

merely minors of a larger growth—and we trust that provision will be found in our laws to make our country so torrid for those undesired visitors from the Mother State, that they will fit 'ad altri lidi, altre terre'—seek for themselves fresh fields and pastures new.

Physical Degeneracy in New Zealand

Commander Blunt, of H.M.S. Pioneer, has been relieving his mind of an uneasy burden of statistics which read strangely enough for a young people in a young, free land that claims to lead the world in the smallness of its volume of poverty, and in the wide and general distribution of its wealth and comfort. The substance of the Commander's plaint refers to the class of young New Zealand applicants for service on board the training ship Pioneer. 'In 1909' (he is summarised as saying) 'he received 106 applications for enrolment on the Pioneer from young men under 22 years of age, and the majority between 18 and 19. Out of this number no fewer than 54 had to be medically rejected, and 25 of these were rejected on account of physical malformation. During last May and June he had received 111 applications for enrolment, and again the majority of them were between 18 and 19. In this instance 61 had to be medically rejected, and of these 26 were refused because of physical malformation. The percentage of rejections for physical reasons was higher than that of England, which was 42 per cent.'

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These figures have a decidedly ugly look for a young land that simply does not know the problem of poverty as it is presented in older countries. Various explanations have been offered for this phenomenon of apparent physical degeneracy. One questions the regulations and the examining doctors' interpretation thereof. Others find in the lop-sided carrying of burdens by children the source of malformation. Many place upon the school-desk the head and front of the offending. 'A well-known medical man' (says the Wellington correspondent of the *Otago Daily Times* of July 5) 'who has had a lengthy experience in the Dominion, states that a great deal of the present degeneracy is the result of complaints which were the result of loose morals. The statistics given at the recent medical congress in Australia, he states, were quite alarming, and some steps should be taken to cope with the evil.' Other medicos reserve judgment. Curiously enough, after a long experience of the public school system, a Protestant clergyman (Rev. A. C. Hoggins) attributes a grave allied form of degeneracy to the lack of moral and religious training of youth under the secular system. His verdict is given in *Moral Instruction and Training in Schools: Report of an International Inquiry* (London, 1908, vol. II., pp. 317-8). 'Religious teaching,' he says, 'is forbidden in all New Zealand schools'; a form of 'moral instruction' (not based on religion or religious teaching) 'is required, but is practically at the discretion of the teaching staff; moral training, therefore, in practice, depends entirely upon the personal influence of the teachers, rather than on their formal teaching. The results can hardly be said to be anything but disastrous. . . . The gradual dying out of the instinct of worship is admitted by all and regretted by most. It is true, that the general high character of the schools is imparting an external culture and an intellectual knowledge of the higher ideas of life to their pupils; but that this, however much to be esteemed in itself, rests upon no permanent foundation, and is unable to bear the strain of the struggle of life, is proved *inter alia* by the enormous growth of every kind of gambling, and by the constant and portentous increase of sexual offences, even in very young children, which, while it certainly is not caused by the system of secular instruction, is equally certainly in no sense hindered by it.'

The social held in the Garrison Hall last Wednesday in aid of the parish debt (writes our Napier correspondent) was most successful, in spite of the many counter attractions, and reflected credit upon the members of the Catholic Club, who carried out all arrangements. The music was supplied by Miss McShane's band. During the evening the recent bazaar art union was got off.

Now is the time to plant shrubs, fruit trees, roses, etc., and those who are at a loss to know what kind to select should write to Messrs. Howden and Moncrieff, Dunedin, for the firm's catalogue, which contains a list of all that is requisite for any garden....

Mr. E. O'Connor, of the Catholic Book Depot, Christchurch, has just landed fourteen cases of books and objects of devotion. Among the contents are statues, crucifixes, fonts, and a choice collection of pictures. Patrons are cordially invited to inspect this new and superior consignment....

If you are interested in the quality of the tea you drink, just try Hondaï Lanka 'Cock o' the North.' It's prime!

ENCYCLICAL LETTER

Of our Most Holy Father Pius X

BY DIVINE PROVIDENCE POPE

(Continued from last week.)

Anselm's Devotion to the Apostolic See.

And if Anselm was great *in works and in words* if in his knowledge and his life, in contemplation and activity, in peace and strife, he secured splendid triumphs for the Church and great benefits for society, all this must be ascribed to his close union with Christ and the Church throughout the whole course of his life and ministry.

Recalling all these things, Venerable Brothers, with special interest during the solemn commemoration of the great Doctor, we shall find in them splendid examples for our admiration and imitation; nay, reflection on them will also furnish Us with strength and consolation amid the pressing cares of the government of the Church and of the salvation of souls, helping Us never to fail in our duty of co-operating with all our strength in order that all things may be restored in Christ, that *Christ may be formed* in all souls, and especially in those which are the hope of the priesthood, of maintaining unswervingly the doctrine of the Church, of defending strenuously the liberty of the Spouse of Christ, the inviolability of her divine rights, and the plenitude of those safeguards which the protection of the Sacred Pontificate requires.

The Evils of the Present Day.

For you are aware, Venerable Brothers, and you have often lamented it with Us, how evil are the days on which we have fallen, and how iniquitous the conditions that have been forced upon Us. Even in the unspeakable sorrow we felt in the recent public disasters, Our wounds were opened afresh by the shameful charges invented against the clergy of being behindhand in rendering assistance after the calamity, by the obstacles raised to hide the beneficent action of the Church on behalf of the afflicted, by the contempt shown even for her maternal care and forethought. We say nothing of many other things injurious to the Church, devised with treacherous cunning or flagrantly perpetrated in violation of all public right and in contempt of all natural equity and justice. Most grievous, too, is the thought that this has been done in countries in which the stream of civilisation has been most abundantly fed by the Church. For what more unnatural sight could be witnessed than that of some of those children whom the Church has nourished and cherished as her first-born, her flower and her strength, in their rage turning their weapons against the very bosom of the Mother that has loved them so much! And there are other countries which give us but little cause for consolation, in which the same war, under a different form, has either broken out already or is being prepared by dark machinations. For there is a movement in those nations which have benefited most from Christian civilisation to deprive the Church of her rights, to treat her as though she were not by nature and by right the perfect society that she is, instituted by Christ Himself, the Redeemer of our nature, and to destroy her reign, which, although primarily and directly affecting souls, is not less helpful for their eternal salvation than for the welfare of human society; efforts of all kinds are being made to supplant the kingdom of God by a reign of license under the lying name of liberty. And to bring about by the rule of vices and lusts the triumph of the worst of all slaveries and bring the people headlong to their ruin—for *sin makes peoples wretched*—the cry is ever raised: *We will not have this man reign over us.* Thus the religious Orders, always the strong shield and the ornament of the Church, and the promoters of the most salutary works of science and civilisation among uncivilised and civilised peoples, have been driven out of Catholic countries; thus the works of Christian beneficence have been weakened and circumscribed as far as possible, thus the ministers of religion have been despised and mocked, and, wherever that was possible, reduced to powerlessness and inertia; the paths to knowledge and to the teaching office have been either closed to them or rendered extremely difficult, especially by gradually removing them from the instruction and education of youth; Catholic undertakings of public utility have been thwarted; distinguished laymen who openly profess their Catholic faith have been turned into ridicule, persecuted, kept in the background as belonging to an inferior and outcast class, until the coming of the day, which is being hastened by ever more iniquitous laws, when they are to be utterly ostracised from public affairs. And the authors of this war, cunning and pitiless as it is, boast

'Hech, McPhairson, but yon's gran' tea yon "Cock o' the North." It's as sweet as the skirl o' the pipes hersel.'