

She asked them what they knew about King Henry VIII., whereupon they all put up their hands. She selected one child to answer, and he said: 'The Pope is a very, very wicked man. He shakes hands with people when he has a ring on his hand which pricks and poisons them and they die.' A second child answered: 'The Pope is very wicked. He gives people wine to drink and it poisons them.' Even if the Pope did these things—and he does not—that is not English history! It shows the inefficiency of the teaching at that school. We Catholics want efficient teachers. It is not merely the inefficiency of the teaching I find fault with, but teaching of that kind to pupils in Standards III. and IV. is an outrage on the feelings of Catholic children who in many cases have to attend the State primary schools. It is an outrage from which they should be immune. Happily there are not many teachers of that kind in New Zealand, for 50 years of free compulsory education has done something to destroy most of the ignorant bigotry which once existed, but which would not be tolerated now. But the teacher who taught the children what I have quoted is to-day teaching in a city school in Auckland, where there are probably some Catholic children. The only way of saving our children from such outrages is to have our own teachers imparting sufficient knowledge, and knowledge that is true. If the war is conducted much on the lines of the Gallipoli and Mesopotamian campaigns the Marist Brothers who go to the front may not come back again. Even without the repetition of the mistakes of those campaigns there is a very small possibility of us getting them back again. It is for us to see that they do not go. To send them is to call on us for a sacrifice which will not win the war, yet which will totally disorganise Catholic education in New Zealand.

"These are some of the reasons why it seems to me the Government will do a great wrong to take away our teachers," said Father Edge, "and is doing a great wrong in taking away any teachers so long as they are efficient. A mistake has been made, but it need not, and ought not to, be repeated, and I hope it will not be. This war is said to be a war of moral value, a war for the supremacy of right over might. There is no moral value if there is no God, and if there is a God—an universal ruler—we owe Him certain duties, and the first one is that we should not outrage His properties. It does not matter whether His property be a consecrated church or a consecrated man or woman. A soul consecrated to God is, in the opinion of Catholics, just as much consecrated as a building. Since the Marist Brothers are, with all the solemnity and perpetuity of the Catholic Church, irrevocably consecrated to God in the service of God, no one has the right to seize them and say: 'You shall become the property of Caesar.' We Catholics have fought long against the system of Prussianism, as you who are Irish know. We, and we only, are the people who never once, in 400 years, gave in to the system of Prussianism. I hope we will not give in to it now. We will do all we can to conserve the rights of God. The sacredness of our own lives is nothing compared with them. We will also cease not, as long as we live, to preserve the rights of those who have consecrated their services to God. Catholics first, then, do not approve of the denudation of teachers in any school, but are most anxious that every child in New Zealand, black or white, shall be saved from the terrible handicap of ignorance in the battle of life by saving their teachers. We are determined, secondly, to give our children the best education possible. To do so it is in your interest and mine," concluded Father Edge, "to see that the Marist Brothers are left in their places in the Catholic schools of the Dominion."

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#### THE LATE CHAPLAIN-MAJOR McMENAMIN

Writing on the death of Chaplain-Major McMEnamin to the Rev. Father Liston, Holy Cross College, under date June 11, Chaplain-Captain Skinner says:—

"What a loss we have all suffered in the death of Father McMEnamin! He met his death by shell-fire whilst burying the dead on Messines Ridge, June 9. He was killed instantaneously and several of the party were wounded. He was buried that same evening by Chaplain-Captain O'Neill (Dunedin) in a little cemetery at the back of Hill 63, a historic spot in this war. General Braithwaite attended the funeral.

"For a month before Father McMEnamin went to God, he and I were working together getting the men ready for the fray, and they were ready, I can assure you: every man had been to confession and Communion, some several times. Father Mac. was a saint and died a hero. May God be good to his soul."

Further details are given in the following letter from Chaplain-Captain Skinner to Mrs. McMEnamin, mother of the late Chaplain-Major McMEnamin, under date June 11:—

"You will long ago have been notified of the death of your brave son," writes Father Skinner. "I am sure you are resigned to the thought that your son was a model priest, and a brave, heroic chaplain, who spent his strength and gave his life in the interests of his men. He was the most loved and respected man I know, and personally I have lost my dearest friend. I sincerely sympathise with you all, and you especially; but bear in mind your son was a saint and a hero. For the past five weeks we had worked together, and I know his great zeal. I served his first Mass, and assisted him with his last. The night before the advance we talked late into the night, and went to confession to each other before we parted. We arranged to meet on Messines Ridge, but when I went up I could not find him; he had moved elsewhere. On Saturday, the 9th inst., he was out with a burying party, and while saying the prayers over a number of dead soldiers he was struck by a shell. Death was instantaneous. Several of the party were wounded. Father McMEnamin's body was brought back to the little military cemetery, where he was buried by Father O'Neill. General Braithwaite attended the funeral, as did also Colonel Chaytor. His own colonel (Stewart) had been previously wounded. The cure of the place is most anxious to have the body disinterred, and have it given all honor and buried in a vault reserved for priests here. This may be done, but in this crisis it is difficult to do anything. The cure was extremely fond of Father McMEnamin. All ranks who knew your priest son join me in tendering you their sincere sympathy. May God bless you and yours, and enable you to bear up in your great loss."

"As I read the history of the Orange Society," said the Rev. Dr. Rentoul, of Melbourne, writing in the *Argus*, "a sense of horror came over me. Killen (the Presbyterian historian), and Green (in his *History of the English People*) are quite enough to show that from the tragic day in 1795, on which 48 Catholics lay dead, and the first Orange Lodge was formed, the history of this institution, identified as it is with the worst features of the landlord system in Ireland, and with one rigid form of Protestant ascendancy, and (excepting a few instances) opposing every movement of reform, and becoming a means of civil strife and bloodshed, could be no longer even approved by me by my presence at any of its gatherings." "Of all institutions in the world," continues Fighting Larry, who in previous years had spoken freely at Orange gatherings, "the so-called Loyal Orange Institution—which had no more connection with William of Orange than it had with the Angel Gabriel—should be the last to assert its loyalty." These are scathing words from an able Presbyterian clergyman, who has no predilections for Catholics, whom he has time and again, even to the present day, attacked in the Melbourne newspapers.