

CARDINAL MORAN ON THE MARIST ORDER.

His Eminence Cardinal Moran laid the foundation-stone of extensive additions to the church dedicated to the Blessed Peter Chanel, at Hunter's Hill, Sydney, on December 3. The church is in charge of the Marist Order, and in the course of his address the Cardinal-Archbishop paid a well-deserved tribute to the work of the French missionaries, especially to those of the Society of Mary. His Eminence said:—In pagan lands no missionaries could compare in apostolic work with the French priests. As an evidence of this he would mention the opinion of a traveller through Burmah who had written an article which he (the Cardinal) was reading the other day. This writer, who was exploring regions comparatively little known, afterwards paid a visit to the Lieutenant-Governor of Rangoon, and in course of conversation the religious labours of French and English missionaries were mentioned. The Lieutenant-Governor declared that if the English missionaries only had the true apostolic spirit as did the missionaries of France they

WOULD CONVERT THE WHOLE WORLD.

He (the Lieutenant-Governor) looked upon this spirit which the French missionaries possessed as tending in a remarkable degree towards the spread of the blessings of Redemption to those that knew not our blessed Lord. The Governor did not desire to detract from the work of the English Protestant missionaries, but regretted that they found it necessary to compound their spiritual labours with trade, admitting at the same time that this to a great extent was unavoidable as the English missionary usually had a wife and family, and through the conflicting interests found it almost impossible to separate religion from commerce. The French missionaries, on the other hand, had no such ties, but laboured solely through true devotion to the Church.

Another instance of the remarkable success attending the efforts of the missionary priests of France was to be found in Africa, where all our thoughts are turned to-day. Years ago but little was known of the remote interior; to-day, however, it was nearly all explored. Here, although a tribute of praise must be given to such heroic travellers as Livingstone and Stanley, who went forward impelled by the spirit of exploration, they must give the highest tribute to the devoted French missionaries who followed in their steps spreading the blessings of religion. It was a singular thing to reflect that at one time a million lives were sacrificed yearly in the slave trade in Africa, whilst Europe looked on and could devise no means to cope with the flagrant inhumanity. But Cardinal Lavigerie

WENT ROUND ALL THE COURTS

of Europe pleading the cause of the slaves, and through his efforts a great congress was held in Belgium, when all the powers united to suppress the slave trade everywhere. On behalf of the slaves Cardinal Lavigerie went from capital to capital, from city to city, and nowhere was he received with more enthusiasm than in the great manufacturing centres of England, like Manchester and Birmingham. They recognised his efforts and gave him their assistance, and if the slave trade has been rooted out they owed it to Cardinal Lavigerie. These thoughts were recalled by the Blessed Peter Chanel, who laboured in the Pacific, and he hoped that the spirit of Peter Chanel would long remain with the Marist Fathers, the devoted missionaries they rejoiced to have among them. He had only one fault to find with the Marist Fathers—there was not enough of them.

ARCHDIOCESE OF MELBOURNE.

WHAT THE CATHOLICS ARE DOING FOR PRIMARY EDUCATION.

In presenting his report on the primary schools of the Archdiocese of Melbourne the Inspector says:—One hundred and thirteen primary schools (with an attendance of 19,209 pupils) are in operation. There are also 23 Colleges and High Schools, which had during the year an attendance of 2209 pupils. Of the 21,418 children who attend the schools directly under the control of the Catholic Church 1075 are non-Catholics. During the year I have examined and awarded percentages to 107 primary schools. Since the issue of the last report, four new school buildings were erected. In the primary schools there are 422 teachers (179 religious and 243 seculars) whose salaries for the year amounted to £17,559.

The total expenditure on new buildings, repairs, appliances, and maintenance for the year ending September 30, 1899, was £23,582. The average annual expenditure for the last eight years was £21,787. Large as is the sum spent on new buildings and repairs, there is still demand for further expenditure. Some schools require greater accommodation, others require more maps, furniture, painting, or general overhauling. In the vast majority of cases a generous people, led by their pastors, have built and admirably equipped their parochial schools. Sufficient thanks cannot be given by all lovers of Christian education to the pastors and people who have generously subscribed towards the erection, equipment, and maintenance of the very many school buildings which are found in nearly every centre of Catholic population.

Any honour which men may give to the founders and benefactors of Catholic schools can afford but trifling gratification in comparison with the immense satisfaction they must experience from the reflection that, at least in this one most important matter, they are largely contributing towards the best interests of this young and progressive country.

It is simply inexplicable that our Legislature, which is founded on the British model, and which looks to England for light and leading, should continue to refuse to the Catholic schools a fair

proportion of the Educational Grant. In Great Britain 14,000 denominational schools are liberally supported by the State. In Ireland the National system of education is, in three out of the four provinces, practically undenominational. But here, where there is much boasting of the progress and enlightened liberality of the colonies, no sense of shame deters non-Catholics from utilising the money of Catholics for the education of their children, and no sense of wrong done to others inspires them as a body to denounce the injustice, and to advocate the just claims of Catholics.

The secondary schools have this year fully maintained the successes of former years. Sixty pupils passed (many of them with honours) the matriculation of the Melbourne University; four matriculated in music; one obtained a gold medal; three hundred and forty-eight were successful in winning other distinctions, such as passes of the Royal Academy, London, in practical and theoretical music; passes in the Public Service, etc., etc. Besides the twelve exhibitions of £5 each, presented by his Grace, seven resident scholarships for girls have been given by the Convent of the Faithful Companions, Richmond; the Convent of Mercy, Nicholson street, Fitzroy; the Presentation Convent, Windsor; the Presentation Convent, Elsternwick; the Convent of Mercy, Geelong; the Convent of Mercy, Kyneeton; and the Convent of Mercy, Mansfield. Three non-resident scholarships for boys have been given by the Jesuit Fathers; two of them (tenable for three years) are the gift of St. Francis Xavier's College, Kew; and one (tenable for one year) the gift of St. Patrick's College, East Melbourne.

AMONG THE BOOKS.

NEW BOOK BY CARDINAL MORAN.

The Catholic Truth Society has sent us a new and valuable historic work from the pen of the Cardinal Archbishop of Sydney. Its scope is fully indicated in its title: *The Catholics of Ireland Under the Penal Laws in the Eighteenth Century* (pp. 218, demy 8vo., 2s 6d). As the eminent and learned author says in his brief preface, 'the subject-matter cannot fail to commend the little volume to those readers who rejoice in the triumphs of religion. Never has a whole nation suffered more for the Faith than Ireland; and nowhere has fidelity to God and loyalty to the Holy See, amid unparalleled sufferings and national humiliations, achieved more glorious victories or been crowned with happier results. Those victories of the Faith and those grand religious results are a priceless heritage, of which the Irish race at home and abroad is justly proud.' In Cardinal Moran they have found an able and interesting historian, who, within the 200 pages of his book, contrives to pack an amazing amount of information sorted out in fair order and presented to the reader in a style which gives a charm all its own to this new volume of the Catholic Truth Society. In a brief compass the distinguished and scholarly author has done for the eighteenth century what he did for the seventeenth in his well-known *Historical Sketch of the Persecutions Suffered by the Catholics of Ireland under the Rule of Cromwell and the Puritans*.

The book will possess a special interest for all, but especially Irish Catholics. A perusal of its contents will enable the reader to form some idea of the terrible sufferings to which the Irish were subjected, and of the sturdy character of the faith and devotion which could so triumphantly resist the operations of a fierce and savage penal code of which Edmund Burke, himself a Protestant, said that 'it was a complete system, full of coherence and consistency, well digested and composed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, the impoverishment and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.' The value of the book is enhanced by the author's deadly use of the writings of leading non-Catholic historians, such as Lecky, and by his frequent use of documents preserved in the archives of the Vatican, etc. The interest of the reader is likewise sustained by the wealth of personal details which, so to speak, bring us face to face with concrete examples of the working of the penal code. Instances in point occur constantly—such as the incident of the law regarding the possession of horses of £5 in value by Catholics (p. 22); the dangers, travels, and disguises of bishops and priests; their hiding places in bogs and mountains, etc.; their prison experiences: the celebration of Mass in huts, bogs, garrets, mountains; the priest-hunter and his ways; the story of Father Sheehy (p. 59), and scores of other personal adventure and incident. The Catholic schoolmaster, too, was hunted down in those times as well as the Catholic priest. But, as a set-off to this weary tale of woe, the Cardinal gives many instances (see especially p. 58) in which the hunted *sogarth* was protected from injury by the kindness of Protestants that were more just and compassionate than the laws. The tenth chapter is devoted to a very interesting account of the noble work done by the Irish Colleges of Paris and Rome in training secular clergy for the perilous work of the mission in the Old Land in those trying days. The dawn and progress of toleration are ably traced by Cardinal Moran, and his book—which is procurable from all the booksellers advertising in our columns—should find a place in every prize-list in our schools and on the book-shelf of every Catholic home.

NEW EDITION OF BOOK BY EDITOR OF THE N.Z. TABLET.

The Catholic Truth Society has forwarded us copies of a new edition of *The Orange Society*, by Rev. H. W. Cleary, editor of the N.Z. TABLET. This new edition (the twelfth, and not the eleventh as stated in *Catholic Book Notes* for October) is a handsome cloth-bound volume of pp. xvi-459 and is issued in its new dress at 2s 6d. *Catholic Book Notes* for October, in the course of a prominent notice of the book, says: 'The eleven (Australian) editions were