

Party, with adequate representation from the northern constituencies, will nominate the tenants' representatives to the conference. 'The Party, on their side, while fully determined to keep fighting so long as fighting was needed, heartily reciprocated the friendly feeling of the committee and were ready to do all in their power to facilitate a satisfactory and effective arrangement.

The cables have now informed us that the Dunraven committee have, as anticipated, carried their project to a successful issue, and that in spite of the obstructive tactics of the Executive Committee the conference has been duly held. The full account of its proceedings will be awaited with much interest.

### The Education Problem.

In connection with the controversy which was carried on with such keenness in England over the new Education Bill, the 'Guardian'—a leading Anglican paper—has published an instructive schedule setting forth the manner in which the leading nations of the world have tried to solve the problem of religious education. The schedule is even more valuable and of more practical interest to us than to English readers, seeing that in England the denominational principle is frankly recognised, and no one there is so silly as to oppose voluntary schools on the ground that it is 'not feasible' to give State payment to such schools for work done. As summarised in the 'Catholic Times' this document shows that in Austria denominational religious instruction is compulsory in all schools; each religious body looks after its own instruction, and the head teacher must be qualified, by examination, to give the instruction in religion required by the majority of the scholars. In Hungary each denomination must provide its own school, or a public school will be built and supported by taxation; but in such an event, religious instruction may be given by the various denominational ministers. In Belgium, where the Government is Catholic, instruction in religion is obligatory, and may be given by the clergy or any teacher provided for that work; but no teacher can be compelled to give the religious instruction against his wish. In France only the State schools are recognised by the Government, which allows no religious instruction and even supervises the class books used at the schools which are voluntary. Germany offers a variety of systems. Thus, in Baden, the schools are open to all religions equally, and each denomination is free to give religious instruction to the children belonging to it. In Bavaria the schools are denominational, and where minorities are large enough they may either provide a school for themselves or withdraw their children for instruction in their own religious tenets. In Prussia Catholics and Protestants are provided with separate schools, and in case of minorities which number above twelve children special provision for religious teaching is made at the public expense. In Saxony the system is denominational, and minorities are taught religion by ministers of their own faith. In Holland the schools are undenominational, but teachers are obliged to give moral instruction and are forced to abstain from offending or injuring the religious convictions of their pupils; private schools receive State support.

Coming now to Italy, we find it enacted that the Commune 'shall continue to make provision for the religious instruction of those pupils whose parents demand it, but no pupil shall be compelled to attend.' But, a stranger condition yet, the Commune need not provide that religion which the parents desire; probably for this reason the clergy are not largely employed to teach religion in the Italian Communal schools. In Switzerland the system varies in the several cantons; in some denominational in others undenominational instruction is given; apparently the task devolves on the clergy in church rather than on the teacher in the schools. In Spain and Portugal, of course, wherever there is a school it is under the management of the priests, and naturally no question of divided authority arises. When we turn to the United States and run our eye down the list of English-speaking countries, we see at a glance the growth of the purely secular system of education. In America the teaching is frankly secular, and religious denominations must provide and maintain their own schools from their own resources. In Canada, owing to difference of race and religion, no uniform system exists. In Quebec each religion has its own schools, and the taxes are diverted to the schools of the faith to which the taxpayer belongs. In Ontario the teaching is secular, but religious instruction may be given in the schools by the clergy of any denomination at least once a week; Catholics in a minority in any district may establish a separate school on the requisition of five heads of families. In Nova Scotia, New Brunswick, Manitoba, and the North West Territories the undenominational system reigns, but Catholics are permitted to found separate schools, either by an act of grace or an understanding with the authorities, wherever their numbers warrant such a course. British Columbia and Prince Edward Island have a frankly secular, while Newfoundland has a completely denominational system of schools. With the system adopted in Australia and New Zealand our readers are already familiar.

It will thus be seen, from this brief summary, that in Austria, Belgium, Germany, Prussia, large portions of Canada, and we may add, in England, systems are adopted and are in actual operation, any one of which would be accepted by the Catholics of this Colony as a solution of the problem, so that it is mere humbug and hypocrisy to profess to disallow Catholic claims on the ground that what we ask is 'not feasible.'

### Purcell and Manning: The True Story.

Little is now heard about that notorious literary outrage, Purcell's (so-called) 'Life of Manning.' The work has by this time found its level and it is not a lofty level. The last issued volume of the latest edition of the 'Encyclopædia Britannica,' which is now in the course of publication, in an article on Manning makes reference to Purcell's production and disposes of its author in the following summary fashion:—'Edward Purcell was an obscure, inaccurate, and small-minded Catholic journalist, to whom Manning, late in life, had entrusted, rather by way of charitable bequest, his private diaries and other confidential papers. It thus came to pass that in Purcell's voluminous biography much that was obviously never intended for the public eye was, perhaps inadvertently, printed, together with a good deal of ungenerous comment.'

For an authority so studiously careful and moderate in tone as the 'Encyclopædia Britannica' that is fairly severe. but even that is not the full truth regarding the relations of the two men, and the London 'Tablet' takes the opportunity, when reviewing the 'Encyclopædia' volume, to state what really happened. The matter is of sufficient interest to deserve putting permanently on record and we quote the 'Tablet' account in full. 'Purcell, who had formerly often attacked Cardinal Manning, through the medium of a small journal he edited, in his old age came to be in considerable pecuniary difficulties. He judged Manning aright when, in spite of what had passed, he went to him for assistance. To Purcell's suggestion that he should be allowed to write a biography of him, the Cardinal gave a tolerant assent, on the understanding that the book was to be published at once, as indeed was necessary to meet Purcell's needs. When a friend remonstrated with the Cardinal for allowing a man so ill-equipped for the task to write a line about him, he replied: "Oh, I am telling him nothing which he could not find for himself in the back files of the 'Tablet' or the 'Dublin Review.'" The little book was to be just a pot-boiler for the benefit of Mr Purcell. Then came the Cardinal's death, and with it Purcell's opportunity. He went to the literary executors and stated, what in a sense was quite true, that with the late Cardinal's permission and assistance he was engaged on writing his biography. Dr. Butler, misunderstanding the situation, and supposing that he was carrying out the dead man's wishes, at once handed over a whole portmanteau full of confidential papers without further inquiry. It was done in the best of good faith and with the kindest intentions, and perhaps with the feeling that there was nothing else to be done, but (adds our contemporary), it was not the less an outrage.'

The 'Encyclopædia' article itself supplies an effective refutation of Purcell's misrepresentations and perversion. The writer, the Rev. A. W. Hutton, a non-Catholic clergyman, thus sums up his estimate of Manning: 'It is certain that by his social action, as well as by the earnestness and holiness of his life, he greatly advanced in the minds of his countrymen generally their estimate of the character and value of Catholicism.'

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