

and the propagandists of to-day, can we explain why it is that they have left the fact of the Fall out of all their calculations, and set up the pedagogue and the policeman in the place of the grace of God and the conscience of man. At any rate, the view of human nature taken by the average journalist is hopelessly debased; and we must conclude that either despair or denial of Christianity is at the bottom of all the nonsense that is written in these days about reforming children through the schoolmaster and the policeman, apart altogether from any consideration of the eternal sanction of the Ten Commandments.

The other day with characteristic vamping and verbosity, the *Otago Daily Times* babbled about teaching children to know themselves through sex-instruction imparted by means of printed leaflets or pamphlets. It had not a word to say concerning the power of conscience as a means of restraint; not a word about the fact that Original Sin is at the root of the impulse to evil; not a word about the need of religion, and through religion, of God's grace, for the moral uplifting of the young. God is ignored, religion is ignored, and one might as well try to stay the incoming tide with a pitchfork as to prevent the moral ruin of the people by any means apart from those which the Creator ordained. Do they who know all that is to be known about sexual matters lead perfect lives? Does knowledge of that sort save the majority of those who possess it from immorality? Is the knowledge assimilated from a printed leaflet able to carry any boy or girl safely through the maelstrom of passion? What printed leaflets had the purest people in the world for their guidance? If England had been able to drag down to her own level the Irish peasants, and had given them handbooks instead of their prayer-books, who is foolish enough to say that they would be any better than the demoralised John Bulls of our time? Handbooks and leaflets that proceed from the supposition that there is no such thing as Original Sin are as futile and as foolish as the schools from which God has been expelled by our State-atheists; and as moral platitudes uttered by schoolmasters will never make children good no scheme of sex-instruction that forgets God will ever make them clean. We have forgotten where we ought to begin: we theorise about an ideal man who never existed and never can exist; instead of the man, prone to evil from his youth and needing God's Grace to keep him right; we have invented a creature whom God never made and we have taught the young people to live as if God did not matter. The result of it all is that we are in the mire and that we shall stay there. Devils of lust, devils of pride, devils of hatred, devils of avarice, have seized us, and instead of setting ourselves to drive them out by prayer and fasting we are beating the air and fighting shadows. Magistrates have declared from the bench that religion alone can save this country: one well-known magistrate told us recently that every day he sat on the bench he was more and more convinced that the only hope lay in the establishment of schools like the Catholic schools, which put God first and teach children that the most important thing in life is to keep the Ten Commandments.

Before there can be any sort of reasonable discussion concerning sex-instruction we must begin with God and religion. Common sense tells us that there is no use informing children of the evil results that flow from certain actions unless we are able to inspire them with a desire to do what is right and to avoid what is wrong, not because of consequences painted in terrible colors by leaflets, but because of God's Eternal Law, and because of Christ who died to redeem us all. Instruction of that sort without a religious foundation is useless, and worse than useless, for it often leads to the very results which its well-meaning but stupid advocates wish to avoid. Here, as in true education of every sort, it is principles that count. A child must be taught to live by principles and only by principles. Religion alone can teach that; sex-instruction without

religion is based on the damnable British doctrine of expediency and selfishness which is responsible for the present ruin of the Empire. Unless morality is instilled into children, unless they are taught the difference between doing a thing because to do it is right and doing it because evil will come from not doing it, such children will be no more moral than a criminal whose wickedness is only suppressed by the presence of a policeman. Such children will be unmoral however good their exterior conduct may be: their rectitude will spring from the base motive of cowardice. On the whole, it is not astonishing to find that journalists who defend the crimes of Lloyd George and who conceal the truth about his infamous war on women and children in Ireland reveal their total ignorance of the principles of Christianity when they come to write about such elementary things as true education of children.

ST. PATRICK'S DAY RESOLUTION

We suggest the following formula for the resolution to be adopted at all St. Patrick's Day meetings this year:

Whereas,

not only the Irish Bishops but independent American and English Commissions of Inquiry have proved that brutal atrocities are being systematically perpetrated by the British forces on the men, women, and children of Ireland;

and whereas,

American and English Commissions have urged the British Government to grant to the Irish people the right of self-determination, in accordance with the War Aims of the Allies; it is Resolved,

That this mass-meeting of the people of Dunedin condemn the frightfulness of the army of occupation in Ireland, and demand that the British Government withdraw its armed forces, and honor its own pledges to the soldiers who died for the freedom of small nations, by allowing the Irish people to govern themselves according to their own wishes without outside interference.

NOTES

Dunsany

When somebody asked him how he acquired his style, Lord Dunsany replied that his mother forbade him to read the newspapers and made him read the Bible. And as nothing could be more removed from the abomination of "journalese" than Dunsany's prose, so, too, there is nothing in English that is so saturated with the poetry and the beauty of the Old Testament. From the Bible he got his limpid clearness and his wonderful rhythm: prose like his is the only suitable medium for the expression of the rich fantasies of his Celtic imagination; and even readers who find no great delight in his fancies are carried away by the melody of his words. W. B. Yeats said of him that he "has imagined colors, ceremonies, and incredible processions that never passed before the eyes of Edgar Allan Poe or of De Quincey, and remembered as much fabulous beauty as Sir John Mandeville." Whether he tells us of strange cities and peoples, or of fabulous worlds and deities, or of spiders larger than a ram, or of the dragon-crocodile whose cry was like the sound of a church bell that had become possessed of an evil soul, or of nameless horrors and of birds that shudder with fright, he clothes his tales in language in which the stately power of the Bible is illuminated by the true Celtic spirit. Of his visions, Ernest Boyd says: "Lord Dunsany's visions appear far away from the life of our time because of his inventiveness, which has allowed him to dispense with even those roots in the past to which his contemporaries cling. The marvels he describes for us are often but the simplest

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