

He is conscious of the difficulties which the question of sanction gives rise to, and quietly puts them aside, saying that for one branch of morality, obedience to the laws of the State, a sufficient sanction can be pointed out—viz., the State's punishment, adding, "But obedience to the State's laws would not of itself constitute morality." Does not this seem to imply a contradiction? How can the State's punishment be a sanction for such morality as is implied in obedience to the laws of the State, if the observance of these laws does not constitute morality? This, we must candidly admit, is beyond our comprehension. It is also beyond our comprehension how the State's punishment can be a sanction for the observance of laws, which power, or cunning, or certain favourable circumstances, enables a man to break with impunity. The morals of a man who knows he can, with absolute impunity, defy the laws of the State, cannot be influenced by the punishment of the State. Farewell to the morals that can be taught in public schools, if there be no other sanction for them than the State's punishment. But why go to the enormous expense of a public system of education for the purpose of teaching morals under such a sanction? There is already established a more efficacious system of teaching such morality as is contained in obedience to the laws of the State. There are the gaols, the cat, the triangle, penal servitude, the roads, and the gibbet. These constitute a sanction for the observance of the laws of the State such as no teaching in merely secular schools can ever inculcate.

"There are duties to be performed and precepts to be obeyed," Mr. Stour says, "which the State neither requires nor teaches." What are these? who is to point them out? and, when pointed out, where is the sanction to be found, and how is it to be inculcated in a secular school? Nothing is to be taught there but what is prescribed by the State. Anything beyond this is an intrusion and an usurpation. Is one schoolmaster to tell his pupils that the moral sense and sanction are the product of development from primordial mud; another that these are to be found in the accumulated wisdom of the sages of all times and nations; another that utility is the only guide and sanction; another that there is an eternal all-seeing infinitely just being who infallibly rewards the good and punishes the wicked; or perhaps are all these and other theories and principles to be taught in the same school and to the same class by different teachers? Is one master to teach that a lie is never permissible? another, as some great writers have taught, that a lie is permissible under certain circumstances? one that divorces are never to be allowed; another, as a teacher lately announced in Dunedin, that divorce is a highly moral institution, and so on almost *ad infinitum*? What is the code of morality that can possibly be taught under a system of education that not only ignores God, but positively excludes Him from the school-room? or where is a sanction, except the sanction of the punishment of the State, which is weak indeed to restrain men's passions, to be found under such a system? Impossible. Morals cannot be taught in secular schools. A secular school has not, and cannot have, consistently with the idea of its existence, anything to do with morals except in so far as it is armed with authority from the State to interfere. And what it is allowed by the State to do in this matter is inadequate, ludicrous, and mischievous.

What Mr. Stour says in reference to truth is not clear to us. His words as reported by the *Daily Times* are as follows:—"There is another thing which the teacher must teach, and that is truthfulness. That lies at the foundation of the tone of a school. And what does this virtue include? Truthfulness means accurate observation," &c. This is news indeed to us. We were always under the impression that truthfulness meant a genuine correspondence between the interior and exterior in man; that to be truthful it is necessary for a man to express externally what is in his mind, and nothing else. Hence we were taught that objective truth means that which is, and subjective truth that which appears to be. From this it follows that a man may be honest, truthful, and yet mistaken. But in the philosophy of Mr. Stour it is not so. Truthfulness means accurate observation, not the accurate expression of one's mind, of one's real thoughts.

Mr. Stour is not ashamed to descend to the stock argument of secularists—that religious faith is not always sufficient to produce right action; and that religious faith and morality are not always inseparable. And Mr. Stour does really think he finds an argument in these platitudes. Who ever said these things are inseparable? Certainly not those who have religious faith. And does it follow that because Mr.

Stour and men of his party find some unworthy Christians that, therefore, faith is of little or no avail? He must be a shallow observer indeed, and a shallow thinker, who can fail to know that Christian nations, even the worst amongst them, are immeasurably superior in every sense to non-Christian nations, and that it is their Christianity which has secured to them this superiority. Mr. Stour and men of his school argue, contrary to all rules of logic and common sense, from a particular to a general, and speak disrespectfully of Christianity because it has not utterly changed human nature and rendered it impeccable, forgetting that notwithstanding its weakness, corruption, and liberty, human nature has been enlightened, purified, elevated, and strengthened by Christianity. What would the world be now, had there been no Christianity? The answer is given by the social, moral, and intellectual state of non-Christian states.

But we are expected to believe that what Christianity has been unable to effect, will be certainly brought about by secular education. Folly, insanity! If belief in a personal God, in eternal rewards and punishments, has not succeeded in preventing all crimes, all social evils, can it be supposed that the eradication of such a belief from the minds of men will bring about their moral and social regeneration? It is ridiculously absurd to imagine such a consummation. Faith in God has not prevented all crimes, but disbelief in God with secular education certainly will! This is the sum and substance of the teaching of secularism in Dunedin.

News of the Week.

A RECEPTION of children of Mary will take place at St. Joseph's Church, Dunedin, at the conclusion of Vespers on Sunday evening next, 5th inst.

WE have again to remind our readers that the Church of St. Mary, Star of the Sea, at Port Chalmers, will be consecrated by His Lordship the Bishop of the Diocese, on Sunday, 12th inst. A collection will be made in aid of the building fund.

MR. JAMES CAHILL writes in our columns acknowledging the kindness of several ladies and gentlemen in Dunedin and its neighbourhood, who have subscribed towards presenting an organ to a lady belonging to the order of the Sisters of the Missions, and who is at present engaged in carrying out the duties of her holy calling in Wallis Island. This lady is the Sister Mary St. Francis, of Assisi, and was at one time a member of the Dunedin Catholic congregation. We believe, indeed, that the good nun may be looked upon, in a manner, as the first fruits of the mission in this city, as we understand her to be the first young lady of the congregation who dedicated herself to God by entering a religious order.

DEVOTIONS for the month of May commenced in St. Joseph's Church, Dunedin, on Wednesday evening, at 7 p.m. They will be continued throughout the month. The altar of the Blessed Virgin has been beautifully decorated for the season, and placed under the special care of the children of Mary.

THE REV. FATHER DALTON, S.J., has been presented with an illuminated address, a chalice, and a purse of sovereigns by the Catholic congregation of Richmond, Victoria. The Rev. Father has deserved well of the congregation amongst whom he has laboured for some years. The occasion of the presentation was Father Dalton's impending departure for Sydney, where the Jesuit Fathers are about to establish a college.

PERSONS desirous of obtaining the aid in their households of that most useful instrument, the sewing machine, will do well to inspect the stock of Mr. A. B. Sidford, Arcade, Dunedin. Mr. Sidford is also prepared to execute repairs.

Messrs. R. SAUNDERS & Co. Dunedin, have received a large and beautiful assortment of drapery of all kinds. Their stock of silks and other materials for ladies' dresses is unrivalled. Their house linen also will be found of superior quality, and all the articles included in their trade will be found at their establishment and of the very best kinds possible.

MR. J. EDMONDS, of St. Andrew-street, Dunedin, has constantly on hand a large supply of coal and wood of the best quality, and at the most moderate rates of charge.

MR. JOHN O'LEARY, the former editor of the *Irish People*, has been permitted to temporarily re-visit Ireland for private business, on parole, and on condition that he will eschew politics.

MGR. GODEFROI BROSSAIS ST. MARC, Cardinal Archbishop of Rennes, France, is dead. He was born in 1803, and elevated to the Cardinalate in 1875.

SCOTCHMEN are proverbially long-headed and "canny." But there are exceptions. Efforts are being made, we read, "to oppose the establishment of the Catholic Hierarchy in Scotland, and one Scotchman has subscribed £5000 to a fund which is to be raised to defray the expenses of a legal resistance." One of the exceptions, evidently.—*Pilot*.