

M R. ROSSSELL PARKER,
DENTAL SURGEON,
8 PRINCES STREET (next Herbert, Haynes).
Telephone ... 1807.

ST. MICHAEL'S CHURCH, ROTORUA.

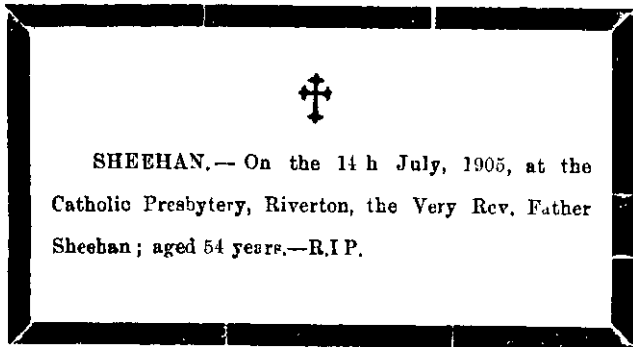
THE following is Result of the ART UNION DRAWING
July 6th, 1905 :—

Prize.	No.	Prize.	No.	Prize.	No.
1st ...	1981	10th ...	5053	18th ...	595
2nd ...	6648	11th ...	3390	19th ...	5877
3rd ...	297	12th ...	1001	20th ...	6563
4th ...	5454	13th ...	3239	21st ...	6175
5th ...	7501	14th ...	2890	22nd ...	669
6th ...	590	15th ...	6406	23rd ...	2058
7th ...	254	16th ...	965	24th ...	3527
8th ...	1959	17th ...	3972	25th ...	661
9th ...	26				

MARRIAGE.

DOUGLAS-REANY.—On June 21, at St. Mary's, North Sydney, by Rev. Father Gately, Thomas Douglas, of Taviuni, Fiji, third son of Douglas Douglas, Captain of the 4th West Yorks, to Freda Reany, youngest daughter of the late Joseph Reany, of Dunedin.

DEATH



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

LEO XIII. to the N.Z. TABLET

THURSDAY, JULY 20, 1905.

THAT 'MARVELLOUS UNANIMITY'



NE fine day last year the Bible-in-schools Conference waited on the Premier, captained by a precipitate friend of ours who, in activity as in cubic dimensions, is 'like two single gentlemen rolled into one.' Their demands were urged on two chief grounds. One was the 'overwhelming majorities' that were discovered or created by open-vote, amateur, sham, 'plebiscites' conducted here and there by the agents of the Bible-in-schools League. The other gossamer legend spun before the eyes of the Premier was the 'marvellous unanimity' of the Protestant Churches of New Zealand in support of the scheme for turning the public schools into sectarian institutions. And, specifically, it was made to appear that the souls of the Reformed denominations had but a single thought

and their hearts beat as one in praise of the text-book of 'religious instruction' which was imported from abroad and lopped and docked and lugged and pulled this way and that to suit the supposed requirements of the 'young idea' in New Zealand.

Now it has all along been a matter of notorious fact that the 'marvellous unanimity' claimed by that deputation never existed. The fine enthusiasts who waited on the Premier were merely practising, the art which moves scores of species in animated nature to swell their apparent bulk in order to strike terror into their enemies, and leads heraldic artists to make their lions and leopards and baa-lambs appear more ferocious than they are in nature. But the increased bulk is mostly wind or (as in the case of the Jew lizard) frill—usually only that and nothing more. The numerically largest Reformed denomination in New Zealand has not, as a Church, committed itself to the scheme for having selections from the Protestant version of the Bible taught and explained by State officials, at the State's expense, in our public schools. And at the present moment we are not aware that the Bible-in-schools leaders have have been able to secure the allegiance of even the whole of the clergy of any one Christian creed in the Colony. The most instructive feature of the Protestant opposition to the scheme is, perhaps, this: that it comes, as a rule, from the clergy who are the most faithful in the discharge of the sacred duty of the religious instruction of youth, and who rightly hold that the Christian Church can never abdicate this elementary obligation of the ministry and throw it upon the shoulders of the Civil Government.

The subject was instructively discussed at the sessions of the Anglican Diocesan Synod in Wellington last week. One of the speakers (Rev. J. Walker) strongly emphasised the point to which reference has been made in the preceding paragraph. He said in part in speaking of a motion in favor of the Bible-in-schools scheme :—

'It was one of the fundamental duties of the Church to teach the Christian faith to her children, and this motion sought to shift the responsibility from the Church to the State. The Church would be positively failing in her mission if she was content to hand that duty to men who, in many cases, were distinctly unqualified to fulfil it. His objection was that he believed the League's proposal was absolutely bad.'

Another speaker (Rev. G. Y. Woodward) said :—

'The Church gave the Bible to the world, and it was her duty to give the Bible to all her members. She must teach all her members the real Christianity and prove what she taught.'

Among the other opponents of the sectarianising scheme were the Ven. Archdeacon Fancourt, who intimated the possibility of a counter-association among Churchmen; the Rev. E. W. J. McConnell; the Rev. C. W. I. MacLarty; and the Rev. S. Handover, who roundly declared that the so-called 'undenominational' teaching proposed by the Bible-in-schools League would prove a 'curse' to the country.

The motion was, however, carried by a considerable majority. The Anglican Bishop of Wellington (the Right Rev. Dr. Wallis) was one of the strong supporters of the scheme for creating a State religion and Protestantising the public schools. He is now one of the plumed field-m Marshals of this movement. But it was not always thus. He has fallen sadly from grace since the days when, with his hand on his heart, he declared to his clergy and laity in Synod assembled in 1898: 'Men will never believe we are in earnest if we are not making the most of the opportunities, which are rarely refused, of teaching the children in the school-houses.' The all-sufficiency of these opportunities for the meagre doses of religious instruction demanded by the Bible-in-