

Moynihan 2; reading, L. Brooks; diligence, A. Copeland.

Standard II.—Good conduct, J. Byrne; Christian doctrine, H. Winkinson (silver medal) 1, R. George 2; aggregate merit, J. Byrne 1, L. Raxworthy 2, H. Winkinson 3; reading, A. Cahill; writing, W. Kay; spelling, J. Deuneloy; arithmetic, A. Cudby; recitation, E. Hagan; geography, J. Brooky; drawing, W. Scanlon; diligence, W. Kay.

Standard I.—Good conduct, S. Swan (silver medal); aggregate merit, S. Swan 1, L. Day 2, F. Brogan 3; reading, J. Brennan; spelling, J. Brennan; writing, W. Cudby; arithmetic, K. Hickson; geography, P. Howard; recitation, J. Butler; drawing, A. McKenzie; regular attendance, L. Lewis; diligence, R. Dunne.

GERMAN CATHOLICS AND THE JESUITS

The Catholics of Germany (writes 'Viator,' in the *Catholic Times*) have thrown down the gauntlet to the Government. What they are demanding are the elementary rights of citizenship—namely, equality before the law for all Germans. Exceptional laws, that is to say, laws affecting only a certain class of a people, must always be considered as a measure of oppression and a tyranny. Bismarck endeavoured to reduce the Catholic Church to servitude by his infamous May laws. The German Bishops resisted the oppressive enactments and went to prison. The Kulturkampf raged fiercely, but the Catholics of Germany never wavered in their fidelity. Persecution of religion cannot fail to react even on the inhabitants of a country who are not affected directly by that persecution. So it was in Germany. Crime increased to an alarming extent among the non-Catholics. When an attempt was made on the life of William I., that Emperor thought it was high time to repeal measures which were tending to undermine religion. He saw that only a return to religion would ensure among all classes the observance of the precepts laid down by the Decalogue.

Bismarck went to Canossa. Negotiations were entered into between Germany and the Vatican. The Holy See did not obtain all it demanded. The May Laws were repealed, but religious activity was prohibited to the Jesuits and kindred Orders in German territory. When a political difference arose between Germany and Spain, in connection with the Caroline Islands, war between the two countries was avoided by recourse to arbitration. Germany proposed Leo XIII. as arbitrator, and Catholic Spain readily assented to the proposal. On the occasion of that Pope's jubilee one of the most costly presents was that of William I. After the occupation of Rome by the Italians the rule was adopted that no Catholic head of a State should visit the King of Italy in the Eternal City. When President Loubet did so it was, no doubt, with the intention of bringing about a rupture with the Vatican and the separation of Church and State in France. The Emperor William II., though a non-Catholic monarch, found means of paying honor to the Pope in visiting Rome. He brought to the Eternal City his own horses and state carriage as well as a numerous retinue, and paid an official visit to the Vatican, the procession starting from the German Embassy. Leo XIII. had a great regard for the youthful German Emperor, and William II. a sincere admiration for the great Pontiff.

No small importance has been attached by the German Catholics to William II.'s well-known religious bend of character. But it is a great mistake to count upon unreliable factors. Catholics are so accustomed to get but scanty justice from Governments that they are apt to attach an exaggerated importance to a few kind words or to a compliment which a politician or a writer may bestow upon them. It has been the policy of William II. and the German Government to feed the Catholics of the Fatherland on such diet.

The Catholic Centre

is the strong Parliamentary party of Germany. On whichever side its vote is, there is victory. This fact

is lost sight of when people praise the excellence of some German laws passed of recent years. These measures were almost always proposed and always carried into law by the Catholic Centre.

And now we ask ourselves, why should the Catholics of Germany tolerate any longer restrictions which banish from the native soil a portion of German citizens just because they belong to a religious Order? The Chancellor, in having recourse to figures and saying that the Protestants of Germany amount to forty millions, whereas there are but twenty-five millions of Catholics, used a very poor argument, and one that does not justify unjust measure against a minority. Are prejudice and the ignorance of a portion of the people, even if it be the larger portion, to shut the frontiers to the other portion? Have any of the allegations against the Jesuits ever been proved? That is

A Challenge

which Herr Spahn, the leader of the Centre Party, has thrown down to the Reichstag. The Protestant Alliance of Germany is indeed loud and violent in its opposition to the return of the Jesuits, but among the forty millions of non-Catholics there are many millions of broad and fair-minded people who want equal rights for all. A great many are indifferent and do not trouble about the matter at all, and the Socialists, an ever-increasing portion of the people, are all for the repeal of the law, not, it is true, from any love of the Jesuits, but laws of exception establish a precedent which might some day be turned against themselves. To assert, therefore, that forty millions of Germans are against the return of the Jesuits is a fallacy.

The time has come when Catholics want deeds, not compliments. The Emperor William's visit to the historical Benedictine Abbey of Beuron, and his present to that Order of a piece of ground on Mount Sion in Jerusalem, obtained from the Sultan Abdul Hamid, are not sufficient to satisfy Catholics. Such acts have been apt to deceive Catholics. They were in danger of drifting into a Catholicism unduly tinged with the national colors of Germany. That danger was aggravated by the formation of mixed or interdenominational workmen's unions. The object may have been good as regards certain advantages of an economic nature. But any accentuation of religious differences had perforce to be avoided. Thus arises

A Grave Danger

of religious indifference, or a notion that all religions are equally good. Pius X. was not blind to the danger threatening the spiritual welfare of his children. He foresaw that what was aimed at was Germanism for the German Catholics. His Encyclical has removed this danger. Close on the Encyclical follows the bold demand of the Centre in the Reichstag.

When at Berne, on the occasion of the Swiss military manoeuvres, the Emperor made a speech extolling Zwingli, the Swiss 'Reformer.' William II. implied that his own religious training had been that of the 'reformed' as distinct from the Lutheran denomination. At the unveiling of a monument to William the Silent he claimed descent not only from that monarch, but also from Admiral Coligny. It would be a mistake for Catholics to count much on the practical effects of his sympathy with them.

It has ever been an axiom that political parties, to get their rights enforced, must know how to use the psychological moment. May that prove the case in the issue pending between the Catholics of Germany and their Government.

In the recently published University public tests, St. Patrick's College, Ballarat, gained the highest number of Senior public passes amongst all the country colleges and high schools in the State (says the *Melbourne Advocate*). In the junior it secured second highest, and the highest number of distinctions.

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