

'To the first of these questions' St. Alphonsus makes the following reply, which, as it did not suit Rev. Mr. Gibb, is *completely suppressed*. As we have no interest in misrepresenting the teaching of the great Catholic divine, we give herewith a translation of the answer which Rev. Mr. Gibb, in schoolboy phrase, skipped:—

'13.—(1) A person questioned regarding his faith, whether by the public or private authority, out of hatred to [the Catholic] religion, may by no means (nullo modo) so employment reservation or ambiguous words in his reply as to seem (videatur) to those present to deny the faith; much less (multo minus) may he say that he is a heretic, or a Calvinist, or a non-Catholic.'

And yet Rev. Mr. Gibb calmly asks us to believe that St. Alphonsus' doctrine 'not merely permits a Catholic to say in words that he is a non-Catholic, but actually permits and encourages his acting and teaching as an Anglican clergyman!'

#### YET ANOTHER!

Rev. Mr. Gibb's 'quotation' as given by him (and repeated above) is just a homœopathic portion of St. Alphonsus' reply to the second query: Is it lawful to be silent? This time Rev. Mr. Gibb lops the legs off St. Alphonsus. In other words, he slices off the end of the quotation. Here are the omitted words. The reader will at once understand the reason of the omission:—

'Hence, if by this means he can be freed from a troublesome inquiry, it is lawful, as Roncaglia says [to remain silent or answer obscurely, or to say you do not wish to answer. . . .]. For generally speaking, it is not true that a person interrogated by the public authority is bound to make a positive profession of faith, unless such profession becomes necessary lest he should seem to others to deny the faith.'

#### SPECIMEN NUMBER FIVE

is a controversial gem of purest ray serene. It is introduced by Rev. Mr. Gibb as Liguori's answer to the 'second question.' Now this is precisely what it is not. It seems as if Rev. Mr. Gibb cannot be accurate even by chance or good luck. It is in reality an answer to query six, under section 14 (four paragraphs further down). Rev. Mr. Gibb, or rather his Ananias of a pamphleteer, has completely suppressed all reference to the fact that this query, together with the three that precede it and several that follow it, all relate to the duties of Catholics in times of persecution. There is not throughout so much as the shadow of a hint that a Catholic may, even under stress of rack or halter or thumbscrew, make profession of any Protestant creed, much less exercise the ministry in the Anglican or any other non-Catholic fold. We give below in italics the all important words of St. Alphonsus which Rev. Mr. Gibb suppressed so as to conceal from the public the vital fact that the Saint's wise counsel was meant for the exceptional times of cruel persecution, not for the piping time of peace:—

'6. When you are interrogated regarding the faith, not only is it lawful, but often more conducive to the glory of God and the utility of your neighbour, to cover the faith than to confess it; for example, if concealed among heretics you may accomplish a greater amount of good; or if greater evil would result from an open profession of faith, as, for instance, disturbance, loss of life, exasperation of a tyrannous ruler, and danger of backsliding under stress of torture. For this reason it is very often rash to voluntarily expose one's self to danger.'

We should think so. A big percentage of people are not built of the stuff that martyrs are made of. St. Alphonsus would permit such people to quietly hold their tongues, but never to deny their faith, as stated above, 'whether by word or any other sign.' But where, in the name of reason, does St. Alphonsus in these words hint that, even under the terror of torture, a Catholic may make profession of Protestantism, much less act as the minister of a Protestant fold?

#### WE QUOTE A LITTLE.

Thus far we have been occupied in patching and piecing the lopped chopped, cropped, and garbled 'quotations' of the Rev. Mr. Gibb. We will now add four extracts on our own account from the very same chapter from which the Rev. Mr. Gibb professed to quote. They will show all the more clearly the altogether disgraceful fashion in which the Saint's teaching has been misrepresented.

1. In the very next sub-section following Rev. Mr. Gibb's last 'quotation,' St. Alphonsus—still dealing with times of persecution—says that 'it is often very discreet to preserve one's life for the glory of God, and to conceal the faith by lawful means.' But (he continues) 'it is not lawful to adopt those articles of dress or other marks of infidels the sole use of which is to serve as outward signs of the profession of a false religion or worship; such as the vestments used in sacrifice; incensing, or tending the knee before an idol; as also receiving the communion of heretics, etc.' And yet Rev. Mr. Gibb represents St. Alphonsus as teaching that a Catholic may not alone receive, but even minister, the 'communion of heretics.'

2. Three paragraphs further down, and on the next page of our edition of St. Alphonsus' works (Chalandre's, 1834), the Rev. Mr. Gibb would have found the following, had he consulted the Saint at first-hand:—

'It is not lawful to be present at the worship of infidels and heretics in such manner that you may be regarded as taking part in it.' In the face of this, the Rev. Mr. Gibb calmly assures the readers of the *Otago Daily Times* that, according to St. Alphonsus' teaching, a Catholic may not alone take part in, but, in the garb of a clergyman, lead, the worship of Anglicans.

3. In the next following sub-section, St. Alphonsus (basing his opinion on two rescripts of Pius V. to the English Catholics) lays it down as unlawful for Catholics to assist at the sermons of non-Catholic preachers, even if penal laws require them to do so 'under the direst penalties.' And yet the Rev. Mr. Gibb will have it that a Catholic may not alone assist at such sermons, but preach them—and that, too, in the easy days of peace and toleration.

4. On the same page of the same chapter the great Saint says: 'Catholics living among heretics are guilty of a sin against faith, if, in obedience to the order of the civil authorities, they contract marriage before the minister of a heretical creed, even though before or afterwards they go through the ceremony in the presence of a Catholic priest.' And yet the Rev. Mr. Gibb will have it that a Catholic may even, in the capacity of an Anglican minister, act as the celebrant of such a marriage.

#### RENVOI.

If we went further through St. Alphonsus' works, the Rev. Mr. Gibb would fare even worse than this. But we have purposely limited ourselves to the chapter from which he professed to quote. Comment on such shameless misrepresentation is quite superfluous. The Rev. Mr. Gibb has reason to feel grateful for the timely application of the editorial *cloture* which prevented the further exposure of his controversial methods in the columns of the *Otago Daily Times*. And yet with enthusiastic positiveness he claimed to have 'incontestably proved' his foolish statement regarding the teachings of St. Alphonsus Liguori! 'Is ever thus with controversialists of his class. A dip into some miserable old clo' shop of second-hand and tattered 'extracts,' and they are fit to teach Catholic theology to the Pope and the whole College of Cardinals! Like the man in *Hudibras*, they

'Know more of any trade b' a hint

Than those that have been brought up in 't.'

Such 'theology' is to the genuine article what a scarecrow is to a man.

If the Rev. Mr. Gibb wants to know something about Catholic theology, let him make a bonfire of his no-Popery pamphlets and—for a beginning—invest in a penny catechism.

## THE DANGERS OF TUBERCULOSIS.

### PREVENTIVE AND REMEDIAL MEASURES.

THE New South Wales Government has just appointed a Royal Commission to enquire into tuberculosis in cattle, and the effect of consuming the meat and milk of tuberculous animals. Of late years considerable attention has been given to this matter, and something like a panic has been created in regard to the danger that arises to human beings from the use of flesh and milk of animals so affected. In this Colony the Government veterinary surgeons are using the 'tuberculin' test on herds in various districts, with the result that numbers of animals are found to be suffering from tuberculosis, and their slaughter becomes a necessity. In fact, the number of milch cattle discovered to be suffering from this disease has been so great, that many people have declined to use milk under any circumstances, unless they are perfectly satisfied as to the healthiness of its source. Science has not accurately determined at what stage of the disease the flesh and milk of affected animals are hurtful to human beings, but there is one point upon which experts are agreed, and it is this, that the milk of such animals is much more likely to prove detrimental to the health of the consumers than the flesh. This may be due to two causes—milk is particularly liable to infection, and is very generally used as an article of food in an uncooked state.

#### DAIRY INSPECTION IN NEW ZEALAND.

In various centres in New Zealand, boards have been set up for the purpose of looking after the milk supply, seeing that its quality does not go below a certain standard, and that the dairies are kept clean, and not allowed to become hotbeds of disease. These boards have jurisdiction extending over certain city and suburban areas, but in cases where milk is brought into the towns from long distances, this supervision must necessarily be faulty, except with regard to its quality. Milk is very liable to be affected by its surroundings, is a very congenial medium for disease germs, and being a food in general use by young and old, rich and poor, it is absolutely requisite that the greatest care should be exercised in using only healthy cattle for its production, and in keeping the dairy utensils and byre scrupulously clean. Until we have in New Zealand a general and compulsory inspection of cattle and dairies, and the slaughter, under Government supervision, of infected animals, we cannot be said to be doing all we ought for the conservation of the public health. In order to have any law dealing with the compulsory slaughter of cattle effective, there needs must be some system of compensation. The destruction of such cattle would be in the interests of the community as a whole, and it would, therefore, be only just and right that those benefited should contribute to that which is to their advantage. When that dread scourge, pleuropneumonia, swept through the herds of Ireland some years ago, compulsory slaughter of the diseased animals, and segregation of infected herds were rigorously adopted, with the result that in a short time the disease was successfully combated. In this case the local Boards of Guardians were empowered to deal with the pest, and when it was necessary to destroy animals the cost of such was equally borne by the owner, the district, and the Government. In dealing with infected cattle in this Colony some such law must be enacted, otherwise we shall not succeed in stamping out disease.

It is well to know that tuberculosis is not confined to men and cattle, but that pigs, poultry, etc., are subject to it, and that there are great risks of it being conveyed from man to animals, and *vice versa*. Like all diseases, whether moral or physical, tuberculosis flourishes best in dirt and darkness; light and cleanliness are its greatest foes.

A very interesting lecture on this subject was given recently in the University College, Dublin, by Professor McWeeney, who said that the development of our knowledge of tuberculosis may be

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