

MYERS & CO

.....DENTISTS

OCTAGON...

Corner of George St, Dunedin

# Convent of the Sacred Heart

TIMARU

## The Annual Spiritual Retreat for Ladies

Will begin at 7 p.m. on Monday, the 4th day of January, 1909, and will end on the morning of Saturday, the 9th day of January.

The Retreat will be Preached by a Jesuit Father.

Ladies desirous of making the Retreat are invited to lodge at the Convent, where they will find every accommodation.

Application should be made as soon as possible to the Reverend Mother Superior.

## ANSWERS TO CORRESPONDENTS

W. G.—The C.T.S. edition of Milner's *End of Religious Controversy* may be procured at a cheap rate from any Catholic bookseller advertising in our pages. His *Letters to a Prebendary* are, we think, out of print, but any Catholic bookseller will inform you.

'IN AMBIGUO.'—A number of extracts from reviews appear elsewhere in this issue. But we have absolutely no direct acquaintance with the work, and therefore cannot speak of it from personal knowledge.

CONSTANT READER.—The nearest approach to the North Pole was made by Commander Peary in 1906—87deg. 6min. North. The next highest record was achieved by Captain Cagni, of the Abruzzi expedition, in 1900—86deg. 33min. North. Nansen's 'Farthest North' was 86deg. 13min. 6sec.

INQUIRER.—(1) Papal Bulls are so called from the 'bulla' or leaden seal attached to them. Your friend is confounding Bulls and dogmatic decrees of General Councils. Papal Bulls may refer to all sorts of subjects—personal, disciplinary, doctrinal, etc. They are not issued (as your friend thinks) by a Pope presiding over a Council. The methods and objects and circumstances of their issue are, however, too numerous to mention in detail here. Occasionally (as in the case of the Bull *Apostolica Cura* (dealt with elsewhere in this issue), a Papal Bull deals with a dogmatic fact; in that case, according to the general agreement of theologians, it falls within the category of infallible utterances. (2) Your friend's story about the Papal Bull affirming that the sun moves round the earth, and forcing every Catholic priest to assent to this, is simply a preposterous perversion of the facts of the trial of Galileo by the Congregation of the Inquisition in 1616 and 1633. There was no Papal Bull issued in connection with this case. The decrees issued by the Inquisition in the years named were not even ratified or signed by the Popes. There was, and is, no dogmatic decree bearing upon the motion of the earth around the sun. The motion of the earth around the sun was freely taught in Rome long before Galileo's time; Galileo's teaching would never have been interfered with had he not gone outside his science and set up to interpret the Bible in support of his theory. His treatment by the Inquisition was gentleness itself compared with what befell Kepler and Tycho Brahe at the hands of Reformed laymen and divines for the same teachings. Luther was strongly opposed to the scientific theory that the earth moves around the sun. Catholics exercise with the utmost freedom the right of blaming the inquisitors for stepping outside their proper functions in dealing with Galileo. But their act was purely disciplinary; it involved none of the cruelties commonly practised on accused in every country, Protestant and Catholic, at the time; and it in no way involves the doctrine of infallibility or the teaching authority of the Church. Any Catholic bookseller advertising in our columns could send you, for two or three pence, a brochure dealing with the Galileo case.

## DEATHS

COUGHLAN.—On November 7, 1908, at her mother's residence, Kerrytown, Lucy, the beloved daughter of Mary and the late Simon Coughlan; aged 16 years. R.I.P.

### MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, NOVEMBER 26, 1908.

## MORAL INSTRUCTION AND TRAINING IN SCHOOLS



IN our last issue we gave a broad outline of some of the findings of the recent international commission of inquiry into moral instruction and training in schools. The two bulky octavo volumes containing the reports and papers of the commission present strata of vastly different values—from streaks and veins of virgin gold to the rubbish of the tip-tilt. The persons associated with the inquiry disclosed every degree of fitness and of unfitness to deal with the theme of moral instruction and training—from the cultured Christian gentleman and scholar down to the professing atheist groping blindly after vague and sanctionless 'civil' formulas to mitigate the rising crime of juvenile France, and to stand as some sort of a substitute for the Faith that conquered and civilised the world. The covers of the two volumes enclose a vast deal of idle rainbow-chases after circular triangles and round squares—in other words, after schemes of morality not resting upon dogmatic truth and divine sanction. In part the report is a hurly-burly of clashing theories and conflicting schemes, Christian, neo-pagan, and atheistic—a din of voices proclaiming their various codes, from the true Christian one that makes the fear of God the beginning of wisdom and the love of Him the end, to the 'civil morality' of French atheism that has no higher ultimate sanction than fear of the policeman. But out from it all there come the chords of a great harmony proclaiming the need of systematic moral instruction and moral training in the school. A great body of expert knowledge proclaims, in addition, that this moral training is 'inseparably connected with the sphere of religion.' The whole tenor of the report emphasises the service which efficient schools and moral training may render to the community; it also inculcates a clearer apprehension of the part that other factors of school-life (teachers, companions, etc.) play in the development of the child along right lines; it throws into especially strong relief the truth that good homes and wise parental care are necessary elements in any true system of national education; and it points out the oft-forgotten lesson that 'the process of education, so far from being concluded with the school course, is, for good or evil, carried on by the conditions and influence of the occupations in which the pupils subsequently earn their livelihood.'

The really ideal course of moral instruction and training is partly described in a paper by a Protestant clergyman, the Rev. Edward Myers, M.A. 'The French Catholics,' says he (vol. II., p. 53), 'in their primary schools do give a very definite and systematic course of religious and moral instruction and training. They know exactly what they want to produce—true men and