

the Education Act. So far as we have been able to see, there is among them an equally general consensus of condemnation of the counter blast issued by the League. The 'Otago Daily Times' says:—

'Looked at from the purely polemical standpoint, the reply now put forward on behalf of the Bible-in-schools Conference to the recent manifesto of the Roman Catholic Hierarchy on the subject of religious instruction in schools lacks the virility of the clear statement of their position put forward by the Bishops. . . . It rather evades the point of the objection lodged by the Bishops, and endorsed by every person opposed to religious teaching in schools—the objection, namely, that the inevitable effect, whether direct or indirect, of the inclusion of religious instruction in the public school course would be the imposition of religious tests upon teachers and children alike and the introduction of religious issues in the election of education boards and school committees.'

The Dunedin 'Evening Star' does not wish 'to assume a wantonly controversial attitude in regard to the matter,' but it clubs the Bible-in-schools Conference to the following lively tune:—

'Dr. Gibb and his friends are continuously shifting their ground. The political arena is supposed to be the happy hunting-ground of the opportunist, but never were there such born opportunists, such irrecongnisable changelings, as these malcontent educationists! They are here to-day, and there to-morrow: You never know where to find them. Let anyone compare their manifestoes of eighteen months ago with the deliverance issued from Wellington on Tuesday! This perpetual inconsistency, this perplexing and astounding topsyturvyvyness, would be amusing if it were not connected with a matter so serious and so sacred as religious education.'

We have frequently referred to the acrobatic agility with which the leaders of the Bible-in-schools campaign turn handspings from one position to another. We have before us sundry newspaper reports which show that the Rev. Dr. Gibb (chairman of the Conference) turned four different and complete somersaults from one proposal to another in an incredibly short space of time.

The 'Timaru Post' hits hard at the proposals of the League. It says:—

'The representatives of the Conference are practically asking the Government to make a grant for the teaching of religion. Christians everywhere will unanimously agree with all the Committee says with regard to the greatness of the literature of the Bible and its value as a primer of moral instruction. These arguments, however, have no bearing on the proposal to give the State authority in religious matters. That duty (of religious instruction to youth) they (the Bible-in-schools clergy) have neglected in the past, and they are now endeavoring to transfer it to the shoulders of the State school teachers, who have already more work than they can get through in the time at their disposal.'

The 'N Z Times' (Wellington) dissects every part of the Bible-in-schools manifesto and exposes its fallacies in an able manner. In regard to the referendum it says:—

'We have all along maintained that this is not a question that ought to be decided by popular vote. We hold that the Legislature would do a wrong thing to refer such a question to the vote of the people, because it is a question involving the rights of members to freedom of conscience.'

The article on the subject in the Wellington 'Evening Post' is marked by great ability and a fine grasp of the subject. It describes the pronouncement of the Catholic Bishops as a 'powerful manifesto' and 'in every respect a model of controversial dialectics.' Then it adds:—

'We cannot say as much for the rejoinder of the Executive of the Bible-in-schools Conference, which we published yesterday. It is by no means the work of a tyro or an ignoramus, but it lacks the weight, the

logical force, and the literary finish of its rival, and it would only be necessary to print the two side by side in order to show that the rejoinder needs no other form of rebuttal.'

The 'Post' pokes some fine sarcasm at the League leaders' 'threadbare platitudes' about majority rule, and exposes their fallacy as applied to the question at issue. It then sets before the Conference the following argumentum ad hominem:—

'It is strange that representatives of the very Churches which are taking the leading part in the (passive resistance) movement at Home should be striving to inflict upon the Roman Catholics of this country a similar grievance, which would inevitably be met either by similar tactics or by the concession of a State grant to the private schools of the aggrieved minority.'

The sting of the blow lies in the fact that some, at least, of the signatories of the Bible-in-schools manifesto were active participants in the votes of sympathy to the 'passive resisters' that were passed in various parts of New Zealand. The Nelson 'Colonist' and the 'Dannevirke Press' are among the other newspapers to hand that oppose the attempt being made by a clamorous section of the community to capture the public schools of the Colony for sectarian purposes.

DIOCESE OF DUNEDIN

The new presbytery at Ranfurly is almost completed. His Lordship Bishop Verdon is still at Rotorua, where he is staying at Lake House.

On Monday morning a Solemn Requiem Mass for the repose of the soul of the late Bishop Moran was celebrated in St. Joseph's Cathedral. Rev. Father Murphy, Adm., was celebrant. Rev. Father Cleary, deacon, and Rev. Father O'Malley, subdeacon.

A very attractive musical programme was presented at the meeting of the St. Patrick's Social Club, South Dunedin, on Monday evening, the Rev. Father Colley presiding. The following contributed items: Misses Fitzpatrick, Creagh, and McLean, Messrs. T. McGrath, P. Graham, Gaffaney (2), J. Dee, and T. O'Connell. A graphophone selection was given by Mr. Mooney. The accompaniments were played by Misses Sheridan and Keir.

On Tuesday evening representatives of the congregation of the Sacred Heart Church, North East Valley, Dunedin, presented Mr. T. Hussey with a beautiful and costly gold Albert chain and pendant as a mark of their high appreciation of the splendid services rendered to them by him as chairman of the recent and successful Carlin Ban Fete. The presentation was made by the Rev. Father Murphy, Adm., at the close of a happy and highly complimentary speech. Messrs. Conway and Kilmartin, also spoke in enthusiastic terms of Mr. Hussey's services to the congregation. Mr. Hussey suitably replied.

On Empire Day (says an occasional correspondent) his Worship the Mayor (Mr. De Maus), accompanied by Mr. Allen, M.H.R., and Mr. Mill, paid a visit to the Convent School, Port Chalmers. After a song suitable to the occasion had been sung, each child was presented with a bag of confectionery, and then his Worship in a neat little speech thanked the Sisters for having allowed him the honor of visiting their school and addressing their pupils. Mr. Allen also addressed the children, expressing his astonishment at the number present, and said that he took a particular interest in the school. He spoke of its efficiency and success. Mr. Mill spoke of his long intimacy with the parents of the children and said he would carry away pleasant recollections of his visit to the school. He then called for three cheers for the Mayor. The other gentlemen were also loudly cheered. The children were then dismissed for the day, after having been invited by the Mayor to attend a lumelight entertainment in the evening.

When an old codger shivers and shakes,
As he hears the wild winter winds roar,
That ancient mistake he continues to make,
And swallows "hot rum" in galore;
Till some friend, like an angel of light,
Introduces a solace more sure;
And soothes his old throttle by bringing a bottle
Of WOODS' GREAT PEPPERMINT CURE.

LADIES of refined taste delight in the Exquisite Flavour of

McKENZIE'S HONDAI-LANKA XXXX TEA

FIRST AWARD Paris Exhibition to the Growers in Ceylon.