

'The total number of clergymen in the Colony,' said Mr. Seddon on the same occasion, 'is 1039, and if we take away the Roman Catholics, who have their own schools to a great extent, it leaves the total number at 870. The number of schools is 1754, which gives about one clergyman to every two schools. The total number of schools in which religious instruction is given in this Colony is only 156.' The table given above shows (as our Hierarchy pointed out) that only about one in eight of the non-Catholic clergy (as against about one in four of the Catholic clergy) takes the trouble of imparting religious instruction to children in the public schools. No more deadly exposure could well be given of the true inwardness of the clerical agitation for sectarianising the State schools at the cost of the general taxpayer. Our readers would do well to keep this issue of the paper, or to cut out and frame that damaging official table, for future reference.

## Notes

### The Catholic Congress

The preparations for the Second Australasian Catholic Congress are in a very advanced stage. Encouraging and even enthusiastic reports come in from all sides, and from the 23rd to the 30th of October Melbourne will witness a brilliant series of some of the largest and most representative gatherings ever brought together in connection with any Church under the Southern Cross. Dr. A. L. Kenny, the General Secretary—who, by the way, has a steam-turbine's capacity for work—reports to us: 'The Congress promises to be a pronounced success. Hundreds of members are already enrolled from all parts of Australia, New Zealand, New Guinea, etc. A large number of very interesting and valuable papers are already in hand and others are arriving daily. Please inform intending Members that the subscription is half-a-guinea. It entitles Members to a volume containing the papers read at the Congress, whether they attend or not. The Sydney Congress Volume was wonderful value for the half-guinea.' The special reductions in rates of travelling by rail in New Zealand and by sea (Union S.S. Company and Huddart Parker) were announced in our editorial columns last week, together with the names of the Diocesan Secretaries, to whom early application should be made for membership tickets.

### Cardinal Moran

The well-informed Rome correspondent of the Sydney 'Freeman' states on 'very trustworthy authority' that 'the many radical changes which the present Pope has made in the various Congregations were in a great measure the suggestions of our Cardinal.' 'I call the statement safe,' he adds, 'because as I heard the story it was portentous. The Cardinal would have left Australia for Rome during the illness of Leo XIII. had he been summoned. He was not. When he came the new Pope had been elected, yet his Eminence stayed a very long time at the Irish College in Rome and near Tivoli. There was no ostensible purpose for so long a stay—the more as the Cardinal had been recently in Rome, and for long—but for the reason which I sent to the "Freeman's Journal" at the time, namely, that he was revising his "History of the Irish Saints in Great Britain." "That was not the reason at all," a person in a position to know the facts, told me—"it was only a blind. In reality, the Cardinal received few, and visited fewer. He was writing in his room all the time. I heard from——, who must have known the truth, that he was drawing up a scheme of a modernisation of the Catholic Church. I heard also the elements of this scheme, and so far they have come true. The dominant note is decentralisation, the lessening of the work of the Roman Court and Congregations, the devolution of this labor upon foreign hierarchies, the creation of pri-

macies and patriarchates to receive the weightier parts of this divided responsibility—the sharing, in a word, with foreign hierarchical dignitaries of the immense burden which weighs down the Roman Pontiff.''

### Divorce: a Contrast

'During the thirty-five years preceding 1901,' says the American 'Guidon,' 'there were granted in the United States 700,000 divorces. Within the same period of time there were but 69 divorces given in Canada. Of course the population of our country is much larger than Canada, but making allowance for the difference, let us see the result. The United States has twelve times as many people as has the Dominion of Canada, yet divorces were 10,000 times as many. Had divorce in the United States been the same per capita, we would have had less than 2000. That is, the number would have been reduced by 698,000.'

### That Italian Fairy Tale

In our issue of August 11 we dropped a charge of dynamite into a statement that appeared in the 'New Zealand Farmer' regarding the 'headway' which (it alleged) was being made by 'the Protestant preacher' in Italy. As a hard matter of fact, the preachers are not able to hold their own. At the census of 1881 there were 62,000 Protestants within the present boundaries of 'United Italy.' If they had increased at the same rate as the general population of the country, their numbers would, in 1901, have stood at about 71,000. The recently issued fourth volume of the Italian census of 1901 shows, however, that their total number was then only 65,595. Among these, be it noted, must be included the greatly increased proportion of Protestant foreigners now resident in the country, as compared with the figures for 1881—Germans, Swiss, Britishers, Americans, Scandinavians, etc., and, among them, some hundreds of missionaries. Setting aside the factor of increase by the immigration of foreigners, the official figures show what must be regarded as a remarkable falling off in natural increase since the census of 1881. There were in Italy in 1901 35,617 Jews, 2472 Greek Schismatics, 280 Mahomedans, 56 Buddhists, 36,000 of 'no religion,' 794,000 who refused to state their religious beliefs, and a Catholic population of 31,539,000 souls.

### Some Prize Blunders

American humorists from the days of Artemus Ward and the 'Danbury News' Man to those of the 'Detroit Free Press,' have sluiced many a nugget of genuine humor out of such incongruities as the description of a prize-fight by the religious editor or of an agricultural show by the sporting reporter. The reports of Catholic events in the secular press contain, at times, gems of unconscious humor of purest ray serene that, in their way, might take their place, without blushing, beside the conscious and deliberate blundering of America's professional funny men. These ludicrous slips are perpetrated in serious good faith and perfect friendliness, and arise solely from lack of acquaintance with our creed and ritual. The 'evening Mass' described some time ago in a Dunedin paper is a case in point. The 'Glasgow Observer' contributes some tolerably good specimens which appeared in a local secular paper's elaborate report of an episcopal consecration in St. Andrew's Cathedral. 'The writer,' says the 'Observer,' 'noting that the procession genuflected as it passed the Lady Altar (where the Blessed Sacrament was temporarily placed), stated that the clergy "paid homage to a brazen image of the virgin." The vesting of the Archbishop was summed up in the phrase: "His Grace was adorned with the amice," and all that was said of the function was that "the Archbishop engaged in Mass at the foot of the altar." A reporter of a Highland paper, by the way, describing a High Mass sung at Fort Augustus by the late Prior, Very Rev. Jerome Vaughan, wrote this inimitable sentence: "At