

reason or argument. He owes his political existence to sectarian animosity, and he is by no means inclined to ignore the fact.

OUR CATHOLIC SCHOOL TEACHERS

In answer to a criticism on a subject that is at the present time receiving prominence, an able writer published the following in a recent issue of the *Wanganui Herald*:—

"Our critic is ill-informed regarding the status of Catholic schools in the Dominion. According to him, the State does not recognise them. It will be, therefore, news to him to learn that in compliance with the Education Act of 1914, they are all registered, and that all are examined regularly by the State Inspectors, that the Brothers and nuns follow the same syllabus as the public teachers do, that their children are subjected to the same tests as those in State schools, and that their efficiency generally is found to be on a par with that of the latter. But just here the State recognition ends. The Government exacts efficiency in teaching, but gives us no remuneration—it expects educational results, but refuses to pay for them; it insists on the schools being adequately equipped, but gives no monetary assistance to do so; even the registers used in the schools will not be supplied by the Department unless paid for in advance. For this type of preference, I am afraid our critic will appeal to Heaven not to have it removed but retained.

"Between the religious teacher and the secular there is a wide gulf fixed. The former teaches gratuitously, the latter for pay; the *raison d'être* of the former is that he may be able and free to give religious teaching to his pupils, to the latter the teaching of religion is 'tapu.' In order that he may be in a position to devote himself entirely to this work, the religious teacher takes a vow of poverty by which he binds himself to accept no remuneration for his services, a vow of chastity which frees him from family cares and pre-occupations, and a vow of obedience by which he places himself unreservedly in the hands of an ecclesiastical superior, who is free to employ him when, where, and at what he pleases. The secular teacher, of course, takes no vows. He hardly knows what they are. He retains his freedom to receive and clamor for a handsome salary, on the strength of which he marries a wife, builds and furnishes a home, and remains free to direct his own movements and control his own actions without let or hindrance from others.

"The bishops of the Dominion have appealed against the Brothers going into camp, first because such a life is very objectionable to them through conscientious reasons, and secondly because the withdrawal of the Brothers from the schools would bring about the closing thereof. As the Brothers work for nothing, they are not rushed with subjects anxious to join their ranks, so that the schools which they conduct are nearly always understaffed. The Brothers have to undergo a special training to fit them for the work of imparting religious knowledge, so that to replace them, if withdrawn from the schools, is at present impossible; for even if secular teachers could be provided, which is not probable, owing to the scarcity of schoolmasters and the want of money to pay them, none could be procured to give the religious and moral formation which is the main object to which are directed the efforts and desires of the Brothers. It is to secure this priceless boon for Catholic children that Catholics in this Dominion and elsewhere make such sacrifices to organise and support their own schools, after contributing their quota to the expenditure incurred by the State in the education of the children of their Protestant neighbors. And after all, the bishops have been only doing what the Government itself is compelled to do now, through the Minister of Education, who has signified his intention to appeal on behalf of the teachers of his Department who may in future be drawn in the ballot.

CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL.

The fourth annual meeting of the Christchurch Diocesan Council was opened in the Hibernian Hall on Tuesday evening, July 10. The Right Rev. Dr. Brodie presided, and the following members of the executive were present—the Very Rev. Deans Hyland and Regnault, Messrs. J. E. Doolan, P. F. Ryan, W. Hayward, E. J. P. Wall, J. P. Leigh, and F. J. Doolan (secretary).

The branches were represented as follows:—Akaroa, Miss E. LeLievre; Addington, Rev. Father O'Hare and Mr. H. Sloau; Cathedral, Rev. Dr. Kennedy, Messrs. J. R. Hayward and W. Hallins; Darfield, Rev. Father Cronin, Messrs. P. Morrison and J. Cogan; Hawarden, Rev. Father O'Connor; Lyttelton, Mr. J. E. Doolan; Lincoln, Rev. Father Leen, Messrs. J. P. Henley and J. Cunneen; Little River, Miss M. C. Cassidy; Leeston, Rev. Father Hoare and Mr. I. N. O'Boyle; Methven, Very Rev. Father Price, Messrs. J. H. McKendry and J. C. McGirr; Rakaia, Mr. T. Staunton; Rangiora, Mrs. Blake and Mr. S. J. Ryan; Pleasant Point, Messrs. P. Friel and D. Teahan; St. Mary's, Messrs. A. P. De La Cour and E. J. Wall; St. Andrews, Mr. C. Lysaght; Timaru, Mr. J. P. Leigh; Temuka, Rev. Father Kerley; Waimate, Mr. Glackin. An apology was received from the Rev. Father Cooney. Mr. S. Ryan was appointed minute secretary.

His Lordship Bishop Brodie at this stage addressed the assemblage on the position of the clergy and religious teachers in relation to the Military Service Act, and Rev. Father Gondringer, S.M. (St. Patrick's College), gave an address on Catholic education. A report of each address is published in separate issues of the *Tablet*.

The annual report gave a resume of the activities of the Diocesan Council Executive for the year, and referred to organisation, literature, rating of Catholic institutions, and other matters submitted to it by resolutions at the last half-yearly meeting. Satisfaction was expressed at the good results recorded in connection with the Girls' Hostel under the excellent management of Miss Johnson. Reference was made to the lamented death of Chaplain-Major McMenamin, and sincere sympathy was extended to the bereaved relatives. The diocesan membership of the Federation was given as 4403 adults and 1198 minors, a grand total of 5601 members, there being 22 branches in the diocese.

The treasurer read the statement for the year ending June 30, showing receipts, £223 17s 2d, and expenditure £193 11s, leaving a credit in hand of £30 6s 2d.

The annual report and balance sheet of the Catholic Girls' Club and Hostel was read, showing the income for the year £668 18s 8d, and expenditure £617 2s 5d.

At 10.30 p.m. the meeting adjourned to 11.15 a.m. on Wednesday.

The delegates were entertained to supper by the members of the St. Matthew's (Ladies') branch of the Hibernian Society, who were accorded a vote of thanks.

On Wednesday morning the delegates attended the Requiem Mass in the Cathedral for the repose of the soul of the late Chaplain-Major McMenamin.

On resuming business a number of matters of general interest were discussed, including the projected congress at Timaru, the field service fund, and boarding out children. Remits to the Dominion Council were adopted. The following delegates to the Dominion Council meeting were appointed:—Rev. Father Kerley, S.M., Messrs. S. J. Ryan, and F. J. Doolan. The secretary was instructed to forward letters of sympathy to the relatives of the late Chaplain-Major McMenamin and the late Mr. W. Hayward.

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