

able style, in one of his Discourses to Mixed Congregations. 'Take up,' he says, 'one of those daily prints, which are so true a picture of the world; look down the columns of advertisements, and you will see the catalogue of pursuits, projects, aims, anxieties, amusements, indulgences which occupy the mind of man. He plays many parts: here he has goods to sell, there he wants employment; there again he seeks to borrow money, here he offers you houses, great seats or small tenements; he has food for the million, and luxuries for the wealthy, and sovereign medicines for the credulous, and books, new and cheap, for the inquisitive. Pass on to the news of the day, and you will learn what great men are doing at home or abroad: you will read of wars and rumors of wars; of debates in the Legislature; of rising men and old statesmen going off the scene; of political contests in this city or that county; of the collision of rival interests. You will read of the money market, and the provision market, and the market for metals; of the state of trade, the call for manufactures, news of ships arrived in port, of accidents at sea, of exports and imports, of gains and losses, of frauds and their detection. Go forward, and you arrive at discoveries in art and science, discoveries (so-called) in religion, the court and royalty, the entertainments of the great, places of amusement, strange trials, offences, accidents, escapes, exploits, experiments, contests, ventures. O this curious, restless, clamorous panting being, which we call life!—and is there to be no end to all this? Is there no object in it? It never has an end, it is forsooth its own object!'

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And in one of his simpler poems Newman shows how evanescent and fugitive are all mere temporal joys and gains, and how that the supernatural alone is real and lasting.

When mirth is full and free,
Some sudden gloom shall be;
When haughty power mounts high,
The Watcher's axe is nigh.
All growth has bound; when greatest found,
It hastes to die.

When the rich town, that long
Has lain its huts among,
Uprears its pageants vast,
And vaunts—it shall not last!
Bright tints that shine, are but a sign
Of summer past.

And when thine eye surveys,
With fond adoring gaze,
And yearning heart thy friend—
Love to its grave doth tend.
All gifts below, save Truth, but grow
Towards an end.

The material lessons suggested by the wreck of the Titanic have been already indicated in the daily press—the true lesson is higher and deeper.

Invercargill

(From our own correspondent.)

On Tuesday evening, the 16th inst., a concert was held in Ashley's Hall in aid of the funds for re-furnishing the Marist Brothers' house. The hall was filled to overflowing, and the items were much appreciated by the large audience. The following contributed items:—Mesdames Matheson and Neave, Misses O'Donovan, Timpany, Shea, Kane, McMinemin, Hishon, and Messrs. Crawford, Mahoney, Vickers, and Oakley. A number of pupils from the Marist Brothers' school also contributed two items, which were voted to be the best on the programme. The net result of the concert showed a profit of £30.

Last evening (Sunday) after the churches were out, the Hibernian Band gave a concert from the rotunda in the Post Office Square. A collection was taken up in aid of the families of the miners on strike in England.

CHRISTIAN EDUCATION

OPENING OF A NEW SCHOOL AT MOSGIEL

For many years the Sisters of Mercy have conducted a school at Mosgiel at much inconvenience, owing to the want of a suitable building, but this want has been now supplied by a substantial and commodious school which was blessed and opened on Sunday. A few months ago arrangements had been almost completed for holding a bazaar for the purpose of raising funds for the building of a school, but in consequence of the destruction of the hall in which the function was to have been held, the undertaking had to be postponed. In the meantime a brick building, which had been erected and used by the Taieri Drainage Board as an office, had been put on the market, and was purchased quite recently by the Rev. Father Liston, Rector of Holy Cross College, at an exceedingly moderate figure. The building, which is now to be used as a school, is separated from the convent by practically the width of the street. It is in every way suited for the purpose, and Rev. Father Liston was warmly congratulated on Sunday on the business acumen displayed by him in securing such an undoubted bargain.

The first part of the ceremony began about 3 o'clock in the Church of the Immaculate Conception, when Rev. Father Coffey, Adm., delivered a very fine discourse on 'Christian Education' to a very large congregation, which included some visitors from Dunedin. In addition to the clergy from Holy Cross College, there were also present Rev. Father Corcoran (St. Joseph's Cathedral) and Rev. Father D. O'Neill (South Dunedin). At the conclusion of the discourse, there was Benediction of the Blessed Sacrament. The clergy and congregation then proceeded to the school, which was blessed by the Rev. Father Coffey.

CHRISTIAN EDUCATION.

Rev. Father Coffey based his discourse on the text: 'And Jesus coming spoke to them saying: "All power is given to Me in heaven and on earth; going therefore teach all nations . . . teaching them to observe all things I have commanded you" (Matt. xxviii, 19-20)'. It is now nigh two thousand years (he said) since a few men stood on the summit of Mount Olivet and heard from their Master these words quoted. These men were the Apostles, they were the nucleus of the Church, they were the little grain of 'mustard seed' that was to grow into a large tree, and was to spread its branches throughout the whole world. To them the Master gave a royal commission—they were appointed the teachers of mankind, and in the exercise of that commission they were to teach the whole world, they were to teach all truth, and they were to teach till the end of time. The fulfilment of this threefold commission was a physical impossibility for the Apostles in person, so we must understand their commission in the sense and only in the sense that they were to be the source, the fountain, from which a perpetual and ever-widening stream of teachers was to flow, who were to carry on the great commission of teaching till the consummation of the world. As Christians, therefore, we must assume that to the Church as represented on Mount Olivet was given the royal commission to teach, and to no other body was that commission given, as the king may hand over his son to a tutor, so the King of Kings handed over His sons to be taught by the Apostles, and through them by their successors.

That we may get a glance in proper perspective of the manner in which the Church has carried out its work as teacher, we shall have to give a little consideration to the principal systems of education in existence before the Church received her commission, and how these systems fitted man for his duties to himself, to his fellow-man, and to his Maker. Education in general and for our purposes may be defined as 'that means which develops the intellect and forms the character of man so that he may worthily fulfil that end for which he was created.' It follows necessarily that a knowledge of life, its value and purpose, is