

ANSWER TO CORRESPONDENT

A READER.—Anonymous communications are consigned to the waste paper basket.

DEATHS

DENNEHY.—On August 1, 1910, at the residence of his daughter (Mrs. D. R. Lawlor, Ardfert House, Cuba Street, Wellington), Michael Dennehy; in his 82nd year. R.I.P.

TANGNEY.—On August 8, in the Timaru Hospital, Lucy Anastasia, the beloved daughter of Jeremiah and the late Margaret Tangney, Temuka; aged 20 years. Deeply regretted. R.I.P.

NOW PUBLISHED.

The Church in New Zealand  
"MEMOIRS OF THE EARLY DAYS"

A Handsomely-bound Volume in Cloth; gilt titled; well printed on extra good paper; best readable type; complete Table of Contents and comprehensive Index for ready reference.

Cardinal Moran writes:—"I thank you very sincerely for your interesting and valuable volume on the "Early History of the Church in New Zealand." You are doing excellent work in preserving the memory of the pioneer missionaries who laid the foundations of the Catholic Church in your flourishing Dominion. Wishing you every blessing, etc."

Archbishop Redwood writes:—"I thank you very much for your copy of "The Church in New Zealand," which I shall read with great interest. It will have many interested readers, and not a few will be moved by the heroic actions faithfully recorded."

Obtainable at *Tablet* Office, Catholic Book Depot, Christchurch, and from the leading Catholic Booksellers in the Dominion. Pp. 255; price 3s 6d, posted 4s.

W. P. LINEHAN,  
CATHOLIC BOOKSELLER & PUBLISHER,  
309-11 LITTLE COLLINS ST., MELBOURNE.

LIFE AND TIMES OF BISHOP CHALLONER, 1691 to 1781. By Edwin H. Burton; 2 vols.; 30/-

AGENT FOR AMERICA,  
THE CATHOLIC REVIEW OF THE WEEK.

This new Magazine is now being widely distributed throughout the world. Archbishop Ireland says: "You have done a great and noble work in publishing your Review, *America*. It is exactly what has been needed for many years past."

Sample copies sent post free on application.  
Subscription, 17s yearly, in advance.

THE PROVINCIAL ECCLESIASTICAL SEMINARY  
OF NEW ZEALAND,  
HOLY CROSS COLLEGE, MOSGIEL.

IN conformit with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State.

Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

The College reopens on Tuesday, February 15.

For further particulars apply to

THE RECTOR,  
Holy Cross College, Mosgiel.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, AUGUST 11, 1910.

AFFAIRS IN SPAIN



THE cable messages indicate very clearly that the campaign inaugurated by the Canalejas Government against the Catholic Church and the religious Orders in Spain is likely to bring about a serious crisis. It is dangerous to venture on a forecast of events in the case of a country and a Government so kaleidoscopic; but sufficient information is now available to at least enable us to state with clearness the questions that are at issue and the forces that are at work in the present agitation, and to enable us also to hazard a reasonable opinion regarding the final outcome of the impending struggle.

Before discussing the main question, it is desirable to refer to one or two very general misconceptions regarding the situation in Spain. A common idea is that the present agitation represents the revolt of the Spanish people against the Church, and especially against the religious Orders; and this view finds expression even in so generally accurate and reputable a paper as the *Lyttelton Times*. According to the testimony of those who have first-hand knowledge of the country, this notion is entirely erroneous. A recent (and frequent) visitor to Spain, writing in one of the English papers, quotes certain English people as saying: "It is hard to conceive why the people of Spain should be so bitterly opposed to inoffensive men and women whose only desire is to lead a quiet life"; and the writer proceeds to furnish the following solution of the mystery: "Well, the answer to this is that "the people" are not opposed to the religious Orders. Quite the contrary. The vast majority of the people are extremely attached to them—as well they may be, seeing that all the great charitable institutions—the hospitals, schools, and homes of refuge for the poor and afflicted—are managed by the religious. It is true that a section of the working classes who are not Catholics at all, but Socialists and Anarchists, periodically raise a hue-and-cry against the religious. Of course these men are stirred up and goaded on by professional agitators, who work them up to frenzy pitch by incendiary speeches, and often subsidise them to commit deeds of violence, as in Portugal, where I heard it said that loafing ruffians out of work were paid liberally to stone priests and even nuns (notably the Sisters of St. Vincent de Paul). In every (Continental) country nowadays there are two parties violently opposed to each other—namely, the Liberals (so called), i.e., the freethinkers and anti-Christians, who hate all religion, and whose aim is to overthrow it; and the Conservative or clerical party, who make a stand more or less determined against the encroachment of their godless opponents and in the cause of law and religion. . . . To say that the great mass of the populace in Spain or Portugal is inimical to the religious Orders is as unjust and untrue as it would be to say that at the Protestant "Reformation" the poor of England were party to the dissolution of the monasteries which were their great refuge and support."

Nor is it the case, as stated by our Christchurch contemporary, that the religious Orders are enormously and disproportionately numerous in Spain. *El Universo*, of Madrid—on this question the most authoritative daily in all Spain—shows that in proportion to its Catholic popu-