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ST. PATRICK'S COLLEGE, WELLINGTON.

Scholarships.

Two Scholarships of the yearly value of £25 each, tenable for four years, and two Scholarships of the yearly value of £25 each, tenable for two years, will be offered for Competition in December, 1903. These Scholarships are open to all Catholic Boys attending the Parochial Schools of the Colony.

CONDITIONS.

1. Candidates for Scholarships tenable for four years must be under the age of fourteen on the 1st day of January, 1904.
2. Candidates for Scholarships tenable for two years must be under the age of sixteen on the 1st day of January, 1904.
3. Application to be examined should be forwarded to the Rector before the tenth day of November, 1903; such application to contain (a) a letter of recommendation from the Parish Priest; (b) a certificate of date of birth; (c) an entrance fee of 10s.
4. The examination will be conducted in writing, and will be held early in December, 1903, at centres to suit the general convenience of candidates.
5. Candidates will be examined in (a) The New Zealand Catechism, No. 2; (b) the following subjects of the Sixth Standard, Board of Education:—Writing, Spelling, Composition, Grammar, Geography, and Arithmetic.
6. The Scholarships will be allotted in the order of merit to those candidates who obtained the highest aggregate of marks.
7. A Scholarship will be forfeited unless the successful candidate shall have lodged the sum of £20 with the College Procurator on or before the first day of February in each year of tenure, and unless he shall be present in the College on the first day of each session.
8. Should the diligence or conduct of any scholar prove unsatisfactory, the Rector is empowered to declare his Scholarship vacant.
9. In all questions concerning the obtaining or holding of Scholarships, the decision of the Rector shall be final.
10. All Scholars must provide a full outfit according to College Prospectus.

AUGUSTINE KEOGH, S.M., B.A.,

St. Patrick's, Wellington,
1st October, 1903.

RECTOR.

DEATH

O'LEARY.—At his residence, Tua Marina, on the 9th inst., John O'Leary, after a painful illness, aged 60 years.—R.I.P.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, OCTOBER 15, 1903.

THE ASCENDENCY SPIRIT



DARKUSH says in Disraeli's 'Tancred': 'He who serves queens may expect backsheesh.' A turbulent Irish secret society—those of the saffron sash and the July madness—made abundant backsheesh the condition of faithful service to their lawful Sovereign. They were not content to 'expect backsheesh'—they demanded it in the midst of rough-and-tumble initiation ceremonies as a condition previous to service. Their oath of allegiance was, in express terms, conditional, and, therefore, illegal. They bound

themselves to support their King and his successors only 'so long as he and they will maintain the Protestant ascendancy.' And by 'Protestant ascendancy' they meant 'a Protestant King of Ireland, a Protestant Parliament, a Protestant hierarchy, Protestant electors and government; the benches of justice, the army and the revenue, through all their branches and details, Protestant.' In other words, their conditions of allegiance demanded a strict and perpetual monopoly of place, power, and pelf for themselves and their co-religionists, and the operation of the penal laws against Catholics and Dissenters—who were over five-sixths of the population—until the crack o' doom. Through the pressure of the British Parliament this illegal and treasonable oath was at length and with sore unwillingness abandoned by the Yellow Agony. But to this hour the saffron brethren bind themselves by an oath to exclude Catholics, as far as lies in their power, from every office of honor and emolument in the gift of the State or of the people, and in effect, to do what in them lies to restore the vanished days of the Orange ascendancy.

Laws may be turned out of Parliament as fast as rocking-chairs out of a steam furniture factory. But ingrained social customs are not legislated away by royal assent or Act of Parliament, especially when they have grown by long use into the structure of the nation's life. In Cowper's hackneyed words,

Such dupes are men to custom and so prone
To reverence what is ancient, and can plead
A course of long observance for its use,
That even servitude, the worst of ills,
Because delivered down from sire to son,
Is kept and guarded as a sacred thing!

The Catholic Emancipation Act was passed in 1829. It took nearly two generations to get it into even partial operation. The legalised principle of equal rights to all Irishmen, irrespective of creed, is still, so far as promotion in the Civil Service is concerned, a legal fiction. And in the great Orange headquarters of Belfast and Derry, Catholics are, to all intents and purposes, placed by the operation of a violent and disloyal secret organisation outside the benefits of the Emancipation Act. Long after the fiction of legal equality had been created by that great measure, public appointments of every kind continued, as before, to be the monopoly of the favored creed. To this hour the positions of ease, of command, of high emolument in the Civil Service are almost altogether closed against Irish Catholics in their native land, and are kept as strict preserves for the enjoyment of which 'no Papist need apply.' The evil tradition infects even great public companies to an amazing degree. In the Great Southern and Western Railway, for instance, 'the head manager, the secretary, the chief auditors, the engineers, the cashier, the general superintendent, five out of six of the district superintendents, all the chief clerks, with three-fourths of their staffs in the Dublin offices, and more than 75 per cent. of the first, second, and third class stationmasters are all non-Catholics.' Members of the proscribed creed hold only some two out of the forty-seven highest offices in the Company. An even more scandalous condition of things exists in the Midland Great Western Railway. The boycott of Catholics by this monopolist corporation is open, systematic, thorough-going, and undisguised. 'During all the years that this Company has been in existence,' said a prominent shareholder at the recent half-yearly meeting, 'the proportion of Catholics to non-Catholics in the various grades of the service has been, roughly speaking, as one to a hundred.' This was not denied, but the meeting witnessed the strange spectacle of an Anglican Church dignitary wrathfully defending this disgraceful survival of the rancorous spirit of sectarian ascendancy! The venomous and decrepit thing is stumbling along a rugged road to the grave. But it keeps the undertaker waiting a weary time.

The remedy proposed, and just now in part conceded, for those crying scandals is the introduction of competi-

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