

A presentation was made to Mr. Guthrie in the shape of a tea and coffee service and illuminated address on the part of the Catholic congregation.

Very Rev. Dean Carew also presented Mr. Guthrie with a travelling bag and dressing case combined and an enlarged photograph of the choir, and expressed the regret all felt at Mr. Guthrie's departure—one who had been a good friend to all.

The following address was read by Mr. Dillon:—
Dear Mr. Guthrie,—On the eve of your departure for Wellington, whither you have been transferred, we, the Catholic parishioners of Greymouth, cannot allow the occasion to pass without giving expression to the esteem and regard in which you are held by one and all, and conveying to you our sincere gratitude for the many and valuable services you have rendered the parish during your sojourn amongst us. We recognise the yeoman work you have done in securing our present beautiful organ. This alone will be a standing memorial of your untiring energy and noble devotion to the cause which enlisted your sympathy. It is also through your perseverance, zeal, and marked ability as conductor that the choir has attained its high standard of efficiency. Your many charitable and other good works for the several institutions of our parish will ever live in our memory, and our highest admiration and deepest gratitude have been won by the generous and devoted manner in which you have given your valuable assistance on all occasions for the welfare of the Church. We ask you to accept this address and its accompanying gifts as some slight mark of the esteem and regard in which you are held by us, and in recognition of your many sterling qualities. The wide extent of your good work is evidenced by the many friends and the several separate institutions taking part in this public recognition of your worth, and who, through delegated signatories, express their appreciation thereof. We assure you that, while regretting your departure from amongst us, you will depart bearing our most heartfelt gratitude, and you have our warmest, best, and most sincere wishes for a long and happy life in your new sphere of labor.

The address was signed by the Very Rev. Dean Carew, Rev. Father Taylor, and representatives of the choir, the St. Columba Club, Catholic orchestra, Sisters of Mercy and Marist Brothers' schools, Catholic Band, the Garrick Club, and the congregation. Speeches eulogistic of the services of Mr. Guthrie, and of his willingness to assist in getting up entertainments for every good cause were delivered by the Mayor, Messrs. Lord, Sheedy, and Moss.

Mr. Guthrie, in replying, returned his sincere thanks and expressed the regret he felt in parting from his Greymouth friends. Words, he said, could not express his feelings. All he did was to assist in profiting his fellows, which afforded him pleasure and satisfaction, and he would ever remember his good Greymouth friends.

BIBLE-IN-SCHOOLS

'POSERS' BY A PRESBYTERIAN CLERGYMAN

The following able and pointed letter appeared in last Saturday's issue of the 'Timaru Herald.' The Mr. Wright referred to is the official organiser of the Bible-in-schools League:—

Sir,—As Mr. R. A. Wright is to speak on the subject of Bible in schools to-morrow night, might I ask that he specially give us some light on the Roman Catholic aspect of the question. I ask this not as an opponent to the movement, but as one representing a large class who sincerely need light on the subject.

Some time back the Catholic Bishops then assembled at Wellington issued their manifesto, which by the way was the best and sanest thing yet set in type on the subject, and so far I have neither read nor heard any equitable answer to it. Would it be asking too much to request Mr. Wright to deal point by point with the articles in that manifesto? The explanations no doubt would be reported in the Timaru papers, and others like myself who could not attend to hear the address could probably get some help in the matter.

What appears passing strange is this. Almost to a man the nonconformist clergy in New Zealand sympathise strongly with the Passive Resisters in the old land, who are refusing to pay rates that go to the support of an educational system that is against their interests. Yet in this Colony, forsooth, these same men who pity the Resisters in England would thrust the same injustice upon the Catholics of this Colony by

compelling them to pay rates and taxes that help to support an educational system that is diametrically opposed to their religious training and beliefs.

In questions such as these we must rise out of our peculiar views and cabined beliefs to a higher altitude, and there view the whole question by getting things in their right perspective. The point is not 'what I would like,' or 'what I believe about the Bible,' but 'what is just and fair.'

The special tenets of the Catholics are as precious to them as the sectarian views of any other branch of the Christian Church are to others. We all by training and temperament accept our religious color through glass of varying tints, and it seems to me in a Colony such as this, where there are so many sects, that we need to leave all religious things strictly to the Churches and let the State adhere strictly to things secular.

If this wish of the 'Bible-in-schools' party is ever successful, then in all justice the Government must give a substantial grant for Catholic schools. We must ever give to others the same liberty of thought in religion, politics, or aught else, which we like to enjoy ourselves.

As Mr. Wright is here and is the mouthpiece of the party, he may accede to this wish and give us some light on this special aspect of the question. We all know the children need religious instruction and are deplorably ignorant of the Scriptures. These are commonplace truths. It is the thorny parts of the question that need dealing with.—I am, etc,

JAS. H. G. CHAPPLE.

Manse, St. Andrews.

(Mr. Wright's meeting took place, as arranged, on Sunday evening in the Assembly Rooms, Timaru. The only reference made by him to the Rev. Mr. 'Chapple's challenge was the following: "A correspondent of the "Timaru Herald" had asked him to deal with the Roman Catholic Bishops' Manifesto point by point. As this would take at least three hours, he must decline to undertake the task that evening." Thus far he has very carefully avoided this very obvious "task." If he ever undertakes it—which we gravely doubt—his performance should be very interesting.—Ed. 'N.Z.T.')

Gregorian Music.

To the Editor.

Dear Sir,—As a lover of Gregorian music I am glad to see that his Lordship the Bishop of Christchurch, in his Pastoral is moving in the way of conforming, as far as it may be possible in this Colony, to the Motu Proprio of our Holy Father on the subject of music in our churches. I presume it will only be in the larger towns that boys from our schools will be drawn to form choirs as far as the treble voices go. While the clergy are discussing with their choirmasters what appropriate music should be procured from home, I shall be very pleased to place at their disposal the Masses, offertory pieces, etc., mentioned at foot. They will all be found to exactly fill requirements, as the Latin words are not uselessly repeated, and there are no solos, but all beautifully harmonised music that, when properly rendered, will be found most devotional. The only expense would be having one copy taken here, and choirmasters could then copy out the number of copies their choirs would want, as I do not care to lend the original scores outside Wellington.—Yours, etc,

ROBERT C. HOLCROFT.

Wellington, September 16.

Masses.—'Missa de Angelis' (Carolo Greith), 'O clemens, O Pia' (J. B. Benz), 'San Fidelis' (J. B. Molitor), 'Jesu Redemptor' (Adolfo Kaim), 'Sancho Bernado' (Casali), 'Missa I (brevis) in honorem B.V.M. (Carl Jaspers).

Offertory Pieces.—'O Bone Jesu' (Palestrina), 'Justus Germinabit' (Baini), 'Meditabor in Mandatis Tuis' (Casali), 'Per Signum Crucis' (H. Turner).

Miscellaneous.—Antiphons and Responses for the last three days in Holy Week (J. De Vico, S.J.), the music for Holy Week, as sung in the Sistine Chapel (Palestrina), 'Fratres, ego enim Accipere' (Palestrina), the Miserere for 4, 5, or 8 voices (T. Baini), the Improperia for Good Friday (Palestrina), the Miserere as sung in the Pontifical Chapel (arranged by Gregorio Allegri), Responsoria ad Missam (harmonised by Carl Greith), Responsiones Populi in Passione Domini Nostri Jesu Christi secundum Matthaeum et Joannem (T. L. de Vittoria Abulensi).

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