

of conscience nor compel them to send children to schools which make no provision for the religious training of the young. To do so, whether directly or indirectly—as is done in New Zealand—is an act of unwarrantable despotism against which the whole community ought to protest. The other day the secretary of the N.Z. Educational Institute wrote a letter to a Wellington paper, professing that children attending private schools are still the children of the State, and that the State is responsible for them. He protested that the Institute did not contend that private schools had no right to exist, while at the same time admitting that he and his fellows stood for such restrictions and hindrances as amount to a boycott of private schools by the State. The State has no right to boycott private schools, especially such as are even in secular matters the equals if not the superiors of public schools, and in forcing parents who object to send children to State schools to pay taxes for education, not a penny of which is expended on the sort of education the parents demand, the State is guilty of an injustice and an act of tyranny. In a very limited sense the children may be said to belong to the State, but in a very real and intimate sense they belong to God and to their parents. Their first end in existence is not to become food for powder or merely efficient money-makers. They were not begotten by the State, and it has nothing to do with their immortal souls, which matter most to them. Hence, for parents who are imbued with sound Christian principles, the education offered by the State will not suffice: such parents know their duty to God and to their children, and are not likely to ask either the secretary of the Institute or his colleagues to teach it to them. They know that a religious education, based on dogmatic teaching, is the only education worthy of the name; they know that secular schools are undermining the foundations of society and making for anti-Christian and anarchical doctrines wherever they flourish. Consequently, like true men and women, they are ready to make any sacrifices and to endure even such injustice as they suffer in this country rather than jeopardise the character of the children here and their salvation hereafter.

France has testified to the result of excluding religion from schools. Germany found it out too late. The day will come when the voice of conscientious men and women in New Zealand will be too powerful for even our placemen to remain deaf to it. There is a growing determination in other Churches than ours to provide suitable schools for the young, and to see to it that the future citizens of the Dominion go out into the world fortified against temptations which nothing but the fear and love of God can help them to overcome. We welcome this movement on the part of the Anglican and Presbyterian Churches, and we feel sure that the opposition manifest to it in certain quarters is a sure sign of its success. It is a crying shame that the Jews and Atheists who have no Christian principles should be permitted to foist on New Zealand a system of education which is against the principles of all Catholics and of numerous members of other Churches; and that such a state of things is tolerated is yet another proof of the apathy and indifference with which people here view the repeated encroachments of an incompetent Government on their rights and liberties. Whatever other Churches may do there can be no doubt of what Catholics will do: as in the past, so in the days to come, they will see to it, at no matter what cost, that their children shall have a chance of being good Christians and that they shall not become corrupted by the Materialism and the irreligion which already have eaten into the heart of this young country. The Christchurch bazaar is a remarkable and a splendid testimony to the spirit of the Catholics of Christchurch. Besides being a consolation and a source of joy to the promoters, it is a shining example to the Catholics of every other part of the Dominion. To the Bishop, the clergy, and the people of Christchurch the credit and the triumph; to us all the satisfaction that our brethren have rendered so striking witness to the Faith of their Fathers.

## NOTES

### On Reading Irish Verses

A friend of ours remarked to us recently how differently one had to read Irish and English verse, and how much one lost if the formal, rigid laws for the English were applied to the Irish. Perhaps we did not notice it ourselves, as we think most Irish people who have heard much traditional singing of old songs, or even of popular songs, in Ireland, instinctively read Irish verse with the true feeling. There is no doubt that Irish traditional singing gives us the right key, and that apart from it singers will fail to render Irish songs properly. Our friend discovered that rhythm and stress are of great importance, and that the pause, like the calm on the crest of a wave of feeling, must be marked in reading or singing. As this consideration applies not only to Gaelic verse, but also to verses by Irish poets in the English language, it is worth while to repeat here some notes on broken rhythm contained in an article in the *Dublin Leader*.

### Broken Rhythm

Seamus Ua Floinn, Sagart, the writer of the article to which we call attention, says that in order to interpret a traditional Irish song we must first seek the rhythm. "The Arsis and Thesis, that is the growth of the sustained musical sound to the height of the crest and falling away, must be marked down through the song. To this end the first thing necessary is to mark the Assonance of the song. Put the vowels down on paper; or on a blackboard before the children, if you be a teacher. Show the Assonance, and let these vowels be brought out in the singing. This must be done by contrast. If you shout other vowels than these, how can these be made stand out? Begin the sustained musical sound at the state just above calm. Then let the storm brew, showing its developments on the Assonance, until it reaches the climatic vowel in each line. . . . Always keep a wave-line before the mind, and let the feeling grow through this." He explains with detail how the strength ought to be in the first part of the line, and the tenderness in the second; how the crest of the wave must come at the climatic vowel, like a big wave rushing on the strand. After that, the return wave, less but proportionately great, falls to the end of the line. The ingoing wave is called the masculine, the outgoing the feminine. After each crest there is a hollow and a smaller crest: "Music moves in thirds"—which is borne out in the wave-line, in crest, hollow, crest. The Assonance must be made the kernel of the rhythm, the highest point of growth on the Arsis, and the point from which the Thesis begins to fall. Again, there is the *casadh* or turn of the song; that is a new line introduced. "Here the Rhythm is not exactly what we get in the opening line. The Rhythm is now blown about by Passion. But it is the same Rhythm all the while. Keep the same crest and hollow no matter how much ornament you meet with. The ornaments, that is the grace notes, are little waves within waves; but they never disturb the main flow of the Rhythm. . . . Be always on the watch for Rhythm. Recognise it no matter how many turns it makes, and show in your singing that you have not lost it at any part of the song. . . . Assonance is the guide, the heart does the rest."

### Rhythms of Irish Music

What we have been saying may be caviare to the general, but *cognoscentibus loquimur*. What follows is a quotation from Father Dick Heneberry, that Gaelic enthusiast and scholar who has gone to his reward. The passage is a long one, but it is worth preserving. Reading it over in the *Leader* our memory went back to an evening in our *Lehrjahren* when "Father Dick," home from his Gaelic questing among the scholars of Europe, told us—by the banks of the Barrow—of his strange meetings with great Gaelic scholars whom he had patiently run to earth in scattered towns on the Continent. Here is what he has to say:—