

women as we need them' should be made as much a part of the ecclesiastical machinery as the church and the school. It seemed to us, however, an elusive hope—

'Like the bird in the story
That flitted from tree unto tree,
With the talisman's glittering glory,'

ever and ever keeping beyond the reach of the pursuer who eagerly sought to gain possession of the priceless gem. But one drops at times on the unexpected—as the early gold-prospectors in the Golden West of Australia stumbled across nuggets of the king of metals in geological company with which they had never before known it to associate. With equal pleasure have we come across—long before our anticipated time—a prelate who has put into practice (though in a way we had not anticipated) the ideal that we have long had before us. 'The late Bishop of Hartford' (United States), says the *Cleveland Catholic Universe*, 'deserves a special tribute from the Catholic press for the practical interest he manifested in its diffusion. He was the first and, so far as is known, the only Bishop in this country who made the circulation of a Catholic paper as much a part of the diocesan work as the building of churches and the maintenance of schools. By the Hartford plan, inaugurated by him, every Catholic family in the diocese receives a copy of the diocesan paper, which is supported by a per capita tax on a parish fund acquired by an annual collection. While the purpose of this plan was not so much the benefit of the diocese itself, not so much the strengthening of the Catholic press as the strengthening of faith and public spirit among Catholics, this is so wholly the aim and mission of the Catholic newspaper that Bishop Tierney could not further one cause without promoting the other. His memory will be honored by the Catholic press in general less for his interest in one newspaper than for his practical demonstration of the larger truth that the interests of every alert and far-sighted Catholic leader are bound up with the interests of those whose vocation is to reach disciples and make good words fruitful by making them known.'

More About Crime

In 'famous London town' an actress was once endeavoring to speak, in her most moving and tearful tone, the following line from one of Dryden's plays:

'My wound is great, because it is so small!'

In one of the boxes sat the Duke of Buckingham, of whom it was said that he

'In the course of one revolving moon
Was chymist, fiddler, statesman, and buffoon.'

During the distressed pause that the lady made at the close of the line quoted above, Buckingham rose and bawled out the following metrical reply:

'Then 'twould be greater were it none at all!'

Her wound was great because it was so small—then 'twould be greater were it none at all! The point was not well taken. But we are reminded of it by its singular resemblance to a contention with which a writer in the *Napier Daily Telegraph* tries (in effect) to make it appear that the less religion and morality is taught in the schools, the more moral will be the girls and boys and hobbledoys brought up therein. He practically argues, on Buckingham's principle, that the best moral training for the school is no moral training at all. And of all countries on the Lord's footstool, the writer in question cites France—in which he alleges a high comparative tone of youthful morality (as exemplified by crime returns) as a convincing case in support of his secularist theory! He is in a state of blissful ignorance in regard to the menacing growth of the armed young *apaches* or hoodlums who of late years have been terrorising Paris, and of the terrible flood-tide of juvenile crime and depravity which (as our columns have lately shown) are giving so many anxious moments to the atheist rulers of the Third Republic. 'It has been left for the twentieth century,' says a Paris journal (quoted by the *Otago Daily Times* of December 1), 'to produce that almost inconceivable type of humanity, the child assassin. The corruption of the youth of France, and the increase of juvenile criminality therefrom, arises purely from the abominable system of education imposed on the children of the country during the past twenty-five years.' It is worthy of notice, however, that the Napier writer's alleged statistics have been supplied by the infidel apologist of infidelity, Mr. Joseph McCabe; that his latest figures for New Zealand are as old as

1896; and that his statements as to the comparative crime of alleged adherents of various forms of religious belief in this country are packed full of the misrepresentations and the crude and stupid 'fallacies of figures' which, in this connection, we have over and over again exposed in our editorial columns. There is no need to thresh that old straw over again.

While upon this subject we may, incidentally, refer to the long-established practice of many non-Catholic criminals entering themselves upon the prison registers as 'Roman Catholics.' We have from time to time given numerous cases in point. Here we may refer to two out of the latest instances of this form of misdescription that have come under our notice: one was that of a Jew by race and religion, who was some time ago discharged from the Dunedin prison after having served a long sentence. There is at this present moment in the same prison, and entered as a 'Roman Catholic,' another long-sentence prisoner of a bad type who was brought up a Presbyterian and who never at any time was received into, or become a member of, the Catholic Church. These are but isolated instances. If—as we have frequently urged—a prisoner's statement of his religious allegiance were made a statutory declaration, we believe we could, in a short period, lay informations affecting scores of those misdescribed 'Roman Catholics' that are at present the unwilling guests of the Crown in this Dominion.

ANGLICAN ORDERS

THE QUESTION OF THEIR VALIDITY

By the Rev. W. D. Goggan, S.M., St. Patrick's College,
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(Concluded from last issue.)

In the last issue of the *N.Z. Tablet* I pointed out, in reply to Mr. Warren's courteous communication, sundry facts in connection with the papal Bull of 1896, in which Leo XIII., following the constant practice of his predecessors and the common belief of the Eastern Churches, declared that Anglican Orders are not valid in the Catholic sense. In other words, he declared that the clergymen ordained as 'priests' in the Anglican Church are not priests (that is, sacrificing priests) in the Catholic sense of the term, and that Anglicans consecrated as bishops are not bishops in the Catholic sense of this term (that is, the sole and only channels through whom the Sacrament of Holy Orders may be received). In this decision, Pope Leo XIII. reaffirmed the constant belief and practice of his predecessors in the See of St. Peter. His decision is, moreover, in full accord with the belief of the Eastern Churches, both Catholic and non-Catholic. Nay, it is backed up by the constant official belief of the Anglican Church ever since the Reformation. There is open before the present writer a curiously interesting series of pronouncements upon the papal Bull, written by Anglican clergymen and Anglican Church newspapers (such as *The English Churchman*) cordially endorsing the decision on Anglican Orders. And within the past few weeks the well-known Anglican clergyman, Canon Hensley Henson, made, at the Church Congress at Manchester, a declaration showing how utterly the idea of the Mass (which he calls 'idolatrous') and of a sacrificing priesthood is abhorrent to the traditional Protestant Anglican idea. The idea of a sacrifice in the Catholic sense, and of a sacrificing priesthood was brought into prominence during and since the Oxford Movement by an earnest and zealous section of the Anglican clergy and laity. It was from a part of this section (the High Church) that the request came for the re-examination of the case for Anglican Orders by the Holy See. Two Anglican clergymen (the Rev. Mr. Puller and the Rev. Mr. Lacy) were present in Rome during the sittings of the Commission of Investigation, and, although not present thereat, were enabled to have their views well and ably placed before that Commission.

I have already pointed out that the papal Bull in question is not a treatise on Anglican Orders; that it is

A Judicial Decision

delivered upon their validity; that it very properly does not trouble itself with the doubtful grounds of their invalidity, but confines itself to the grounds that are certain—namely, (1) the defect of the form of words for ordination and consecration in Cranmer's Ordinal (otherwise known as the Ordinal of Edward

If Prohibition tak's awa'
Your Barley Bree an' a' that,

Jest drink the Hondai Lanka Tea,
An' be a man for a' that.