

whom we are not reaching, to any considerable extent, are the children of the new immigration.

If all these facts are taken into consideration it is probably true that almost 90 per cent., and at least 80 per cent., of the Catholic children between the ages of five and thirteen receive formal religious training. We are not, of course, satisfied with the inadequate amount of time devoted to religion by those who attend Sunday school only. We view with alarm the fact that over 400,000 children yearly leave our schools at a time when religious education and religious training are most necessary if they are to bear fruit in their future lives. But this is no justification for saying that three out of every four Catholic children are religious illiterates. It would be much closer to the truth to assert that three out of every four have received formal religious education through a long period of years.

Another fact which must not be lost sight of is that of the 200,000 students of Catholic colleges and high schools, many have not attended parish school previously and receive, therefore, religious instruction in the higher educational institutions. Of the 40,000 Catholic men and women who attend State universities or non-Catholic colleges, thousands are regularly instructed in religion by means of courses offered at the Catholic Educational Foundations and Newman Clubs. These college and high school students decrease considerably the percentage of religious illiterates, as far as Catholic youth is concerned.

The following table of four dioceses, selected because they are representative of conditions in different types of Catholic communities the country over, confirms the belief that as high as 75 per cent. of our children between the ages of five and thirteen receive religious education either in the parish or the Sunday school.

Diocese	Catholic Population	Catholic Children 5-13	Catholic Children in Cath. Schools 5-13	Percentage of Cath. Children in Cath. Schools
Chicago	1,150,000	217,350	145,470	67 per cent
Buffalo	300,332	56,762	46,365	82 per cent
Philadelphia	713,412	134,835	98,586	73 per cent
Saint Louis	425,692	80,456	39,264	49 per cent
Totals	2,589,436	489,403	329,685	68 per cent

It is not our purpose in questioning the accuracy of the figures which the International Sunday School Council presents to minimise in the slightest the menace to public morality, upright citizenship and democracy itself, which an American manhood and womanhood, not trained to the acceptance of religious beliefs, constitute. Leading educators, statesmen and thinkers have called public attention again and again to this weakness in our educational system. Catholics see their duty clearly in this respect. Not only must the parish school be maintained and developed, but an opportunity must be given to every Catholic child to be educated in the Catholic school. "Every Catholic child in a Catholic school."

Catholics view with satisfaction the increasing public interest in the necessity and value of religious training for all. But it is open to question whether the means advocated by the International Sunday School Committee for remedying an admittedly bad situation are practicable. The above cited report "urges upon public school authorities the recognition of their obligations: (1) To rearrange public school schedules and build school programmes in sympathetic co-operation with religious schools of all faiths; (2) To grant, under approved safeguards, suitable academic credit to students carrying approved courses under church auspices; (3) To provide optional courses in ethical and social training for students not enrolled in week-day schools of religion."

Public education has become so thoroughly and completely secularised in the United States during the past fifty years that any return to the old religious allegiances is now almost beyond possibility. The public school will remain secular in spite of all efforts, no matter how powerful, to inject into it a religious atmosphere, much less to make of it a medium for religious training. The Protestant churches, it is our conviction, will have to turn in another direction if they ever hope to solve a problem which is to a great extent of their own making.

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Obituary

MR. WILLIAM T. CARD, FEATHERSTON.

The friends of Mr. William T. Card, will regret to hear of his death, which occurred at Rauta Hospital, Wellington, on Wednesday, March 21. Deceased enlisted in 1915 for the Great War, and sailed with the 7th Reinforcements. He served 12 months in France and was invalided home in 1917. His injuries proved very serious, and he has been in hospital ever since his return. The remains were brought to Featherston by motor hearse. The funeral left "Awahou" the residence of Mr. J. W. Card (mayor), brother of the deceased, and was attended by a large number of friends from all parts of the district and Wellington. Father Hegarty (Carterton) assisted by Father Cashman (Pahiataua) officiated at the graveside. The pall-bearers were four returned soldiers. The chief mourners were Messrs. J. W. Card and H. E. Card (brothers), Alfred and Edgar Card (nephews), Con O'Shea (cousin), Frank and James McParland (Wellington). The floral tributes were numerous and beautiful, and included wreaths from the Returned Soldiers, Borough Council, Borough Council employees, Patriotic Committee, Croquet Club, Post and Telegraph Department, and Telephone Exchange. Deceased, who was the second son of the late Mr. and Mrs. John Card, was born at Marsden, Westland. He leaves a widow to mourn her loss.—R.I.P.

MR. WILLIAM LYNKEY, RANGIORA.

Death has removed from the Catholic population of Rangiora an old and highly respected parishioner in the person of Mr. William Lynskey. The late Mr. Lynskey had reached his 78th year. He was born in Co. Galway, Ireland, and came to reside in the district over half a century ago. He farmed successfully for many years in the vicinity of Kaiapoi. Recently he retired and lived at King Street, Rangiora. During the long term of his residence in the district he proved himself to be a devoted and earnest Catholic. Even when in failing health and only able to get about with the greatest difficulty, he was never absent from his place in church at the Sunday's Mass. His closing days were a fitting end to a good life. The Requiem Mass for the repose of his soul, celebrated in St. Francis de Sales' Church, Rangiora, was largely attended, and the large number present at the funeral showed the great esteem the people of the district entertained for the deceased. He is survived by five sons and three daughters. Rev. Father Leen, assisted by the Rev. Fathers Murphy and Halvey, officiated at the church and graveside.—R.I.P.

Real Continuity

Addressing newly-clothed novices at Syon Abbey, Chudleigh (England), the other day, his Lordship the Bishop of Plymouth said they were aspiring to belong to the only ancient House of England. It was over 500 years ago since Henry Agincourt founded that house of Syon, and all those years the continuity of Syon had gone on. He thought the tradition of Syon was a tradition of fidelity. Very few people understood and realised that the Masses that Henry of Agincourt wanted said for the repose of his soul had been said from the time of his expressed wish down to the present day. His obits were still observed at Syon Abbey. Syon was not a thing of ruins like the old abbeys of the land. It was a very humble abode they had at the present time at Chudleigh compared with their former house of glorious days on the banks of the Thames at Isleworth, but it was the glory of this community that they had kept together during all those years.

God leads us by strange ways. We know He wills our happiness; but we neither know what our happiness is nor the way. Left to ourselves, we should take the wrong way; we must leave it to Him.

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