

tral one of 'the plain facts upon which Christianity was founded.' But Bishop Wallis joins with Dr. Gibb and his confreres in tearing these Sacred Truths out of the 'Bible' that the children are to use, and firing them over the school fence. They coolly ask the sanction of a State Department for presenting to the 'young idea' of New Zealand, not the Christ of the Sacred Writings, but an Etrianite Christ, born (so far as the text-book tells), in the ordinary human way, of a human father and mother! Here indeed is a drastic treatment of 'the plain facts upon which Christianity was founded.' In Bowdlerising the Word of God in this shocking way they have (as the Presbyterian Professor Renault pointed out) perpetrated 'a wanton and a deadly wrong' to the bona fides of the (Gospel) story and to the central faith of the Protestant Churches themselves.' This slash-hook editing of the Bible is an outrage upon Christian sentiment and upon the integrity of the Scripture Narrative, and (as the same Protestant divine remarked) 'a direct blow to all that is most sacred and most reverently cherished in the faith and the religion of all Catholics.' It turns out that some of the Victorian clergy who drew the blue pencil through this part of the Sacred Word do not believe in this 'plain fact upon which Christianity was founded.' Why did our Bible-in-schools leaders follow so scandalous an example? Why did they, too, perpetrate this wanton wrong? For what positive reasons did they reject the most fundamental of 'the plain facts upon which Christianity was founded'? We have asked these questions before. And now, for the second time, we pause for a reply.

## Notes

### The Bible-in-Schools 'Half-loaf'

An Anglican Bishop in Victoria contended that the chief thing was to secure the entry of the Protestant version of the Bible into the State schools. When that was once effected, he trusted to 'departmental regulations' for the introduction of the sort of teaching that would suit his particular school of Christianity. The Anglican Bishop of Wellington did not by any means go so far as that in his speech at the Bible-in-schools meeting in the Empire City. He merely stated, in general terms, that he and his co-religionists 'believed that their own way was the best for carrying out the revealed will of God.' But one of the speakers, Mr. Flux, who described himself as a Bible-in-schools worker for the past twenty-one years, spoke of ultimate aims with a candor that deserves a record beside that of the Victorian prelate. Here is how the 'N.Z. Times' reports his utterance:—

'He could not pretend to say he was satisfied with what he was going to get. But half a loaf was better than none, and he would be satisfied in the meantime. He longed, however, for the time when parents would say to them: "You have not abused our trust. Here is the Bible. Take it and teach it to our children."'

And the great meeting marked its high approval of the sentiment by 'loud applause.' This proposed ultimate extension of the present scheme of lessons from the Protestant version of the Bible is precisely the method adopted by Whately and Carlile in their historic effort to 'wean' little Irish children 'from the abuses of Popery.' The Rev. Mr. Sutherland (as reported in the Dunedin 'Evening Star') plainly intimated to teachers the sort of mercy they might expect if they declined to fall in with the scheme of the Bible-in-schools party. He and Mr. Flux and the Rev. Mr. Tait and others—including the big audience that gave the 'loud applause' in Wellington last week—have done the public of New Zealand a signal service by the neatness with which they have let sundry Bible-in-schools cats out of the bag. These cats will give trouble by-and-by; for they'll all come back.

### A Fairy Tale Examined

Some time ago a fairy tale from far Fiji was set afloat in New Zealand. It concerned the people of Navosa, whose conversion from Methodism to the Catholic faith made such a stir two years ago, and gave rise to such romantic versions of the burning of Bibles at Naililili. 'They have come back again.' So, in effect, the story ran. But investigations made on the spot, on our behalf, by independent inquirers, disclose results which go to show that, in the story of the secession of the Navosa, the wish was probably father to the thought. Our well-informed informant characterises the story as 'an absolute lie.' The letter from which we quote goes on: 'So far from there being fewer Catholics in the district, there are many more. The Bishop and Father Nicholas have just returned from the Navosa district, where they baptised some hundreds.' Our informant was not, at the time of writing, able to give the precise figures, but said that 'Father Nicholas's arm was nearly lame with the work,' and adds that 'the Bishop planted a great cross on the top of the highest mountain in the district,' which serves as a landmark and a sign to the natives for leagues around. Here is another extract from the letter: 'The Fijians make excellent Catholics, and do not turn about. . . They often say that the Catholics take little money and do far more for the people—build schools, educate them, etc.'

### 'The Wild Irishman'

Mr. Crossland is a Protestant writer. His sarcastic pen has been turned in literary caricature upon Scot and Briton. His study of the Irishman at home has resulted in another volume that bites and 'pinks' here and there in the manner that is familiar to readers of the other whimsical diatribes that have come a-plenty from his pen. 'The Wild Irishman' is the unpromising title of his latest book. But it is in many respects a splendid vindication of the priests and people of Green Eire from the attacks of non-Catholic and anti-Catholic writers like Michael McCarthy, whose ideas of our faith (which he denounces as a silly superstition) and of our worship (which he calls a 'mummery') were acquired in the strongly Protestant institutions in which he was brought up. In one sense at least the remark applies to him which Father Healy made when he heard that Judge Keogh was smitten with the thirteen superstition: 'He would believe anything except an article of faith.' Here is an extract from 'The Wild Irishman':—

'The fact is that the Irish Church and the Irish priesthood have been cruelly and brutally maligned by pretty well every sand-blind writer and carpet-bagging politician who has visited the country. We have blamed upon the Church poverty and distress, and ignorance and squalor, which are the direct outcome of bad government, and not of priestly cupidity. We have said in effect to our Irish brethren: "You are too indigent to have a religion, or churches, or spiritual guidance. Every penny you pay for these things is sheer waste of money, particularly as it keeps our rents down. And inasmuch as you are of one Church and one mind—which is a thing unthinkable in this free and enlightened England—you are slaves and soulless." But the Church of Ireland goes on its way, and in the words of Archbishop Croke (which, by the way, Mr. McCarthy, Irish-Catholic, quotes with a sneer), the Irish priesthood "holds possession of the people's hearts to a degree unknown to any other priesthood in the world."'

Mr. Crossland makes short work of the stock-in-trade fiction about Ireland being 'priest-ridden.' Figures, according to Disraeli, are not party-men. Mr. Crossland quotes some in point. We have before now quoted many. A harsh and most unjustifiable controversial statement published in this week's issue of the Presbyterian-Methodist-Congregationalist organ of New Zealand will probably give us an opportunity of returning to the subject in the near future and dealing with it on more extended lines. The true story of the Priest in Irish Political and Social Life and of the Par-

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