

shortcomings. But some good we believe we have done. Our object has been all along to publish first of all, and above all, a thoroughly Catholic paper. So-called Catholic papers there have been, and still there doubtless are, whose more fitting epithet must be non-Catholic, or even anti-Catholic. To such a class of papers, for instance, reference was made by the late Catholic Congress in America, and where Free-thought publications, assuming the title of Catholic, and degrading and rendering it ridiculous by their assumption of it, were condemned. Such papers, however, are easily detected. Their tone is unbecoming, or even at times unseemly. Everything in their columns yields to levity, and to be what is expressively called "flash," seems to form all their ambition. It appears to us that the word Catholic might be written with as much propriety over the door of a music hall or a dancing-saloon as on their title page.

"Life is real; life is earnest,"

earnestly exclaims a non-Catholic poet. Surely the Catholic writer who has to do with life and to bring it under the serious consideration of Catholic readers does ill, and betrays the place he fills, by endeavouring to pander to or create a taste that, if it already existed, it should be his task to correct or eradicate. It is the duty of the Catholic journalist to maintain the self-respect of the Catholic body. But how shall he do that if he figures as a light-headed, loose-tongued mountebank in the face of the public? One thing of which we may be convinced is that such journalism is not that to which the Vicar of Christ has given his approval, and for whose extension throughout the world he has expressed himself anxious. Catholic journalism moreover, should be in tone Catholic. Not the false woman herself whom Pennyson denounces, as allowed to go abroad undiscovered, could do more to "poison half the young" than the insincere, dishonest journalist, presuming to counterfeit a faith he despises, or, it may be, that in his heart he detests. The Catholic journalist, again, should be single-minded. His ends must be Catholic. No private spite or grudge must embitter his dealings with the subjects chosen by him. More especially, such motives must not induce him to drag individuals forward for castigation. This is anti-Catholic in the extreme, and wholly out of keeping with the spirit of the Catholic Church. Still less should it be possible for the Catholic journalist to play a double part and act treacherously. If, while pretending to advocate some measure of great consequence to the Catholic community, and to support men giving their aid to such a measure, he adopts methods that he knows must injure those men, and consequently hinder the measure, what shall be said of him? He deserves, indeed, the name of double-dyed traitor. Such a part, besides, would be consistent with the character of an emissary of the secret societies—such, for example, as the professional atheist generally is. We can say for ourselves at least that we have avoided all this; we have not pandered or endeavoured to create low tastes by making our columns a shabby imitation of a comic paper. We have honestly believed the creed we preferred, and our first object was to be true to it, in thought and tone, as well as in word. We have been sincere in our advocacy and defence of the Irish cause, not giving it a half-hearted and shallow patronage, to obtain other ends, and cloak a sinister intention. We have been constant to the cause of Catholic education—consistently standing by the men who gave us their assistance in the matter, and honestly helping them, so far as in us lay. We have endeavoured to maintain the self-respect of the Catholic people, and we have done all in our power to make them respected by their non-Catholic fellow-colonists. We have not thought it incumbent on us, or necessary to gain their favour and support, to degrade them in the public eye by assuming the tone of what is, for instance, called Donnybrook fair—and which is by some supposed to characterise the Irish Catholic people. Nor failing a capability to play the part of Donnybrook fair, have we thought to recommend ourselves to them or others by taking up the air of "high jinks" in slums on the other side of the Channel. For Donnybrook, in sooth, is not the only place in the United Kingdom where fun and frolic of a certain kind have had their hey-day. We have dealt with the Irish Catholic people of the Colony as if they were, what in fact they are, a serious people, possessed of no less common sense than their neighbours, and only to be truly represented by a paper dealing earnestly, honestly, and sincerely, with important matters. A comic paper we did not, and do not, think that, as a Catholic people, they needed—much less a "flash" paper, much less a double dealing, dishonest, paper, demoralising in its tendency and infidel in its tone. Indeed the existence of such a paper could only be accounted for by a thorough contempt felt for the Catholic Press by its promoters—a contempt, perhaps, arising from jealousy as not unfrequently happens. It, therefore, we cannot take credit to ourselves for anything more than that, our negative virtues must at least shine by contrast. So much we have to say for ourselves, now, after fifteen years constant and unbroken work in the service of the Catholics, the Irish Catholics especially, of New Zealand. Let us hope that they and others may profit by what we say to them.

AMONG the more horrible productions of the times, we may reckon the juvenile suicides. The character of FRUITS OF SECULARISM. In question seems to be the special creation of godlessness and "cram." The child of slow intellect, for instance, unable to keep pace with his class and having no fear of God, no knowledge perhaps of God, or of another life, seeks the shortest way that appears to offer itself to him of putting an end to his troubles, and consequently kills himself. Suicide, however, in the world of to-day has taken a different meaning from what it bore of old. Time was when no crime was considered more odious; the memory of the self-murderer was held in malediction, and the dishonour with which his lifeless body was treated testified to the feeling his deed inspired. To-day we are more lenient. In some instances, in fact, suicide has been glorified. Men of the atheistic school have seen in it the fruit of exalted heroism, and have painted in glowing colours the character of those who were guilty of it. Even many of those not sharing their opinions have still been indulgent and the stereotyped verdict of temporary insanity has been arrived at. It should, however, be a matter of congratulation to us that, as a rule, Catholic communities are comparatively free from the peculiar form of madness which has such results. Here, then, is a paragraph taken from a letter from Vienna published in a recent number of the *Matin*, a French revolutionary organ:—As in preceding years, the reopening of the schools has, this year also been marked by some attempts at suicide on the part of pupils who had not been able to pass the examinations necessary for promotion to a higher class. One attendant at a lyceum wounded himself seriously with a revolver, another shot himself dead.—Such therefore, is the regular course of things that marks the years, evidently proceeding from the educational system that, as some people would persuade us, is to work out the perfection of the world. Nevertheless we do not suppose that such a state of things will be generally pronounced desirable.

It is worthy of remark that in some respects the A CONTRAST FOR movement known by the pseudonym of the THE PERIOD. "Reformation," and that which we know as the Revolution, have been very similar in their effects. Nor, in fact, is this a matter for surprise, both movements being closely connected, as parent and child or as cause and effect. Under the circumstances of the times, however, it seems especially opportune to recall one particular point in which the movements referred to coincided, that is, the manner in which they affected the position of the workingman by breaking up and forbidding his right of association. The movement in England under King Henry VIII., completed its plunder of the poor, which was, in truth, what the plunder of the monasteries meant, by its plunder of the guilds. And the Revolution, in turn, by a law passed on the 8th of June, 1791, and known as the *Loi Chapelier*, forbade association under penalty of death. How different, meantime, has been the action of Catholicism, the great object of the attack made by the Reformation first, and afterwards by its offspring, the Revolution. The Paris *Figaro*, of a recent date, a newspaper by no means Catholic in its proclivities, very effectively enables us to draw the contrast. Alluding to the late congress of workingmen's associations, the *Figaro* testifies as follows to the spirit that is at work:—Springing back to its origin, it says, modern Catholicism sought its inspiration from Christ Himself. It asked itself what He would be at the end of the nineteenth century Who had driven the money changers from the Temple. Generous philanthropists have already founded Catholic working men's circles. Count de Mun, in giving these very interesting bodies an energetic impulse, augmented, developed and reconstituted them. He daily strives, more and more, to protect the Christian masses against the insufficient organisation of labour. The Catholics have done better. Guided by the Count de Mun, they entered boldly twenty years ago on practical ground. They established between contractors and workmen, between the wealthy classes and the masses a fraternal association, destined to maintain harmony between them, and to make the latter partake legitimately of the advantages of the former. Wishing to reconstitute the old corporations, they began by creating workingmen's Catholic circles, whose number is now about five hundred. Each circle contains members who are capitalists, or who belong to the masses. All the masters and workmen belonging to the same callings will not delay about reconstituting the old corporations, those in which they stood shoulder to shoulder, where mutual aid was given, where all disputes were settled by committees of arbitration, composed of men notoriously devoted to the labouring classes. In how many degrees does not such a work wisely managed and charitably applied, exceed the vain attempts of revolutionary pretenders, who have talked a great deal but been able to organise nothing?—The *Figaro* decidedly enables us to contrast the fruits of the Reformation and the Revolution with those produced by the teaching of the Catholic Church. It also points out to us where the true solution of the labour question of the day is to be found—not in the fond imaginations of Socialists, but in Catholic institutions.