

gation will be made fixed and universal. Very important will be the new provisions regarding the election of bishops. Precise rules will be laid down for the holding of diocesan synods and provincial councils. The importance of diocesan and provincial legislation, instead of being diminished, will be strengthened by the new code.

SCOTLAND.—Death of a Passionist

The Passionist Order has sustained a severe loss in the death of Very Rev. Father Anthony Carroll, O.P., Superior of St. Mungo's, Glasgow, after an illness of several weeks' duration. Father Anthony, known in the world as John Henry Carroll, was born in Rathmues, September 2, 1845. His labors were not confined to local or parochial efforts. Gifted with powers as a preacher, he was selected to give several missions and Retreats throughout Ireland, in the course of which he did wondrous work for the salvation of souls. In 1891, on the invitation of the Provincial of the Passionists in America, he, in company with the Very Rev. Father Wilfrid O'Hagan, O.P., Rector of Mount Argus, gave a course of Missions throughout the United States, where their efforts were eminently successful in not only increasing the fervor of the immense congregations that thronged to hear these indefatigable missionaries, but many thereby were brought to a knowledge of truth and a new and better mode of life.

Silver Jubilee

The silver jubilee of a worthy priest was befittingly observed at Uddingston recently, when the congregation of St. John the Baptist presented their beloved pastor, Father Beyaert, with an illuminated address and a purse of sovereigns. During his twenty-five years admirable service in the sacred priesthood Father Beyaert has accomplished work of an enduring character at Paisley, Parkhead, and Uddingston.

UNITED STATES.—A Presentation

A purse of \$10,000 was presented to the Right Rev. Thomas F. Cusack, Auxiliary Bishop, at a dinner given in his honor by the Rev. Charles R. Corley at the rectory of the Church of the Immaculate Conception, Yonkers. The purse was the consecration gift of the priests of New York diocese to their new Auxiliary Bishop. The presentation was made by Father Corley, who was the Bishop's pastor while he was curate at the Immaculate Conception church.

THE VICTORIAN REFERENDUM

ARCHBISHOP CARR ON THE RESULTS

On Tuesday evening, June 14, the Catholic Hall, Melbourne, was crowded to its utmost capacity, when an address was presented by the members of the Catholic Young Men's Society to his Grace the Archbishop of Melbourne, acknowledging his great services in connection with the referendum at the recent State elections.

His Grace, in the course of his reply, said he wished to look at the matters referred to in the address from an undenominational point of view, because Catholics knew well that they were not one-fourth of the inhabitants or the electors of the State, and that if they stood alone at the recent elections, and in regard to the referendum, they would have been hopelessly outvoted. But they had not stood alone. They appealed to the intelligence, the discrimination, and the sympathy of their fellow-citizens of every denomination, and the appeal had not been in vain. When the referendum was first mooted an interviewer asked him how he liked it. He answered as the American colonel answered the lady who inquired if he had a taste for music. The colonel said, 'Madam, I am not afraid of it.' Catholics did not like the referendum; they did not seek it; they did not think it a fair means of deciding religious questions, particularly where minorities were concerned. But nevertheless, they said they would use it with confidence, because, unless they had entirely miscalculated the generosity and the justice of the electors, they expected an overwhelming majority. They gained largely in the contest by

The Utter Want of Moderation

on the part of their opponents. First of all, the latter put forward a programme which was extreme in all its sectarian characteristics. Secondly, they started a paper which, instead of serving its cause (as he believed), was a means of turning the attention of all fair-minded men to the reasonableness of the Catholic position and of gaining for them many votes. Then they selected as advocates some itinerant lecturers, who, he thought, were not noted for moderation, good sense, or kindly regard for those who differed from them

in religious creed. Further, they established a private referendum in all or in most of the centres of population. Everyone now would feel that either the promoters of that referendum were themselves terribly deceived by the public or they undertook unblushingly to deceive the public. The unguarded expressions of many of the leaders of the movement served the Catholic cause to a very substantial extent. These utterances recorded both the secret aims of at least many of the principal actors in the drama, and also the treatment which it was intended to mete out to the State school teachers who refused to fall in with their proposed system of religious instruction. In regard to their aims, some dealt with generalities, and declared that if the principle of united religious instruction were once established as regarded the State schools everything else could be made a mere matter of arrangement or departmental work. Others, casting aside all reserve and caution, blurted out most bluntly their hope and expectation that by the referendum

The 'Superstitions of Rome'

would be wiped out, and Victoria restored to 'the principles of the Reformation.' In the same way with regard to the teachers, some of the lecturers were kind enough to content themselves with subjecting State school teachers to an examination to enable them to prove the bona fides of their objections to undertaking religious instruction; whereas others unreservedly said that any man who refused to perform the work should be bundled out of the service. The combination to render the teaching in State schools sectarian was very powerful, it was also very varied. It embraced the representatives of all, or nearly all, the denominations outside the Catholic Church. But there was no principle of unity to bind them together, and the result was that when it was found that, instead of the common good, selfish ends and objects were sought (at least by some leaders in the movement), a cleavage occurred, and one by one the representatives of denominations ceased to act on the council, and sent in their resignations, thus acknowledging candidly their mistake in joining and their determination to prevent what they now recognised as an injustice to those who objected to the proposed combined religious instruction in the State schools. Too much credit could not be given to those men who had the conscience and the courage to abandon a false position, and to confess that they had been deceived. He had not expected, and could not have expected, that the victory would have been so complete as it had proved. On the first question they would have

A Majority of Over 26,000

The value of that majority was that by common consent, before the referendum was taken, and by proclamation of the Premier, it was recognised that the answer to the first question would practically determine the entire issue. If the numbers of those who voted 'yes' to the first question, and 'no' to the second and third questions (as the Catholics desired), were added together, and contrasted with those who answered 'no' to the first question and 'yes' to the second and third questions (as their opponents desired), there was still a great and substantial majority. No matter how the returns were looked at, the fact was established that the electors had made up their minds that no change was to take place in the secular character of the Education Act. No doubt, with regard to the second and third questions, there had been a good deal of confusion and purposeless voting, but the votes of those who voted 'yes' to the first question stood immovably against the introduction of the Scripture lessons. In the address too much had been attributed to his exertions. What Catholics had to be thankful for was—Firstly, the guiding influence of the press, especially the daily press, which had stood for

Equality, Justice, and Fair Play

between man and man. Secondly, their success was due to the honesty and good will of the great body of the electors, and thirdly, to the intemperate manner in which the demands of their opponents were put forward, and the extreme sectarianism with which their programme was affected. The whole matter should be a lesson, to the young men in particular, who had reason to be thankful to their fellow-citizens, and should make them so shape their lives as to always extend their hand of friendship and fellowship to others. The Catholic young men should show that, while Catholics regarded their interests (and particularly the sacred interests of their children), they would never trample on the rights or seek to interfere with the religious interests of any other party or section in the State. He hoped the referendum would leave no bitterness behind, and that the spirit of charity, peace, and union might prevail, so that every man might help his neighbor and all combine to serve the State.