

too, of a kind which would present 'a reasonable prospect of finality.' It does not, we think, require a particularly sharp guess to pierce the meaning that lies beneath the surface of this primatial declaration.

Dr. Nevill plies the cat-o'-nine-tails with refreshing vigor upon the compilers of 'the emasculated caricature' of the Bible which the Wellington Conference would force upon our public schools:—

'I cannot but hesitate to be a party to any scheme which may seem to be making reflections upon the Almighty by rejecting parts of His teachings. A committee for the human improvement of a divine revelation seems to me to be a rather improper thing for a clergyman to take part in. If you cut the Bible into minute fragments and say, in effect, that the Almighty and the All-wise was quite wrong in putting this or that before the people—if you say that this or that teaching is not at all fitting for the majority of mankind to have any knowledge of—I say that such an attitude seems to me to be a reflection on the Divine wisdom; and I, for my part, cannot be a party to any such chopping up of the Bible into bits.'

And yet it looks as if, up to a certain point, the Anglican Primate is prepared to give a general support to the Bible-in-schools movement. Unless we are doing him a wrong, we confess that his attitude on the question is a riddle that we cannot read. We frankly give it up.

Here are two extracts which we commend to the consideration of all whom they concern. A writer in this week's 'Outlook' (the Presbyterian-Methodist-Congregationalist organ) says: 'There is much talk about the Bible-in-schools. Why does not somebody get up an agitation for the Bible in churches?' A recent pastoral address to the Methodist Churches of Australasia gets further back towards the root of the question. 'Let there be,' it says, 'a revival of Bible-reading in the home, and let the spirit and act of worship become habitual, and be looked upon as an essential part of the daily programme.' Here is work for the clerical Weary Willies of the Bible-in-schools League! True, it will lead their unwilling feet to the quiet paths of unaccustomed duty, and away from the places where the limelight glows. 'Better fifty years of Europe,' says Tennyson, 'than a cycle of Cathay.' And for Christian clergymen, better and more fruitful in real good would be a few years of devotion to their proper duties than a cycle of noisy and squalid political agitation.

Notes

The Primate's Definition

Here is how the Anglican Primate of New Zealand 'sizes up' the Wellington Bible-in-schools Conference:— 'A committee for the human improvement of a Divine Revelation.' This well-put-home truth is one of the best things yet elicited by the Bible-in-schools controversy. It deserves to live.

A Tale from 'Truth'

Some time ago 'Truth' (Christchurch) published a sensational story which (it said) had been telephoned to the 'Mattino,' an anticlerical daily paper with which the city of Naples (Italy) is afflicted. It was, briefly, to this effect: that two Capuchin Fathers at Fiumara, in Calabria, quarrelled about a female penitent; that they pounded each other to the best of their respective abilities; that the other monks joined in the fray; and that a sort of Donnybrook melee proceeded merrily until the Prior, in desperation, rang an alarm bell, when the villagers appeared and the combatants dispersed. As soon as this tale from a far-off land appeared in our Christchurch contemporary we got upon its track. Inquiries are being made on our behalf at Fiumara. For the present it is sufficient for us to state, for the benefit

of our Catholic readers, that the story is denounced there as a fabrication through and through, and that the Capuchin Fathers, backed by the population of Fiumara, took prompt steps to vindicate their character before the proper tribunal, and the individual who first reported the story has made a complete retraction and apology. At latest accounts the case was still pending. We hope shortly to return to the subject.

That 'Relic of Barbarism'

'A relic of barbarism' is the appropriate designation bestowed upon the oath in which the King, on the day of his accession, is required by law to describe his Catholic subjects as idolaters. A few weeks ago Lord Llandaff moved in the House of Lords the following substitute for the present legalised outrage upon the faith and feelings of Catholics throughout the world: 'I, A.B., by the Grace of God, King (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, declare and affirm that I am a faithful member of the Reformed Church by Law established in England. I firmly believe that the Articles and Formularies of the Church are in accordance with the laws of God, and with the true meaning of Holy Writ; and I will uphold and maintain to the utmost of my power the enactments which secure the Protestant succession to the throne of my Realm.'

DIOCESE OF DUNEDIN

The following are the results of the theory examinations of the Royal Academy, held in St. Dominic's Priory in June:—Local Centre rudiments—J. Miller 96, V. Fraser 95, E. Dey 92, K. Bridger 92, M. Gawne 89, R. Moritzen 89, A. Ralph 89.

Misses A. and M. Mulholland have the sincere sympathy of their many friends on the death of their sister, Mrs. McKenna, of Dunedin, who passed away on Sunday last. The interment took place on Tuesday at the Southern Cemetery, the Rev. Father O'Malley, assisted by the Rev. Father Cleary, officiating at the graveside.—R.I.P.

A bazaar and fancy fair in aid of the building fund of a convent for the Sisters of St. Joseph will be opened in the Garrison Hall, Port Chalmers, on Monday evening. The ladies of the parish have been working most energetically for several months, with the result that they have in hand the most varied and valuable collection of goods ever exhibited at such an undertaking in Port Chalmers. There will be three stalls devoted to the sale of fancy goods, one to refreshments, and another to confectionery. The bazaar will be continued during the week.

Mr. Feil, late acting conductor of St. Joseph's Cathedral choir, was at the annual meeting on Thursday night presented by the members of the choir with a purse of sovereigns on the occasion of his leaving after a membership of 14 years, during two years of which he acted as conductor. Mr. Stevens, in making the presentation, said that Mr. Feil was one of the most energetic members in the choir, and they were under a debt of gratitude to him for the services he had rendered as conductor during the past two years. Mr. Feil briefly returned thanks.

The annual meeting of St. Joseph's Cathedral choir was held in St. Joseph's Hall on Thursday evening. The Rev. Father Coffey, Adm., presiding. The committee in their report regretted the resignation of Mr. Feil as conductor, and paid a tribute of praise to Mr. Vallis (organist) for his work. To Miss Heley (assisted by Miss Whelan) the sincerest thanks of the whole choir were due, as she has always been most indefatigable in her work. Mrs. Woods (organist) was also to be complimented on the efficient manner in which she had carried out her duties. The financial statement showed a very satisfactory cash balance, although a fair amount of expense had been entailed. The collections had maintained a good average, and in consequence the cash balance showed an increase of £9 18s as compared with the previous year. The number of members on the roll at present was 46. The report and balance sheet were adopted. The election of a committee for the ensuing year resulted in the following being appointed:—Misses Heley and Whelan and Messrs. Stevens, Woods, and Carolin. At the conclusion refreshments provided by the ladies were partaken of, and a number of those present contributed enjoyable musical items.

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