

contempt which it deserves. I have frequently observed that when Protestant writers come to treat of Catholic practices, indulgences, the mass, &c., they are hopelessly at sea. The following passage is found at p. 27—"There was no sin, however fearful, which would not be cancelled by the mere taking of the vow; no sinful habit which would not be conquered in those who might fall in battle with unbelievers." Similarly at p. 32 we have three or four passages in keeping with this. I will quote—"It was, in short, a new mode of salvation, and they who were hurrying along the broad road of destruction now found that the taking of a vow converted it into the narrow and rugged path to heaven. These statements are so absolutely ridiculous that they serve only for our amusement. On page 37 we are told that "I fancied with his sword found lying before Taras, the birth-place and the home of that single-hearted apostle, who long ago had preached a gospel strangely unlike the creed of the crusaders." The apostle who might not and would not approve of the excesses of the many abandoned men who called themselves crusaders is plain; but about the creed being dissimilar—that's quite a bit. It is very curious to recognize the sweet saint of Clairvaux in the picture or rather caricature drawn of him in esp. v. The author of the life of St. Bernard tells that "though charity often called him abroad, he never left his cell but with regret; and amidst crowds his soul was interiorly recollections and often the absorption in God," but Mr. Cox tells us that "for his action was everything; solitude with its essential idea of rest was in comparison with this as nothing." The writer is as much a stranger to the life and spirit of St. Bernard as was Lord Bolingbroke, who wrote—"The cell of Bernard is a scene of as much intrigue and as many ambitious projects as that of Ferdinand the Catholic or Charles V." If writers of this class would only take the trouble of studying the character of sincere humility, charity, and recollection which all the saint's actions breathed, and note, too, his constant slight of all dignities and honors, all of which is abundantly evident from his writings, they could hardly fall into such mistakes. But one more reference and I shall close the book. On pp. 18-9 we have a very prettily drawn character of Frederick II. Could we only for a moment divert our minds from that Gregory IX., "who united the monastic severity of Gregory the Great and the inexorable will of Gregory VII.," this picture would be really charming. Gregory IX., however, must come on the scene, and the student of history will have to study the relations between pope and emperor. The writer has made every effort to enlist our sympathies in behalf of Frederick, for as the close of his grand word-picture he tells us that "the lighthearted enjoyment and the liberal government of the one were hopelessly opposed to the monastic gloom and ingrained despotism of the other." Further, that "the Popo was despotic enough to hurl his anathemas over the head of the gay young emperor, and to repeat again and again the excommunication, with all its appalling ceremonies." However, we are not informed of the real causes of the excommunication. I have only referred to a few of the objectionable passages, but the whole tenor of the work is not only anti-catholic, but anti-Christian. The sympathies of the writer are plainly with Omar and Kerobek, but not with Urban and the Gregories; with the Turks, but not with the Christians. He can see no good whatever in the crusades. He details the unheard-of excesses of the wretched rabble that went forth blessed by the "fear of Christ, but he is silent about the many, especially amongst the leaders, who acted with moderation and a dignity worthy of the cause they defended. Such is the text-book which Catholics have to study in order to pass the serene examination. I am sure it must appear to any reflecting mind highly improper that Catholics should be compelled to study a book like this, so much out of harmony both with truth and their religion. I would suggest that whenever the University authorities are pleased to appoint an epoch of history to be studied such as "The Crusades" and "Reign of Elizabeth," which treat so extensively of vexed religious questions, no book be prescribed, but each one be free to study the facts of history from sources in harmony with his creed.—I am, &c., JUSTITIA.

February 19, 1894.

Register 22/2/94.

MUSICAL SCHOLARSHIPS.

TO THE EDITOR.

Sir—May I have the opportunity of suggesting an effectual remedy for the above subject, which is and will continue to occupy the thoughts and attention of a great many of your musical readers. In treating some of your contributors writes that "colonial experience in connection with the Royal College of Music have not been altogether satisfactory. To all those that have had in its midst and extensive acquaintance with music the whole affair seems to be no more than an ordinary money transaction between Sir Thomas Elder and the Royal College of Music. As to this having any encouraging or stimulating effect on South Australian musical effort is of course quite another matter, the opportunity of having their ability recognised being limited to those who are supported by wealthy relatives. In fact at all these Universities, Royal Colleges of Music, and music-teaching establishments of greater importance than musical talent. If we had musicians in Adelaide such as lived during the time of Beethoven, Mozart, &c., they would undoubtedly, as they did then, ignore the existence of institutions, which only accommodate and are an excuse for the wealthier parents to have a convenient place to send their youth, when there is no possibility of getting them situated with breadth accessories. I ask Adelaide musicians and those that have had practical experience in theatre, orchestra, &c., apart from a superficial view of the subject, do they think that a University certificate or a degree in the pocket is the completing and the desired attainment of a musical education? What have we heard of those students who have taken their degree or possess brilliant certificates, or even own their own musicians? Nothing; perhaps the few choral works so thin a nature that we have wondered at the impudence of the composer writing and expecting an audience to appreciate it. The question comes up, do all these young men continue prosecuting further studies begun by them under the Royal College of Music professional supervision, or do they do, as they do here, conceive an unaccountable notion that they are geniuses, and refuse to co-operate with one another. Hence the universal jealousy, rivalry, and rivalry which exist among our Adelaide musicians, who, for the sake of their art if not for personal reasons, should possess the greatest respect for one another. I have sometimes thought that some means could be devised for the State to supervise the musical education, as is done in the United States of America, where tuition is free. This would be a continuation of free education, as the tendency here is towards universal education supervised and controlled by legislation, and would put an end to the present incessant rivalry. People would benefit by listening to the best outcome of talent, local or otherwise, which at present can receive no encouragement, and tuition being free the advantages would be within reach of all irrespective of wealth or position. What we really want in Adelaide is a proper and efficient opera society supported by the wealthiest colonists, but it should not be for the exclusive benefit of the wealthy—its aim should be perfection and finish in all parts, with the motto "Union is strength." It would form, in fact, the most recently wanted supplement to our numerous music-hating dens and Universities. Indeed this would have also the necessarily salutary effect of picking out with unerring accuracy the thorough musician from the numerous impostors who are now only hampering the art from possible and much needed improvement. The result would be a thorough representative, efficient, and satisfactory number of instrumentalists with such capabilities as we could desire.

I am, Sir, &c., OTTO W. SOHRADER.

February 19.

Register 28/2/94.

THE UNIVERSITY OF ADELAIDE.—A new departure is being made by the University authorities this year, whereby some of the ordinary work in connection with the course of lectures for the first and second years of the B.A. and B.Sc. degrees will be taken in the evenings. In the past evening classes in many subjects have not been held in consequence of the paucity of entries. Under the new scheme, however, those students who desire to avail themselves of the opportunities afforded by the University will have every facility for doing so. To enable the new timetable of lectures to be prepared students are requested to enter their names not later than March 15.

"A Father of a Family." Adelaide, writing in reference to the Elder-Scholarship, expresses the opinion that the University authorities should insist on Professor Ives giving more of his time to the University. He says a man cannot successfully fill two positions. These are, our correspondents adds, a number of gentlemen in England competent enough to take the position, and willing to devote the whole of their time to University duties if they were appointed.