

endeavor. 'Philosophy,' says Balfour in his *Decadence*, 'has never yet touched the mass of men except through religion.' The child must be treated chiefly as a moral and religious being. Education is not chiefly a scholastic affair. The mere knowledge of accumulated facts is not ethical; because a man may be gorged with knowledge and yet really uneducated. Even the knowledge of the doctrines of religion is not education or religion; for a man may be a master of theological science, and yet be thoroughly irreligious. Of course religious truths must be taught as the necessary basis of morality. But religion is more than mere instruction. Religion is not a mere lesson, like a lesson of geography. Religious doctrine, I grant, is a lesson; but religious doctrine is not religion, though religion cannot stand without doctrine. Religion is a virtue; and virtue being a habit, and a habit being formed by a repetition of acts (and that formation going on when the child's and the youth's nature is plastic), it should be a main object of the educator to form his charge to the virtue of religion. The child is not born with habits, either of virtue or vice. But he comes into the world with capacities, propensities, and predispositions towards both virtue and vice, and the main function of education is to guide these capacities and predispositions into the right course, to convert them into habits, and habits of virtue, by the free and repeated acts of the child. The habit thus acquired perfects the child's capacity for good, and enables it to act equally, readily, and to good effect.

The virtue of religion is the virtue of justice towards God, the great Being upon whom all that is depends, to whom we owe all that we are or have or hope for, and who has rights over us without limitation. He claims in strict justice the observance of His will, the keeping of His commandments, so that every sin against the law of God is a violation of justice towards God, and is accordingly called iniquity; and perfect justice towards God would imply the perfect observance of His law, and the exercise of all the virtues enjoined by that law. One thing, however, God particularly insists on, namely, the recognition of our sense of dependence by a sensible and external sign. This recognition and sensible signification of the same is called worship. Justice towards God is all summed up and specialised in the payment of religious worship. Worship, indeed, is not the observance of the whole law of God; but it is at least a recognition that we ought to observe it. Recognition of a debt is the first step to payment. The worship of God, then, is the matter of a special virtue of justice towards God, which is called the virtue of religion. Now the worship that counts, the worship which is true and acceptable, is no mere drill or formalism; it should be the outpouring of a heart that is docile, submissive, and steeped in the love of the living God. It must, too, not only be carried on in private, but in united devotions, as in the public prayers and ceremonies of the Church. For religion is not for solitude alone, but for society as well, as being a function of social man. In worship every faculty of body, mind, soul, is united in God's service, and through its arduous practice—through prayers, the Sacraments, etc.—the virtue or habit of religion is formed in the child, and his conduct and his character (which is the sum of his habits) are moulded along the lines of his great, eternal destiny. Religion must enter into all the processes of education. This is what Catholics mean by the 'religious atmosphere' in the school, to which they attach so much importance. This means that children's 'training must be permeated by religious principles' (Leo XIII.). And in every stage of development the child's young life is strengthened 'by the grace of the Great Exemplar,' who 'enlighteneth every man that cometh into the world.' It will need no effort to see at a glance that the secular system of education prevalent in this Dominion is at utter variance with the true principles of religious education, and therefore we Catholics are and must be in principle opposed to it as regards our own children.

We again protest against the injustice done to Catholics in that they have to pay double taxation for the education of their children—the payment for the State system by way of taxation, and the payment for the education of their children. The present State system is a piece of irreligious craft, because it has the fatal skill of taking the money of a Christian people to un-Christianise them.

At the conclusion of the address a collection was taken up, with the result that just over £50 was handed in.

A CORRECTION

In the calendar for next week, which appears in another part of this issue, the feast of the 'Commemoration and the Passion of our Lord' was inadvertently substituted for that of 'The Prayer of our Lord in the Garden.'

The Standard Rotary Shuttle Sewing Machine, stocked by Mr. F. J. W. Fear, engineer and importer, Willis street, Wellington, has always been a great favorite with the public. It has certain special features about it which cannot fail to recommend it, and any of our readers who contemplate buying a sewing machine should inspect the Standard Rotary Shuttle before coming to a decision....

THE "N.Z. TABLET"

AN APPRECIATION BY HIS GRACE THE ARCHBISHOP OF WELLINGTON

TO THE EDITOR.

Wellington,

February 6, 1911.

Dear Sir,—I deem it a duty and a pleasure to again recommend, through your columns, the *New Zealand Tablet* to the clergy and laity of this archdiocese and this Dominion. It is hardly possible to overrate the valuable and excellent results of the constant reading of a good Catholic paper like yours. Persons nurtured on such reading are easily and promptly recognised by their habitual expression of sound ideas on subjects concerning both Church and State, particularly the all-important matter of education.

Often a man takes the quality of his life from his reading. Your paper for now a long course of years has proved how thoroughly it has understood that the duty of the press is to know the truth, and divulge nothing but the truth, despite a misleading world. The Catholic press, outside the pulpit, by spreading broadcast the knowledge of divine things and upholding truth at any cost, checks in no small measure the dense ignorance and thoughtlessness of our age in regard to religious matters, the dreadful corruption of morals, and the systematic diffusion of baneful errors. The providential mission of the Catholic press is to bring again and again to the homes of the people and impress indelibly on their minds correct Catholic doctrine and practice. It would be a great pleasure for me to know that every priest and every family in this archdiocese and the whole of this Dominion has become a subscriber to your excellent paper.

Yours very faithfully,

* FRANCIS REDWOOD, S.M.,

Archbishop of Wellington.

DIOCESE OF DUNEDIN

The parish schools re-opened, after the holidays, on Monday, and St. Dominic's College on Tuesday.

The annual schools' picnic takes place on Wednesday next at Evansdale.

The Provincial Ecclesiastical Seminary of New Zealand, Holy Cross College, Mosgiel, re-opens on February 15.

The Rev. Father Ganly, St. Kilda West, Melbourne, arrived in Dunedin from the south in the early part of the week.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the last Mass until Vespers, after which there was the usual procession.

A committee has been formed to make arrangements for the holding of the local St. Patrick's Night concert. Mr. E. W. Spain has been appointed secretary, and it is the intention of the committee to prepare a programme of more than ordinary excellence for the occasion.

The following pupils of the Christian Brothers' School were successful at the Junior Civil Service examination held last December:—Master E. B. M. Walmsley (second in the whole of the Dominion), F. De Largey (credit), Charles Dunn (credit), Michael McKeefry (credit), whilst the following passed the examination, and are well up on the list of successful students:—Thomas Layburn, Francis Cameron, Athol Clements, Ambrose Burke, Charles Todd, Francis Marlow. It is very creditable to note that of the 12 students from the whole of Otago who got within the first hundred on the list, the Christian Brothers' School claim four. We congratulate Master Walmsley on his brilliant pass, and as he is quite a young lad, we hope to hear of great things from him in the near future. In the University examinations, Masters F. De Largey and T. Layburn qualified for matriculation and solicitor's general knowledge. The results of the Senior Civil Service are not yet to hand.

ONEHUNGA CATHOLIC YOUNG MEN'S CLUB

(From our club correspondent.)

The fortnightly meeting of the above club was held on January 22 in the club rooms. The president (Mr. B. McLaughlin) occupied the chair, and there was a good representation of members present. Mr. A. V. Patten was selected to receive the diploma offered by the Federation for the member who has rendered most meritorious service to the club in the past. Mr. J. P. Boland was selected by the Rev. Father Mahoney, who has acted as judge at the debating contests, as the member to receive the diploma offered for the most improved debater during the past session. Two members of the club, Messrs. John W. Kennedy and John Foley, were successful at the recent Civil Service examinations.