

**Education in Holland**

Holland is a Protestant nation (says the *Boston Pilot*). In its population the Protestants compare with the Catholics as four to one. It is the classic land of Calvinism, Jansenism, and other anti-Catholic sects. Yet the Protestants of Holland are awake to the dangers of secular education. They have now united with the Catholics to safeguard Christian principles while compromising none of their own denominational rights.

According to the Netherlands Law all public instruction is neutral; at the same time private schools may be freely established under licensed teachers; public and private schools are equal before the law; and education is compulsory. But practically, although the Dutch made an effort to secure neutrality in the public schools, they are compelled to admit failure. They went so far as to appoint Catholic teachers in Catholic communes, and Protestant teachers where Protestants prevailed, with instructions to be scrupulous in their neutrality towards the minority.

Private schools in Holland are established by incorporated school committees, and cannot be subsidised either directly or indirectly by the communes. The State pays them on fulfilment of certain conditions relating to management and secular instruction. Their staff must have certificates of grade, and must be able to give eighteen hours weekly teaching in all obligatory subjects. The public inspector is responsible for the execution of these regulations. Upon receipt of his report the private school receives from the State a subsidy equal to the minimum salaries fixed for the national contribution to primary education in all schools.

Private schools are subject to State inspection, but the inspectors have nothing to do with the religious instruction, nor with the ordinary finances. Nor can they control the appointment or promotion of teachers who are possessed of the necessary certificates. In order to prevent the accusation of unfair competition the public schools charge each pupil ten pennies a month. The State has the power to give special aid to public schools, but not to private schools.

The system works wonderfully well, giving satisfaction to Protestants and Catholics alike. The dangers of absolute secularism are removed; the public schools receive the larger share of patronage, but the private schools are not allowed to go unprovided. As a result education in Holland has made such immense progress that the percentage of untaught persons in that country is the lowest in Europe.

The condition of education in the Netherlands is thus an answer to those in America who fear to be just to the Catholics. They have proven definitely that where there is a will there is a way.

**The Temporal Sovereignty of the Pope**

In a letter signed by Archbishop Bourne, of Westminster, on his own behalf, and that of all the English Bishops, appears the following timely protest:—

Whereas in other years pilgrims would have been flocking to pay in person their homage to the Holy Father, this year the Apostolic See is constrained to view with mourning the commemoration of an event the memory of which must bring pain and sadness to every Catholic heart. Sad in retrospect, that event is made the sadder in its commemoration, because no pains have been wanting to give to both the event and the commemoration a significance hostile and insulting to the Apostolic See.

It is necessary that Catholics should never forget that the temporal sovereignty, providentially bestowed upon the Holy See in order to ensure the civil independence which is essential to the exercise of the spiritual mission entrusted by God to the Papacy, was destroyed by a policy of long-continued aggression, violence, and deceit. And to this day no other means has been discovered or suggested for the safeguarding and protection of that civil independence. Even were the conditions in which the government of the Universal Church is now carried on satisfactory in themselves—and who will venture to say that they are?—yet they would be absolutely inadequate for the simple reason that they rest on nothing more solid than the guarantee of the uncertain will of the Parliament of one single nation. On this account Catholics will never cease to protest that such civil independence and freedom of spiritual government as the Holy Father now possesses are so precarious and insufficient that they can never satisfy the legitimate claims of his spiritual subjects, to whatever nation they may belong.

We desire, therefore, in loving sympathy with the chief pastor of the flock, that on Sunday, March 19, the feast of St. Joseph, special prayers be offered up in all the churches of the province for the Supreme Pontiff that God may be with him in all his anxieties and trials, and may hasten the day of the restoration to the Holy See of the complete civil independence which the experience of past ages, no less than the actual teaching of the Church, has shown to be necessary for the due accomplishment of her divine mission.

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