

pointed rallery the conceited ignoramus whose store of knowledge was limited to a small cyclopaedia of the time, then published as far as the letter C. Beyond that barrier the world of science was to the know-all of the breakfast table a blank. An anonymous writer in the Napier 'Daily Telegraph' has 'gone one better'—he has penetrated into the cyclopaedic region as far as the letter D. His scanty store of tabloid knowledge is spread before the Hawke's Bay public in the interests of another masked know-all (now, controversially, dead-meat) who recently declared that, in the eyes of the 'Roman Catholic Church,' all manner of dancing is 'proximate occasion to mortal sin.' The understudy of the man 'once behind the scenes' professes to quote from St. Augustine and St. John Chrysostom. But this is all a false pretence. He neither quotes from the one nor from the other. He probably never even saw a page of the writings of either. He merely set down the few lines from the article on 'Dancing' in so poor an authority, on history and Catholic theology as 'Chambers' Encyclopaedia.' We place the extracts side by side:—

'Daily Telegraph.'

'Chambers' Encyclopaedia.

'St. Augustine condemned dancing, teaching that "it is better to dig than to dance"; and St. Chrysostom taught that originally dancing came from the devil.'

'St. Augustine says: "It is better to dig than to dance"; and, St. Chrysostom says dancing came first from the devil.'

We have only to remark: (1) No references and no context are given. (2) The sort of dancing that the Fathers of the Church inveighed against is well described as having come from the devil; but it is happily unknown to decent society in our day. (3) The very same article in 'Chambers' refers to the 'choral dances of the early Christians,' and shows how, on various occasions, the Church declined to condemn national and other dances (not of the modern ball-room type) that were carried on with due decorum.

'Religion does not censure or exclude
Unnumbered pleasures, harmlessly pursued.'

And in Catholic, as in Jewish, days, the solemn movements of the dance—the poetry of motion as well as the poetry of words and sounds—have been time and again employed in the service of Him Who gave us all good things, and in Whom we are told by the Apostle to rejoice and evermore rejoice.

The Anticlerical Hobby

Every dog—and fad—has its day. 'The harder a bad hobby is ridden', says Dickens, 'the better; for the sooner it is ridden to death'. The anticlerical fad or hobby was for a long period ridden in Italy at a pace that, if maintained, was sure to kill. The appearance of the grim spectre of anarchist socialism in the path led to the application of the curb in Italy, as it did in Germany, and as it probably will in France. Anticlericalism is now vastly eased off in Italy, by comparison with the passionate days of the eighties and the nineties. This decadence of anticlericalism is, says the 'Civiltà Cattolica' ('Literary Digest's' translation), 'manifested more plainly in the latter times, and this is especially the case in the active arena of administrative and political life, where in former times there was manifested the greatest hostility to any religious influence whatever. And the following may be stated as the causes of the change. The anticlerical agitation which preceded the unification of Italy has naturally died away on the completion of that unification, and in public life a very natural instinct and feeling have arisen that the Church and State should be welded together by a sort of moral cohesion. The anarchistic propaganda of socialism with its revolutionary and anti-militaristic war-cry have driven the well-balanced and pacific minds of the Italians to band together the conservative forces of the country, in order to promote a reaction against the subversive tendencies of these destructive movements. Public

opinion has also been affected by the sight of anticlerical France and her decadence; while the progress of Anglo-Saxon nations as well as the prosperity of Catholic Germany have resulted in delivering official and lay Italy from that miserable bondage under which for more than a century Italians were led to believe that they could not safely follow their own religious instincts, but must adopt the extravagant theories of France. Thus Italians have recovered the liberty they had lost of showing themselves spontaneously devoted as a Catholic nation to the cause of the Church.'

Herein, as in the lesson of Germany, shines the star of hope for France. In that lodge-ridden and persecuted land, our brethren of the Faith need to pray, as their fathers did long before,

'Our foes press on from every side,
Thine aid supply, Thy strength bestow.' ...

And the final result for France—as it has been for the Fatherland—will, we trust, be to furnish a fresh illustration of the truth of Sir Thomas Browne's adage: 'Persecution is a bad and indirect way to plant religion'.

Coming Around

When Hudibras

'Abandoned dwelling,
And out he rode a-colonelling'

he brought his creed in his pack. It was

'A godly, thorough reformation,
Which always must be carried on,
And still be doing, never done;
As if religion were intended
For nothing else but to be mended.'

The creed of Hudibras was of a Puritan type. The 'godly, thorough reformation' that stamped out the Old Faith in England was of a more piebald and eclectic kind. Pitt once described it as 'a Calvinistic creed, a Popish liturgy, and an Arminian clergy.' In the nature of things, such a combination would require a vast deal of tinkering—'like an old brass seething-pot or the well-worn wheels of a yeoman's wain'. And as a matter of fact, it has, ever since it was first invented, been in the workshop undergoing repairs, replacements, alterations, and additions. One of the next additions to be placed by episcopal authority upon the official creed and ritual is the re-introduction of Extreme Unction. This has been strongly urged by the Bishop of London and his Diocesan Conference. But the ordinance was long ago advocated by earnest members of the English Church. We find, for instance, a strong plea for Extreme Unction in 'A Manual of Instruction for Members of the Anglican Church', by the Rev. Vernon Staley (published in 1894). The writer says (p. 274) that 'the English Church' came out of the Reformation with 'certain losses which we need to repair. Of one of these losses—and that a serious one—we must now speak. We refer to the Sacrament of Unction, or the Anointing of the Sick'.

The Rev. Mr. Staley then continues (pp. 174-6): 'Bishop Forbes writes: "The Unction of the Sick is the lost pleiad of the Anglican firmament. One must at once confess and deplore that a distinctly Scriptural practice has ceased to be commanded in the Church of England. . . . It cannot be denied that there has been practically lost an apostolic practice whereby, in case of grievous sickness, the faithful were anointed and prayed over, for the forgiveness of their sins, and to restore them, if God so willed, or to give them spiritual support in their maladies. "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." And the Bishop adds: "Since, however, the Visitation of the Sick is a private office, and uniformity is required only in public offices, there is nothing to hinder the revival of

A HUNGRY man smells meat afar"—and the fragrant aroma of "Hondai Lanka Tea" is sweetest of all.

A N auld sack needs muckle cloutin," but "Hondai Lanka" Tea is unneeded Ceylon. It's always the same.