

Roman Catholic schools and proselytize the Domiciled Papists.' And the *Delhi Morning Post*, of June 8, was still more emphatic. 'We do not think,' it says, 'Mr. Skipton has exaggerated the situation; but we totally disagree with his contention that the education given to Christian boys and girls in Roman Catholic institutions is a political danger. In our opinion the striking contrast between the success of Roman Catholic educational work in this country with the comparative failure of the Protestant Church only shows the greater zeal and the more earnest energy of the Catholic priesthood. Mr. Skipton probably has little knowledge of the educational work of the great Roman Catholic institutions in Calcutta, Darjeeling, and Bombay; and if these institutions had not existed there would hardly have been any education worth the name among the domiciled community. We know as an absolute and incontrovertible fact that the education given in Roman Catholic schools and convents and colleges is, so far as other denominations are concerned, of a wholly non-sectarian character; and it is due to this reason, and also to the greater culture and polish obtainable in these institutions rather than in Anglican schools, that so many Hindus and Mahomedans are attracted to these institutions. St. Xavier's College in Calcutta, has, for instance, among its "alumni" men of the highest positions and character who are a living testimony to the character of the education imparted by the Jesuit Fathers; while the supremacy of that and other schools in all branches of sport is a conclusive proof that the special characteristics of Great Britain do not flourish the less in these admirable institutions than in those which are wholly controlled by English Protestants, who, probably, have not the same self-sacrificing love for their work as has been abundantly shown by the Jesuits and the Irish Brothers in India.' These are words of which—coming as they do from such an entirely disinterested and independent source—Catholic educators in India, and our co-religionists there generally, have very great reason to be proud.

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In the meantime, the editor of the *Catholic Herald of India* (Father Neut, S.J.) had written to the late Lieutenant-Governor to ask whether in the sentence quoted by Mr. Skipton he (Sir Andrew Fraser) really meant to imply that the training imparted by the Catholic schools constituted a political danger. Sir Andrew Fraser's reply was most explicit and emphatic: 'From this passage,' he wrote, 'in its language and intention, I entirely dissent. Mr. Skipton, in quoting me, most distinctly, though no doubt unintentionally, misrepresents my views. I regard many of the foreign priests referred to as my friends, and consider that we owe them a great debt of gratitude for the work they have done in India; and I emphatically dissociate myself from the statement made about the Irish Roman Catholics, whom, though differing from me in religion, I recognise as my fellow countrymen, animated by the same patriotic and philanthropic interest in India which I hope I have in some measure myself.' 'I do not know,' he continued, 'where it is that Mr. Skipton has found the quotation which he gives. The first part of the quotation does certainly not apply to the Roman Catholic schools. The seriousness of the condition of things arises from the want of education, not from the existence of these schools. I can only recall one document in which I have referred to the work of the Roman Church in education in India.' He then proceeds to give the reference, portion of which is as follows: 'Apart from the Roman Catholics, no denomination of Christians has been able to command liberal pecuniary assistance from abroad for European and Eurasian schools. There are many well staffed and equipped Roman Catholic schools which contrast favourably with our older schools. Many children of our communions have been attracted to them; and they have done good work.' And before concluding, he repeatedly refers to the Catholic Church as 'the only section of the Christian Church which has hitherto made anything like a successful effort to deal with the question' (of education). Thus is an effective extinguisher administered to the unscrupulous Skipton.

The net result of the whole episode has been to give wide publicity to the attractiveness and flourishing condition of the Catholic schools, and to furnish a unique and magnificent advertisement to the value and success of Catholic educational work in India. Even the clerical promoters of the All-India, etc., movement, in their very zeal to decry Catholic schools, unwittingly and unintentionally assist in this advertisement. Thus, in a long article in the June number of the *Indian Church News*, the Rev. Joshua Brookes, Chaplain of Rawalpindi, laments: 'With priests and nuns as teachers, who accept no salaries, and aided by funds from Europe, they enter into an uneven competition with the Anglican Chaplain, who finds it ever more difficult to obtain efficient teachers for the very inadequate salaries that he is able to offer. Here in Rawalpindi, for instance, where once a station school flourished with 100 pupils, now it is reduced to less than 50; whilst the Roman Catholic school which was only opened in recent years is so prosperous that it can afford an omnibus to collect its pupils. The tuition moreover that the nuns give in music, painting, French, and needlework is a very great attraction to the parents of Protestant girls.' The appeal of the advocates of the Anglo-Indian Protestant Education scheme is for a sum of no less than £300,000. Towards this, £50,000 appears to have been given by Sir Robert Laidlaw; and some £20,000 has, we believe, been raised from other sources. The appeal may or may not be successful; but if its promoters have ordinary penetration and reasonable capacity for profiting by experience they will have learnt by this time the desirableness of dropping the policy of attacking other religious bodies, and, in particular, the wisdom of leaving the Catholic schools severely alone. For it is very evident that multiplied attack means only multiplied advertisement, and multiplied friends for the Indian Catholic schools.

Notes

The Scot's Weak Heart

Frugal North Briton (his first experience of a taxi): 'Here, man, stop! I ha'e a weak heart. I canna stand that hang't wee machine o' yours markin' up thae tuppences.'—*Punch*.

Religious Orders in Portugal

In the House of Commons the other day Mr. John Redmond asked the Secretary of State for Foreign Affairs if he would state what protection would be afforded by the British Government to the rights of British subjects holding property in Portugal who had complied with the terms of the decree issued by the provisional Government of Portugal. To which Sir E. Grey gave the following reply: 'The hon. member, no doubt, refers to the decree issued on the 31st December, 1910, by the Portuguese Government. This decree, of which a translation was published in the *London Gazette* of the 25th April last, pronounced the forfeiture to the State of the properties of religious associations in Portugal under certain conditions and laid down the procedure which must be followed by any claimants desiring to establish a rightful claim to the ownership of confiscated properties. His Majesty's Ministers at Lisbon formally reserved all rights that British subjects might possess in respect of the properties affected. On further representations from his Majesty's Government the Portuguese Government have given an assurance that any decision adverse to British claims may at an early stage of the proceedings be referred to arbitration at The Hague.'

Mr. Redmond's Disclaimer

Some of the New Zealand papers which criticised the Home Rule demand on the occasion of the envoys' recent visit, or extended only a lukewarm and half-hearted support to the movement, attempted to justify their attitude by references to certain statements regarding Separation alleged to have been made by Mr. Redmond in his American speeches. American news-

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