

of the Pontifical Encyclical which we have quoted we have sometimes permitted ourselves to depart from the translation called official to have recourse to the original text." The man of science and intellect sees the difficulty of the matter. The jackanapes, inflated by having passed the sixth standard, thinks it is as plain as his a, b, c. We quote the case for the benefit of would-be wits and festive boobies—not, however, with the faintest hope that it will teach them better manners. Their bray, as we have seen elsewhere, is irrepressible.

M. Anatole Leroy-Beaulieu has also a word to say that may be taken to heart by men, who, less scurrilously but quite as determinedly, are also opposing Dr Moran in his demands on behalf of Catholic education. He, at least, who is certainly entitled as an eminent man of science to an attentive hearing, has evidently no faith in the moral effects of a pure secularism. "We are thus brought back in every thing," he writes in concluding one of his articles, "to the same conclusion: there is nothing truly efficacious, nothing solid and durable for our democratic societies outside of the Gospel, outside of the Christian spirit and Christian brotherhood. The State and the law have nothing for souls."

THE following circular has been handed to us for publication:—To prevent as far as possible the confusion and delay resulting from the practice of writing to the S. Congregation of Propaganda in English, the undersigned Secretary deems it necessary to notify that according to established tradition, all communications to this S. Congregation should be written in Latin, French or Italian. Moreover such communications should be addressed not to the Secretary, but to His Eminence the Cardinal Prefect. It would be well to give extensive publicity to this notice, if needs be, through the columns of the Catholic Press. Rome from the Propaganda, 1st February, 1892. †IGNATIUS PESSICO, Archbishop of Damietta, Secretary.

WE have said, in effect elsewhere, that, although it were proved, as it has not been, that intellectual culture of itself could diminish crime, little would be gained, while the vice it could not diminish remained rampant. An article in the *Forum* for January, from the pen of Mr Warren F. Spalding, Secretary of the Massachusetts Board of Commissioners of Prisons, seems to bear us out. Mr Spalding writes to disprove an assertion made that a milder system of prison discipline in the State had led to an increase of crime. Instead of the increase being as asserted, he says, fifty per cent in fifty years it has only been seven per cent, or at a rate twice as rapid as that of the entire population. Serious crime, he states, has markedly diminished. The increase shown in the aggregates, he says, is "solely in offences against order and decency, such as adultery, night-walking, disturbing the peace, drunkenness, being idle and disorderly, violation of liquor laws, vagrancy and the like, the vices of the people or the results of their vices." "We are not becoming a nation of criminals," he says again, "but we are overwhelmed by a great tide of drunkenness and kindred vices." And yet again, "We have more than held our own as a State in the struggle against crime though we have failed to keep down the vices." Mr Spalding, moreover, bears testimony, though incidentally and unexpectantly, to the value of religious influences. Alluding to the greater proportion of crime as due to the foreign born population and their children, he says, "There has been a steady improvement in the character of our foreign population, under the influence of our institutions." We know from other sources that among this population the Catholic Church has been steadily increasing her influence, and largely by means of Catholic schools. What, again, is true of the Irish Catholic population in Great Britain, and in these colonies seems also to be true of them in Massachusetts. There, likewise, they appear to be accountable chiefly for minor offences, often committed over and over again by the same individual. "A comparatively small number," says Mr Spalding, "give a bad name to our foreign-born population." Mr Spalding's argument, as we have said, is in support of an improved and milder prison-discipline. Can nothing of the kind be adduced in explanation of the falling off in crime quoted by Sir Robert Stout for New Zealand, as proof of the superiority of the secular system? Sir Robert, we know, although we have so far accidentally omitted to acknowledge it, argues negatively, but then we understand him to mean positively. Massachusetts, therefore, though less criminal, seems rather more vicious. Has New Zealand anything in common with it?

A NEW relay of donkeys are uplifting their tuneful voices in the *Evening Star*. One of them who appropriately calls himself "Public School," the pedagoguish donkey being the most egregious of all, thinks he has found an original argument in the fag end of one threeshod out years ago. He cleverly likens the Catholic demand to that of a private citizen, who should despise the police and claim an especial night-watchman from the city. Common sense, says George Eliot, teaches men to avoid extremes. But where there is no common sense—no sense of any kind—what is to be done? Why, hold your tongue and let the fool go his own way. Our fool, however, makes a significant slip. "Most of us who keep a conscience," he

says, "have to pay for it some way or other." That is it. Freedom of conscience for the Catholics, provided they pay for it—and pay for it too in hard cash. Need we say any more?

IN a correspondence which has taken place in the *Otago Daily Times* between Sir Robert Stout and Mr Joseph Braithwaite, relative to religion and crime, and to which we shall refer at greater length in our next issue, Sir Robert gives as an instance of the insufficiency of Catholicism to restrain crime, the reign of King Henry III., when, he says, there were "more murders, rapes, and robberies, in one shire of England in one year than are now in 10 years in all England." Whether it was so or not we do not stay now to inquire. But let us set case by case. We go back to a much earlier time, and instance Ireland, while she was still the Island of Saints and Scholars. "Order and contentment and social happiness followed in the train of this just rule," writes Cardinal Moran, referring to the reign of King Brian, whose whole basis of action was his Catholic devotion, "and the annals relate, not as a matter of poetic imagery, but as a stern fact, that in those times of peace, a fair maiden decked out with precious jewels, and bearing rich treasures in her hands, could traverse the whole island, from shore to shore, without injury or insult being offered to her" (*Occasional Papers* p. 142). For the diminution in crime alluded to by Sir Robert Stout as characterising the England of the period, Italian anthropologists would, no doubt, at least in part, account by those judicial slaughters of the criminal classes carried out by Henry VIII. and Queen Elizabeth, by which the heirs of the pre-human race were thinned in the country and the criminal element in a great degree diminished. These judicial slaughters as conducive to such an end, moreover, have evoked the applause of certain of the scientists in question. We do not think, on the whole, Sir Robert Stout has much to gain from his argument as to the reign of King Henry III. Even if it were grounded on fact, it would not be altogether conclusive.

Correspondence.

[We are not responsible for the opinions expressed by our Correspondents.]

SIR ROBERT STOUT'S STATISTICS.

TO THE EDITOR N.Z. TABLET.

SIR,—Sir Robert Stout has written much lately about education and crime. I enclose two extracts, which you will kindly publish for his consideration. The first is from a lecture recently delivered in the Princeton Protestant Theological Seminary; the second from this morning's (*Wednesday's*) *Otago Daily Times*.

Professor Robert Ellis Thompson, S. P. D., University of Pennsylvania, in one of his lectures on the Divine order of society, and, speaking of America, says:—"Secular education is a cramped, maimed, palsied education. . . . The secularisation of instruction in the public schools is to cut off the children of the nation from contact with the deepest springs of its moral and intellectual life. It is to isolate all sciences from the fundamental science which gives them unity and perennial interest—the knowledge of God. It is to rob history of its significance as the Divine education of the race and to reduce it perilously near to Schopenhauer's estimate, that it had no more meaning than the wrangling and strife of the wild beasts of the forest. It is to deprive ethical teaching of the only basis which can make its precepts powerful for the control of conduct. It is to deprive national order of the supreme sanction which invests it with the dignity of Divine authority."

Sir Robert Stout maintains that criminality has decreased in New Zealand since the secular system was inaugurated. Why, then, the following local in the *Otago Daily Times*:—"The Commissioner of Police has addressed the following memo. to officers in charge of districts:—"The attention of the Hon. the Defence Minister has been lately called to the increase of larcinism in the various towns in the Colony, and the inefficiency of the police in dealing with this nuisance. In many towns groups of lads are permitted to collect and loiter about street corners, sitting on ladies' dresses, making use of disgusting and profane language, and even insulting passers-by, whilst others amuse themselves by breaking lamps, unhooking gates, and various other objectionable practices. The commissioner, therefore, directs officers in charge of districts to take such steps as they may deem necessary to vigorously suppress these objectionable and annoying habits, and he is assured they will receive every assistance from all respectable citizens in carrying out this duty."

An advantage to the buyer of Messrs Simon Brothers' boots and shoes is that, the firm being direct importers, no middleman comes between them and the purchaser. The latter is thus protected from paying a commission.

Mr E. Clempson's herbal remedies are growing in repute. Agents will be found in the country towns, or orders addressed to the compounder, Main street, South Dunedin, will obtain immediate attention.

Holy Week books at Mr O'Connor's, Christchurch.