

DEATHS

At St. Dominic's Priory, Dunedin, on August 8, 1911, Mother Mary Vincent Whitty, in her seventy-ninth year.—R.I.P.

BARRY.—At Gisborne, on July 20, 1911, Mary Elizabeth, beloved wife of Daniel Barry; aged 29.—R.I.P.

DWYER.—Of your charity pray for the repose of the soul of Matthew John, second son of Matthew Dwyer, Beaumont, Nightcaps, who died July 29, 1911, fortified by the rites of the Church; aged 37 years.—R.I.P.

MARRIAGE

SCHWARTZE—CORLEY.—At the Church of the Assumption, Onehunga, on July 12, 1911, by the Very Rev. Dean Hackett, Emil Schwartz to May Corley, daughter of the late Mr. James and Mrs. Winifred Corley, Auckland.

ANSWER TO CORRESPONDENT

S.W.—Thanks for cutting, which we will deal with should occasion require. You will note that—as already recorded in the *N.Z. Tablet*—the clergymen in question have been raised to the diaconate in the Catholic Church.

MISSING FRIENDS.—Information desired respecting THOMAS CONCANNON by his brother, Michael, Woodlands, Southland.

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[A CARD.]

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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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, AUGUST 10, 1911.

A MAGISTRATE ON EDUCATION



We print elsewhere in this issue an exceedingly interesting and carefully-thought-out address on Education by Mr. S. E. McCarthy, S.M., at present stationed in Hawke's Bay. Mr. McCarthy is not a Catholic; and so far as he is known to us at all is known chiefly for the reputation which he has acquired for being, in his judicial capacity, 'a terror to evil-doers'—as the Biblical phrase has it—and, in particular, to evil-doers of the 'sly-grog' variety. Mr. McCarthy approaches, the question, therefore, without any personal religious bias towards the Catholic view. He discusses it simply from the stand-point of the earnest Christian layman; and with the clearness, acumen, and logicalness of the trained reasoner. It is interesting and significant to note that on the great leading principles which lie at the root of what we call the Education Question, Mr. McCarthy is in complete agreement with the Catholic attitude; and, so far as its statement of principles is concerned, the address might almost have been indited by Dr. Cleary himself.

*

To begin with, Mr. McCarthy accepts entirely the Catholic definition of Education—which is, indeed, the definition which every Christian must give. 'Man,' he says, 'is a composite animal. He has a three-sided nature, consisting of body or matter, mind, and spirit. . . . Any system of education, then, worthy of the name, should not ignore any one of this trinity of qualities. If it does, the result will be a lopsided and not a fully rounded character. . . . What I am contending for is that the body, the mind, and the soul, being all God-given, the contemporaneous development of each essential part is a duty resting on all who take up education as their life's work.' What is this but an endorsement, almost in express terms, of the definition laid down by the Catholic Bishops of New Zealand in their manifesto of 1904. 'A sound education,' they write, 'consists essentially in the harmonious development of the physical, the intellectual, and the moral faculties of children. For this purpose, secular and religious instruction must ever go hand in hand, forming the minds of children to useful knowledge and their hearts and wills to the civil, social, and domestic virtues, so that each shall contribute the unit of his goodness to form the sum of righteousness that "exalteth a nation." . . . Any system of education is, therefore, defective which relegates the religious and moral training of children to a secondary or unimportant place.' And what is Mr. McCarthy's definition but a variant of the words used by Dr. Cleary—and he has employed similar expressions on many different occasions—in his *Secular versus Religious Education*: 'The child is heir to heaven. All his faculties—physical, intellectual, moral, religious—