

**MARRIAGES**

**EGAN—DEVANEY.**—At St. Peter's Church, Wreys Bush, on October 27, 1909, by the Rev. Father O'Neill, William Egan to Mary Devaney.

**HUGHES—CASEY.**—At St. Mary's Church, Wanganui, on October 27, 1909, by Very Rev. Dean Grogan, Andrew Patrick, second son of Mr. D. Hughes, of Kapuni, Taranaki, to Ellen Theresa, fourth daughter of Mr. C. Casey, Marybank, Wanganui.

**BIRTH**

**TULLY.**—On October 29, 1909, at Kaituna, Rakaia, to Mr and Mrs. P. Tully, a daughter.

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Editor of the *New Zealand Tablet*.

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BEING

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**EDITOR'S NOTICES.**

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

**ADDRESS** matter intended for publication 'Editor, *TABLET* Dunedin,' and not by name to any member of the Staff.

**ANONYMOUS COMMUNICATIONS** are thrown into the waste paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places. Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d is made.

**MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.**

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the *New Zealand Tablet* continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, NOVEMBER 4, 1909.

**ANGLICANS AND THE SCHOOL QUESTION**



ON MONDAY, July 16, 1877, a largely-attended meeting of Anglican parents and teachers, held in Dunedin, carried 'by acclamation' a motion organising a double petition to Parliament praying for a grant-in-aid to the primary schools of their faith and the other denominational schools throughout New Zealand. Thirty-two years later Anglican primary schools were almost non-existent, and a Synod held last week (October 28) in the same city of Dunedin 'carried unanimously' the following resolution: 'That this Synod desires to express its sense of the paramount importance of the system of education for the young which includes religious instruction, and having this in view approves the principle embodied in the New South Wales education system, by which clergy and accredited teachers of the several religious bodies have permission to visit the State schools within the ordinary school hours for the purpose of giving religious instruction, and resolves that an effort be made to secure for this country facilities of the same nature, and requests the representatives of this Diocese to see that the matter be brought before the next General Synod.'

Time was when the Anglican body throughout New Zealand were cordial co-operators with Catholics in the great work of truly Christian education in a Christian atmosphere. They have, however, largely lost their old robust and effective faith in the religious school, have lowered their ideals, have long ceased even to talk about their former high and noble aims, and busy themselves, instead, with inoperative words, words, words, about compromises with the hard secularism of our public school system. The new proposals are indeed a tame and paralytic ending to the high ideals and the high work of our Anglican friends in those days of exuberant and healthy spiritual activity of a generation ago, when they were steeped in religion and realised almost as fully as Catholics realised then, and realise now, the tremendous perils and possibilities of child-life and the dread responsibilities of parents and clergy in its regard. It is sad to see comrades falling in a good fight. It is a desolation to see them throw down their weapons and retire from the struggle. As matters stand, Catholics are left almost alone in the fight for the Christian school—and it is no pleasure to us to know that the defection of our former friends of other faiths has left us with something closely approaching a practical monopoly of religious education in New Zealand.

The proposal of the Anglican Synod of Dunedin would leave public instruction, in its substance and atmosphere, secular and non-religious. It would be rescued from utter godlessness only by a few stolen moments of more or less earnest, or more or less perfunctory religious instruction imparted in what we have elsewhere designated 'a withering atmosphere of State agnos-