

IN MEMORIAM.

QUINN.—In loving memory of Kate Quinn, who died at Wanganui Convent on September 13, 1901; aged 15 years.

—Inserted by A. Quinn and family, Wellington.

ANSWER TO CORRESPONDENT

INQUIRER.—We believe there are only two Catholic Members in the House of Representatives.



To promote the cause of Religion and Justice by the ways of Truth and Peace.

LEO. XIII. to the N.Z. TABLET

THURSDAY, SEPTEMBER 14, 1905.

'BY HOOK OR BY CROOK'



LIVER CROMWELL is said to have declared that he would get into Waterford by Hook or by Crook. But time and circumstance blocked his every effort, and when he retired from Ireland Waterford was still the 'Urbs Intacta'—the City Inviolate. Figures of speech do not commonly go on all fours; but there are, we think, two points of analogy between the efforts of the rough-handed and smooth-tongued old Puritan to capture the Munster city, and the persistent attempts that are being made by a section of the Protestant clergy to capture the public schools of New Zealand for sectarian purposes. They have made it clear that they intend—if they can—to get their peculiar views of Christianity forced or smuggled into the working hours of the State schools 'by hook or by crook,' by fair means or foul, by cajolery and misrepresentation, and, failing these, by intimidation. The end they have in view clearly seems to them to justify a resort to means that are more than questionable.

For some time past concerted efforts have been made by sundry clergymen throughout Otago to introduce into the public schools the evasion known as 'the Nelson plan.' It is a plain and admitted violation of the spirit and intent of the Education Act, and is an effort to introduce sectarianism into the public schools, as the burglar enters a dwelling, by the unguarded back-window. Again and again and yet again—thrice in quick succession—recalcitrant School Committees have been coaxed, teased, entreated, and bullied to permit ministers to preach 'unsectarian' Protestantism to the children within the hours at present devoted to an overloaded educational programme. Thus far they have been foiled in their efforts, both by Hook and Crook. It is significant of the spirit of this subsidiary movement that all or most of its active leaders are Weary Willies who have never attempted to take advantage of the opportunities for religious instruction afforded by the present Education Act. And their new-born zeal for the souls of the little ones of their flocks is associated with sneers at the good work done for them, outside of school hours, by men like Mr. Duncan Wright (Dunedin), who has been laboring consistently and unostentatiously among the children during all those years, while his critics have been wearing their clothes out in easy-chairs. We commend to those voluble

loungers the words of one who was himself a worker, and knew how the well-done daily duties of the present life overflow into the world—and into eternity:—

"What shall I do to gain eternal life?"

"Discharge aright

The simple dues with which each day is rife,

Yea, with thy might.

Ere perfect scheme of action thou devise,

Will life be fled,

While he who acts as conscience cries

Shall live, though dead."

If those bonded clerics find that they have stored up, during their long slumbers, a volt or two of electric energy for the benefit of the little ones, let that energy be allowed its normal path of discharge, and not be dissipated in memorialising, entreating, wheedling, and intimidating School Committees to permit a game of fast-and-loose to be played, in the sectarian interest, with the Education Act. Efforts in the same direction will, no doubt, be made in other parts of the Colony, and Catholics would do well to keep a wary eye upon them.

Notes

White Gloves

There was no criminal business at Gisborne, when the half-yearly sessions of the Supreme Court were opened there last week. This is a rather rare event in New Zealand, but it is (as our news columns in part show) a strong feature of judicial life in Ireland, where (as a Member of Parliament once said with pardonable hyperbole) 'white gloves fall like snowflakes at every quarter sessions.' And yet, in the very areas where the glove-flakes fall, the legalised repression of Coercion now holds sway in that most crimeless of English-speaking lands. Over great areas of the country the right of free speech and public meeting is abolished; Members of Parliament dare not attempt to address their constituents—unless they are satisfied to have their faces broken by hiberno-men in the uniform of the Crown; and the liberties of the subject are at the mercy of packed juries, of judges who are appointed chiefly for their political leanings, of 'removable' magistrates who hold office during 'good behavior,' and of a force of military police over whom the people, who pay them, have no manner of direct or indirect control. If some freak of lunatic circumstance imposed such a regime as this upon New Zealand, the flag of a new republic would be floating in the southern breeze within four-and-twenty hours.

'CATHOLICITY AND PROGRESS IN IRELAND'

A REMARKABLE BOOK

We have before us a copy of 'Catholicity and Progress in Ireland,' by the Rev. M. O'Riordan, D.Ph., D.D., D.C.L., recently published in London by Kegan Paul and in St. Louis (U.S.A.) by Herder. It is a bulky volume of some 530 pages and is, perhaps, the most remarkable book that has appeared on Ireland since the publication of Lecky's 'Eighteenth Century.' Its author is a Limerick priest, and, although comparatively young in years, is one of the most brilliant and scholarly ecclesiastics in the Green Isle. The circumstances which led to the publication of this work may be briefly related. It arose out of the publication of Sir Horace Plunkett's book, 'Ireland in the New Century.' Sir Horace is Chairman of the Agricultural Board of Ireland. Despite occasional, and sometimes disastrous administrative blunders, he is sincerely desirous of remedying some of the evils which have come as a dire legacy of the past upon the Ireland of to-day. But, being a Protestant, and having but little acquaintance with the history of the country, he imbibed, and retained a pet idea, of the ascendancy class to which he belongs, that the ills of his unhappy and misgoverned land are traceable to its faith and that in Ireland and in other lands