

(By Our Own Correspondent.)

"In the first place, I do not think that this scheme of Lord Dunraven's would ever give the people of Ireland the kind of institution which we want. If you take the list of the

Catholic gentlemen who met in the Shelbourne hotel a couple of years ago to launch this scheme, and put a mark against those who were ever identified with any Catholic or national movement, I think you will find very few of the kind. They were, for the most part, that class which hang around the Castle. Their views are not our views; their ideals are not our ideals. They went behind the back of their Bishops to set this movement afoot. They are, many of them, the type of Catholic of whom the Irish Times wrote lately that very little provocation would make them renounce the Catholic faith. I suspected, and do suspect these men. They are anti-Irish and anti-clerical, if not anti-Catholic. They want a Catholic edition of Trinity College: respectable socially, Unionist in politics, liberal in religion. I want and you, sir, want something different — a broad, national Catholic, Irish institution, which will be living with the life of Ireland, and throbbing with the same pulse. Then the constitution of the proposed university looked suspicious. I could never see any sufficient academic reason for the exclusion of Cork from this scheme; but coupling it with the rigid exclusion of episcopal representation from

(By a Regular Contributor.)

Canon Henson finds little in the New Testament to offend reason or conscience, "but," he says, "whether much or little it will have to go the way of the Old Testament prodigies." He commends supplementing the reading of the Bible in Church with "Christian compositions which have secured the approval of general acceptance," declaring that "indiscriminate reading of the Bible in public is an extremely perilous proceeding." And he adds that "the rigidity which restricts the modern English Church

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Cocoa and Chocolate
Are the Best. Notice the Name on them

7. To promote the interest of the Church mixed race.

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in which he has predicted a very questionable future for the Bible. Letters, interviews and resolutions by Church and lay bodies denouncing Canon Henson have poured in from all sides. In addition to this, we have Sir Oliver Lodge, a great scientist, who comes out with an article entitled "Suggestions towards the re-interpretation of the Christian doctrine." Between all these it would seem that eventually the Catholic Church, which has so long been accused of being the enemy of the Bible, will have to repeat what she did in the Middle Ages, and once more save the Holy Scriptures from being entirely wiped out by those who have claimed so long to depend entirely upon them for their salvation.

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However, belonging to the regular permanent troops, while others are counted as militia, opolitchenie, and are called out only in time of war, and are principally for service in the rear of the regular army. The general term of service in the regular army is eighteen years, four of which are passed with the colors, and four-teen in the reserves.

"The term of active service is diminished in proportion to education, the shortest term being one year. There are in Russia a great many exceptions to the rule of obligatory service, as the full number of conscripts afforded by the whole population is not necessary to complete the cadres in time of peace. For instance, the cadres of the Russian army on a peace footing represents about 900,000 men, called out for four years; consequently 226,000 conscripts are required annually, but in view of completely filling up the ranks of the army in case of war, the yearly contingent is fixed at 265,000 men. The population furnishes yearly 880,000 men of 21 years of age, which is three times the required number. The remaining two-thirds, therefore, have to be relieved in some way or other from the duties of active service.

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son assisting his father when his brothers are not ready for work. Medical men, clergymen, dispensing chemists, teachers, etc., are at once included in the reserves for eighteen years. The remainder of the superfluous conscripts are exempted by drawing lots. Out of the yearly contingent of 265,000 men, about 6000 are placed in the navy.

As transportation is Russia's hardest problem in this war, she will have to make the fullest use of the men whose permanent homes are on her eastern frontiers. This means that the Cossacks will be put to the first test. The word "Cossack" is Turkish, and means a free man, or, more definitely, a free lance. The fundamental idea of their military service is that the entire population must undergo it. In return they are given considerable allotments of land and various privileges which the peasantry have never enjoyed. In several respects the mingling of civil and military in their rural commune governments resembles the Boer political system.

Each separate Cossack body is under the immediate command of a deputy Ataman—the title of Ataman is Commander-in-Chief, and is at present held by the Osarewitch—who

populations furnish 146 cavalry regiments, 39 separate squadrons, 204 infantry battalions, 38 horse artillery batteries representing a regulation total of 176,000 rank and file. In peace only one-third of these are in service, the rest are exempted.

Kouropatkin, though actually commanding in the field, remains Minister of War. His office here is filled by a *placem* tenens. This gives him an absolutely free hand, but it does not follow that it will improve the working of the military bureaucratic departments. The Czar's handbook admits that after the Turkish war of 1878 "all the materials and armaments of the troops were found to be either useless or very imperfect." Kouropatkin did all he could to improve it.

Under existing circumstances schools are a help to the State in educating the children, and the State money. We want to be removed, and this money to be recognized.

The State wishes top pay the education of the child, that is, secular education. The school, however, does not give complete education to the child. It gives a secular, but not a religious education, and this it says is given. But both are necessary. Catholics have to establish schools where both are given. But the State pay for the secular part therein imparted and over the religious training.

Let the State designate the children to be taught, determine what to be reached, examine the pupils annually, and when the child is reached, pay for it. This is what is called the Result. It should make no difference whether the religion is taught there, or not. If all such a school should be closed by denomination but not by race.

7. To promote the Inter Church mixed marriages in