

kinds of animosities against Christianity, and with men, many of whom believe nothing of the truths of revelation, is in itself a revolutionary action, directly tending to destroy what remains of Christian belief among the people, and that, too, while we are absolutely incapable, by the paucity of our numbers and the narrowness of our material resources, to take up, at this time, the work of tending and folding the people of this land. If the use of the Established Churches of this country be regarded in no other light than as elementary catechetical schools—and they are, indeed, a great deal more—which have sustained and are sustaining a large measure, though sadly mutilated, of our Christian traditions, nevertheless, even as catechetical schools, together with the large system of Christian education maintained by them, they ought not to be hindered in their action by revolutionary measures, much less ought they to be rudely destroyed. Cranmer, Ridley, and Knox mutilated the Christian tradition of England three hundred years ago; it is not for the Catholics of England to mutilate it still further now.

That, it must be admitted, is a generous attitude to take. In regard to the endowments question, we think we could suggest a simple and fair solution, if only a statesman could be found with sufficient courage to father our proposal. We would suggest that the endowments clause should read thus: 'The Church of England will be permitted to retain any endowments conferred since the "reformation," but all endowments conferred before that time shall be withdrawn and handed over to the Church from which they were wrongfully taken away.' Even the intrepid Chancellor himself would not be bold enough to submit such a proposal to a British House of Commons; but it would be an absolutely just proposition all the same.

The 'Encyclopædia Britannica'

Now that this publication is being boomed in New Zealand, and the public, by means of spacious advertisements and circular letters, are being bombarded with invitations to purchase, it may be opportune to remind our readers of the criticisms on the *Britannica* which were published in our columns some six months ago, in respect to its treatment of religious, and particularly of Catholic subjects. Outside of its handling of these particular subjects, we have nothing to say. In regard to subjects into which religious or personal bias does not enter, it goes without saying that such a colossal publication must contain a vast mine of invaluable information. But with Catholics who are not compelled by their avocation to possess such works of reference the religious question will be the paramount one; and, as we have already shown, the treatment of Catholic subjects—except in the relatively few cases in which they have been placed in Catholic hands—is biased, inaccurate, unscholarly, and offensive. To the quotations already given it will suffice, for our present purpose, to add the following few further specimens of the ignorance and unfairness shown, and the unnecessarily insulting language used, where Catholic matters are concerned:

"The water must in ritual washings run off in order to carry away the miasma or unseen demon of disease; and, accordingly, in baptism the early Christians used living or running water." "In all religions, and especially in the Brahmanic and Christian, the cathartic virtue of water is enhanced by the introduction into it by means of suitable prayers and incantations of a divine or magical power." (Conybeare, "Ab-lution, I., 66).

"He [Luther] professed to rest all upon Scripture, yet accepted from the Babylon of Rome a baptism neither scriptural nor primitive" (Idem, "Anabaptist," I., 904).

"Of equal importance was their [the Concordats'] work in freeing Austria from the control of the Church, which checked the intellectual life of the people" (Phillips, "Austria-Hungary," III., 28).

"Their [the Greek Cynics'] zeal for renunciation often extended not to pleasures, marriage, and property alone, but to cleanliness, knowledge, and good manners

as well, and in this respect also they were the fore-runners of later monks' (Conybeare, "Asceticism," II., 719).

"The baals are not to be regarded necessarily as local variations of one and the same god, like the many Virgins or Madonnas of Catholic lands' (Robinson and Arthur, "Baal," III., 88).

"The treasures of classical history and poetry were at the mercy of monks, too lazy or too ignorant to use, or even to preserve them" (Hueffer, "Boccaccio," IV., 103).

"Fish were supposed to be born in the water without sexual connection, and on the basis of this old physiological fallacy the Cathars equally with the Catholics framed their rule of fasting" (Conybeare, "Cathars," V., 516).

"Though the people of Geneva had cast off the obedience of Rome, it was largely a political revolt against the Duke of Savoy, and they were still (says Beza) 'but very imperfectly enlightened in divine knowledge; they had yet hardly emerged from the filth of the papacy'" (Alexander and Grieve, "Calvin," V., 73).

"But on the accession of Henry IV., the king who knew his worth, and was confident that although he was a Catholic he might rely on his fidelity" ("Castel-nau, Michel de," V., 473, article unsigned).

"One can readily understand the popularity of the Crusades, when one reflects that they permitted men to get to the other world by fighting hard on earth, and allowed them to gain the fruits of asceticism by the ways of hedonism" (Barker, "Crusades," VII., 524, 525).

"A mock mass was begun, during which the lections were read *cum farsia*, obscene songs were sung and dances performed, cakes and sausages eaten at the altar, and cards and dice played upon it . . . etc." ("Fools, Feast of," X., 616, article unsigned).

"The Church shared the universal belief that holiness or the holy spirit is quasi-material and capable of being held in suspense in water, just as sin is a half material infliction, absorbed and carried away by it" (Conybeare, "Holy Water," XIII., 623).

In the article on 'Mary,' we are told regarding the Blessed Virgin: 'Of her parentage nothing is recorded in any extant document of the first century. . . . She became the mother of Jesus Christ and afterwards had other children.' These quotations speak for themselves; and no amount of white-washing can explain them away.

Here, as elsewhere, the name of the Cambridge University is paraded in the forefront of the advertisements and circular letters; and the statement is expressly made that the work 'was issued last year by the University of Cambridge.' As a matter of fact, it was published by the Syndics or Committee of the University Press; and was in no sense the work of the University as a body. Against the misrepresentation involved in the unqualified statement just quoted, seven members of the University Senate have made a formal protest, portion of which we reproduce: 'It (the publication of the *Britannica*) has been represented as the direct act of the University in its corporate capacity. Statements have been put forward that the University has undertaken the publication as part of a definite educational policy, and the prefatory note prefixed to the first volume, and dated from Cambridge, suggests to anyone, who is not acquainted with the facts, that the University is responsible for the preparation and production of the work. We believe that the reputation of the University has been injured by the representations which have been made, that this reputation has suffered and is suffering by the methods taken to advertise the work, and on these grounds we enter our protest.' It is significant that when the time for a fresh election of Syndics came round, not one of the Syndics concerned in the publication of the *Britannica* was nominated for re-election.

Home Rule and the Fiscal Question

The cables tell us that the Irish Convention, sitting in Dublin, have accepted the Home Rule Bill 'amid