

hardly publish without giving offence to the weaker brethren who have never done any good yet for themselves or for anybody else. However, the letter suggests some thoughts which we here put before our Catholic readers in the hope that some of the truths on which we dwell will strike home.

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We are living in a non-Catholic environment. The outlook of those whom we meet daily is non-Catholic, and often anti-Catholic. The press helps to make the atmosphere and the whole environment unhealthy for Catholics. Where there is not overt opposition to Catholic principles there is at best total ignorance of the Catholic point of view. The majority of those among whom we live have been brought up to believe the most atrocious fables about us; many of the religious bodies around us seem to have no end in existence other than to blacken and revile us. Hardly a week passes that we do not notice some article in the papers, some utterance from a Protestant pulpit, some fulmination from a platform, aiming directly at discrediting us among our fellows. Calumnies are spread broadcast; our foes make no secret of the fact that they want to boycott us; they have secured the slavery of a number of politicians whom they hold bound hand and foot, and who are too weak or too dishonest to resist. This is no new phenomenon. The No-Popery outbreak which is with us at present comes and goes intermittently, like other dirty epidemics; and as a rule it has to run its course, which it does to its own discredit, leaving the Church as secure as it was before. Our correspondent is one of those good Catholics who are asking at such a time why we are all content to leave the pestilential visitation to nature. He complains bitterly of those who deprecate anything like opposition and whose remedy for all evils that are independent of their purses is to leave things alone. One thing he deprecates is that our laity as a rule are not sufficiently well educated in Catholic controversy to be able to handle the subject effectively—not so much in formal defence as in the casual meetings and conversations which often give rise to attacks on their religion. It would certainly be desirable to have in every parish men who could write and speak in defence of their religion when local attacks are made on it by the Elliotts and the Knowleses, but just as important is it that among the general body of our people there should be a fuller acquaintance with Catholic doctrine and with those topics of history which are the usual stalking-horses for the No-Popery rafter. Here, then, is a matter which clamors for attention, and which, in our opinion, might be easily remedied. What is required is an antidote. A weekly Catholic paper does its best, but the best done by any paper is not enough: at most we can but hope to deal with the outlines of current affairs and to throw out helpful suggestions to our readers. We offer an antidote in so far as we are able, but it must of necessity be rather by way of prescription than by way of cure. What is really wanted is a Catholic reference library in every parish, and a promoter who would foster in our young people a love for the study of subjects which are comprehended under the general head of Catholic apologetics. The letter from the correspondent we have mentioned is but one of many proofs we have had that among our laity there are many who would approach such studies with avidity: to establish such libraries is surely not a difficult matter; and the good results would be lasting and immeasurable.

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The question is where to begin, what books to select. One of the books often quoted by No-Popery zealots is the unscholarly work of Michael McCarthy about the Irish clergy. Most people do not know that Michael was scarified in the London Protestant papers as a poor writer who was out to make money by turning on his mother in order to please those depraved persons to whom attacks of that sort are always welcome; and though many know that someone or other wrote a masterly refutation of Michael's lies,

yet the number of those who have read that book, or who know where to find it, is infinitesimal. Thus as a concrete suggestion Monsignor O'Riordon's *Catholicity and Progress*, the valuable and overwhelming rejoinder to Michael "the Catholic," is a book that ought to be available for every Catholic layman who hears the other side from his Protestant friends. Protestant histories of England and Ireland abound with lies: the antidote would be ready if every parish had in its library the volumes of Lingard and D'Alton and Cobbett. Other works which suggest themselves are the erudite volumes of Balmes on *European Civilisation*, Wiseman's masterly treatise on the *Blessed Eucharist*, Gibbons on *Faith of our Fathers*, the writings of Windle, Walsh, Donat, and Dwight on the Church and Science, standard works on Church History, such as Alzog or Brück, works on special periods or on special topics, such as Gilmartin or McCaffery, courses of Catholic Apologetics as Schanz, expositions of Catholic doctrine, like Schouppé or Hunter, Biblical handbooks like Pope's or Barry's, the Stonyhurst series of manuals of Philosophy, Devas on *Political Economy*, and the writings of Rickaby on social questions. Such a collection, even if it went no farther than the above sketch, would be invaluable to earnest students, and it would be sufficiently cheap nowadays to bring it within the reach of the youth of the poorest parish in the Dominion. It would be an effective means of arming our people against attacks made in public or in private, and we are much mistaken if they would not avail themselves of it eagerly. That the furnishing of such libraries is eminently desirable is obvious. Let us not rest with admitting that. Let us shake off the scandal of content and persuade ourselves that we need shaking up. If nobody else gives a lead surely the matter would come well within the scope of the Federation. It ought to be done: and it can easily be done; and it is well that it were done quickly. For when it is done our people will soon be in a position to silence the opposition of the contented ones, and—to borrow the energetic phrase of our correspondent—to "put in the boot" when the yellow pup howls.

NOTES

Journalese

Journalese is correctly accepted as the name of a language that is certainly not English, that is spoken nowhere on earth, and written nowhere out of the press. We say the press without limitation, for even the London *Times* itself is not exempt from the affliction of Journalese. For example: "It was impossible to introduce white unskilled labor on a large scale as a payable proposition."—*Times*. Obviously labor is not a proposition, and a proposition is not payable at all. Translated into English the sentence should read: To introduce labor on a large scale and make it pay. Again: "They have not yet discovered the formula for the intelligent use of our unrivalled resources for the satisfaction of our security," which possibly may be interpreted to mean that they have not yet discovered how our unrivalled resources may be made to ensure our safety.

Wrong Words

People who learn English from the morning paper instead of from the Bible, Shakespere, and the dictionary are prone to use words wrongly on account of a similarity of sound to words of a different sense. And even the best writers are occasionally caught napping in this way. George Eliot wrote: "Mr. Barton walked forth, in cap and boa, to read prayers at the work-house, *euphuistically* called the 'College'." Carlyle wrote: "Hence Bielfield goes to Hanover, to grin out *euphuisms*." *Euphuism* is a term applied to a literary style: *euphemism* is the application of a good name to something which does not deserve it. Obviously George Eliot should have written "euphemistically" and Carlyle "euphemisms." In Lord Morley's *Life of Glad-*

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