

declare, on oath, that *'the principles of the National system are the principles of the Reformation.'* No wonder that the sentiments of Dean Hoare, Dean Warburton, Archdeacon Stopford, and the Rev. Messrs. Frew and O'Regan, as stated before the House of Lords in 1854, should be almost equally decided as to the *'Protestant character of the lesson books and Scripture extracts.'* Here, again, the *'Scripture extracts'* are those which, long ago discarded in Ireland, are still in use in New South Wales.

2. It is, in fact, *'simply impossible to avoid dogma in teaching any subject whatsoever.'* The multiplication table is, for instance, a litany of dogmas. The axioms and theorems of Euclid are dogmas. At the centenary of the National Society in London, on March 23, 1911, Mr. Balfour well remarked that *'you cannot even teach arithmetic to children unless you teach them dogmatically.'* If you do not teach them dogmatically, you do not teach them at all.' It is (he added) the same with the so-called *'Cowper-Temple'* religion [the *'unsectarian'* and *'undogmatic'* religious-type of the League, and the present Bill] *'that must be taught dogmatically, or it will not be taught at all.'* A teacher, says G. K. Chesterton, *'who is not dogmatic is simply a teacher who is not teaching.'*

3. The Bill (and the League), therefore, seriously mislead legislators and electors when they state or imply that the system of Biblical instruction which they propose is *'unsectarian'* or *'undogmatic'* or *'undenominational.'* Curiously enough, in the present Bill the term *'dogmatic'* is omitted from the ballot-paper, thus leaving the teacher free to give whatever may be interpreted as *'dogmatic'* religious instruction should the proposed educational changes become law. Yet Dr. Sprott (Anglican Bishop of Wellington, and a member of the League executive) describes that ballot-paper as *'our question, and ours only'* (*Auckland Star* July 2, 1914). In other words: *'The ballot-paper removes an interpretative restriction favoring religious liberty in a way—which restriction the League has put into its petition-card in order to secure petitioners' votes. The League's ballot-paper offers the League a State guaranteed interpretative privilege which the League's petition-card expressly repudiated. Yet the League has, apparently, never consulted its petitioners in regard to this change in its platform.'*

CLERGY VISITS.

1. The Bill provides for the right of entry of the clergy for *'religious instruction'* during school hours. The present Bible in State Schools League demands this. Previous organisations of the kind in New Zealand were vehemently opposed to it.

2. In its nature, this provision *'constitutes the clergy State teachers for the time being and makes the State schools denominational for a portion of their working time.'* It is, obviously, of *'greatest advantage to the denominations that have most money and men.'* Presumably for this reason, the right of entry of the clergy—to denominationalise the State Schools system—has all along been favored by Anglicans. They abandoned it temporarily, and by way of compromise, in 1904-1905, chiefly on account of the vehement denunciations of the Rev. Dr. Gibb and the opposition of the Presbyterians and others. *'On the League platform, the chief thing put forward has been 'the Bible' in schools—now reduced to mere 'Bible extracts' in the schools.'* But Bishop Averill (a member of the League executive) describes as *'the main plank in the Bible in State Schools League platform,' 'the right of entry of clergy and accredited teachers of all recognised denominations, within school hours, for the purpose of giving definite religious instruction to their own children'* (letter in *Otago Daily Times*, May 24, 1913). In the *Dominion* of May 1, 1914, Mr. John Caughley, M.A., credits the Anglican Bishop of Nelson with declaring (it was at his Synod) that he *'could not touch the Bible-in-schools movement if the right of entry were not added.'* A practically identical view is credited to Bishop Julius (vice-president of the League), by Mr. C. J. Cooke (of the Schools Defence League) in the

Dominion of April 8, 1914. The Right Rev. the Anglican Primate (Dr. Nevill) is president of the League. The Rev. G. Knowles Smith (late president of the Primitive Methodist Church) states that the Primate, when asked to accept the elimination of the right of entry of the clergy, declared that *'the Act would be useless without it, that that was what they wanted, and for which they were endeavoring to secure our sympathy and co-operation'* (*Otago Daily Times* report, quoted in *New Zealand Tablet* of November 28, 1912).

3. Here, again, we have several contradictory voices in the League: (a) *'The voices which clamor in the League petitioner's ear that 'the main thing' in the League movement is 'the Bible,' 'the open Bible,' etc., in the schools; (b) the voices which cry out to him that 'the main thing' is, not 'the Bible' or 'the open Bible,' but bits and scraps from 'the Bible'; (c) the voices which call that 'the main thing' is not 'the Bible' in the schools, or 'Bible extracts' in the schools, but the parson in the schools. How could the League petitioner be other than confused and bewildered by such a clamour of contradictions? How could he know the precise nature of a thing on which he petitioned for a so-called 'referendum'?*

PROSELYTISM.

4. The following is taken from the report of the president's address at the fifth Anglican Synod in Sydney, 1880 (p. 16): *'It has been a matter of surprise that not only has there been, on the part of some persons, a want of sympathy with the Church of England in our endeavor to impart religious instructions in the public schools, but extreme sensitiveness, approaching to jealousy, lest the children of other denominations should be permitted to be present at it. Our mission is, no doubt, to our own children, but if others, whose pastors do not attend the public schools, should desire to read the Scriptures, and even to learn the Creed, the Lord's Prayer, and the Ten Commandments, it seems to me to be a pitiful thing to prevent them.'*

5. Here we have almost as frank a declaration of the proselytising spirit as was openly avowed, hundreds of times over, in the days when the present New South Wales Scripture lessons wrought such deep and bitter and intended wrong to the consciences of dissentients from the State Church in Ireland. Such abuses of the clergy's right of entry have been at least twice censured in New South Wales—once (at an unstated date) when the late Mr. W. Wilkins was secretary to the Council of Education, and later on, in a fresh circular which (after a preamble) quoted the former circular of Mr. Wilkins. The new circular was quoted, in full, by the Hon. Mr. Davey, in the Queensland Parliament, on November 9, 1910 (p. 1985). A cable message from Brisbane (July 18, 1914) states that he *'quoted official documents.'* Its date, however (July 15, 1900) was evidently wrongly described in the Queensland Parliamentary debates, for (says the New South Wales Director of Education, Mr. Board) it is *'obviously wrong.'* The authenticity of the document is, however, neither questioned nor denied by Mr. Board, in his cable message received by me on July 14.

6. The second of the two circulars condemns those visiting clergy who *'consider themselves at liberty to take any children that will come to their class, and, if that were sanctioned, there would be obvious opportunities for proselytism, and the Council of Education would be in danger of being accused of giving unfair advantages to clergymen of some denominations, by admitting children of other denominations to their classes.'* The risk of tampering with conscience in such ways are touched upon by the Irish statesman, Isaac Butt, in his *Liberty of Teaching* (Dublin, 1865).

7. A singularly strong testimony in point comes from a New Zealand League clergyman, Rev. William A. Butler, M.A., in a letter in the *Stratford Evening Post* of March 12, 1913. Other and higher placed League leaders favor the plan suggested by the Rev. Mr. Davies, a member of the League executive. As

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