

cal faction (termed by Chief Secretary Mr. Birrell 'the carrion crows') are busily engaged in the manufacture of bogus or exaggerated tales of 'outrage' of this sort and mailing and cabling them to the ends of the earth. Earl Dudley—now Governor-General of the Australian Commonwealth—has 'bin thar'; he was Lord Lieutenant of Ireland, he knew the country, and he knew the ways and works of the 'carrion crows.' All this gives a special interest and value to the outspoken pronouncement which he made upon the subject in a spirited discourse at the St. Patrick's Day celebration in Melbourne. We quote from the Melbourne *Advocate* of March 20. 'It is unfortunately quite true,' said his Excellency, 'that acts of disloyalty occur in Ireland, and that most regrettable incidents take place, but anyone who has taken the trouble to study the Irish conditions knows, I think, perfectly well that those acts are but part of a political campaign, and that they spring, not from any inherent or deep-seated sentiment of disloyalty to the British Throne, but from very acute feelings of discontent with the present system of government.—(Applause.) No one deprecates more strongly than I do the expression of political feelings in such a manner; it is, to my mind, a method as foolish and mistaken as it is wrong; but I have always maintained, and I see no reason to change my opinion, that if once the political discontent in Ireland could be removed, there is nothing to prevent the people of that country from being as loyal, outwardly and inwardly, as those of any other part of the British possessions.—(Cheers.) That has always been the basis of my opinions on Irish affairs.—(Renewed cheers.)'

The *New Zealand Tablet* publication, *An Impeached Nation*, is a special study of this whole subject.

The 'Malta Episode'

The author of *The Recreation of a Country Parson* lays down a well-known fact of daily experience when he says: 'Many people cannot resist the temptation to deepen the colors, and strengthen the lines, of any narration, in order to make it more telling. Unluckily,' adds he, 'things usually occur in life in such a manner as just to miss what would give them a point and make a good story of them; and the temptation is strong to make them, by the deflection of a hair's-breadth, what they ought to have been.'

We were reminded of this happy passage of the Country Parson as we perused the report of a speech by the Rev. Missionary John McNeill in a recent number of the *Christian Herald and Signs of the Times*. The missionary—then, we presume, on a financial quest—told in London a story of his evangelistic tour in Malta. And, like the folk of the Country Parson's book, he did not resist the temptation to deepen the colors, and strengthen the lines, of his narration. This he did by the simple, if rather tricky, expedient of leaving out of his story everything that would tell in favor of 'the other side.' The story of his evangelising tour in Malta in 1906 has been told full many a time and oft—how the Archbishop ('a kindly old man in himself,' says Mr. McNeill) protested to the Governor against the Rev. Mr. McNeill 'rubbing it in' to his hearers in the theatre, Valetta (the capital), how the Governor 'said the meetings were to continue'; and so on. There were a few things which the Rev. Mr. McNeill failed to mention—and their exclusion from his narrative served to 'give it a point' and 'make a good story' of it—for the audience and the purpose that he had in view. Here are some of the suppressed facts: Malta is an entirely and intensely Catholic country—practically the only Protestants in it being connected with the garrison and the Government. When the island was taken over by the British in 1800, the status of the Catholic religion was fixed in such a way that (among other things) anything in the nature of an active propaganda of other creeds among the Catholic population was forbidden. The free exercise of the worship of other faiths was permitted, a number of churches were erected for their use, but their worship was not to be obtruded upon the Catholic population. For the purposes of his propaganda in Malta, Mr. McNeill secured the use of the theatre—which, be it noted, was public property; he covered the island with flaring posters announcing his crusade, and inviting all and sundry to attend; and, in a word, carried on an active propaganda, thereby infringing the letter of the treaty and a long-established constitutional custom. From first to last the action of the Catholic authorities was based on treaty rights and constitutional grounds, and against the use of one of their own public buildings as a vantage-ground for attacks upon their faith. We are here merely stating, without comment, the facts which Mr. McNeill did not deem it well to add to his narrative. Some people's stories are, so to speak, very selective. And your missionary orator on tour—the judge

and recorder of his own achievements and often the raiser of his own funds—can hardly be always expected to obtrude the facts which would deprive his story of a persuasive point. There's a good deal of human nature in mankind; and 'whole-truth' and the perfervid oratory of denunciation seldom play in the same yard or swing on the same gate.

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 twelfth of the series—appeared in the *Otago Daily Times* of March 27:—

XII.—THE CATHOLIC CLAIM. PART II.: WHAT IT IS.—(Concluded.)

III. SECTARIANISM OF THE SECULAR SYSTEM.—The objection of Catholics, and of great bodies of earnest and God-loving Protestants, to the secular system is directly based, as already stated, upon the exclusion of religion from its proper place in the vital process of education. That objection is emphasised by another consideration which furnishes an ironical comment upon the alleged 'unsectarian' and 'undenominational' character of the secular system, and its vaunted 'fairness to all.'

The secular system, as well as the religious system, starts from the principle that education is a preparation for life. Upon this the secular system, in logical effect, raises the following implied dogmas: That religion in education is inconsistent with, or hostile to, or at best unnecessary to, the true life-aim of the child; that the exclusion of religion from education promotes the true life-aim of the child; that the immemorial teaching of Christendom as to the need of an intimate union of religion and education is, so to speak, a piece of heretical pravity. Here we have a highly sectarian set of dogmas regarding religion—that is, of religious dogmas. These represent an attitude towards religion, a school of thought, an 'ism.' They directly suit the educational ideals of the Secularist and the Agnostic. These implied dogmas are forced by law upon the public schools. Those parents that accept them are rewarded with the free education of their children; those that cannot in conscience accept them must either smother their conscientious convictions in return for the valued boon of free education or they must pay a double and continuing tax or fine—one for the education which they cannot in conscience accept, the other for the education which they can.

I could fill a large space of this paper with evidence of the extent to which both Protestants and Catholics recognise the radically sectarian character of any and every purely secular system of public instruction. Let one quotation in point, however, suffice—from the able, interesting, and excellent organ of the Presbyterian body, the (*Dunedin*) *Outlook*. On various occasions (as in November, 1898) it said of 'a system of pure secularism' that 'it is as much a denominational system as is a Roman or a Presbyterian.' And, legally, the New Zealand system is (as has already been amply shown) 'a system of pure secularism.' Here, in fact, we have a form of secularism raised to the rank of an official State school creed, and forced upon the consciences of the people by what are, in effect, legal pains and penalties. True, it does not—and dares not—as yet blot out the name of God from the school text-books, as was done in Victoria, and as is done to-day in France, the land from which the world has received the secular system. With us—as yet—its mischief lies rather in what the secular system fails to inculcate; in the manner in which—in a materialising age—it forces religion into the background of the child's life; in its failure to strengthen and train the moral conscience and the will of the child when such training is most urgently needed, and when, for a great and increasing number of children, such training must be imparted or not at all. You can kill a child's bodily life as surely by withholding food as by dosing it with prussic acid. And you can starve to death the faith of young souls as well as slay it with atheistic teachings such as are imparted by printed manuals and by oral teaching in the 'secular' and professedly 'neutral' State schools of France to-day.

The secular system directly suits non-believers. It is also accepted (on grounds already dealt with in a previous article) by some Christians who were so embittered by school hardships inflicted by the intimate union of Church

Donna drink tea that disna satisfy! Hondai Lanka has the rich, full-bodied flavor and satisfying taste.

'Nae doot, if ye drank "Cock o' the North" Tea ye wadna be sae fashed wi' indigestion.'