

in the interest of education or fair play? If he won a prize in the sports field, would you advocate that it should not be given to him because he comes from a Catholic home or goes to a Catholic school? We hear a great deal lately of Bolshevism and Hunnism; what else are you advocating but Bolshevism and Hunnism in its worst type by your resolution? It is no wonder that minorities secretly combine and sometimes use dangerous means to attain the object they think they are justly entitled to. The "Law of the Bolo" finds its justification in the tyranny of the majority rule. If I might suggest a resolution for the meetings of householders it is this:—"That the time has arrived for the Christian people of New Zealand to combine to preserve Christianity in this fair Dominion, which must be done by keeping the schools Christian, and that Christ's answer to Satan be given to the Atheist, the Rationalist, and non-Christians generally: 'Begone, Satan; the Lord thy God thou shalt adore, and Him only shalt thou serve.'"—I am, etc.,

JAMES COFFEY.

To this letter the editor of the *Star* attached the following footnote:—

Our reply to the above is simply this: The State makes ample provision for the physical, mental, and moral training of all children. Those parents who do not wish to take advantage of this education may send their children to private or denominational schools, but they must not expect the State to pay for such schooling. As well might a taxpayer who is dissatisfied with the police protection provided by the State employ a private watchman and expect the State to pay his salary.—Ed. *E.N.*

In reply, Father Coffey wrote, under date April 8, to the editor of the *Star* as follows:—

Sir,—In your reply to my letter which appeared in your issue of yesterday you say "The State makes ample provision for the physical, mental, and moral training of all children." (I might question the "moral training." Moral training without a religious basis is impossible, but I shall let it pass for the present.) "Those people who require denominational schools must not expect the State to pay for them no more than a person who employs a private detective or a private watchman must expect the State to pay his salary." Were your premises right I would agree with your conclusion. But your premises are not right and you know they are not right, therefore your conclusion is wrong. In the first place I was writing about a prize won in open competition. I was advocating the right of the boy who won the prize to use it in the way he considered gave him the best results and in a way which should be satisfactory to those who gave the prize. You limit the use of the prize and limit it in such a way as to demand the winner to give it back or become a traitor to his school and to his teachers. There is only one word in the language to describe such advocacy—Shame!!

In the second place you conveniently forget that such a thing as *conscience* comes into the question, and "conscience makes cowards of us all," and not a freak conscience or the conscience of a few erratic individuals, but the conscience of at least between 20 and 30 per cent. of the population, which I maintain no Government or State has the moral right to coerce.

You gave one example in reply to me, let me give you another in reply to your contention. Mine, I think, will be more to the point. The Minister of Education has been going round the country lately promising all sorts of luxuries to the dear little children of the State schools, no doubt with an eye on the coming elections. One of the luxuries promised is a nice hot midday meal or dinner. Let us suppose that this scheme eventuates and that a nice well-cooked dinner of *pork* is provided but no other kind of meat. Twenty per cent. of the children attending the schools are of the Jewish faith. Will you say to those children "the State has prepared a nice satisfying meal of *pork* for you, good for the physical development of the body and the brain cells, and even for the moral development of the soul," as a well-nourished child is

usually good. But the Jewish children will answer: "We cannot eat the pork no matter how good; our religion prohibits us." Will you answer these little ones: "You will have to take it, because the State provides it, or go without, or pay a double price to get the food that your religion allows you"? For remember, Mr. Editor, that the Catholics pay their due share for the education given in the public schools and also for the prizes given by way of scholarships. Therefore, in asking the right to hold these scholarships in their schools they are only asking what is theirs, and in getting them they are under no compliment to the State or to anybody else.—I am, etc.,

JAMES COFFEY.

St. Joseph's Cathedral, Dunedin.

THE LATE FATHER M. J. LEWIS

SOLEMN REQUIEM AT PATEA.

On Tuesday last (writes an esteemed correspondent under date April 7) the people of Patea paid an appropriate tribute of respect to the memory of the late Father M. J. Lewis. The occasion was a Solemn Requiem for the repose of his soul. Every effort was made to give the deceased priest a high and lasting place in the memory of the people who profited for a brief period by his first missionary labors. During the earlier Masses in the morning the people attended in good numbers, and many offered Holy Communion for the repose of his soul. Again at 11 a.m. the people from all parts of the parish showed their appreciation of the deceased priest by taxing the church to its utmost capacity. At the Solemn Requiem his Grace Archbishop O'Shea presided and also pronounced the Absolution at the Catafalque.

Father Duffy (Patea) was celebrant; Father Moore (Ohura), deacon; Father Phelan (Masterton), sub-deacon; and Father Cashman (Marton), master of ceremonies. There were also present Very Rev. Dean McKenna (New Plymouth), Very Rev. Dean Power (Hawera), Fathers O'Connell, S.M., Menard, S.M., McDonald, S.M. (Wanganui), O'Beirne (Carterton), McManus (Palmerston North), O'Dwyer (Fielding), Mangles (Stratford), Long (Inglewood), Saunderson (Mania), Doolaghty (Opunake), and Harnett (Patea).

At the conclusion of the impressive ceremonies Rev. Father J. A. O'Connell, S.M., in an eloquent and touching discourse, from the text "Thou art a priest forever" Heb. v. 6. delivered the following beautiful panegyric:—

We are assembled this morning to pay a tribute of respect to the memory of a young hero priest, and to offer up prayers and supplications to the throne of God for the eternal repose of his soul.

It may be well on such an occasion, when priests and people come together, to consider what a priest is.

"A priest," says St. Paul, "is one taken from among men, and ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins" (Heb. v. 1). Neither doth any man take the honor to himself, but he that is called by God as Aaron was.

Our Blessed Saviour, speaking to His Apostles on their election to this high dignity, and wishing to imprint on their minds a just sense of His immense love for them in choosing them for such an office, says "You have not chosen Me, but I have chosen you—you are not of the world, but I have chosen you out of the world." (John xv. 16-19.)

From this plain declaration of Scripture it appears that a priest is a person called in a special manner by the will of God from among other men to an entire separation from the world and dedicated to his Divine Saviour to be employed in the things that appertain to God, "to offer up gifts and sacrifices to Him."

First—he is appointed to offer up that supreme act of public and external worship which is due to God

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