

The substitution of a name like Palmerston North for the musical Manawatu is a symbol of what takes place. The teaching of the sing-song rhymes in the school-books and the neglect of the old Maori songs is another sign. A material people that have driven God out of their schools cannot be expected to understand these things. One might, as well expect to see Joseph Hanan doing a haka or singing a lullaby in Maori. But there are a few people who realise that not on bread alone does man live, and on them the duty devolves of saving what little remains of Maori traditions and folk lore. The legends of the Maori race are too beautiful to allow them to die. Let us give them to the children if we have nothing of our own to give. The white man's record in New Zealand has no romance and no poetry about it. Let us not, however, be so stupid as to lose that older heritage which is not ours but the Maoris'. We took pretty nearly everything else from them and made our own of it. Let us take their legends too and save them for the future which may bring to New Zealand better men and women than they who are content to send God into exile and turn their lives and their children's into a series of market days and circuses.

### Superstition and Materialism

"Can you not see," says Chesterton, "that fairy tales in their essence are quite solid and straightforward; but that this everlasting fiction about modern life is in its nature essentially incredible? Folk lore means that the soul is sane, but that the universe is wild and full of marvels. Realism means that the world is dull and full of routine, but that the soul is sick and screaming. The problem of a fairy tale is what will a healthy man do with a fantastic world? The problem of the modern novel is—what will a madman do with a dull world? In the fairy tales the cosmos goes mad; but the hero does not go mad. In modern novels the hero is mad before the book begins." In the name of Progress we are trying to do away with folk lore and fairy tales now; and in their stead we have a literature that is often redolent of the sewer and unfit to be read by decent people. Folk-lore and fairy tales never did children any harm, but the modern novel does harm to everybody who reads it. If it is not true to say with G. K. C. that the hero of modern novels is mad before the book begins it is at least true that the reader is mad with himself before it ends. The people who have deceived the masses and persuaded them that filth was better than poetry and romance have a lot to answer for. Forgeries of the sort committed by Haeckel and Huxley are a hundred times more criminal than those for which a man is sent to gaol. As long as a people believe in the world of fairies—even though they were to take them seriously—they have, at any rate, a hold of a great truth; but when we have given up the fairies for Eugenics and Free Love it is time for us to look for a sign-post to tell us what direction was taken by the Gadarene swine.

### Excess or Defect

Whether is it better to have too much of a thing or not to have it at all? Of course it all depends on what the thing is, but when the thing is belief in the supernatural there is no doubt that excess is better than defect. A superstitious race of savages is better any day than an unclean race of modern ladies and gentlemen who have removed their souls and developed their passions. Superstition generally keeps people pure, but materialism makes them lower than the beasts which at any rate follow unperverted instincts. There is beauty and loveliness and poetry in superstition, but in materialism there is nothing but ugliness and grossness. The practices of people who think they gain something by dancing round a bonfire on St. John's Eve, or skimming a well on May Morn, are things that a child may read about with interest. What things the materialist who persuades himself that there is no God and that he has no soul may do under the driving of his creed are usually found in papers that specialise in Divorce Court reports. Superstition is a

feverish sort of faith, and out of it may come a robust faith. Materialism puts faith in the gutter and stamps on it. Superstition is a Celt crying for the moon, while materialism is a Saxon Gurth fighting among his swine for a share in their happiness. A superstitious man would always be incapable, for example, of insulting the memory of a Joan of Arc—his trouble would be that he would be inclined to pay her too high worship. One has to go to the materialists to find men capable of reviling and calumniating her by trying to make out that she was as bad as the sort of women with whom they are most familiar. Very good people may be prone to superstitions at times, but it is to materialism the very bad people find their way as a rule.

## DIocese OF DUNEDIN

The Pastoral Letter of the Hierarchy of Australasia on Consecration to the Sacred Heart of Jesus will be read in St. Joseph's Cathedral and other churches of the diocese on Sunday.

Rev. James O'Reilly, pastor of Port Chalmers, left on Tuesday morning for Wellington, where he joins the Arawa, which is timed to sail this week. Father O'Reilly, who is taking a holiday trip to the Old Country, will be absent till the end of the year. Meanwhile the parish of Port Chalmers will be attended to by St. Joseph's Cathedral clergy.

In the primary schools' football competition matches played last week the Christian Brothers' School A team had very little difficulty in defeating Normal by 8 goals to nil. The "Greens" B team defeated a strong combination in Technical C, winning by 3 goals to nil. L. Roughan, A. Smith, and E. Crowe scored one goal each. The "Greens" D team scored heavily against Caversham B, winning by 8 goals to nil. The scorers were: B. O'Reilly 4, B. Burrell 2, J. Cullen 1, C. Patterson 1.

### ST. JOSEPH'S CATHEDRAL.

The devotions of the Triduum, held at St. Joseph's Cathedral during the Octave of Corpus Christi, were largely attended. On last Thursday evening, after the recitation of the Holy Rosary, an impressive sermon on "The Divine Presence in the Blessed Sacrament" was preached by the Very Rev. Dean Van Dyk, Superior of the St. Joseph's Missionary Fathers, engaged in the Maori missions. The preacher on Friday evening was Father Bowen, also of St. Joseph's Missionary Society, who discoursed eloquently on the Blessed Eucharist, and on the duty of the faithful to receive Holy Communion frequently and worthily. At the conclusion of the sermons on each occasion, Benediction of the Blessed Sacrament was given by the respective preachers, and also after the Holy Rosary on Saturday evening, the incidental music being beautifully rendered by the Dominican Nuns' Choir. Very large numbers approached the Holy Table at each of the early Masses on Sunday. At the 11 o'clock Mass, St. Joseph's Choir, with Mr. A. Vallis at the organ and Signor Squarise conducting, rendered the "Kyrie" and "Gloria" from Farmer's Mass, and the "Credo," "Sanctus," "Benedictus," and "Agnus Dei" from Gounod's No. 3 Mass. After Vespers in the evening, the Very Rev. J. Coffey, Diocesan Administrator, preached appropriate of the observance, and explanatory of the laws of the Church regarding Holy Communion, and officiated at Solemn Benediction of the Blessed Sacrament, Fathers Ardagh and Spillane being deacon and subdeacon respectively. The music during Benediction consisted of Elgar's "O Salutaris," the "Te Deum," and Lambillotte's "Tantum Ergo," the whole being exceptionally well rendered by St. Joseph's Choir.

### SACRED HEART CHURCH, NORTH-EAST VALLEY.

The devotion of the Forty Hours' Adoration will commence on Friday morning (Feast of the Sacred

**Hotel Stewart - Gore**

(OPPOSITE RAILWAY STATION)  
**EVERY COMFORT AND CONVENIENCE.**  
**M. PETERSON - PROPRIETORS.**