

Canon MacMurray, in delivering his charge to the Auckland Diocesan Synod, dwelt very forcibly on the need for greater strictness in the observance of Sunday as a day of rest. In a recent article in the "National Review," Mr. R. Bosworth Smith drew attention to the grave national danger of the tendency to convert Sunday into a day of mere purposeless pleasure. He says, in the course of his article:—"A disease which is spreading from many centres is bound soon to become confluent; and if to all the evils of secular education on the week-days—which many tell us is now inevitable, and are doing their best to make it so—there is to be superadded the gradual secularisation of the Sunday, England, in all that constitutes the higher, the spiritual life, will be in a bad way. But there are special grounds of hope. France has awakened lately to the absolute necessity, for physical and moral reasons, of a day of rest, and is legislating to secure it; and the English, who are at bottom a profoundly serious and religious people, will, it is to be hoped, when their eyes are fully opened to the danger which has crept in, awake to the inestimable value of the old English Sunday as a day of worship as well as of rest and quiet recreation."

Not only clergymen, but doctors, also are protesting against the desecration of the Sabbath. It is a grave menace to national health, as well as to national character. The man who spends Sunday in exhausting pleasures is jaded and unkinged for Monday's work, failure of nervous energy inevitably follows, and the result is that he cannot exercise his best powers either towards himself or towards society. The National Hygienic League has issued a stirring appeal to all who value their bodily welfare to strenuously resist all attempts to rob our workers of their only day of rest. The clergy are appealing to all who value their soul's welfare to keep holy the day God has set apart for spiritual devotion. The double voice, that of the minister and that of the physician, should surely rouse us to a sense of the supreme importance of preserving one day in the week as a day of freedom from worldly cares and worldly pleasures.

Events in England have given workers a great chance to prove the doctrine that labour creates all wealth. Sir Christopher Furness, the head of the great shipyards of Furness, Witly and Co. at Hartlepool, has offered to sell his works to the trades unions, or to establish a system of co-partnership. If a system of partnership is established, the workers are to pledge themselves not to strike. At present, owing to persistent industrial troubles, the business of the firm is practically at a standstill, and it has been announced that unless some settlement can be arrived at, the works will have to be closed down. It has been found impossible to enter into contracts because prompt fulfilment of orders could not be guaranteed, and even slips ordered from the firm have had to be built elsewhere. The Secretary of the Amalgamated Society of Engineers has entered a strong protest against Sir Christopher's proposals, on the ground that they are inimical to the principles of trade unionism. Now that the chance is offered of sharing in the profits of the greedy capitalist, the workers seem in no hurry to accept. Perhaps they realise that in being asked to share in the profits, they are also being asked to share in the risks, and they prefer a system by which they hope to get all the gains and leave the employer to meet all the losses. At any rate, the offer will test the sincerity of their belief that the worker is robbed of the just reward of his toil.

At Loughorn one night last month whilst Signor Mascagni was conducting a performance of his opera, "Le Maschere," some individuals in the gallery threw a number of oranges, potatoes, and other missiles, several of which struck Signor Mascagni and the leading lady, who was on the stage at the time.

Signor Mascagni protested against the outrage and left his seat, the offenders being compelled to flee to escape the fury of the audience, who threatened to lynch them.

Musings AND Meditations

By Dog Toby

SECULAR EDUCATION.

TRUTH is said to lie at the bottom of a well. This, being interpreted, means that what is really and eternally true is seldom superficially obvious. Ruskin says that the pleasure we find in our work, not the reward we get for our work, alone brings happiness. This is so true that not one person in a hundred would believe it. St. Paul tells us that he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting. All history, both of nations and individuals, has proved this to be true since time began, but it is doubtful if one person in a thousand really believes it, and not one in ten thousand acts as if he believed it. Spiritual forces are greater than material, patriotism is more than big battalions. Love is more than gold, charity is mightier than the sword; even today the five barley leaves and two small fishes may feed the multitudes if they are miraculously multiplied as of old by being passed from brother to brother, and given in human fellowship and human love. We cannot read history, we cannot read life, we cannot read the human heart, without knowing that these things are true. But we go on believing in material things, we act as if material blessing was the only good; and from the material we reap corruption.

You can never hope to convince the thousands of any truth that is vital to their welfare. The utmost you can hope for is to convince the hundreds at whose feet the thousands sit. Now, if there is one thing more true than another as regards education, it is this. It doesn't so much matter what number of things you teach a child, but it does matter how you teach them. It matters more what you teach a child to be than what you teach it to do. You may teach a boy Greek, an utterly useless subject commercially, and if you teach Greek well you will have an educated man. On the other hand, you may teach a boy French and German and Spanish, and if you teach them badly you will merely have produced one who can chatter like a courier in six languages. Why is it that the classical scholar is said to be highly educated, and the waiter who can talk a dozen lingoos is not? Simply because the one has been trained to think and the other to talk.

Of all things, you must train a boy to be character is more than all. It will not matter to him in after life whether he remembers the height of Mt. Everest or the length of the river Seine. It will matter to him whether he has learnt to do his duty to God and to his neighbour. There was deep wisdom in the reply a lad gave to a prospective employer, who asked how far away the moon was from the earth. He replied that he hadn't the faintest idea; all he knew was that it was sufficiently far off not to interfere with his doing his duty if he got the post. Do any of us make any use of the mass of text book statistics with which pupils are crammed? Not one in a thousand even remembers them. But it is to be hoped that we do sometimes remember the words of truth learnt at our mother's knee, and remembering them, they help to form our life.

That being so, do we act as being wise or as fools? It was recently proposed at the Wellington Board of Education that the ten commandments should be placed in our public schools. The proposal was rejected on the ground that they were obsolete. The walls of our schools are better adorned with such information as that the "hog is on the log," and the hen has a pen." If the masses think it is more educative for their children to read

day by day that the cat saw a rat, let them keep their rat, and let us hope that some day the cat will catch it and eat it. But the point is not what the masses want—the point is what men who believe in real education want, and what they are doing to get it.

Christians say they believe in God the Father Almighty, yet because it is cheap they send their children to schools controlled by a Board of men who denounce the Word of God as obsolete. It is useless to hope to get Bible-reading in State schools. The people don't want it. They want their children taught the pure English, that makes them say "I see him done it" and "Both of yons," not the debased form of the English of the authorised version that formed the style of Bunyan and of Ruskin. Gerald Massey read the Bible and little else, and could only produce "Babe Christabel"; we learn a full course of grammar and analysis, and produce rhymes on somebody's soap and cure-all ointment.

If Christians are in earnest, if lovers of true education are in earnest, they will establish and support Christian Schools. If we really care for our religion, if we really believe in the Bible, do not let it be said that the Roman Catholics are the only people who can make sacrifices for the religious training of the young. Time was when the poorest of the poor dared any privation to avoid "going on the parish." Are wealthy Christians going to go on the parish for the education of their children, when the old woman of 70 prefers to live on half-a-crown a week rather than go on the parish for bread? If so, then the sooner we banish the sham of a religion, that is only outward, the better. Let us have done with the hypocrisy of repeating the words: "Suffer little children to come unto me, and forbid them not," and let us avow boldly that we believe in secular education, because it is cheap, and that, like Judas, we are willing to sell our Lord and Master to the secular power for 30 pieces of silver.

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