

Out of the rich and varied anthology of opinion which we might quote, we select three quotations referring to three countries in which the secular system has been for some time in force. The first quotation is from an article on 'The Moral Training Given by the Schools in New Zealand,' by the Rev. A. C. Hoggins (a Protestant clergyman), which appears in *Moral Instruction and Training in Schools: Report of an International Inquiry* (1908, vol. 11., pp. 317-8). The writer says of himself (p. 317): 'I have a fairly intimate knowledge of the public elementary schools of the province of Canterbury, New Zealand, derived from frequent visits to the schools and from annual examinations, during five to seven years, of some 8000 of the scholars in religious knowledge; I have for nine years past examined the scholars of the (public) high schools of Christchurch in religious and ethical knowledge; I have a specially intimate acquaintance with the infant schools of the same town; and I have, since my return to England, spent the greater part of my time in visiting the elementary and higher elementary schools of London and the provinces.' 'Religious teaching,' he says (pp. 317-8), 'is forbidden in all New Zealand schools'; 'moral instruction' (not based on religion or religious teaching) 'is required, but is practically at the discretion of the teaching staff; moral training therefore, in practice depends entirely upon the personal influence of the teachers, rather than on their formal teaching. The results can hardly be said to be anything but disastrous. . . . The gradual dying out of the instinct of worship is admitted by all and regretted by most. It is true, that the general high character of the schools is imparting an external culture and an intellectual knowledge of the higher ideals of life to their pupils; but that this, however much to be esteemed in itself, rests upon no permanent foundation, and is unable to bear the strain of the struggle of life, is proved *inter alia* by the enormous growth of every kind of gambling, and by the constant and portentous increase of sexual offences, even in very young children, which, while it certainly is not caused by the system of secular instruction, is equally certainly in no sense hindered by it.'

The following verdict, in regard to Australia, is taken from the *Southern Cross* (Adelaide) of March 5, 1909: 'In the current issue of the *Australian Schoolmaster*, Miss Mabel L. Conklin, who seems to know what she is writing about, makes a most serious indictment against these (i.e., the public) schools. She speaks of the "appalling amount of immorality" apparent among small children, especially school children, and that the cry of the school teachers is, "What can we do to stop it?" "One teacher," she says, "told me recently that last year the state of immorality in her schoolroom was such that the authorities thought seriously of discontinuing school in that room for the rest of the year. . . . While parents sleep or deliberately close their eyes to these conditions teachers and purity workers are driven almost frantic by the many devices that the devil is putting forth for the destruction of our boys and girls, and the thought presents itself—Where are our morally, mentally, and physically strong men and women of the future to come from if this thing goes on? The occasional teacher who buckles on the armor of courage and wades through prejudice and opposition to go to the rescue of her pupils with purity literature and personal effort is all too soon, in the majority of cases, confronted by the virtuous parents, who demand to know by what authority she presumes to destroy the innocence of their children? Ten chances to one those innocent children know more of sin and wickedness than their parents, who, because they 'don't like to hear about such things,' deliberately close their eyes and ears to the conditions about them. To ignore sin is not conquering sin by any means, and silence and false modesty on the part of parents is simply aiding and abetting the Evil One in his work of destroying boys and girls.'"

Our final quotation relates to the American school-system. It is taken from the article 'Education' in *The Encyclopedia of Social Reforms*, edited by William D. P. Bliss, with the co-operation of many specialists (3rd ed., New York, p. 538): 'But perhaps the deepest evil in our schools is the lack of moral teaching. Until this century moral teaching has gone principally with religious teaching. The modern divorce of Church and State, the opposition of secularists to all religious teaching, and, above all, the opposing views of Protestant, Roman Catholic, and other religious bodies, having led to the disuse of religious teaching in public schools, a lowering of the tone and the time given to moral teaching has almost inevitably, tho not necessarily followed. The coming of the children of ignorant emigrants into the public schools has increased the difficulty, while many of our native children have developed immorality equal to that of the foreign element. Many parents fear to send their children to public schools, and yet it is not proven that the moral tone of most private schools is better.'—[But no evidence whatever is tendered to show that the moral tone of religious schools (properly so called) is not better. The logical and common-sense presumption is that, in such schools, the moral tone is better. In every case, in a well-regulated religious school, if bad moral conditions set in, they would be short-lived.—Ed. N.Z.T.] 'In the

month of December, 1881, a Californian State Teachers' Institute was held in San Francisco. With scarcely a dissentient voice it was declared that the children of our public schools were addicted to lying and dishonesty. . . . A committee of Massachusetts ladies made a report declaring that the "teachers almost universally complain of the prevalence of lying, stealing, profanity, and impurity among their children" (*The School Question*, pp. 97, 115). A writer in the *Atlantic* for May, 1894, argues that more attention is being given to the teaching of moral purity, but says that in a large class of young women graduates of public schools, in one of the older States, all but two confessed to hearing in their early life in the public schools what they could never forget, tho no words could express the longing they felt to blot it from their memory. This statement of the immorality of public schools is not to be confused with the Roman Catholic assertions that they are "godless," tho Roman Catholics and some others connect the two propositions. . . . All believe, however, that, in some better way than at present, morals and ethics need to be taught in public and private educational institutions, and all agree that the lack of this is among the most serious evils of the present time.'

Notes

Football

Football is now 'in.' In the United States the game of football is almost as dangerous to life and limb as the battles of the Anglo-Boer war. In these countries time and circumstance have greatly mitigated the erstwhile strenuous savagery of this old English game. 'What,' asks *The Captain*, 'would be thought to-day of a game of football in which 500 or 600 players were engaged on each side, and how would we like to be in the thick of it when teams of this number were rushing after the ball? When we remember also that few rules governed the play, and that, moreover, a proportion of the players were horsemen, the events that marked the progress of the game must have been of sufficiently stirring a character to satisfy the most greedy seeker after excitement.'

'Church People' in America

We have in this country [the United States], says the *Catholic Advance*, 'about eighty millions of people, and of this number only thirty millions of "church people" (such is the term used by some of the "yellow press" people.) Again of the number of church adherents about fifteen (millions), or one-half, are Catholics. There are fifty millions who are without the pale of Christianity, yet our neighbors are fond of spending millions in foreign missions. Would it not be a very sensible thing to clean up at home? Begin, for instance, by training the injured youth in our public schools. We believe the anti-Christian disease has its origin there.'

How's This?

Colonel Gudgeon has been celebrating the tenth anniversary of his office of British Resident to the Cook Islands by 'A Letter to the Group,' which appears in English and in Maori in *The Cook Islands Gazette* of January 28. We take therefrom this curious paragraph.

'On the date in question,' says the Resident (namely, the date of his first arrival in the Cook Islands), 'you owned but one institution that might prove a blessing, you had but one evidence of civilization to prove that you were under a stable and enlightened form of government, and that was the Tereora school which had been initiated by the L.M.S. [London Missionary Society] and subsidised by your government. The school has at all times afforded an education most suitable for the young people of these islands, and will have a lasting effect on their future. It will indeed do more for the salvation of the Maori population than all of the doctrinal teaching of the various sects, who are attempting to save your souls.'

The Cook Islands are a dependency of New Zealand. We have no objection to the Resident saying the best he can in regard to the work of the London Missionary Society's religious school. But we are desirous of knowing if one of the official duties of the British Resident of the Cook Islands is to institute 'odorous comparisons' between creed and creed, to dub as 'sects' the other faiths that are laboring zealously in the group, to sneer at their 'doctrinal teaching,' by implication to pronounce as more or less futile their 'attempts' to save the souls of the natives, and to make an official Government publication (to the cost of which, as to the Resident's salary and perquisites, members of all creeds contribute) the medium of disseminating this slight among both whites and Maoris? There was trouble in the British Parliament over an attack by

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{ Just over Bridge and opposite Drill Shed, } Manufacturer and Importer of Every Description of Headstones, Cross Monuments etc., in Granite, Marble and other stones.