

set of dogmas regarding religion—that is, of religious dogmas. Here we had an attitude towards religion, a school of thought, an 'ism. And what sects did such educational ideals suit? Why, of course, the Secularists, the Agnostics, the Atheists. Now, these implied dogmas were ruthlessly forced by law upon the public schools of this Dominion. Such parents as accepted them were rewarded with the free education of their children; such parents as were bound in conscience to reject them, and who did reject them, must either smother their conscientious convictions for the proffered boon of free education, or pay a double and continuing tax or fine—one for the education which they cannot in conscience accept, the other for the education which they can. What a sad and scandalous spectacle! In a so-called Christian land the money of Christians is taken to destroy Christianity—this is a masterpiece of anti-Christian craft, while it is barefaced plunder and tyranny.

His Grace further remarked that the late Marquis of Salisbury, Prime Minister of England, in one of his public speeches, smote and flagellated severely those who tell parents 'that because there is a difference amongst those who desire to be their teachers as to what form of religion they shall be taught, they shall be taught no religion at all.' This he described as 'the most grotesque form of tyranny that can be devised.' 'Suppose,' he added, 'a starving man were to apply to two gentlemen for relief, and they, quarrelling whether they should give him beef or mutton, decided not to give him anything at all.' The present system (his Grace continued) was no solution of the religious difficulty, but only an evasion—and an evasion which violates the royal right of Jesus Christ, the King of Kings, by dethroning Him from His age-long and prescriptive place in the school; by treating the child as an intelligent, but not a moral, being; by monopolising the best, the most impressionable, and the most formative part of his life, and shutting out therefrom the highest, the tenderest, most inspiring, and most exalting influences, and concentrating his intellectual faculties, by a lop-sided development of them, upon material interests and pursuits alone. No wonder, then, that the great Duke of Wellington, speaking of such a school system, said: 'I doubt if the devil himself could devise a worse scheme of social destruction.' And, again, on December 23, 1840, the same great Englishman thus warned the Government of the day: 'Take care what you are about, for unless you base all this education on religion you are only bringing up so many clever devils.' The Catholic system of schools (his Grace added) is absolutely correct in this Dominion and elsewhere. It will secure the future for the best civilisation; whereas the secular system is the direct high road to paganism, and a worse paganism than the one from which Christianity rescued the world—a paganism self-contented, but really without God and without hope. Catholics wanted their children educated in Catholic schools taught by Catholic teachers. They had a right to this, and with nothing less would they be satisfied. He congratulated all concerned upon the erection of this new school.

CO-OPERATION IN IRELAND

In the course of a series of articles in the *Catholic Times* the Rev. L. Mangan, S.J., gives an account of the spread of co-operation in Ireland. Writing with reference to creameries, he says:—Thirty creameries, consisting of 1509 shareholders, made a turnover of £140,780. The milk-supplying farmers estimated the increase of profit from their cows at from 30 to 35 per cent. The first step had been won. It had been proved that associations of farmers acting through committees elected by themselves, under their own rules, could subscribe capital and make it yield a handsome profit; and this result was due simply to following the advice and adopting the procedure given to them by those who had studied the question of co-operative organisation. So great was the influence of this success that the burden of organisation soon grew too heavy for the shoulders of a small body of voluntary workers, and in 1894 was founded

The Irish Agricultural Organisation Society, with Sir Horace Plunkett as president and Father Thomas Finlay, S.J., as vice-president. It was joined by men of all creeds and parties, farmers, friends of farmers, philanthropists, and those interested in the welfare of Ireland. The aim and object of the society was enunciated in the president's speech at the inaugural meeting on April 18, 1894.

Such an aim seems simple enough and easily reached. Good advice is notoriously cheap. But those who knew the agricultural condition of Ireland were under no delusion, and to-day the advice and assistance which the society is called upon to give tax the efforts of a body of experts whose

Annual Working Expenditure of Some £5000 by no means represents the worth or the extent of their endeavors. That work and its results will, perhaps, be seen best by an example. A body of farmers in, say, a parish of Connaught, have at last begun to realise that there is something after all in co-operation. They decide to

form an agricultural society, and apply to the I.A.O.S. for advice and assistance. An expert organiser is sent down to explain the system of co-operation and the rules and procedure (which are copyright of the I.A.O.S.) necessary to ensure success. If they decide to venture a small fee of £1 affiliates them to the I.A.O.S., which will continue to help them over the numerous difficulties of detail which attend the first steps.

The members now take £1 shares in the Agricultural Society according to their poor land valuation, paying up generally not more than 2s 6d per share. Every member, no matter what the number of his shares, has a voice in the election of the committee of management and the secretary, and as the Irish farmer is a man of considerable business capacity, he is learning rapidly to choose the committee for its business abilities and not for its religious creed or political complexion. The society being confined to a small area, every member's character and reputation is known to the committee, and undesirables are not admitted. The secretary, who is a paid official, learns the requirements of the members and 'bulks' their orders as they come in. These 'bulked' orders are despatched to

The Irish Agricultural Wholesale Society,

a body formed by the combination of the societies themselves to purchase their requirements in the best market, and to test the purchases before distribution. Irish co-operation as a system of 'wheels within wheels' will soon become clear to the reader. Our young Agricultural Society of the parish in Connaught is possessed of a full measure of Irish foresight. It decides to federate with the Wholesale Society by taking one five-shilling share for every member, paying up one shilling per share. The balance is met by the Wholesale Society apportioning to it its share of the profits made on purchases and sales. This federation will enable our young society to elect representatives on the board of directors, and thus have a voice in the management as well as a share of the profits. So we begin to work our local agricultural society. We find that we can buy costly agricultural machinery which will serve the purpose of many members requiring it, and, perhaps, afterwards be lent for a consideration to non-members; we can send cash for seeds, artificial manures, and implements which will be bought for us at bed-rock prices, and the usual middleman's profit on the transaction going to our Federation, is apportioned to us according to the amount of our purchases. We are protected against fraud and adulteration by expert buyers and analysts, and, as we are a powerful body, the railway companies bow to us as railway companies should. Our requirements are being bought at the lowest possible price, and even after the addition of a profit of at least 5 per cent. to this to pay working expenses, we find that there is still a profit to be divided amongst our members in proportion to the amount of their trade, and something over for a reserve fund to meet emergencies. But the net result is not merely financial. We have begun to know each other better, to take an interest and an active part in our combined business, and to recognise

The Possibilities of Further Scope.

A goodly number of us are dairy farmers who have hitherto waged a hopeless fight against the co-operative methods of the Danish farmer. We decide to erect a Central Creamery in our midst, and again, following expert advice, we subscribe from £1000 to £1500 to build a fully-equipped establishment. This sum is raised in £1 shares by four instalments of 5s each, with interest paid on them at the rate of 4 per cent., each of us, where possible, taking a share for every cow we own. The first two instalments are generally paid in cash, the second two in milk, the shareholder consenting to a reduction in the price of his milk until his shares are fully paid up. The remaining necessary capital is raised by an overdraft on the bank, with interest at 4 per cent. We manage, as before, by means of an elected committee, which appoints an expert manager and other necessary assistants. The milk sent in by farmers, if possible all shareholders, though that is not absolutely necessary, is tested scientifically and a price paid on the amount of butter contained; the separated milk is returned to the supplier, together with his share of butter-milk. We find that the gain per gallon of milk over the old system is 3d or 1d, which means a gain of £2 per cow for every season, so that my £1 share is paid back in the first year. I have, moreover, made £1 and still possess the cow. All members may inspect the accounts, see their milk tested, and voice their complaints to the committee, which meets at stated times to examine the accounts and transact business.

The Irish Co-operative Agency Society

exists to help us to put our butter on the market, to secure top market price, and some day to make Irish creamery butter, by means of a national brand, virtually a proprietary article. It has high aims, and hopes ere long to form a federation so strong and effective as to make a sort of national 'corner' in Irish butter in favor of the united producers, setting up a standard of quality which will not only restore to 'best Irish' its lost reputation, but will persuade the careless producer to remodel his methods. With our usual foresight we become members of this federation by taking twenty £1 shares on which, in the first instance, we shall only be required to pay up 5s a share, and

A most acceptable Christmas Box is a Box of Hondai-Lanka Tea. It gives genuine pleasure and delight.

'A Guid New Year! An' may ye hae plenty o' Handai-Lanka Tea tee slocken yer thirst.'