

W. Jeffery (Anderson's Bay) spoke in similar strain. 'The schools had been built out of the general taxes, and they were built for secular purposes. It seemed to him, then, that to apply those buildings to any other than secular purposes would be violating the consciences of all those people who objected to the religious element being brought into the schools.—(Hear, hear.) The Roman Catholics numbered one-sixth of the community. They had paid their proportion of the taxes, and if the buildings were used for denominational purposes the other denominations were using buildings which had been paid for partly by Roman Catholics to disseminate sectarianism, which the Roman Catholics objected to.—(Applause.) The Baptists and many of the Wesleyans took up the same stand. He did not think that a referendum on the question should be allowed.—(Applause.) It was a question of religious conscience. The proposal was practically one to bring in an Act of Uniformity. The teachers would then be under a religious test, and it would be a pity if it were so. He fancied that the religion of teachers had a broader basis than the religion of many ministers who would like to bring the teachers under their thumb.—(Applause.)'

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The alleged success attending the operation of the League's system in New South Wales was very effectively dealt with by Mr. W. Davidson (Mornington), an ex-president of the Institute. 'It had been said that a particular system had been in operation in New South Wales for 30 years. Well, what were the results there? If they looked at the percentage of children who attended Sunday school there as compared with New Zealand, if they took the number of people attending church as compared with New Zealand, or if they took the statistics of crimes against the person, or against property, or the question of wife desertion, intemperance, and so on, and compared the results of 30 years' operation of the New South Wales system with New Zealand they would find that New Zealand stood quite above New South Wales in every respect.—(Hear, hear.) He did not say that the result was due to the New South Wales system of Bible-teaching, but he did say that where the State stepped in and took care of the spiritual welfare of the community, or pretended to do so, those bodies whose duty it ought to be—the churches, the Sunday school, and the home—to attend to that matter did not work with the same intensity as was found in the countries where the State did not pretend to take in hand the spiritual welfare of the community.—(Applause.)' This is merely a repetition and an endorsement of the view expressed in our leading columns a fortnight ago, when we remarked that the people, under the impression that their children are getting religious instruction, are lulled to sleep on the subject, and the system becomes what Archbishop Kelly plainly declared it to be—a delusion and a snare. More than one speaker drew attention to the misleading methods adopted by the League to secure signatures to the petition asking for a referendum; and this aspect of the question was summed up by Mr. Davidson in the following sentence: 'He believed if the supporters of the Bible-in-schools platform had made quite clear from the outset what they really wanted—that was, free entry into the schools of the clergy or of the representatives of each denomination—thousands of people who had signed the cards asking for a referendum would never have signed them.'—(Hear, hear.)

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Altogether, the utterances and attitude of the Otago teachers—representing, as they do, the attitude of the profession generally—are extremely weighty and significant. Here are the people on whom will devolve the duty of giving effect to the proposed scheme if it should ever be adopted in this country; and to a man and to a woman they are opposed to the proposals. Apart from the injustice of the system, how could it possibly be expected, under these circumstances, that the scheme could be carried out with any measure of success? The moral of the position, as it has now been made clear by the teachers, is admirably summed up

by Mr. Davidson: 'When it was found that the New Zealand Educational Institute, at its annual meeting, while approving of Bible-reading and religious teaching in the schools, entirely disagreed with the platform of the League by a majority of six to one, it was time the public took notice of the position, and looked into the reasons for this disapproval.'

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 7.

The Te Aro branch of the Catholic Federation is arranging a series of lectures on Federation to be given by his Grace the Coadjutor-Archbishop.

The St. Patrick's College, St. Vincent's, and St. Anne's Senior Cadets took part in the military manoeuvres at Newtown Park last Tuesday (King's Birthday).

Mr. J. E. Henrys, the well-known handicapper, left for Sydney by the Moeraki last evening to attend the wedding of his daughter, Miss Josephine Henrys, who is to be married this month to Mr. Hansen Abel, of Sydney.

St. Patrick's branch of the H.A.C.B. Society held a specially summoned meeting on last Monday evening for the purpose of discussing the question of secession from the present district with the object of forming a new district. Bro. J. A. Sullivan presided, and there were also present the Rev. Father A. T. Herring, S.M., (chaplain St. Aloysius' branch) and Rev. Father J. Herring, S.M. (chaplain of St. Patrick's). There was also a good attendance of members, and a keen and animated debate took place. The motion, which required a two-thirds majority of votes recorded, was lost by five votes.

When the Hon. H. D. Bell announced some time ago that he had decided to enter into an arrangement with the Girls' Friendly Society, in connection with the provision of hostel accommodation for immigrant girls arriving at the principal ports in the Dominion, some protests were raised. An influential deputation which waited upon the Minister at Wellington urged that the Young Women's Christian Association should also be subsidised by the Government, and its hostels used for the reception of immigrant girls. The Minister has decided to accede to this request, but has not yet completed a detailed arrangement with the two societies. This covers Church of England and the balance of the non-Catholic Churches, but what about Catholics, who represent one-seventh of the population? This, the Dominion Executive of the Catholic Federation is to discuss with the Minister for Immigration.

The Celtic Club held another of their periodical social evenings last night, when a lecture was delivered by Professor MacKenzie, of Victoria College, on 'The Celt, and the Celtic Elements in English Literature.' The president of the club, Dr. Cahill, was in the chair. Professor MacKenzie addressed himself first to the question—Who and what are the Celts? In answering the question, he showed that the Celts were among the earliest races in Europe to show any marked superiority in culture and in the practice of useful crafts. The date of their settlement in the British Isles was not known, but he thought it certain that the first Celts landed in Ireland, and from there spread over Albion. He claimed that the effect of Celtic influences on English literature had been wholly good. The lecture was listened to with great interest by all present, and at the conclusion a vote of thanks, proposed by Mr. E. J. Fitzgibbon, and supported by other speakers, was accorded to the lecturer.

A meeting was held in the Boulcott street presbytery last Wednesday evening for the purpose of forming a 'Catholic Immigration and Reception Committee.' Mrs. L. T. Reichel presided, and explained the objects



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