

times to be closed and a moment later to be dimly open and full of inexpressible sorrow and suffering. The whole room presents, indeed, more the appearance of a shrine than a bedroom—at least, so far as the character of the artistic objects immediately around the bed are concerned.'

'Unfortunately,' says the *Glasgow Observer* in an editorial comment on the latest Protestant Alliance bogey, 'there is nothing in all this giving the least evidence that Queen Alexandra is a Catholic, or that she is anything more than a Protestant with some spiritual emotions. It is probably quite unparalleled that the bedroom of a Queen of England (for the past few centuries at least) should be decorated with Christian emblems. The Christianity of Royalty, since the Stuart times anyhow, has never been quite aggressively Christian. No doubt Queen Alexandra could have a bust of Buddha, a statuette of Lucifer, a picture of Venus or any other heathen goddess adorning her bedroom, and the *Vanguard* would not object. Like Rory O'More's tombstone, it is the "Popery" in the business that troubles it. "Take any shape but that!" and the Protestant Alliance will never murmur. After all, it is rather an impertinence even on the part of a Protestant Alliance paper, to discuss, much less to claim to decide, what ornaments or objects of piety ought or ought not to be allowed to adorn a Royal bedroom in England. The Queen, whatever her religion may be, is Queen, and can remain so without the permission or approval of the Protestant Alliance.'

### The 'Watchman' and 'Loyalty'

A fine frenzy recently rolled through an article in which the Sydney *Watchman* (an Orange organ) denounced the Governor-General, Earl Dudley, for his presence at the St. Patrick's Day celebration in Melbourne. Among other hysterical nonsense, the *Watchman* charged that 'the Roman hierarchy' are systematically endeavoring 'to prejudice the young Australian manhood and womanhood, and even the children of their schools, against every sentiment of loyalty and patriotism, so far as it relates to Mother England.' One 'example' of this related to the convent school at Cairns (Queensland). And (said the *Watchman*) it 'was supplied to us last week by a reputable minister of the Presbyterian Church, and is, we are assured, beyond question.' It is as follows: 'When he was in North Queensland, at Cairns, as has been his custom, Lord Chelmsford visited all the schools, including the Convent. At the latter school the pupils had sung various songs for him, when he turned to the Sister in charge, and said: "Now I would like to hear them sing the 'National Anthem.'" The Sister replied: "We don't teach that to the children." "Then, madam," said the Governor, "I will bid you good-afternoon," and at once left the school.'

Our valued contemporary, the Brisbane *Age*, then got to work. The editor communicated with Lord Chelmsford and received from his private secretary a lengthy reply dated May 4, 1909, which it published in full in its issue of May 15. The *Age* then summarises the reply as follows: 'Now there are some important points in this authoritative answer, which we desire to emphasise, viz.—(1) The answer to his Excellency's desire that the 'National Anthem' should be sung was to the effect that 'the children did not know it.' This is vastly different from the obvious construction the *Watchman* endeavors to put upon its assertion that the Sister's answer was 'We don't teach that to the children.' (2) The *Watchman's* remarks that the statement 'was supplied to us last week' would lead readers who did not know how long ago it is since his Excellency visited Cairns to suppose that it was some recent occurrence. (3) A specially important point is that, as his Excellency remarked, he had visited many schools in Queensland, both State and Roman Catholic, and that this was the first at which the children had been unable to sing the 'National Anthem.' The fact of this being the first school at which the children were unable to sing the "National Anthem" is a proof positive that the case was entirely exceptional and completely sweeps away the *Watchman's* insinuation that it was just an example of the general "disloyalty" of Catholics. (4) The refutation of the *Watchman's* assertion of his Excellency having abruptly left the school proves that assertion, and the insinuation it implies, to be false in toto. (5) His Excellency rightly regards as absurd any suggestion that the Catholic body is not in every way as loyal as the rest of the community, and he would be sorry to think that an obvious oversight should be treated as an intentional act of disloyalty. Surely we do not need to add anything further to demonstrate the falsity of the *Watchman's* charges that the Cairns incident is an example and a proof of the Catholic people being disloyal. The *Watchman* has, to say the least, shown very bad taste in using his

Excellency the Governor-General and his Excellency Lord Chelmsford as parties in any way whatever to give seeming weight and importance to its anti-Catholic and false statements and insinuations. In conclusion, on our own behalf, and on behalf of the Catholic people, we thank his Excellency Lord Chelmsford for having honored our schools with his visits, and for his courtesy in acceding to our solicitation for an authoritative statement of the Cairns incident.'

Thus far the *Age*. A perusal of the history and exploits of the Orange Society would suffice to make at least this one point clear: that, if all things on the earth or above the earth, or in the waters beneath the earth, the last of which that turbulent and disloyal association should write is 'loyalty,' Satan reproving vice makes a pretty picture compared with that of the brethren reproving 'disloyalty.'

### Is Chesterton a Catholic?

In the course of a recent editorial paragraph we referred to the noted author, Mr. G. K. Chesterton, as a Catholic. We based this reference upon a recent and very positive statement made by the London *Tablet* that Mr. Chesterton 'has joined the Catholic Church,' and upon a series of articles upon him in the *Catholic World* (a New York monthly magazine) in which he is spoken of as a 'Catholic apologist.' A widely read and scholarly friend, who contributes the ever fresh and interesting literary columns to the Saturday issues of the *Otago Daily Times*, has in the most courteous way pointed out to us that the biography of Mr. Chesterton on which the London *Tablet* bases its statement, does not really assert that the distinguished author has joined the Church. What it does say is that 'under the probably unconscious influence of Mr. Belloc, Mr. Chesterton was drawn towards the Catholic faith.' Which is obviously quite a different thing. The London *Tablet* writer evidently misinterpreted this passage. Since our editorial reference to Mr. Chesterton was written we have looked up a lengthy article on him by Mr. Ward in the *Dublin Review* for January. Mr. Ward does not commit himself to thinking that the position of Mr. Chesterton is 'necessarily identical with Catholicism,' but he holds that 'its affinities to Catholicism are very close.' Clearly, Mr. Chesterton is not yet a Catholic. But he is apparently standing at the door of the Church, and may soon knock and enter.

## DIOCESE OF DUNEDIN

St. Patrick's Young Men's Social and Literary Club held its usual weekly meeting in St. Patrick's schoolroom on Monday night, when there was a fair attendance. The evening was devoted to questions, which were answered in a very interesting and creditable manner.

The Very Rev. P. O'Donnell, Gore, who joined the Canadian-Australian steamer *Makura* at Sydney for Vancouver, writing from Brisbane, stated that the vessel is splendidly equipped in all departments, and that he had enjoyed the trip from Sydney very much.

On Saturday of last week the anniversary Requiem for the late Bishop Moran was celebrated in St. Joseph's Cathedral. The celebrant was his Lordship the Bishop, Rev. Dr. Cleary assistant priest, Rev. J. O'Reilly deacon, Rev. W. Corcoran subdeacon, and Rev. J. Coffey, Adm., master of ceremonies. The music of the Mass was rendered by the Dominican nuns.

The members of St. Joseph's Ladies' Club held an invitation euchre party and social evening at St. Joseph's Hall on Wednesday evening. There was a large gathering, and a very enjoyable evening was spent. The prizes were won by Mr. Miles and Miss Collins. The following very kindly contributed towards the programme: Songs, Messrs. Carolin, O'Connell, and Graham, Misses Bryant and Hannagan; recitation, Miss Crann; and a skirt dance, Miss Tessie Hannagan. At the conclusion of the programme light refreshments were handed round. A special word of praise is due to the president (Miss Staunton), to whom the success of the evening was due.

His Lordship the Bishop, in the course of his sermon at the nine o'clock Mass at St. Joseph's Cathedral on Sunday, referred to the collection to be made on next Sunday for the St. Vincent de Paul Society. The ladies of the Society (said his Lordship) were doing a noble work in the parish in an unostentatious manner. They visited the sick, relieved those in want, took charge of neglected children and placed them in orphanages, and performed other useful and necessary works. He trusted that the Catholics of Dunedin would be generous in their support of the Society, and would enable the ladies of that excel-