

C R A N K S.

HERE are not a few cranks in the world—men who believe in nothing, and claim on this very account to be philosophers, and to have a right to trample on the principles and consciences of all men. The position is, of course, absurd, and the preposterousness of it is all the greater from the fact that these would-be philosophers know, in reality, very little, and hardly anything correctly.

This community is afflicted with some such philosophers, amongst whom are to be found principally the enemies of justice to Catholics on the education question. These cranks, or, as they love to style themselves, free thinkers and philosophers, are greatly opposed to giving Catholics their own money for their own schools. In the estimation of these cranks or philosophers, to give Catholics their own money is to spend public funds for sectarian purposes, as if Catholics were in no sense a part of the public. The intellect and learning of these cranks are great, are they not? But whilst their philosophy and learning revolt from an act of justice and sound policy, they evince an insatiable thirst and an amazing capacity for falsehood. Their intellect is so keen, and their love of philosophy so ardent, that they swallow without even a grimace, any amount of lies and twaddle, particularly if they happen to be anti-Catholic and anti-Christian, and they are so wonderfully constituted that they at once assimilate these lies and twaddle, taking them into their system so absolutely that nothing can save them from, through their instrumentality, becoming the laughing stocks of men of information. But the funniest part of the thing is that these cranks wish to pose as the advocates of education.—Advocates of education! If, indeed, by the inculcation of lies is meant education, then they are advocates of education, and very zealous advocates. But there their advocacy begins and ends. Personally they never do anything for education, they never build a school, never teach in one unless for a very large pecuniary consideration, and never busy themselves about schools, except when some mischief is to be done to Catholics or Christians. Catholics who deserve, in justice, equity, and sound policy, aid for their schools from the public funds to which they contribute, must not dare to expect justice, if these gentry can help it. These gentry almost go into fits at the bare idea of their sharing in the least in public funds, so far as their schools are concerned. This would be the public supporting sectarian education, which amounts to this that a man shall be deprived of his own money simply because he happens to be a Catholic or a Christian. Well, then, we make an offer which is fair. Will the cranks accept? Let Parliament reduce the custom dues to the extent of four hundred thousand pounds, which is about the amount paid from the consolidated revenue for schools, and then enact a law compelling all denominations to provide schools for their own children. Let them, if you will, be compelled to tax themselves for sufficient schools, sufficient both in numbers and efficiency. Catholics will accept this, and thus save the crank from paying for sectarian schools. Then would appear on which side is the love for education, the spirit of sacrifice for education. We will undertake to say Catholics will not be found last in the race. But when Parliamentary support and the annual grant are withdrawn from schools, where shall the crank be found? We shall see what we shall see. Let these zealous advocates of schools, tyrants and calumniators of Catholics, show their zeal, generosity, and disinterestedness in emulating Catholics and erecting such schools as they have in every part of the Colony, and we shall feel disposed to put some faith in their pretences and claims. Meantime, we have no doubt but that they will continue to denounce Catholics as the enemies of education, and to teach in the public schools notorious lies about them, and this, in part, at the expense of the men they so shamelessly calumniate.

The Hon Mr REEVES, by some unaccountable calamity, Minister of Education, and Mr ALLAN, the coryphæus of godless education in these parts, both young, inexperienced gentlemen, just out of their teens, cannot endure the idea of an act of justice to Catholic schools, but they possess capacity enough to swallow any amount of plunder from Catholics to enable them to teach public-school children that the Pope sells indulgences—that is, that Bishop MORAN and all other Catholic ecclesiastics in New Zealand sell indulgences, for

what the Pope teaches and does, they teach, and in a measure do, and what the Pope teaches to-day and does, is just what the Church has always taught and done in accordance with circumstances. These, and such-like men, cannot endure the idea of justice to Catholics, but can, with the greatest pleasure, misappropriate our money, to teach the public calumnies concerning us, to teach the public school-children of the Colony to loathe and detest their Catholic fellow-subjects. This is the policy and practice of the cranks of to-day.

THE mission of the Redemptorist Fathers at St Joseph's Cathedral, Dunedin, came to an end on Sunday evening. The chief feature of the day was a procession of the school children which took place at 3.30 p.m. The children assembled in their several schools and marched thence—the boys under the care of the Christian Brothers, and the girls looked after by members of the Society of the Children of Mary—to the cathedral where some hymns were sung. They then left the church, headed by a cross-bearer and acolytes, who were followed immediately by the Society of the Children of Mary—the girls walking first, the boys next, and the celebrant (Rev Father O'Neil), vested for the Benediction of the Blessed Sacrament, and attended by acolytes coming last. The procession went out by the door of the nave and descending the newly erected steps in front into Smith street, turned to the right into Battray street, passing round the church on the South side and by the back of the temporary sanctuary into the grounds of the Dominican Convent; thence, through the grounds of St Joseph's school, into Dowling street and thus returned to the cathedral—where Benediction was given. The banner of the Children of Mary and those of the various schools and sodalities—of St Joseph, St Catherine, St Patrick, St Anne, the Sacred Heart, Our Lady of Perpetual Succour, and many more than we can recollect were carried each at the head of a division—adding much to the imposing nature of the scene. The results of the schools were seen to great advantage, and it was a significant, as well as an interesting, sight to see such long lines of well-dressed, fine looking, well behaved children—a sight foretelling a prosperous future for Catholicity in this city. No more striking testimony could be borne to the success of the efforts made by the Bishop to establish thoroughly efficient schools. The scene in the church also was very impressive. The organ was played by one of the Christian Brothers. The ceremonies were carried out with great solemnity. The close of the mission took place at 6.30 p.m. The preacher was the Rev Father Hegarty, and the ceremonies included the renewal of their baptismal vows by the congregation—each holding in his hand a lighted taper. The church was densely thronged. The renewed mission was extremely successful. Communicants throughout the week were numerous, and on Sunday they approached closely to 1000. On Monday the Rev Fathers Howell, Mangan, and Hegarty left Dunedin for Wellington *en route* for Sydney—to the great regret of the Catholics of this city, many of whom assembled at the railway terminus to bid them God speed and receive their parting blessing in return. Since their arrival in the diocese of Dunedin some four months ago, the Fathers had laboured incessantly and arduously. The fruits of their labours are abundant, and their reward will be secure in that better land where they are constantly engaged here below in laying up treasure for themselves.

THE drawing of prizes in the Ashburton Art-union will take place on May 2. But a short interval, therefore, remains for the disposal of tickets. Persons who hold them are requested to do their best, and to send in the blocks without delay, so that everything may be in readiness.

A PROJECT has been adopted of holding a bazaar in aid of the building fund of St Patrick's church, South Dunedin. The time spoken of is the month of November, and the suggestive title of the All Nations' Fair has been chosen for the event. No doubt charitable hands will be kept busy during the interval in making preparations for a famous success.

CERTAIN would-be wits and festive boobies have taken it upon them to "poke fun" at Dr Moran, because of his having lately demanded that the original Latin of some assumed translations from Papal Bulls should be laid before him, so that he might explain what was their true sense. Our would-be wits and festive boobies in the profoundness of their ignorance and the intolerance of their presumption suppose that any jackanapes who can decline *his hæc hæc*, with only a mistake or two, is capable of dealing with such documents. Men who know what they are about are of a very different mind. Here, for example, is the eminent French Economist, M. Anatole Leroy-Beaulieu, engaged of late in writing in the *Revue des Deux Mondes* a series of articles on the Pope's last Encyclical, who is of a very different opinion. M. Leroy-Beaulieu recalls the Italian proverb—*Traduttore traditore*—which we are warned to give in the Italian tongue. "We cannot permit anything," he says, "to be placed in the mouth of the Sovereign Pontiff that resembles a formula against which science and reason protest." "In those passages