

high altar of Notre Dame, and worshipped her as the Goddess of Reason. And, with unintended appropriateness, those who in Melbourne and Sydney have joined hands with the French atheists in the warfare against holy and devoted women, are the members of an organisation who in 1902 took to their hearts an unreformed and unrepentant Delilah (Margaret Shepherd), placed her on a pedestal of honor, and went dancing and singing around their new goddess of the Cyprian sisterhood. Envy

'Hates that excellence it cannot reach'.

From such a source as that just mentioned above, one does not expect much or any appreciation of 'Sweet Saint Charity' that goes 'in profundis'—into the depths and sees, like the Good Shepherd Himself, to save that which was lost. The braided captains of this chivalrous campaign against women are worthy of their cause. They are sundry preachers of small back-street conventicles in Victoria and New South Wales to whom self-advertisement is bread and butter, or more butter to their bread, and whose advertising methods are those of the fair-green contortionist and the mountebank.

From time to time our news and editorial columns have detailed the overwhelming official and other exposures that have persistently dogged the anti-convent stories concocted by the screeching brotherhood beyond the water. Yet, undeterred by repeated humiliation and failure, the 'yellow' brigade returns to the charge. Their stories are like the branches of Virgil's inexhaustible tree—pluck away one in the morning; another is in its place before evening:—

'Uno avulso, non deficit alter  
Aureus, et simili frondescit virga metallo'.

The latest calumny was the oft-refuted one of sweating at the Abbotsford Magdalen Home. It is scarcely necessary to say that the accusation was flung by a clergyman—one, too, whom previous official exposures ought to have taught lessons of prudence in speech. In the present instance, Mr. F. Short (a non-Catholic), Inspector of Charities, was deputed by the Premier to pay a surprise visit to the Home and report upon the charges levelled against it. The report was brief and pointed: there was nothing to sustain the charges. But as the official hand plucks off one calumny, another begins to sprout. The tongues of interested and organised calumniators know no holiday. And, like the termagant in Sheridan's play, they have a free tongue and a bold invention.

## Notes

### Scapegoats

The Carthaginians of old strangled their unsuccessful generals. The Romans (more prudent in their day) commended their beaten leaders so long as they did their best and 'did not despair of the Republic.' Modern beaten nations usually cast about for a scapegoat. Admiral Byng was shot at Portsmouth for having, without any fault of his own, failed in an expedition to relieve Malta. He was merely offered as a victim to popular clamor. Count de Lally—a valiant Hiberno-French commander—was executed for having failed to defeat the British forces at Pondicherry, although (as was afterwards proved) he had done everything that was possible in the circumstances to achieve success. France also immolated Marshal Bazaine, more in response to popular fury than on purely military grounds. And now Russia has taken a hand in the game. Ex-Admiral Nebogatoff and his captains—at first sentenced to death—afe now to be interned in a fortress for ten years. Various other sentences have also been passed in connection with the battle of Tsushima. First-class military or naval disasters usually have

this ending. Some strange kink in national feeling makes people more ready, as a rule, to accuse their defenders of cowardice and treason, on the lightest grounds, than to admit honorable defeat by a foreign foe, however skilful, numerous, valiant, and well prepared.

### A Millionaire's Gifts

The cableman has just been to the trouble of sending to this outer rim of the earth an account of the recent benefactions of an American multi-millionaire who piled high his bursting money-bags by creating or joining in great trusts and picking the pockets of the poor. Well, there is such a thing as stealing a hog and giving the feet for alms. For the rest, your ostentatious Croesus still remains, after all his gifts, a multi-millionaire, retaining of his trust-made shekels 'a fine sum' (as Lord Erskine once said of a dead British nabob) 'to begin the other world with.' In pre-Reformation days there prevailed the old and more Christian idea that property was held in stewardship. The new social principles then adopted had as their underlying idea the notion that property is held in absolute ownership. Modern pauperism was the result—the sharp distinction which made the 'classes' more haughty, prosperous, and unfeeling than ever before in Christian history, and (in the words of an old writer) turned the 'masses' into 'mere stark beggars.' There are perhaps some of our readers who can remember the storm of indignation that was raised among landed proprietors in Ireland when (on May 22, 1838) Chief Secretary Thomas Drummond wrote to the magistrates of Tipperary that 'property has its duties as well as its rights.' The Irish landed magnates of 1838 merely represented a feeling that was too prevalent in their time. The trust and the multi-millionaire of our day represent a fresh outcome of the abandonment of the old-time Catholic feeling in regard to property and its duties.

### In Germany

The long and bitter persecution known as the Kulturkampf had one result that neither Falk nor Bismarck ever anticipated. It created the Centre or Catholic Party that is now the best-knit, the most numerous section in the German Imperial Parliament. Last week's cable-messages go to show that they have been returned with added strength at the recent elections—105 in 1907 as against 100 in 1903, 103, in 1898, and 96 in 1893. At last week's elections the Centre Party stood for the following principles: (1) The right of the Imperial Parliament to assert its independence of the military authorities; (2) the necessity of contending against Caesarism and absolutism; (3) the duty of carefully watching the colonial policy, so that the nation may not be landed in bankruptcy by extravagant and unremunerative colonial expenditure.

During the electoral campaign in the Fatherland, a Hohenlohe story was, for political purposes, sent on the rounds against the Catholic Party, and was even echoed in the New Zealand press. It was an alleged assertion of the late Prince Hohenlohe that in 1893 he had advised that a present of half a million francs (£20,000) should be offered to the Pope (Leo XIII.), but not actually paid until the military proposals of the Government had been passed by the Imperial Parliament—of course with the aid of the Centre or Catholic Party. The idea was, of course, that their votes were to be secured for that purpose by the influence of the Pope. Here is how the 'Catholic Times' of December 28 deals with the story: 'A considerable number of the German papers, unmindful of Parliamentary history, have taken it for granted that the Centre was thus acted on; but fortunately there are records which prove the contrary and dis-

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