

ground for anticipating some valuable and practical result from their labors. The chairman, Mr. Mark Cohen, is an enthusiast on education—one who knows our system, primary, secondary, university and technical, from A to Z. The education leaders in the *Dunedin Evening Star*—of which Mr. Cohen is editor—have always been characterised by a rare and happy combinations of common sense and the progressive spirit, and, except for their implacable attitude in regard to the place of religion in our education system, have been such as we have almost always found ourselves in agreement with. Mr. Cohen has already indicated that it will not be his fault if the investigations of the Commission are not thorough and comprehensive; and he has refused to allow the Commission to be hurried or 'hustled,' even by the Government which appointed it.

So far as Catholics are concerned, there are two matters, at least, which come within the purview of the Commission, in which we are specially and directly interested. The first is the need for amending legislation in regard to State scholarships and 'free places.' By the Education Amendment Act of 1910, State scholarships—for which, prior to that date, the pupils of Catholic schools were not permitted even to compete—were thrown open for competition among the pupils of private as well as of public schools; but, through an oversight, no provision was inserted making such scholarships tenable at approved Catholic secondary schools. That should now be rectified. The considerations in support of our claim to this small modicum of justice have been already stated in detail in the *N.Z. Tablet*; and since the Act of 1910 was passed our case has been further strengthened by the example of the New South Wales Parliament, which recently, by a substantial majority, passed a measure making State bursaries and scholarships tenable at approved private as well as public secondary schools. The other matter of interest to Catholics in connection with the investigations of the Commission is the larger question of the restoration of our Catholic schools to their former and rightful place in the State system, and the payment—by the State—of the teachers of those schools for the secular instruction imparted. On both the smaller and the greater question the Catholic view-point has been placed before the Commission, with his usual clearness and cogency, by his Lordship the Bishop of Auckland, a full report of whose evidence appears elsewhere in this issue. In a telling and weighty presentment of our case, Dr. Cleary impressed upon the Commission the indisputable fact that objective neutrality in respect to religion was impossible in any education system, that our so-called 'national' system was in a very real sense sectarian, and that the only way to make our system truly national was to build it on the broad basic principle of equal treatment of the consciences of all. Doubtless an opportunity will be given in other centres for representatives of the Catholic body to give evidence; and in that event it may be anticipated that figures will be submitted showing the amount, in hard cash, which has been saved to the State through the enormous sacrifices of the Catholics of this country.

A Mighty Growth

There are some things in the Church which even her enemies are constrained to admire and to envy. One of these is the unique hold which the Church has upon her people—the intangible but indestructible bond of affection between priest and people, and the spirit of filial obedience shown alike by peer and peasant, by learned and simple, to the voice of Peter. Another is her God-given and divinely-preserved unity. From time to time earnest efforts are made by our separated brethren to copy this out-standing note of the Church, but always and ever with indifferent success. The Protestant religious bodies can only make even an approach to unity by discarding or subordinating their distinctive doctrinal features, so that what they gain in organisation they lose in driving power. A movement is at present on foot between the two branches of Presby-

terianism in Scotland, and between various other Protestant bodies in America, to compass this much-needed and long-desired unity; and in the latter country the Catholic Church is being frankly held up as presenting, in this respect, 'one of the most remarkable object-lessons ever set for the study of the world.'

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The phrase is used by an American Protestant paper, the *Continent*; and the article on the subject contains an unwilling but all the more striking and genuine tribute to the mighty growth of Catholicism in the land of the Stars and Stripes. It speaks more eloquently than any Catholic dissertation on the subject could do; and puts an effectual extinguisher on the futile twaddle talked by writers of the McCabe school about the 'decay of the Church of Rome.' Here is what the *Continent*—an American paper, writing on the spot—has to say about the phenomenal progress of the Church in the United States:—'The growth of the Roman Catholic Church in the United States in the century since the war of 1812 presents one of the most remarkable object lessons ever set for the study of the world. In the early years of the nineteenth century, when the memory of the persecutorial atrocities of the papal church in the seventeenth and eighteenth centuries had not been worn threadbare, to have prophesied that Boston, the home of the Puritan, would in a century be a Roman Catholic city would have been regarded as midsummer madness. Had one said then, 'New York City and Baltimore will be throne cities of the papacy, with cardinals as vicegerents of Rome,' he would have been called crazy. But the time has passed for calling by hard names those who prophesy papal supremacy in the United States. Walk the streets of our great cities. Count the magnificent edifices reared by this intensest of all churches. Compute the value of the real estate owned by this single Church. Watch the throngs that go in and out from Roman Catholic churches at early morning hours. Four or five resident cardinals, archbishops and bishops by the score, a Roman Catholic in the chair of chief justice of the republic, Roman Catholics in the United States Senate and as leaders in politics everywhere are proofs positive of the value of solidarity in the matter of religion. . . . If denominational divisions continue, if denominational extravagance is to waste money in competitive effort in towns already too much church-ed, the hour will come when the Roman Catholic Church will outnumber all other churches, and when that hour comes the political destinies of the nation will be determined by the powers of an alien church and not by the descendants of those who founded the republic.' Though not very kindly or cordially expressed, that is, we believe, a true prophecy.

A Socialist 'Priest'

The following somewhat surprising paragraph appeared a few weeks ago in the columns of the *Maoriland Worker*: 'Rev. Father Bowden, formerly editor of the *Catholic Leader*, at Kansas City, is another clergyman who investigated a bit and gained some new light. For years and years, he says, he "raved and tore" and "preached and wrote against that dreaded revolutionary and agitating party, the Socialists." Father Bowden continues: "I wrote and preached Socialism and common love; I wrote and preached Socialism and atheism; I wrote and preached Socialism and the destruction of the home. Finally, in order to more clearly and thoroughly show up the weakness of Socialism, I started to read Socialist literature. There I discovered my miserable mistake. There I found them dealing with the causes of the conditions I was so anxious to change by silly reform. They tell me I cannot be a Socialist and a Catholic at the same time. When did Jesus of Nazareth ever say, "Thou shalt vote the Republican or the Democrat ticket?" I contend I could not be a Catholic unless I was a Socialist.'"

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This paragraph had been going the rounds of the American Socialist papers, and the Wellington paper probably took it in all good faith from its American exchanges, but all the same there is not a particle of