

outside his own diocese in the promotion and extension of the Church, and in the performance of which all diocesan and parochial considerations were swallowed up in a great and broad Catholicity reference has so frequently been made that they need not be referred to now.

The Holy Father's Jubilee.

THE Romans are accustomed to solemn and impressive ceremonies at St. Peter's (writes the Rome correspondent of the *Catholic Times* under date March 3), but many of Rome's oldest citizens, whom I have had occasion to hear discussing Monday's celebrations in the Vatican Basilica, were of opinion that the thanksgiving service in honor of Leo XIII's Pontifical Jubilee far surpassed anything that they had ever seen even in the days when the Eternal City was still under the sway of its legitimate rulers.

Little did the invaders dream while their artillery was effecting the famous breach of Porta Pia, which they fondly hoped would mark the beginning of the Papacy's downfall, that little more than a quarter of a century later that same Papacy would be glorified, in the person of its august representative, as it had perhaps never been before. And yet anybody who was privileged to assist at to-day's solemn celebration in St. Peter's stepped back into the streets of modern Rome with the sensation that at no other time in the history of the Church were the power and world-wide influence of the Papacy more striking and awe-inspiring than on Monday. Long before the appointed time lines of carriages slowly threaded their way through the crowds of pedestrians hurrying towards the Vatican Piazza, a portion of which was kept free by a double cordon of troops, who held back those who had not been so fortunate as to obtain tickets.

The vast Basilica was crowded by nearly 60,000 expectant and enthusiastic people when the Holy Father, shortly after 11 o'clock, descended from his private apartments into the Chapel of the Blessed Sacrament, proceeding at once to the Chapel of the Pieta, where he assumed the sacred vestments. Ascending the 'Sedia Gestatoria,' the Sovereign Pontiff then made his solemn entry into the Basilica, surrounded by all the Cardinals 'in Curia,' by the members of the Pontifical Court, and escorted by the noble Swiss Guards, while the Palatine Guard lined the central nave leading to the altar of the 'Cattedra.' To describe the scene of enthusiasm and the deafening cheers which greeted the venerable Pontiff's appearance would be utterly impossible. No writer, however eloquent and graphic, could ever find adequate words.

Leo XIII. appeared to be in excellent health, and, although deeply moved, seemed almost transfigured by the joy and paternal consolation which he derived from his apotheosis. Mass was celebrated by Cardinal Serafino Vannutelli, the first Cardinal whom Leo XIII. raised to the purple, and at its conclusion the Holy Father, rising from his throne, pronounced in a clear and impressive voice the words of the Apostolic Blessing, which he bestowed on the kneeling thousands. Prof. Laponi, whom I saw after the ceremony, tells me that the Holy Father is in excellent health and not at all fatigued.

The Education Question in New South Wales.

HIS Grace Archbishop Kelly opened a bazaar a few days ago in St. Benedict's parish, Sydney, in aid of the funds of the new house for the Marist Brothers. In the course of an address on the occasion the Archbishop referred to the education question. 'What,' said he, 'were the principles of primary education? They needed only to be understood. If the people of this country were restricted to partial nourishment or constrained to use unwholesome food, could it be expected that physical well-being and corporal strength would be promoted? The only reply to this question was a protest against the abuse of reason implied by the very supposition. Thus it was with Catholics in the present question. They regarded it as impossible to secure the perfection and happiness of man in any sphere without a sound and complete education from youth upwards. They did not find this indispensable provision in any secular school, however perfect within merely secular limits. Reading, writing, arithmetic, geography, history, science, and technical instruction, with drill, music, drawing, etc., were good and necessary. No fault was conceivable in zeal for these branches according to circumstances of person, time, and place, but reason itself asserted that man needed in addition the culture of his moral and religious capacities. The Catholic Church taught that parents were in natural duty bound to provide

A Complete and Perfect Education

for their children. From the first beginnings of conjugal affection the duty of consulting for the interests and well-being of their offspring was inculcated upon parents as paramount. To them alone belonged the correlative right of educating physically, intellectually, morally and religiously. The Church had a special mission direct as to faith, morals, and discipline; indirect as to human culture in learning, arts and science, and professional training. The acknowledgment and exercise of these rights from the beginning of the present era were attested by all historians. In latter times the State existed to protect the rights of individuals and society. It might coerce culpable parents in all matters of public cognizance. Society must be protected from the consequences of degeneracy, disease, ignorance, immorality, and irreligion. Thus with good grace the State proposed to apply public funds to educational work. The parent and the Church welcomed this aid without prejudice to their natural and divinely given inalienable right. When difference of

religious denominations prevailed among parents the State might not deprive citizens of any particular creed of their share in financial or other assistance towards procuring a better education for the physical and intellectual faculties of their children. Such deprivation or denial was sectarian animosity and injustice combined. If the State would refuse to give to Catholic citizens what was their due, the Catholic Church faced the inevitable with trust in God and in her children. She opened schools such as were necessary to her mission. All branches of human culture were included in her standards. She engaged teachers, compiled her own books, supervised her work, and invited public inspection. Thus she acted at present here and throughout the universe. In Australia within 21 years she had accomplished in the domain of secular instruction work which

Would Have Cost the State £2,500,000.

Her children formed one-fourth of the population. She claimed to have her schools recognised by their efficiency in the standards of secular education. She had been unjustly refused. She did not acquiesce in this injustice. She could not attribute it to any but motives rooted in sectarian animosity, or inspired by dislike at least of practical faith. She could not—even though some would—desist from her determination to maintain a complete system of education for her children. This would be to abandon mankind and nations to error or corruption, or to both. Her mission was that of 'the light of the world and the salt of the earth.' Otherwise Christ and His Church could not claim their belief. That Australia urgently needed the heaven of religious doctrine and the filial fear of God was confessed by the majority of her citizens. This fact would strike any reader of the articles published in their daily press. For the sake of Australia all should sustain the principle of bringing education up to their actual requirements. The Catholic Church did so in the spirit of duty, and, God willing, she would continue to do so. The bazaar they were opening was carried on in aid of funds to defray necessary expenses. No work more laudable or more meritorious. Opponents had said and repeated that Catholics won't content themselves with State school education. If they would have the luxury of denominational schools, well, let them pay for the daintiness. The reply could be no other than the imputation of wilful hypocrisy on the part of men who blushed not to utter and to publish

Such Ignoble and Cruel Cant.

But even though it were as the adversaries of the Catholic Church suggested, the State was not excusable from sectarianism if it refused to religious schools remuneration for their work in the secular standard. Why should the State refuse to pay the same price for secular teaching in two schools built side by side? The teachers in St. Benedict's Public School were paid for educating the children of that locality in reading, writing, arithmetic, etc., but the teachers of children of the same district in St. Benedict's Catholic School imparted the same instruction and they were refused payment by the State. That was an injustice not to be tolerated, and never to be accepted by any citizen who loved justice and freedom and equality. In apologising for the length of his remarks, the Archbishop said the subject called for their best and fullest efforts. Again and again should they, as Catholics, return to the topic connected with their Catholic schools. It was happiness indeed to be of use in a cause so vital to the happiness of the people, their homes, and the Commonwealth as a whole.

Diocesan News

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

April 11.

His Grace Archbishop Redwood and Ven. Archdeacon Devoy (Provincial) left on Thursday morning for a short holiday in the Hot Lakes district.

Exposition of the Blessed Sacrament was held at St. Mary of the Angels' on Sunday last. The 11 o'clock Mass was celebrated by Rev. Father Herbert, when Haydn's 'Second Mass' was repeated by the choir. The Ven. Archdeacon Devoy preached to a crowded congregation at Vespers.

The Marist Brothers' Old Boys' Association will have some difficulty in finding a substitute for Mr E. J. Fitzgibbon, who has, I understand, tendered his resignation of the editorship of the 'Catholic Magazine.' Mr Fitzgibbon finds that his pursuing a university course will make a heavy call on his time, and he is reluctantly compelled to take the step indicated. He has, during his connection with the Association, been an indefatigable worker on its behalf, and his loss will be a very serious one to that body.

At St. Mary of the Angels' on Easter Monday the marriage of Mr Frank McMahon, only son of the late Mr James McMahon, to Miss Margaret O'Brien, youngest daughter of the late Mr John O'Brien, was celebrated by the Rev. Father O'Shea. The bride wore a dress of cream figured lustre, trimmed with silk and chiffon, with toque to match. The bridesmaids were the Misses O'Brien and McMahon, sisters of the bride and bridegroom respectively. They were neatly attired in lavender dresses trimmed with cream silk, and wore gold brooches, gifts of the bridegroom. Mr J. Kershaw acted as groomsmen.

The bazaar is still drawing crowded houses, and the money required for the Newtown Convent should be easily raised. The production of the 'Pirates of Penzance' on Tuesday, Wednesday, and Friday evenings proved the great attraction for the week. In the opera cast Miss Sheen made a charming Mabel, and scored a great