

I see a second assertion as to a matter of opinion, which I believe to be untrue. I therefore refuse to take this oath.' So far as Catholic doctrine and practice are concerned, part of the accession oath of British Royalty is untrue, the rest is false. It repeats, in this twentieth century, the coarsest calumnies of the boisterous Popery times of the Revolution in regard to the Real Presence, the 'adoration' of the Blessed Virgin, the intercession of the Saints. It declares as 'superstitious and idolatrous' doctrines which have been and are accepted by the greatest and subtlest intellects of every age, and which—by a strange irony of circumstance—are to-day preached and practised more and ever more widely by a large and growing section of the very Church which the accession oath was professedly devised to safeguard against them. In addition to misrepresenting Catholic belief, the accession oath perpetuates the offensive falsehood that the Pope can and does dispense with the truth and give his sanction to lying and deception.

Calumny is one of the worst forms of persecution. One can understand the Orange fraternity standing for the perpetuation of this, as of other, forms of religious disabilities against Catholics, seeing that there still endures, and finds expression in their ranks, the unrelenting spirit of sectional hate which drove them into frantic rebellion (as we may call it) over Emancipation and Disestablishment. We might address to them the candid words of Artemus Ward: 'Take the advice of a Amerykin sitterzen: take off them gownds & don't try to get up a religious fite, which is 40 times wuss nor a prize fite, over Albert Edard, who wants to receive you all on an ekal footing, not keerin a tinker's cuss what meetin' house you sleep in Sundays. Go home and mind yure bizness & not make nooses of yourselves.' The kindlier and more common and more enlightened Protestant feeling will deplore not alone the wrong to Catholics, but likewise the humiliation and insult it must be to any ruler, to compel him to inaugurate his reign by singling out for special opprobrium twelve millions out of all his subjects of every creed and color, and to fix upon them the stigma of superstition and idolatry. We may here quote from an article on this subject in our issue of February 7, 1901: "A Christian King should most certainly hold gentleness and honor as the brightest of his crown-jewels. Is it, then, treating our King as a gentleman to suspect his word and his oath, to oblige him to multiply phrases that he is not equivocating, nor guilty of evasion, nor dispensed to lie, and the rest? We tie a conjuror into his chair with knots and double knots. Are we thus to tie a King upon his throne? The conjuror will, in any case, give us the slip. And how will twisted and knotted phrases bind a King who is not a man of honor? Oh, how dignified was the simple coronation oath of our Catholic forefathers, how worthy of a King, and worthy of a great and free and Christian nation! Dryden used the phrase: 'As kind as King on coronation day.' It was, no doubt, a proverbial expression. But it can never again be used in England until the hateful note of discord introduced at the Revolution is silenced. Catholics and Protestants will bless the man who shall relieve the nation from a burden which is both a folly and a crime."

Notes

'Sir Robert Stout's Libel

The following extraordinary cable-message appeared in last Tuesday's daily papers:—'London, May 10.—In an interview which he accorded a representative of the *Daily News*, Sir Robert Stout stated that the children who are secularly trained in New Zealand produced only half the number of criminals in proportion to the numbers of those trained in denominational schools.' We cannot, of course, say whether the cable-man has or has not fairly and faithfully represented Sir Robert Stout's remarks. If he did, everyone in New Zealand knows that his assertion is a libel on the denominational schools. In the first place, there is absolutely nothing in the statistics of New Zealand crime to warrant such a statement. Sir Robert as a lawyer and Chief Justice is well aware that there is not, nor has there ever been, a return giving details of the school training of New Zealand criminals, and, moreover, that our crime statistics give only a fraction of the crimes actually committed in the country. In addition to this, if he had even made the most superficial examination into this matter he would be aware that (as we have already amply demonstrated from time to time) the returns of crime by religious denominations are wholly untrustworthy as regards Catholics, who conduct by far the greater number of denominational schools in the country. And, as

already shown (likewise by references to large numbers of detailed cases in our prisons), criminals that are Catholics are, as to their vastly greater number, recruited from the ranks of those who owe their training to the secular, and not to the denominational, schools. In the course of our recent articles on education, in the *Otago Daily Times*, we have proved in a sufficiently conclusive way that, so far as school-systems may be deemed to tend to crime, that tendency is to be sought in the State secular, and not in the religious, schools. These arguments have never been met, nor can they be met. The whole discussion will shortly appear in book form, and will afford every reader a ready answer against the crude fallacies of Sir Robert Stout. A further reference to this subject will be found in the article on education in this issue. We might add that no Catholic in New Zealand would regard so combative a Secularist as Sir Robert Stout as an unprejudiced witness on matters affecting religion or religious schools—and least of all on matters affecting Catholics in this country.

Care of the Children

'The Roman Catholic Church is a thousand years ahead of the Protestant Church in taking care of the child. They bring the children into the Church.' So (says the *Milwaukee Catholic Citizen* of March 20) spoke Rev. S. Trevena Jackson, pastor of the Arling (N.J.) Methodist church, in addressing the Women's Literary Club of that place at a recent meeting.

The Catholic Paper

'For my part,' recently said Cardinal Mercier, Primate of Belgium, 'I would defer the building of a church in order to provide for the founding of a Catholic paper.' And on a recent occasion, at Saragossa (Spain), Archbishop Soldevilla y Romero said, in the same general connection: 'Among Catholics there are many rich persons who give money for the erection of churches and monasteries. Such generosity is very praiseworthy, but, unfortunately, a political change is sufficient to annihilate these works, whilst, on the other hand, the good wrought through the Catholic press can never be destroyed. Is it not, therefore, preferable to found and sustain first-class Catholic periodicals to defend the true cause? We live in an age in which it is necessary to support morally and materially the Catholic press, the most reliable defence of Christ's Church. May God inspire us with our sense of duty towards Catholic journals and journalists!'

'An Impeached Nation'

Our cleverly edited contemporary, the *Adelaide Southern Cross*, gives two lengthy and detailed notices of the latest *N.Z. Tablet* publication, *An Impeached Nation*. The two notices run into four columns of our South Australian contemporary's space. We take the following extract from the opening paragraph of the first notice: 'The title of this volume is too restricted, and does not convey an adequate idea of its scope and purpose. Though entitled *A Study of Irish Outrages*, it is in reality a handbook of the Irish question from the Union to the present day, written and compiled with the ability, thoroughness, and research which always characterise Father Cleary's contributions to current literature. A glance at the "Index of Authorities," at the end of the book, will convey an idea of the reading and research expended in the preparation of the work. All the writers of any note, British and foreign, who have dealt with the Irish question during the last century, are laid under contribution. The book is, indeed, largely made up of quotations, with a connecting commentary by the author. Written originally as a series of articles in the *New Zealand Tablet*, there is necessarily some repetition and overlapping in the various chapters. The newspaper articles have been re-written and expanded, and Father Cleary has conferred a boon on students of Irish problems by issuing them in permanent shape.'

DIocese OF DUNEDIN

The St. Joseph's Harriers held their run on Saturday from the residence of the Hon. J. B. Callan, M.L.C., Roslyn. The weather conditions were perfect, which made the run very enjoyable. Swanson and Coughlan led an exceptionally good trail through Kaikorai, up Fraser's Gully, and around the surrounding hills, returning home via Brockville. The runners were generously entertained by Mr. Callan and Mrs. Callan.

St. Patrick's Young Men's Club, South Dunedin, held its usual meeting in St. Patrick's schoolroom on Monday night. The programme consisted of a lecture by the Rev. Father O'Malley (president) on the subject of the attitude