

do any harm, must do some good (in keeping the question alive), and may do a great deal. It is aggressive without being combative. Instead of keeping our grip on each other's throats, as Catholics and non-Catholics seem to have been doing more or less for a quarter of a century, it holds out a sort of eirenicon, and I claim that the most ardent lover of peace can throw the weight of his influence in support of this proposal. Leaving details aside, the issue I desire to raise is simply this: Are Catholics to continue forever their policy of 'splendid isolation', with its attendant discomforts and sacrifices, or are they to get into touch with non-Catholics and make recruits? Are they to seek to make allies and friends, or are they to continue to plough their furrow alone? I know well the feeling of suspicion and distrust with which any such proposal as I have outlined would at first be received by our non-Catholic friends. Their feeling, I know, would be that of

'Timeo Danaos et dona ferentes,'

as Virgil has it, and they would be asking themselves what could be the meaning of this latest move of the arch-plotter, 'Rome'. I know, however, that none of the bodies mentioned would be so utterly discourteous as to refuse to receive a deputation, and I know too that the existing feeling of suspicion and distrust will be forever perpetuated unless one body or the other makes an effort towards rapprochement. It may be that even with all our efforts we shall not be able to gain a single friend. If that be so, we shall at least have demonstrated that our isolation is not of our own choosing, and our position will be all the stronger for any attempt we may have made. As I have already indicated, the details of the proposed scheme are quite unimportant. The one point which I would like to see discussed—and which I think will be well worth discussing—is the desirableness of some sort of Round Table Conference on this question.

It is scarcely necessary for me to say that I am alone responsible for the ideas herein expressed, and I have deliberately refrained from discussing them, directly or indirectly, with any one, lest I should be discouraged from doing what my own judgment told me strongly I ought to do. I earnestly hope that your readers will not be content with private discussion or mere arm-chair criticism regarding them, but will say their say, as they ought to do, in the pages of the 'Tablet'. It will be very easy, and perhaps very tempting, to make a jest of what has been put forward. And yet we all know in our hearts that the question ought not to be pooh-poohed and ought not to be put aside. I take the liberty of especially appealing to my friends among the clergy—if they think this matter worth discussing—to overcome their modesty in the matter of letter-writing and give expression to their views, if it be only to the extent of a dozen lines, in the columns of their own paper. It is a miserable thing to look back over twenty or twenty-five years—as some of our priests can do—and then to see to-day the Catholic people of this Colony still struggling heavily on with the burden of their schools like a mill-stone round their necks. It is little use to bewail the failure of the past and to lament the ominous outlook for the future and at the same time be unwilling to so much as lift a pen in an effort, however humble, to bring about an improvement. I know how eagerly our priests desire to see something done to lift the load from off their people. I speak with personal knowledge of Otago, and I know there is not a priest in the diocese who is not deeply interested in the question. There is not a priest who would not hail with delight the prospect of some advance being made; there is not a priest who does not know that not to go forward is necessarily to go back.—I am, etc.,

J. A. SCOTT.

October 12.

The Work of Restoration in San Francisco

In the early part of last month the Most Rev. Dr. Montgomery, Coadjutor-Archbishop of San Francisco, issued a statement concerning the work of restoration carried on in the city. His Grace writes:—

Although it is probable that, as an institution or corporation, the Church has suffered as greatly from the disaster as any single interest, it has already re-established many of its old centres of influence. Our people feel their losses as keenly as others can possibly do, but, like others, they are cheerful under them, and with wonderful energy, born of hope and determination, give evidence on all sides, of a new life through their churches and institutions.

Immediately after the fire, when the people moved into the camps in the parks and squares of the city and around the Presidio, the priests and nuns followed them, and from that day to this have been working among them, so that even under this stress of circumstances the Catholic people have suffered in no way from the spiritual attendance that they were receiving in their churches and schools.

Even while attending to these matters the priests have gone back, in almost every instance, to the sites of their churches and schools, and have erected temporary structures for almost all church and school purposes. The wish of the priest is to be upon the ground and offer the facilities for church and school for all those who may be able to return and rebuild their homes. The structures, of course, are inexpensive and temporary necessarily because of the uncertainty as to where the residence centres of population will be in the new San Francisco.

The best examples of this rehabilitation of the Catholic interest in the burned district are to be seen in the work done in the parish of St. Joseph, where Rev. P.E. Mulligan has rebuilt at the former site; in the parish of St. Patrick, where Rev. John Rodgers has gone back into the burned district and made a church home again, and in the parish of St. Rose, whose people Rev. John Nugent has searched out and cared for, although no building has been reconstructed on the old site. These parishes were swept clean by the fire. Nothing was left, but the priests went into the wilderness, and made centres where the people, as they have returned, found their church home waiting them. On North Beach, Rev. Fathers Piperni and Redahan, nobly upheld by their people, have almost completed the rebuilding of the Church of Saints Peter and Paul, and in two weeks will rededicate the structure.

The Youths' Directory, near Guerrero, under Father D. O. Crowley's leadership, has already recovered partially from the grievous blow in the loss by fire of its magnificent building. Temporary quarters, sufficient for 100 boys, have been built in the rear of the old building, and Father Crowley is carrying on work just as before. The care of these neglected boys, who are taken when not eligible for orphan asylums, and are preserved from the temptations of a great city for such neglected children, is a work which has grown greatly. These boys are taught according to their age, boarded and lodged there. In some instances homes are secured for them when at a proper age, or they are sent to the Agricultural Farm at Rutherford, in Napa valley; consisting of 1000 acres; where, besides being taught regular classes daily according to their age, they are instructed likewise in horticulture and dairy work, making them most useful and intelligent citizens. This work is under Rev. D. O. Crowley, with Fathers Morgan and McGough as assistants. The work is one which twenty-five years of usefulness has gained far it the confidence of the entire city and State. It receives no aid from either city, State, or county, as such, but is supported by voluntary contributions given in one way or another by its patrons who know and appreciate its worth.

Three day homes for small children—one on Hayes street, near Polk; one on Powell, near Broadway, and one on Sixth, near Brannan—run somewhat on the lines of the Youths' Directory, were wiped out by the fire. The Sisters of the Holy Family, who live at Hayes and Fillmore streets, had them in charge and are again going ahead undismayed. The Sisters make it their particular work to take the children of mothers, who, relieved of that care, go out to work in order to make a living for the family. The Sisters take charge of these children, of both sexes, irrespective of race or religion, and keep them from early morning until nightfall, when the mothers come for them and take them home. During the day, they are fed and taught according to their age, from the kindergarten up to the class of common school course.

This institution, like the Youths' Directory, subsists entirely upon the voluntary contributions of the people of San Francisco, and it is but justice to say on the part of the Sisters that they merit a good support, and on the part of the public that they have never ceased to receive it. They, like Father Crowley, hope to

Begin Their Work Over Again,

and do so with the most perfect confidence that they will receive the same generous response to their needs.

In a sense the greatest loss to the Church, besides the parochial schools already mentioned, was that of the permanent educational establishments for advanced classes of high education for both young men and young women, such as St. Ignatius' College, attached to the Church, Sacred Heart College, in

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