

the Catholic Church as liberally and as completely as they can, without, however, doing anything to infringe the true principles of religious liberty.

Under these circumstances it is most fortunate that the Irish Bishops should have just now formulated their views in regard to the various branches of the Irish education question, and most important that all who are interested in the Irish question as a whole should study these views in detail. Now we are bound to say that in our opinion there is nothing in these demands to which honest objection may be taken. Personally, we think that Roman Catholics, like other people, are better for a wide and liberal education, and that such a wide and liberal education can be more satisfactorily obtained in educational establishments like those of Oxford or Cambridge, where all creeds are welcomed and treated with fairness and with due respect for their special religious views than in close and confined colleges where Roman Catholics will be in immediate contact with none but their co-religionists. But if the spiritual leaders of the Irish Catholics think otherwise, that is their affair, not ours, and the responsibility for the mistake, if mistake there is, will be theirs. When they say clearly: "We will be satisfied with nothing less than the educational segregation of Catholics," it is our duty to bow, for there is no sort of infringement of the true principles of religious liberty. No Protestant or Agnostic is injured by the establishment of a Catholic university, and by the Catholics having the educational system they like when he has the university which he prefers. The notion that the Protestant is injured because part of the Queen's taxes which he pays will go to the Catholic university, is futile and absurd. If he is injured, how much more the Quaker when a new ironclad is launched, or the materialist who regards all religion as degrading superstition, when the chaplains' salaries are voted in the army and navy estimates, or when the House of Commons pays for its own prayers. In our opinion, then, the Government may grant to the full demand of the Bishops as regards a Catholic university, without doing any injury to the Protestants. What the Bishops say as to intermediate education, it seems to us, is a reasonable demand. Provided that there is an appeal to the Irish Education Office, it seems only fair that a board which deals with more Catholic schools than Protestant ones, should have a majority of Catholics. The question is clearly one on which the Government could make a reasonable settlement. The question of primary education is, of course, far more complicated. In regard to the main contention, however, we have no hesitation.

We see no sort of reason why, in a school attended exclusively by Catholic children, a Catholic atmosphere should not prevail. We can pretend to no special sympathy with those who think that the minds of the young cannot be influenced for good without the display of symbols; but if the Roman Catholics think so, we are dead against any attempt to prevent them acting on their belief. We should, of course, protect Protestant children from proselytism at all costs; but it is both ridiculous and ungenerous to say that what are purely Catholic schools shall not be conducted in the only way in which Catholics consider schools can be properly conducted, because in theory a State school ought to be always in a condition which would make it at any moment theoretically acceptable to a Protestant parent. By no means will we keep up the theory of a neutral atmosphere when it merely worries the Catholics and does not protect anybody. Mr Morley, we know, had not the courage or the inclination to remedy this grievance as the Bishops suggest, but we hope and trust that Mr Gerald Balfour will show that he has both more sympathy and more boldness in attacking the problem.

Taking the Irish education question as a whole, it seems to us that the Bishop's resolutions have very greatly advanced its solution. What they ask is, in our opinion, quite capable of being granted with perfect fairness to Irish Protestants; and, therefore, we desire most strongly to press on the Government the need for thorough, timely, and generous action.

CHRISTCHURCH.

(From our own Correspondent.)

BROTHER DANIEL.

BROTHER DANIEL and five other Brothers have returned from Wellington, where they went some weeks ago to assist at the retreat, which is annually observed in that city by the Marist Brothers throughout the Colony. There were present forty Brothers, who assembled at their house in Wellington from their seven other houses situated in Auckland, Napier, Wanganni, Stoke Orphanage, Nelson, Greymouth, Timaru and Christchurch. The retreat, which was ably preached by the Very Rev Father Le Bennet S.M., parish priest of St Patrick's, Sydney, lasted eight days, and when concluded, Brother Dunstan (Timaru) made his final religious profession, and Brother Angelo (Christchurch) Brother Colman (Wellington) Brother Walstan (Wellington) and Brother Borgia (Auckland) made their first vows. Soon after the return of Brother Daniel and the Brothers their labours began for another term, and when their school opened 230

pupils were present. The proceeds of the very successful dramatic entertainment, which took place in the school-room when the school broke up for the Christmas vacation, have been expended in repairing the school floor, which was in a bad condition. It is reported that the Very Rev Father Cummings intends shortly to repeat the entertainment and to advance many other much needed repairs in connection with the school.

BROTHER JOSEPH.

Mr M. Nolan, of this city, has, with the cordial sanction of the Right Rev Dr Grimes, successfully inaugurated a very laudable movement, whose object is to erect a suitable monument and tombstone over the grave of the late Brother Joseph. The monument will cost £80, which will be raised by the voluntary and private contributions of the friends of the deceased Brother in Christchurch, Napier and Auckland. The remains of Brother Joseph are interred in a very pretty and private Catholic cemetery at Panmure, eight miles from Auckland, and in a plot of ground, which was especially bestowed for the purpose by Monsigneur McDonald. Near the grave of the lamented Brother are the graves of late Fathers McDonald and Downey.

FABOCHIAL.

The Right Rev Dr Grimes returned from Auckland on Saturday last, and on Wednesday, next a Pontifical *Requiem* Mass will be celebrated in the pro-Cathedral for the repose of the soul of the late Bishop Luck of Auckland. The Mass will begin at 10 a.m., and the faithful are requested to attend in large numbers.

On Shrove Tuesday, February 18, a grand entertainment will be given in the Hibernian Hall in aid of the Addington School. A very good programme will be provided, and a large attendance is expected.

Quite recently the sanctuary boys at the pro-Cathedral were given their annual picnic, and it took place at the grounds of the Deaf and Dumb Institute, Sumner. The Very Rev Father Cummings and the Very Rev Father Maher, also the Rev Fathers Binsfeld, Salvador and Galerne were present, and the Marist Brothers were represented. A special tram conveyed the juveniles to Sumner, where they occupied themselves in games till mid-day, when they partook of luncheon. A programme of races was subsequently gone through, and there were also races for the visitors. Valuable prizes in money or kind were won by Father Galerne, Brother Edgar, and Messrs Barrett, O'Connell, Shanly and Slattery. The most attentive and efficient of the acolytes during the past year were rewarded with valuable gifts. The names of those rewarded are:—Frank Geoghagan, J McAuliffe, M. O'Reilly, J. Petersen, P. O'Connell, J. Gardiner, W. Fox, E. Barrett, E. Shanly, J. Shanly, D. Edmonds, J. Gill, T. Pender and P. B. O'Connor. Mrs Buttle, the matron of the Deaf and Dumb Institute, Miss Fitzgerald, Mesdames Stratz, Courtney, and Young, who were ably assisted by other ladies, supplied the eatables as well as several prizes, and in many ways contributed towards the day's enjoyment. The boys appreciated all that was done for them, and Mr McAuliffe, on the part of his companions, thanked, in a very nice little speech, their kind entertainers. After giving three cheers for Mrs Buttle, Miss Fitzgerald, Mesdames Stratz, Young and Courtney, and the other lady benefactors, the genial Vicar-General, the clergy and visitors, the party left for home.

The Rev Father Lewis, from Meanees, Napier, preached at the pro-Cathedral, on Sunday last, at High Mass, a splendid sermon on the Gospel of the day, which was the parable of the seed, and he preached on the same subject at Vespers at St Mary's. At Vespers at the pro-Cathedral the Rev Father C. M. Brown preached, and his discourse, which was mainly upon the Sacrament of Penance, was most instructive. Father Brown has recently arrived from America.

Why suffer when you can be cured by P.P.P. To be had from all chemists—ADVT.

Convincing evidence.—No doubt you have heard the argument advanced by unbelievers to prove the Bible account of the deluge untrue. They say the ark was not of sufficient capacity to hold the animals that the Bible speaks of and the provisions necessary to their sustenance. Bishop Herne, in his introduction to the Study of the Bible, answers this objection in this satisfactory way: "The ark was 300 cubits in length, 50 cubits in width and 30 cubits in height, with 3 stories of floors, which would be equal to 42,413 tons burthen. A first-class man-of-war is about 2,200 tons burthen, and the ark, therefore, had the capacity of eighteen such ships, and would carry 20,000 men, with six months' provisions, besides the weight of 1,800 canon and all military stores. Can we doubt of its capacity to carry eight persons, 250 pairs of animals, fowls, etc., for one year?"

P.P.P.—Pacific Pain Palliative cures all Sprains, Neuralgia, Rheumatic, and similar ills. To be had from all chemists.—ADVT.

It is said that there are 1,200 lepers at Molokai.

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PREMIER WORKS

Correspondence invited