

THE BIBLE-IN-SCHOOLS' CONTROVERSY

The following letter from his Lordship Bishop Cleary appeared in Monday's *Otago Daily Times*:—

'Sir,—Long after date I have received a copy of the Rev. Gray Dixon's letter in your issue of May 20. The rev. gentleman seemingly thanks the Lord that he and his League are not like the rest of men—especially Bishop Cleary. (1) He represents me as quoting the Presbyterian Confession of Faith for the purpose of proving "that the Church of Scotland denies to the civil authorities the right to DEAL WITH the religious instruction of the people." I must regretfully describe the reverend gentleman's statement as a flagrant misstatement. (a) I did not make, much less did I set out to "prove," the statement thus attributed to me by the Rev. Gray Dixon. (b) There is not so much as a word either in your condensed report of my lecture or in that of your evening contemporary which, by any stretch of legitimate interpretation, could be twisted into an attempt to prove, from any source whatsoever, "that the Church of Scotland denies to the civil authorities the right to deal with the religious instruction of the people." This statement has been evolved by the Rev. Gray Dixon out of his own inner consciousness. It is a statement of his coining, not of mine. (c) So far from setting out to "prove" what he states, I once in the body of my lecture, and once in reply to a question, declared the very opposite—I stated the Catholic and common Christian teaching that the civil authority has both the right and duty to "deal with" the religious instruction of youth, in the following several ways:—By pressing on parents and the churches their God-ordained duty in this matter; by removing, as far as possible, obstacles thereto; by affording parents and the Churches a favorable environment for the due discharge of this sacred and divinely appointed obligation. The right and duty of the civil authority thus to "deal with" the religious instruction of youth has been asserted by me in at least half a-dozen separate publications, and scores of times in editorial articles in the *New Zealand Tablet*.

'2. Both you and your evening contemporary quote me, in greatly condensed form, as follows: "The Scriptures throw the duty of the religious instruction of children upon parents and the Church. The Presbyterian Confession of Faith, and Christianity at large, denied to the Government the right of the 'administration of the Word.'" It likewise affirms that, although the civil power has no right to carry on the "administration of the Word," "yet" (disjunctive) it has authority "to take order" for the preservation of true doctrine and the suppression of heresy, abuses in worship, etc. But this old, familiar appeal to the secular arm is disjoined from the "administration of the Word," and in no way constitutes the civil authority as, by right or duty, a direct administrator of the Word of God. There is no need to dwell further upon this point. It has been made the subject of (I believe) an unaccepted challenge by the *Tablet* editor, in your columns, to the Presbyterian clergy in the Bible-in-Schools League; and I leave this part of the discussion in his very capable hands.

'I cannot find in the formularies of the Presbyterian faith any doctrinal or moral principle justifying the following League tactics:—(1) Its false description of itself—for obvious campaign purposes—as "The Bible" in State Schools League; (2) its sinful and immoral forcing of Jewish and other teachers to do what they consider blasphemous, or as otherwise contrary to the dictates of conscience; (3) the persistent ding-dong of misrepresentation (even in the face of repeated exposure) by League officials and official League publications, which has provoked repeated protests by Presbyterians and others even in the *Outlook* and other journals, filled certain honorable leaguers (to my knowledge) with shame and disgust, and covered the League with indelible disgrace. My own courteous and repeated appeals and proofs to the League Executive have not up to several days after my leaving Auck-

land, and weeks after my representations had been made, even met with the small civility of an acknowledgment from the League secretary. If the Rev. Gray Dixon desires to purge the League of this crying scandal, I can guarantee him enough material to keep him busy for several months to come. He has only to say the word.—I am, etc.,

* HENRY W. CLEARY, D.D.,
Bishop of Auckland.

Wellington, May 28.

'P.S.—In any case, I shall take occasion to deal further with this and kindred topics if time and opportunity permit of my addressing a second public meeting in Dunedin.—H.W.C.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 31.

The Rev. Father Walsh, of the Lower Hutt, has been given charge of the Dannevirke parish. He will be greatly missed by the Hutt parishioners.

His Lordship Bishop Cleary was the guest of his grace the Coadjutor-Archbishop at St. Mary's, Boulcott street, during his Lordship's short sojourn in Wellington on his journey north.

Mr. Bernard F. Page, organist of the Carmelite Church, Kensington, has been appointed city organist here. Prior to his appointment at Kensington he was organist at St. Anne's, Vauxhall.

St. Mary's branch of the H.A.C.B. Society held its fortnightly meeting in St. Patrick's Hall on Monday night, Sister D. McGrath, B.P., presiding over a very large attendance of members. Rev. Father J. Herring (chaplain) was also present, and expressed his great pleasure at the progress the branch is making.

The many friends of Mr. M. Keany, of the Prisons' Department, will be pleased to learn of his appointment as gaoler at Gisborne. Mr. Keany has had a lengthy service in the Prisons' Department, having served in the Auckland, Wellington, Dunedin, and Southland districts.

Mr. L. T. Reichel, who went to the United States some few months ago in connection with the Reichel automatic fire alarm, of which he is the patentee, has been successful in placing the patent on the American market. The syndicate, which has taken the patent up, has induced Mr. Reichel to accept a two years' appointment as its technical adviser. Mrs. Reichel will leave Wellington in a few weeks to join her husband.

The manner in which the Triduum in honor of the Blessed Sacrament was observed in the city churches was most edifying. A very large number of the faithful approached the Holy Table especially on the closing day (Sunday). The Basilica of the Sacred Heart was thronged at the early Masses. This was also the case at St. Joseph's, St. Mary of the Angels', St. Anne's, and the suburban churches.

The annual social of the Wellington South parish in aid of the Catholic education fund took place last Wednesday evening at St. Anne's Hall. There was a large attendance, the hall being packed, and as a result the fund will be considerably augmented. The education committee and the ladies, under the capable direction of the Ven. Archdeacon Devoy, are to be congratulated on the success attained.

The parishioners of Island Bay will hold a social at the Tutanekai Hall, Berhampore, on Tuesday, June 17. The proceeds will be devoted towards the reduction of the debt on St. Francis's Church, Island Bay. The Island Bay people have now appointed an energetic committee to assist the Ven. Archdeacon Devoy in the financial affairs of that portion of his large and extensive parish. Mr. J. B. Neilson has been elected secretary to the committee.



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