

'Good is never done', says Newman, 'except at the expense of those who do it'. And it is pleasant to read, in the Committee's report, the evidence that the beginnings of sacrifice and of serious effort are at length being made to impart some measure of religious instruction to the children in the public schools. Up to three years ago (according to the report) there were only thirty-five classes for religious instruction in the public schools under the aegis of the Presbyterian Church in New Zealand. It must be confessed to be rather a poor showing for a large and wealthy organisation; but efforts in this direction seem to have been crippled by the throwing of all surplus energy into a political campaign to force State employees to take up the church work which the clergy had abdicated. And thus the precious years passed, and the body of the Bible-in-schools were satisfied to ...

'Live the life of going to do,
And die with nothing done'...

The realisation of the hopelessness of capturing the public schools for sectarian purposes has, however, had these good results: that during the past two or three years, twenty-two additional classes have been formed for the imparting of religious instruction outside working hours in the public schools; during the present year, fifty-three classes; while seventeen others are in course of formation; and the aggregate attendance is 9506. The half-hour or so per week devoted to these classes, and the lack of the religious atmosphere so essential to successful work, represent a small thing indeed compared with what Catholics have done for the cause of religious education in New Zealand. But it is a beginning. And if—as we hope—it gathers in force and volume as it goes, it may yet move others out of their lethargy, and emerge in conditions favorable to the settlement of the education problem on equitable and permanent lines.

Notes

'As a Classic'

The Rev. P. B. Fraser (Lovell's Flat) at the Presbyterian General Assembly in Wellington last week said that 'the Assembly would not put the Bible on the level of pagan authorities by asking for its introduction as a classic, and not as a religious work. The suggestion', he added, 'was either a subterfuge to deceive Parliament, or a subterfuge to deceive the Christian people of New Zealand.'

Nailed Again

'Hudibras' tells how

'Some have been beaten, till they know
What wood a cudgel's of by th' blow;
Some kicked, until they can feel whether
A shoe be Spanish or neat's leather'.

From long experience, Catholics can almost tell 'what wood a cudgel's of by the blow.' In other words, they can pretty well name the factory, or 'combine' of factories, at which a particular calumny against their faith or practice has been shaped or manufactured, almost as well as if it bore a proper trademark. It is, for instance, easy enough to trace the probable origin of a statement that appeared recently in the *Christchurch (Daily) Press* to the effect that 'throughout the whole of Italy there is not one rescue home for unfortunate girls'. This is the sort of story that we are familiarised with in certain missionary reports from Italy. It is one of the 'tilts at Rome' which evoked the honest wrath of the veteran Protestant missionary, Dr. Needham Cust, and which are far too often allowed to spot the reports—that are also the appeals—of money-raising organisations operating

in Catholic lands. Some deplorable instances of this class of sanctified 'snake-yarn' have been dealt with by us from time to time in the columns of the secular press, and of the non-Catholic religious press, of New Zealand, as well as in the editorial pages of this paper.

The statement quoted above in regard to Italy was taken to task by the Right Rev. Dr. Grimes in the columns of the *Christchurch Press* during the past week. His Lordship said in part: 'As this assertion is wholly at variance with facts, I beg to be allowed to say that I myself lately visited two excellent "Rescue Homes" in Rome conducted by the Sisters of the Good Shepherd, the same Order whose Sisters are doing such noble work at Mount Magdala. I can also vouch for the fact that one or more similar "Homes" are to be found in nearly all the large, and in some of the smaller, cities of Italy. I have seen those in Florence, Milan, Turin, Naples, and Pompeii. I am sure, sir, that you would not knowingly countenance the propagation of an untruthful assertion, nor wish it to go forth unchallenged.'

Petty Persecution

Our co-religionists in Victoria are fighting a battle against a peculiarly mean form of petty persecution. It all arises out of a one-sided and unjust application of the law for the compulsory registration of teachers. By a curious freak of administrative folly—or bigotry—a higher qualification is required for teachers in Catholic parochial schools than for teachers in State schools. The *Melbourne Tribune* of November 9 tells how 'comparatively few of the two hundred students in the State Continuation School, after two years' study, passed the examination (1906) for either the Junior Public or Second Class State Certificate'. Yet 'notwithstanding the failure of the great majority of these students, they were appointed to teach in the State schools', after having passed 'a much inferior test called an exit examination'. Our Melbourne contemporary goes on to say:—

'We do not say those students who failed to pass the higher examination should not have been appointed; probably they are quite qualified to act as junior teachers, and may eventually attain the highest qualifications. But this is the fact which matters: They would not be allowed under the Registration Board's Regulations to teach in a Catholic school. The State is glad to get them. We would not be allowed to employ them. We recommend that this fact be remembered and well-digested, and that it be made as public as possible. Here is the most admirable summary of the Catholic claim:—

"In the name of justice and fair play, we ask to be allowed the common right of every teacher in this State—namely, to use, as an alternative, the programme of the State Education Department in the training and examination of our teachers. In other words, we ask that no person who would be qualified to teach in a State school shall be debarred from teaching in any of our Primary or Sub-Primary Parochial schools."

The probability of a similar registration law finding its way in time upon our statute-book gives New Zealand Catholics a more than fraternal interest in the struggle that our kith and kin of the faith are making for even justice in Victoria. They are probably fighting our battle, in advance, as well as their own.

A Great Social Force

In a work ('Heredity and Selection in Sociology'), recently published in London, Mr. Chatterton-Hill gives a fresh emphasis to the generally admitted fact that the Catholic Church affords greater security against suicide than any form of creed that looks for its principles and teachings to the great religious revolution of the sixteenth century. And he appeals to the official returns of suicide in many lands in support of his contention. The same persistent phenomenon has struck Mulhall and numerous other eminent authorities on statistical science. Here is a passage worth quoting from the same work:—

J. TAIT, Monumental Sculptor,

278 Cashel Street West, CHRISTCHURCH.

(Just over Bridge
and opposite
Drill Shed.)

Manufacturer and Importer of Every Description
of Headstones, Cross Monuments, etc., in Granite,
Marble, and other stones.