

phenomenally 'rare birds' as to create the suspicion that over the portals of admission thereto might be set the legend that stood over the gates of Bandon in the old days of the Orange ascendancy :

'Turk, Jew, or Atheist
Welcome here ; but not a Papist.'

It would be threshing old straw over again to enlarge upon this subject here. It was dealt with in a sufficiently exhaustive manner in the lengthy series of articles which appeared in our columns during the course of the past year.

In the country's best interest we plead for equal treatment and efficient service. We shall not be content with any scheme but one that makes merit the sole test both for entering and for rising in the employment of the State. We have made no secret of our objection to a system which bears the appearance of discrimination against or in favor of persons because of their religious faith or political convictions, or which might be turned by any party in power into an engine of oppression. But even were the conditions ideal we should regret to see our people press into the Public Service in anything like their proportion to their numbers in the general population of the Colony. We have urged this full many a time. We should dislike a Catholic trend towards the Public Service, because it would be calculated to create and perpetuate a form of helotry among a section of our people, and because it would needlessly and unduly expose them and their children to the moral perils and the physical degeneration that are associated with life in large towns and cities. The real wealth and power of a country does not lie in line-repairing and quill-driving. It lies in the ownership of the soil. A bold peasantry is still its country's pride—its backbone, its first, second, third, and last lines of defence. A country life is, too, the most favorable for the development of those virtues which are the special adornment of the Irish people, who form the great bulk of our Catholic population : It holds forth the highest promise of that increase in our numerical strength which would be a benefit alike to the State and to the Church of God. And for this and for every reason we once more repeat to the young Catholics of New Zealand our oft-heard cry :

'GO ON THE LAND !'

Notes

The Cableman Again

Catholics in New Zealand do not need to be reminded of the severe economy of truth practised by the cable-demon when he breaks out in reports of Catholic happenings in Europe and America. In the great majority of such cases his statements are to be taken with a grain of salt. When the cable-message emanates from Rome, it is usually safe to take it with a barrelful. Two statements relating to Cardinal Moran that were whirled to the ends of the earth from the Eternal City during the past few days should be received with a great deal of caution. One of them runs as follows : At Cardinal Moran's instance, the Propaganda decided on, and the Pope approved of, the creation of a bishopric at the future Federal Capital of Australia.' Determining beforehand to establish a bishopric in an unknown place in a country with a settled hierarchy is so contrary to the ways and usages of the Holy See that we cannot accept it unless on some authority less open to suspicion than a cableman who—especially in Roman matters—seems to be such a firm believer in the motto that 'there is no sense in telling too much truth.'

Humors of a Controversy

What somebody has called the 'divine saving grace' of humor has been by no means absent from the controversy between Dean Burke and the Anglican Bishop of

Dunedin. Perhaps we may classify as unconscious the humor which was imported into the discussion by his Lordship's bewildering changes of title. He began, in our columns, by correctly styling himself 'Anglican Bishop of Dunedin.' In the 'Otago Daily Times,' some days later, he appeared for a brief moment under the newly-found designation, 'Catholic Bishop of Dunedin.' His Lordship next reverted to 'S.T., Dunedin.' Of the conscious and intended humor that marked the controversy, a few good flashes appeared in Dean Burke's letters, while a pleasant and merry strain was supplied by another clever Catholic writer whose brief letters also displayed a keen insight into the merits of the discussion. The new title assumed by his Lordship elicited from the writer last referred to a fresh and witty criticism on the controversy 'between the Catholic Bishop of Dunedin and the Protestant Dean of Southland.' We rather fancy that his Lordship's abandonment of the title 'Catholic Bishop of Dunedin' was not wholly unconnected with this gentle but persistent raillery. Horace laid down the principle : 'Ridentem dicere verum quid vetat ?'—why should not a man set forth the truth although there be a smile upon his face ? Among the wise men of the world we rightly rank the conscious humorists.

Making Paupers

History has an uneasy habit of repeating itself at times. The spoliation of the patrimony of the poor in modern Italy has had the same results—pauperism and beggary—as it produced in England in the days when Henry VIII. plundered the English monasteries and drove out the monks. Here is an extract from the London 'Pilot' which may be usefully read in connection with what appears on page 2 of this issue :—

'There is no provision whatever made by the State in Italy for its poor. We are so accustomed to our almshouses, workhouses, etc., at home that it takes some little time for the English person abroad to grasp the fact that, whereas the "Paternal Government of Italy" (I speak as an enlightened Protestant) has spent much time in steadily endeavoring to suppress the religious Orders and annexing a considerable part of their properties, it has hitherto as steadily declined to accept the inevitable legacy left them by the same religious Orders—viz., the tens of thousands of the poor and aged and decrepit, who, past all hope of gaining a subsistence for themselves, received their daily or weekly dole at the convent doors, and "per l'amore di Dio e San Francesco" were kept from absolute starvation and misery by the monks.'

DIocese of Dunedin

The Very Rev. Dean Lighthart, Superior of the Maori Missions, was in Gore last week, and is during the current week in Invercargill in the interest of his mission.

The members of St. Joseph's Men's Club at their meeting on Friday evening debated the question, 'Should barmaids be abolished ?' Rev. Father Murphy presided, and there was a very good attendance. As the appointed leader of the affirmative was unable to be present, this duty fell to Mr. D. Columb, whose opponent was Mr. T. Hussey. The other speakers were Messrs. T. Deehan, Foley, Carr, Miles, Flahavin, and C. Sullivan. The subject was listened to with great interest, the speeches being both interesting and amusing, Mr. Hussey being particularly humorous. On a vote being taken, the negative won by a small majority.

On Saturday afternoon Captain Blaney's residence, Anderson's Bay Road, was the scene of a pleasant gathering, when several gentlemen who were instrumental in organising the farewell concert to Mrs. R. Irvine (nee Miss Rose Blaney) on the occasion of her marriage presented that lady with a cheque for over £80, the net proceeds of the concert. Mr. A. J. Barth made the presentation in a few well-chosen remarks, in the course of which he said that he knew he was voicing the opinion of the musical people of Dunedin in saying that there was no one they had ever regretted leaving their midst so much as Mrs. Irvine. However, he was sure that by her genial and ever-pleasant manner she would not fail to make many good and true friends wherever it was her destiny to reside, and concluded by wishing both her-

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