

only £400! Well—fond of lawsuits, little wealth.' There is no strait-jacket big enough to enclose 'a good-sized village community. And the lawyers of Luceran and Lanconque may well join in Pudd'nhead Wilson's vesper hymn to the jollheads and the lack-wits: 'Let us be thankful for the fools; but for them the rest of the world couldn't succeed.'

We have records of other historic cases galore in which (as 'Hudibras' hath it) unwise litigants

'Are catch'd in knotted law, like nets,  
In which, when once they are imbrangled,  
The more they stir, the more they're tangled;  
- And while their purses can dispute,  
There's no end of immortal suit.'

To the English-speaking public the most familiar instance of the 'law's delays' is that of *Parkes v. Dawkins*—immortalised by Dickens as the 'Jarndyce v. Jarndyce' case in 'Bleak House'. It dragged its weary length along from 1823 (when Parker, the wealthy West Indian planter died) till 1869. And then it was abandoned simply because the lawyers had sucked the last drop of golden syrup out of the estate, and there were no longer funds to fight with—or about. We have an impression that the long Parker-Dawkins trial gave rise to Lord Brougham's definition of a lawyer as 'a gentleman who rescues your estate from your enemies and keeps it for himself.' He lived almost to see the close of the case. As late as 1891 Mr. Justice Chitty decided in an English court the Ashton-Mumpesson case, after it had gone monotonously on for 150 years. The Cascalo-Depic suit about a small field in Barcelona (Spain) has given profitable exercise to the jawbones of generations of lawyers since 1697. The litigation between the Lords of Thunen (Bavaria) and the town of Untertflaken—all about an oak and beech forest—began in 1596. It did not cease to drag its weary length through the courts till 1896—exactly three hundred years. Spain's record lawsuit (a pension dispute between the Marquises de Viana and the Counts Torres de Cabrera) has been clacking its long tongue in the courts since 1517. It is clacking still. And four centuries of lawyers and officials have prevented the amounts involved (which otherwise would have run into some millions sterling) from ever becoming unwieldy. There were two French cases (over pasture-rights) that wagged their chins before generations of judges for 638 years before they were decided. One of them (begun by the Comte de Nevers against the town of Douzy in 1210) did not end till 1848. In the other case (which opened between the towns of Cambon and Bagneres in 1254) a tardy verdict was arrived at in 1892. In every case the interests involved were worth only an insignificant fraction of the sums spent in litigation. How true it is that (as the ancient proverb hath it), 'fools and obstinate men make lawyers rich!' Billings probably had litigious bull-heads most in his mind's eye when he penned this 'affermism': 'God save the phools! and don't let them run out, for if it wern't for them, wise men couldn't get a livin'.'

### Faith and Courage

Courage, like cowardice, is said to be contagious. Yet (says Prentice) there are some people who are not liable to catch it. Seldom in our day was it more needed than by the homeless multitudes who witnessed the swift destruction that earthquake and fire wrought amidst the city of San Francisco. An example of noble and highly contagious courage was then shown under difficult circumstances by the white-haired Catholic Archbishop, of San Francisco. 'Collier's Weekly' (which we recently quoted in another connection) says of him: 'The unconquerable quality which makes empires; that quality which a people must ask themselves if they still possess whenever they take account of stock, was found still alive in our country. Archbishop Riordan has best expressed

San Francisco's attitude by a historical parallel. His Church suffered the heaviest loss of any single corporation. As a young priest he had been through the Chicago fire and the terrible winter that followed. It was an impressive moment when this white-haired prelate appeared before the committee of strong men who had brought order out of chaos. He told the story of how when the Carthaginians were besieging one gate the Romans sent through another gate an army to the pacification of a rebellious province; and the Archbishop looked like a Roman himself, as he dedicated his declining years to the work of reconstruction which the citizens had projected while their homes, offices and factories were still in flames.' In afflicted Valparaiso and Santiago, as in San Francisco, the evil hour of ruin has also, we trust, brought the man who is able to enlarge hope in the midst of despair, and exalt courage in the midst of a *sauve-qui-peut*. 'Brave hearts,' says Victor Hugo, 'may be ruined in fortune, but not in spirit'.

### Passive Resistance

It is rather awkward to evoke a ghost and be unable to 'lay' the 'execrable shape' when the immediate purpose of his apparition has been achieved. This is the dilemma in which the course of legislation on education may possibly place the Nonconformists of Great Britain. They evoked Passive Resistance. If the present Education Bill becomes law, Passive Resistance will have served its turn. But instead of permanently 'evanishing at crowing of the cock' when its contract is completed, Passive Resistance promises to be a much more terrible spectre in the hands of Catholics and Anglicans than it ever was when in the employ of the Nonconformists, who called it forth from the vasty deep.

'The Bill,' says the London 'Tablet', 'not only robs us of half our schools at a stroke, but makes the existence of the other half absolutely depend upon the will of the local authorities. If the Bill becomes law as it now stands . . . the Catholic schools which come under the four-fifths exception can have Catholic teachers only by accident or by an evasion of the law'. The first line of defence of the religious schools having broken down, the 'Tablet' outlines what the Catholic action will be in the event of the Bill of confiscation becoming law. 'This time', it says, 'the Government will have to deal not with the antics of a handful of passive resisters, but with people who, if they are driven to it by injustice, are quite strong enough to wreck any Education Act Parliament may pass. It shall suffice then to say, here and now, that we will have nothing to do with these licences to starve, that we are not going back to the old hideous days when our schools were made dependent upon ping-pong matches and jumble sales. If Parliament takes our rates to support Protestant schools, then we call for an equality of treatment in regard to the Catholic schools. If Protestant children are to be allowed to receive Protestant religious instruction in the elementary schools of the country, and at the public expense, the barest justice requires that Catholic children should be allowed to receive Catholic instruction under similar conditions. That is our last word.'

The Edinburgh 'Catholic Herald' publishes an ultimatum in terms that are just as unmistakable. 'We do not,' says the 'Herald', 'desire to talk violently or to use strong language. But one thing is certain, and that is that we shall never submit to the extinction of our Catholic schools while we are called upon to pay for Protestant schools. We shall never submit to our children being deprived of religious instruction while we are compelled to pay for religious instruction for the children of our neighbors. We shall never submit to have non-Catholic teachers forced upon our children—teachers hostile to their creed, and likely to

"HASTE makes waste," but there's nae waste ava wi' Cooch o' the North Tea. It's genuine.

"DOUBLE drinks are guid for drouth" especially if the drink is genuine Cooch o' the North Tea.