

NEW ZEALAND RAILWAYS

LABOUR DAY, 12th OCTOBER.

DUNEDIN SPRING RACES, 12th and 13th OCTOBER.

The following alterations in and additions to the ordinary train service will be made in connection with the above:

WEDNESDAY, 12th OCTOBER.

A special excursion train will leave Dunedin for Palmerston at 9.0 a.m., returning from Palmerston at 3.45 p.m., Dunedin arrive 6.56 p.m.

WEDNESDAY and THURSDAY, 12th and 13th OCTOBER.

The train usually leaving Dunedin for Palmerston at 4.0 p.m. will NOT leave till 6.0 p.m.

The 3.0 p.m. train from Dunedin will stop at any station north of Upper Port Chalmers to allow passengers to alight.

The train usually leaving Dunedin for Outram at 9.15 a.m. will NOT leave till 9.30 a.m.

RACES AT WINGATUI.

Trains will leave Dunedin for Wingatui Racecourse at 10.50 a.m., 11.30 a.m., 12.0 noon and 12.15 p.m., returning from Racecourse at 5.0 p.m., 5.15 p.m., and 5.30 p.m.

The 11.30 a.m. and 12.0 noon trains from Dunedin and the 5.15 p.m. train from the Racecourse will NOT stop at intermediate stations.

BY ORDER.

DEATH

HANLEY—Of your charity pray for the repose of the soul of John Hanley, beloved husband of Mary Hanley, who died at Warhao on 16th September, 1904, aged 61 years 3 months.—R.I.P.

MALONE—Of your charity pray for the repose of the soul of Mrs. Margaret Malone (sister of Mr. P. Riordan, Charing Cross, first cousin of the Very Rev. Dean O'Donnell, Ashburton, and the Rev. J. P. O'Donnell, Queenstown, aunt of the Rev. P. Riordan, West Wyalong, N.S.W.), who died at her late residence, Ballynadrieen County Cork, Ireland, on July 11th.—R.I.P.

In her cold silent grave she is sleeping,
Of dear ones, the dearest and best,
Hushed, hushed be all sorrow and weeping,
For our mother is only at rest.
At rest from all toil and from labor,
At rest, for her task it was done;
The Master with Whom she found favor
Has called, and she answered, 'I come.'

Inserted by her loving son and daughters, Patrick, Bridget, and Maggie Malone, Charming Cross



To promote the cause of Religion and Justice by the ways of Truth and Peace.

LEO. XIII. to the N.Z. TABLET

THURSDAY, OCTOBER 6, 1904.

THE PLEA FOR PERSECUTION



former monarch of Corea had the map of the world altered to suit his ideas of his own greatness. The Hermit Kingdom was made to spread out vast and far over the surface of the earth, while France and Russia and the other Great Powers of the Western World were accommodated with mere splashes of paint away upon the rim of the world. There is a good deal of this sort of Tooley-street comedy on this grey old earth. The newspaper, for instance, that calls itself the 'Christian World' does for three or four small sects what the slant-eyed ruler of Corea did for his sleepy little kingdom—but

with this difference: that the western newspaper serenely ignores even the existence of the vastly greater part of those that bear the Christian name. Another bit of Corean comedy was recently played by an association which was recently organised in Wellington. It calls itself the 'Council of the Churches,' although a goodly number of Churches—among them the strongest numerically in the Colony—have no representation at its deliberations.

This Council of the Churches (as we shall, pro forma, agree to call it) has constituted itself a sort of parliament for disentangling sundry knotty public questions and making the rough ways of New Zealand smooth and its crooked ways straight. As a maiden effort, it took in hand the question of the introduction of lessons from the Protestant version of the Bible into our public schools. The atmosphere of the Council rose tolerably high. Expressions of religious bitterness were painful and frequent and free. The Council declined, however, to bestow its benison upon the mysterious text-book which the Bible-in-schools Conference have double-locked in their arcanum and are keeping as sacred as the Grand Lama of Tibet from the sacrilegious gaze of the common herd of men. Anger is a drunkenness of the mind. When it enters by the door, reason and moderation fly out by the window. The theological anger of some of the speakers betrayed them into statements which, to people with cool heads and normal temper, are amazing by reason of their recklessness and inaccuracy. The true temper and tyrannous spirit of the Bible-in-schools leaders found once more—and for, perhaps, the tenth time—expression in the anti-democratic contention that a minority has no rights of conscience which a majority is bound to respect. The majority is in all circumstances to rule as it wills, unrestrained by God or man, 'unless we are prepared for a revolution.' We hope that the electors of the Colony, both Catholic and non-Catholic, will make a mental note of this brutally frank justification of the principle that might is ever right—a principle that lies at the root of all religious persecution.

It is pleasant to note that in this controversy Catholics stand for religious liberty, and that the Bible-in-schools party stand as emphatically for the 'right' to persecute and oppress conscience. By our side in the struggle for religious liberty there stands a multitude of people of every form of religious belief, and the great body of the secular newspapers of the Colony. Many of these have displayed marked ability in exposing the fallacies of the clerical coterie who would turn our public school system into a great proselytising machine. Here, for instance, is how the editor of the 'N.Z. Times' (Wellington) replies—in part from the secular standpoint—to the contention that 'the will of the people must be law, unless we are prepared for a revolution':—

'The will of the people must be expressed by constitutional methods—that is, by agitation, petitions, and voting for representatives; and the people's will is in operation on the education question at the present time. If the people give a mandate for change, it will be carried into effect; but that mandate must be delivered, in a constitutional way, at the ballot-boxes. Without a revolution in our methods, the public cannot direct how every detail of departmental administration shall be conducted, and a revolution of the kind indicated is too absurd for serious contemplation. Imagine the state of the country if the electors were given the power, by a plebiscite—for that, and not referendum, is what the Bible-in-schools advocates mean—to decide how the finances of the State should be managed, how justice should be administered, or what steps should be taken to cope with epidemic diseases! Yet either of these things lies more within the province of popular plebiscite than the determining of whether religion, and what form of it, shall be taught by the State at the general expense. If a constitutional revolution should ever give the majority power to violate freedom of con-

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