

homo influence on Sundays and weekdays alike, throughout many consecutive weeks every year.

Let us give examples to make our meaning clearer. There are many districts in England in which there is no Catholic elementary school, and Catholic parents are forced by law to send their children to non-Catholic day schools, availing themselves indeed of the "conscience clause," but obliged to trust to their own efforts, with such assistance as the clergy can provide, for the education of their children in religion. Again, the comparative fewness of Catholic secondary day schools may almost compel parents of another social grade to seek secondary teaching at non-Catholic day schools. But these are matters which, according to the teaching of the Church, are to be judged and determined not by any individual priest, whether pastor or confessor, but by the Ordinary of the diocese from whom a ruling must be sought; to be applied, as he shall direct, either to the general circumstances of a locality, or to the particular case of an individual.

Boarding-School Influences.

The case of non-Catholic boarding schools seems to us to admit only of the sole exception which we have mentioned. From time to time we are told that there is a considerable number of Catholic boys to be found in the greater Protestant public schools. On inquiry we have usually found that such boys are sons of a *mixed* marriage wherein the father, while keeping in the letter his promise to respect his child's faith, is, perhaps inadvertently, breaking it in the spirit by insisting on his going to a non-Catholic boarding school; or they are foreigners whose parents are either ignorant or heedless of the injunctions both of the Holy See and of the bishops of this country; or again, they are boys from abroad who, for one reason or another, have been unable to obtain admission to a Catholic school. We would fain believe that the case of an English boy, whose parents are both Catholics, being sent to a Protestant boarding school is extremely rare. We can conceive no more thoughtless or heartless moral cruelty than deliberately to deprive a Catholic boy, in his most impressionable years, of the atmosphere, influence, and surroundings of a Catholic school; and to subject him, without any necessity, to associations which, on the open testimony of those who know them best, are alien from Catholic practice and tradition, and in too many cases are imbued with principles which no Catholic can accept even as Christian. Such a deprivation robs him of a great part of the rightful heritage of his Catholic birth. It is foolish to argue that such disobedience to Catholic discipline may be justified because an individual boy can be cited who has passed through the ordeal, and is to-day a fervent militant Catholic. Thank God! we all know lads, and girls, too, whose faith is so strong and whose character is so high that by His grace they pass unscathed through any danger. That is surely no reason for exposing others, unnecessarily, to the same risks.

Sometimes, too, a priest is quoted as saying that all is right because these boys have opportunity for Sunday Mass, for Sacraments, and for a weekly or bi-weekly instruction in religion. If this be true, how can such reasoning justify the depriving a Catholic boy of the far wider and more generous religious opportunities of a Catholic school? Of what use is such special pleading as a justification for a flagrant disobedience of the clear and definite precept of the Church?

Lastly, there is the very futile argument drawn from the analogy which it is attempted to set up between young Catholics at the universities and boys at public schools. Men must be hard pressed for arguments when they satisfy themselves with such futilities as this, for clearly the religious needs of the young adolescent are far different from those of young men of eighteen or nineteen, who surely by then ought to know their religion, and to be able to hold their own in religious principle and conviction. A schoolboy is still *sub tutela parentum*. His parents are still largely responsible for his education and upbringing; and, as we explained at the outset, they cannot legitimately pass on that responsibility to one who does not share their religious faith. A non-Catholic schoolmaster cannot legitimately or effectively stand *in loco parentis* to a Catholic boy. The young man, on the other hand, who goes up to the university, or who is preparing for a professional

career in some other way, is no longer directly dependent upon the responsibility of his parents. He must begin to accept responsibility for, and fully to possess and guard, his own conscience and soul. There is no parity, there is no real analogy between the two cases.

We most earnestly exhort you, dear Reverend Brethren, to keep constantly before the faithful, in the confessional, in the pulpit, and in conversation, the discipline and tradition of the Catholic Church on this vital question. We call upon you, dear children in Jesus Christ, to hearken to our words with loyal and generous acquiescence. The strength and influence of the Church in this country, with all the immense consequences which must inevitably flow from them, are essentially involved in that loyalty and obedience.

The Late Rev. Brother Edwin

AN APPRECIATION.

(Contributed.)

News comes from Sydney that Brother Edwin, of the Marist Brothers, passed away at their college there a fortnight or so ago. He was one of the band who in the early 'seventies established the first school of the Brothers in Wellington. He was second in charge to Brother Sigismund, whose *bouhémie* gained him many friends, in whose memories he still lingers though years have passed by since he died in South Africa. Brother Edwin had charge of the advanced classes, and was entrusted with the general organisation of the school, which at that time (St. Patrick's College not being yet in existence) was the Wellington Catholics' secondary educational establishment as well as primary school.

Many are the old boys, now grown into matured manhood, who remember him in the pioneer days of the Brothers in the Boulcott Street school, whose tower, a striking city landmark then, served as a fire lookout, and from which an unobstructed view could be obtained of the harbor with its entire littoral around by the hills, the Hutt, and the bays. They still love to recall the interest he took in their studies, the devotedness he displayed in their progress, his aptitude in communicating to others the knowledge he possessed himself, the inspirations which his instructions imparted, and the ideals of life he set before them as goals to be aimed at and attained.

From Wellington, to which he always remained attached, Brother Edwin was transferred to Auckland as director of the school that was then located in Lower Pitt Street. After a few years in the northern city his health became impaired, and acting on medical advice and with the approval of his superiors, he returned to what he regarded as the more congenial and salubrious air of his native Sydney. After a few months' rest and recuperation he was attached to St. Joseph's College, Hunter's Hill, one of the leading and, architecturally, the largest secondary school, not only in the Mother State of the Commonwealth, but in the whole of Australasia. There he labored for 32 years. Latterly he had been engaged in secretarial work for the Great Public Schools' Association, of which he was the college's respected and capable representative for a number of years. When spare time and restful moments were propitious for poetical inspirations he modestly wooed the muse with considerable success under the *nom-de-plume* "Maristonian."

For the past two or three years his health had been declining, and the victim of a painful ailment which medical aid did little to assuage, his lot was to suffer, at times acutely, but always patiently and uncomplainingly, until at last death supervened to end a long, laborious life, devoted voluntarily and gratuitously to promoting the happiness, welfare, and enlightenment of others.—R.I.P.

We must never forget that while we possess the faith once delivered to the saints, we also possess the responsibility that goes with it.

MEN'S SUITS.

Suits made from quality fabrics and properly tailored to your measure are made by LOW'S Ltd., 69 Lichfield Street, Christchurch, for £3 15s (postage free). Send for samples and self-measurement chart. Immediate refund of cash if suit fails to please.