

thought that the German Government will shortly be officially declared by the Holy See to be the official protector of all German Catholics in Eastern countries. For many centuries the Eastern protectorate has belonged to France, 'the eldest daughter of the Church.' Now that it is too late, even the anti-clerical section of the French press is awakening to the far-reaching consequences of the Kaiser's respect for the Holy See, and of French attacks on religious liberty.

SOUTH AFRICA.—Church Progress

A South African priest writes as follows: The new Catholic Cathedral at Durban, now nearly finished, will be the finest church in South Africa by a long way. Bishop Jolivet is also building a very fine school, and you would be surprised and pleased if you could witness the grand work which the Trappists are doing for the natives. The Oblate Fathers have many large missions in Zululand and Basutoland, besides missions and schools for Indians and schools for colored children. On Sundays you could hear sermons in English, German, French, Zulu, Kaffir, and Dutch. Some day, please God, we hope to hear a sermon in the grand old Irish tongue.

SCOTLAND.—Australian Visitors

Brother Stanislaus, Provincial of the Marist Brothers in Australia, and Brother Denis, of Sydney, after visiting France on business, paid a visit to the principal schools in the British Isles, spending some time in Glasgow, where they visited St. Mungo's Academy and St. Mary's and St. Andrew's schools.

Voluntary Schools

The 'Educational News' states that Scotland has 284 voluntary schools, 189 of which are Catholic, 67 Episcopalian, and the remainder Presbyterian. These schools employ 869 teachers, 606 of whom are Catholic, 147 Episcopalian, and 116 Presbyterian. The non-certificated teachers number 584, 476 of whom are Catholic, 89 Episcopalian, and 19 Presbyterian. There are 56,484 pupils in the Catholic schools, 10,691 in the Episcopalian schools, and 5698 in the voluntary Presbyterian schools. The Parliamentary grant made by the Education Department totals for the Catholic schools in Scotland £58,423; for the Episcopalian £11,135; and for the Presbyterian voluntary schools, £6636.

THE KISHINEFF ATROCITIES

WHAT ARCHBISHOP O'REILY SAID.

The meagre cable-messages that appeared in our daily papers give no conception of the diabolical deeds that have made the name of Kishineff, in southern Russia, a name of horror. Two weeks ago we briefly summarised the position of the unhappy Jewish population in Kishineff from the reports that appeared in the Catholic and secular papers published in England, and in the columns of the 'Jewish Chronicle.' The last issue of the 'Jewish Chronicle' to hand devotes some four large pages to the publication of long extracts from the Russian and other Continental papers regarding the butchery of the peaceable and unoffending Jewish population of Kishineff. There is little to add beyond what has already appeared in our columns, but some of the later and fuller details of the outrage, plunder and massacre of the hapless Hebrews make sickening reading, while the inflammatory articles of the 'Bessarabets' and the criminal inactivity or connivance of the authorities in these as in later horrors which they provoked and were clearly intended to provoke, are brought out in a fuller and more lurid light.

Our Australian, European, American, Canadian, Indian, and other Catholic exchanges have, one and all, published editorial articles in vigorous condemnation of the Kishineff atrocities and the fanning of the Jewish people by the Russian Government.

Archbishop O'Reily

was the principal speaker at a public meeting held in Adelaide to express sympathy with the persecuted Jews in Russia, and to take steps to raise funds for their relief. In the course of his speech, the Archbishop recounted the early trials of the late venerable Dr. Salvado, the best and most loving friend that the Australian aborigines ever had. He told how Father Salvado came to Western Australia in the early forties—a Spaniard and a stranger in a strange land; how he went far out among the dusky folk and toiled and moiled for them, until, in a bad season, his supply of flour and meat ran short. 'With an anxious heart,' said the Archbishop, 'as reported by the "Southern Cross," Father Salvado set his face towards Perth. He yoked his bullock team. Clad in a jumper, listened to the waist with leather belt, and whip in hand, he trudged his weary way of 90 miles beside his bullocks to the capital of the West. The Western colony comprises one million square miles. The Catholic population in the days to which I refer numbered but the scanty total of 800 souls. The members were the poorest of the poor—hewers of wood and drawers of water—in an impoverished land. They were hardly equal to support the couple of clergymen who ministered to their spiritual wants. For Father Salvado and his black children they could do nothing. For Father Salvado it was an hour of almost dark despair. But God is good and loves to stretch out his hand when the darkness is at its worst. Relief came unexpectedly to the forlorn missionary, and that relief came through one who was of the Jewish faith.

'Amongst the early pioneers of the Western State was

Mr. Sampson.

For some years he was honorary postmaster of the State's chief port. The mails came at rare and uncertain intervals. The ship's arrival was timed for once in about every eighteen months. As postmaster Mr. Sampson boarded each vessel. I had it from his own lips that the European mail for the Western State, including papers as well as letters, never unduly taxed the capacity of the breast pocket of his overcoat. Mr. Sampson was the kindest-hearted of men, and somehow in a happy moment Father Salvado crossed his path. The story was soon told, and Mr. Sampson's sympathies were at once aroused. Mr. Sampson had at this time just built for himself a new residence in Perth. The house was the wonder of the time. Forming part of the house was a large drawing-room. Mr. Sampson's mind was made up at once. Father Salvado was a very cultured musician. I do not mean that he was an instrumentalist only. His skill was of the highest in theory as well as in practice, and he was an improviser on the organ of very exceptional skill. I have often sat and listened to him as he played a hymn tune of my giving—played it twenty times through and always with harmonies of a different kind. Mr. Sampson had immediately tickets printed for a concert to be given in his own drawing-room. He acted as unpaid canvasser for the sale of the tickets. He found the piano—a rare article of luxury in those early days—and when the hour arrived had the concert room packed. A few days later Father Salvado set his face homewards. He wore his jumper and his belt, and carried his whip again. His team was well laden. He had flour and rice and sugar and tea in sufficient quantities to last him for a whole twelve months.

Father Salvado, then Bishop Salvado, was already advanced in years when it was my privilege to make his acquaintance. I was young and had all the impressionableness of youth. His words sank into my heart.

I Never Forgot the Lessons

he taught me of gratitude towards those of the Jewish faith, and of kindness towards their race. For Australian citizens of the Jewish faith I am conscious of no feelings save those of respect and goodwill. For over thirty years I have been trying to labor in the interests of the weak, the suffering, the afflicted. I take no credit to myself for what I have done. I have acted as best I could, and yet I know my acting has oft been amiss. Let me say this. I have never made an effort to aid the helpless among my fellow creatures; I have never striven to lift unhappy ones out of the deep slough of distress, that I have not found Australian citizens of the Jewish faith prepared to support me with their counsel, with their sympathy, with their purse.' The Archbishop then proposed the first resolution, which ran as follows:—'That this meeting declares its abhorrence at the merciless outrages perpetrated at Kishineff, not only upon men, but also upon helpless women and children of the Jewish faith, and expresses further the fervent hope that the Russian Government will take early and effectual steps to prevent a repetition of crimes, which are a stain on humanity and a disgrace to civilisation.' Another resolution, proposed by Dean Marvat (Anglican), was passed opening a subscription for the afflicted Jewish flock in Kishineff.

Legacies of a Catholic Archbishop

Few of those among our Protestant friends, who are fond of quoting Biblical 'chapter and verse' against the Church, may be aware (says the 'Sacred Heart Review') that it was Catholics who made it possible for them to do so. Of course without the Catholic Church there would be to-day no Bible to quote from anyway; but as to the division of the Sacred Scriptures into chapters and verses—that is said to have been done by Cardinal Stephen Langton, Archbishop of Canterbury, though some authorities give the credit to Cardinal Hugo about the year 1240. Be that as it may, however, it is not the only thing for which the Catholic Archbishop of Canterbury was remarkable. Among the other legacies he left to the world in general is the lighthouse. He was the first to found a society for systematically putting fixed lights on dangerous headlands to guide ships safely on their way. He called it the Guild of St. Clement and the Most Holy Trinity; and Trinity House, which now rules all English lighthouses, is its direct descendant, owing its origin and its name to him. Nor is this all we have to remind us of his life and labors. He is still more closely related to us, who are Americans, since he is the historic father of our liberties. He it was who led the English barons in King John's reign to wring from that tyrannical monarch the Magna Charta; and the constitution of the United States is the robust offspring of that great charter of the peoples' rights and liberties.

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