

It leads from the periphery to the centre, and educates mankind to see everything, and work at everything, from the vantage-ground of a great central position. To find and maintain this central position is the whole salvation of man—and all social work is without foundation if it be not inspired and directed from thence.

(b) *The Catholic School Preparation for Life.*—Such a view of life as that summarised above will naturally impart a religious and spiritual 'atmosphere' to the educational 'preparation for life,' for its duties, and for its destiny. (a) It will establish 'proportions'—that is, it will attach due importance (as above) to all duties, both spiritual and secular, to every phase of the 'preparation for life'—both for the present life and for the after-life: but it will, naturally, strongly emphasise 'the great central position;' and values will, in their last resort, be determined by the standard of man's eternal destiny. (b) The school 'preparation for complete living' will include the due and harmonious development of all the faculties and capacities of the child—body, mind, will, conscience, feelings—for all duties, the elevation of all relationships, the 'leading of the individual soul back to its Creator,' all of which 'forms the essential characteristic of Christianity as an educational influence.' (Nothing in this paragraph has been questioned or denied.)

2. *The Unbeliever's View of Life:* (a) Radically different is the atheistic (and, generally, the unbelieving) view of life and its destiny. It asserts that there is no Personal God, and no duties (such as those of religion) arising from or connected with belief in Him; that there is no undying soul and no future life; that all begins and ends with this present world; and that, after death, there is nothing to differentiate man from 'the horse and the mule which have not understanding,' or from the dog that has had his day. (This is not questioned or denied.)

(b) *The Unbeliever's School Preparation for Life:* Such a view of life reduces life (and, therefore, the educational preparation for life) to a mere materialistic or mechanical or this-worldly level; it naturally and logically results in a godless school system—devoid of all religion, religious teaching, religious worship, and religious influences. Such a 'preparation for life' trains only such faculties of the child as suit the purposes of this world, and the whole course of development will be directed for a purely utilitarian, or at least, temporal, aim and use. (This is not disputed.)

(To be continued.)

THE CORONATION

AN IMPRESSIVE AND MAGNIFICENT SPECTACLE

THE CELEBRATIONS IN NEW ZEALAND

No language can exaggerate the splendour and the effect of the great spectacle which London witnessed on Thursday. Besides its own population, half as many millions gathered in the great metropolis to see the pageant of the Coronation or to take part in the ceremonial at Westminster, as generations have done before for 800 years. The people of England had been joined in their reverence and rejoicings by Royal Princes and envoys from every part of the world, by representatives of venerable empires like China and Japan, by delegates from the East by the actual presence of Indian Princes with pedigrees reaching further back than the Guelphs or the Stuarts, and by representatives of the youngest and most advanced democracies, besides all those of alien blood who came to honor the Empire's King.

The decorations were on a lavish scale. For five miles of the Royal route every yard has been subjected to special adornment. There was one exception—the Mall from the Palace to the new Coronation Arch, which gives access to Charing Cross. The north side of this long section had been lined with stands, including one of large dimensions opposite Stafford House, which is mainly devoted to the colonials.

In the centre of Whitehall New Zealand's triumphal arch, designed by Mr. Frank Brangwyn, was gay with the Dominion's new coat-of-arms, capped by an Imperial crown decorated with pilasters bearing medallions of King George, Queen Mary, King Edward, Queen Victoria, Captain Cook, and Sir Joseph Ward. It was a handsome design.

Those of the Royal Princes and distinguished representatives who were not lodged at the Palace were accommodated in many hotels and some at private mansions, which were lent to the Crown. All these assembled at the Palace after an early breakfast, and precisely at 9.30 a.m. the procession started for the Abbey.

There were twenty-four carriages in all—fourteen in the first group, conveying the Royal representatives and their guests, ranking in precedence from front to rear. The procession consisted of five State laudans, containing members of the British Royal Family, the Schleswig-Holsteins, the Prince of Teck, Prince Henry of Battenburg, the Dowager Duchess of Saxe-Coburg Gotha, the Duchess of Albany, the Duke of Connaught, the Duke of Argyll, Princess Patricia, Prince Christian of Schleswig-Holstein, and the Princess Royal.

Sir J. G. Ward, who was in one of the choir stalls, was accompanied by Lady Ward, and, like Sir George Reid, wore a Privy Councillor's uniform. Mr. Fisher and the Agents-general wore levee dress.

Imperial significance was given to the day's event by the standards of the overseas dominions, India, and Wales, in addition to those of England, Scotland, and Ireland. The Standard of Australia was borne by Lord Northcote, New Zealand's new standard by Lord Plunket, that of South Africa by Lord Selborne, that of Canada by the Earl of Aberdeen, that of India by Lord Curzon, that of Wales by Lord Mostyn, and that of Ireland by Mr. T. P. O'Connor.

SYDNEY.

Sydney was favored with fine weather for the Coronation festivities. At St. Mary's Cathedral Cardinal Moran addressed a great gathering. During the day the St. Mary's bell-ringers rang peals, each concluding with a Royal salute of twenty-one bells. Cardinal Moran's Coronation sermon made special reference to the beneficence of King Edward's reign. He said the late King fully deserved the title of Peacemaker, and he hoped that King George's reign would be blessed by peace and happiness, and that he would follow in the steps of his illustrious father.

DUNEDIN.

The weather in Dunedin on Thursday was most inclement, and consequently the Coronation celebrations were marred to a considerable extent.

ST. JOSEPH'S CATHEDRAL.

High Mass was celebrated at St. Joseph's Cathedral at 9.15 a.m., and included in the large congregation were the Hibernian Defence Cadets, the Catholic members of the Territorial forces, and the members of the Hibernian Society. His Lordship presided at the High Mass, which was celebrated by Rev. Father Lison (Rector of Holy Cross College), Rev. Father Morlake being deacon, Rev. Father Scanlan subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The deacons at the throne were the Rev. Father Lynch (Wrey's Bush), and the Rev. Father Delany (South Dunedin). There were also present Rev. Father P. J. O'Neill, Rev. Father D. O'Neill (South Dunedin), Rev. Father Corcoran, the students of Holy Cross College, Mosgiel.

His Lordship the Bishop preached the following impressive sermon:—'I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men; for kings, and for all that are in high station; that we may lead a quiet and peaceable life in all piety and chastity (1 Timothy ii, 1-2). To-day, my brethren, are joyous celebrations in every part of the British Empire, and it is right and proper that all loyal and faithful subjects of His Majesty King George V. should heartily join together in duly celebrating his Coronation Day. St. Paul desired that supplications, prayers, intercessions, and thanksgivings should be made for kings, and for all that are in high station, that we may lead a quiet and peaceable life. And Tertullian tells us how the Christians of his day prayed unceasingly for all emperors, that they might have long life, undisputed empire, security at home, brave armies, peace everywhere, and whatever else man may desire for his sovereign. On a day like this it is especially our duty to pray for our Sovereign. And at the invitation of the bishops of New Zealand our faithful flocks are assembling in our various churches this morning to assist at the holy sacrifice of the Mass and to pray that the Almighty may send down copious blessings on the new reign and all the Empire. The destinies of nations and their sovereigns are closely linked together. The prosperity and the happiness of the people will largely depend on the prudence and the virtue of their rulers. Hence everything relating to a sovereign should be a matter of deep interest to his subjects. And surely the Coronation of our King is an event of special importance, which concerns us all most intimately. When the great and good King Edward VII. died a little more than a year ago, there was universal mourning throughout the whole Empire, and we felt that we had sustained an almost irreparable loss. But we have anxiously watched the course of events since then, and reports which have reached us lead us to hope that our King will walk in the footsteps of his illustrious father, and merit, like him, the love and reverence of all his subjects. We have heard of his liberality and generosity, of his respect for the religious convictions of his subjects. We have heard of his kindness to the little children and the poor, and of his manifest desire that peace and goodwill should reign throughout his vast dominions. Full of hope, then, regarding the future, we join most cheerfully with all our fellow-subjects spread over the Empire in giving expression to our loyalty and respectful homage on this auspicious occasion. We raise our voices in earnest prayer to God, the Universal Lord and Sovereign King, and we humbly ask Him to give our King length of years and a glorious and prosperous reign. Our King rules over many lands, the sun never sets on his dominions, and many millions of people acknowledge his sway. But great as is his dignity, and magnificent as is the position which he holds, vested with authority which we are all bound to reverence and respect, he is yet a mortal man, depending on Him "by Whom kings reign and lawgivers decree just things." May God protect him, then, and grant him an "understanding heart to judge