

motion of Christianity amongst the Jews—which has for its especial object the conversion of the Hebrews of the metropolis and of the United Kingdom to the Church of England branch of the reformed religions. It appears that the centenary of this organisation occurred the other day, and it was decided to mark the occasion and at the same time enlarge the sphere of the society by establishing an auxiliary branch in Sydney. As might have been expected, the Jewish leaders in Sydney are not at all grateful for the solicitude thus displayed in their behalf. Their feeling in the matter found expression in a letter of protest addressed to the *Sydney Morning Herald* by Rabbi Cohen. The Rabbi makes some 'palpable hits' against the sects, and concludes with the following home-thrust: 'Save for one consideration, it would be ample response to this local attack upon our historic position to point out that the warring sects around us would be judicious to agree first among themselves as to what Christianity precisely consists in, before seeking to promote it among another body of people that have all the time a very clear notion of their own faith. And when our neighbors shall have finally come to this eminently desirable internal and domestic agreement, they may still discover close by them quite enough merely nominal Christians who make no effort to live the Christian life, to absorb all their missionary energy in fields that have more claim on their endeavors than we who do not at all profess to consider ourselves Christians.'

### Father Bernard Vaughan's Advice

During the past week or two the daily papers have been filled with particulars of the nauseating Stirling divorce case. In that scabrous case Lord Northland (son of New Zealand's late Governor, Lord Ranfurly) figured as co-respondent, and disgusting revelations were made regarding the loose morality and general corruption prevailing amongst 'the smart set.' The incident (which was even more fully reported in the Home papers) has called forth from Father Bernard Vaughan one of those vigorous, eloquent, and characteristically out-spoken sermons which have made the London Jesuit so famous. Taking for his text the verse, 'Lord, save us, we perish,' the preacher lashed and scourged and whipped with scorpions that decadent section of society which is poisoning the very springs of morality in England. 'In society, of course, nobody did wrong till he was found out; nobody cared what happened, provided the press did not get hold of it and it was kept out of the law courts. Self-reverence and self-control were being regarded as the superstitions of a bygone day, and women, no less than men, like debauched pagans of old, were crying out, "Let us crown ourselves with roses before they are withered; let no meadow escape our riot; let none of us go without our part in luxury; let us everywhere leave tokens of joy, for this is our portion and this is our lot." Woman as well as man was so constituted that once she had flung away the reins which alone could hold in passion, she was riding a ride to hell; and unless in her agony and her repentance she cried out, "Lord, save me, I perish," her spiritual doom was as certain as the death of one who was carried over a precipice.'

Then, turning to the warring and contradictory sects. Father Vaughan gives them a bit of the most homely, practical, commonsense advice which they have listened to for many a day. 'In Christianity, and Christianity alone,' he said, 'was there to be found what repressed vice and stimulated virtue. He ventured to think that Low Protestantism, instead of expending its energies in talking about Rome, as Babylon, and of Pius the Tenth as the Scarlet Woman, would be better employed in urging its adherents to say their prayers, curb their passions, and go to church on Sunday. And unless he was very much mistaken, he thought that High Protestants, or (as they preferred to be called) Anglican Catholics, would do much better service to their cause if, instead of teaching bad history, and saying England was never at any time Catholic, they said nothing at all about the past, but tried themselves to live, and to get others in society to live, in accordance with the Gospel of Christ as it was understood by them. Nothing recruited the ranks of Agnosticism so rapidly as the nonsense talked by laity and clergy alike in the innumerable sections which went to make up the Church established by law in this country. Libels on history were not going to convert any intelligent man.' This is plain speaking, but it is true; and the truth is all the better of an airing now and then.

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## THE SECULAR PHASE OF OUR EDUCATION SYSTEM

### A DISCUSSION

(By the Editor of the New Zealand Tablet.)

The following article on the above subject—the eleventh of the series—appeared in the *Otago Daily Times* of March 20:—

### XI.—THE CATHOLIC CLAIM. PART II.: WHAT IT IS.

In the first three articles of this series I set forth the principles which underlie the Catholic attitude and the Catholic claim in regard to education. For the sake of clearness it will be necessary to recapitulate some of these principles in summary form, referring the reader, for their fuller elucidation, to the articles mentioned above. Here, as throughout the whole course of these articles, I assume that I am discussing the education question with those who acknowledge at least the fundamental truths and principles of Christian faith and practice. With others a different line of treatment of the subject would be followed.

**I. CATHOLIC PRINCIPLES SUMMARISED.**—1. Education is a preparation for life. Its processes are determined ultimately by a philosophy of life. The Catholic position in regard to education has for its starting point the teaching of Christian philosophy and revealed religion in regard to the origin and the sublime and supernatural destiny of the child.

2. The child is heir to eternal happiness. All his faculties—physical, intellectual, moral, religious—were given to him as, in different ways and degrees, means to that great end. True education consists in the harmonious development and training of all these faculties. The most important part of that training is, naturally, that which tends most directly and immediately to the attainment of the chief purpose of the child's existence—namely, right conduct; in other words, the formation of habits of virtue and, through them, of character. To this all are called. To high physical development and intellectual culture all are not called.

3. Religion is the vital influence which, far more than any other, produces virtue, inspires to noble conduct, moulds character on right lines. Right conduct or virtue implies 'instruction of the intellect in the knowledge of our duty and its grounds, the cultivation of moral conscience and moral responsibility in the easy discernment of duty, and the building up of habits of virtue, or permanent dispositions of the will to act according to the dictates of the moral reason.' To Christians the knowledge of duty and its grounds comes through religion. In the connection used here religion may be described as 'a body of truths or beliefs respecting God and our relations to Him; and, flowing from these, a collection of duties which have God for their primary object.' These duties towards God color and give a text for all other human duties. The doctrines define and provide an intelligent basis for duty; they also supply a powerful motive and a strong inducement for the due performance of duty. The training of Christian children centres around Christ. He is the incomparably perfect ideal to place before them, the highest inspiration to noble thought and endeavor. Our ideas of right and wrong are intimately bound up with His teaching. And faith in Him has transformed the world.

4. All education (including religious education) is a vital and continuous process. It is a training of faculties, analogous to that which is known as 'training' in the world of athletics. It is not a matter of occasional jerks, or twitches, or spasms of energy, with seasons of repose or collapse between. For Christians that training (in virtue) lasts as long as our probation lasts—that is, till we pass the portals of death. The attainment of the great and sacred purpose of our life need not necessarily be always directly in view, nor be at all times consciously followed. But it must never be excluded or antagonised—for that means sin; and it must be the guiding principle and the great motive force of our lives. This is what is meant by 'the religious atmosphere,' which, in the Catholic ideal, should pervade the life of the true Christian. This 'religious atmosphere' is demanded by Catholics as a vital factor in any system of education worthy of the name. This does not, of course, imply the continuous direct teaching and practice of religion throughout the school day; it means (in the words of Pope Leo XIII.) that the training of children 'must be permeated by religious principles.'

5. Professor Schiller and other scientific educationists of the front rank insist on 'concentration and unity in

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