

officers, is elected by the corps, and may be any denomination, but one chaplain only is allowed.

2. No chaplain has authority to order a church parade. If a church parade is ordered under the authority of the Officer Commanding the District, or any officer to whom such authority may be delegated, the attendance at such a parade is optional and cannot be enforced.

3. Members of a volunteer corps may attend divine service according to their respective religious denominations, or may absent themselves altogether. There is no restriction or compulsion whatever, neither is preference given to any Church or religious body in New Zealand.

The facts, says the 'Outlook' (from which we take these extracts from Col. Webb's letter) 'are well known among people who have troubled to understand the matter, but these are not as numerous as some suppose. Many of the volunteers, and a large number of the parents of the cadets, are quite ignorant of the fact that no church parade is compulsory, and that when on parade they can attend any church they wish.' Catholic volunteers should make a note of Col. Webb's reply. There is no body of our defenders whom it affects so intimately.

A Westland School Crisis

Kumara has gone through the spasms of an educational crisis. But both Kumara and the crisis are now doing as well as can be expected. The circumstances of the passing agony are interesting in their way. We summarise them from detailed reports of a meeting of the Kumara School Committee and of the Westland Education Board. The story runneth thus: A vacancy (assistant teachership) recently arose in the Kumara school. There were two applicants for the position. Both were duly qualified. One of these, 'through no fault of her own,' as the Westland Education Board stated, 'had not been able to present the certificate to which she was entitled.' The application of the other teacher (Miss Gardiner) was therefore selected by the Board. She was duly notified of this, and was furthermore informed 'that the vacancy required filling early.' She therefore, (says the Board's secretary) 'sent in her resignation at the beginning of May, so that she could transfer to Kumara on the 1st of June.' Perhaps it was a mere coincidence that Miss Gardiner is a Catholic. At any rate, the Kumara School Committee would have nothing of her. No ground of objection was advanced—at least publicly—against the successful applicant. But the Kumara school authorities promptly notified the Board that they would resign in a body if the Board appointed Miss Gardiner 'in direct opposition to the wishes of the Committee.' The Board replied by pointing out their legal right, in the circumstances, to appoint, and the specially strong claims in equity which Miss Gardiner possessed. 'The result is,' said they, 'that, if the Board does not appoint her, she will be left without any position, with the additional disability of having been rejected in a way that will suggest, unjustly, a deficiency of qualification.' In the circumstances, the Board—very properly, we believe—by seven votes to one, offered the appointment to Miss Gardiner, and, failing her acceptance of it, to the other applicant. The Kumara School Committee, on the motion of its chairman (Rev. Mr. Smyth) thereupon resigned. Its resignation was accepted. One member of the Board (Mr. Grimmond), 'had heard from the outside public that the objection to the young lady was because she was a member of the Roman Catholic religion. He, as a member of the Board, strongly resented any such stand. He wished to know if there was any better reason for the resignation of the Committee.' None was given. It was, however, affirmed by one member of the Board (who was also a member of the Kumara School Committee) that 'the religion of the teacher' was not the cause of the Committee's unexplained and mysterious action. The incident closed with the following remarks by the Chairman of the Westland Education Board: 'The Committee had, by their refusal to make any explanation

as to their action in the appointment, and now by their resignation, put the Board in a false position. He thought the resignation of the Committee might be termed a regrettable incident, which they might understand as an incident that might have been avoided.'

Pin-pricks

We have before us a sample of a wild bit of printed No-Popery that was recently hawked around through one of our State Departments to the annoyance and insult of the Catholic public servants there employed. We referred to this matter a short time ago. When such methods of offence are practised to rake the feelings of any section of our Government employees, it is high time for somebody to speak, and to raise his voice loud enough to be heard. In the sample of light and sweetness before us, it is laid down as a sheer matter of known fact that lying, thieving, secret assassination, and such-like crimes are considered by Catholics perfectly lawful and godly forms of 'divarshun.' There follows a sweetly vague legend—several times dynamited in our columns—as to 'movements' among the Catholic clergy 'away from Rome' in various lands. The authors of such fables (as we have shown full many a time and oft) do not waste time in advancing evidence in support of their statements. They simply volley the false assertion with varying degrees of violence. Then they stop. Stopping is their strong point. The more they stop the better they look. If they would only stop altogether, the friends of truth and of charity, and peace could well vote them a statue—at the expense of our No-Popery friends.

The No-Popery fire-cracker before us furnishes fresh evidence of the vitality of an untruth. It trots out serenely the good old story of the 'los von Rom' ('away from Rome') movement in Austria, that has long since fizzled out so ingloriously. An esteemed lay correspondent requests us to briefly restate the facts of the 'movement.' It was (as we showed from time to time in 1897-1900) a treasonable political conspiracy to bring under the German flag those portions of Austria in which German is the spoken tongue. In any other country but Austria, the leaders of such a movement would have been hanged as high as Aman or made to feel

'A short, sharp shock
On a big, black block'

for treason felony. Evangelicalism (it was urged) was equivalent to Germanism, and an effort was therefore made to turn the conspiracy into a movement 'away from Rome.' It was supported by large money contributions from the German Evangelical party, till, some time ago, this was by law decided to be a misappropriation of funds. Then the payments ceased, and what remained of the movement collapsed like a house of cards. Throughout, there was much more smoke than fire in it. It resulted in the secession of a small number of bad or indifferent Austrian Catholics. Dr. Johanny, who is one of the most respected Evangelical clergymen in Vienna, voiced the sentiments of all respectable Protestantism when he said of the 'los von Rom': 'The Evangelical Church can have no share in efforts which, under the motto of "emancipation from Rome," converts apostacy into a political demonstration.' 'It is impossible,' said he again, 'that an Austrian can look in a sympathetic manner upon a movement so unpatriotic and irreligious in its origin.' We are glad to add that Monsignor Talliani, the Papal Nuncio at Vienna, stated that many of the political or (as we might, using an Eastern figure, call them) 'rice' converts long ago returned to the Church of their baptism.

A list of cash bonuses in the fifth Kozie Tea cash distribution, appears in this issue. It will be seen that the bonuses have been very widely distributed....

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