

have a definite message, resting upon and growing out of a definite creed.' Expressed in Catholic phrasology, the criticism uttered by these two representatives amounts to saying that Modernism is obtaining such a hold on the non-Catholic Churches in England and Scotland as to have already left a large proportion of them with scarcely a vestige of definite, dogmatic message to mankind. Protestantism has no Pius X. to smother the heresy at a stroke; and wherever the Modernist mischief is allowed to ravage unchecked, it is the beginning of the end.

The Irish Party and the Education Question

The present Minister for Education in England (Mr. Runciman) appears to be unmistakably the square peg in the round hole. On all sides there are expressions of dissatisfaction, and in almost every direction there are calls for a Parliamentary Inquiry into the administration of his department. Apart from the general protest against his autocratic and unsympathetic attitude towards the just complaints and grievances of the local Education bodies he has given special ground of offence to Catholics and Anglicans by his manifest determination to destroy—by means of administrative regulations, not authorised by existing legislation—the denominational character of both Catholic and Anglican secondary schools. In the course of the debate on the Vote for Education, which took place in the House of Commons on July 13, two flagrant instances of this unfair treatment were given. As showing how the Board's regulations discriminated between undenominational and denominational schools, Mr. Leslie Scott mentioned first the case of the Catholic secondary school at Liscard, in Cheshire. In 1908 there were some six thousand Catholics in the district, and the school was needed by them. When the grant was applied for the Board of Education referred to the recent regulations and asked that the denominational part of the teaching should be dropped. Though the school asked for the assistance of the Government grant, its claims being supported by the Cheshire County Council, the Board of Education said that it could not give the grant. He submitted that there was no power to make these regulations, and that in any case it was open to the Board to rescind them. The second case referred to by Mr. Scott in which the right hon. gentleman had connived at a breach of the law related to the Wheelwrights' Grammar School, near Dewsbury. In 1888 it was converted from an elementary into a secondary school, the majority of the governors being members of the Church of England. In 1898 there was a further scheme, under which the majority of the governors did not belong to the Church of England, while under the 1902 Act the county council was directed to consider the educational needs of the district, and that it should not make any difference on religious grounds. The local education authority refused to give a grant as long as the school remained Church of England in its character. The Board of Education was written to by the governors of the schools, asking it to preserve its Church of England character. The Board, however, instead of calling upon the local education authority to do its duty in accordance with the Act, prepared a scheme changing the Church of England character of the school, which it had possessed for nearly two centuries, and turning it into an undenominational school.

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It is satisfactory to note that one of the Irish members has spoken out very strongly against this official tyranny and injustice; and has given the Government a plain warning on behalf of the Irish Party. In the debate above referred to, Mr. Boland protested that 'under the Secondary Schools Regulations as they now existed not a single new secondary school for Catholics in this country could be recognised by the Board of Education. At the present moment there was only eleven of these schools for boys and thirty-nine for girls, and of these only three were recognised as pupil-teacher centres. Every education authority should have regard for the growth of a community, but under the regulations it was impossible to find a supply of elementary school teachers to man the schools. It was no solution

of the difficulty to be told that their children could go to Council or non-Catholic schools, for Catholics had made great sacrifices for the Catholic education of their children, as was shown by the fact that during the last nine years not a single one of their schools had been transferred to the Councils. They were not going to sit down quietly and see steps taken, not by statute but by the regulations of a Board over whom that House had really no control, to destroy the denominational system and to put an end to the growth of a community that was properly equipped with its schools. If the Board of Education crippled their development he could assure the right hon. gentleman that some day he would wake up to the fact that their community felt enormously strongly in the matter. Although in general legislation they on the Nationalist benches had always supported the Government in recent years they might be driven to very strong methods indeed to assert the right of Catholic children to have Catholic schools and Catholic teachers for their upbringing.' That has the right ring about it; and in the present state of parties in Parliament, the Nationalists are in a position to press their protest until the Government are forced to give it practical effect.

Protestants and Portuguese Persecution

When the Portuguese Republic was first launched, the action of the Revolutionaries was hailed in many, if not in most Protestant quarters with expressions of warm satisfaction and approval. According to Protestant papers, Portugal was 'shaking herself free from the yoke of Rome,' was 'bursting the fetters of priestcraft,' was at last 'throwing off mediævalism,' and was 'placing herself in line with all the progressive and enlightened nations of the day.' So long as the tyrannical and grossly unjust governmental persecution appeared to be directed exclusively against the Catholic Church, our Protestant friends viewed it with great equanimity—their attitude being suspiciously like that of the old-time publican who, on being asked if he was going to the funeral of a local teetotaler replied, 'No, I am not going to the funeral, but I approve of it.' Now the tiny handful of Protestants in Portugal—less than 5000 all told—are beginning to come in for their turn of persecution; and how loudly and lustily do they protest! According to Shakespeare

'The sense of death is most in apprehension,
And the poor beetle that we tread upon,
In corporal sufferance finds a pang as great
As when a giant dies.'

Portuguese Protestantism—as we have said—is almost microscopic in its dimensions; but apparently in its present 'sufferance' it 'finds a pang as great' as that of the whole Catholic body in the Republic.

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Here is the story of its wrongs, and how it feels about them, as told in an article in the *June Missionary Record of the U.F. (Presbyterian) Church of Scotland*. 'A new law,' says the writer, 'G. M. R.', presumably one of the officials of the Protestant mission in Portugal, 'on the separation of Church and State in Portugal was promulgated on April 21. It is introduced with many fine words. To all it promises freedom of worship, religious equality, liberty of conscience, and so forth. First impressions suggest that an ideal measure is to follow. But the more it is examined the more clearly does it appear that, instead of promoting the cause of religion or improving the present situation, the new law seems intended to root out of the country the profession of Christianity altogether. The author of it, at all events, is reported to have declared at a public meeting in Oporto that he hoped in nine years Portugal would by means of it be de-Christianised. The law in question consists of some two hundred Articles, of which one can only give samples; and we naturally chose those which most closely affect our own Church interests in Lisbon and Madeira, in each of which we have a native Protestant congregation as well as a congregation of British people. Writing on April 24, the Rev. R. M. Lithgow enumerates some of the more salient features of the Separation Decree. "All ministers of any form of faith in Portugal must now get a license from