

BIBLE-IN-SCHOOLS

'Now's the Day and Now's the Hour'

to circulate broadcast among Candidates
and Electors our

BISHOPS' PRONOUNCEMENTS

—unanswerable and unanswerable—on the scheme for
Protestantising the State Schools of New Zealand.

Send Orders without delay to MANAGER, TABLET, DUNEDIN.

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EDITOR'S NOTICES.

Send news **WHILE IT IS FRESH**. Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING**. Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication 'Editor, TABLET, Dunedin' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places.

Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

MARRIAGE.

VICKERS-BOURKE.—On October 3, at St. Ann's Church, Wellington South, by the Rev. Father O'Shea, assisted by the Rev. Fathers Moloney and Venning, Allan T. Vickers, of Taihape, to Mary A. Bourke, third daughter of Mr James Bourke, Kilmirnie, Wellington.

DEATH

GRAVE.—On October 8, at the residence of his parents, 'Shirley,' Humber street, Oamaru, Eustace Alexander Burton, beloved son of J. B. E. and Katharina Grave, aged 3 years and 3 months.—RIP.



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

LEO. XIII. to the N.Z. TABLET

THURSDAY, OCTOBER 12, 1905.

SOME BIBLE-IN-SCHOOLS 'FACTS'



THE professional advocates of the Bible-in-schools scheme seem, like Macdonagh's Cork cabman, to have 'a great deal more regard for the truth than to be draggin' her out on every paltry occasion.' In straining to make a case, some of them serenely (though, we hope, not always with full deliberation) throw plain and sober fact where Shake-

speare threw physic—to the dogs. Last week, for instance, one of the lights of the organisation declared at a public meeting in Canterbury that the use of the Protestant Bible in the public schools of the United States has caused 'no difficulty or trouble whatever'! We have seldom, even in a tolerably wide experience of

the shadowy side of non-Catholic controversy, come across a statement that has more completely cut off diplomatic relations with sacred truth. One does not look to the walls of Versailles for storied paintings of French defeats. Neither does one usually seek adverse criticisms of a system from the reports of officials whose duty it is to administer that system. And yet from that very source—unexpected as it may be—have come some of the most vigorously worded condemnations of the very scheme which our sectarianising party are straining every nerve to force upon the public schools of New Zealand.

We need not here repeat any detail of the complete and unanswerable exposure of the American Myth that quite recently appeared in our editorial columns. With some knowledge of the matter gained on the spot within the past three years, and of the literature of the subject, we have only to refer those imaginative partisans and their paid political agent to the public and notorious facts of American educational life. Here are, summarily stated, a few of the broad lines along which they might secure a knowledge of the main facts of the case, and, like Captain Cuttle, 'when found make a note of': (1) The history of the introduction of the Protestant Bible into the public schools of the United States; (2) the 'difficulties' and 'troubles' that arose, especially in those 'old Eastern States' (that are proposed as examples for our imitation), from the conscientious objections of 'Romanists,' Jews, and large bodies of Protestants, culminating in the sensational scourging of the Catholic boy Whall and the expulsion of him and some four hundred of his little co-religionists from the public schools of Boston; (3) the abandonment of Bible-reading in 'the little red schoolhouses' by a large number of the States owing precisely to the 'difficulties' and 'troubles' that had arisen out of the practice; (4) the grave scandals created in the Bible-in-schools States by the rampant sectarianism of their education systems—even the 'commencement exercises' being frequently held as Protestant services in the churches of the locally ascendant Protestant sect; (5) the legal prohibition long in force in sundry States, and till quite recently in New Hampshire, against the employment of Catholic teachers or assistants; and (6) the wholesale, searching, and savage boycott against Catholic teachers that exists in full and malevolent vigor to this hour in Massachusetts and others of those model 'old Eastern States.' All these points have been dealt with from time to time, and many of them quite recently, in our columns. They are among the most notorious facts that come first to the knowledge of any person who has taken the trouble to acquire even a moderate acquaintance with the literature of the subject, or to investigate, on the spot, the results of the attempt to capture the public schools of the United States for sectarian purposes.

Notes

Two Catholic State-Wards

Some weeks ago specific charges were laid before the Charitable Aid Board in Christchurch that two Catholic children (Emma Andrews, aged twelve, and her sister Gertie, two years younger) had received severe and unmerited punishment from the matron of the Waltham Orphanage, and that she had frequently held them up to contempt and ridicule on account of the Faith which they professed. The Board decided to hold an investigation into the charges referred to, and, in addition, to inquire generally into the management of the Orphanage. The allegations of ill-treatment and mismanagement were laid by two non-Catholics, Mrs. Peachey (a visitor to the Orphanage) and Mr G. Scott (a member of the Charitable Aid Board). The investigation was held in camera. Among the