

MARRIAGES

MAHONEY—O'MARA.—On Wednesday, January 18, 1911, at the Sacred Heart Church, Timaru, by the Rev. Father Tubman, S.M., P.P., Patrick, second son of Mr. D. Mahoney, Timaru, to Catherine Mary, second daughter of the late Patrick O'Mara, Timaru.

BECKMAN—SCHEIDT.—On January 18, at St. Bridget's Church, Feilding, by the Rev. Father Golden, Elizabetha, fourth daughter of Mr. and Mrs. P. Scheidt, Bunnythorpe, to Edward, second son of Mr. and Mrs. J. Beckman, Rongotea.

WANTED for Wellington by March MIDDLE-AGED WOMAN to help with children. Address "Wellington," c/o N.Z. Tablet Office.

Direction J. & N. TAIT.

The Famous Australian Soprano,
AMY CASTLES
'Australian Jenny Lind,'

And CONCERT COMPANY, consisting of
ALEXANDER CAMPHAUSEN,
The Famous Leipsig Baritone.

LOUIS HATTENBACH,
The Eminent 'Cellist.

WILLIAM CONWAY,
Pianist.

DUNEDIN, Thursday, February 9.

INVERCARGILL, Friday, February 10.

And

CHRISTCHURCH, Thursday, Friday, and Saturday, February 16, 17, and 18.

Reserved Seats, 5s; Unreserved, 3s and 2s.

Manager, G. H. BARNES.

**THE PROVINCIAL ECCLESIASTICAL SEMINARY
OF NEW ZEALAND,
HOLY CROSS COLLEGE, MOSGIEL.**

IN conformit with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State.

Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

For further particulars apply to

THE RECTOR.

EDITOR'S NOTICES.

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication 'Editor, TABLET Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places. Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death of marriage announcement, for which a charge of 2s. 6d is made.

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, FEBRUARY 9, 1911

THE EDUCATION QUESTION

THE past week has been memorable for the remarkable evidence which it has afforded of a revival of what may be called the old Catholic fighting spirit on the education question, and of a rallying of the Catholic forces for a much-to-be-desired forward movement. In New South Wales—where, we are so constantly and so falsely told by Bible-leaguers and other interested parties, Catholics acquiesce in, if they do not accept, the State system—the great Conference recently convened by his Eminence Cardinal Moran, has just closed its labors by issuing a powerful presentation of the Catholic claim for State aid, and by deciding on certain definite practical lines along which Catholics will be asked to work in order to secure the realization of that claim. The practical measures adopted include the setting up of an important council—representative of all the parishes in Sydney, and of all the dioceses in the State,—this body to be a standing central education committee, and to hold its first meeting in Sydney during next Easter week. In what was practically a manifesto on the subject, the Conference placed in the very forefront a statement of the fact that the New South Wales system is not, and 'cannot, consistently, with our religious convictions, be accepted by the Catholic body.' After this explicit pronouncement, it may be hoped that there will be less of those insinuations and misstatements by which New Zealand advocates of the New South Wales system have sought to convey the impression that the Catholics in New South Wales were in line with other religious bodies in accepting the system. The broad ground on which the Catholic claim in New South Wales—as in every country in which the State has assumed control of education—is based, is admirably stated in the Conference deliverance:—'The State of New South Wales assumes to itself the task of education,' it says, 'in loco parentis. While we vigorously deny the validity of such an assumption on the part of the State, we fell bound to affirm that the action of the State taken in conjunction with its claim is illogical. In assuming to itself such a responsibility it should also discharge the corresponding duties. Hence it becomes the duty of the State to see that the child be surrounded by all those religious influences with which it is unquestionably the duty of parents to equip the child in the home—a duty which nature and religion alike impose on parents.' That is the Catholic position in a nutshell.

Simultaneously with the determined stand taken by the New South Wales Conference came the very notable address delivered by his Grace Archbishop Redwood at the opening of the new Marist Brothers' School in Wellington—the full report of which reached us just as our last week's issue went to press. The address will have been read with interest, and with delight by the members of the Catholic body throughout the length and breadth of the Dominion. In the clearness and plainness of its presentation of the Catholic case, in the tact and considerateness manifested in its references to non-Catholics, and in the weight and solidity of the facts adduced in support of the Catholic claim, His Grace's statement of the position was altogether admirable. The summary of facts deserves to be placed on prominent and permanent record, and to