

the fruits of their toil. They 'passed through glory's morning gate and walk in Paradise.' But they are not dead; they are only gone before. They live in their descendants. 'They live in their pioneer labors, which remain to this day. They live in the inspiration which their work and worth and example will be to New Zealand for generations yet unborn.'

At the close of his speech, the Bishop distributed a series of badges to the surviving members of the early pioneers present in the hall.

#### CONCLUSION OF CELEBRATIONS.

The third and final stage of the social celebrations was a social evening in the Town Hall, the early pioneers inaugurating the social by performing one of the fine old Bohemian peasant dances, to the strains of their national bagpipes. The remainder of the music of the social evening was supplied by Mr. Albert Schollum's family orchestra from Big Omaha, and by the Puhoi Band (founded in 1913), which also performed outside the Town Hall during the day.

## New Convent School at Eltham

BLESSED AND OPENED BY ARCHBISHOP O'SHEA.

The new Catholic Convent School recently established in Eltham, was officially opened at noon to-day in the presence of a large gathering of the public and school children (says the *Eltham Argus* for July 11). Archbishop O'Shea officiated in connection with the dedication ceremony, which commenced at 11 a.m., with Solemn High Mass in the church, celebrated by the Rev. Father Outtrim, of Wanganui. This was followed by a procession of the convent pupils and the Archbishop and clergy towards the school, where his Grace performed the ceremonies proper to the occasion.

Addressing the gathering from the school steps, the Archbishop expressed pleasure at being able to officiate at the opening ceremony of such an imposing school, which was that day being dedicated to the great cause of religious education for the Catholic children of Eltham. The prayers offered up and ritual performed, he said, implored the blessing of the Almighty not only on the school and teachers, but also on all who were taught within its walls. The principal reason for the establishment of private Catholic institutions was the belief that religious training was all necessary in the proper education of the children, and they believed that education not associated with religious teaching was not effective. Throughout the length and breadth of New Zealand the Catholic community were building private schools and equipping them on a scale that rated them second to no other institution in the Dominion. In other countries, such as the United States and Australia, in addition to paying the taxation imposed for the maintenance of the State schools, the Catholic people there contributed liberally towards the upkeep of splendid private institutions that permitted of religious training in a worthy manner. While realising that these private schools meant considerably more expenditure the people in those countries and in New Zealand were prepared to make a big sacrifice in order that their children should receive proper education and be brought up in the faith. The training of the conscience was an important factor in determining the character of the future citizen, and it was to impress on the child-mind that religious teaching and education went hand in hand that these schools were being built. That was one reason why the Catholic people were prepared to make such sacrifices—it was for religion and education. He could well understand the unbelievers and Bolsheviks attempting to do away with religious training when they neither believed in God nor the hereafter. That was only to be expected from a nation which had lost its Christian civilisation when it had refused its religion. The present Christian civilisation, in his opinion, could not persevere, and must fall sooner or later if Christian education was not adopted. One result was to be seen in the chaos in Russia, where religion was persecuted, and the Government had taken stringent measures to prevent religious teaching among the children. Again, if there was only one class of school in New Zealand, they would have a monopoly of the educational facilities, which according to the Archbishop, would not be to the benefit of the country nor the children, as the system would be inclined

to degenerate in standard for lack of competition. The Catholic institutions had set a high standard which was maintained, consequently the competition was keen. In contributing to these schools they were assisting greatly towards progress and efficiency in the community. There were people with strange ideas—bureaucrats and bigots—concerning denominational schools, which they desired to abolish. The bureaucrat disliked free thought and consequently objected to the liberty allowed in the education of the children, while the bigot held narrow views and could see nothing beyond his particular ken. However, as long as they had a representative Government the bureaucrat could be checked by appeal to the politician, if not to the latter's sense of justice, then to him personally at the election poll. The decline in morality and the Christian civilisation generally had been commented upon by newspapers and writers recently, but he pointed out that it was impossible to regain mental balance so long as the people refused religious teaching. Secular education was destroying the influence of the Church on the children of to-day, and if the schools did not give religious teaching they would in years to come have a country without religion, which in time would mean the loss of every vestige of civilisation handed down by their fathers. New Zealand, at least, did not mean to be accused of failing to give its school children religious instruction, and the Catholic people he knew were prepared to make big sacrifices in order that their children should be so educated. All over the Dominion school buildings such as the one being opened, were being established, and, although there might be a clashing of interests at present he was sure that their fellow-countrymen would in future bless the Catholic people for the excellent work. In conclusion the Archbishop congratulated Father Moore, the parishioners, and all who had contributed towards the construction of the building, which was worthy of the highest praise and commendation.

Father Moore intimated that a contribution of £50 had been received from an anonymous subscriber, for the building, and announced that he would supplement that with a further donation of £50.

#### RECEPTION AND CONCERT.

A reception and concert in the Eltham Town Hall was tendered to the Archbishop in the evening. With his Grace on the platform were Fathers Moore, Outtrim, Edge, and the Deputy Mayor, Mr. J. Carter, who, on behalf of the people of Eltham, extended to their distinguished visitor a cordial welcome. He referred to the splendid new schools, erected at a cost of £3000, which large amount was practically paid up already owing to the generosity of the local people, non-Catholic as well as Catholic.

Father Moore, the moving cause of Eltham's educational and cultural progress, rising amidst prolonged applause, expressed, in his usual felicitous style and with his own inimitable eloquence, his gratitude to all who had helped to make the functions so successful. On behalf of the parishioners of Eltham and Kaponga, than whom none under the starry banner of the Southern Cross were more loyal and devoted to their Faith, he welcomed the Archbishop to this part of the archdiocese, and thanked him for coming amongst them to open their new schools. Already, at Kaponga, the parishioners had erected schools which were admired and praised even by critics hard to please. Now Eltham had raised another such eloquent monument to the devotion of the flock and to their determination to provide for the children an education worthy of their Catholic traditions. Indeed, Taranaki was the place to come to see what was being done for Catholic education. There was a magnificent school opened recently close to the mighty murmur of the ocean billows that break on Opunake's iron beach; no motor could bear a tourist so rapidly over the perfect roads round Kaponga but that he would be brought to a pause when he noticed the fine scholastic institution which as surely as the snowy mountain pointed the way to God; and now in the prosperous town of Eltham another link had been added to this chain of Catholic schools which in the present and in the future was going to bind the children of the Province in golden bonds about the feet of God. He thanked them all; he was proud of them all; and he regretted that he was rendered speechless by his emotion. (Cheers.)

An address of welcome from the convent pupils was