

that they at least might have a complete and perfect system of education. Outside of the Catholic faith, in this Dominion there was no complete system of education, because true education must concern itself with the soul as well as the mind of man. Man was a compound being, intended not only to hold an honorable place in the society of this world, and do good to his fellow-men, but also to save his immortal soul and become a citizen of Heaven. It was not enough to train his intellect and give him a knowledge of reading, writing, cyphering, physics, chemistry, and the 'ologies'; he had to be prepared for his duties to God—grave obligations that were obvious and self-evident to the reflecting mind. A man might be a remarkable scientist, a great mathematician, historian, poet, merchant, warrior; but if he did not know how to serve God and save his eternal soul he was a dismal failure and an eternal failure. Catholics knew this. It was a part of their faith. How could this twofold education be best imparted? It was a mockery to say that religious education could be sufficiently taught in the family. Many families had not enough religion as it was, and even if they had many had not the requisite knowledge, the capacity, the time, and the patience. They might say that the work could be done by the press. The press! Whatever good qualities the press possessed it had not the qualifications for this great work. The press would take up everything except religion. It could not teach religion, even if it had the wish to do so. There was no unity or authority in it. They might say that the work could be done in the churches. But the churches were becoming more and more empty; in Newman's phrase, God was more than ever an 'extra.' His Grace proceeded to emphasise the importance and wisdom of entrusting the training of children—as in the Catholic system—to men and women intellectually cultured, and technically trained, in addition to being qualified to impart religious instruction. A system of education purely secular, that heeded not the immutable relations of man to God—the basis of all morality—was a lop-sided one; and without such a recognition he would defy them to retain Christian civilisation. Godless education meant a return to paganism—and worse paganism than that which preceded the Christian era, for Plato's philosophy did recognise that something was wanting, and the present Pagan thought himself perfect, and went blundering and floundering on, losing the truth and rejecting God's scheme of creation. Catholic parents delegated the duty of Christian education to teachers trained under the Church, and therefore they could rest secure in the knowledge that their children are being educated on proper lines. His Grace went on to insist on the responsibility devolving on Catholics of seeing that their children obtained a Catholic education. It was their duty to send them to their own schools wherever possible; and if they lived in the country, away from such an establishment, their responsibilities in regard to the education of the children, the sending them to boarding-schools if able to do so, were so much the greater. He warned lax parents that they were jeopardising their children's salvation and laying up for themselves a terrible account. The Divine Word told them that it would be better for those who scandalised the little ones if a millstone were tied round their necks and they were dropped into the sea. His Grace emphasised the necessity of regularity of school attendance; and urged parents to take an interest in their children's school work, and reward their diligence and success. In conclusion, Archbishop Redwood again expressed his happiness in being associated with the inauguration of the school designed to perpetuate the memory of the late Father Lewis. Such a memorial, he was sure, was just what Father Lewis himself would have preferred, for education was the subject nearest to his heart and mind. Such were the institutions that would enable Catholics to become a beneficial influence in the leavening of society—to become the salt of the earth and the light of the world.

The formal opening ceremony then took place.

His Worship the Mayor (Mr. A. McCallum) said it was with great pleasure that in his official capacity he participated in this interesting event. On behalf of the citizens of Blenheim he complimented Father Holley and his congregation on this valuable acquisition to their Church property, and was certain that the new institution would be a credit to not only the parish, but the town. The earnest work of education of which it was a part commanded nothing but admiration; and the school was an excellent means of doing justice to the memory of a worthy priest, whom they all respected. He himself had known Father Lewis's rare qualities—especially that quality of sympathy, which he had seen exercised in the sick room, and which had so endeared him to his flock. The Mayor referred to the school as not only a worthy institution in itself, but a worthy form of memorial.

The Rev. Father Holley, in the final words, said he was more than gratified in knowing that the new school was

now opened, and practically without a penny of debt. He heartily thanked all those who had worked for and contributed to the object. Father Holley acknowledged the goodness of his Grace Archbishop Redwood in coming across from Wellington at a busy time of the year to participate in the ceremony. He also thanked the Mayor, the chairman of the Marlborough Education Board, and the secretary of the Board (Mr. Hylton) for showing their interest in the event by attending the ceremony; the architect and contractor for their consideration and attentiveness; and the Hibernian Band for the selections they had discoursed during the afternoon.

Hawera

(By telegraph from an occasional correspondent.)

February 8.

The loyal devotion to the Pope of the Catholics of Hawera was evidenced by the manner in which they prepared themselves for the Papal blessing, which was imparted to them on Sunday evening by their pastor (Very Rev. P. J. Power), who has lately returned from Rome. Fully 250, or 95 per cent. of the adult Catholic population of the town and adjoining districts, received Holy Communion on Sunday morning, and the little church was thronged to overflowing at the evening devotions. The pastor preached on the religious and social effects of the Chair of Peter, and the striking achievements of the present occupant—the author of so many and such wise reforms. He instanced the signal victory over the godless rulers of France, who had sought to enslave the Church; the revision and codification of the Canon Law, the drawing of millions to daily Communion, the removal from the sanctuary of music more suited to the music hall stage, and the restoration of that which strikes to the root of grace within the soul. Oppressed with the wisdom and greatness of his character, the preacher was not prepared for the affability and the kindness, beyond expression, with which the Holy Father received Father McMullan and himself, introduced by Bishop Verdon, and deigned to interest himself in their far-off flocks. The Supreme Pontiff impressed upon them the need of daily Communion for their people, and exhorted them to be faithful to the catechetical instructions, and, at the request of the pastor of Hawera, he gave the benediction *in articulo mortis* to the Children of Mary in his parish, expressing the hope that they would revive in some measure in their district the virtues of which Mary gave an example to them all. The pastor hoped, as a result, that there would be better attendance at Holy Communion, at the catechetical instruction, and that there would be there a flourishing branch of Children of Mary.

Very Rev. Dean Carew, S.M.

The Very Rev. D. Carew, S.M., Dean of Westland, who was recently presented with an illuminated address and a substantial purse of sovereigns by the Catholics of Greymouth, in token of his devoted ministrations during the past twenty-five years, an account of which appeared in our last issue, was born in Tipperary just sixty years ago. He commenced his studies for the priesthood at the Trappist College, Mount Melleray, and completed them at the Catholic University College, Dublin. He was ordained to the priesthood in 1874 by his Grace Archbishop Redwood, and came out to New Zealand the following year. Since then he has labored in various parts of the archdiocese of Wellington and the diocese of Christchurch—Napier, Reefton, Palmerston North, and Greymouth. In Palmerston North he was instrumental in erecting a parochial residence, and also in building new churches in Reefton, Capleston, etc. During his pastorate of Greymouth, to which he had been appointed in 1884, a new church, schools, and club rooms for the young men of the congregation have been built, and a church and schools at Brunnerton. It is unnecessary for us to say anything here of the zeal, energy, and devotedness of the Very Rev. Dean Carew. Ample testimony of the whole-hearted devotion of the Dean of Westland to the duties of the sacred ministry was given in the letter of his Lordship the Bishop of Christchurch, read at the meeting, and in the addresses of the clergy, laity (Catholic and non-Catholic), who, on the occasion, paid a well-deserved meed of praise to his work and worth.

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