

The following members enter Parliament for the first time: Messrs Stallworthy (Kaipara), Poland (Ohinemuri), Poole (Auckland West), Greenslade (Waikato), Dillon (Hawke's Bay), Ross (Pahiatua), Hogan (Wanganui), Izard (Wellington North), Gray (Christchurch North), Macpherson (Mount Ida), and Malcolm (Clutha).

There was not a single representative of the Opposition elected in four provincial districts—Hawke's Bay, Taranaki, Nelson and Marlborough, and West Coast; six are from Auckland, 3 from Canterbury, 3 from Otago, 2 from Wellington, and 1 from Southland. The Government have a majority of 18 over all parties in the North Island, and the same in the South Island. A peculiar feature of the election is that the Government have the same number of followers in the North and South Islands—28 in each, whilst the Oppositionists and Independent Liberals together number 10 in each case.

'THE CHURCH AND THE WORLD'

The Very Rev. Father Le Menant des Chesnais, V.G., Christchurch, has received the following letter from his Grace the Archbishop of Wellington:—

Wellington, December 2, 1905.

'My dear Father Le Menant des Chesnais,—

'I have read with the greatest pleasure and interest your new and timely work entitled 'The Church and the World.' I tender to you my sincerest congratulations. It is an excellent work—one which, by the light and grace of God, will be most useful to those of the Old Faith, and a beacon of truth to lead outsiders into the true fold. It is a rich mine of information on the most absorbing questions of the day, being the result of very extensive and accurate reading in many branches of secular and religious knowledge. I should like to see it in every Catholic family throughout New Zealand and Australia, to strengthen its readers in all good, and enable them to give a reason for their faith while enlightening their friends of other creeds in their sincere search after the truth, by the removal of their errors and prepossessions regarding Catholic belief and practice.

'Wishing you many years of health and strength to continue your zealous labors for the glory of God and the benefit of your fellow men,

'I remain, Very Rev. dear Father,

'Yours faithfully,

✠ FRANCIS REDWOOD, S.M.,
Archbishop of Wellington.'

His Grace the Most Dr. Kelly, Coadjutor Archbishop of Sydney, writes as follows to the Very Rev. Father Le Menant des Chesnais:—

'St. Benedict's, Sydney, Nov. 27, 1905.

'Very Rev. dear Father,—

'In expressing my appreciation of your goodness in presenting me a copy of 'The Church and the World' I feel at a loss for suitable terms of praise. The present and future generations of intelligent and unprejudiced fellow-countrymen will find in this your work excellent instruction and convincing proof upon the mind and action of the Church as 'the light of the world' and 'the salt of the earth.' Her character also as the organ of the Holy Spirit and the mystic bride of the Incarnate God must needs be recognised in your pages by all who do not resist the truth. The selection of chapters is admirably adjusted to the requirements of all our brethren. I hope the circulation will grow year by year.

'Very gratefully your servant in Christ,

✠ M. KELLY,

'Coadjutor Archbishop of Sydney.'

The Very Rev. Father Le Menant des Chesnais has also been the recipient of letters from other members of the Hierarchy, congratulating him on the publication of his book.

We understand the sale of the first edition has been so satisfactory that a second will shortly be put in hands.

The system of education at the Sacred Heart Convent, conducted by the religious of the Sacred Heart at Island Bay, Wellington, embraces a regular and graduated course of studies, including a thorough knowledge of Christian doctrine, all the branches of an English education, French language and literature, elements of Latin, music, needlework, etc. The new convent will be opened for reception of pupils in February next...

BIBLE-IN-SCHOOLS.

THE NEW SOUTH WALES PLAN DISSECTED.

Some of the Bible-in-schools advocates in New Zealand favor what is known here as 'the New South Wales plan.' It is simply the method which was adopted in Ireland—and long ago discarded—for weaning the youth of the Green Isle 'from the abuses of Popery.' We have had our say upon the subject many a time; but so much fiction has been spun around the system by its New Zealand advocates, that the following article by Mr. J. P. Kelauger, a public school teacher, in a recent issue of the 'Timaru Herald,' cannot fail to be of interest to our readers. Mr. Kelauger writes:—

The manifesto of the Bible-in-schools League says, *inter alia*, 'New Zealand stands almost alone in excluding the Scriptures from its schools. The Bible is read daily in all Schools in England, Scotland, New South Wales, Western Australia, and Tasmania, and in considerable portions of the United States and Canada, and in most of them distinct religious teaching is given.'

The following facts and figures will prove what value such a statement as the above has: In many parts of United States, Massachusetts, for instance, the results of religious instruction in schools have been such that Catholic school teachers are practically barred from all appointments. 'The Bible is read daily in all schools in England,' says the manifesto. What of the 1062 Roman Catholic elementary schools (open in 1903 in England)? I challenge the authors of the manifesto to verify their statement.

Another statement from the manifesto: 'We repeat, therefore, there is not an elementary school in England in which the Bible is not read.'

On August 31, 1903, there were in England 1062 Roman Catholic elementary schools with 405,535 pupils. Since when have the Catholics started Bible reading in schools? The statement in the manifesto is evidently, a gross misrepresentation of facts.

(The writer is under a misapprehension in assuming that the Bible is not read or taught in the Catholic schools.—Ed. N.Z.T.)

Mr. John Morley, M.P., may surely be taken as an expert authority on English educational matters. These are his words: 'My own view has been, ever since I began to think about public things, that you will never come to a wise settlement until you have removed altogether the hand of the State from religious instruction. Religious instruction is a thing for the parents. It is not a thing for the State; and I for my own part can never be cordial towards any policy, any changes in policy, which do not recognise the principle that the State is concerned with secular things and has no concern with the religious things.'

The manifesto says: 'There is not the slightest sign of public dissatisfaction with this system (i.e., Bible reading in English schools). Does not the above tell a very different tale? Now we come to Australian colonies. I have prepared a few figures, and for all my figures I am prepared to give the best of authority (English and Australian).

Bible reading in schools is carried on in New South Wales, Western Australia, and Tasmania. Now study these figures (percentages are approximately correct)

1903.	No of State Schools.	No. of Pupils on Roll.
N.S. Wales	2793	243,516
Queensland	1006	97,306
S. Australia	715	61,977
Tasmania	336	24,595
Victoria	1922	213,622
W. Australia	262	24,267

PRIVATE SCHOOLS, 1903.

	Schools.	Pupils on Roll
New South Wales	841	60,116
Queensland	181	15,721
South Australia	205	10,269
Tasmania	177	8,842
Victoria	787	45,077
Western Australia	92	6,757

These schools are practically all Catholic schools. In Sydney the Church of England has 23 day schools, with a total of 2834 pupils. (A) Percentage of Roman Catholics in State; (B) percentage of school children in State attending private schools.

	A.	B.
	Per cent.	Per cent.
New South Wales	25	20
Queensland	24	14
S. Australia	14	14
Tasmania	17½	26
Victoria	21½	17½
West Australia	21½	22

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