

perfect clearness; and that has been the position taken all along by the *Tablet* on the subject—that deplorable tactics were employed by a section of Mr. Michel's supporters, that the employment of these tactics gave an unpleasant taint to the election, and that it will take Mr. Michel—man of ability, as the *Tablet* has admitted him to be—all he knows to recover the ground lost to him by the worse than stupid action of his followers. You may or may not agree with my conclusion on the matter, but at least I am free from the charge of personal injustice to Mr. Michel, particularly when, as in the last issue of the *Tablet*, I frankly acknowledged that my previous personal knowledge of that gentleman was not calculated to suggest that he was a bigoted person. Reverting to your own comments, I would say: When an influential daily first of all flagrantly misquotes the *Tablet*, then builds an erroneous conclusion on its own misquotation, and finally suppresses the half of a sentence which would have made the *Tablet* position perfectly clear, the influential daily is not exactly "playing the game," and something in the nature of an apology to the *Tablet* would be a fitting and graceful conclusion to the business. I have only to add that the explanation of the other sentence to which you allude was already before you in the *Tablet* of August 21, from which you quote, and has been repeated, by implication, in the remarks above made.

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In the *Tablet* of July 24, before the result of the second ballot was known, I remarked: "Sooner or later such tactics are certain to recoil upon the candidate who employs them, or who fails to condemn them when they are being employed by his supporters." That statement has been already partly verified, and it is in danger of receiving still further illustration. For I have good reason for surmising that the Reform candidate for Grey at the general election will himself be a Catholic. How far the bad blood which has been aroused between Catholic and Protestant in the Grey electorate is calculated to help him to win the seat for the Government, you yourself may be safely left to judge.—I am, etc.,

EDITOR N.Z. TABLET.

'August 26.'

*

The following apology by the Editor of the *Daily Times* was appended in a footnote to the above letter: 'We regret the interpolation in one of the quotations from the *Tablet* of two words that did not appear in it. The interpolation was inadvertent, as our correspondent courteously admits.'

Invercargill

(From our own correspondent.)

September 1.

On last Sunday week Herr Sauer, the musical judge at the Invercargill Competitions, paid the Hibernian Band the compliment of conducting it at a promenade concert at Rugby Park. The presence of the eminent musician proved a considerable attraction, and as the day was gloriously fine a very large number of people was present. A collection in aid of the band's funds realised £21 10s.

The euchre party held in the Victoria Hall on August 25 in aid of the funds of the Altar Society, proved a pronounced success. There was a very large attendance, and amongst those present were the Very Rev. Dean Burke, and Rev. Fathers Woods and Foley. The ladies' prizes were won by Misses Hogue and Kirwan, and the gentlemen's by Messrs. Sullivan and Hickey. Much of the success of the entertainment was due to the energy displayed by Miss Katie Kane, who, with her characteristic zeal, disposed of a very large number of tickets.

When shopping with our advertisers, say 'I saw your advertisement in the *Tablet*.'

REV. W. GRAY DIXON AND BISHOP CLEARY

His Lordship Bishop Cleary has sent the following letter for publication to the *Outlook*:—

'Sir,—In your issue of August 19, the Rev. W. Gray Dixon states that the "National Schools Defence League" has been "blessed by Bishop Cleary." It pains me to have to describe that statement as an invention. I know not by whom it was concocted; but a grave moral responsibility falls upon the rev. gentleman named for giving it publication. We have here a plain question of plain fact as between him and me. His only honorable course is either frankly and manfully to withdraw his statement, or to show when, where, and in what terms I "blessed" the National Schools Defence League. This is the second occasion on which I have had to apply so strong a term to statements wrongly credited to me by the Rev. W. Gray Dixon, and about the twentieth time to certain specified assertions improperly attributed to me in publications of the Bible-in-Schools League. Plain-spoken protest is, therefore, in order.

"I ask your good leave to state what follows: (1) In common with my co-religionists, I am as irreconcilably opposed to the National Schools Defence League as I am to the purely secular system which they defend. (2) So strong is this opposition, that neither the Catholic clergy nor laity, nor any of them, have act or part in the movement. (3) In reply to a similar invention, published by another prominent Bible-in-Schools League official, I have in my possession an official declaration by the secretary of the National Schools Defence League, that no communication has been received by said League from the authorities of my Church. I have, furthermore, the assurance of three of the most prominent leaders of the Defence League that they fully realise that my attitude, and that of my co-religionists, in regard to their movement, is one of frank hostility. (4) The outstanding leaders in the National Schools Defence League hold the positions of Anglican synodsmen, Presbyterian elder, Presbyterian Sunday school superintendent, and so on. These all retain, quite unimpaired, their high and honorable Church standing and the "blessing" of full communion in the Anglican and Presbyterian denominations. Among the members and active workers of the Defence League there are many clergy of Reformed denominations, but not one of the faith which I profess. (5) Catholics are irreconcilably opposed to the Defence League as to the place of religion in education. We are, hereon, in strong fundamental agreement with the Bible-in-Schools League—with two important differences: (a) We believe in religious education to the extent of putting into it 37 years of personal effort, the ever-dropping coin of sacrifice, and thousands of devoted lives. (In Auckland city alone, in less than three years, we have flung into that sacred cause well over £60,000.) (b) We differ with the Bible-in-Schools League only over its sundry conscience-violating methods of introducing religious instruction into the public schools. We are at all times prepared to accord to the Bible-in-schools denominations the fullest measure of Biblical and religious instruction which they demand, subject only to a fair measure of equal treatment of consciences. We are, furthermore, prepared to consider any scheme that may be laid before us, irrespective of whether it includes or excludes subsidies for secular results to our schools. Our attitude on these matters has been before the public scores of times; it has hundreds of times been ignored or misrepresented in the oratory of the League.

'So much by way of explanation. Will the Rev. W. Gray Dixon now prove his quoted statement, or make the inadvertently mistaken honorable man's honorable amende?—I am, etc.,

* HENRY W. CLEARY,

Bishop of Auckland.

'August 25.'

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