

happen if Protestants do not arouse themselves and imitate Catholics: "We are no prophets, but it does seem to us that Catholics, retaining their religious teachings and we *our heathen schools*, will gaze upon cathedral crosses all over New England, when our meeting houses will be turned into barns. Let them go on teaching their religion to the children in schools and let us go on educating our children without a recognition of God and without reading the Bible, and they will plant corn and train grapevines on the unknown graves of the Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own fears and hopes, but as inevitable from the fact that whatever a man soweth that shall he also reap." Experts testify that in France anarchy and immorality are the fruits of driving God from the schools; Lecky is a witness to the fact that undenominational schools undermine religion; the strongest supporters of the secular system are precisely the people who aim openly at establishing universal unbelief and overthrowing faith in the supernatural. Consequently, no sincere Christian, no man who knows that religion is the only basis for sound morals and the only bulwark against the destruction that threatens the Home and the State, can conscientiously support secular schools. Moreover, apart altogether from the results of rival systems, it is axiomatic with authorities that any State that endeavors to impose uniformity and to exclude the teaching of the doctrines of any particular Church in favor of denominational teaching is acting unjustly and foolishly.

Having said so much regarding general principles let us once more look at the situation in New Zealand. Here we have a Government that tries to enforce on all a sectarian system—for note well that a system that specially favors atheists, as ours does, is sectarian. We have a Government that robs us and refuses to give us back a penny of our own money for the education of our own children. We have Ministers of Education so devoid of principle that they are ready to aid the bigots and the atheists in every effort to injure the schools which we maintain at great sacrifices and with remarkable success. So striking is the success of our pupils that we now have the State school teachers complaining because children are passing by their doors and going where they get better instruction and real education. Only the other day there arose from the Teachers' Executive a despairing prayer to the Government to save them by penalising the private schools with which they are unable to compete in spite of all that has been done for State schools and all that has been done against our schools. They want a monopoly to keep them in their jobs: their howl is a testimony that they are inefficient and that only Government aid can save them. They are exactly like a collection of cab-drivers calling for the suppression of motors and taxis with which they cannot compete, or like any protected concern that is not strong enough or good enough to stand on its own merits and win its way in fair competition. It was only a few years ago that the Christian Brothers' boys in Dunedin gave all the local State schools such a whipping in athletics that the unmanly State teachers combined in an effort to boycott the Catholic boys; and what they did then where sport was concerned they are combining through the Dominion to do now with regard to teaching. What an arrant confession of failure it is! What a monumental testimony to the excellence of our own schools! What a warning and an example of the sort of curriish spirit such State schools and such teachers are likely to infuse into the children! If justice, religion, even pagan principles, were likely to guide our politicians they would certainly deal severely with their servants who try to dictate to them; but not even pagan principles, not even elementary consideration for right and wrong, have any influence on the Government which was put in power by the followers of a horsewhipped calumniator of dead women; and the sole hope of reform and of justice lies in stirring up in every man and woman to whom religion is dear a

vivid apprehension of the ruin which is hastening upon the Dominion as a result of godless schools, godless politicians, and the persecution of communities and individuals who speak from their hearts when they say every day: I believe in God, the Father Almighty, Creator of Heaven and earth, and of all things, visible and invisible; and in Jesus Christ, His only Son, Our Lord.

## NOTES

### Books that Endure

To foretell that a book will live is a dangerous prophecy. Macaulay made such bad guesses as that some of the best of the Waverley Novels, the poems of Shelley, of Keats, of Byron, of Landor; the novels of Jane Austen; the essays of Lamb, of Hazlitt, and De Quincey; Carlyle's *Sartor Resartus*, Coleridge's *Essays*, and notably his *Biographia Literaria*; Newman's *Sermons*, and his *Essay on the Development of Doctrine*; Keble's *Christian Year*, and Marryat's novels, would be consigned to speedy oblivion. Sir Leslie Stephen thinks it would not be easy to make out a list of a hundred English books that, after a century, are still familiar to the average reader. If the individual plays of Shakespere are counted as books the task would be made fairly easy. But even taking a score of them in does not remove the difficulty. Thus we find in a list suggested by Mr. R. Ellis Roberts many books with which the average reader is decidedly not familiar. Such, we believe, are *Grace Abounding*, *Religio Medici*, *Leviathan*, Hume's *Essays*, *Analogy of Religion*, *The Beggar's Opera*, *Hero and Leander*, *Castle Rackrent*, *Pamela*, *Comus*, Erasmus's *Praise of Folly*, *Anatomy of Melancholy*. Three of the foregoing we have never read, and never will read. How many of them has the average British Prime Minister read? We are decidedly of the opinion that, except for students, the volumes we have mentioned are consigned to oblivion. Besides these, there are others which, as far as the average reader is concerned, are debatable enough. Take, for instance, *Paradise Lost*, *Amelia*, *Sentimental Journey*, *Pepys's Diary*, *The Rivals*, *Wesley's Journal*. How many average readers in New Zealand have read three of them? All things considered, it is more than a difficult thing to name the hundred with which the average reader in any country is familiar: it is impossible to name them if the reader of New Zealand is considered. Why should we anyhow? Have not the schools of Sir Robert Stout, and his followers (down to Mr. Parr), made the people so infallible that they are able to dispense with reading?

### How a Poem Lives

Mr. Christopher Morley thus describes the growth of a poem to a classic:

"It takes time for any poem to grow and ripen and find its place in the language. It will be for those of a hundred or more years hence to say what are the great poems of our present day. If a sonnet has the true vitality in it, it will gather association and richness about it as it traces its slender golden path through the minds of its readers. It settles itself comfortably into the literary landscape, incorporates itself subtly into the unconscious thought of men, becomes corpuscular in the blood of the language. It comes down to us in the accent of those who have loved and quoted it, invigorated by our subtle sense of the permanent rightness of its phrasing and our knowledge of the pleasure it has given to thousands of others. The more it is quoted the better it seems.

Generally speaking, one law is plain: that it is not until the poet himself and all who knew him are dead, and his lines speak only with the naked and impersonal appeal of ink, that his value to the race as a permanent pleasure can be justly appreciated. There is one more point that perhaps is worth making. It is significant of human experience that the race in-