

example of the gross misuse of the so-called 'scientific imagination.' A grain of fact is overlain by a ton of imaginative froth, and the iridescent and windy spume is advanced with much pomp and circumstance and drum-beating and horn-blowing as solid and tested scientific fact. Twain evidently had such pseudo-scientific bubble-blowing in his mind when, in his *Life on the Mississippi*, he wrote: 'There is something fascinating about science—one gets such wholesale returns of conjecture out of such a trifling investment of fact.' And Carlyle knew the ways of the camp-follower of 'popular science' when, in his *Sartor Resartus*, he said: 'It has come about that now to many a Royal Society the creation of the world is little more mysterious than the cooking of a dumpling.'

In addition to lectures on evolution, Mr. McCabe gave two addresses on socialist-rationalist subjects, in the course of which he made what could not have been other than 'frigid and calculated' misstatements regarding the Church's attitude in respect to social progress and to slavery; and to these we hope to refer briefly in our next issue. We do not know how far the lecturer's rationalist friends are satisfied with the result of his tour; but we can safely say that so far as the Catholic Church is concerned the McCabe visitation has been a particularly harmless one. The papers showed him a certain courtesy which was due to him as a citizen—even if a very humble citizen—in the republic of letters; but nowhere was there any disposition to take him at all seriously. In Wellington his capture of our erratic Chief Justice as chairman brought him somewhat into the limelight, but in the other centres—and very notably in Dunedin—his audiences were exceedingly small, and in the southern city he had to manage all his meetings as best he could without any chairman. And so far from his visit in any way weakening the Church's hold on any of her members the fact is that Mr. McCabe's present utterances and present position—rightly viewed—are in the highest degree calculated to strengthen Catholic belief and make every Catholic in the country more and more thankful for the priceless blessing of the faith. For what, after all, has his rationalism and agnosticism done for him, and to what has it brought him? So far as this world is concerned, it has left him without helm or compass in the voyage of life, or a fixed star to guide his course; and in regard to the next, his very last word to a Dunedin audience was that there was no justification for the belief, nor even for the hope, that man's spirit survived the grave. The most unlettered peasant telling his beads—the humblest child who knows his catechism—is infinitely better off. For these have true knowledge. As a distinguished and highly intellectual convert to the Church puts it, when describing the impression produced on her by accidental contact—in her non-Catholic days—with a little child in the slums who was preparing for his 'first Communion': 'Never shall I forget my feelings when, opening the book, I asked that tiny child the aim and object of man's creation, and when with undoubting conviction he replied, "To know and serve God in this world, and to be happy with Him in the next." Philosophers might wrangle, scientists might differ, but this little Catholic child knew.' And Mr. McCabe, in setting himself adrift on the waters of unbelief, has in reality separated himself from the only true intellectualism. 'Those who care,' says one of the greatest living Catholic scientists, 'to take the trouble to study it in the dry light of science will soon discover that our Church, from the intellectual standpoint, is just as much a matter for marvel and for thankfulness as it is from any of the many other standpoints from which it may be viewed. The intellectual man, the man of reading and thought, he, too, has every reason to join with the ignorant, the weary, and the afflicted, with the wanderer from home, with all the Church Militant, Suffering and Triumphant, in that heartfelt cry of gratitude: "Thank God for our Holy Faith!"'

## Notes

### The Completion of St. Mary's

His Eminence Cardinal Moran seems almost to have found the secret of perpetual youth. Most people bearing the burden of well-nigh eighty years would feel justified in looking forward to a period of comparative quietness and rest during the remainder of their earthly sojourn. Not so the Cardinal, who is entering upon the stupendous effort of raising the amount required for the completion of St. Mary's Cathedral, Sydney—more than £100,000—with an energy, enthusiasm, and buoyant optimism that are themselves a sure augury of success. Full details of the Cardinal's proposals for the enrolment of benefactors will be found in another column; and we can only trust that New Zealand—which is under many obligations to his Eminence

for visits paid to us at great personal inconvenience—will be well and worthily represented on the golden roll.

### Gladstone's Narrow Escape

'The public,' says Sir Robert Anderson, in the *Reminiscences* which he is contributing to *Blackwood*, 'never realised what a marvellous escape Mr. Gladstone had in April, 1893, when the lunatic Townsend, with a loaded revolver in his pocket, lay in wait for him in Downing street. A lunatic is often diverted from his purpose as easily as a child, and the man's own explanation of his failing to fire was that the Premier smiled at him when passing into No. 10—a providential circumstance that, for Mr. Gladstone was not addicted to smiling.'

### Freemasonry and Young Turks

The *London Times* has an illuminating communication from its Constantinople correspondent, from which it appears that, like every other modern revolutionary movement in Europe, Young Turkey is identified with Freemasonry. The revolt against Abdul Hamid was planned in the Lodges of Salonica. Many Turks were brought into the Lodges on the plea that Masonry is a British institution, and much stress was laid on the fact that the late King Edward had been, while Prince of Wales, its Grand Master. The frequent occurrence in internal politics (says *America*) of the Masonic catchwords *clerical* and *reactionary* shows the influence of the organisation.

## DIocese OF DUNEDIN

The parish schools reopened after the midwinter holidays on Monday.

In Association football on Saturday the Christian Brothers (second grade) defeated Mornington by default. The Christian Brothers (fourth grade) defeated Maori Hill by 4 goals to 3. Scorers for the winners were E. Salmon, Hungerford, Power, and Delargy. The records of the teams to date are:—Second grade—Played 8, won 7, lost 1, goals for 27, goals against 15. Third grade—Played 7, won 3, drawn 3, lost 1, goals for 10, goals against 9. Fourth grade—Played 8, won 6, drawn 2, goals for 21, goals against 9.

St. Joseph's Harriers ran from the residence of Mr. T. J. Hussey, 7 Michie street, Roslyn, on Saturday. Paper being dispensed with, the pack, under Deputy-captain Coughlan, struck down towards the lower Kaikorai Valley road, where the pack took to the paddocks, and after some stiff climbing came out at the reservoir. Here a turn was taken to the right and over some good harrier country in the vicinity of Brockville, where the homeward turn was made, coming down past Sonntag's, and along the Kaikorai Valley road, finishing up past the mill. After the run the members were hospitably entertained by Mr. and Mrs. Hussey.

On Saturday the Feast of Our Lady of Mount Carmel, a ceremony of profession, took place at the Convent of Mercy, South Dunedin. His Lordship Bishop Verdon officiated, and was assisted by Rev. J. O'Malley and Rev. D. O'Neill. There were also present Rev. Dr. Kavanagh (Holy Cross College) and Rev. W. Corcoran (St. Joseph's Cathedral). The Sisters who had the happiness of pronouncing their vows were: Miss Mary Kathleen Gardiner (Napier), Miss Mary Molony (Dublin), and Miss Winifred Mary Marlow (eldest daughter of Mr. J. J. Marlow, Dunedin). After the ceremony the friends of the newly-professed were hospitably entertained by the Sisters.

The annual meeting of St. Joseph's Cathedral choir was held on Thursday evening, 14th inst., and was very well attended. Rev. Father O'Reilly presided. The report for the year ended June 30 was read and adopted. The report, which was a comprehensive one, dealt with the services rendered to the choir by Messrs. A. Vallis (choirmaster and organist), T. J. Hussey (conductor), and A. Graham (librarian), and a list was read showing the attendance records for the past year. The average attendance of each member was 80 out of a possible 136 practices and Sunday services, and the returns showed that 22 members were present more than the average number of times, the highest being Mr. A. Graham (129). The roll was in a very satisfactory state at present, the figures for the past year being: Sopranos, 18; contraltos, 12; tenors, 8; basses, 11; total, 49. Mention was made of the purchase of new music, 30 copies of Turton's Mass and 18 Vesper manuals having been added to the choir library during the year; while two other new Masses had been ordered, and are expected to arrive at an early date. The following Masses were sung during the year:—Ebner, Gounod's No. 3, Palestrina, Turton, and Gregorian. The sum of £27 15s 1d had been collected and handed over to the Cathedral funds. The report concluded with the request that members would continue to be regular in their attendance at practices and Sunday services, and also assist in strengthening the choir register by acquainting the secretary of the names of prospective members, with a view to their early enrolment. Rev. Father O'Reilly, on behalf of his Lordship the Bishop and the Cathedral

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