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### SECTION IN JANEFIELD SETTLEMENT OPEN FOR APPLICATION.

**NOTICE IS HEREBY GIVEN** that the under-mentioned section will be **OPEN FOR APPLICATION** on lease-in-perpetuity at this Office on **TUESDAY, 5th MAY, 1903** :—

#### TAIERI DISTRICT.

Section 27A, Block I, Janefield Settlement; 10 acres; half-yearly payment as rental for land and interest and sinking fund on buildings, \$17 16s 7d. The following buildings and improvements go with the section: 8-roomed house and scullery, dairy, store, stable, cow-byre, and cart-shed, plantation, fruit trees and fencing round homestead. The following buildings do not go with the land and will be disposed of by tender: Old piggeries with binder shed; cow-shed, containing 16 stalls; barn, with loft and chaff-house; piggery and brick boiler-house. First-class level agricultural land abutting on the Otago Central Railway, one mile from Wingatui Railway Station.

Sale plans and full particulars may be obtained from this Office.

D. BARRON,

Commissioner of Crown Lands.

District Lands and Survey Office,  
Dunedin, 14th April, 1903.

#### NOTICE.

**SUBSCRIBERS** Removing from one District to another and wishing Address changed should give Previous Address to prevent confusion.

#### DEATH.

**RYAN.**—On the 26th inst., at his residence, Gordon street, South Dunedin, John, the beloved husband of Catherine Ryan. Deeply regretted.—R.I.P.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, APRIL 30, 1903.

### THE STOKE ORPHANAGE

THE destruction of the Stoke Orphanage by fire wipes out, for the time being, one of the noblest, most necessary, and most deserving institutes of Catholic charity yet erected in New Zealand. The blow affects not alone the archdiocese of Wellington, but the whole Catholic body in the Colony. For the Stoke Orphanage was not of Wellington alone, but of all New Zealand. It has rendered a long, arduous, and admirable service to the Church in this country by the manner in which it has sheltered our fatherless boys and our waifs and strays, given them a careful training in religion and virtue, and fitted them to take their place as citizens on equal terms with children more favorably circumstanced. We extend our cordial sympathy to the Archbishop, to the managers of the institute, to the homeless boys now left again temporarily without a home, and sincerely hope that the Stoke Orphanage will speedily rise out of its ashes and resume its beneficent work upon even a grander scale than before. When Archbishop REDWOOD received the evil tidings of its destruction at Oamaru, the edge of the blow must have been greatly blunted by the generous offers of practical assistance which he there received from the assembled clergy. Temporary accommodation will, no doubt, be provided for the homeless boys. But we feel sure that the Catholic body in New Zealand will not suffer this great charity to be hampered in its noble work, much less to lapse, for want of pence. And the prompt assistance is, especially in this pressing case, the best.

### A NEW PROGRAMME



**DISCONTENT** in the body politic serves the same purpose as pain in the human frame. It is a symptom of disorder; it is nature's finger pointing to the seat of an actually existent evil. Year in, year out, our Protestant fellow-colonists meet and deplore 'the serious defect in our educational system arising from the exclusion of all moral and religious instruction in the public schools within school hours.' Their manifestoes indicate a deep and widespread objection to a system which is regarded as a fetich by secular politicians, who look upon a word uttered against it as a sort of Macedonian atrocity. It is plain that our godless school system has failed to satisfy the demands of any religious denomination. In problems such as those which it presents, one naturally seeks to emphasise points of agreement, without at the same time losing sight of the practical difficulties that lie beside or beneath them. And, thus far, the Protestant Churches of the Colony are in substantial agreement with us that (1) the bald secularism of our system of public instruction is injurious to the best interests of the country; (2) that effective religious training cannot be imparted to youth in weekly doses, like Mrs. SQUEERS' possets of brimstone and treacle; (3) that the clergy are quite insufficient to conduct adequate instruction in divine things in all the State schools; and (4) that it cannot be successfully given after school hours, when the children's minds are fagged, nor before school hours, since it would be regarded with aversion by the rising generation as an unwelcome intrusion upon their morning's play.

We are, therefore, in substantial agreement as to the evils of a system of public instruction which, in bringing up the great mass of the childhood of our country, ignores the very existence of a Deity, and, consequently, of moral obligation towards Him, towards themselves, or towards their fellow-men. But we differ greatly as to the remedy. While others have been indulging, year after year for two decades, in an intolerable deal of empty talk, Catholics have been at work applying a practical cure for the evil: they have put their hands deep into their pockets and provided school accommodation and teachers and a sound religious, as well as secular, education for some 12,000 of their children in the Colony. Meantime, the leaders of the various Protestant Churches have been wasting the precious years devising, revising, and recasting schemes, the substance of which is, to abdicate their duty of imparting religious instruction and hand it over to the State. But if the State has the right to teach religion, it must either decide for itself what form of religion it is to teach, or appeal for a decision to some authority outside itself. (There is, of course, no such thing as 'unsectarian' religious teaching.) If it assumes the right to decide for itself, no individual or religious denomination has any right as against it, and the road to religious persecution is thrown wide open. If it appeals to an authority outside itself—to, say, the Presbyterian, Anglican, or any other Church—it thereby creates a State creed. And this it could not do without a violation of, or a radical change in, our Constitution.

Many years ago (so the story runneth) an impatient Dublin patient lay twisting, turning, writhing, and groaning under the stress of a somewhat acute pain. The noted physician, Sir DOMINIC CORRIGAN, was watching by the sick man's bedside. 'Oh!' wailed the sufferer, 'is there any position that will give me relief?' 'If there is,' said Sir DOMINIC, 'you are very likely to find it.' The leaders and guides of our non-Catholic fellow-colonists have sought relief in an analogous way from the nagging evils of our present system of godless instruction. For years past they have been constantly shifting their position. They have abandoned the Bible itself as a text-book. They have even turned their backs upon the discredited Irish National Scripture Lesson Book, to which, a few years ago, they seemed riveted as with bolts of steel. And still they find no rest. The present year of grace has seen them take up another attitude. Representatives of the Anglican, Presbyterian, Methodist, Baptist, Primitive Methodist, and Church of Christ denominations have this week met in Wellington

**RIDE "ANGLO SPECIAL" CYCLES.**