its hands across the water for support? Are its principles so irreconcilable with national ideals that it cannot tolerate a native legislature? The Irish Protestants have little reason to thank the spokesmen who suggest these questions. One of the inevitable effects of Home Rule will be to make them feel a more acute interest in Ireland and to adopt, instead of a negative attitude, a policy of co-operation in positive measures for the benefit of the country. Hitherto many of them have laid themselves open to the reproach that they are indifferent to the welfare of Ireland, and consider it a duty to oppose the proposals of Irishmen who refuse to minimise her national importance. Home Rule on the lines indicated by Mr. Asquith and agreed to by Mr. Redmond will, we feel confident, be accepted with great willingness not only by the Catholic, but also by the Protestant masses. In the course of some time it will break down the barriers which bigotry has raised up between Irishman and Irishman in the north.'

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The utter groundlessness of this charge of religious intolerance in Catholic Ireland is being effectually established by Protestants themselves; and over and over again it has been our duty to chronicle in this column Protestant testimony on the point. At the risk of seeming to pile Pelion upon Ossa, we add the latest Protestant utterance on the question. It is recorded in the report of a speech delivered in Dublin in February last by an Irish Methodist minister, the Rev. Charles Williams. This gentleman took part in a temperance demonstration, and found himself dovetailed on the list of speakers between Dr. Keane, the Dominican orator, and a Franciscan priest. 'This,' said Mr. Williams, 'was a circumstance of which he felt proud.' In the course of his address, he drew a comparison between religious toleration in the North and South of Ireland. 'When I want toleration,' said this Methodist minister, 'I find most of it in the South,' and he ended by a suggestion that the North would do well to emulate the toleration and broadmindedness of Dublin and the South.

'The Fight for the Faith'

One of the most able and comprehensive expositions of the function of the Catholic newspaper, of the duties of Catholic journalists, and of the immense value of the Catholic press, is that given by Bishop Whiteside, of Liverpool, in a recent Pastoral. His Lordship chose as the title for his Pastoral 'Catholic Newspapers and the Fight for the Faith.' In addition to hearty and encouraging commendation of the work of Catholic journalism—which we have learned to expect everywhere from our zealous hierarchy—the Letter contains many pointed and practical home truths for both pressman and people. Amongst the latter are certainly to be included his Lordship's remarks on the principle to be adopted in choosing a Catholic newspaper. One of the commonest excuses advanced for not taking the Catholic paper is that connected with the subject of politics. The paper is objected to either because it has too much politics, or because it has not enough politics, or because it has the wrong sort of politics, or because it has no politics at all.

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Here is how Bishop Whiteside brushes aside every one of these pretexts—and pleads, in an eminently sane and reasonable way, for a large discretion in regard to such details. 'Considering then,' he says, 'the many excellent purposes which are served by the Catholic press, and more particularly by the Catholic newspapers, Catholics should deem it not merely a matter of counsel but one of duty to support these agencies for good. The only practical form of support is to become subscribers. . . . But what principle should guide a Catholic in choosing a Catholic newspaper for himself and his family? The fact that a particular newspaper has no politics, or that it advocates one set of political views rather than another, should not be a reason for choosing or rejecting it. A Catholic reads his Catholic newspaper not for its politics, but to get the best of what as a Catholic he wishes to find in it. Nor should he decline to subscribe to a particular Catholic newspaper, because its news, or its correspondence, or its treatment of certain questions is at times not to his liking. Provided the conductors of a newspaper recognise the broad duty of avoiding whatever may disedify, in what is read by all classes and conditions of men, a large discretion should be allowed to them in such details. The fact is when we try to realise how much goes towards the production of a weekly Catholic newspaper, the vast amount of sound, stimulating and interesting information gathered into any one weekly edition, much of which has to be procured, digested, and possibly commented upon in a very limited time and at short notice, the wonder is how so much can be done at the cost: and it seems, to say the least, ungracious to emphasise the slight shortcomings of those who are working under great difficulties, in what is after all the noblest of causes.'

In spite of such utterances, there are Catholics who not merely do not subscribe to the Catholic paper, but who calmly spend their money in the support of papers which are not only not Catholic, but which make a practice of filling their columns with anti-Catholic matter, and which from time to time gratuitously insult the Catholic body. It is true that in New Zealand for some years past the number of such has been gradually growing fewer, and this happy condition of things, we are glad to say, still continues. But there are still far too many homes where the Catholic paper is either a total stranger, or at best a very occasional visitor. The Catholic paper is the priest in the household. It is the priest's best ally. We have in the Dominion many priests who are conscious of its mighty power for good, and who have proved their faith by words and works. One of the needs of the day is to cultivate among our people *a conscience* on the matter of reading. This must ever be the function of the pulpit and the school; and we recommend the good work to both .

Catholic Students and the Faith

Says our contemporary, the Melbourne *Tribune*, of February 11—'An esteemed friend of the *Tribune*, an educationist, has written to us on the subject of the influence which deadens or destroys in so many Catholic University students the faith which they took into the halls of higher education. This influence was defined to him by a graduate as—not the diffusion of infidel evolutionary theories, but—"the spirit of the place." It was difficult, added his informant, to go through the mill without detriment to the Catholic spirit. Our correspondent, who writes strongly of "the stagnation of Catholic public opinion" on such vital questions as Education and the Press, attributes this stagnation to the fact that the men who should be our natural lay leaders, our University-trained men, have been breathed upon by "the spirit of the place," and have lost their interest in the Catholic cause. "The 'spirit of the place,' that intangible entity, no mechanical regulations can overcome, but only *another spirit in the place*. The most urgent want of Catholic Victoria (or one of its most urgent wants) is a Catholic College at the University."'

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We have no knowledge of the state of things obtaining in Australian Universities, but we have some acquaintance with New Zealand University Colleges; and in respect to these, the above-quoted indictment of this Melbourne graduate is an absolutely true bill. In our judgment, at least, he is absolutely correct, too, in his diagnosis of the cause of the trouble. Occasionally, indeed, there may be a directly anti-Catholic or anti-Christian tone in the lectures delivered. We have had, for example, in the past history of Otago University, a Professor of Mental and Moral Science, who was a whole-hearted disciple of Bain, and who taught his students a blank materialism. Even now we have text-books in use on certain subjects—as, for example, on The History of Education as prescribed for the B.A. degree—which are distinctly unfriendly in tone and attitude towards the Catholic Church. But these features of our University life are for the most part merely accidental and occasional. The real danger to the faith of the Catholic under-graduate is to be found—as our Melbourne graduate affirms—not in the lectures delivered, but in 'the spirit of the place,' in the non-religious atmosphere, in the all-pervading indifferentism, in the essentially, though perhaps covertly, pagan outlook on life. What is the remedy? So far as New Zealand is concerned—with its four Universities in four different centres—the idea of establishing Catholic Colleges is, of course, out of the question. If a counteracting influence is to be supplied and applied, it is clear that it can best be done by those who have themselves been through the mill—in other words, by our newly-formed Newman Societies. Here is definite, valuable, practical work ready to their hand. The course of procedure is simple. Let them obtain from the Registrar of the local University a complete list of the students who are attending classes; let them hunt out, to the best of their ability, the Catholic members amongst this body of undergraduates; let these be induced to affiliate themselves with the Newman Society, to take an interest in its studies of Catholic authors, and, if possible, to get into touch with other Catholic Clubs and institutions—and the society will have gone far indeed towards saving the faith of these young students from being infected with the religious dry-rot by which they are surrounded. If, in spite of all, an undergraduate or graduate finds himself in doubt about his faith, let him take a course of Newman or Brownson. We are, of course, supposing a case uncomplicated by any moral lapse. A story is told of an Irishman, who, after long absence from his duty, was induced to attend a series of addresses by an eloquent missioner. He displayed great fervor during the mission; but it was not long afterwards before he was again conspicuous by his absence from the Church. One day he was met by the missioner, who asked him how it was that, after following