

But his Grace was able to correct and refute a still more inexcusable and culpable misrepresentation. In Victoria, as elsewhere, the advocates of the 'Australian' system show themselves amazingly unscrupulous in their methods of propaganda. In New Zealand, Canon Garland has tried to make it appear that the late Cardinal Moran practically approved of the New South Wales system, and that the Catholic priests of that State freely and fully avail themselves of the opportunity which it affords of giving religious instruction in the public schools. In Queensland—and in New Zealand also—the Bible League executive circulated the absolutely false statement that the Catholics of Tasmania were reconciled to the system and accepted it as 'a happy solution' of the education difficulty. In South Australia, when the intended campaign is inaugurated there, some Truthful James of the movement will doubtless solemnly assure the public that the League proposals have the warm approval of Bishop Cleary! In Victoria the name invoked is that of Cardinal Gibbons, who has been repeatedly quoted by the Bible League as having approved in America of a system of mixed religious instruction precisely similar to that advocated by the League. On this point Archbishop Carr was able to furnish first-hand and absolutely conclusive evidence in the shape of a letter from the Cardinal himself, from which his Grace quoted in the course of his address. We reproduce the letter in full:—

Baltimore, March 19, 1912.

'My Dear Archbishop,—Your letter of February 11 inst. is just received. I beg to say in reply to your question that there is no system of mixed religious instruction in our common or public schools. The Protestant ministers have at various times endeavored to introduce some system of religious instruction, but their efforts have not been successful. Our constitution forbids all interference with the religious beliefs of the people. No system, of course, of religious training could be devised which would be satisfactory to infidel, Jew, Protestant, and Catholic. Hence the ministers have always failed in their efforts to introduce religion into the schools. We are opposed to the introduction because the tone of such religious teaching would generally be anti-Catholic. In regard to the book which is referred to in your clipping, I beg to say that it was a compilation of narratives, mostly biographical, selected from the Bible. It was intended for pious reading, and the Bishops who recommended it had not, I think, the intention of recommending its use in the public schools.—Believe me, dear Archbishop, your faithful friend in J.C.,

* J. CARD. GIBBONS.

'Most Rev. Dr. Carr,
'Archbishop of Melbourne.'

This shows quite clearly that Cardinal Gibbons has never shown any favor to such a system as that suggested by the Bible in State Schools League; and as the misrepresentation is quite likely to find its way into New Zealand we have thought it just as well to let our readers know exactly how matters stood.

The Y.M.C.A. Again

A recently appointed travelling secretary of the Y.M.C.A. is at present carrying on a campaign for increasing the membership of the institution in New Zealand; and in his tour of the South Island is distributing broadcast a leaflet which declares that amongst the new members recently enrolled in a North Island township are included 'eight Roman Catholics.' We are making inquiries as to the truth of this statement, and as to the circumstances attending the enrolment—if it took place—of the alleged Catholics. In the meantime it seems desirable that we should once again sound a note of warning to parish priests and to our Catholic young men as to the absolutely sectarian and Protestant character of this organisation. We have no desire to disparage the institution, which is doubtless capable of doing much good amongst the sections of young men for whom it is intended. But it should be clearly understood that the Y.M.C.A. is a strictly Protestant and sectarian

organisation. We have before us an official and authoritative copy of the rules of the association obtained from the secretary of the Dunedin branch. It is perfectly true that, according to these, nominal membership—entitling to use of gymnasium, baths, etc.—is open to 'any man of good moral character.' Such members, however, unless they comply with the limitation hereafter to be mentioned, are excluded from all office, and have neither vote nor voice of any sort in the carrying on of the institution. The real membership—the membership which extends beyond the pool table and the shower bath, and which involves, as all true membership does, participation in the working of the institution—is strictly limited, and limited on a sectarian basis. Section 3 of rule 2 reads thus:—'(3) Men who are members in full communion of evangelical churches, who are 18 years of age and upwards may become governing members of this association. Only governing members have the right to vote and hold office.' The definition of 'evangelical churches,' as given by the association itself in the Form of Constitution adopted at the Portland Convention (United States) in 1869 is as follows: 'We hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings and Lord of lords in Whom dwelleth the fullness of the Godhead bodily, and Who was made sin for us, though knowing no sin, bearing our sins in His Own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment and unto life eternal.' From this it is clear that Catholics, High Church Anglicans, Jews, Unitarians, etc., are excluded *en bloc* from representation on the active membership of the institution. Not only so, but even nominal members of the Presbyterian, Wesleyan, Baptist, and other 'evangelical' bodies, who may attend and contribute to the support of their respective churches but who are not 'in full communion' with them, are also absolutely debarred from vote or voice in the management of the association.

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We have before us ample evidence that the Y.M.C.A. is not only Protestant in its constitution, but is at times offensively anti-Catholic in its propaganda. *Twenty-third Street Men*, according to its official description, is a four-page paper 'published occasionally at 215 West Twenty-third street, New York, by the Twenty-third Street Branch, Y.M.C.A.' It circulates, we are told, among the 3615 members of this local branch and among thousands of other members in New York City and elsewhere. Under the title 'Quotations from the Writings of Authorities on South America,' the issue for November, 1909, of this representative publication contained the following: 'Millions in Brazil look upon the Virgin Mary as their Saviour. To them Christ is practically numbered among the Saints.' Then came the following statement: 'The Superstition and Idolatry of these millions in Brazil are hard for a North American to understand. They are hinted at by an inscription which I copied from the pedestal of a Statue of Christ on the Cross in Santiago, which translated read as follows: "By permission of the Archbishop of Santiago, an indulgence of eighty days which may be applied to the dead, will be granted to anyone who will say an Ave Maria, or the Creed before the Statue of the Crucified Christ." Who will say that Protestant schools and churches are not needed in such a Country, where the highest ecclesiastical authority grants indulgences to any dead scoundrel whose friends will say a "Hail Mary" before a stone image of Mary's Son.' With such evidence before us, supplied by the organisation itself, it is not necessary for us to point out that the Y.M.C.A. is no place for Catholic boys who wish to retain their self-respect by not seeking admission to a society which excludes Catholics from its executive offices, and which even goes out of its way to ridicule and insult their faith.

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