

very superficial knowledge of the Jesuits in Portugal, and will try to judge them and their work from other sources than the cheap anti-clerical press, which has incited the common people to the persecution of defenceless nuns and to the murder of royalty.—I am, etc.,

CAMILLE TORREND, S.J.

Fondateur de l'Institut des Sciences Naturelles au College de Campolide; Membre Correspondant de l'Academie Royale des Sciences de Lisbon et de la Royale Academie d'Agriculture de Turin.'

For Catholic Teachers

Catholic newspapers, the world over, devote a vast amount of space in chronicling the doings and the successes of our Catholic schools, and an immense amount of energy and a large amount of such brain power as they possess to fighting what is known as 'the battle of the schools.' We do the work with the most hearty good-will, recognising the unspeakable value of the Catholic school and the magnificent sacrifices made by their devoted teachers. But we have a question to ask of Catholic teachers—in respect to which they may, we venture to think, not unprofitably make some little examination of conscience. What have the Catholic schools done, or what are they doing, for the Catholic paper? The question will doubtless be received at first with a little shock of surprise; for it has probably never entered into the minds of the majority of our teachers to suppose that anything of any value could be done amongst the children in such a matter. But there are two ways, at least, by which the Catholic school—with distinct gain and benefit to itself—can be made to aid in the apostolate of the press and to assist in stimulating interest in the Catholic paper. The first is that which has been recently indicated—and emphasised—by an American Bishop. 'A few days ago,' writes the editor of the *Catholic Advance*, of Wichita, Kansas, who is a priest, 'we overheard a Bishop speaking to one of his priests. "Why do Catholics not support the Catholic press?" asked his Lordship. Replying to his own question, he continued: "Because they don't know anything about it. The necessity of reading Catholic papers is scarcely ever mentioned in Catholic schools. It is almost impossible to find a priest who preaches regularly on the duty of reading and supporting Catholic papers." Looking directly at his companion, the Bishop demanded: "Father, how often have you spoken to the children about reading Catholic papers?" "I don't know, Bishop," was the ready answer, but it failed to satisfy the zealous Ordinary, who was very much in earnest.' The editor confesses that he, too, as a priest, 'felt guilty.' Continuing, he says: 'Lessons in the duty of supporting Catholic papers must be given by the ones who realise its importance. We have often wondered why those who compile catechisms invariably omit the chapter on "Support of the Catholic Press." What better incentive to a pure life can we find than filling the heart and mind with knowledge and admiration of the great things done by faithful Catholics throughout the world?'

The second method is one which for some time past has been warmly recommended by American Catholic papers, and which has been actually tried in a number of Catholic schools in the United States with conspicuous success. The plan is to introduce the Catholic paper into the school and—once or twice a week—use it for reading-lesson purposes, the reading, of course, being accompanied with explanation and discussion. As we have said, the idea is in successful operation in numbers of American Catholic schools. We learn, for example, from the *San Francisco Monitor*—which paper, by the way, is one of the most thorough-going and vigorous champions of the proposal—that in the archdiocese of New Orleans, in many of the schools, there is a 'Morning Star Day' (*The Morning Star* being the official Catholic paper of the diocese) devoted to readings from that paper; while in others of the Catholic educational institutions the *Morning Star* is brought into the classrooms twice a week for readings and discussions. Why could not this be done—amongst the more advanced classes—in our larger city schools in New Zealand? That there is ample need and scope for some such means of keeping the children in touch with Catholic life and Cath-

olic affairs few will deny. How many of our children, for example, could give any sort of coherent or intelligent account of what has happened in Portugal, or of the why and how of that upheaval? How many of them could tell what Catholic event of note has just taken place in Sydney? But let them be questioned regarding, say, Crippen or Ethel Le Neve, and in all probability one would get a full and detailed reply. That is clearly not as it ought to be; and if the children are to have access—and in these days it can hardly be prevented—to the poisonously sensational and sometimes anti-Catholic articles which appear in the secular papers, at least some attempt should be made to provide them with the antidote. Our teachers rightly aim at being thoroughly up-to-date in all their methods. Who, then, amongst them will be the first to introduce the *N.Z. Tablet* to their Sixth Standard pupils? There is ample range and choice of subject. One day the story could be selected for reading purposes, another day the devotional column, another day an article of Irish interest, another day the leader, and so on. The proposal is not feasible, of course, in all our schools; but those of our teachers who could adopt the plan and omit to do so are neglecting a great opportunity for good.

Presbyterianism and the Waldenses

A West Coast correspondent has forwarded us a cutting from a Kumara paper, our intended reference to which was crowded out of last week's issue. It contains a contributed report of the ordination of a Presbyterian elder at Stafford and of an address delivered on the occasion by the Rev. J. C. Jamieson, Moderator, in the course of which the speaker said: 'It was an error to describe the Presbyterian Church as the Scotch Church, the oldest branch being the Waldensian Church of Italy, which was doing active work long before the times of Calvin or Kure (?Knox), or Luther. This Church had received twenty Roman Catholic priests into its membership in two years, including two Roman Catholic college professors.' This appears to be the only reference to the Catholic Church contained in the address; and we know Mr. Jamieson well enough to know that he would be the last man in the world to make intentionally or consciously offensive remarks about the Catholic or any other religion. Of the two statements, however, to which he has committed himself the first is one of those facts which 'isn't so'; and the second—so far as it is a fact—has attached to it an explanation which is not particularly flattering either to the Waldensians or to Presbyterianism.

The suggestion that the Waldensian Church was the original Presbyterian Church, in the sense in which Presbyterianism is now professed by Mr. Jamieson and the newly ordained Stafford elder, is completely negated by authentic history. 'The Waldenses,' says the writer of the article on 'Presbyterianism' in *Chambers' Encyclopaedia*, 'were perhaps anti-episcopal. But Presbyterianism as we know it first asserted itself at or after the Reformation.' 'The Presbyterian form of Church government,' says Prof. C. A. Briggs, D.D. (Article 'Presbyterianism' in *Encyclopaedia Britannica*), 'began at the Reformation, and attained development only in the Churches commonly called "Reformed."' As a matter of fact, amongst the original doctrines held by the Waldenses were a number which the Reformation—including Presbyterianism—was inaugurated for the express purpose of combating. 'They believed in the necessity of confession; and taught that a bad priest could not absolve but that a good layman could. They believed in the Real Presence in the Blessed Eucharist. They held that it was unlawful to take an oath; and 'condemned all princes and judges, being persuaded that it is not lawful to punish malefactors.' Any such connection as may now exist between the Waldensians and the Protestant bodies was purely an after-thought on the part of the Reformers, and an after-development. At the Reformation some of the Protestant leaders, who perceived the use that might be made in controversy of the alleged existence of a sect which had maintained a 'pure' religion and resisted the authority of Rome for many centuries, made overtures to the Waldenses, and in 1530 the deputies of the latter, Masson and Morel, met the Reformers, Cicolampodius and Bucer, at Basle. These last urged the deputies to renounce some of the more extravagant of their tenets—e.g., that a Christian might not lawfully take an oath,

It is false economy to buy 'cheap' tea; it's 'cheap' because 'rubbishy.' Use 'Hondai Lanka'; quality, value.

'Deed Aye! Twa spuncfu's o' "Cock o' the North" gang as faur as three o' maist ither teas!'