

the pen or answered the great roll-call. He can receive with a welcome the criticism that is kind and helpful; inured to weals, he can receive in a chastened spirit the criticism that is helpful but not kind. But his spirit is not, as a rule, too broken to smite the criticism that is neither kind nor helpful. We rather think that much of the criticism to which our contemporary was subjected in Christchurch last week was of the last-mentioned kind. We could wish such sledgehammer censors no more appropriate penalty than to be compelled to edit the newspapers that they criticise—for (say) three months. The chastening lessons of such an experience would probably lead to kindlier thoughts and fairer words for the men who—for love of what they know or conceive to be a good cause—essay woe't by week through weary years the heavy and endless task of making fresh and ever-fresh compromises among the thousand various and conflicting tastes to which the religious newspaper must appeal.

### Hirelings and Others

'The atheistical gentlemen,' says the Boston 'Pilot,' 'who are so beautifully mismanaging the government of France were recently given an object lesson of the fruits of their work. A few cases of smallpox occurred in Paris and several towns. In one hospital the lay employees refused to minister to the first victims, whereupon two Sisters of Charity volunteered to nurse the unfortunates and perished in their task. And thus it will ever be: The hireling will flee, but the soldier of Christ will stand firm before all danger.'

An English contemporary has some remarks in a recent issue on the intolerant attitude of the anti-Christian French Government towards representation of Christ crucified. 'They treat it,' says the journal in question, 'as an enemy that is to have no quarter. It has been torn from the law courts, from the public places, and from the schools. Wherever the agents of the Government have been able to lay hands on it with any pretence of legality, they have violently removed it. Some few days ago the police discovered that the sacred emblem was to be seen in a public school at Grabels. A commissary was forthwith despatched, with two gendarmes, to take it away. They were returning joyfully from their abominable expedition when the local Catholics, having heard of what was taking place, set upon them and gave them a drubbing which they are not likely to forget. Then the mayor arrived on the scene and ordered them to give back the crucifix. This they promptly did, after which they took to their heels. The mayor raised the crucifix aloft, and the people following him to the church, it was placed there amidst every demonstration of respect. In some parts of France, at least, the Government's odious crusade is hotly resented.'

### A Balfour Story

The Wexford County Council has given Mr. Balfour a black eye (a metaphorical one, of course). At a meeting held a few weeks ago, the following resolution was passed by the unanimous vote both of the Protestant and Catholic members of the Council:—

'That we call on the Right Hon. Arthur J. Balfour, M.P., in view of the serious accusations levelled by him at this Council in his speech to Unionist deputations on the 19th ult., to favor us by specifying the grounds upon which he based his allegations that this Council has proved itself unworthy of trust, and has used the powers vested in it not to further the administrative interests of the County of Wexford, but as a great electoral engine and machine for promoting party interests. We desire to point out to Mr. Balfour that this great Catholic and Nationalist county contains a population of 95,435 Catholics, and 8,669 non-Catholics; that the Wexford County Council has, since the passing of the Local Government (Ireland) Act, 1898, co-opted six members, four of whom have been Protestant Unionist landlords; that the County Committee of Ag-

riculture and Technical Instruction (nominated by the County Council) contains 20 Catholic and six Protestant members; that the chairman of this committee, who also represents the Council on the Council of Agriculture is a Protestant gentleman; and in face of these and other similar facts we beg to inquire how Mr. Balfour proposes to justify the statements for which he has made himself responsible.'

Of course Mr. Balfour will neither 'specify the grounds' nor make the honorable amende. Nor do we hope that the Council's emphatic resolution will cure him of the habit of setting down 'hab-nab, biggledy-piggledy' (as an old author phrases it) whatever is whispered into his ear by his Orange-Tory 'outrage'-mongering friends. But the Balfourian indiscretion may be accounted a felix culpa (happy fault) inasmuch as it brought into the wider light a happy condition of things in Catholic Wexford to which Orange Down and Antrim are hopeless strangers. It is easy to multiply such instances. Here is one small class of cases that speak for themselves: 'The Corporation of the City of Limerick,' says a Home exchange, 'has presented an address to the Right Rev. Dr. Orpen on his appointment to the Protestant Bishopric of that place. Such examples of goodwill between Catholics and Protestants are of frequent occurrence in Ireland. The bell of Armagh Catholic Cathedral was tolled for the death of the Protestant Bishop Reeves, the great Celtic scholar; and, when Dr. Gregg was made Protestant Primate, he received the congratulations of the Catholics of Cork.'

### The 'New Theology'

Five years ago (according to a recent issue of a great London daily) Dr. Parker, of the City Temple, spoke to his congregation as follows:—

'Should it ever come to pass that the great truths of Christ's death and resurrection be denied by any future occupier of this pulpit; should the fact of his gracious Godhead and Divinity be questioned, may the word "Ichabod" be written over the doors of the City Temple'

('Ichabod,' we may remark, is Hebrew, and is freely translated 'Thy glory is departed.') 'Two young men,' says the same journal, 'evidently' thought the time had come for the fateful word to be written. They arrived at the City Temple early in the morning, pushing a truck on which were two long ladders. In full view of passers-by they propped the ladders against the building, and one man mounted and chalked the word "Ichabod" in large letters over the portico.'

### DIocese OF DUNEDIN

The new church at Thornbury (Riverton parish) will be opened on August 18.

From a private cable message we learn that the Rev. Cecil Morkane was ordained to the priesthood in Rome recently for the diocese of Dunedin. Father Morkane is a brother of Dr. Morkane, of Kumara. Mrs. Morkane has left for Canada to meet her son on his way out to New Zealand.

On Monday morning a Solemn Requiem Mass for the repose of the soul of the late Father McGrath was celebrated at St. Joseph's Cathedral. His Lordship the Bishop was celebrant, Rev. Father Cleary assistant priest, Rev. Father O'Reilly deacon, Rev. Father Corcoran subdeacon, and Rev. Father Coffey master of ceremonies. The music of the Mass was sung by the Dominican Nuns.

The Dunedin and St. Joseph's Harrier Clubs assembled in force on Saturday at the invitation of the Hon. J. B. Callan for a run from his residence in Leven street, Roslyn. The hares laid a trail in to the Kaikorai Valley and up the hill towards the reservoir, returning home through Brockville. Notwithstanding a very cold wind the outing was voted most enjoyable, and a welcome break from the monotony of the usual run. From the top of the hill the snowscapes were very fine. After the run a pleasant hour was spent with the host and hostess.

MR. J. C. CALDER

61 King Edward Street, CARGILL'S CORNER  
All dental work undertaken.

Opposite  
Sligo's).

Teeth Extracted, ONE SHILLING.