

secular law was (says Lecky) 'extremely tyrannical' (pp. 77-8); 'it was a deliberate attempt on the part of the Government of a country to de-Christianise the nation, to substitute for religion devotion to a particular form of government, to teach the children of the poor to despise and repudiate what they learnt in church' (p. 81). 'The system established in France,' adds Lecky (p. 83), 'was both intolerant and demoralising . . . and the lamentable increase of juvenile crime in France is probably largely due to the new system of teaching.' To this hour an open or covert propaganda of dogmatic unbelief is carried on in the secular and professedly 'neutral' primary schools and departmental training colleges of France, both by textbooks and by oral teaching. Summaries of the evidence in point will be found in *The Month* for December, 1908 (pp. 561-576), and in *Moral Instruction and Training in Schools*, vol. II., pp. 51-69 (cf., pp. 70-177). The reader is also referred to the flagrant case which ended in the condemnation of the rabidly atheistic teacher Morizot, on six counts, by the Court of Appeal of Dijon on December 28, 1908 (*London Tablet*, January 9, 1909). All this is part and parcel of the general campaign against religion which M. Viviani, Minister of Labor, avowed, amidst the cheers of the Government and its supporters, in the Chamber of Deputies on November 8, 1906. 'All of us together,' said he in this much-quoted utterance, 'by our fathers, our elders, ourselves, we have devoted ourselves in the past to a work of anti-clericalism, a work of irreligion. We have torn all religious belief from human consciences, we have extinguished in heaven the lights which it will never re-kindle again. Such has been our work, our revolutionary work, and do you think that this work is finished? On the contrary, it is beginning, it is boiling up, it is overflowing. How are you going to respond, I ask you, to the child, now grown into manhood, who has learnt from your primary instruction—further completed, too, as it is by the after-school works of the Republic—to contrast his own condition with that of other men? How are you going to respond to a man who, thanks to us, is no longer a believer, whom we have deprived of his faith, whom we have told that heaven is void of justice—when he seeks for justice here below?' (*Journal Officiel*, sitting November 8, 1906; compare *London Times*, December 1, 1906). On November 9 M. Briand, then Minister of Instruction, accepted M. Viviani's 'ideal,' 'which,' said he, 'is also mine.' Viviani's speech was placarded all over France, by order of Parliament, at the public expense. (See *The Month*, December, 1908, p. 563; consult also, for this whole subject, Broadhead, *The Religious Persecution in France*, 1900-1906, especially pp. 162, 192, and 206). As M. Paul Bert utilised his official position as Minister of Instruction for the purpose of propagating atheism among the school children of France, so did M. Briand for the purpose of disseminating atheism among the teachers. I need here only refer to his extraordinary address to the Congress of the Ligue de l'Enseignement (or Teachers' Association) at Angers, as reported at length in *Le Radical* of August 6, 1906. I have dwelt in some detail upon secular public instruction in France, because the system took its rise there, and because it still flourishes there in the full bloom of its original intolerance and dogmatic atheism.

'French principles' are likewise at the root of the bitter war against religious education in the neighboring Low Countries, Holland and Belgium. Holland is well described by Lecky as 'a country where Evangelical Protestantism is perhaps more fervent and more powerful than in any other part of the Continent' (*Democracy and Liberty*, new ed., vol. II., pp. 70-71). In 1857 a system of 'secular national education' was established there by what was known as the 'revolutionary' party. 'This system of education,' says Lecky (p. 71), 'was at once branded as theistical. The schools were described as without prayer, without Bible, without faith; every effort was made to prevent devout men from acting as teachers in them or from sending their children to them, and the stricter clergy absolutely refused to teach religion within their walls.' The Dutch Protestant majority then did what the Australian and New Zealand Catholic minority have been doing for a generation. By 1888 they had (says Lecky, p. 72), 'no less than 480 Bible schools supported by voluntary gifts, with 11,000 teachers and 79,000 pupils. These schools had an annual income of three millions of florins; they had a subscribed capital of 16 millions of florins, or about £1,340,000; and in the battle for religious education 'the Evangelical Protestants were supported by the Catholics.' This union of the friends of true education resulted in the granting of State aid to the religious schools.

'Belgium is the close neighbor of France; Belgium as a State came into existence through Revolution; as a young State Belgium imbibed the French Revolutionary ideal in the matter of civil education; and to-day more than ever, perhaps, great numbers of Belgians look across the near frontier to France for political models and inspirations towards change' (*Moral Instruction and Training in*

Schools, vol. II., pp. 120-1). The adherents of 'French principles' were in power from 1878 till 1884. One of their first acts was to drive religion out of the schools. E. de Laveleye admits that these politicians were 'anti-religionists' (article in *Contemporary Review* for April, 1882). To-day the same anti-religious spirit animates the opponents of religious education (*Moral Instruction and Training in Schools*, pp. 121-2). The party fell from power in 1884, with the results stated in a previous paragraph.

The introduction of the secular system in New Zealand 'was hailed in some quarters with immoderate delight as a triumph of secularism over the Christian creeds.' So writes the Rev. C. Stuart Ross, D.D. (Presbyterian), in his book *Education and Educationists in Otago* (Dunedin, 1890, p. 47). He quotes (pp. 38-40) as 'eloquent and powerful' a parliamentary speech in which Dr. Wallis, member for Auckland City West, denounced secular education as 'essentially infidel and atheistic' (p. 40). The Rev. Mr. Ross's book—and an important misquotation thereof by an anonymous writer in the *Otago Daily Times*—will again engage my attention. In another article I propose, with the aid of official records, to set to rights anonymous misrepresentations of much gravity and of wide range in regard to the part played by Catholics in the secularising of education in New Zealand. Meantime, let me state once more: I am far from assuming that any conscious hostility to religion motivated the secularising of the school system in New Zealand. Among its supporters are many earnest and God-fearing people. But I still fail to understand the precise way in which a system that was all along intended for the destruction of religion in Continental Europe is to protect or promote religion in New Zealand.

PASTORAL LETTER

ARCHDIOCESE OF WELLINGTON

The following Pastoral Letter has been issued by his Grace the Archbishop of Wellington and Metropolitan:—
Dearly Beloved Brethren and Dear Children
in Jesus Christ,—

The Holy season of Lent has again come round, and it affords us a fitting opportunity to instruct you on a very important subject in its bearings on religion and society. In the first Encyclical issued by our wise and saintly Pope Pius X., his Holiness emphatically stated to the world his one great and all-embracing policy—namely, 'to restore all things in Jesus Christ.' We shall be in conformity with that policy by taking as the subject of this Lenten Pastoral the Restoration of the Family by Jesus Christ and His Church.

The most God-like gift of man is his personality. The great revelation of Christian faith was that this personality shall meet with everlasting reward or punishment. Hence faith first laid hold of man's individual heart, and then from that first conquest and inmost fortress proceeded on its course of victory. It counted the outward work as nothing, as mere hypocrisy, without the inward intention. No other religion was worthy of Him who made the heart. But the Christian faith was intended to form a society. In the Divine idea, man—Adam—was a race, not a mere individual, nor a collection of individuals. The first man was the sum of the whole race; in him the race was supernaturally endowed, in him the race fell; and in One Man again of whom he was the first copy, the race was restored. The Divine government being perfect, deals with man as an individual and as a race.

Man, who is essentially a social being, never stands alone, but is touched by his brethren on all sides. Of all animals the infant man is the most dependent and helpless. Man, the highest as a compound of matter and spirit among creatures in this visible world, is the least able to stand alone. His very eminence surrounds him with relations.

1. The first of these relations, and the root of the others, is that between man and woman. It is the germ of the larger society, and upon it the whole development of man in society depends. What God intended that relation to be is conveyed to us in an immutable record. The divine prophet, to intimate the fulness of knowledge imparted to Adam, says that he gave to each of the creatures brought before him the name proper to its habits, instincts, and purpose. Here was a wisdom as superior to that of Solomon as the fountain is superior to the drop. But neither his dominion over these creatures, nor his magnificent science could satisfy his natural needs and desires. Created for society, it was not good for him to be alone. And, as it were, a 'second' Divine council was held. The 'first,' concerning his nature, ran thus: 'Let Us make man after Our image and likeness'; the 'second,' concerning his social relations, ran similarly: 'Let Us make him a help like unto himself.' Here, then, woman's relation stands thus: she was given to form

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