

Catholicism is now, and has long been, the dominant faith in the once great Puritan stronghold of New England. In a comment on a recent sermon of Archbishop O'Connell, *Zion's Herald* (a noted organ of American Methodism, quoted by the *S.H. Review* of August 29) says: 'We are led to ask if, after all, this Church [the Catholic Church] might not become the hope of the world as the repository and conservator of the essential fundamentals of the Christian revelation. Certainly, Protestantism—the Protestantism of this old New England—has now too little fibre in it, in doctrine and works, to successfully compete with the Roman Catholic Church. We believe too little, and hold that little too weak and colorless a solution, to adequately evangelise and church the multitudes. It still remains true that Protestantism in New England is being outranked by the Roman Catholic Church; and the reason lies conclusively in the fact that it does not believe, as does the Catholic Church, in the essential certitudes of the Christian revelation. Protestantism in our midst, in substituting for a hearty, loyal, passionate faith in Jesus Christ as Saviour, Redeemer, Lord, a naturalistic, philosophic creed, adjustable and constantly in need of readjustment, has shorn itself of evangelistic power and divine certification.'

Catholic Education in U.S.A.

Bishop McFaul, of Trenton, has been hitting the bull's-eye with some pretty hard facts in connection with Catholic education in the United States. The scoring was done at the recent Convention of the American Federation of Catholic Societies. 'Taking the report of the United States Commissioner of Education for the year ending June, 1904, as the basis of his statistics, the Bishop finds (says our esteemed contemporary the *New York Freeman's Journal*) that the cost of the tuition of each pupil of the 11,318,256 who attend the public schools is 19.77 dollars. The cost of the education plant, sites, building, etc., is 1.50 dollars per pupil. From these figures it will be seen that the 1,066,207 parish school pupils in the United States save the nation 21,078,912 dollars per annum. To this we must add the saving in cost of education plants, which amounts to 159,931,050 dollars, which will make the grand total of 181,009,962 dollars (£36,201,992) which is saved to the nation by Catholics voluntarily taxing themselves in the interest of a system of education which thoughtful non-Catholics are beginning to recognise as necessary to stem the moral evils which loom up so ominously.' Bishop McFaul outlines as follows a scheme by which Catholics would be relieved of the double burden of taxation and at the same time mould the hearts and wills of their children to virtue as well as equip their minds with secular knowledge: '(1) Let our schools remain as they are. (2) Let no compensation be made for religious instruction. We don't want it. We have seen what has happened in countries where the clergy are the hirelings of the State. Our principle is, let the pastor take care of the flock, and live by the flock. (3) Let our children be examined by a State or municipal board, and if our schools furnish the secular education required, if we furnish the goods, let the State put down the cash. Mind, we do not ask anybody else's money. All we want is our own money, for the education of our own children. Is not that fair? Yes, and Americans are being gradually educated up to the justice of our position. Suppose that in some large city this system could be initiated, so that non-Catholics might see that it is not inimical to the existence of the present public school system, it would not be long until we would have our rights.'

Old Educational Advantages

More things go to constitute education than the swallowing and very partial assimilation of rags and tags and snicks and snippets of a sackful of 'ologies. 'It is just as necessary as ever,' said the *London Spectator* recently, 'to teach the poor the plain truths of morality and religion which the church walls taught the earlier ages. It is an excellent thing that national education should now be an affair of legislation, but a national education is useless which excludes religious teaching. And people who are wise enough to evolve theories of education are not always experienced enough to know how very deep is the ignorance of the ignorant on some points which are quite beautifully legislated for. The poor of the Middle Ages, with all their ignorance and their too often miserable social conditions, had certain educational advantages which our age lacks. They were taught by eye and ear all sorts of lessons of morality, humanity, and faith. The great placid oxen that have looked down for centuries on the toiling beasts of Laon, the picture of the ox and ass worshipping at the manger, the careful exposition of certain verses of the Bible which read differently to modern

ears—all these things were practical lessons to the unlearned. So were their mystery plays, their endless stories and legends of saints, and the Bible stories they knew so well from pictures and carvings and plays.'

Brave Words

There is a fine ring in a defiant speech delivered a few weeks ago by Monsignor Henry, Bishop of Grenoble (France). He was dealing with the projected legislation which would permit atheist teachers in French schools to corrupt, with perfect impunity and despite the protests of parents, the minds of children frequenting the Government schools. 'If,' said Bishop Henry, 'the Government makes its proposed new laws, it will find us confronting it. When we are condemned to fine, we shall pay or not pay, as the case may be. If we are condemned to prison, we will undergo it; but surely on the day when a bishop is thrown into prison for having defended the souls of children, there will be something changed in France, and such an iniquity would not intimidate me. The State pretends that all the children belong to it. That is false. You, the parents of the children, are the masters of your offspring, because they are your blood. There is only one case when the State can claim of you the sacrifice of that blood, and that is when the fatherland is in danger. We demand of Government to respect our right to bring up our children. If it is demonstrated that the Republic and atheism are but one, we shall remember that above the ephemeral ministries there is the eternal law, and that above the Republic there is France.'

It is pleasant to learn that these brave words 'were constantly interrupted with thundering applause.' It will be pleasanter still to hear that not one member of the French episcopate, but a score or a hundred, has refused to pay the fine and gone to prison. Then things will begin to happen in France as they began to happen in similar circumstances in Germany. The dawn of the better day may begin, in the west as it did on the east side of the Rhine, in the prison cell.

Apostolate of the Press

The biographer of Father Hecker writes of the distinguished Paulist missionary: 'He believed in types, as he believed in pulpits. He believed that the printing office was necessary to the convent. To him the apostolate of the press meant the largest amount of truth, to the greatest number of people. By its means a small band of powerful men could react an entire nation and elevate its religious life.'

Had France learned this lesson in time, things might have been far otherwise at present in that lodge-ridden land. But the journalistic strength of Catholic France was frittered away in a multitude of *Semaines Religieuses*—pitiful weekly weaklings which were published in almost every diocese, which were scarcely read except by a few devout women, which had neither strength nor courage nor influence nor ability, but which, nevertheless, stood in the way of really capable and high-class Catholic journalism conducted by such men as the two Veuillots. The apostolate of the press is a serious and yearly more pressing business. A great German bishop—Dr. Ketteler—said a few years ago that if St. Paul were on earth to-day, he would be a newspaper editor and would use the lever of the world's mightiest engine, the press, in the service of God. The day is not, we hope, far distant when there will arise a new Order in the Church—to be called, say, the Pauline Order of the Good Press—with, in addition to the ordinary vows, those of truth in charity in all things, and with tertiaries to aid in various ways in their good work for the greater glory of God and the highest good of their fellow-men.

In these days when domestic help is so difficult to obtain anything which will aid the housewife in her duties is a 'boon and a blessing.' The 'Wizard' knife cleaner, offered at small cost by Messrs. E. Reece and Co., Christchurch, can claim to rank under this category, as it reduces labor and does its work efficiently....

There will be a great sale of unredeemed pledges on Saturday afternoon at Messrs. Geerin, Hally, and Co.'s auction rooms, Dunedin, when that firm, acting under instructions from Mr. W. G. Rossiter, will dispose of a comprehensive stock of all kinds of gold and silver jewellery, watches (ladies' and gentlemen's), musical instruments, field and opera glasses, clothing, etc., all of which must be sold, no matter at what price....

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