

strength of voluntary over council schools is overwhelming.

In Manchester, there are 84 voluntary schools, with an average attendance of 44,687, and 79 council schools, with an average attendance of 50,995. The figures given here imply a large vote interested in the existence and efficiency of the religious schools and opposed to the educational policy of the Government. Considerable numbers of these were enrolled in the Parents' League for the protection of the interests of the voluntary or denominational schools.

In places where there is no council school, but only a denominational one, the Nonconformist conscience has a grievance which Catholics (although they have spent enormous sums in providing their own schools) duly appreciate. The Government proposals, however, in their scheme for removing grievances, threatened to inflict greater ones. Among other things, they propose a scheme of unequal benefits from rates and taxes which would inflict a grave injustice upon the Catholic schools, and place them in a position of permanent inferiority. The Nonconformists are to have the schools and the religious instruction which they desire supplied at the public expense. Catholics are to be required to pay their full share of rates and taxes for this purpose, but are to receive a very much smaller per capita contribution from these funds. This would mean the closing of a considerable number of our schools, especially in the poorer quarters of the great cities. Catholic feeling has been greatly stirred, both in and out of Manchester, by this proposed denial of the right of equal treatment; and we have no doubt that many Catholic votes went, on this account, to swell the crushing majority which rejected Mr. Winston Churchill in North-west Manchester. 'We have', says the 'Tablet', 'fairly bought our right to have Catholic instruction in the schools we have built for Catholic children, by the millions spent in erecting them, and the tens of thousands spent in their erection and repair. For the rest, we claim equal rights, and, as citizens who pay the education rate, we claim the right to share it'. This is the issue on which the North-west Manchester election was in part fought out.

Notes

An Apt Quotation

The 'Ave Maria' has dug up a happy quotation from Father Ryder. Penned twelve years ago, it has (says our esteemed contemporary) an applicability to the present time: 'The Catholic Church, like every old building, accumulates dust, and the process of dusting thoroughly and carefully from time to time is a most necessary one. But the writers in question, instead of applying their duster to this useful purpose, prefer, instead, to flourish it out of the window as a flag of liberty'.

Manners in the School

Marlborough's good manners are said to have done much to raise him to the pinnacle of fame and place. To some extent, they made up for his comparative illiteracy. So, at least, says Chesterfield. We mention the rectoric Duke—although, perhaps, an extreme case—to indicate the importance of giving 'the young idea' a suitable equipment of good manners in the home and the school. In this respect, the Church school is a leverage upon the child that is lacking to a greater or less extent in the secular school; for, after all, the inculcation of religious truths and moral principles into the mind and heart is the only true and permanent basis of courtesy between man and man. Without this, good manners become, not so much a part of the

man, as a sort of superficial veneer. 'Practical Politics' of February 22 (quoted by the 'S.H. Review') says, in this connection, regarding the local schools: 'Whoever is responsible for the code of education and morals in Boston public schools has an opportunity to make a reputation by teaching the children of the public schools how to behave on the street and other places, as well as in the schoolroom. The average boy or girl of the public schools has small regard for age or infirmity. In marked contrast is the deportment of the children who come and go from the parochial and other private schools, where the children file into the street in perfect order, and behave like human beings, and not like a herd of young panthers let loose.'

We know of places, nearer home to us than Boston, to which these remarks have an application.

A German Example

German Catholics are the best-knit, best organised, and (for their number) the strongest and most energising body of our co-religionists on Continental Europe. And they owe this proud position in part to the spirit that has been infused into them by a strong, able, and vigorous religious newspaper press. 'Statistics, as interesting as they are instructive', says 'Rome', 'have just been published by the "Zeitungswesen" concerning the Catholic papers of Germany and their readers. In 1880 the number of readers of Catholic papers in Germany was 596,000, a figure that probably surpasses the readers of Catholic papers throughout the whole English-speaking world at present. But ten years later it had risen to a million, in 1900 to a million and a half, and at present it is over two millions. Is it any wonder that the Catholics of Germany are solidly united, or that the Centre party (which, although not exclusively Catholic, is almost entirely so) should have come to be known as the Tower of Ivory?

Still Sore

Some people's wounds heal slowly. The feelings of sundry well-meaming but over-anxious folk in England are still black and blue, and (so to speak) running, ever since the King and Queen attended the Requiem Mass for the murdered royalties of Portugal. They have been showing their wounds in the March number of the 'Protestant Alliance Magazine'. One good soul, for instance, declares that 'the King's action is a disgrace to a Protestant monarch', and another wants to know 'what we are coming to when a Protestant King of a Protestant people can dare to be present at such a service'. However, no harm is done by these complaints, and superheated feeling finds in them a safety-valve. A wise and practical suggestion in point comes from the Birmingham 'Daily Post'. 'Apart', it says, 'from the somewhat painful controversy immediately involved, good may come from the raising of this matter now, as advantage might be taken, when there is no immediate prospect of a demise of the Crown, to settle once and for all the vexed question of the Accession Oath, which few persons in these days consider should continue to be administered to each succeeding British Sovereign in its present form, which is crudely offensive to the feelings of every Roman Catholic in these realms.'

It is high time that the British statute book should be purged of the 'relic of barbarism' which requires the Sovereign, on his accession, to single one faith out of all the faiths in his far-flung Empire, and publicly and by oath place upon it the brutal stigma of superstition and idolatry.

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