

habits of their children can be properly formed, so far as schools can form them. These schools are not all perfect; but the Hibernians by their joint influence might do much to increase their usefulness.

The following is the extract above referred to:—

"It is only the daily paper that is generally read, and, being issued every day, it has the advantage of being able to present a given subject in a series of short articles, the brevity of which will ensure their being read, and to repeat a thought, keeping it before the readers until their attention is attracted to it and it is fully impressed upon their minds, thus conforming to a well-known law of our mental nature, with which all are familiar. The discussion, too, created by so many persons reading the same thing so nearly at the same time, has a strong tendency to heighten the effect produced. The religious paper loses much of its power because of its being issued at such long intervals, not being able to strike with sufficient frequency, and because it is thus compelled to give so much upon a given subject at once, more than its readers can thoroughly digest. Then, not being strictly a newspaper, it is not generally sought after, and being professedly religious in its character, it is supposed by many to be biased, and they being thus thrown on their guard, it has far less weight with them than it would otherwise have. *What the interests of Christianity require is a union in one paper of the characteristics of a powerful daily secular journal with those of an influential religious weekly, and one of the speakers expressed a hope of living to see such a paper as that in full operation.* He said that if such a one were in existence now, and it were open to him, or even if he could have free access, as a religious writer, to the columns of one of our leading dailies, he could exert a greater influence with his pen than the most talented minister in the State, acting simply as a preacher and a pastor, could possibly do.

### CONVENT EDUCATION.

THE system of convent education is a benefit to the population which exists nowhere at all outside the Catholic Church. We are mistaken if even those indefatigable plagiarists of everything Catholic, the Puseyites and Ritualists, have to any appreciable degree attempted to enter upon this particular field. The Protestants and Anglicans have still to choose between home education for their girls and the young ladies' schools of various kinds conducted by persons who have no religious vocation to ennoble their arduous task. Catholics, on the other hand, have hardly any "establishments for young ladies" conducted by any but religious women, and to this we may add, without any fear of contradiction, that Catholic girls are sent to convent schools in far greater numbers than Protestant girls are to other schools. We have not a word to say against these last-named schools in their place, nor have we any wish to speak against the system of home education, which, indeed, when circumstances do not forbid it, seems to be the natural mode of education for Catholics and Protestants alike. As a matter of fact, however, the number of cases in which this home education becomes impracticable, not only for boys but for girls, is very large, and the result has been the flourishing system of the convent schools which has been attacked in an article in 'Frazer's Magazine.' It is a system of which we may well be proud. There are in England and Ireland a number of ladies devoted to the good work who, in intelligence, refinement, and literary cultivation, in the gift of imparting knowledge and training character, as well as in the power of winning confidence and affection, and leading on the young soul to the highest things both in the natural and supernatural order, equal, if they do not far surpass, any teachers that can be found elsewhere within the shores of the two islands. The fruit of their labors, is that we have a high class of well-educated Christian women, more numerous in proportion to our own numbers than any similar class among Anglicans and Protestants, who become in their turn housewives and mothers, or the teachers of another generation either as governesses or as religious teachers. The writer before us has remarked, not without a sneer, upon the ubiquity which appears to belong to Irish religious women. He might have said the same, in a degree, of English women, and in both cases the fact is no matter for a sneer. That such is the case is in no slight measure owing to the universality of convent education; but it is only half of the result for which that education has to be credited. The other half is, that our Catholic families have in so many cases a virtuous well-instructed Christian lady at their head, among whose most cherished reminiscences are the memories of her years of education within convent walls, where some of her best friendships have been formed, and who would laugh heartily at the idea that she could not carry out the practical lessons which she received as a girl, just as well in the position of a happy wife and mother as if she had been called to dedicate her life to God alone as an inmate of the cloister. And we doubt whether there are any institutions in the land which are regarded generally with more loving gratitude by those who have passed through them than these convent schools.—'The Month.'

### THE PROGRESS OF CATHOLIC SCHOOLS.

To the Editor of the 'NEW ZEALAND TABLET.'

DEAR SIR,—Having lately visited three Catholic Schools, I take the liberty of asking you to give publicity to the following:—

Arrowtown, (boys and girls) visited 11th September last: number of children enrolled, 27; boys 11, and girls 16. The school is held in St Patrick's Church. The children are clean, orderly, and respectful in their manners. The Christian Brothers' books are used. The teacher (Miss Kate Carden) is very diligent and attentive to her duty, and much interested in the usefulness and success of the school. The proficiency of the pupils is very fair.

Cromwell, (boys and girls), visited 16th and 18th September last; number of children enrolled, 29. The school (held in the Catholic Church,) is conducted on the system of education in use by the Christian Brothers. The teacher (Miss Lucy Brownlow,) has every requisite qualification for her office, and is devoted and indefatigable in her

endeavours to improve the young minds of the children. The boys and girls are all very young, none being over nine years of age; and considering the short time they have been under the present teacher, they have made remarkable progress, and the proficiency they displayed in my presence gives a good earnest of the great benefit the school is destined to bestow on Cromwell District.

On the 2nd inst., I was engaged in the quarterly examination of the Catholic School in connection with St Patrick's Church, Naseby. The number of children on the roll is 46, viz., boys, 29; and girls, 17. Of these, 44 were present on the occasion, and 2 were absent. The children, considering the few months they have been under Mr H. J. Sproule, have made remarkable progress in reading, writing, arithmetic, grammar, and catechism. Almost all are well up in the first four rules of arithmetic and tables; some can do all the compound rules, and several have some knowledge of Algebra and Geometry. Almost all the children can read and pronounce very fairly, their spelling is good, and their proficiency in physical geography and history (ancient and modern) is excellent. Nearly all presented very creditable specimens of writing in copy-books. The children appeared to be docile, obedient and clean; their progress reflects the highest credit upon their teacher.

Dear Sir, every Catholic ought to know that education must be essentially religious, and where religion is excluded there is no education. Schools without religion may give instruction, but education they cannot give; they cannot educate the youth. Let it be called secular, public, or national instruction, but in the name of Christianity let it not be called education. Not only is education without religion impossible, but instruction without religion is instruction without morality. Our youths to whom morality is not taught cannot be moral, but Christian morals cannot be taught without religion; for what is morality but the law of duty which arises from our personal relation towards Almighty God and man? And how is it possible to teach this law of duty without a knowledge of the persons to whom these relations exist? But to know this, unless men are going to reduce our population to the level of Deists, etc., Christianity must be taught in schools.

Excuse the haste of this, being so busy with mission work, and believe me, with regard, dear Sir, obediently yours,

EMMANUEL ROYEE, Catholic Pastor.

### WELLINGTON.

ONE of the most gratifying items of intelligence for a correspondent to have to transmit has fallen to my lot this week—viz., the opening of a branch of the H.A.C.E. Society in Wellington. At half-past seven p.m., the hour appointed for opening the meeting, on Tuesday, the 6th instant, there were, despite the inclemency of the weather, twenty-six candidates for membership. The delegate Brother Bohan, P.P., of the Charleston branch, having been introduced to those present, read his authority as delegate, and then opened the meeting with the usual prayers, after which he read the dispensation, and declared the branch opened. Mr. Hurley was appointed Recording Secretary for the evening.

Considering the demand for space in your valuable columns, I shall not enter on the interesting ceremony of balloting and initiation, but shall merely state that all candidates were elected, and six others nominated to be initiated next night. The election of officers was next proceeded with, when C. E. Haughton, Esq., was unanimously elected President; Mr. J. Coogan, V.P.; Mr. A. G. Wiggins, Secretary; Mr P. Sheridan, Treasurer; and Mr R. U. H. Vincent, Guardian. The office of Warden was contested between Brothers Callaghan and Horan, when the former was declared elected by a majority of one. The presiding officer, after the installation, wished to refer, he said, with pardonable pride to the impression which this meeting would make on his mind throughout his life. He had never felt happier than he did at the present moment in adding this link to that chain which had bound these Australasian colonies by the ties of Faith and Home and Fatherland. The eyes of our brethren throughout the length and breadth of these colonies were upon us with strict scrutiny, and many a branch would envy us for our officers. He could only picture to himself the satisfaction it would give the Executive Directory, whose servant he was. He reminded the brethren that a great work lay before them—a work from which, in departing, they could leave "behind them footprints on the sand of time." He reminded each officer that it was on his individual efforts the success of the movement depended, and that they should labor with that intention.

The President elect, on taking the chair, was greeted with loud applause, again and again repeated. He said that for him to say merely that he felt flattered would be doing his sentiments injustice; it was a position he was afraid he could not do full justice to, and he would expect from his brethren a pardon for any of his shortcomings. One thing he would promise, that was to do his best; and another matter he would crave, that was the willing co-operation of his brother officers. Before sitting down, he begged to be allowed to record his testimony to the efficient manner in which Brother Bohan had performed the services delegated to him. All were witnesses, and he should assure them that he would take the first opportunity of testifying, on his own behalf and on that of his brethren, to the Executive Directory their appreciation of his services.

A cordial vote of thanks having been recorded to Brother Bohan and to the Executive Directory, the business of the branch was proceeded with. The night of meeting was fixed for Wednesday, and the place of meeting St. Joseph's School, where next meeting will be held on Wednesday, the 21st inst.

Wellington, 7th October, 1874.

A CORRESPONDENT.

The historical town of Jaffa, made famous by the wars of the crusaders, is under process of demolition. The walls and turrets of the town have been sold to builders, and workmen are now engaged in taking away the stones.