

NEW ZEALAND RAILWAYS.

Otago Rowing Association's Regatta at Waihola, Friday, March 23 1906
 Cheap Excursion Fares.

HOLIDAY EXCURSION TICKETS will be issued to Waihola from Port Chalmers, Clinton, and Intermediate Stations (including Outram, Lawrence, and Catlin's Branches) by Afternoon Trains on THURSDAY, 22nd MARCH, and by Morning Trains on FRIDAY, 23rd MARCH, also by 1.15 p.m. Train from Dunedin, FRIDAY, 23rd MARCH, available for Return up to and including SATURDAY, 24th MARCH.

The RETURN FARES will be—First Class, 2d per mile; Second Class, 1d per mile (plus Sixpence for Admission to Regatta); the minimum being 4s 6d and 2s 6d respectively.

SPECIAL TRAINS will leave DUNEDIN for WAIHOLA at 10.10 a.m. and 1.15 p.m., returning leaving WAIHOLA at 4.50 p.m. and 5.15 p.m.

The Train usually leaving Dunedin for Port Chalmers at 6.15 p.m. will NOT leave until 6.25 p.m., connecting with the 4.50 p.m. Special from Waihola

By Order.

Omakau Art Union.

THE Drawing of the ART UNION in aid of the Omakau Presbytery Building Fund, &c., is unavoidably POSTPONED to JUNE 3, Prince of Wales' Birthday.

COSTLY AND SPLENDID PRIZES.

Friends and well-wishers to whom we took the liberty of sending Books of Tickets are earnestly and confidently requested to

RETURN BLOCKS WITH REMITTANCES

as soon as possible, so as to enable us to make this Art Union a success. The object (building Oratory and re-building Presbytery, &c.) is a most urgent and necessary one.

DRAWING WILL ABSOLUTELY take place on JUNE 3.

P. O'DEA, Rector, Omakau, Otago.

DEATHS

CONNOLLY.—Of your charity pray for the soul of Bridget Connolly, wife of Jeremiah Connolly, who died at her residence, Kakahu, near Geraldine, on March 1, 1906, in her 61st year. Deeply regretted.—R.I.P.

On whose soul sweet Jesus have mercy.

BROPHY.—At his residence, Pleasant Valley, on March 3, Kyran Brophy; aged 66 years.—R.I.P.



To promote the cause of Religion and Justice by the ways of Truth and Peace.

LEO. XIII. to the N.Z. TABLET

THURSDAY, MARCH 15, 1906

REAPING THE WHIRLWIND



WRITER who spent some years among the fuzzy-headed tribesmen of South Africa says of some of them: 'According to Kaffir custom, no woman may pronounce the names of any of her husband's male relatives in the ascending line, nor even pronounce any word in which the principal syllable of her father-in-law's name occurs.

She has therefore to manufacture another word, the meaning of which has to be judged by the context, as, standing alone, it is meaningless.'

In the United States, Australia, and New Zealand, a somewhat similar 'tapu' exists in regard to the

'great national systems' of primary instruction. A class of journalists and professional politicians have their fingers on the hair-triggers of their heaviest anathema maranathas for those who dare to describe our glorious system as 'godless,' 'destructive of moral fibre,' 'calculated to produce a generation to whom religious belief will be a stranger.' This is an accurate description. But the great Kaffir-like 'tapu' will at best only permit you to refer to it by any other new-fangled term or roundabout redundancy of phrase that will serve to conceal its true name and character—as though the deadly nightshade were to be made sweeter by calling it a rose. But so far as the purely secular systems go, their 'moral teaching' can never rise above such vulgar deterrents as social ostracism, or fines, or the prison cell, or the flagellator's triangle, or the hangman's rope. They cannot well (while true to themselves) soar beyond Spencer's, or Huxley's, or Clodd's vague platitudes about 'Humanity' and the 'Unknowable,' which never yet kept man or boy from stealing a pin's worth. Clumsy or pusillanimous statesmanship has grasped at the Secularist ideal in education. That ideal is one of the evil legacies left us by the European Revolution. Other countries galore have solved the problem of religious education in a satisfactory way. Our crude statecraft of a generation ago failed to meet an educational situation squarely. It ended by putting asunder what God had joined—it divorced the secular and the religious training of the little ones; it drove God out of the place where He rightly belongs, and where He has been down the course of ages.

The mills of God grind slowly. And it takes the glacier long to rasp the valley smooth. But it 'gets there,' like the tramp of time. It is even so in the moral order. Even children pick up at last and apply the lesson of the Secularist education fad—that the three R's are everything in education, that vulgar fractions are of greater importance than moral principles, that the main thing is to 'get on,' and that if the idea of a Creator and of responsibility to Him is to be barred out of school life, why should it not likewise be excluded from the larger life that opens when the school-days have closed? Even a chimpanzee can be taught something like the semblance of counting its digits. Children, with their quick young human brains, are not slow to learn the logic of a Secularist system of public instruction. Good home influences and other causes may for a time combine to put off the evil day when a godless school training will produce its full and natural measure of evil. But the day comes at last. In America it shows itself by an increase of crime, and specifically, of juvenile crime. A number of educationists (among them the Pennsylvania State Superintendent of schools) recently met in Philadelphia to consider the situation. As a practical result of their conference (says the 'Ave Maria') a circular containing the following statement was issued:—

'Statistics seem to show an abnormal increase of crime within the past twenty-five years, which has grown four times as fast as the population. If this be true, are we not face to face with a national peril of most serious character? May we not reckon among the causes leading to this condition the absence of definite moral instruction in the schools of this country?'

President Schurman of Cornell (non-Catholic) University made, a few weeks ago, the following remarks in point:—

'It is a generation which has no fear of God before its eyes; it fears no hell; it fears nothing but the criminal court, the penitentiary, and the scaffold. To escape these ugly avengers of civil society is its only categorical imperative, the only law with which its Sinai thunders. To get there and not get caught is its only golden rule. To "get rich quick" the financiers of this age will rob the widow and the orphan, grind the faces of the poor, speculate in trust funds, and purchase immunity by using other people's money to bribe legislators, judges, and magistrates.'