

for the authenticity of most of the specimens provided. The following are instances in which similarity in sound between two expressions has proved a pitfall to the pupil:—

The Equator is a *menageri lion* running round the centre of the earth.

A focus is a thing like a mushroom, but if you eat it you will feel different to a mushroom.

The cause of the Peasants' Revolt was that a shilling poultice was put on everybody over sixteen.

Occasionally impudence, rather than innocence, is at the root of the trouble; as in the case of West Ham School Board boy who told the inspector that 'W.H.S.B.' over the door of the school stood for 'What Ho! She Bumps.' The following have more or less of a religious connection:—

'What is a martyr?' asked the inspector. 'A water-cart.' 'A water-cart?' 'Yes, sir.' The inspector was puzzled; but after long cogitation he recalled the fact that he was in the parish of St. George-the-Martyr. This parish does its own contracting, and the boy had seen 'St. George-the-Martyr' painted on the water-carts.

A London infant school. 'The Raising of the Widow's Son.' Illustration, Religious Tract Society Scripture Roll. Story told by teacher. Pointing to the bier: 'What is he lying on?' Ans.: 'A stretcher.' Ques.: 'What is a stretcher?' Ans.: 'Wot lydies rides on when they gets drunk!'

A dear little child was saying her prayers aloud beside her mother's knee, and added a prayer on her own account. 'Oh, please, dear God, make me pure, absolutely pure, as Epps' cocoa.'

The last-quoted story is by no means as new as it is alleged to be; but it is one of those we would not willingly let die. To the same category belong the two following:—

Parliament is a place where they go up to London to talk about Birmingham!

The conquest of Ireland was begun in 1170, and is still going on.

But probably the best story in the collection is one in which the inspector himself received a very palpable hit:

The school had been closely questioned by the inspector in Scripture, and at last a bright idea seemed to strike him, for he said: 'Suppose Christ came into this room now and offered to perform a miracle for you, what would you ask Him to do?' There was silence for some moments, and then up went a hand. The inspector asked for a reply, which was: 'Cust out a devil, sir!'

### 'Lead, Kindly, Light'

Newman's great hymn, 'Lead, kindly light'—probably the most widely-known hymn in the English language—was published at first under the not very felicitous title of 'The Pillar of Cloud'; but the opening words—which express the dominant idea of the whole poem—gradually became the popular and permanent title. The circumstances under which the opening lines suggested themselves to Newman are related in the *May Catholic World*, by William Henry Sheran, whose version is presumably as authentic as it is interesting. Before quoting it, however, let us first give Newman's own account of the writing of the hymn. It was written, at the close of a visit to Italy, in 1833—some twelve years before his reception into the Catholic Church. 'I was aching,' he writes in his *Apologia*, 'to get home; yet for want of a vessel I was kept at Palermo for three weeks. I began to visit the churches, and they calmed my impatience, though I did not attend any services. I knew nothing of the Presence of the Blessed Sacrament there. At last I got off in an orange boat, bound for Marseilles. Then it was that I wrote the lines, "Lead, kindly light," which have since become well known.'

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This account is quite consistent with that of the *Catholic World* writer, which is as follows: 'The story is related of him (Newman), that when travelling in Sicily, shortly before he wrote the immortal hymn, "Lead, kindly light," he took refuge, one day, from a blinding storm in the recesses of a large church, and found himself before a shrine of the Virgin. A solitary taper glimmered before the statue and served to make more awful the gloom around. A tropical storm with vivid flashes of lightning and intermittent thunder raged outside. But a wilder storm raged in his soul; he was tortured by doubts and fears, those fearful wrestlings of a human spirit turning upon a bed of pain; terribly in earnest about its eternal salvation and beseeching heaven to rend the veil. The prayer of the Grecian hero seemed to tremble on his lips: "Give me to see, and Ajax asks no more." The modern hero who was to shake or rather restore a nation's faith, sat silently before the Madonna and the calm beautiful

face carved in the richest Carrara, lit by the taper's glow, seemed to be gazing as from another world. He looked up at that winsome countenance, as countless mortals in trouble have done before, but not as yet with the eye of Catholic faith. It was the taper at her feet that suggested the title of his hymn—the "Kindly Light" that came through her favor to enlighten those who sit in the valley of the shadow of death.'

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The hymn, written as it was in Newman's Protestant days, is not so well known, perhaps, amongst Catholics as amongst non-Catholics; and many of our readers will be glad to have the verses:

Lead, kindly light, amid the encircling gloom,  
Lead Thou me on;  
The night is dark and I am far from home,  
Lead Thou me on.  
Keep Thou my feet; I do not ask to see  
The distant scene; one step enough for me.

I was not always thus, nor pray'd that Thou  
Shouldst lead me on;  
I loved to choose and see my path; but now  
Lead Thou me on.  
I loved the garish day, and spite of fears  
Pride ruled my will; remember not past years.

So long Thy power hath blest me, sure it still  
Will lead me on,  
O'er moor and fen, o'er crag and torrent, till  
The night is gone;  
And with the morn those angel faces smile,  
Which I have loved long since and lost awhile.

## FRENCH SCHOOL NEUTRALITY

### CRUSHING EXPOSURE BY MGR. GIEURE, BISHOP OF BAYONNE

The Bishop of Bayonne, Monsignor Gieure, has addressed an open letter through the French press to the Minister of Education, in reply to a public denunciation made by the latter against his lordship, in the French Chamber, for hostility to the 'neutral' State schools. We (*Catholic Weekly*) give below the chief passages of this eloquent and fearless rejoinder as published in *La Croix*.

'Monsieur le Ministre,—After quoting a passage which you attributed to Louis Veuillot, the authenticity of which you have since been unable to establish, you denounced the Bishop of Bayonne, during the sitting of February 3, for his having condemned neutral education. This discovery roused you to anger, and you sought to communicate your indignation to your colleagues in the Chamber. You read five lines of the incriminated letter. How unfortunate that you did not read out the whole, as Deputies pressed you to do!

'Most certainly, M. le Ministre, I have condemned neutral teaching—not once merely but many times. The Bishops of France have also condemned it with one voice. But were you not forgetting that others had done the same? Your colleague in the Ministry, M. Caffere, has written: "Were neutrality admitted as between the theocracy and the Republic, such an act would be a betrayal of lay thought and of the democracy." M. Aulard, who, be it said without offence, enjoys greater authority than yourself upon the University Staff, writes: "Neutrality is all a hoax, a deceptive show, a term void of meaning." M. Jules Simon said: "There is no such thing as a neutral school, since there is no teacher without a philosophic or religious opinion. Or, if he have none, he stands outside the pale of humanity. And if he have any and hides it in order to retain his post, he is the basest of cowards."

Monsignor Gieure then quotes once more the famous avowal of the rabid infidel ex-Minister, Viviani, to the effect that 'neutrality' is 'a convenient' and 'diplomatic lie for quieting the timid.' His Lordship continues: 'No doubt M. Buisson, to meet the needs of the occasion, would declare the above to be "an absolutely mistaken view." Nevertheless, in January, 1910, he himself wrote, in the "Manuel Général de l'Instruction": "A country that should dream of having such masters (neutral teachers) would deserve for its disgrace to get them. Let us not speak of a teacher neutral in heart and mind. . . . A teacher has the charge of souls; he is expected to build the child up into the man and the citizen." Moreover, there are a good number of teachers—besides the Bishops, MMs. Oulard, Caffere, . . . Buisson, and doubtless yourself, M. le Ministre—who have understood the real meaning of neutrality. . . . Let us take the case of the Basses Pyrenées. I only quote one instance, though it is the most eloquent one, but I could cite others. A teacher—the one employed at Herrère—taught such things as the following: "Jesus Christ is not God; He is a man like the rest. The miracles ascribed to Him are pure fables. A person who goes to confession is a simpleton; the priests

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"Fresh as the Shamrock."—The Sons of Erin are great consumers of Ceylon Hondai Lanka Tea; 1s 6d to 2s 2d.