE MORE SPECIMEN.

'To the first of these questions,' says the Rev. Mr. Gibb, 'he (Liguori) answers thus: "He who being asked either by private or public authority is silent or answers obscurely, . . . does not appear to deny the faith, but is unwilling to betray it."'