

time to allow of religious training in school hours, the obvious reply is that these hours take up the whole time during which, alone, children can be effectively trained. Outside of the school hours and the hours devoted to homework, the child is best employed in some form of healthy play. If, then, the State takes up the whole of the children's educational hours it should not forget that they have spiritual as well as physical and mental natures, and if it cannot itself undertake

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it should not prevent others from so doing. Indeed, the State having superseded the parent in educational matters, cannot, on principle, ignore the wishes of the parent with regard to the religious training of their offspring. To put the matter more plainly, the State for good and sufficient reasons has assumed control of education and thus has taken the place of the parent. But, between parent and child there are ties as enduring as they are tender. If, then, the parents for good and sufficient reasons, wish the opportunity to cultivate the religious faculties of their children as part of the ordinary scheme of education, surely no one has a better right to make the demand.

Possible Systems.

The argument so far is a justification of any system of education which provides for the training of the religious faculty. There is the system advocated by our Roman Catholic friends, whereby the Church retains under its control the whole curriculum of education, including the training of teachers; there is the system of favoring the reading by State teachers, without comment, of certain lessons selected from the Bible; there is the system which provides for definite religious teaching by authorised teachers representing the various denominations. The two latter can exist in connection with a State controlled system of education, free, compulsory and secular. Whilst one can concede nothing but praise to our Roman Catholic brethren for their sacrifices in the cause of education, the objection to the first-named system is that if it were applied to the numerous bodies lying outside of that communion the energies of those controlling education would be dissipated, whilst the secular training would lack cohesion and the advantages resulting from concentrated effort. I am not fascinated by mere uniformity; but, any secular training to be effective should be controlled from a common centre. To say, however, that the State should have the sole right to control secular training is one thing, but to lay down as a principle never to be departed from that no place can be found in any State system of secular training for developing the religious faculty is to lose sight of one of

The Primary Factors of Any System of Education.

True it is that the State representing the collective life of the community cannot and ought not to be allowed to adopt any one religious belief. If, however, a way can be found for imparting definite religious instruction without impairing the secular training, clearly the religious faculty which is as real as the mental and the physical ought not to be neglected; and, here, I may say that there is not, in my opinion, a great deal to be said in favor of mere Bible-reading by State teachers without comment. The Bible is a book which requires earnest and sympathetic treatment, and this it would not always receive at the hands of the State teacher, though that body is, in the main, composed of earnest and self-denying men. It may be argued that we could have undenominational teaching at the hands of authorised teachers apart from the secular staff, but once you concede religious teachers apart from the secular staff what possible objection can then be urged to teachers authorised by their respective denominations to teach the tenets of their own particular faith? Now, there is a system in operation in two, at least, of the Australian States under which during a certain half hour each day, preferably the first, authorised teachers from each denomination are allowed, subject to a conscience clause in favor of those objecting to any religious teaching, access to and control over the children of their respective denominations for the purpose of

religious training. This system is found not to engender sectarian strife, and the religious half hour over, the State teacher is left free to teach purely secular subjects. It has been so often dinned into our ears that any system of State education must be exclusively free, compulsory, and secular, that some of us have, at least, commenced to make a fetish of such a system. If, however, the parents of this Dominion are once impressed with the necessity of training each part of our composite natures, a way will be found of carrying out their desires in that regard, thus preparing our little ones, not only for the performance of their duties in this world, but also for the life to come.

Several speakers briefly and appreciatively discussed the points raised in the address, and a hearty vote of thanks to Mr. McCarthy brought the meeting to a close.

NEW PUBLICATIONS

Catholic Encyclopedia. Volume X. The most competent judges have already passed the highest encomiums on this publication; and it only remains now to say that Volume X.—the latest to reach us—of this monumental work fully maintains the high standard of excellence reached by previous issues. In the list of authors we find a remarkable number of brilliant and distinguished new contributors. The volume is even more notable for the wide range of subject which it covers—the list of topics extending alphabetically from 'Mass' to 'Newman.' A volume containing articles by experts on such subjects as Mass, Maynooth (by the Most Rev. Dr. Healy), Sisters of Mercy, Missions, Modernism, Melbourne (by Very Rev. Dean Phelan), Mormonism, Mexico, Monasticism, Mount Melleray, Napoleon, the Netherlands, and Newman (by Dr. William Barry), could not fail to be exceptionally valuable and interesting; and its issue should, of itself, be more than sufficient to turn the scale in the case of those who may still be deliberating as to the desirableness of subscribing to this great publication.

Saint Charles Borromeo: A Sketch of the Reforming Cardinal. By Louise M. Stacpoole Kenny. R. and T. Washbourne, London.

Appropriately included in this volume, as an introduction, is the full text of the Holy Father's Encyclical Letter on Borromeo, which aroused such noisy—and unnecessary—excitement in Germany on its publication in that country. The author of this sketch has a vivid and picturesque style, a faculty for seizing on the salient features and eschewing all unnecessary detail in the life-story of her subject, a lightness of literary touch, and a gift of faithful portraiture, which have combined to make the work intensely interesting and enjoyable. For all who desire a thoroughly readable, and, at times, dramatically thrilling account of the stirring career of the great reformer, we cordially commend this volume. The recent celebration of the tercentenary of the Saint makes its issue specially welcome and timely. The work is handsomely bound; and is illustrated with views of the interior and exterior of the great Duomo, and of the shrine of St. Charles, and with the reproduction of a portrait by Crespi from the Ambrosian Gallery, Milan. Price 3s 6d.

We have received from the publishers—Messrs. Ferguson and Hicks, Wellington—a copy of Mr. Wm. Jolliffe's *Parliamentary Electoral Law*, just issued. It aims at simplifying the Statute Law relating to Parliamentary elections, and contains the provisions of the Legislature Act, the Second Ballot Act, and the Amendment Act of last session, arranged in one logically continuous course, thus enabling the reader to ascertain the law without having to refer to three separate Acts, while the addition of a full index enables him to lay his finger upon any point he may wish to look up. The work also contains so much of the Licensing Amendment Act, 1910, as relates to the election of licensing committees. The publication is recognised as official; and it has already been adopted and supplied to the Government for official use by every