

work of the day, was concerned, he would offer no objection. On the contrary, he desired that every child in the State should have an opportunity of receiving the fullest amount of religious instruction, provided it were given in such circumstances as would not be prejudicial to Catholic children. Such instruction should be given before the morning session and after the afternoon session; but as regarded the proposed instruction at the close of the morning session and before the beginning of the afternoon session of school work, he believed that, particularly in one-roomed schools, and on wet or very warm days, it would be impossible to carry out that part of the scheme without having children present whose parents objected to them receiving such religious instruction.

A Comment on Kruger

Here is (in part) a comment on Oom Paul that may serve to point a moral—it is from the pen of the London correspondent of the 'Otago Daily Times':—'Our great adversary of the war, Paul Kruger, has passed away, and a vast journalistic fusillade has been fired over his grave. It is recognised that he was—must have been—a man of great ability and force of character, albeit ignorant and superstitious in a remarkable degree. Through sheer negligence and Ministerial ineptitude we blundered into a war with him which very slight foresight and perception and tact would have avoided, and we blundered still worse when in it. But the fact must remain historic that this ignorant, boorish peasant did successfully defy the whole military force of the British Empire for three years before he and his relative handful of farmer-volunteers were simply crushed by sheer numbers, when outnumbered by more than five to one.'

During the 'hought iv the fightin'' there was scarcely a newspaper in New Zealand that would have had the courage (or, shall we say, temerity?) to publish, as the opinion of a member of its staff, the quoted statements given above regarding the 'great ability and force of character' of Mr. Kruger, the 'blundering' of the British Ministry into a war which they could and ought to have avoided, the 'worse blundering' that marked the campaign, and the remarkable military capacity of the Boer 'farmer-volunteers.' Adverse opinion as to the origin and conduct of the war found full and free expression in the editorial and general columns of British newspapers of the first repute—in fact, in the greater part of the Liberal press of Great Britain. And nobody was scandalised. British and Scottish Protestant pulpits deplored the war and cried aloud for its discontinuance. Yet nobody was on fire. Such tolerance was not, however, to be found in the British colonies that lie south of the line. The Liberal Party and the anti-war section of the Protestant clergy (with whom, in this matter, we were in general agreement) were vehemently denounced in angry editorials as 'pro-Boers' and 'traitors.' Our Agent-General was fiercely attacked as a 'pro-Boer' for the high crime of forwarding war news which was then and subsequently admitted to be correct. Leader-writers scorched and toasted reams of paper with language as hot as moving lava—'worked off' under the stress of a fanaticism of suspicion and of political brain-fever which are frequently coincident with serious crises in a protracted war. It was a variant of the 'we-are-betrayed' mania that followed Sedan and of the 'Prussian spy' hysteria that seized Paris in the early days of the siege—only that it kept its grip on our Jingo press even in the days of rushing victory, when only a hunted remnant of the Boer forces was left in the field. We are pleased to call the Parisians fickle. The only apparent difference between them and our Jingoes was

this: that the latter caught fire more speedily and took longer to burn out than the people of 'the gayest capital.'

Congregational Singing

The usual fast-fitting globe-trotter on the Rhine has an eye for little else than the castled crags and the quaint nestling villages and the terraced vineyards that add such a charm to what Longfellow calls 'the most beautiful river on this beautiful earth.' For our part, we have many a time and oft found refreshment in the congregational singing that is such a feature in Rhineland Catholic life—especially in great garrison towns like Strassburg, where the voices of the soldiers, accustomed to harmonised singing in barrack and on the march, add a massive character and impressiveness to the swelling measures of the sacred chant. The Pope's recent Motu Proprio on Sacred Music bids fair to reintroduce this ancient custom of congregational singing. In Rome, a good beginning has been made in the Church of S. Maria in Aquiro. On a recent festival (says the Rome correspondent of the New York 'Freeman') the congregation 'were surprised to receive, each of them—men, women, and children—a printed card containing, both in Latin and Italian, the Gloria, Credo, and Agnus Dei. They did not understand the meaning of it until they found at the Gloria that here and there among them individuals were singing this part of the Mass according to the Plain Chant of Solesmes. Before the Gloria was over they realized that they were all expected to join, but though Romans are not credited with a surplus of bashfulness, especially in church, the hymn was almost over before many of them plucked up courage to begin singing. There was a noted improvement at the Credo, and at the Agnus Dei at least a hundred of the congregation were doing their best to swell the sacred melody. Last Sunday the experiment was repeated with increased success, and the fathers who minister in St. Maria in Aquiro are quite convinced that their people will take kindly to congregational singing.' Here is an example well worthy of the flattery of Imitation. Orpheus's fabled song 'drew iron tears down Pluto's cheek.' From the days of St. Augustine the Church's sacred chant has drawn tears of charity and contrition from many an iron heart.

BIBLE-IN-SCHOOLS

A PROTESTANT DEPUTATION OPPOSES

On Thursday of last week a deputation representing various creeds waited on the Premier in order to lay before him their views on the movement which is on foot to turn the State schools into sectarian institutions. We take the following report of the proceedings from the 'N.Z. Times' of last Friday:—

The other side of the Bible-in-schools controversy was put to the Premier yesterday afternoon by a party representing diverse creeds and persuasions. Amongst those present were the Hon. T. K. Macdonald, who introduced the deputation, the Hon. F. H. Fraser, Mr. W. H. P. Barber, M.H.R., the Revs. J. Crewes, W. A. Evans, and H. Van Staveren, Dr. Findlay, and Mr. John Hutcheson.

The Rev. J. Crewes said a deputation had recently waited on the Premier, urging that a certain text-book should be used in State schools. The Bishops of the Roman Catholic Church having defined their position against the proposal, it was not considered necessary to invite their representatives. Those present differed widely on political, ecclesiastical, and theological questions, but they all considered the proposal made by the Bible-in-schools Conference to be objectionable. Some, if not all, of them, objected to paying for religious instruction from taxation imposed on all classes of the people. They appreciated the injustice to teachers, who were trained specially for the State schools. They were convinced that the text-book was a religious book, and that the question proposed by the Conference was a religious question that the civil Government had not jurisdiction to deal with. It might be said that the Roman Catholic Bishops and the Bible-in-schools depu-