"AN INVESTIGATION INTO THE PLACE OF RELIGIOUS INSTRUCTION IN THE PRIMARY SCHOOLS OF NEW ZEALAND"

by

E. C. MILLIKEN.
This Thesis is being written at a time when great interest is taken in the subject. Strong dissatisfaction is felt in some circles with the present system of religious instruction, and attempts are being made to provide for this want in the national system. This investigation has been made in order to elicit the facts and difficulties, face up to them, and attempt to offer some solution to the problem.

The historical aspect of the subject has been dealt with first, with special reference to the period in which the formation of the national system of education took place. Then an investigation was made into the beginnings of the Nelson system, and into the scope of its work today. A more detailed inquiry was made in regard to the work of this system in the district of Wango. Following a brief comparison with the place of religious instruction in the secondary schools, the work of the "Bible-in-schools-League" was considered in all its important aspects, and then the ideals and activities of the League's opponent, the educational institute. The work of other associations and institutions which are connected with religious instruction was investigated. And then finally, after studying what is being done in the other parts of the British Empire, and all the factors which enter into the situation as we find it in New Zealand, a suggested solution is outlined as being the best course of development for the work of religious instruction in the primary schools of New Zealand.
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CHAPTER I

The History of Religious Instruction.

The history of religious instruction in the schools of New Zealand divides naturally into three periods. The first deals with the work of the early missionaries in their effort to educate and uplift the Maori race and the continually increasing number of white children. The second contains the growth in the provinces of denominational schools, which, like the rivulets and tributaries of a mighty river, become one great stream of national education in the epoch-making year of 1877. The third and last period, dating from 1877 to 1925, carries forward the work of this national system up to the present day.

SECTION I

The First Missionary Teachers.

It was in the year 1805 that a young Maori named Tukutuku and the companions left New Zealand for Sydney, where they made the acquaintance of the Rev. Samuel Marsden, who, in 1807, went to England and persuaded the Church Missionary and London Missionary Societies to begin mission work in New Zealand. He believed that the first teaching should be in arts and crafts, for he wrote "nothing in my opinion can prove the way for the introduction of the Gospel but civilization; and that can only be accomplished among the heathen by the arts. I would recommend that these mechanics be appointed to make the first attempt - a carpenter, a blacksmith and a white spinner."

So William Hall, the carpenter, and Thomas Kendall, a schoolmaster, arrived in New Zealand in 1811, to be followed later by John King, a shoemaker. The first school in New Zealand was opened, therefore, during this visit of the Rev. Samuel Marsden in 1814-1815, after his departure, however, the attendance fell away, so that very soon there were no pupils at all going along to the school in Mr. Kendall's house. Then William Hall set to work and built a schoolhouse, thirty feet by eighteen, and

* Mr. A.H. Butcher's "Young New Zealand", page 16.
Thomas Kendall began to reduce the oral language to writing. Eventually this first school building was opened by Thomas Kendall in August, 1846, with 35 children on the roll. This number, by April, 1847, had increased to 70 pupils, half of whom were boys and half girls. These children were maintained by the mission and cooked their own meals of fish and potatoes.

A vivid account of the beginnings of this first New Zealand school is contained in a letter written to Rev. Joshua Hand by Thomas Kendall on July 14th, 1847. He writes, "I commenced teaching school in August, 1846. My little wild pupils were all noise and play during the first four months. We could scarcely hear them read for their incessant shouting, singing and dancing. The first month they attempted to repeat their lessons in the schoolhouse very well, but we soon had to follow them to a short distance into the bushes. I had no command over them, having at that time neither provisions nor rewards to give them. Since I received these, my authority and influence have been greatly augmented amongst them. I can now command their attention. They will learn to read and write, sort at theirarden, make fences, and fetch water and firewood, very carefully. They rise at daylight, according to the custom of the natives in general, and repeat their lessons to me. After breakfast several of the boys write a copy. The girls are employed in making their rearden the whole of the day. After dinner the native children repeat their lessons to my colleague, Mr. Carlisle. The boys learn to write on every day of the week except Sunday. The children of the settlers are also instructed by myself and Mr. Carlisle.

The settlers join in public worship twice on every Lord's Day; the prayers of the Church of England are read alternately by myself and Hand. Hall and I sing. We also meet on the sabbath evening for the purpose of reading the holy Scriptures and prayer. Many natives attend on the Sunday. The service is performed in the schoolhouse."*

This account throws no light on the question of religious instruction. At this stage there does not seem to have been any

* Dr. Elder's "New Zealand's Lieutenants", page 136.
in the school, unless it was included in the lessons which the scholars read to me every day.

The development of education was hindered by the bad conduct of those who had been teaching. Some stayed and left or were removed, and the school was turned over to Mr. Hall and Mr. King. Mr. King took over the school, which had now dwindled down to ten to fifteen native boys, whose ages ranged from six to nine years. During a visit in 1824, Rev. Samuel Hazard promised more assistance, and also resolved to form schools at the other settlements.

The first specific statement concerning religious instruction given in the schools in these early years is found in Mr. John Inge's Journal in November, 1824. He writes: "I constantly attend the school twice in a day, from six o'clock in the morning to eight, and from four to six in the afternoon. I begin with prayer with them, then set them their lessons and spelling, then ask them questions or lesson them to repeat lessons which I have made for that purpose, concerning the birth of Christ, his death, regeneration, and even like things when I am able to teach them. When they have learnt a prayer, hymn, or any other like thing such as the Ten Commandments, the Apostles' Creed, etc., they seldom forget them. After this I give them hymn and close in prayer. Although these do not attend so regularly as could be wished, and their parents are occasionally taking them away to take excursions into the country, etc., nevertheless they are improving in knowledge, and I doubt not but that steady perseverance in well doing will with the blessing of God surmount every difficulty and remove every obstacle out of the way."

The work is slow but it is gaining ground; the natives are looking to us to be benefited in body and in soul. Then I contrast the difference between the behaviour of the natives of this place and of the last year with former times and am filled with wonder and thankfulness. Formerly they were threatening our lives, stealing and treating us with contempt and scorn. For the past year they have been peaceable and quiet and have not robbed us as formerly."

* * *

* * *

Dr. Schenck's "Hazard's Lectures", page 255-9.
By this time, 1828, it will be seen that both religious instruction and observances had a very definite place in the curriculum. Besides opening and closing the school with prayer, there was the teaching and memorizing of Christian doctrine. It appears that now there was rapid progress in education. Other schools were opened and the number of scholars attending increased. In addition, the Rev. Samuel Bannister co-operated with Mr. T. Davis of the New Zealand Mission in printing the first translation of Scripture in Maori. Dr. T. E. Hooker's "Bibliography of New Zealand literature" and "The Church Missionary Register" show that "During a visit to New South Wales, Davis had carried through the press a translation of the first three chapters of Genesis, the first chapter of St. John, the twentieth chapter of Exodus, thirty verses of the fifth chapter of St. Matthew's Gospel, the Lord's Prayer, and seven hymns. In the beginning of 1828, upon his return to New Zealand, Davis wrote:

"The natives are much pleased with their new books; many can read them; and they act as a stimulus in learning to some to those who are not yet able. The Church Mission schools contained at this time 111 native scholars - 75 male and 36 female."

A further description of the methods and type of instruction given in this same year, 1828, is to be found in Brett's "Early History of New Zealand". It is as follows: "The schools at Richmond are five in number:

1. The native boys are taught reading, writing, arithmetic, catechism, etc. The average attendance is 60. The number now on the books is 74. Total taught from the beginning 265.
2. The native girls are taught reading, writing, arithmetic, catechism and sewing. The principal attendance is in the afternoon when the average attendance is 40. The number now on the books is 50. Total taught from the beginning 209.
3. The infant school was commenced in January last and contains 22 pupils - English and native.
4. The English boys' school - This contains two sons of the missionaries, 1 of whom are now under instruction. The system

* Dr. Elden's "Letters and Journals of T. Bannister", page 445.
which has been adopted embraces religious instruction, geography, history, arithmetic, the classics etc.

5. The English girls' school contained at the commencement of the past twelve months, ten pupils, including the younger children who have since been transferred to the infant school. There are now but four pupils."

The Rev. Samuel Marsden kept closely in touch with this gradually developing system of education. The clear emphasis upon religious instruction is apparent from Marsden's record in his Journal in April 19th, 1832. He writes "I engaged to hear this evening several young persons their catechism. At the hour appointed they assembled at Mr. Kemp's. I was much gratified to learn that they had such a knowledge of the Christian religion, and were eagerly thirsting after more. They could answer every question in the two catechisms which had been translated into their own language, and such portions of the holy scriptures as have also been translated they have committed to memory. It will be a happy day when the Bible can be put into their hands complete. They are very fond of reading and writing, and will make great progress in knowledge when they obtain the means." +

On Marsden's seventh and last voyage to New Zealand in 1837 he makes a comparison between the life in the mission station and the ordinary life of the time. In his Journal he records also his intention to attempt to have New Zealand placed under the control of some civilised government. He wrote at this time: "I was much pleased to find that wherever I went I found some that could read and write. The church service has been translated into the native language with the catechism, hymns, and some other useful pieces. They are all fond of reading and there are many who have never had an opportunity to attend the schools who nevertheless can read. They teach one another in all parts of the country, from the north to the west Cape. The prospect of success to the mission is very great. Since my arrival at the missionary station I have not heard one oath.

"—C. Boucher's "Young New Zealand", page 27.
spoken either from European or native. The schools and churches are well attended, and the greatest order is observed amongst all classes.

On the opposite side of the harbour a number of Europeans are settled along with the natives. Several Europeans keep public houses and encourage every kind of crime. More drunkenness, adultery, murder, etc., are committed. There are no laws, judges or magistrates, so that often maintains his decision without solicitation. Some civilised government must take over New Zealand under its protection, or the most dreadful evils will be committed from runaway convicts, sailors and publicans. There are no laws here to punish crimes. When I return to the South I purpose to try the state of New Zealand before the Colonial Government to see if anything can be done to remedy these public evils."

The work of translation kept pace with the widening scope of this task of instructing the youth of New Zealand. William Colenso was unable to print at a speed which would keep up with the demand. Two thousand copies of the Gospel in the Esquimau and the Philippine were followed by the publication of the Gospel of St. Luke. Moriscos were from far distant parts to buy the books, paying for them with sacks of potatoes. They then taught each other in their own tribes. They learnt to distinguish between the missionaries and the other people, native and white, and sought to learn more of this new religion and way of living at peace, and of doing good instead of evil.

Before going on to the Provincial Period. a final glance may be taken at the manner and result of the missionaries' attempt to educate the Moriscos. "At Waitato Heads, in 1839, at a station established but a few years, one might have seen some 1500 Moriscos assembled on the occasion of the annual examination. Four hundred and fifty were examined in catechism in the open air, while 300 more advanced scholars inside the school-house displayed their efficiency in varied subjects, some of them repeating correctly whole chapters out of the Epistles. At the

Dr. J. R. Elder's "Letters & Journals of... Laurenson", p.322-3.
close came a baptismal service when a 100 maoris were received into the fold of Christ's church; and afterwards a celebration of the Holy Communion, when more than that number participated. 9

So the schools triumphed and the vision of saward, Kendal and henry williams in concentrating on the education of the young was more than justified. in one generation the whole outlook of the race was changed. war began to give place everywhere to peaceful pursuits, and hymns and prayers were raised from end to end of the land. 9

In 1832 the roman catholic bishop, J.F. Pompallier, arrived at nikau, and soon the maoris became aware that the christian church was composed of rival sects and churches. the catholic priests and teachers were serious in setting up schools and instructing the children.

the Rev. James william, in may, 1840, settled at naunuiwai in the south island, and there taught the maoris to read, write and do arithmetic. he also established a rosalien chapel there.

soon large numbers of europeans risked the long dangerous voyage to come and settle in this new country. sailors came out under the supervision of the churches, and their leaders had for years great influence in shaping the educational policy of their particular province. it is to the work of these denominations in the different provinces that we now turn.

the educational situation in the provinces: section b.

1845 to 1850 the missionaries of new zealand were greatly concerned about the education of their children. all the towns were small and the educational facilities almost nil. 10

1. the anglican church was the first to begin schools in auckland. first there was the mission school at pukinui, where the Rev. H. Williams taught in 1834. bishop selwyn arrived in auckland in 1842 and established the collegian institution of St. James, which combined a theological seminary with schools for anglo and maori children. in 1855 a new grammear school was

* Mr. A.C. Butcher's "Young New Zealand", page 41-2.
+ Rev. Dr. Morley's "History of the methodist church in c.z." page 275.
opened by the Church.

2. The Scalfyon Church, under the leadership of the Rev. S. Lawry, began to use its influence in the cause of education, and in 1845 opened its first school. By 1857 it had charge of eight schools.

3. The Roman Catholic, in 1851, opened the first Baptist school. By the following year it had an attendance of 80 pupils. There were seven schools and colleges in 1854.

4. The Presbyterian church opened its first school in 1856.

5. In addition to these church schools, which were aided by the state, there were a number of private schools.

6. The denominational district schools too increased in number, but received a severe set-back in 1867 when the provincial grants were withdrawn.

Dissatisfaction was felt regarding the distribution of the Council's funds, for two religious denominations had received the total amount of the grant, while the schools of other religious bodies received nothing. So in 1859 a Committee of Enquiry heard evidence from representatives of all the churches, teachers and others, and as a result it was decided to establish a secular system of schools. Auckland was also the first province to do so. The common schools Act of 1869 was based upon the Nelson Education Act, 1855, and the Clapham Education Ordinance of 1864. But no religious instruction or Bible reading was allowed either in or out of school hours.

Henceforth, primarily for the reason that no funds were set apart for religious and educational purposes, Wellington became a stronghold for private enterprise in education.

There were no denominational schools there, or any public schools as late as 1872.

The first school was opened in January, 1846. Others followed, in which no religious education is mentioned. The Scalfon Church in 1842 opened a Sunday school which gave also religious instruction. The Roman Catholic Church began a school in 1847 and another in 1854. Religious instruction was given to Catholic boys before and after school. In 1852 the first church
of England School was founded and a second in 1854: both were at a later date included in the national system.

In the Wellington Provincial Council in 1855 a bill was passed setting up a secular system of education. This had little effect as the great majority of schools were private. In 1857 an amendment of three clauses was passed which allowed for some religious teaching.

(a) "Whereas it was enacted that 'no religious instruction should be given in any school maintained wholly or in part under the (original) Act,' and whereas it is desirable to relax such prohibition. Be it enacted —— (1) That notwithstanding any thing in the said Act contained, the teacher or teachers in any school if authorised in writing by the Committee —— may instruct the children —— in the Bible —— but no notes, commentaries, or doctrinal or sectarian instruction shall be given or used therewith."

(b) "A conscience clause enabling the children of objecting parents to be absent from such instruction."

(c) "Nothing in this Act contained shall be deemed to authorise any minister of religion to teach in or otherwise interfere in the conduct of any school."

In this Scottish settlement the beginnings of education in a united way date back to a time when the Provincial Council decided to take some action and set up a committee to discuss the matter and make a report. This report was made in December 1854. A Board of Education was established, and was given the authority to enforce certain rules, and the power to eject "schoolmasters" who were qualified to impart religious and secular knowledge. The religious instruction given was to be "consistent with the opinions, religious profession and usage of the great body of the people." A conscience clause permitted parents who so desired to withdraw their children from this instruction. A strong protest was raised against the attempt to make the shorter Catechism the basis of instruction.

* Mr. A.O. Butcher's "Young New Zealand", page 163-9.
Great emphasis was placed upon the religious belief and moral character of the schoolmasters. This was to be examined in this point, as well as produce a certificate concerning this character "signed by a minister of the denomination to which he belongs." The school committee also had the right to question candidates on this point, and could deal with applicants - as the following quotation shows. "If a complaint shall be presented to the school committee by any two male heads of families being parents or guardians of children who attend any public school under this ordinance, accusing the master of such school with teaching religious opinions at variance with the doctrines of the holy scriptures, the school committee shall - inquire - - - - - and may suspend, suspend, or deprive the schoolmaster as they may think fit."

In 1861, through pressure from the non-conformists, more liberal measures were passed.

In 1862 daily scripture readings, together with strict religious instruction as the school committee shall appoint, took the place of the previous provisions. This was to conform to the Evangelical Protestant doctrines. A dispensation clause was allowed for objectors, who were found mainly in the gold fields districts.

In 1864 it was provided that in every school the holy scriptures should be read daily, at the opening or the close of the school. No child whose parents or guardians objected was bound to attend.

Opposition to this provision came from the Roman Catholics under the leadership of Bishop Knox, and from the Methodists and others. The tendency was towards secular education.

In 1872 it was decided that the school committee determines whether the Bible should be read in school or not, and if so, that it should be after ordinary school hours, and without note or consent.

This was the ruling for religious instruction until 1877, when the state system was merged in the National system.

"Mr. O.C. Butcher's 'Young New England', page 174-6."
This province started out with a denominational system of education. It was based upon Sir George Grey's ordinance of 1847, which ruled that the schools that could be aided were to be under the control of the Anglican Bishop of New Zealand, or the head minister of any other religious body. Religious education was compulsory.

As Canterbury was an Anglican settlement, the Bishop of Christchurch became personally responsible for practically the whole system of education. In spite of attempts to change over to a non-denominational system, and have secular instruction which allowed for ministers to come in and give religious instruction, the Bishop remained in charge until 1862.

At this time a Commission was set up to make a report and did so in 1863. It showed that out of 3,759 children in the Province between the ages of 5 to 15 years, 1,651 attended denominational schools, 1,526 attended the unaided private schools and 578 did not attend any school at all.

The Commissioners were of the opinion that it was wrong in principle to appoint teachers of religious zeal who were yet lacking in special training.

A system of education similar to that in the public schools of Otago was advised. By a Board of Education was set up, and the Provincial Council took the control of education out of the control of the "heads" of denominations. Under the denominational system they had worked out their own system of religious instruction. Now, however, they had to conform to the general rule. This allowed a very definite place to religion. School was to begin daily with scripture reading and attendance at this was compulsory, for there was no conscience clause to give exception. Also, if the school committee decided unanimously, the teacher was to give religious teaching. Children could secure exception from attendance here only if the committee was satisfied that they were under proper religious instruction elsewhere. If this had not been sufficient, ministers were allowed to enter the schools to instruct the children of their denomination on one whole or two half days each week. Parents were to write and any
to which denomination their children belonged.

Gradually all the denominational schools became united under this system and by 1873 only six had not become part of it. So before long the religious instruction was reduced to the scripture reading. In 1873 even this ceased, although ministers were allowed still the right of entry. Apart from this the system was now entirely secular. There was a rapid growth in public schools from this period to the year 1877, when the national system began.

INSELOR.

An excellent system of public schools was begun in Nelson by Matthew Campbell and the Nelson School Society before the provincial council came into being. This council set up a commission with a view to inaugurating a provincial system, and it was agreed that as every settler was to be called upon to pay for its support, no matter what his religious opinions, its basis should be secular.

The schools of the society were now taken over; the society claiming the right to still use the buildings for its Sunday school work.

In 1856 the Nelson Act established a system of education similar to Otage's. It allowed that any religious instruction given should be free from all controversial character, and also a conscience clause for exception. An excellent spirit of sympathy and courtesy, together with a desire to be fair to all sections of the community, caused to educate those who drew up the regulations regarding religious instruction.

In 1858 an amendment was passed, which for 20 years was a feature of the Nelson system. In regard to religious instruction, it provided that any religious instruction given in its schools should be imparted at such hours that parents objecting to it would be able to withdraw their children from the school at the time when it was given.

It is noteworthy that under this system the Roman Catholic Church received land money periodically from the board for each boy and girl educated at the separate schools, based on the ascertained cost of educating the other boys in the schools of
the town. This Church's schools conformed to the standard of secular instruction, so that the whole Provincial scheme was a unity.

In 1857 an Education Commission ordinance was passed. The Board was prevented further progress until 1867, when an Education Board was set up. It decreed that grants should be made to denominational schools, and that religious instruction be allowed in the public schools before or after school hours, with a conscience clause. The scripture passages selected by the Irish Board of Education were allowed to be read as part of the curriculum.

A few schools were established, but, because of scarcity of funds, the educational system was inadequate. The Province was divided into two portions, and two Education Boards — Waita and New Plymouth — controlled the Province's educational activities. In 1877 these two boards were united.

The first Bill passed by the Hawke's Bay Provincial Council, after its establishment in 1859, was an Education Act providing for grants to districts to erect school buildings. Private and denominational schools had to pay for their own. These schools were allowed to impart whatever religious instruction they desired, so long as they maintained the standard of secular instruction. In the public schools no religious teaching was allowed within school hours, but opportunities, similar to those under the secon system, were given for teaching outside of the school hours.

In 1864 Southland became a separate Province. In the following year an Education ordinance was drawn up which was very similar to that of the Province of Waikato. Financial troubles hindered the development of education for some years. An Education board was set up in 1866.

* Mr. Butcher's "Young New Zealand", page 103.
The religious instruction in Southland at this time would, following that of Otago Province, be the daily reading of the Holy Scriptures at the opening or close of school, with a conscience clause for those desiring exemption. After 1872 it could depend upon the school committee to decide whether there should be religious instruction, and if so, it would be after school hours and without note or consent.

The development of this province was closely connected with the discovery in it of rich deposits of gold. Thus, although the population in 1861 was only 630, two years later it had swelled to 50,000. Westland was under the control of the Canterbury Provincial Council in those days, and we find that this Council, to meet this rapid development, passed the Westland Board of Education ordinance. They set apart £1000 to help the Westland schools but, as this was quite inadequate, the churches took over much of the educational work, being aided by a few private schools. As appears to have been the case on all the gold-fields, there was an increasing demand for secular education.

In 1867 Westland became a county, and in 1874 a Province. The educational work was still carried on by denominational schools, which would include religious instruction in their curricula, and by private schools. Owing to financial difficulties in education Westland was glad, when in 1877 education became national, free, secular and compulsory.

This concludes the second section to Chapter One, and the last period dealing with the national system is now considered. The discussions in Parliament concerning the passing of the Education Act of 1877 are of so great importance, especially in regard to this subject of religious instruction, that they are worthy of a detailed study, and will now be dealt with first.
It was clear, from the foregoing study of the Provincial systems, that by the year 1877 religious instruction had practically ceased to have any place in any of the Provinces. In the Education Bill providing for national education, which was introduced at this time, a clause was included which stipulated that school should be opened every morning by the reading of the Bible and the Lord's prayer, with a conscience clause for any children whose parents should object. As will be noticed in this fresh study of the Parliamentary Debates in "Sonnard", this clause was objected to more and more throughout the debate, until in the end even the mention of religion was cut out of the Bill. Yet this exclusion was performed in such a way as to leave a wide loophole for the introduction, at a later date, of what is known as the Nelson system.

I. The Formation of the National System of Education: a Crisis

The first mention of a national system was on July 23, 1807, when Mr. Jimmy asked the Government 'whether they intend to introduce, this session, a Bill making provision for a system of education throughout the Colony?' In reply Mr. Fox said 'the Government did not intend this session to introduce a Bill for the purpose mentioned by the honourable member'.

It is worthy of note that at this time there was a strong feeling in favour of the denominational system of education. For instance, on August 17, 1870, Mr. Richmond said 'we have already passed one Bill empowering boroughs to establish schools within their limits, and to make rates for their maintenance——. In the publicity attending such a system there the great merit that something more than the teaching of the "three R's" would be obtained, and that the young citizen should be trained to a sense of his citizenship—— I have proposed in another part of my resolution that aid shall be given to denominational schools. I know that there is a feeling in the minds of a good many against the denominational system altogether. I confess I do not share in it. I think it is quite possible, and very easy
Indeed, to have sufficient safeguards, and, indeed, public opinion in this Colony gives sufficient safeguards against the use of denominational schools as denominational propaganda. The English Bill, which is now, I suppose, law, contains what is called a "conscience clause", amply sufficient for the most scrupulous.

It is as follows: "No scholar shall be required, as a condition of being admitted into or continuing in the school, that he shall attend or abstain from attending any Sunday school, or any place of religious worship, or to learn any such sectarian or religious formulary, or to be present at any such lesson or instruction or observances, as may have been objected to on religious grounds, by the parent of the scholar sending his objection in writing to the managers or principal teacher of the school or one of them."

In the debate Mr. Secundus said "they had attained in that Province (Stege) that of which they might well be proud for they had got the only system of national education that existed in the Colonies. They had risen superior to all the sectarian influence to which the honourable Member had adverted; they had got the children of all denominations sitting in the same class."

Later in the debate Mr. Stafford said "I think it would be very improper that any system of education should be interfered with, or dominated by any denomination whatever."

The Education Bill was first brought forward in August 1871. Mr. Fox, the mover of the Bill, referred to the Foster Act passed in England in 1870. He said that "the clause tamed the 'conscience clause' requires that whatever religious instruction be given, must be given either before or after, or both before and after secular instruction, which must occupy four hours in each day. The manner in which this clause has been prepared will establish the sound principle of having the Bible read in schools."

The general principle of the whole Act is to give a sound system of unsectarian religious education. If the House should strike out the clause relating to the reading of the Bible, it would then be substantially a simple system of secular education! Mr. Curtis said that he would like to see some amendment in

* All quotations in this subsection are from the Parliamentary Debates in "Hansard".*
regard to the compulsory reading of the Scriptures in the schools. "In the system which has long been in operation in the Province of Nelson that system is left entirely to the discretion of each school committee. Each committee—can best judge whether it will suit their (the inhabitants') feelings and their wishes that the Scriptures should, or should not, be read daily in the schools." A different complication was introduced into the situation by Mr. Steward, who said: "Although subsection 2 of section 36 prescribed that the Holy Scriptures should be read daily, there was nothing said as to which particular version should be used—many members of the Roman Catholic Church would strongly object to the use of any but the Douay version; and, indeed, he had heard it stated by certain members of that Church that, rather than what was known as "the authorized version" should be read in the schools, they would prefer that no Scriptural instruction whatever should be given.—The simplest thing would be to do away with religious instruction altogether.—Let them not make shipwreck of the whole matter by suffering the Bill to fall through, but rather strike out the objectionable clause and remit the duty of imparting religious instruction to Sunday Schools and parents." The debate was adjourned at this point.

When the debate was resumed on September 9, 1871, Mr. McGillivray expressed his belief that education was religious as well as secular. He questioned whether educated heathens would not be as dangerous to society as untaught savages.—He approved of the simple reading of the Scriptures, without note or comment. How did he think that the selection of a portion of scripture suited to the young with, say, the repetition of the Lord's Prayer, would be unacceptable to any Protestant denomination. Roman Catholics ranked in a different category. They would never be satisfied with anything short of entire control over schools of their own.

Mr. Shepherd raised the question of the Catholic teacher. Was he to be disqualified from filling the office of teacher?
'It was certain that no Catholic teacher could act in a school where he was compelled to read a certain version of the Scriptures which he held not to be accurate.'

Mr. Bryce considered that the conscience clause did not adequately abolish the difficulty. 'They must see that the Roman Catholics and Protestants would not be on the same footing in these schools; and there ought to be no distinction!'

Mr. Hall was in favour of religious instruction. He said 'If it is true that it is the duty of the State to ensure that children are educated - if this is its duty for its own safety, and as a means of insuring the future peace, order and good government of the country - then surely the education it is to provide ought not to be a mere stuffing of the brain with secular education, which may or may not lead a man to do what is right, but it ought to be a cultivation of his heart and feelings and instilling into him such moral and religious principles as will induce him to make good use of the knowledge with which we are supplying him.' Mr. Hall concluded by saying while they would agree in principle that religious training should be given, yet there were difficulties in putting it into practice.

This Bill which Mr. Fox brought forward was defeated, partly because its provisions for denominational (Roman Catholic) Schools was strongly opposed by the Presbyterian Church, while the formation of a strong central department was opposed by the Ugo Provincial Board. In 1873 the Premier, Mr. Vogel, revised the Bill and made it permissive. It was left to the Provincial Councils themselves to decide whether it should become operative. On this occasion the Bill passed after it had passed the third reading in both houses. The need for a national system became pressing when, in 1874, Mr. Vogel brought forward his motion for the abolition of the Provinces - a motion which was carried by 41 votes to 16.

In 1876 the matter was again brought before Parliament. On September 25 of that year the Honourable C.C. Bowen (Minister of Justice) moved the reading of this Bill which, he said, had been reprinted and distributed among members. The matter was brought
forward for discussion on July 24, 1877, when Mr. Bevan spoke as follows:—'For centuries the education of the people has been left to the clergy, and indeed without the Church the people would have been wholly without education. While it is in the duty of the state to take care that all children within its borders are educated, and to take charge of the secular education of the people, it is bound so to use its power that it may in no way tend to blunt or lessen that intuitive reverence for a higher power, that indestructible hope of immortality, which distinguishes us from the beasts that perish. Honorable gentlemen, you will see on perusing the Bill, that all instruction that is to be given is absolutely secular, and that no religious teaching whatsoever will be allowed with one exception. —It is proposed in this Bill that school shall be opened every morning at a fixed hour by the reading of the Bible and the Lord's prayer; but it is not made necessary that any child should attend at that time if his parents should object.—Sir, I hope honourable members will pause before they attempt to substitute for the reading of the Bible some ready-made text-book of moral maxims, which will go in at one ear and out of the other. 'The debate was adjourned.

On August 3, 1877, when the matter was again brought up, Mr. Hastings and Mr. Abert went twice at the outset to get the debate adjourned, and succeeded after sixteen members had spoken to this motion.

Mr. Curtis supported the Bill when the debate was resumed on August 31. His main argument was that while education was to be made free, compulsory and secular, it did not drive any one of these principles to the extreme.

Opposition to the Bill was shown by Mr. Bevitt, who stated that it 'would make a breach between people of different denominations, and Catholic children attending schools — would feel a sense of injury'.

Mr. Glasse also opposed the Bill saying 'practical experience has shown that if a state enforced religious education in its school system, it will immediately create religious animosity and dissension and it will do more harm than good. Therefore I say that the principle of this Bill should be completely secular.'
education; and I will go so far as to say that I think the Bill in some measure infringes that principle.'

The debate was adjourned at this point.

On September 3, when the debate was resumed, speeches were delivered by two gentlemen, Sir George Grey and Mr. Robert Saint (afterwards Sir Robert), which had the effect of winning over the house to opposition to the clause in the Bill relating to religious instruction. So important were those speeches that they will be quoted here fairly fully. After Mr. G.C. Bowen had replied the motion was put and carried, and then the Bill was considered in detail in committee, and the clause relating to religious instruction was dealt with.

Sir George Grey, who spoke first, said 'Sir, the question upon which we are about to legislate is the future of a young nation. I apprehend it will be admitted by all that no more important subject could come under our consideration.—The Government impose a clause which is a conscience clause upon a large portion of the population. They say that on the occasion of every opening of each school a portion of the Scriptures and the Lord's Prayer shall be read, and they propose that those children whose parents object to their being present may stand outside of the school in torrents of rain perhaps having already, it may be, walked one, two, three or four miles to school. Sir, I say that, in making any regulation of that kind, they must have known that they were excluding a large proportion of the children of the Colony from going to school at all, and, if they knew that they must, in bringing this Bill down to the House, have deliberately intended to produce that result. For many reasons it is evidently unfair that such a result should be produced. I should have conscientious objections to that clause, although I am a member of the Church of England. In the first place, I believe that the reading of the Scriptures and the Lord's Prayer under such circumstances would simply be an act of hypocrisy, and that the children would speedily know such to be the case. In many instances the very teacher who read the Scriptures would not believe what he read, and the Bible could not under such circumstances be read with any reverence, nor could
such a teacher teach a child the proper feelings with which prayer should be approached. It would be inoculating with a wrong sentiment, and it would be much more beneficial in its results than an omission of all reference whatsoever to religion. — I affirm further that a large proportion of Her Majesty’s subjects would conscientiously refrain from going to those schools. — The children of the men who has no conscientious objections to this system are entitled to scholarships for which the other men has equally to pay. The children of the men who has conscientious scruples, and who do not attend those schools, may be superior to the others in every respect, and those scholarships would send them on to a higher order of education; but they are not open to them. — The evil does not stop here. Lands which are common property of all are not to yield any revenue to support the education of the children of men who, from conscientious scruples, will not attend those schools. Those whose children do not go to the schools pay equally for buildings which they never use. — Sir, it is clear that there is an evident desire to raise one class of the community and depress the other. — I say mildly that I believe no man respects the word of God more than I do myself. No man is more anxious that religious principles should be instilled into the infant mind, the mind of men in his earliest years; but I do say that this bill will not instil such principles into the human mind, that it will destroy such principles, that it will create enmity amongst children from their earliest age, and that it will encourage the worst of all feelings, hypocrisy. — What could be worse than to set 80,000 of the inhabitants of New Zealand against the rest of the people? What madness could have suggested such a thing? — If we have to pass an Education Act, let it be one which will be worthy of ourselves and of the future of this country.

Mr. Robert Stuart followed on saying 'I shall not vote for the third reading unless this bill is made to provide for purely secular instruction. — I would like to know if those who are outside the pale of the churches of this colony have not prejudices, if not consciences, and are their consciences not violated if they see their taxes going to support churches which they do not believe
I am not going to enter into the question as to whether it is the duty of the State to look after education at all, because it seems to be taken for granted that it is the duty of the State to look after education. I apprehend, if this is the case the State should only look after that education which concerns it as a whole; and it cannot be said that it has got anything to do with education at all. If the present Bill is given effect to, what will be the result? There will be a sort of religious teaching given which any schoolmaster can tell the promoters of the Bill will be utterly valueless. Anybody entering a school in which there is simply a prayer at the beginning or end of the day, and the reading of a chapter of the Bible, and who has watched its effect, can tell you that, so far from teaching the children any reverence for religion, it has quite the opposite effect — it has no beneficial effect whatever; and I will undertake to say this, that those children who have been taught in these schools, without any other religious instruction, will not grow up very orthodox. There is another point in this Bill to which I may refer, and that is in reference to the provision for secondary education. I think this is the greatest blot in the Bill.

There is, in fact, no provision for secondary instruction at all. It will throw the whole care of secondary education into the hands of the church organizations. The honourable member in charge of the Bill must see that there can be no such thing as a compromise between those who ask for secular instruction and those who ask for what are called denominational schools. In New South Wales they had a denominational system in existence, and they made a provision that no new denominational schools should be aided, although the schools in existence were to get certain aid. Provision was made for the latter becoming national schools, and year by year the number of denominational schools has decreased. In Victoria they made their system logically and purely secular, and did not provide at all for religion. I trust the Government will see their way to do what has been done in other colonies, and will make their system purely secular, — leaving religious instruction to those persons who attend to the religious instruction of adults as well as of children.
Later on in this same day, September 3, 1877, Mr. C.C. Bowen rose to reply to the criticism made in regard to the Bill. He spoke as follows:— "The honourable member for Thames (Sir George Grey) it is true has, or professes to have, the prevailing idea about this measure that he has with regard to all our measures — that it comprises a lot of deliberate wickedness on the part of the Government; but I must make allowance for what amounts to a hallucination on the part of the honourable gentleman. We have at least tried to do justice to all classes of the community. The principle of the Bill throughout is to give secular education and to exclude all religious teaching whatever except, as provided in this particular clause, that there is to be reading of the Bible at the opening of school. I know full well the tenets and views of the woman Catholic. I have perhaps as much sympathy with the men of that faith as many of those who have raised objections to this particular clause. I have many old and valued friends among them; and while I cannot accept their view of the case, I respect the sincerity of their convictions. I hope honourable members will put out of their minds what I may almost call the bigotry of secularism, because there is a bigotry of secularism if secularism is created into a principle. I do not think secularism is a principle to be proud of or to be very anxious about. The principle we must look to is this; that we must succeed at any cost in providing these elements of education which are absolutely necessary to all children in these days: that we must provide for the children those elements of knowledge which will open to them the door of all wisdom, moral and divine."

The motion was now put, "that the Education Bill be read a second time" on which a division was called for with the following result:—

Ayes 41, Noes 6.

The Bill was consequently read a second time. Then the House adjourned.

The Bill was considered in Committee on September 17, 1877. Mr. Wood moved an amendment that "after the 2nd subsection the following words be added: "And that teaching shall be entirely of a secular character.""

This motion was carried by 39 votes to 19. The latter
member included such well known leaders of this period as Mr. Cozen, Mr. Fox, Mr. Macandrew and Mr. Holliston.

subsection 3 was now dealt with. It read as follows:

"The school shall be opened every morning with the reading of
the Lord's Prayer and a portion of the Holy Scriptures. With
this exception, the teaching shall be entirely of a secular char-
acter; and no child shall attend at the reading herein provided
for if his or her parents or guardians inform the committee or
teacher, in writing, that they object to such attendance."

Mr. Curtis moved that the words "the school shall" be struck
out, with a view to inserting the words "The school may, if the
committee think fit to direct" in lieu thereof. Those words
accordingly were struck out. The question was now put "that the
words proposed to be inserted be there inserted" upon which a
division was called for, with the following result:

Ayes 19.

Noes 35.

The amendment was subsequently negatived and the remainder of the
subsection struck out.

In the Legislative Council certain amendments were made in
regard to religious instruction. On October 2, 1877, Mr. Hanlise
pointed out that the Canterbury report, published in 1863, said
that Christianity was bound to be recognized as a general ruling
principle in the life of the state, for the majority were undoubt-
edly Christian. He also quoted from the eighth report of the
Viccanian Education Board, in which was an outline of the "systems
of education prevailing in the different countries of Europe and
America; and, while some are denominational, most are unsectar-
ian, but in all of these religion is considered an essential ele-
ment. The countries referred to are England, Ireland, Scotland,
Germany, all other European states and various states of America.
In most of these I find that attendance is compulsory; in many
of them it is not; it is secular in none. If education has no
religious element it will fail to teach right principles. Re-
ligion does not seek the aid of the state; it is the state that
seeks, and rightly seeks, the aid of religion as the most effective
agent for the benefit of the people. It is the foundation of
all liberty and morality."
As a result of the consideration of the matter in the Legislative Council, certain amendments, inserted as sub-sections to clause 83, were brought before the House on November 29, 1877. Two of them were as follows:–

1. "The school shall be opened every morning with the reading of the Lord's Prayer. No child shall attend at the reading herein provided for if his or her parents or guardians inform the committee or the teacher that they object to such attendance."

2. "The school buildings shall be available, on days and at hours other than those used for public school purposes, on application by the ministers of the several denominations, or person or persons appointed by them for the religious instruction of the children of the respective forms of faith, and the committee shall from time to time prescribe on what days, at what hours and for what periods such instruction shall take place by such provision that no child or children shall be allowed to attend at such instruction except on a written request to the teacher to that effect, signed by the parents or guardians of such children."

Mr. Sheahan, in opposing the insertion of these sub-sections in the Bill, said there were certain amendments made to which he would not ask the House not to agree. He thought these provisions should be omitted, for while he hoped he could never be wanting in reverence for the Lord's Prayer, he thought that they should not introduce even as little of the religious element as that into a measure which was intended to be purely secular. Mr. Swanson trusted that the Government would adhere to the Bill as it left the House.

Later the acting speaker said the House had affirmed the motion that the amendments be agreed to with the exception of the amendments made in sections 8, 63, 93. The amendments were therefore omitted. This was the end of the debate on the subject and the Bill, now entirely secular, was put into practice.

A year later a speech in the House on August 28, 1878, by Mr. Curtin threw an interesting sidelight upon some of the immediate effects of the introduction of this new national, free, secular and compulsory system of education. He said 'Sir, there
have been few measures which have excited so much interest or
have occupied so much of the time and attention of the House as
the Education Bill of last session, by which for the first time
we established a uniform system of education throughout the
Colony. I must admit that the Act is undoubtedly a good act,—
but at the same time it has been found extremely objectionable in
its provisions to a large and substantial minority, amounting to
no less than one-seventh of the population, or 60,000 inhabitants.
The minority to which I refer is the Roman Catholic body. We
cannot ignore the fact that they have absolutely refused to rec-
ognize our system of education — that they have declined to take
any part in its administration, and will now allow their children
to attend our public schools. At the same time they are compelled
to pay towards the support of this system, of which they cannot
receive the advantages, and have nevertheless to educate their own
children at their own special cost. — As regards the other denom-
inations, so far as we have any reason to know at present, there is
no disposition on their part to avail themselves of those privi-
leges which are embodied in the Bill. The privileges referred
to by Mr. Curtis were those 'which in the Province of Nelson had
been hitherto accepted by the Roman Catholics and which are em-
bodied in the Bill'.

It is intensely interesting to find in these debates which
took place nearly sixty years ago, many of the arguments and
difficulties which are still raised today. One might summarize
these arguments under the headings A "for religious instruction"
and B "against religious instruction".

A. 1. The form in which Mr. Richmond, who spoke on the question
in 1870, desired religious instruction was by retaining the re-
dominational System. More than the "3 R's" are necessary to make
a good citizen. It was possible to safeguard this system against
denominational propaganda.

2. In 1871 Mr. Fox quoted the Foster Act, — which held that
unsectarian religious instruction was possible if only the Bible
was read in schools, — as his idea of the solution to the question.
3. Mr. McCullivray considered that the simple reading of scripture without note or comment was best; educated heathens might prove as dangerous to society as untaught savages. Mr. Hall said that education was not just "stuffing the brain" but that it must also "cultivate the heart and feelings". Mr. Owen spoke similarly when he said they must thus "provide those elements of knowledge which will open to them the door of all wisdom, human and divine".

4. Mr. Curtis was in favour of the Helvetic system of that time, in which the reading of scripture was not compulsory but was left to the discretion of each school committee.

5. Mr. Hurst considered that because the majority were Christians, Christianity should be looked upon as a ruling principle. Religion does not seek the state's aid. The state seeks and rightly seeks the aid of religion, which is the foundation of all liberty and morality, he said.

6. Mr. Owen said in 1876 that for centuries education had been left to the clergy, but now the state was taking over the work. Therefore it should not be quite secular, as they had a duty not to blunt and deaden the children's reverence for God. He said that a book of moral axioms would be useless, and therefore proposed the reading of the Bible and the Lord's prayer, with a conscience clause for objectors.

7. The amendment of the Legislative council was that school should be opened with the reading of the Lord's prayer.

8. Finally, the proposal was made that the school buildings should be available for religious instruction at other hours than school hours. The school committee should prescribe the hours and parents and guardians should write giving their children permission to attend.

5. The Difficulties Raised.

1. That the Roman Catholics should not be able to use any but the Douay Version of the Bible. It is of interest to note that in the Preface to the "Bible Lessons for Queensland Schools", published in 1914 and still in use, the following words show a recent solution to this problem: "In the preparation of these lessons the Authorised, the Revised and the Douay Versions have
2. One reason why the Bill brought forward by Mr. Fox in 1871 failed to pass was that its unrestricted provisions for non-denominational (Roman Catholic) schools was strongly opposed by the Presbyterian Church.

3. Mr. Shepherd raised the point that if religious instruction became part of the school curriculum, Catholic teachers, who could not take part, would all thereby be disqualified from office.

4. Mr. Bryce said that the conscience clause made a distinction between Roman Catholics and Protestants. They were not on the same footing. Sir George Grey pointed out here that many would be excluded from going to school at all, and in addition would not receive scholarships although Catholics had to pay for them.

5. In 1877 Mr. Gibson said that a state enforced religious education creates harmful religious calumny and dissension.

6. Sir George Grey stated that to read the scriptures and the Lord's prayer in the way suggested would be an act of hypocrisy. Mr. Stout spoke in a similar vein, declaring that such religious instruction would be valueless, and that it would have quite the opposite effect to that which was intended.

7. Mr. Stout said that the consciences of those who are outside the churches would be violated if they saw their taxes going to support churches they did not believe in.

These were the main arguments and difficulties raised for and against religious instruction in schools at that time. The insight and foresight of the leaders of that day is clear when we realize that many of these same arguments are still heard today. It has proved true that the Roman Catholic Church has been satisfied with nothing short of entire control of schools of its own. Also that lack of provision for secondary schools did tend to allow their control to fall into the hands of the church. One wonders, if the whole fate of the new national system had not been hanging in the balance, whether this sore point would have had any more favourable treatment.
2. The Development of the National System of Education. 1870 - 1935.

We now come to the period of education which began with the passing of the Education Act in 1877 and continues on to the present year, 1935. There is little to record in the way of change in regard to religious instruction. The tendencies shown in the Parliamentary debates have, to a large extent, come to pass. For instance the Roman Catholics have refused to co-operate with the State in education. They have built their own schools in all towns of any size. Thus the Roman Catholic children have been taught by teachers trained by their own Church. Daily religious instruction is an integral part of the school curriculum. The standard of general education must satisfy the regular inspectors that it is not below that required in the State schools. The reason why the Catholic schools submitted to inspection by the State authorities was that the Government required an official education certificate as a qualification for membership in the public service. Their pupils were therefore at a disadvantage when seeking such positions, so the Roman Catholics sent a circular to all the Education Boards asking them to arrange for the inspection and examination of their schools. With the exception of the North Canterbury Board all acceded to this request. This latter Board considered that it was not right that Inspectors appointed and paid by the State should be asked to inspect denominational schools with which they were not connected in any way. The solution to the problem was that pupils desiring to enter the Civil service should sit the examination at the public school nearest their own. This Church has strongly opposed any attempt on the part of the Protestant Churches to bring any form of Bible reading or religious instruction into the State schools. This point is gone into more fully in the chapter on 'The Bible in Schools Leagues'. In addition to this the Catholic Church has tried to have the Education Act amended so that it might ensure State capitation grants to pay for the high standard of secular education given in their schools. This Parliament has consistently refused to give, so that Roman Catholics pay for the education of their own children and also pay taxes for the
upkeep of the State schools.

The Protestant denominations, while they have sent their children to the State schools, have also tried to have Bills passed through Parliament amending the Education Act, with a view to giving religious observances and instruction a definite place in the curriculum. The Bible-in-schools League is still active in working for this end. Another method which is now actually in operation in many schools is that method of religious instruction known as the 'Nelson system'. As a large part of this thesis deals with an investigation into the work done under this system, it will be sufficient merely to mention it here.

The main forces at work in this period in regard to the subject of this thesis, briefly, have been as follows:

1. The groups of men who have fought strenuously for an entirely secular system of instruction. Here are included the New Zealand Educational Institute, the National Schools Defence League and also several individuals such as Sir Robert Stout, Professor F.R. Hunter and Sir John Coughley, the late Director of Education. The Roman Catholic Church, which really favours not secular education, but denominational education, has yet been one of the strongest opponents to any introduction of Protestant religious instruction into the national system.

2. Next in importance is the Nelson system, which is a covenant, originating not from the educational authorities through amendment in Parliament of the Education Act, but from among the Protestant Churches who discovered a loophole in the existing Act. This system is now working in a large and increasing number of schools in the Dominion.

3. The Bible in Schools League which is working, not in the schools but through Parliament, for the official recognition by the State of religious observances and instruction in the schools.

Let us now turn to consider what has actually been done in the schools during this period in regard to character building, for it is the development of character mainly that educationalists have in mind when they try to legislate for religious instruction in schools. One of the things done was that which the Honorable
C.C. Bevan advocated should not be done—a chart containing moral axioms, such as The Ten Commandments, was sent out to each school to be hung upon its wall. Some of these charts are still to be seen in country schools.

The 1928 "Syllabus of Instruction", which is still in use, places great emphasis upon Character Training. It says "Character training is not to be regarded by teachers as a subject, but as the principal function the state calls upon the teacher to perform". Now, one asks, is it suggested that it should be developed?

(a) By work. This will develop right conduct, moral habits of honesty, modesty, perseverance.

(b) By games, which train the pupil in self-reliance, patience, self-control, honour, fairness.

(c) By the teacher's example and influence. His personal attitude is important. He is to encourage consideration for others, non-interference, politeness, kindness, helpfulness, obedience, cheerfulness, truthfulness, honesty, care of public property, discipline, temperance, avoidance of boasting, courage, industry, duty to parents, teachers, the state, and give some teaching on international ideals.

The teacher is to be "a man or woman of high ideals and inspiring personality"—the pupil "revels to the teacher in all work not only their native ability and acquired skill, but also the character that is behind their work. In every child there is implanted by the Divine hand some desire for purity and beauty, a desire oftentimes repressed by environment until it almost dissipates, but still is there ready to burst forth in a kindly atmosphere. It is the duty of the teacher to make the atmosphere of a school a congenial one for the development of a child's highest aspirations". "Physical training and school games are a powerful factor in training and influencing not only the health but the character of the child."

The prefect system is advocated.

The teacher is to specially help (a) the nervous boy lacking in assurance, (b) the shy boy, leath to express his opinion, (c) the vicious boy, watchful for opportunities for the exercise of his tricks.
He must lead the child to express himself in ways leading for growth towards higher moral ideals. He must strengthen the self-respect of the boy who from temperament or training is lacking in self-confidence, and save the vicious boy of his anti-social opinions and actions, and create in him a sense of his social obligations."

In the School Library "he should have access to those stores of accurate information and imaginative thought that have been left him as a heritage by our best authors, artists, historians and travellers". Books of literature, art, travel, poetry, biography, music, pictures should all find a place. All schools should aim at procureing acts of such publications as "The Children's Encyclopaedia", the children's edition of "Peoples of All Nations", "The Children's Book of Knowledge", "The Children's Dictionary", "The Children's Treasure House", "Vaccous Lives" and "Beautiful Britain".

"Temperance should be taught in its widest application, notwithstanding the fact that the evils arising from intemperate indulgence in alcoholic drinks has given the word a specialised meaning." The teachers should teach "how alcohol is produced", "its general effect on the digestion, nervous system, muscles and heart", the "peculiar power alcohol has of creating a craving for itself", and that the "resistance of the body to disease is weakened by the use of alcohol".

It will thus be seen that for the development of character state education relies, not on religious instruction, but just upon training or developing what might be called the natural good in man. Its motives are those of naturalism or humanism. This is just the logical interpretation of the terms of the Education Act. There have now been three generations of children trained under the secular system of education which was set up by the Education Act of 1877. Looking at it from the point of view of religious instruction, so each succeeding generation of children (who, if they received no instruction elsewhere could not teach their children) in turn became parents, there must have been an increase in the number of children we are ignorant of the simplest religious truths. The state took a tremendous responsibility upon
itself into it took over from the church and private schools the task of educating the children. For children from all types of homes, rich and poor, religious and irreligious, good and bad, came together, and, for five days in the week and over a period of about eight years, associated with one another in the close relationships of classroom and playground. The teacher's influence upon them and their influence upon each other must be among the great factors which form their characters.

Although not directly connected with the history of religious instruction, it is worthwhile to note that methods have been devised for dealing with children whose characters require to be reformed. In 1895 the Child Welfare Act was passed, and under it Children's Courts were set up, together with the juvenile protection system. These Courts are not penal but remedial and preventive. The Child Welfare Branch of the Juvenile Court-

ment was also formed.
CHAPTER II.

THE BEGINNINGS OF THE NELSON SYSTEM.

The Education Act of 1877 made education "free, secular and compulsory". Section 64 of the Act read as follows: - "The school shall be kept open five days in each week for at least four hours, one of which in the forenoon and in the afternoon shall be consecutive, and the teaching shall be of an entirely secular character." This section is reproduced again in the same words under the Consolidated Act of 1905. Unsuccessful efforts were made at different times to give Bible instruction out of school hours.

It was mentioned in the section dealing with the period 1878-1935 that a system had been discovered under which it is possible to give religious instruction without violating the letter of the present Act. It originated thus. In 1897 the Rev. J.H. Mackenzie, the Presbyterian minister at Nelson, saw that the conditions of the Act covered only twenty hours in the week, whereas twenty-five hours of instruction per week were being given. Therefore there were five hours of instruction being given each week which were not covered by the Act, and which need not therefore be "secular". The Rev. Mr. Mackenzie was not only the Presbyterian minister at Nelson, but also the chairman of the Nelson City Schools Committee, which controlled all the city and suburban schools. He asked Bishop Laxton to call the ministers of the town together to consider this important matter. After discussing the matter it was decided that a petition be framed for the School Committee, asking that the 25 hours each week be reduced to 24½ if the parents, on a vote taken by means of a circular, should be agreeable to the change. They were, by 20 per cent., and so the Nelson system of Bible lessons in the State schools was established.

This half-hour lesson per week was not shown on the school timetable. Those teachers who were willing to help did so by giving a secular lesson during this half-hour to the children whose parents objected to them attending this religious instruction. The following paragraph will show the chain of events.
which followed the introduction of this system.

"The converted secularists were enraged and a bitter controversy ensued in the Nelson 'Colonist' upon the matter, which was in due course referred to the Minister. But the Crown Law Officers could find no flaw in the scheme, and beyond enjoining that no secular instruction should be given synchronously with the Bible lesson, and that "whatever ceremony marks the beginning of the school on the four days must be interspersed between religious instruction and the commencement of secular instruction on the fifth day", the Minister was compelled to assent to the practice, which has ever since been known throughout the Dominion as the "Nelson system" of religious instruction. And the breach thus made in the Act been vigorously followed up all over the Colony with the same devotion and harmony as was the case in Nelson, the religious instruction problem might then and there have ended for New Zealand. But Nelson was historically a city of Christian fellowship. The Bishop and the Wesleyan Minister pre-eminent together and worked harmoniously with their brethren of the other denominations. Such harmony was lacking in the other centres, and the scheme failed to become general purely and simply because of the inability of the Ministers of the several denominations to cooperate in applying it." *

By 1914 it was claimed that 16,000 children were being taught under this system. This was about 9 per cent. of the number on the rolls. At this time the Protestant Churches tried hard to introduce Bible reading into all New Zealand primary schools. But the Education Committee closed the matter when it was brought before it with this sentence - "The committee was fully alive to the value of Biblical and religious instruction, and was of opinion that full opportunity should be given for the adoption of a voluntary system such as that known as the Nelson system, in which the teaching was imparted outside the statutory school house under which the State exercised no authority in religious matters, and under which there was no compulsion or violation of rights of conscience".

* Mr. Butcher's "Education In New Zealand", page 89.
The whole matter was held in abeyance until some years after the Great War, but since then it has been revived and has been the subject of much discussion. An ever-increasing number of children receive religious teaching under this system, while there is not an education board in the Dominion which forbids it entrance into its schools. Most boards have a by-law similar to that of the Otago Education Board which we will now discuss. Some boards actually allow more than one half-hour lesson each week. The heavy pressure of the school curriculum tends to discourage more frequent lessons, however, as does also the shortage of voluntary religious teachers. Even in some of the larger cities there are insufficient instructors for only the higher standards. The Education Department is in no way responsible for the Bible lessons that are given; it merely lends the school building for that particular period. The schools open at 9 a.m., but on one morning of the week they officially open at 9:30 a.m., and, of course, the Christian teaching is imparted in the preceding half-hour. The attendance of pupils is voluntary, as is also the presence of the various ministers and lay-readers. Actually there is nothing to prevent the state school teachers from joining the staff of the religious instructors also.

Before going on to discuss some special research conducted in one of the larger provinces, Otago, let us take a brief glance at the contents of the "Syllabus of Religious Instruction, for use in the State Schools of New Zealand under the present Voluntary System".

It was published in 1933 by the Otago Branch of the New Zealand Council of Religious Education.

The Syllabus is divided into an introductory portion, then a syllabus for (1) The Primary Period — that is, the Infant Room and Standard 1; (2) The Junior Period, Standards 2, 3 and 4; (3) The Intermediate Period, Standards 5 and 6, and finally a special section for the Rural School. This latter section is specially important for 2,038 of the schools of New Zealand, or about 75 per cent., are one or two-teacher schools, where the whole school must be taught in one class.
In the Introduction to the Syllabus there are sections on
The Church's Opportunity, the Value and Method of the Story, Hymns, Memory-work and Prayers, Equipment-meets, hymn sheets, New Testaments or Bibles, pictures and blackboard, — and a lengthy list of
books of reference and Study Text Books.

In the Primary Period there is a two years' cycle of 80
Lessons. The headings of the sections of the First Year Course are
"God's Love revealed in Nature, God's Love in giving life, Son,
Incidental to Easter-tide, Jesus loves and works and helps others,
Stories of God's care that Jesus learned — from the Old Testament,
How we can show our Love — by helping, by being happy and by
thanking God".

The Lessons for the Junior Period are given separately for
each standard. The headings for Standard 2 are "Heroes of Israel,
the Biography of Moses in Seven Lessons, Stories of Jesus the
Great Hero and Stories Jesus told his Disciples". The main out-
lines for Standard 3 are "Stories Jesus loved to read from the Old
Testament, God's Wonderful World, Our response to God for all His
Goodness, and Friends of Jesus show their love to Him". The out-
lines for Standard 4 are "Bible Teaching for Daily Living, Heroes
of Long Ago, Lessons in the Life of Christ, and Acts of the
Apostles".

In the Intermediate Period the subject headings for Standard
5 are "Bible Lessons for Daily Living, Lessons on the Great Leader
and Helper, and Old Testament Kings and Prophets". For Standard
6 the Lessons are on "The spread of the Christian Faith and Growth
of the Early Church, How we got our Bible, Preparation for the
Coming of Christ, the Old Testament, The Christian Life — Christian
Honesty, Courage, Humility, Charity, Citizenship and Discipline".

In the Rural School a three years' cycle of lessons is ad-
vised. Each year a short "revision course should deal with
"Christmas stories, wonderful deeds of Jesus, The Teachings of
Jesus, Jesus and His Friends, The Stories of the Passion week,
The Resurrection and Ascension". Each year stories of the Old
Testament will be taken as suggested by the Syllabus. The method
and treatment of all these lessons should aim at interesting a
good standard 8. This will ensure holding the attention of
Standards 5 and 6, while not wearying the infants."
This syllabus is not universally used as yet, but its wise and comprehensive selection of subjects commands it more and more to the minds of religious instructors.

II. The present scope of the Nelson system and the by-laws of the Education Boards.

Although this section includes the latest available knowledge on the subject, it is by no means complete. Some Education Boards have been investigating recently the extent and manner of religious instruction within their province. Others, probably because it has no official place in the school curriculum, know very little about it.

1. Auckland Education Board.

Here the "Nelson system of religious instruction is the only system in operation in the schools in this district. The system is at present in operation in 196 of the 761 schools in this district."

By-law. "In reply to your query regarding the "Nelson" system of Bible reading, I have to state that the Education Act forbids any form of religious instruction being given during school hours. Under the Nelson system of Bible reading in schools, the ordinary school hours are shortened by one half-hour a week and that half-hour is devoted to Bible instruction. The lesson is taken by a local clergyman or other person approved by the School Committee. In a few cases the teacher of the school takes the lesson. So definite syllabus of lessons is drawn up, the matter being left to the person taking the lessons, who should, however, submit the syllabus for the approval of the School Committee.

Where parents desire their children to receive Bible instruction under the "Nelson" system, the Committee should arrange for a referendum to be taken in accordance with the scheme outlined in the board's circular of the 5th February, 1923, and should submit the results to the Board. The following points should be noted:--

(a) The school hours are shortened by one half-hour a week to enable Bible instruction to be taken.

(b) The attendance of both pupils and teachers is entirely voluntary. No pupils are to be admitted to the class unless the parents have expressed a desire for their children to attend.

(c) Pupils who do not attend the Bible Reading Class must not be assembled during the period when the class is being held.

(d) The school teacher may take the class, but such action must be entirely voluntary."

Circular to School Committees. "For the information of Committees, who desire the "Nelson" system of Bible reading to be introduced into the schools, the Board desires to advise the following procedure to be adopted:

Where the parents have expressed a desire for their children to receive Bible reading under the "Nelson" system, the Committee should arrange for a referendum of parents to be taken on the matter. The voting paper should be drawn up in a form such as the following:

"I am in favour of the "Nelson" system of Bible reading being introduced into the school and desire my children to attend the Bible reading class."

In making application to the Board for permission to introduce the Bible reading, the Committee should advise the number of parents who are in favour of and who are against the proposal respectively.

The Board wishes it to be clearly understood that the attendance of pupils and teachers at Bible reading class is entirely voluntary. The voting paper, if drawn up as suggested above, can be used as the authority for the admission of children to the Bible reading class."

2. **North's Bay Education Board.**

"As to the extent of religious instruction in the schools in this district, the following is a summary of information obtained by the Board in July of 1934. I have no later information.

(1) Number of schools in the Board's district: 460
(2) Number of schools in which religious instruction is given on the lines of the Nelson System: 36
(3) Number of schools in which religious instruction is given under any other system: 0

(4) Total number of children attending the schools in this district: 44,446
(5) Total number of children in receipt of religious instruction under the Nelson System: 3,213
(6) Total number of children in receipt of religious instruction under other systems: 0

By-Law.

"Notwithstanding the provisions of By-law 98, the number of hours of secular instruction (other than for infant classes or in infant schools) may be reduced on one day in the week to four and a half hours at any school where arrangements, approved by the School Committee, have been made for imparting religious instruction.

The conditions under which the hours of secular instruction may be curtailed as provided in the last preceding by-law are as follows:—

(a) The half-hour period of religious instruction is not to be regarded as school time. The attendance of pupils for religious instruction is to be wholly voluntary, and during the period of such instruction pupils who do not attend therefore are not to be given school work or playground duties: provided that if the religious instruction is limited to the pupils of certain standards or classes, the ordinary instruction of the standards or classes not receiving religious instruction shall proceed as usual.

(b) The half-hour curtailment of the school hours shall be made either at the beginning of the forenoon period of school time, or at the end of the forenoon period of school time. Curtailment of the afternoon school time is not permitted.

(c) No teacher is compelled to attend while religious instruction is being given. If a teacher does attend, it is to be only with the object of maintaining discipline. The Board considers it inadvisable that a teacher should give religious instruction."

[Letter from D.C. suite. Instructional Board.

"In reply to your enquiry of the 20th instant—the position last year was as follows:—"

(1) Number of schools in this district : 174

(2) Number of schools in which religious instruction is given on the lines of the Nelson system : 26

(3) Number of schools in which religious instruction is given under any other system : 20

(4) Total number of children attending the schools in this district : 16,841

(5) Total number of children in receipt of religious instruction under the Nelson system : 2,313

(6) Total number of children in receipt of religious instruction under other systems : 395

"This Board has, at present, no by-law governing religious instruction in schools.

Applications from Ministers, Committees, etc. are always met by the following resolution of the Board:

"That the matter of Bible reading (or religious instruction) in schools is one for the individual committees to deal with, and the Board offers no objection to same provided it is in accordance with section 49 (7) proviso, section 56 (3) and (4) and the Board's regulation No. 49."

MARGARET EDUCATION BOARD.

"I may say that a circular regarding the Nelson system of religious instruction was sent to all schools in July of last year. The summary of replies received is enclosed herewith for your information.

(1) Number of schools in Margaret district : 215

(2) Number of schools in which religious instruction is given on the lines of the Nelson system : 45

(3) Number of schools in which religious instruction is given under any other system :

   (a) 5 minutes devotional exercises (each day excepting Bible reading day) 15

   (b) other system (instruction given chiefly at close of day) 25

(4) Total number of children attending schools in this district : 14,827

(5) Total number of children in receipt of religious instruction under the Nelson system: 5,862

(6) Total number of children in receipt of religious instruction under other systems: 4,305

"Of the number shown under heading (6), 1720 represents the number of children who attend devotional exercises at schools shown under heading (3) (a), and the balance of 165 represents the number of children in the 8 schools shown under heading (3) (b). Of the 1720 children mentioned, 1240 also attend religious instruction under the Nelson system, and are included in the number shown under heading (5)."

By-Law.

As amended on June 21st, 1933.

"31. Bible Reading. - At a meeting of the Board on 21st June, 1933, this By-Law was amended to read as follows:"

(a) On one day per week, subject to the approval of the Board, a school may shorten the period of secular instruction by twenty minutes by commencing such instruction not more than twenty minutes later than the hour fixed by Clause 30. On such day Bible reading may be given in the school for twenty minutes before the commencement of the ordinary secular instruction, and on this day the school shall open at 9.20 a.m.

(b) Also on each and every day, other than the day upon which Bible reading takes place under the conditions of the sub-clause immediately preceding, in cases that have received the approval of the Board, the period of secular instruction may be shortened by five minutes, by commencing such instruction not more than five minutes later than the hour of opening fixed by Clause 30. On such day devotional exercises may be conducted in the school for five minutes before the commencement of the ordinary secular instruction by the teacher, or by such other person as the Board may approve, and the hour of opening the school shall on such days be 9.5 a.m.

5. The Wellington Education Board.

"As religious instruction cannot appear in the school timetable, this Board has no data on the question beyond knowing that instruction is given in 93 of the schools under its jurisdiction."

According to the 1935 'New Zealand Official Year-Book' in 1933 there were 244 schools in Wellington district.

"In reply to your letter of the 20th inst. I have to say that this Board's by-law, which enables the school week to be shortened by one half-hour, reads as follows:"

* Includes 1,240 children shown under Reply No. 5.
+ Letter from Secretary, Wellington Education Board, 26th July, 1935.
"Teachers shall give instruction for five hours daily during five days in each week, except in infant schools and infant classes, in which the teaching may be four hours daily. Provided that, where arrangements approved by school committees of the district are made for imparting religious instruction, on one day in the week the number of hours of secular instruction may be reduced to four and a half. There must not be less than an hour’s interval between morning and afternoon school, and no detention of the scholars shall in any way reduce this interval." 

"Last year a survey was taken with reference to the Nelson system of religious instruction and it was ascertained that the system was in operation in 42 schools in our district, the total number of people receiving instruction under this system being 3,457. In addition religious instruction was being conducted under other systems at a further 7 schools with a total of 76 children.

"In reply to your letter of the 20th instant I have to say that Clause 19 of the Board’s By-Laws relates to religious instruction and reads as follows:

"Where arrangements approved by the school committee and the Board are made for imparting religious instruction on one day in the week, the number of hours of secular instruction for that day may be reduced to four and a half." 

"Replying to your memorandum of the 20th July, I have to say that this Board permits religious instruction, under the Nelson or any other system in its schools, provided Clauses 1 to 4 of its By-laws are strictly observed. The following is a list (compiled in 1932) of schools taking religious instruction:

<table>
<thead>
<tr>
<th>Allendale</th>
<th>Ellersmos</th>
<th>Kaiterangi Upper</th>
<th>New Brighton</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aranui</td>
<td>Ellersmo</td>
<td>Kumara Junction</td>
<td>North Brighton</td>
</tr>
<tr>
<td>Ashburton East</td>
<td>Panderton</td>
<td>Le Dam’s Bay</td>
<td>Okains’ Bay</td>
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<tr>
<td>Ashburton</td>
<td>Gore Bay</td>
<td>Leeston</td>
<td>Clarks Valley</td>
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<tr>
<td>Atapanu</td>
<td>Halwell</td>
<td>Lincoln</td>
<td>Gurahia</td>
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<tr>
<td>Belfast</td>
<td>Harthari</td>
<td>Lornburn North</td>
<td>Oxford</td>
</tr>
<tr>
<td>Blakiston</td>
<td>Highbank</td>
<td>Lynchburg</td>
<td>Pleasant Point</td>
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<tr>
<td>Bremley</td>
<td>Hinde</td>
<td>Lyttelton</td>
<td>Fort Levy</td>
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<td>Clevedon</td>
<td>Hokiitua</td>
<td>Lyttelton East</td>
<td>Mangrove</td>
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<tr>
<td>Cheviot</td>
<td>Hokiwi</td>
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<td>Boyleston</td>
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<tr>
<td>Gisli East</td>
<td>Jackson</td>
<td>Bethwa</td>
<td>Redcliffs</td>
</tr>
<tr>
<td>Gisli East</td>
<td>Kelapaia</td>
<td>Hanami</td>
<td>St. Albans</td>
</tr>
<tr>
<td>Glenelva</td>
<td>Kalmah</td>
<td>Mt. Alto</td>
<td>Saltwater Creek</td>
</tr>
<tr>
<td>Cust</td>
<td>Kelmah</td>
<td>Mount Somers</td>
<td>Sifton</td>
</tr>
</tbody>
</table>

Southbridge | Timaru Main | Gaimi | Willowbridge
Spencerville | Timaru West | Woodara | Willowby
Springbank | Timvale | Wallis Siding | Woolton
Sumner | Toromaru | Warren | Woodhams
Tai Tapu | Waihauranga | Whakdyke | Ladhrooks
Temuka | Waitaki | Wharewai

According to the 'Summary of Attendance Returns for Term commencing 5th February and ending 10th May, 1935', the total attendance at the above schools is 11,966. As the 1935 'Year Book' gives the total attendance for Canterbury as 31,813, one might say that approximately one third of the children in Canterbury have the opportunity of attending religious instruction.

**IV—(A)** Hours of Instruction.

1. Except as hereinafter provided the ordinary hours of instruction in every district or aided school in the Canterbury Education District shall in the case of all standard classes be five hours each day during five days of each week, but for the preparatory classes need not exceed four hours; and the teaching shall be entirely of a secular character.

Provided that in schools in which the Committee may desire to make provision for special instruction to supplement the course of moral instruction prescribed in the regulations for the inspection and examination of schools, the ordinary hours of instruction shall be not less than four and a half hours each day on five days of each week during which time the teaching shall be entirely of a secular character.

2. No teaching of a religious character shall be given in any school between the time of opening the school in the forenoon and the time of closing the school for the day.

3. There shall be not less than an hour's interval between morning and afternoon school, and no detention of scholars shall in any way reduce this interval. This provision shall not interfere with the Committee arranging for the teacher to vary the hours on wet days.

4. The time for opening school shall be fixed by the School Committee after consultation with the head-teacher.

5. The scope of religious instruction:

| Number of schools in Stage District | 224 |
| Number of schools in which religious instruction is given on the lines of the Nelson System | 64 |
| Number of schools in which religious instruction is given under any other system | 13 |
| Total number of children attending schools in this district | 17,434 |
| Total number of children in receipt of religious instruction under the Nelson System | 7,245 |
| Total number of children in receipt of religious instruction under other systems | 671 |

BY-LAW.

"The ordinary hours of instruction in every school shall, in the case of all standard classes, be five hours daily on five days of each week, but the instruction in the preparatory classes need not exceed four hours daily. The instruction shall be entirely of a secular character.

Provided that where arrangements, approved by the School Committee of the district, are made for imparting religious instruction, on one day in the week the number of hours of secular instruction need not exceed four and a half." +

Further reference is made to the religious instruction in the Otago District in the next Chapter.

9. THE SOUTHLAND EDUCATION BOARD.

"In July, 1934, information was obtained with reference to religious instruction carried out in schools in this district, and the following is a summary of the information obtained:—

(1) Number of schools in the district: 179
(2) Number of schools in which religious instruction is given on the lines of the Nelson system: 24
(3) Number of schools in which religious instruction is given under any other system: 17
(4) Total number of children attending the schools: 10,495
(5) Total number of children in receipt of religious instruction under the Nelson system: 2,204
(6) Total number of children in receipt of religious instruction under other systems: 491

BY-LAW.

"With reference to your assurance of the 20th instant I have to state that the Board's by-law No. 72 is as follows:—

'72. Teachers shall give instruction for five hours daily during five days in each week, except as follows:—(a) In infant schools and infant classes the instruction may be for four hours daily.
(b) Where a school Committee approves, the number of hours of instruction on one day in each week may be in the case of any one or more standards four and one half hours.' +

This concludes the study of the present condition of religious instruction under the nine Education Boards of New Zealand.

SUBJECT ON BY-LAW.

Some points which might be noted are as follows:—

1. In each of the nine districts religious instruction of a voluntary nature is permitted.

+ From Correspondence and data lent by the Otago Educ. Board.
2. In each of the Districts, with the exception of Wanganui, this instruction lasts for half an hour a week and is regarded as out of school hours. Wanganui differs in that the length of time allowed is twenty minutes.

3. In Auckland, Hawke’s Bay, Taranaki, Canterbury, Otago and Southland Districts the arrangements are made subject to the approval of the School Committees. In Nelson the approval of the Board as well as the School Committee is required. In Wanganui the arrangements are made subject to the approval of the Board only.

4. Wanganui differs from the other districts in that, subject to the approval of the Board, on each and every day, except the day on which religious instruction is given, there is a period of Devotional Exercises lasting for five minutes.

5. Only one District, namely Hawke’s Bay, expressly says that it considers it undesirable for the State teacher to teach this religious instruction.

6. The Auckland and Hawke’s Bay Boards state that during the period of religious instruction the other pupils are not to be assembled or given work to do. Although it is not mentioned in their by-law, it is a fact that some of the other Boards do require the pupils whose parents conscientiously object, to do other work. Obviously it works both ways. If the conscientious objectors are free, the children who take religious instruction consider that they are getting extra work to do. On the other hand, when the former children are given work to do, they consider that they are badly treated when the other children are listening to stories instead of doing school work.

The Scope of Religious Instruction in Schools.

The results of the following questions might be set out together so as to obtain a comprehensive view of them.

1. Number of schools in District.
2. Number of schools in which religious instruction is given on the lines of the Nelson system.
3. Number of schools in which religious instruction is given under any other system.
4. Total number of children attending schools in this District.
5. Total number of children in receipt of religious instruction under the Nelson system.
6. Total number of children in receipt of religious instruction under other systems.

<table>
<thead>
<tr>
<th>Hawke’s Bay</th>
<th>Taranaki</th>
<th>Wanganui</th>
<th>Otago</th>
<th>Southland</th>
<th>Nelson</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>165</td>
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<td>215</td>
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<td>8,213</td>
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In regard to the three districts which have not made any investigations in this matter, it can be noted that:

(a) In Wellington 93 schools out of 294 have religious instruction.
(b) In Auckland 198 schools out of 741 have religious instruction - the Nelson system only.
(c) In Canterbury 88 schools out of 579 have religious instruction. There are 11,956 children attending these 88 schools. The total number of children in the district is 30,913.

Thus a complete survey is possible of all the schools of New Zealand in regard to the number of schools in which there is some kind of religious instruction. The total of 716 of the 2,042 schools is the result. Of the 76,999 children attending the 1,775 schools in the above six districts, 30,558 receive religious instruction.

This is approximately 40.9 per cent., and gives one some idea of the percentage of children receiving religious instruction in New Zealand.

The attitude to religious instruction in schools held by the central Education Department is no doubt important. The following letter was received from the Acting Director of Education on July 25th, 1935, in reply to a letter asking for information in regard to certain aspects of the subject:

"In reference to your letter of the 26th instant, I have to advise you that there is no published information concerning any recent investigation into the nature and extent of religious instruction in public schools. Dealing with your other questions, it can be said that no objection is raised by the Department to the "Nelson system" being followed in the schools, but the Department regrets that it is unable to reply to the other points raised by you."

The point to be noted here is that the Education Department raises no objection to the "Nelson system" being followed in the schools.
CHAPTER III
AN INVESTIGATION INTO THE RELIGIOUS INSTRUCTION OF OTAGO.

II. THE EXTENT AND NATURE OF RELIGIOUS INSTRUCTION.

These data are the replies to a questionnaire sent by the Otago Education Board in July, 1924, to the head-teacher in all the schools in the Otago district. The schools dealt with here are primary schools, except for a few schools which have district high schools attached to them. The survey is complete, both town and country schools being included. It is of real interest because it shows the exact extent of the work of the Nelson and other systems in the schools of Otago, together with the number of children attending religious instruction in each school. These numbers can then be compared with the total number of children in each school, and the total number of children receiving religious instruction can be compared with the total number of school children in the Province.

I will give, first, the six questions which were sent to the head-teacher of the Otago schools. Then the complete list of the schools which have religious instruction, giving the numbers of the questions along the top of each sheet so that the answers to each question can be easily compared. Following that, I shall give a list of the schools in which there is no religious instruction, and also the number of children attending each school.

THE QUESTIONS.

1. Is there religious instruction given in your school on the lines of the Nelson system?
2. Number of children in receipt of religious instruction under this system?
3. Is religious instruction given under any other system?
4. Number of children in receipt of instruction under such system?
5. Total number of children attending your school?
6. Total number of children in the classes which are in receipt of religious instruction?
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The Questions:

1. Is there Religious Instruction given in your schools on the lines of the Nelson system?

2. Number of children in receipt of Religious Instruction under this system?

3. Is Religious Instruction given under any other system?

4. Number of children in receipt of instruction under such system?

5. Total number of children attending your school?

6. Total number of children in the classes which are in receipt of Religious Instruction?

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SCHOOLS WHICH HAVE NO RELIGIOUS INSTRUCTION.

Alfreds _15_ Gates 25
Alexandra _155_ Kahika 6
Alkata 10 Kaitangata 236
Allanto 40 Kakapuaka 25
Anderson's Bay _284_ Kautau Hill 14
Ardagowan 32 Kia Ora 12
Arthurton 6 Kokonga 10
Avonel Household 4 Kuria Bush 11
Awamanga 19 Kuirau 7
Awaniko 38 Kow 189
Bennet 36 Kyeburn 28
Beaks 25 Kyeburn Diggings 6
Berwick 26 Leader Railway 25
Blackstone (Ophir) _35_ Lee Station 9
Blackstone Hill 22 Linden Pass Household 6
Brighton 32 Livingstone 17
Brosot 32 Lowburn Ferry 37
Cambrians 15 Lower Harbour 17
Chalets 15 Luggate 19
Chatto Creek 15 Makelmen 15
Clara Hill 15 Marewa Flat 16
Clifton 122 Nevehamua 5
Clyde 62 Nekowara 3
Clydevale 32 Nekowara 20
Conical Hills 25 Nangata 30
Creswell 114 Nungawa 9
Dunbrack 65 Newton Doms 13
Dunbrack 18 Norton 20
Dunstan 63 Oldham 41
Dunloe 44 Otei Flat 12
Etrick 19 Oereki 56
Fallen Dom 10 Oerellight 10
Flag Swamp 29 Oset Cargill 17
Frutilandas 29 Ruggama 19
Galloway 28 North East Harbour 146
Glamorgan 20 North Paleri 23
Glenore Kip 17 Otematata 36
Glenore House 4 Otematua 23
Greenfield 22 Oteka 25
Hewa Flat 26 Otematua Household 5
Hinlary 30 Oteka 16
Hokitika 47 Otekia 27
Highcliff 36 Otemata 78
Hilderstone 24 Pasmore 13
Hilam 12 Pukatia 48
Hunter's Inlet 25 Pukatia 36
Hokapua 19 Pohirua 30
Hyde 17 Popotama 17
Ida Valley 23 Port Hilapa 30
Inch Valley 12 Pukarangi 6

* School Committee refuses permission.*
| Pukawiri | 60 | Torres | 25 |
| Papakaneti | 4 | Tawanika | 15 |
| Teawangi | 11 | Teawangi | 21 |
| Ranfurly | 74 | Te Koutou | 7 |
| Ratara | 23 | Tokarahu | 11 |
| Rock and Pillar |  | Totara | 61 |
| Household | 4 | Tumapa West | 15 |
| Rockvale | 6 | Upper Junction | 14 |
| Roxburgh | 165 | Waitamara | 22 |
| Sandymount | 19 | Waikihoki | 22 |
| Sealiff | 62 | Waipahi | 26 |
| Sheg Point | 30 | Waipitae | 25 |
| Shannon | 9 | Waipori Falls | 23 |
| Southbridge | 23 | Waituhana West | 5 |
| Spittal Creek | 18 | Waiwera South | 30 |
| Stopes Valley | 19 | Whangarei | 33 |
| St. Bathans | 21 | Whakatipu | 10 |
| Strait Talero | 74 | Westo | 52 |
| Sutton | 45 | West Talero | 49 |
| Table Hill | 8 | Whare Flat | 46 |
| Tahunupa | 52 | Whanganui | 15 |
| Talero Beach | 15 | Windsor | 37 |

From this questionnaire we gather —

(a) That the number of children in the state schools of Otago is 17,131.

(b) That the number of children attending schools in which religious instruction is given is 12,546.

(c) That the number of children who actually receive such instruction is 8,742.

(d) That the number of children in all the schools who would attend — allowing for 70 per cent attendance in these schools where there is no such instruction — would be approximately 11,950. That is, that there are about 3,200 children, mainly in the country schools, who would attend if they had the opportunity.

(e) That there are 4,589 children attending schools in which there is no religious instruction.

(f) That the number of schools in which there is religious instruction is 76, and the average attendance is 165.

(g) That the number of schools in which there is no religious instruction is 148, and the average attendance is 31.

(h) That the percentage of children who receive religious instruction in schools where it is given is 63.06, or approximately 70 per cent.

(i) That the percentage of children who receive this instruction in all the schools of the Province is 51.

(j) That in the schools where there is religious instruction, 63 schools work under the Nelson system and 13 under some other system.

(k) That there are 8,742 children being taught under the Nelson system and 671 under some other system.

(l) That all the schools, in which some other system than the Nelson system is being used, are, with one exception, small country schools.

(m) That even very small schools which have no more than 5, 7, 8 and 11 pupils have this instruction.
(n) That some large schools, which have attendances of 165, 189, 234, and 286 pupils, have no religious instruction of any kind.

There are other points of interest also. For instance, there is only one large school—Albany Street—which has religious instruction of a different kind from the Helson system. In this school there are prayers at the morning assembly daily. This consists of 1. Hymns, 2. Bible Reading, 3. The Lord’s Prayer, 4. The Doxology.

At another school "Every Sunday morning at assembly the Headmaster devotes 10 minutes to the telling of a story taken from the life of Christ."

Great differences are to be found in the numbers who attend the religious instruction at the various schools, in proportion to the number of children who do not. For instance at Kensington school every one of the 256 pupils attend, as do also all the pupils of Walkari, Nakami, East Tari, around Boy and Tokomalilo schools. And at Union Street 555 attend out of a total of 359 pupils; at Arthur Street 450 out of 589; and 916 attend out of a total of 531 children at North East Valley School. Compare the above attendances with the following schools. At Covereda 267 of the 607 children attend; at St. Clair 136 of a total of 540 pupils attend; at Green Island 61 of the 295 pupils attend; at Musselburgh 200 of the 328 pupils; at Homington 221 of 551 pupils, and at Port Chelsea 105 of 322 pupils. What is the cause of this great difference?

In some instances the reason is a shortage of religious teachers. For instance the Headmaster of the last school reports that his figures are those of Standards 3 to 6 only, and that until this year the whole school was under the Helson System. Now there is a shortage of instructors. In some cases the Headmaster is unimpressed with this work and his attitude has an influence upon the whole school. Some religious teachers are uninteresting, unpopular and unfitted for teaching children and so, as attendance is not compulsory, the children do not come. Sectarian differences creep in where there are teachers of different denominations. Some districts and suburbs as a whole appear to have an unfavourable
attitude to religion. This depends partly upon the occupation of the residents and partly upon the vitality and influence of the Churches working there. At one school at which all the children attended religious instruction, the Headmaster reported upon the wonderful co-operation and harmony which existed between the four Ministers of four different denominations who taught in his school.

In only one of the District High Schools is it mentioned that there is religious instruction in that part of the school.

The five main and important results of this questionnaire are:

(a) It has shown that approximately only half the children attending the public schools of Otago Province receive religious instruction.

(b) There are approximately more than 3000 children, mainly in small, isolated country schools, who could attend such instruction if it were possible. As long distances are the hindrance, would it be possible in these cases to teach by correspondence or by wireless in the schools? The former method is in use in at least one country school. The latter would probably be inferior to the more vital presentation of the instruction given by the teacher in person. There may be school-teachers in such schools who would be willing to undertake the work, but who do not feel free to do so under the present system.

(c) There is room for a big improvement in the attendance at religious instruction in some of the schools where it is now given.

(d) Practically all the present religious instruction is under the Nelson System.

(e) Some large schools are untouched.
Actually the persons most directly affected by this religious instruction are the children themselves. As the average child of today is fairly intelligent and able to form his or her own conclusions and express them, copies of the following questions were given to the teachers of seven different schools, and these teachers supervised the writing of the answers. The opinions of both boys and girls and of standards 3, 4, 5 and 6 are represented here. The answers to the questions were, in each class, written on separate sheets of paper. In this way they would be more likely to state their true opinions, and less likely to be influenced by their class-mates or the teacher, than if the results were obtained orally or by a show of hands.

**THE QUESTIONS.**

1. Do you like the Christian teaching as well as the other subjects?
2. Can you easily understand what you are told?
3. Do you ever try to live as you are taught in these lessons?
4. What kind of Bible lessons do you like best?
5. Would you like to have this teaching every morning at school?
6. Would you like it better if your own teachers taught it instead of persons from outside?

Let us take each class and the boys and girls of each class separately. Then we can combine the answers at the end and gain a broad conception of the children's ideas on this subject, for while the opinions of any one particular child might be neither representative nor valuable, the combined opinions of 50 children should at least be worth studying in relation to this subject as a whole.

All questions except question 4 could be answered by a plain affirmative or negative, so I shall just give the number of boys and girls for or against, as the case may be. No. 3, some felt, could not be answered in a straightforward affirmative, and so replied "sometimes." I am grouping the topics given in answer to question 4, wherever that is possible. We will begin with the Senior Classes.
1. Do you like the Christian teaching as well as the other subjects?

2. Can you easily understand what you are told?

3. Do you ever try to live as you are taught in these lessons?

4. What kind of Bible lessons do you like best?

Would you like to have this teaching every morning at school?

Would you like it better if your own teachers taught it instead of persons from outside?
### Boys and Girls

#### Question 1
- **Girls**: Affirmative 20, Negative 2
- **Boys**: " 23, " 7

#### Question 2
- **Girls**: " 18, " 4
- **Boys**: " 27, " 3

#### Question 3
- **Girls**: " 11, " 8
  - Sometimes: Affirmative 10, " 3
  - Sometimes: 20
- **Boys**: "

#### Question 4
- "Miracles" - **Girls**: 8,
  - **Boys**: 15
- "Parables" - **Girls**: 4,
  - **Boys**: 6

- "Stories about Jesus and His miracles" 3
- "Old Testament stories" 2
- "Teachings of Jesus" 1
- "About Jesus' travels" 1
- "Stories about Christ and His disciples" 2
- "About the Good Samaritan" 1
- "About the babe in a manger" 1
- "The needs for others" 1
- "Prophets of old" 1
- "The ones with stories in them" 1
- "On character" 1
- "How Christ died for us sinners" 2
- "Prophecies" 1

#### Question 5
- **Girls**: Affirmative 9, Negative 13
  - **Boys**: " 46, " 14

#### Question 6
- **Girls**: Affirmative 2, Negative 20
  - **Boys**: " 4, " 26

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### Girls and Boys

#### Question 1
- **Girls**: Affirmative 17, Negative 3
  - **Boys**: " 27, " 0

#### Question 2
- **Girls**: " 15, " 2
  - **Boys**: " 25, " 2
Question 3. Girls - Affirmative 16  Negative 0
   Boys - Affirmative  1  Negative  0

Question 4. Girls -
   "Stories about Bible History"  3
   "Old Testament Stories"  3
   "Calvary"  2
   "Miracles"  1
   "Parables"  1
   "Lessons of faith. For example Daniel"  1
   "Stories about great people who spread the life of Christ"  1

Boys -
   "Hymns"  3
   "Bible History"  3
   "Stories"  3
   "New Testament Lessons"  2
   "Jesus' stories"  1
   "Bible stories"  2
   "About the Israelites crossing the Red Sea"  1
   "About fights with giants"  1
   "About Paul"  2
   "Parables"  1
   "David"  1
   "Lessons of faith"  1
   "When Jesus was a boy"  1
   "Stories about the seas"  1
   "Jesus' miracles"  1

Question 5 (a) Girls - Affirmative 16  Negative 1
   Boys - "  23"  1

Question 5 (b) As the replies to this question were almost all in the affirmative, a further question was put. "Why would you like to have this teaching every morning at school?" The replies are illuminating:
Girls -
"Because it is interesting"  5
"Because we hear more about the Bible"  2
"Because we have less arithmetic"  2
"Because we hear about Jesus"  1
"Because I like it"  2
"Because it makes the morning shorter"  1
"Because it passes time"  1
"Because it is easy work"  1
"Better than math"  1

Boys -
"Because the stories are interesting"  4
"Because I like it"  5
"Better than other lessons"  3
"Because it is learning"  2
"Half an hour off work"  1
"Not so much arithmetic"  1
"Because I don't like work"  1
"It passes time"  1
"Because you learn to be better people"  1
"Sometimes we have good stories"  1
"Easier"  1
"Get out of school lessons"  1
"Enjoyable"  1
"Because it is good for you"  1

Boy's and Girls

Question 1. Girls - affirmative 22 Negative 0
Boys - "        21        "  0

In reply to an extra question "Why?" inserted here 9 gave no reply and 16 wrote "Because they are interesting". The rest of the replies are worth giving in full :
"Because it is a change and helps you from doing wrong"
"Because they are all delightful"
"Because it's good"
"Fills up some time"
"It's interesting and adventurous"
"Because Jesus' travels are interesting"
"Because they are better for us"
"Because they are stories"
"You learn more about the Lord"
"Teach us good"
"Because there are some wonderful stories about God"
"Because you learn about Jesus"
"Because I like the stories"
"Because they are sometimes very exciting"
"Don't have them so often"
"It is nice to be able to know all about the happenings of when Jesus came to earth"

<table>
<thead>
<tr>
<th>Question 2a</th>
<th>Girls - Affirmative 15</th>
<th>Negative 7</th>
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<tbody>
<tr>
<td>Boys -</td>
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<td>13</td>
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<tr>
<th>Question 3a</th>
<th>Girls -</th>
<th>Sometimes 4</th>
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<tr>
<td></td>
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<td>18</td>
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<td>Boys -</td>
<td>Affirmative 16</td>
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<tr>
<th>Question 4a</th>
<th>Girls -</th>
<th>Sometimes 1</th>
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<tbody>
<tr>
<td>&quot;stories about Jesus&quot;</td>
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<tr>
<td>&quot;About Joseph&quot;</td>
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<tr>
<td>&quot;Adventures of Bible Heroes&quot;</td>
<td>6</td>
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<tr>
<td>&quot;The disciples&quot;</td>
<td>5</td>
<td></td>
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<td>&quot;About God&quot;</td>
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<tr>
<td>&quot;Jesus&quot;</td>
<td>2</td>
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<tr>
<td>&quot;Miracles&quot;</td>
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<td>&quot;Samuel&quot;</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>&quot;About the crucifixion&quot;</td>
<td>1</td>
<td></td>
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<tr>
<td>&quot;Stories of people&quot;</td>
<td>1</td>
<td></td>
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<tr>
<td>&quot;About Mary&quot;</td>
<td>1</td>
<td></td>
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</tbody>
</table>
"Stories about Jesus"  14  
"About adventures"  7  
"The story of Joseph"  7  
"Stories about people"  2  
"About God"  2  
"The Good Samaritan"  2  
"Paul"  1  
"Miracles"  1  
"About the disciples"  1  

In this school some pupils mentioned more than one favourite subject, so I have included all in the lists.

| Question | Girls - Affirmative | Negative | Boys - | |   |
|----------|---------------------|----------|--------|---------|
| 5        | 17                  | 5        | 42     | 2       |
| 6        | 13                  | 9        | 43     | 1       |
| 7        | 37                  | 6        | 53     | 1       |

| Question | Girls - | Negative | Boys - | |   |
|----------|---------|----------|--------|---------|
| 1        | "       | 42       | 2      |        |
| 2        | "       | 43       | 1      |        |
| 3        | "       | 37       | 6      |        |

Sometimes 1

"Stories about Jesus Christ"  6  
"Jesus being crucified"  8  
"Parables"  7  
"Jesus rising from the dead"  6  
"Jesus healing the sick"  4  
"About the disciples"  3  
"Miracles"  3  
"About God"  1  
"Jesus Christ's stories"  1  
"What our Lord did for others"  1  
"Stories about the prophets"  1  

| Question | Girls - | Negative | Boys - | |   |
|----------|---------|----------|--------|---------|
| 5        | 40      | 4        |        |        |
| 6        | "       | 5        | 39     |        |
Question 1. Affirmative 32 Negative 0
Question 2. " 31 " 1
Question 3. " 11 " 5
Sometimes 15
Question 4. "All Kinds" 42
"About Jesus Christ" 7
"Kind stories" 3
"Interesting stories" 2
"About Peter" 1
"About Samaritan" 1
"About sheep" 1
"Stories of God" 1
"Parables" 1
"About David" 1
"About the good Samaritan" 1
"Good but short" 1

Question 5. Affirmative 31 Negative 1

Question 6. " 22 " 10

Girls and Boys

Question 1. Girls - Affirmative 17 Negative 1
Boys - " 22 " 0
Question 2. Girls - " 16 " 2
Boys - " 17 " 5
Question 3. Girls - " 5 " 2
Sometimes 11
Boys - Affirmative 13 " 2
Sometimes 7
Question 4. Girls -
"Stories about Jesus" 9
"About God" 2
"Jesus and His miracles" 2
"Christian stories" 1
"Stories about people" 1
"Chief about the kindness of Jesus" 1
"About brave deeds" 1
"Jesus healing the sick" 1
Girls -
"Stories of Jesus" 10
"About God" 2
"About Jesus and His disciples" 2
"Battle scenes" 1
"When Jesus was a boy" 1
"Interesting stories" 1
"About Jesus risen from the dead" 4
"Jesus of Nazareth" 1
"The Good Samaritan" 1
"About Jesus doing kind deeds" 1
"Men going out preaching" 1

question 5. Girls - Affirmative 14 Negative 4
Boys - 21 1

question 6. Girls - 10 7
Boys - 12 10

7. SCHOOL: Standard 3a - Boys, and 3b Girls

question 1. Girls - Affirmative 23 Negative 0
Boys - 17 0

question 2. Girls - 23 0
Boys - 17 0

question 3. Girls - 12 0
Boys - Affirmative 6 Sometimes 11

question 4. Girls -
"Stories about Jesus" 12
"Interesting stories" 1
"Kindness stories" 1
"About good people" 1
"About David and the King" 1
"How David killed the giant" 2
"David, Saul, and Jonathan" 3

Boys -
"The stories of Jesus" 3
"The once about David and Saul" 3
"David and Goliath" 2
"Stories of David" 2
Let us discuss first each school or class by itself.

School 1 decided by a vote of 43 to 9 that it likes the Christian teaching. Seven out of 45 children, sometimes at least, find it difficult to understand. Judging from the replies, there was here less response in a practical way to the teaching. Eleven of the group never attempted to obey it and 23 did only sometimes. Perhaps the fact that it is the most senior class has some influence here. 33 pupils consider “miracles” and “parable” to be their favourite studies. No doubt the stories of stories most recent in their minds has some influence here. Four pupils, however, decide for Old Testament subjects. This suburban school is also least enthusiastic about having it daily. As the curriculum of a proficiency class is already overloaded, overwork may be the cause, in part at least. This class votes fairly unanimously for an outside minister or teacher. It may be because of the interest
a fresh personality gives, or because they realize that in some way the teacher is suited to his message.

In School 2, a suburban school at the other end of the city, the standard 5 boys and girls are quite unanimous in their appreciation of this subject. 5 boys score into relief some of the actual reasons why this is so. Almost all can easily comprehend the subject matter, and, in contrast with the last school, only 4 of 40 pupils do not try to put it into practice. Apparently some Bible history has been taught at this school, and taught interestingly too, for 12 children vote for it. It would seem that these pupils possess a fuller knowledge of Bible truth, for one of the outstanding stories of both the Old and New Testaments are mentioned. There appears to be little difference between the subjects chosen by the girls and those chosen by the boys. By 42 votes to 2, these children decide for daily Scripture lessons. An interesting psychological study is to be found in 5 b, where their reasons are given. 10 girls seem to have some spiritual interest; to three it is an easy pleasant way to pass the time, and three frankly state that their reason is due to a dislike for arithmetic. 7 boys also have a dislike for other work, especially arithmetic; for two more it is an easy way of passing the time. 11 others find it interesting and enjoyable, and 4 seem to see something of value in it for them. Such an honest statement should tend to save any teacher, over-impressed with the apparent unstinted interest and enjoyment of the pupils, of any undue optimism. By a fair majority this class wants an outside teacher. I think the popularity of the class teacher, as well as the religious instructor, has an influence upon the voting on question 6.

In School 3, a central school in the city, there is complete unanimity in regard to those standard 4 girls' and boys' approval of religious teaching, and they give their reasons. Yet 15 are not sure that they always understand. Only 1 of 43 pupils does not try to act upon his teaching. Both the Old and New Testaments hold subjects of vital interest. 29 pupils find the life and teachings of Jesus of supreme interest, while the adventurous careers of Bible heroes are not without their interest. By 36 to 7 votes they decide for daily teaching. Those supporting the new
"Enabling Bill" would be pleased to see that by 26 votes to 17 they vote that their own teacher should take the subject.

In school 4, another suburban school, 42 boys prefer the scriptural teaching to the other subjects, and 2 do not. Only 1 child does not always understand. 30 children at least try to obey the teaching. 29 boys enjoy best incidents from the life of Christ; it would appear that a recent study had been made of it. One boy only mentions the Old Testament. 40 children would like this instruction daily, and 29 of the 41 would prefer substitute minister or teacher. This would work out in practice to a sort of daily application of the sandbox system.

School 5 is a class of boys only. They are in complete agreement that this instruction is a good thing. One little chap adds "Yes, because it's about God" as the reason why he prefers it. One child of the 37 says he cannot always understand. 11 always try to live as taught and 15 do "sometimes". 12 boys agree that they enjoy "all kinds" of stories and 7 prefer those about Jesus Christ. Well-known Bible characters of both Old and New Testaments are included also in their choice. All except one would like the teaching daily instead of just once a week. By 22 votes to 16 they prefer their own teacher as religious instructor.

School 6 is comprised of standard 3 girls and boys. One only has not a preference for this teaching. 7 of the 10 do not always understand it. 4 do not try to obey it and 10 do sometimes. 29 prefer to hear about Jesus. Apparently the teaching, recently at least, has been concentrating upon His life, for no one explicitly mentions anyone else. Possibly this instructor takes this class and subject each year and others to other classes teach, for example, Old Testament characters. 5 children do not want this subject daily and by 22 votes to 17 they decide for their own teacher. In replying affirmatively to question 5 one little girl naively adds "Yes it would be lovely", and another child, in regard to the respective merits of class teacher and minister is "not sure" which in to be preferred.

School 7, which consists of boys and girls in standard 3a, is agreed that it likes the religious instruction. Similarly
they agree that they all understand what is taught. Some do not attempt to put it into practice. Judging by their replies, their instruction has been centred round the life of Christ and the period of King David. A desire for stories of adventure and action is apparent. Curiously enough, it is two girls who say they enjoyed hearing "How David killed the giant". 19 children like stories of Jesus and several mention those about David as their favourite kind. By a vote of 37 to 3 they decide in favour of daily instruction. 16 pupils prefer that it should be given by their own teacher.

The school B group is composed of standard 3 boys. All 9 agree that the teaching is a good thing, and that they understand it. As many as four of the 9 do not attempt to live it however. They do not mind what kind of stories are told, but have a preference for those about Jesus Christ, David and Joseph. 8 would like it daily and 6 of the 9 prefer to be taught by an outside minister.

We will now consider the school C group. The total number of children whose opinions are here expressed is 30. In regard to question 1, by 232 votes to 12 they agree that they like the Christian teaching as well as the other subjects. Even when one has made allowance for the many different motives actuating these pupils, it must be admitted that the subject is enthusiastically received by them and holds their interest.

Only 35 of the 30 do not easily understand what is taught. It would appear that the charge against ministers and other instructors of incompetent teaching, and of teaching over the heads of the children, is almost without justification. For it must be remembered that about half the children of New Zealand do not attend Sunday School, or have any instruction in the home, and so have no spiritual background upon which to work. This is reflected in the replies of some of the children, who say they like the lessons because there they hear about God.

In regard to question 3, 165 say they obey this teaching. I have looked for differences here in regard to the age of the children, but, with the exception of standard 6 in school 1, there appears to be little difference. The attitude of the teachers and general atmosphere of the school may affect the response or lack of response here. One religious teacher, who has taught in a number
of schools, because as that there are vast differences between schools in this respect. Although the wording of the question did not warrant it, 85 of the children were scrupulously honest and said only "sometimes." 35 admitted they did not try to live it. This must, I think, be looked upon as a small proportion when one considers the many different types of children that must be represented.

Only the main subjects can be mentioned in regard to the replies to question 4. The life and person of Jesus Christ is easily the most popular subject, for 126 children express this opinion. In addition, 33 vote for His miracles and 26 for His parables. Adventure stories are the next favorite with 23 votes. The pupils' love for interesting and exciting anecdotes or narrative is apparent throughout. "Joseph" and "Bible history" receive 13 and 12 votes respectively, but each of these subjects is confined to one school. David, however, with 14 votes, is universally popular. The children appear to have a preference for biography.

By 254 to 50 votes the children decide for daily instead of weekly instruction in religion. As we saw in some frank replies to question 1 and question 5, a great many did so from what might be regarded as "ulterior" motives. Still, if such instruction should ever be considered by the State to be a wise thing, the hearty cooperation as well as appreciation of the children seems assured.

Approximately 63 per cent. of the children prefer to have a minister or other instructor come in and give the instruction. 116 of the scholars voted for their own teacher. The answers here of course are influenced to a large extent by the pupils' opinion of the present class teacher and religious instructor. One could pick the popular teachers from the replies, I think. Of course, in the case of these weekly lessons, the appearance of a fresh personality for just a few minutes must be of real interest to the children, especially when he or she comes to tell unique and interesting stories and gives no examinations. In view of these facts I should say that the children would be quite satisfied to have daily religious instruction from their teacher, if,
for example, the "enabling skill" is passed giving teachers the freedom to undertake such instruction should they so desire.

In answering the replies of the boys and girls, we should remember that there are 102 girls and 202 boys expressing their opinions here. Let us take the questions in order.

99 girls said they liked the teaching as well as other subjects and 3 said they did not. 183 boys said they liked it and 9 said they did not. In this question there is little difference of opinion.

13 girls out of 102 found it difficult to understand, and 15 boys found it so out of 202. Thus the girls appear to find it more difficult to grasp than the boys.

61 girls tried to live as taught in these lessons, 34 tried "sometimes" and 10 did not make the attempt. 122 boys tried, 47 tried "sometimes" and 35 did not try at all. That is, approximately 60 per cent. of the girls tried and approximately 60 per cent. of the boys also. Practically no difference is found in this section.

In regard to the kind of Bible lessons 67 boys and 28 girls like to hear stories of Jesus Christ, that is approximately 33 per cent. of the boys and 27 per cent. of the girls. In regard to "adventure" stories too, the boys show a stronger preference, for 31 mention it as compared with 13 girls. 15 boys chose "parables" as compared with 9 girls, but on the other hand 9 girls chose "Bible history" in comparison with only 3 boys. Little difference is found between the two other main subjects. In regard to "miracles", 16 girls showed a preference for them and 21 boys, and 20 girls and 26 boys liked "Old Testament characters" best.

79 girls would like daily religious instruction and 23 would rather not have it, and 175 boys voted for it and 27 against.

That is approximately 77 per cent. of girls wanted it and 87 per cent. of boys. Does this mean that the boys have a greater desire for spiritual teaching than the girls, or is it, as we noted in Schools 2 and 3, due to other motives? At least some of the pupils showed signs of a real spiritual interest.
Both girls and boys preferred to have a spiritual instructor from outside. Approximately 55 per cent. of the girls and 65 per cent. of the boys voted thus. This, in both cases, is far from unanimous. The girls seem to have a greater desire to be taught this subject by their class teacher than the boys.

In regard to the difference in attitude that exists between the more senior and more junior pupils, the standard 6 scholars, both girls and boys, seem more indifferent than the standard 3 scholars. For instance, in standard six, 9 out of 50 preferred other subjects, whereas in a standard 3 class of 40, all desired this teaching. Also in the former, 11 said they made no attempt to live it, and in the latter 1 said so. Further, 27 of the standard six children did not want it daily, and only 5 of the standard 3 children did not. What is the cause of the change of attitude? Is it that the children have a more sophisticated outlook on life by the time they reach standard 6, and so feel above religious teaching? That the wider interests of life have crowded out this interest? Or that the time in standard 6 is so overloaded in a special effort to gain a "proficiency" certificate that the children have not the time or desire for anything else that does not count towards it? I am inclined to think it is the latter, for in the standard 3 class we have considered the class of 44 were unanimous in voting for question 1, there were only 4 negative votes in question 3 and only 2 in question 5 — as compared with standard 6's 27. Even teachers who have a real interest in Christian teaching have said they would like to give every possible half-hour of this last year to proficiency subjects.

Finally, in regard to the subject matter taught in these schools, it would appear to be fairly definite Christian teaching. It does not appear to have a strong inculcative tendency, as it probably would tend to have if undertaken by the state. There is a strong emphasis upon Jesus Christ and his teaching, and apparently lessons have been drawn also from some of the most noble Old and New Testament characters. Those children who are able to attend these classes appear to be very well looked after in regard to religious instruction.
In order to gain the opinions of the teachers who are actually doing this work, a questionnaire was sent to ten of them. Both town and country religious instructors were approached and all of them are experienced in the work. Most of them are ministers of the different denominations. I have grouped the replies to each question, so that they may be the more readily studied and compared.

**Questions**

1. **What is the aim of your work?**
2. **What are the difficulties?**
3. **What methods and teaching matter do you use?**
4. **What influence does it have upon the manners and morals of the children?**
5. **What spiritual results follow from your work?**
6. **Are the conditions and atmosphere of the schoolroom suitable for religious instruction?**
7. **Should the religious teachers who do this work have some special training for it?**
8. **Do you consider the present methods of meeting the moral and spiritual needs of the children to be adequate?**
9. **If not, have you any suggestions to offer with a view to meeting their needs? For example, the new Shillinghill.**

**Question One**

(a) "My aim is (1) immediately to give the children a knowledge of Scripture and its contents. I believe that the words of Scripture have in themselves a power to fertilize and bear fruit, so I try to make the Scripture live for the children. (2) The ultimate aim is to bring them into living fellowship with God in Christ, although of this I seldom speak directly and then only as it springs spontaneously from the work we are doing."

(b) "My aim is, first, the awakening to a sense of sin and need on the part of the scholars, and secondly, to their receiving Christ as their Saviour. "

* The opinions expressed are not necessarily those of the writer of the thesis.
(a) "My aim is chiefly to help the children to love God and to
delight in keeping His commandments. Any teaching about the way
of salvation would lay me open to the charge of sectarian teaching.
In furtherance of my object, as above, I can express my own strong
convictions, and also I quote what has happened to the schoolmates
of long ago and to the scholars whom I taught."

(b) "Character is the chief aim. The children for the most part
lack any spiritual background, and the half-hour per week is in-
sufficient for spiritual work. Through these lessons the children
will at least hear the name of Christ and of God."

(c) "An appreciation of the Bible as an important book of history;
and through this appreciation to regard the Bible as a living
message by which God speaks to man (and children) today."

(d) "This is rather clearly defined by the very exigency of the
cases, that is,
(a) To present the materials covered so thoroughly and accurately
that there will be the maximum of help given now and for the future,
with the minimum of redoing or unlearning.
(b) Any true teacher must of course have in mind the inspirational
values. To be a little more detailed: I endeavour to enrich the
work (which includes infants to High School).
(c) by giving comprehensiveness and balance. This means the in-
sisting of Religious and General History, Geography, Archaeology,
Sociology, Economics, Politics, etc. In this way I seek to awaken
the interest and co-operation of the day-school teachers, who come
to regard one as an ally rather than an enemy."

(e) "To implant in minds naturally Christian a knowledge of God
as revealed in Jesus Christ."

(f) "The aim was mainly moral and intellectual. I gave a good
historical and geographical background to the text of Scriptures
studied." Any spiritual work done under such school conditions
could only be of a vague and indeterminate character."

Question (a).

(a) "From the point of view of the minister one serious difficulty
is time. It cuts into work heavily. From the point of view of
the work, difficulties depend on circumstances. A good teacher
backing one up makes the work a pleasure. A poor teacher makes it
What is the aim of your work?

What are the difficulties?

What methods and teaching matter do you use?

What influence does it have upon the serene and morals of the children?

What spiritual results follow from your work?

Are the conditions and atmosphere of the schoolroom suitable for religious instruction?

Should the religious teachers who do this work have some special training for it?

Do you consider the present method of meeting the moral and spiritual needs of the children to be adequate?

If not, have you any suggestions to offer with a view to meeting their needs? For example, the bus enabling hill...
difficult, while the novelty or otherwise of the condition and heads teacher makes a great difference.

(b) "These are many. (1) In contrast with all other, they have no
sensibility to spiritual need and to spiritual ideas. (2) There
is little or no background of helpfulness in their cases.
(3) The shortness of the time - half an hour in the week.
(iv) The immediate absorption of specific lessons immediately
after the Bible lesson.

(c) "The difficulties are not various. Principally in two parts, and
partly because we are an old teacher and must to the arts of control
and of engaging attention, I have not taught house-churching to my
classes, but could easily do it without an instrument. The good
master in a room Catholic, and partly for the reason I named,
ought might be suspected of conveying "deceptitious" teaching,
and in some cases House Catholicism could have occasion on that
score.

...we have a cycle of lessons, so that as a scholar good up
through the classes. We do not cover a good part of the chro-
nologic period in mostly the Old Testament from creation through the
pro- deluge period to the part of the Old Testament, and on to the kings,
prophets, judges, and the early royal period. I teach standard
and just fit in with the classes... in some schools it may not be
so easy, however.

(d) "Most of the difficulties have been solved by now. First,
for there is very little sectarian bias. Since the state took
over education, however, it has been influenced upon the children's
lives that it is struggling Christianity and profession. Therefore,
the teachers are overloaded with work both in the training colleges
and schools, so that they can neither prepare text-book for, nor
deliverably take part in religious work. The normal curriculum
are no contact that becomes, especially of standard by... no hope
to give up the half-hour per week. In some schools the "atmos-
phere" is difficult for this work.

(e) "If an hour per week is little enough to 25 hours of other
work."

(f) "The difficulties are probably those of time, facilities and..."
jurisdiction. The half-hour period once a week is much better than nothing, but not good enough. The facilities for holding, displaying, and storing materials are necessarily limited.

Both teachers and children appreciate that the Bible teacher in rural schools is not in a more difficult situation. The daily requirements of the school and the voluntary nature of religious instruction make the work less arduous than that which is done in certain urban areas.

Children are quick to sense disparities and readily note the rigid requirements of city schools and the voluntary and less rigid ones that apply in the case of religious instruction.

The voluntary nature of the work alone constitutes a real problem.

These considerations lead to comparisons to the detriment of our work.

The difficulty that faces a busy country minister, in keeping rigidly to schedule, is acute. The actual reading of the scriptures constitutes a real problem. It is difficult to have the children group that there are clear requirements, such as the use of Bibles, reading the lessons over prior to the day of meeting, simple assignments etc.

(g) "The limitations due to: 1. Absence of suitable environment.

2. Inability to use texts and ability to use words of the scriptures and much from the realms of history and biographies in many instances.

3. Uncomfortable limitations that one takes advantage of the position and prove disloyal to the parents".

(h) "One difficulty is the short space of time given to it each week. The greatest difficulty to fight against is the pupils' psycho-physical and social legalinity. Very little in intellectual difficulty is experienced, but children from non-believing homes find it hard to take in religious ideas."

measuring time.

(a) I ask the children write memory phrases to learn by memory, for about five minutes, after opening the class with the Lord's prayer. I use the Bible only, following the text. Each of the four sections of lessons on the parables and stories of Jesus, as chapter books, of the lesson on the heart, leading children to show how the question came to be written. I then begin our voluntary attendance books.
for example, or build, in part, during the historical studies, reading, etc. Then I finish the year with the Immanuel,
deth and resurrection of Christ. I do not follow a set lesson
but gauge my speed according to the class' ability. I then a
member of the class read from the Bible, make some other tell
the contents of the message, then explain and amplify.

(b) "Prayer by myself in opening, then observation reading by a
scholar. For this there is keen competition. Then the passage
is explained and its message taught. This year I have been
taking the parables of our Lord."

(d) "No begin with the Lord's Prayer in unison. I read "verse
about" with my class and they read very well together. After a
quarter of an hour I question on the lesson and explain, exhibit-
ing relevant pictures and using maps, or drawing maps on the black-
board to make things plain."

(d) "The syllabus of religious instruction includes under the
theme system in the basis of teaching. We in pairs of pictures
and maps. The teaching in the form room will be first the
"Good morning" greeting and a little prayer verse, song or ser-
pentine. Then follows a revision talk on the lesson for the day.
The picture is then shown and studies and talked about by teacher
and children. Further time may be given to experimental work -
singing, drawing and dreamtawing. The lesson closes with a short
"thank you" prayer or verse and a parting "good morning". In
standards 2 to 6 there is an opening hymn, a short prayer, then
revising questions, the story, with map and picture, some memory
work, and then hymn and the Lord's Prayer. In standards 5 and
6 the lessons is opened with a hymn, the Lord's Prayer is repeated
by all, then follows the scripture lesson, Bible study and the
benediction."

(e) "Bible reading, story method, observation through experiment;
and, wherever possible, correlation with ordinary subjects of the
school curriculum."

(f) "I endeavour to take my classes to every place in one-school. In
general I deal with (d) country schools where all have to be taken
together.

(b) primary, junior school, where in general I
take standards 3, 4 and the high school.
In the case of (4) I worked in collaboration with a brother minister.

I used (1) John Hedge's "When the King Spoke."
(2) "The Life and Times of Jesus, The Kingdom Religious Encyclopaedia.
(3) The Scripture Text, using a number of versions.
(4) Nelson "Lively" Students' Way of Living: Kent-Anderson Echo and those in Bibles.
(5) Pictures in great variety, especially those in "An Outline of Christianity."
(6) Objects in considerable variety, military, Guess, etc.

This course ran for two years.

The method has been to divide as the outline:

1. The lesson has been used by classes; I try to make this a real reading lesson, explaining and answer, etc.
2. A suitable hymn such as "Tell me the Stories of Jesus" might go with the lesson.
3. We have tried to have the young people retell the story each week to week.
4. Questions the children about the structure in the stories.
5. There has been very little of the lecture method and very little drill.

(b) In Standards 5 and 6 of the Central High School I use the Syllabus of Religious Instruction published by the Otago Branch of the New Zealand Council of Religious Education, Procedure such as above.

(c) I suppose the work in the High School hardly enables (it includes Standards 5 and 6) for the district high schools use a real problem and challenge.

Here I gave the young Folks studies of five or six subjects such as 1. The History and Religion of the Old Testament.
3. The Life and Times of Jesus.
5. How we use our Bible.

This last was another almost untried and afforded a fine opportunity for bringing out the purpose of God through the ages, we made excursions into many fields by many methods. I had a number of the best teachers some none of the Central provinces. We, the Old and New Testament, used in class or many as 5 or 6 different versions of the Bible.
(g) "With minor changes the reading text being authorized Version, Revised Version or A.T. and elsewhere as much as possible. Frequent citations of books and writers in present day use of the printed word.

With Junior's - story telling, the Old Testament as stories told to Jesus Christ, the New Testament stories told by and of Jesus Christ."

(h) "Opened with prayer. Boys read aloud. Tore or these congruent important facts of Christ's teaching. Sometimes I have used "Hillard's Life of Christ" a sort of harmony of the gospels. Emotive and obscure points were cleared up. Songs and pictures were used to bring the lesson home. No attempt at correlation with other subjects was made."

October Fourth:

(a) "The children enjoy the lessons and work well, and I can tell from their looks often that thoughts are entering the mind which are influencing them deeply. I find this moving out in the tests given also."

(b) "It cannot have other than a good influence. Boys have not in the North Island and in Canada the overseers and committees have every year expressed their high appreciation of the Bible lessons, and their influence on the work and spiritual life of the school.

(c) "I have great confidence that the children are benefited. I am always on the best of terms with them, and last year a girl made a nice little speech of appreciation which was underscored with enthusiasm."

(d) "It must have some good influence upon the children."

(e) "We cannot form a definite opinion as to this."

(f) "This is most difficult to say with any degree of certainty. I should say that in general it has a decided effect. I have heard headmasters testify to its beneficial effect."

(g) "The story I told last unconsciously give him one word and affect the members of his family."

Parents report to me the quotations of their children so that there is some proof of their instruction so true and beauty as seen in Jesus Christ the real."

But the contrast between children brought up in schools where the teaching is definite and systematic, for example, some Catholic schools in the American and British school in England, is obvious in matters of courtesy and manners.

(b) "It is difficult to say how far children are influenced by the crystallized ideas of society, which come only indirectly from religious teaching. It is possible to believe abstract ideas to be true and yet not allow them to influence the moral life. In the words of Leonida, religious truths in a formal way; those who accept by word of mouth may not accept the practical consequences of it."

Question Five.

(a) "It makes the children aware of things that lie beneath the surface of life. Spiritual result cannot be tabulated, and one can only find them from the children."

(b) "I cannot say that I know of any definite spiritual result in the way of conversion, but the children in my present case they are of standard, and are all very attractive and responsible. They remember previous lessons well."

(c) "The spiritual results I cannot judge exactly because I have not lessons on the New Testament and partly because I feel that under the system we must not go beyond the liberty given us. I am fully confident that the objects given in paragraph I are largely achieved."

(d) "It is hard to say, sometimes one sees signs that a spiritual impression is being made. Spiritual results are more likely to follow if the child is connected with some church."

(e) "Those are surely the sort of the spirit. It is perhaps possible to look too much for definite results. It is not this work more preparatory in nature to give a religious background to life and thought for the later adolescent spirit?"

(f) "This is equally difficult. I should say that the other spiritual result is a by-product. But in where is an tremendous service opportunity of such helpful contact with these people and one has a chance to observe the moral development. This has already led to collaboration with other social and religious workers. If the work is properly done and in the right spirit -
that in, if we sow in faith, we should expect to reap abundant harvests."

(a) "Who can say? Everyday work is more spiritual. And non-church going consult their one true Friend as they go on afterwards, irrespective of creed."

(b) "This is one of the "great inundations" that are made effect but it is difficult to estimate it. It is the unspoken character, it is one thing to gain a moral consent to a religious truth, but quite another to get a real spiritual response. Religious truth imparted now may lead to spiritual results later in life. It may influence in life even those who never accept orthodox views of religion."

question six.

(a) "Yes, particularly where the teacher and staff are cordial. The children take it as normal and not an abnormal, which is so it should be.

(b) "Not really suitable; but natural we must do in the average Sunday school. Sometimes the group in the Village houses in the day school is much better than in the average school. In the Sunday school there is the noise of other classes. This is not so in the case of the day school lesson."

(c) "The teachers have been most sympathetic and the discipline perfect."

(d) "The teachers are quite sympathetic as a rule, and occasionally stay in the room. The order is good, but half an hour per week is too brief a period for real religious instruction. The atmosphere of some schools makes the work there more difficult than in other schools."

(e) "Not ideal, but maintainable. There is not the slightest suspicion of bad atmosphere. Rather the schoolrooms seem to maintain a place to give a religious lesson in church or Sunday school."

(f) "Yes, comparatively so. In the country school referred to above we meet with a real worship service, which is quite an reverent as a church gathering.

One lady teacher in particular maintains a fine general tone in her room, and when I speak it is to find the class with silence
in reading-rooms, maps in place etc.

There are many latent and some remarkable in any school materials, maps, pictures etc., and I hope these may take place.

(a) "Not indeed... any paraphernalia must be curtailed... pictures must be left hanging on the wall for a time... and these probably in no country so much on the quarter line our moral aids are concerned... urge also are good names and provokes them. Prayer is an essential, yet quite so suggestive and helpful to children is, to say the least of it, essential."

(b) "Only partially so... one blindness is this... it creates a division between those who attend and those who do not. About 75 per cent. did so in my case... on occasion or occasion ordered into it too, in that parents asked me if their boys were attending, and I was asked to get along those who did not. This did not exist in the Church Schools in England. Yet we have brought up under the Church schools... often not material wobble point when they come to say without.

Question: How many per cent did so in your case? About 75 per cent.

(a) I cannot deplore as the so-called, necessarily, since people have personality that finds itself easily at home in that sort. I should think. If the tendency of Bible lessons was not the natural gift of making a story on a moral lesson, the self態lection and conscience, then some pedagogy is necessary."

(d) "Undoubtedly... those should be the opportunity for more training in the Training Colleges, and all teachers in instruction, should be able to help the cause of study in that discipline."

(e) Some idea of psychological principle and teaching practice is quite necessary, but personal visits alone will give the requirements spiritual authority."

(f) "again, emphatically, yes... would have to students... the ministry takes some general and voluntary... note... and as many as possible their interests of education... no one has already suggested, young people are quiet of more disparition, and teachers
respect our own can never truths in a glass.

(a) "Yes. But is it possible that another man is such a thing as a "school-church-school" religion. No, no. I cannot do the part of the demonstration to flood the schools with the best and trained teachers or missionaries would be followed by a withdrawal of scholars from attendance, parents being guided by their own conscience.

(b) "This is in the case of the whole matter. But, indeed, this is one of the weakest points in the Sunday-school system. Teachers may be excellent teachers of secular subjects and keen to teach religious lessons, and yet be so lacking in religious training and warped in their religious convictions that their work may be positively harmful. What is necessary is a good grounding in the outlines of sound theology, and in the nature of teaching religion in an effective way. But personality also counts as well as training."


(a) "No. There are not sufficient leaders."

(b) "This method may not be applicable in unsolved country districts and mission education is one put in the way. Where it is used I think it is fairly adequate."

(c) "The Sunday-school system does very well for cities and towns where ministers, members of the congregation are all active. But in the country a small United is much people are required with the newly organized schools. The Sunday-schools do the work that in such circumstances would be the solution of the problem.

(d) "This work does not belong to the home but to the church school. The needs of children in isolated country districts are not being met. Even in city schools leadership are now, to quite inadequate, nor do religious teachers have any sense of freedom in relation to their work in the schools."

(e) "One or two per cent. In truth, the proportion of other work to dominantly religious instruction may make for a method that seems religious, especially in correlation in instruction in our inculcate, practice."

(f) "Strictly, no."

(g) "No, but for children from their own means with a heart to better than no bread, and for parents the taste of bread excites an appetite for more."
(h) "The Nelson system is not adequate. It is better than nothing, - that is all."

Question Nine.

(g) "It would be a vast improvement if these teachers, whatever sex and colour on the school staffs, be all trained to do the teaching also felt entirely free to do so. These two things are at present, the visiting ministers feel themselves having entrance to schools on sufferance and not with the cordial support of the nation. It would make a vast difference. It is the task of our Christian churches to provide regular teachers to replace the Christian workers on school staffs. In my judgment more effective and efficient work could be done than then in our country schools, and regular paid teachers going from school to school could do a great deal more than people who have other duties as well."

(b) "The ideal would doubtless be a daily lesson by a sympathetic teacher."

(g) "In view of this (that there are insufficient religious teachers for country schools), I support the "National B ".

(f) "I have never felt happy about the Bible in schools league's platform. The work should be done by Christian teachers. Otherwise it is liable to become very formal, and might even turn the child against the Christian faith. It is not a question merely of getting some form of religious teaching into the schools. A distinction must be drawn between mere religion as such and Christianity. Nothing less than the real Christian faith will be of any avail. The challenge is to the Christian Church to place trained Christian teachers in the schools."

(e) "A more definite and established place in school curricula must be given to religious education for its true effectiveness, and as far as I can see now the only ill program we have an arrangement as it is possible to get."

(b) "Here is one over of the whole matter.

1. Refine Education.

2. Provide rich Bible courses in our universities colleges. Required of all students for the teaching profession.

3. As suggested above, see that all students for the ministry have a grounding in general and religious education."
5. Enlist the forces.

6. Children and young people are under the influence of the
   school and its teachers for a large part of their waking
   time. The nation has a right to expect that they shall be taught
   the highest character values in its teachers and administrators — on the assumption that
   there is more taught than is taught.

   All that has been done and proposed is good so far as it goes,
   but there are problems of wider
   reading and religious education with their concomitants. "

   Meanwhile — make good use of the volunteers working under
   the Nelsen System, but pass the enabling Bill for the sale of any
   attached and to give religion its due place in the school.

   Perhaps greater discrimination might then be given in choosing
   the volunteers, screening out those who have obviously had no train-
   ing, and by a perverted fashion of "revivalism" endanger the
   stability of a child's mind. "

   "I have no belief in the education Bill. It could only make
   people think there is a religious element which there isn't. There
   should be schools of religious education in each country; at least
   one Anglican school and another for the other denominations. State school and Catholic school teachers and lay teachers could be
   taught there, and the rivalry between the schools would stimulate
   effort and raise the standard. This would be unlike the "Faculty
   of Theology to be found in the English universities. Actually
   the universities of New Zealand and Australia alone have not such a
   Faculty. These teachers have no denominational teaching and
   study Greek, Hebrew, Latin and historical problems. And I know
   in nine is a more general and practical training, such as is given
   by the "women's educational association"."

   Of the ten religious instructors — of different denominations
   and in town and country — to what this curriculum was born, nine
   replied, eight of them fully and one just to say he had no personal
   experience of the work.

   Let us take each question separately and, as far as possible,
   group the answers together.

   Question 1. Five teachers say that the principal aim of their
work is to impart a knowledge of Scripture. Above all, at bringing the children to a fellowship of God in Christ. Other things aimed at also were to develop the moral character and to bring the children to a knowledge of God. Making of material and of limitation was noticeable in regard to teaching a full Christian message under the present conditions. I cannot see that there was justification for it as there are no rules laid down in regard to what should or should not be taught. The children are governed by the fact that only accredited teachers or their representatives are allowed to teach.

Question 1. Five teachers find the chief difficulty in this work to be in the brief half-hour given to it each week. It is felt to be inadequate for effective teaching, yet an overloaded curriculum makes it difficult to extend it. Other difficulties are lack of suitable environment which was felt by three principals, and a lack of facilities. Three classes felt that they were present just on sufferance, and one that the lack of spiritual background in the child's training was a stimulus. The difficulties in the way of material bias were mentioned.

Question 2. In regard to methods and teaching, five teachers mentioned opening with prayer. Five teachers also had members of the class read the Scripture passage aloud. Only one gave the children tests, but two used the children memorize selections. Two teachers only attempted correlation with the Bible lessons' work — a defect which is reflected also in their replies. Two noted that figures were used. The story method was mentioned by all, and the use of pictures and maps by many of the instructors.

Question 3. The teachers are mostly willing to commit themselves to any definite statement in regard to the effect on children and parents. Five teachers said it must have some good influence on the children. Three others felt that they could not say they knew what influence it had. Two teachers continued, however, that headmasters had remarked upon its good influence upon the tone and discipline in the school.

Question 4. All the teachers agree that it is in other difficult or impossible to handle spiritual matters. To all the results were more satisfactory if the children were associated with some
Church, and five others that the work was mainly of a preparatory nature to real spiritual work.

Question 6. Five of the teachers consider the conditions and atmosphere of the schoolroom to be not ideally suitable for religious instruction. Five consider that they are ideal, but one thinks the conditions are unsuitable.

Question 7. All eight are agreed on the necessity for special training. Two, however, just say that it could be desirable, and one thinks that it might not be necessary in the case of those who possess natural gifts and a bright personality. But I think he does not go so deeply into the problem as "A" who points out that even an excellent teacher might have warped religious convictions. Lack of training in religious instruction on the part of state teachers is pointed out as a weakness in the program of the New Enabling Bill. It was slightly pointed out by "B" that personal faith is the first requisite. "D" would see that all students for the ministry were specially trained for this work. This need for training is clear in one of the problems under which it will be necessary to solve, no matter what system of religious instruction is in vogue.

Question 8. Five teachers consider the present system to be inadequate. The reasons given are mainly that there is a lack of voluntary instructors, that the half-hour period per week is too brief, and that there is a lack of correlation with the rest of the subjects. Technically, I think the second objection is invalid, although in actual practice it would probably be valid once. Small committees would be unwilling to give more time to this work each week. Under the plan "A" wrote it is, however, quite possible to begin each day with religious observance.

Three other teachers are of the opinion that it is adequate where it is in operation, but that it is lacking in that instruction is not available for country schools. Seven write that the program system, though inadequate, is better than nothing.

Question 9. Four of the religious teachers vote for the enabling bill, but not one of the four seems very enthusiastic about it. Their main reason for desiring it appears to be that it would enable state teachers to teach religion in schools as yet untouched by
voluntary workers. Actually they are quite as free to do or not as far as the Education Department is concerned. The only hindrance to state teachers would seem to be that the official teachers' association, the Educational Institute, is at present partly silent, teachers doing so. As "a" says, teachers who wish to do so do not feel free to begin. The influence of the head-masters and other teachers would tell here. Headmasters, too, feel they are allowed to teach only on sufferance, and would prefer to have their work recognised as a part of the curriculum.

The other four teachers, however, are of the opinion that this is the work of the Christian Church, not of the State. If the latter is reluctantly compelled to take over this work, it is in danger of becoming formal and of little value. They now look for the solution in the training of Christian teachers, both state teachers and other voluntary workers. As "a" says, "it is the task of Christian churches to provide regular teachers to supplement the Christian workers on school staffs." and feels now to be well armed to do it, "to advocate civil schools of religious education in such centres." The state's training college students should be free to attend the lectures, as well as other Christian workers. A University faculty of theology would be too advanced and not sufficiently practical to suit the needs of these religious teachers.

In concluding this section, let us briefly sketch the main ideas in the religious instruction expounded in the document. The principal aim of their work is to impart a knowledge of Scripture and, if possible, lead the people into fellowship with God through Christ, and also to develop moral character. The chief difficulty in the work is the ignorance period of the children to the work. The usual procedure is to cover and supplement a higher reading of Scripture and lessons backed up by pictures and maps. The effect of the work upon the words and emotions, and spiritual life of the children is very difficult to measure. The classrooms are quite suitable places for religious instruction. Special training is necessary for this work. Some think the newer system of the Indigent one mainly because it leaves country schools untouched.
the others think it is quite adequate when it is working. Half of the teachers think the teaching bill would be a fairly good thing, but the others think that this is the church's work, not the state's, and that the best solution lies in training Christian State and Voluntary teachers.
The following list of questions was sent to stage school teachers. Most of the teachers written to have replied, and the replies are very enlightening and helpful. Some of the teachers who have not replied, I have since discovered, have no religious instruction in their schools. Both town and country school teachers are included, although there is an obvious tendency for the present system to work only in the larger schools and in the towns.

The questions:

1. What do the pupils think of the religious instruction?
2. What do the parents think of it?
3. What is the opinion of the school committee in regard to it?
4. What is the opinion of the teachers in regard to (a) the present "Religion system" under which outside ministers do the teaching, and (b) the religious instruction given under the conditions of the new "Enabling Bill" now before Parliament, in which the school is opened with religious observances, and the instruction is given in school hours by those teachers who are willing to participate.
5. How does it affect the timetable?
6. How does it work in with the rest of the syllabus of instruction?
7. Has the religious instruction any noticeable effect upon the manner, behaviour and character of the children?

This list of questions was sent to twenty town and country school teachers. Most of these are headteachers. Of these twenty, thirteen replied. Some of the seven who did not reply had no personal experience of the work of religious instruction in schools.

I shall take each question separately and in the order in which it is on the list, so that we may the more easily discover and compare what the teachers have replied.

The replies:

Question 1.

(a) "The great majority looked forward to it.
(b) "Pupils attend because directed by parents; few go voluntarily, as evidenced by number of dodgers if teachers are not about.
(c) "Don't know, but seen to take as natural."
(a) "It is difficult to obtain any reliable opinion of the pupils' attitude towards religion. The average age of 36 class in country schools is 15-16. I doubt whether this class has any definite opinion on religious instruction; I consider that they are passive recipients of any such instruction. It is like the secular subjects - something forced on them, and if it is interesting well they listen, if not then the results are negative. A good deal depends on the personality of the instructor, subject matter, method of presentation etc. Generally, the girls are more amenable to such instruction than boys; at any rate in this school they capture the scripture prizes. My own opinion is that the child is non-religious until adolescence and that religious instruction until that stage is of little avail."

(b) "The answer depends a great deal on the particular clergyman and his fitness for the job. As a general rule ministers are quite unfitted for dealing with a class of children. Here are some words brought me by the teacher of our 3 i and used by the minister that morning: The children these were inflicted on would be about eight years of age: 'occupation, opposition, encouraged, arrest, synagogue, obscene, antagonistic, tyrant, miracle, spiritism, representation'. And to crown all, the frequent repetition of the phrase 'the spiritual significance of the parable'. The net result of course is that the poor children are simply bored stiff."

In my experience (not necessarily here) these sins of omission or commission on the part of the ministers militate against their... creating the right atmosphere for such lessons. Children of course are quick to detect any lack of conscientiousness or sincerity on the teacher's part: (a) coming late, (b) ill-prepared lessons, (c) lack of a sense of humour, (d) all-in over the children's heads, (e) talking 'at' the children and from a pulpit, not 'with' them, (f) treating the engagement to be present to give the lesson as one to be broken on the flimsiest pretext, and quite casually."

(g) "Every Sunday morning I give a quarter of an hour's address on a particular important incident in Christ's life, and as the matter presented is delivered so that one allowance is made for
The following questions arise:

What do the pupils think of the religious instruction?

What do the parents think of it?

What is the opinion of the school-committee in regard to it?

What is the opinion of the teachers in regard to (a) the present "Nelson System" under which outside ministers do the teaching, and

(b) the religious instruction given under the conditions of the new "enabling bill" now before parliament, in which the school is opened with religious observances, and the instruction is given in school hours by those teachers who are willing to participate.

How does it affect the timetable?

How does it work in with the rest of the syllabus of instruction?

Has the religious instruction any noticeable effect upon the manners, behaviour and character of the children?
the child's psychology, the youngsters enjoy it. They have been known to discuss a Sunday morning's talk for several days afterwards."

(b) "Difficult to say. They should like the chance, no preparation, no test - mere passivity throughout."

(i) "I think they enjoy the easy way they have listening to the preacher. I do not stay in the room while they are having the lesson and so cannot tell what interest they show.

(ii) "They appear to enjoy it as they would any other stories."

(iii) "They enjoy the stories, and the fact that they are not examined in the subject has an influence upon their preference."

(iv) "Pupils enjoy their Christian teaching."

(v) "Unanimous opinion that it is enjoyable."

(vi) "The pupils of my class appear to appreciate Bible-lesson period. Their visiting teachers are very interesting, which makes for this attitude."

Question 2:

(a) "A fair number of parents have expressed appreciation. Not one has opposed the instruction with the exception of Roman Catholics."

(b) "The parents naturally want their children to get all the advantages going, and do not feel capable of imparting Bible lessons themselves. The parents think that their children will thereby become virtuous, kind, benevolent and God-fearing through these lessons."

(c) "Never asked, but conclude that they would be pleased to assist another duty on to teachers."

(d) "Church-going parents possibly consider the instruction as a repetition of Sunday school work; the non-attendance parents raise no objection on the principle that if the instruction doesn't do any good, it cannot do any harm. As a matter of fact 100 per cent. of the pupils have attend the weekly half-hour period, but I am convinced that if the instruction were not given there would be no outcry from the parents. In a word the parents have no particular interest in the matter. Not many country parents have any definite views on education, secular or religious."
They as a general rule look upon any such teaching, no matter how well or how inefficiently the work may be done, as a happy idea to enable them to shelve all responsibility."

I have received no complaints from parents. Most of them appreciate the lead I have given in the matter."

"Unable to say."

"I couldn't say what the parents think, but all the children attend the classes except the Roman Catholics."

"I have no means of finding out."

"I have no means of ascertaining the answers to questions 2 and 3. Apparently they have no objection for no pupils desire exemption."

"Most of the children in this class attend a Sunday School. I have no idea what they think of religious education in the state school."

"The few parents I have come in contact with are indifferent on the matter."

"I have not myself discussed the question of religious instruction with the parents, but the children report that their parents are favourably disposed towards it."

Question 3.

"The school-committees hold high opinions of these visiting instructors and called upon them for break-up and other ceremonies."

"School committees, as a rule, are indifferent unless personally interested, such as clergymen."

"Don't know, but no opposition."

"This depends a good deal on the calibre of the individual members. Committees vary greatly in different districts or in different terms of office; naturally if clergymen predominate they regard such instruction in a favourable light. But as for committees as a whole, they do not take the slightest interest in the matter - at least that is true of this district. It is not a matter of policy; in fact very few have any sort of policy at all."

"I specially asked their opinion at a meeting. They said to admit they really knew nothing about the merits or demerits of the scheme."
"The school-committee unanimously decided in favour of Bible instruction."

"They must be in favour of some form for they sanction the present exercises."

"In favour, judging by their attitude to the individual ministers concerned."

"School Committee's opinion unknown."

**Question 1 (A)**

(a) "The teachers generally welcome the "nelson system". The outside ministers 'teach' (save the mark!) their subject splendidly and I have found them willing to co-operate in any special topic at all times."

(b) "The teachers are divided. The large majority do not support it because they know the psychological and scientific principles of imparting knowledge. Others support it without question and perhaps on principle."

(c) "Much better."

(d) "This is the theory question and one very difficult to answer with any degree of certainty - that is, when referring to the whole body of teachers. Under (a) I should say that very few teachers have any objection to the nelson system. You are probably aware that the education Board approves of the ministers using one half hour of the school week of 25 hours for the purpose of religious instruction. Personally I consider it is the duty of the church at large to organise this work among themselves; it is they who are clamouring for such instruction; yet they are really taking advantage of the compulsory attendance clause to make sure of 100 per cent. effectiveness of such a bill as that before the House, assuming that it becomes law. Under the Nelson system or Sunday School system they are not sure of anything like 100 per cent. attendance."

(e) "I have not asked their individual opinions on Nelson system etc."

(f) "There are 12 teachers on the staff of this school including the headmaster. One teacher is in favour of the Nelson system. The eleven teachers are of the opinion that the typical minister does not understand the child mind sufficiently to present a lesson
to him that will be attractive, and that will leave a lasting impres-
sion. The average minister uses words and phrases that re-
present ideas of which the minister himself has only a very con-
ception and which are wholly unintelligible to the child. If
boredom is to be one of the results of religious instruction by
ministers, the value of the Bible lesson is nil."

(g) "My assistant and I are opposed to the introduction of re-
ligious exercises in the primary schools principally because par-
ents of children are adherents of so many different churches, and
secessions feeling is somewhat bitter. In a country school it
would be impossible to obtain the services of ministers of all the
denominations represented by the children, and I fear that the
presence of one minister would seem that but few children would
attend the religious exercises conducted by him."

(h) "Varied opinions of course—mine as well—very nice and very
proper, but of questionable value. Religious teaching seems to
me to be a personal matter. Large classes with once-a-week con-
tact, restricted both before and after the class—very antithesis
of personal. Yet of some value, especially to those children who
meet the minister again on Sunday."

(i) "The Nelson system is to be preferred."

(j) "The teachers prefer the Nelson system."

(k) "The supply of ministers appears to be inadequate. I cer-
tainly think that the work for every day could be opened with
morning devotion. The ministers in each school district could
work a rota system whereby one minister could attend the school-
every morning and conduct devotions with the assembled school.
On one day of the week all the ministers could engage in a more
intensive teaching as at present obtained."

(l) "The attitude of teachers appears to be very mixed in regard
to both (a) and (b). I would suggest that there is also a good
deal of indifference among teachers.

(a) "I regard the Nelson system as failing in that the majority
of visiting teachers fail (through absence of opportunity) to get
into close enough relationship with the pupils to make their teach-
ing most effective. I believe that with younger children especi-
ally the first essential of the teaching process in the establish-
ment of sympathetic contact with the class. This is difficult for a visitor to achieve, but is not an impossibility. It may be summed up as being moderately successful under a good visiting teacher.

question 4 (b)

(a) "We don't want the 'mumbling bill.' We teach for grading marks - which give us promotion and higher salaries. Under the proposed system I feel many of us would look for grading marks to grow out of Bible lessons. We correlate our drill creatures."

(b) "The drumming bill appears to have more in it than the scheme system, because there will be a wider and more solid syllabus laid out. The principles and exercises to be carried out should have a moral effect on the child. Note - I believe from my own experience and observations that children gain more 'goodness' from the atmosphere created by suitable and carefully selected exercises than from an over dose of catechism. Is it moral principles and conscious understanding or 'biblical knowledge' that is required in men? The latter in perhaps necessary as a foundation, but the former is the essence of a good Christian."

(c) "Depends on the religious fervor of the teacher."

(d) "I am convinced that so many teachers would avail themselves of the exception right that the bill would virtually become non-operative. There are other points too that antagonize many teachers - their grading may become affected by their asking for exemption; there is the danger of ostracism by parents; and perhaps the greatest and gravest objections are these - the exercises would degenerate to mere ritual; some teachers who have not the courage of their convictions might take the exercises and there the element of insincerity creeps in; finally, in my opinion these exercises if given to primary school children would have a doubtful value, since you cannot make people or children moral or religious by act of parliament. I would expand these opinions at length from a psychological point of view, but I think I have indicated the teachers' point of view."

(f) "Conditions re drumming bill. Eleven teachers are willing to co-operate, but the departmental authorities cannot see beyond the requirements of subjects listed in the syllabus. Unless Inspectors
are willing to give the teachers cooperating, credit for what they do, the teacher giving instruction will be penalised.

"Nine - strong and uncompromising opposition. Only a loss of school time. Only changing consolidated funds with thousands of pounds for this purpose. (It is a mere evasion to suggest that this bill will not cost the country a penny.) Introduce a division of teachers - sheep and goats. Introduce friction between headmaster and staff where on the one hand the headmaster is a keen supporter, or on the other a keen opponent. Introduce trouble, especially in the matter of appointments - with school committees, parents, boards and inspectors - It is useless to provide protective clauses to provide for the future. The future parents, committees, boards, inspectors and headmasters are to be bound without their consent in a matter of 'spirit' rather than actualities - that is, protection is worthless.

Further, if religious exercises are to be formal, they are worthless. (I have just completed seven years in a school where the day began with religious exercises). And if 'spiritualised' - an infringement of the law.

"I think many teachers do not like the idea of teaching religion. They also do not want another subject added to the curriculum, as well as having personal samples. Besides, in some schools in town the teachers are of all denominations, and I am sure the parents would object to, say, Roman Catholics teaching the classes. Imagine how it would be in a small country district."

"The teachers are wholeheartedly in disagreement with the 'Enabling Bill'."

"I do not approve of the work being undertaken by teachers. The above scheme (4 a (1)) would obviate any interference."

"There is an element of compulsion (protests to the contrary notwithstanding) in the 'Enabling Bill' which will bring unwilling and ineffective teaching. Where teachers are interested and enthusiastic success should be assured. Too often it will be mere formality."
(a) "The Bible lesson period became part of the timetable. It meant half-an-hour's free preparation for me. So instructor, when I met, needed my presence in the room."

(b) "It will not materially affect the timetable. The object in view is to have the exercises on the time table in order to make the exercises compulsory by bringing them under the teacher, though nominally attendance is optional."

(c) "Half-hour lost, which is ill spared with about 22 subjects to take."

(d) "The half-hour per week barely affects the timetable. Most schools arrange for the instruction in the morning but that is a matter for mutual arrangement. This is a negligible aspect."

(e) "One half-hour per week is given to religious instruction."

(f) "It must affect the time allotted to other subjects, but as the truly spiritual is greater than the mental, Christianity should be taught and applied."

(g) "Proposed Bill - a severe restriction of time. Next thing will be extension of school day - with which I would agree if the half hour of extension was for those teachers and pupils only who spend the time in Bible-lessons."

(h) "I suppose it could be worked into the timetable quite well, but it is rather crowded already."

(i) "No effect beyond claiming 30 minutes per week. It has no detrimental effect."

(j) "At present it does not affect it at all."

(k) "No time, within limits, is wasted on religious instruction. 15 minutes per day could not affect the timetable adversely."

(l) "Theoretically it makes no difference, as the time is allowed for on the timetable. In actual practice even, for any reason, there is no religious instruction, the time is devoted to one of the 3 'R's'."

(m) "Further burdening of an already overloaded syllabus will cause teachers to omit or scamp this work whenever they can 'get away with it'. The standard required by headmasters rather than Department makes attention to the main 'proficiency' subjects absolutely imperative."
(a) "These lessons afforded me much material for correlation with syllabus subjects. Each instructor has a plan of lessons and often stressed points when I asked for it."

(b) "It would work in very well with history, civics, citizenship and geography, as those involve Bible history, religious principles, good morals, etc."

(c) "Essentially half hour (1st) on Wednesday."

(d) "In New Zealand schools it does not correlate with the rest of the syllabus at all, that is under the Religion System, since the instruction is given by a minister or perhaps a layman, one of course knows nothing of the other school work, and does not require to. In fact religious instruction does not appear on the timetable, schools where it is taken having the school work in 24-30 hours, and of course it is not on the syllabus of instruction."

(e) "It does not appear to work in' in any way."

(f) "Passages from the Bible would very well be introduced into literature study, their beauty and the reasons behind its being emphasised provided that the teacher did not descend to the level of etymological and syntactical pedantry."

(g) "It doesn't."

(h) "I think teaching religion in other subjects would entail different techniques, and I do not think this would be very."

(i) "There is no effort at co-ordination on the teachers do not know what the visiting minister is dealing with. Personally, I always leave the room for that particular period."

(j) "Not being taken by the class-teacher, the subject is rarely, if ever, correlated with the subjects of the syllabus. In addition, the scheme for religious instruction is not correlative to the class-teacher."

(k) "Very correlation follows. Where I should say that helpful correlation follows."

(l) "There is practically no correlation, as the religious scheme is drawn up by the individual minister taking the class, and independent of the teacher's scheme or general instruction. In most cases the ministers either have no manuals available or are not particular about keeping closely to it, preferring to wander
through the length and breadth of the New Testament."

"(a) "Could be made integral with history, English, literature, etc."

section 7.

"(b) "The effect of the home, behaviour and character of the children is positive. Moral training and character building are incidental and those lessons usually left a strong enough impression that could be awakened by a phrase or picture. I was always pleased to welcome these instructors, and it was because of the general good effect on the children."

"(b) "It is well known that clergy sons' children and social centres' children are not the best mannered or behaved children during childhood – under 15. I have not noticed any appreciable difference beyond the fact that Roman Catholic children have always impressed me as being better mannered and better principled than other denominations, and I have taught many in my time."

"I put this down to the atmosphere of the home. The parents are religiously good and the children learnt by precept. (I am a Presbyterian.)"

"(d) "Don't know – but doubt it. Change would come only because of conversion, and I doubt if school is the right atmosphere for worship or religious feeling."

"(d) "This may confidently be answered in the negative."

"(e) "I think the character and behaviour of the children are moulded by (a) the home, (b) the school, and (c) the influence of hymn-singing and Bible-story do not affect the position one way or the other."

"(f) "These children who attend Sunday school are more cooperative, better behaved and have more true love in their character than those who do not attend Sunday school."

"(h) "Some whatever, – there is over the year: 1500, so above, behind last. A friend of mine goes in college and two others who had taught for years at college (both church college) confirm my opinion."

"(f) "I have seen several children going to church early in the morning, and I do not consider these children are among the best behaved, although of course, they are not the worst either. I have not noticed any effect of the teaching in school upon the
children, but I should think it is a fairly hard thing to discriminate. I think the homes have more to do with the training of the children."

(1) "No."

(2) "I am unable to answer this as it would be necessary to compare with a central class to be able to speak with any degree of certainty."

(3) "At present 'no'. I firmly believe it could be made to if it looked more largely on the timetable."

(4) "I believe that religious instruction has an effect on manners, behaviour and character, but it would be impossible to estimate the degree of influence exerted by (a) home environment, (b) Sunday Schools and (c) religious instruction in the public school."

(5) "I cannot say that I notice any direct effect of the religious instruction. The spiritual and unseen will probably be greater."

[Page break]

Let us, in analysing these replies, take each question separately.

**Question 1.**

Seven teachers are of the opinion that the children find this subject enjoyable. We consider that their opinion Depends upon the personality of the instructor and his subject matter and method of presentation. Another teacher thinks that few attend voluntarily. Other points are, the opinion that girls like it best, that some ministers use words too difficult for the children to understand, that the children are merely passive in their attitude towards religious instruction, and that it is enjoyed because it is easy and interesting. Further light is shed upon this question by the pupils themselves in question 1 of their questionnaire.

**Question 2.**

The general opinion of the teachers is that the parents are rather indifferent about the subject, and think that if this instruction does the children no good, it at least will do them no harm. One teacher says they have expressed their appreciation
to him, two others note that they are not opposed and three others that it enables them to avoid their own responsibility and duty. The most helpful note is "n's", who requested his pupils to ask their parents and "the children report that their parents are favourably disposed towards it".

**Question 3.**

In regard to the Committee's opinion, four teachers state that they are definitely in favour, three teachers say they are quite indifferent and have no policy in regard to it, and one notes that the members are not opposed. These opinions may reflect the attitude of the different Committees quite correctly, for as one teacher notes, it depends a good deal on the calibre of the individual members.

**Question 4.**

Six teachers welcome the Selson system at present in operation and think it is to be preferred to a system under which the class teachers should take the lesson. Three teachers think there is a great deal of indifference among teachers on the subject. Others state what is undoubtedly true, that the opinions of teachers are divided. One head-teacher is against it, principally because in the country district where he teaching "esthetician feeling is somewhat bitter". But such districts must be very rare now, even in the country. A valuable contribution is "n's" who regards the Selson system as failing in that the majority of visiting teachers fail (through absence of opportunity) to get into close enough relations with the pupils. Here, it seems to me, he has placed his finger upon one of the weak spots of the system.

**Question 5.**

This section is most important, for if the "mbling Bill" is passed in Parliament, the teachers will require to face up to the decision of whether they will or will not teach. These replies give one some idea of the way in which the teachers will respond.

Six of the ten teachers who have replied to this question are definitely opposed to taking religious instruction in the class room. Different reasons are given, even as the fact that it would affect grading and promotion and cause ostracism by parents, and
tend to become merely formal and valueless. Other objections are loss of school time, cost, a sense of division among teachers, and friction between the Headmaster and staff, and trouble with school-committees, parents, boards and inspectors, especially in regard to appointments to schools.

The other four teachers speak with varying degrees of enthusiasm in favour of it. One notable report is that of the Headmaster of a school of 12 teachers, 11 of whom would be willing to cooperate if the departmental authorities would allow it. This is of special interest as this is the only school in which the Headmaster is actually giving this instruction now, so that he is able to write on a basis of experience. One teacher prefers the Bill because, he says, it allows for a better syllabus. As far as I know, no syllabus of instruction will be drawn up until after the Bill is passed. This uncertainty is, in fact, the reason why some people object to the Bill. Two other teachers note that its success would depend upon the spiritual fervour and enthusiasm of the teachers. This is in agreement with opinions in other circles — that it is the work of the Christian church and of Christian teachers. At present, however, even these latter are unable to use their powers in this work, and the difficulty is to enable them to do so and yet eliminate any element of compulsion in regard to the other state school teachers, who prefer to not do this work. "a" remarks that he felt that teachers would look for grading marks to grow out of the Bible Lessons. There is a distinct danger here of teachers being drawn in to conduct the lessons in a purely formal manner, so that it would seem necessary that teachers undertaking this work should seek for no reward save the satisfaction that the work itself brings to them.

Questions

Five teachers agree that it does not affect the timetable to any extent. Two teachers consider that it is a half-hour lost. Two other teachers said that it worked in with the timetable, and the other two considered that it was time well spent. "b" notes, the exercises are just put on the timetable in order to make them compulsory by bringing them under the teacher. "a" says that in actual practice, when there is no religious instruction, the time is devoted to one of the "c's".
This question is important, for the education of the children must lack much when the greatest literature of all is omitted from the syllabus and they are deprived of a proved basis for the development of moral character.

"a" said the lessons afforded him much matter for correlation with syllabus subjects. The instructors often stressed points when he asked them to do so. This sympathetic cooperation between the religious and class teachers opens up new avenues of thought. For instance, if a teacher discovered cheating, lying or dishonesty among his pupils, why should he not ask the religious instructor to take a lesson on the subject, bringing the moral lesson with a spiritual application?

"b" writes that it would work in with History, Civics, Citizenship and Geography. He might have added Reading and English or Literature.

"f" says it could be worked into literature study and "2" that helpful correlation follows in the syllabus in regard to religious instruction. "n" notes that it could be made integral with History, English, Literature, etc.

In regard to the opinions that are against correlation in the present system, two teachers say that it does not correlate, two others say that no attempt at correlation is made and two other teachers that it is rarely attempted. I feel that there is a real lack here which should be supplied. "k" remarks that "the scheme for religious instruction is not available to the class-teacher."

why is it not? Is it because some instructors have no such scheme worked out, or does it reflect a lack of sympathy and coordination between the state and religious teachers? Perhaps this weakness in the present system is due to the fact that the religious teachers feel that they are just allowed into the schools on sufferance, and that the State teachers therefore look askance upon their work. If this is really so, it would present the need for some more official state recognition of this work such as in the "Enabling Bill", and some such syllabus of religious instruction as the "Bible in Schools League" would have printed. Of course, both of these objects could be attained without going so far as the present "Enabling Bill".
Indeed there is such a syllabus of instruction already in fairly wide use, and there is also now very fine coordination between some of the different teachers— as some of the replies show.

Question 7.

Nine teachers reply that the religious instruction has no noticeable effect whatever upon the manners, behaviour and character of the children. "I" points to a well-recognised weakness in the present system when he says "I firmly believe it could be made to if it looked more largely on the timetable." "n" says that the spiritual and unseen effects would probably be greater.

The home influence is thought by 4 teachers to count most in this respect.

Three teachers are agreed that the effect of this instruction upon the manners, behaviour and character of the children is positively good. One of these, however, refers only to the religious instruction given in the Sunday school.

In opening up we might just note a few main thoughts. The replies are those of both town and country school teachers, and all types and opinions of the teachers should be here represented. One or two obviously had some experience of religious instruction in secondary schools and were not greatly impressed by it there.

The teachers agree with the children themselves, that the subject is to the pupils an enjoyable one. The parents are considered to be rather indifferent on the matter.

About half of the school-committees referred to are said to be in favour of it and the rest are indifferent. Most teachers welcome the Nelson System, but some feel that the work is of no great value because of the small place it has in the school life. Most of the teachers are opposed to taking religious instruction themselves. Some, however, are willing to cooperate. The majority of the teachers consider that the timetable is not at present affected to any extent. It is felt that there is little or no attempt being made to work this instruction in with the rest of the syllabus, but that this could quite well be done in such subjects as History, English, Literature, Geography, Civics and Citizenship. The teachers are fairly unanimous that the instruction has little or no effect upon the behaviour, manners and character of the children.
In December, 1927, the Otago Education Board's regulation relating to school hours read as follows:

"The ordinary hours of instruction in every school shall, in the case of all standard classes, be five hours daily on five days of each week, but the instruction in the preparatory classes need not exceed four hours daily. The instruction shall be entirely of a secular character.

Provided that where arrangements, approved by the School Committee of the district, are made for imparting religious instruction, on one day in the week the number of hours of secular instruction need not exceed four and a half."

In August, 1923, the regulations were exactly the same.

On this date the following instructions were drawn up for School Committees and Head Masters:

"Religious instruction must be given out of school hours, and while it is in progress the children not taking part in it cannot be taken into school for ordinary school work.

In order to put matters right, committees who have not done so should pass a resolution subsequent on the following lines, altering the days and hours to suit:

"That the school hours on Monday, Tuesday, Wednesday and Friday shall be from 9 a.m. to 3 p.m., and on Thursday from 9.30 a.m. to 3 p.m."

In addition to the above regulations, the following provisions are contained in the Act-Laws of the Otago Education Board:

"The time for opening school shall be fixed by mutual arrangement between the School Committee and the Head Teacher. Failing a satisfactory arrangement between the parties mentioned, the time of opening shall be determined by the Board. Except in cases to be approved by the Board, the hour of opening must not be later than 9.30 a.m.

There must be a recess of not less than one hour between morning and afternoon school, and no detention of the scholars shall in any way reduce that recess."
In November, 1928, Legal Opinion was sought with regard to the correct interpretation of the By-laws, and of the Education Act. The following portions are relevant to our subject:—

"We are of opinion that the Board can pass a By-law authorising the Committee to fix the school hours differently for any sections of the school, provided the minimum number of hours required by the Act is observed.

Section 56 (b) of the Education Act, 1918, provides that the school shall be kept open five days in each week for at least four hours each day, two of which in the forenoon and two in the afternoon shall be consecutive, and the teaching shall be entirely of a secular character.

The stipulation that the teaching shall be entirely secular in character applies only to the teaching during the school hours, for the School Committee may grant the use of the school buildings for the purpose of moral and religious instruction outside of school hours (Sub-section 7 of Section 49).

Then, as to the hours, Sub-section 4 of Section 56 provides only a minimum teaching period, leaving the local education authorities to fix the maxima.

There is, in our opinion, nothing in the Education Act requiring the hours of teaching to be uniform for the whole school. As a matter of fact, they are not uniform now, since the hours of the infant department are different from those of the rest of the school. And no one has suggested that that course is unlawful. A course that is permissible in relation to the infant department must be permissible in relation to any other section of the school.

We are of opinion that the teaching hours may be fixed with regard to any particular standard or standards. That may be done irrespective of the question of religious instruction and, therefore, religious instruction need not be mentioned. Yet, even if it is done to allow of religious instruction being given, that would not be in our opinion render illegal the action of the Board or the Committee.

The next question is, how the hours are to be fixed. The control of public schools in the district is vested in the Board, and, subject to that control, the Committee has the management of
the school or schools within the school district (Sections 32 and 49). By section 32 of the Act of 1914, the board may define the hours of opening and closing public schools. But, even if this section empowers the board, of its own initiative, to fix the hours, it is not compulsory and the board may still allow the several committees to do so for their respective schools.

We assume that the board would, as in the past, allow the school committee to fix the hours. In order, therefore, to allow the change to be made, the by-laws should be altered by passing the following resolution:

"Clause 5 of the by-laws of the board passed on the 19th day of August, 1926, shall be and the same is hereby repealed, and the following clause is hereby passed in lieu thereof, that is to say:

5. Management of the school: The ordinary hours of instruction in every school shall in the case of all classes be five hours daily on five days of each week except as follows:

(a) The committee may determine that the hours of instruction in the preparatory classes shall not exceed four.

(b) The committee may determine that on one day in each week the number of hours of instruction shall in the case of any one or more standards be four and one half hours."

Here follows the remaining provisions of clause 5 of the present regulations.

This resolution was passed by the board.

The Director of Education, in January, 1926, wrote as follows in criticism of the resolution:

"As far as I am able to judge, the effect of the board's resolution will be that in the new school, at the same time, both secular and religious instruction will be given, the pupils who are not taking religious instruction devoting half an hour more per week to the ordinary secular instruction than those who take religious instruction.

The argument in respect to the hours observed by the Infant Department hardly seems to meet the point, as the infants are dismissed from school and are not given religious instruction, and
this practice is based upon grounds which differ very much from those in the case of religious instruction."

The matter was passed on to the Crown Solicitor, who on Febru-
ary 6, 1929, wrote to the Director of Education as follows:—

"I am of opinion that the by-law is valid and effective. It
does not conflict with the provisions of Section 56 (4) of the
Education Act, 1914, and I can find nothing elsewhere in the act
requiring that the hours of instruction shall be uniform for all
standard or classes. I have not been referred to any regulations
bearing on the matter, and I assume that there are none which are
material.

If there are only sufficient children to take standards 4,
5 and 6, and the Committee fixes the hours of those standards as
9.30 a.m. to 3 p.m. on one day a week (instead of 9 a.m. to 3 p.m.)
these standards may attend and receive religious instruction, while
the other standards must attend and receive ordinary secular in-
struction. If the parent of a pupil in one of these standards
does not wish his child to attend for religious instruction, then
in such case the pupil cannot be required to attend and receive
secular instruction from 9 a.m. to 9.30 a.m. as the school is not
open so far as his standard is concerned."

The following facts are taken from the correspondence of the
St. John Education Board in July, 1925.

The by-law in regard to religious instruction still remains
the same, that is clause (b) reads:—

"The Committee may determine that on one day in each week the
number of hours of instruction shall in the case of any one or
more standards be four and one half."

"At one time it was thought that the school hours had to be
the same for all standard classes, but our solicitors advise (and
their opinion is supported by the Crown Law Office) that the hours
of instruction may be altered in respect of any one standard. The
by-law as now drafted makes it possible for a Committee by resolu-
tion to fix the teaching hours for any particular standard or
standard."

"The Board's by-law thus makes it possible for any school
Committee to approve or religious instruction, should the clergy
in that school area ask for it. The Board does not interfere, nor does it require the clergy to outline the method of instruction they propose to adopt.

(1) Number of schools where the Nelson system of Religious Instruction is in vogue

<table>
<thead>
<tr>
<th>Roll number</th>
<th>39</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number receiving Religious Instruction</td>
<td>12,393</td>
</tr>
</tbody>
</table>

(2) Number of schools where we believe clergy are available, but where no religious instruction is given

<table>
<thead>
<tr>
<th>Roll number</th>
<th>59</th>
</tr>
</thead>
</table>

(3) Number of remaining schools

| Roll number | 451 |

"(a) Instruction is given entirely by the clergy and their lay assistants. The teachers do not participate.

(b) The instruction is given regularly.

(c) Disciplinary control by teachers: In a little over half the schools the practice is for the teacher to remain in the room, but the instructors are responsible for their own discipline, which is uniformly good. A number of the clergy prefer to be left alone with the class.

(d) Very few pupils ask for exemption from religious instruction. In some cases they read in another room; in others they remain outside.

(e) Application to the Board is not necessary, as the authority has been delegated to the school committee.

(f) One school committee has refused to allow the introduction of the system, while three others are said to be not very favourable.

(g) Form of Instruction: Prayer, hymn, Bible reading, and lesson according to a prepared scheme.

(h) In almost every case the pupils either bring their own Bibles or Bibles are passed round by the instructor. Sometimes the pupils read from them, on other occasions the instructor reads the passage himself."

This correspondence gives an excellent idea of the way in which the Nelson system is working under a large and typical
Provincial Board, as well as some data in regard to the way in which the problem of religious instruction has been met. It cannot be said that this Board has been antagonistic to the plan for this instruction. Indeed, not only has freedom of entrance been given to the Clergy, but also the Board seems to be working ahead of the churches, for in the questionnaire of July, 1933, the Board pointed out that there were 52 schools, attended by 4,501 pupils, where it was believed the Clergy were available but nothing was being done. The Board leaves the Clergy free to draw up their own syllabus of instruction.

It is worthy of special notice that, although there were only 39 schools in which the Nelson System was working in July, 1933, a year later, in August, 1934, there are 68 schools working under this system and, in addition, a number of others with other systems. Curiously enough, however, the number of pupils receiving this instruction is still just a little over 8,000. It would seem that the new schools receiving this instruction are very small, or else that there has been a reduction in the number of pupils receiving this instruction in the schools where it is given.
CHAPTER IV

THE SECONDARY SCHOOLS AND RELIGION: INSTRUCTION.

The Hon. Sir James Park, K.C.M.G., Minister of Education, 1920 - 1926, when addressing the Legislative in support of the Religious instruction in public schools enabling Bill in 1923 said "New Zealand offers an extraordinary anomaly with regard to religious instruction in the schools. Already in the great high schools, grammar schools, technical schools and in some junior high schools in New Zealand we have this little ceremony of religious observance, this acknowledgment of the Deity at the beginning of the day, without any objection coming from any friends who oppose this Bill. This ceremony in the high schools is legal because they are established under special statutes which give the high school boards the control of the curricula in these high schools. The Education Act denying religious instruction affects primary schools only."

"In 1925, when I was Minister of Education and in the Lower House, I was in a position to ascertain from the official records the number of children being given this simple religious instruction in the secondary schools. By calculation then was that nearly twenty-six thousand children of the state secondary institutions were receiving religious instruction on the lines of a similar Bill which was then before the House, and which was lost by only one vote. This is a very great matter. By what strange process of reasoning, I ask, can it be argued that what is admittedly good for boys and girls from twelve years to nineteen years of age would be harmful if applied to the same children between six years and twelve years of age?"

I intend just to touch on this subject by way of contrast, for it hardly comes within the scope of our research. The educational system in our primary schools and university colleges is officially secular. In the former there is the Nelson system, and in each of the university colleges there are two student Christian bodies - the Student Christian Movement and the Evangelical Union. There is no Faculty of Theology in the University of New Zealand.

Between the primary school and university are the high schools.
and in most of these there are religious observances and instruction. The reason for this is probably that some of the leading secondary schools are denominational and are run as private Church schools. The Prospectus of a Church College will give one some idea of the place of religious instruction. Every class in the College receives religious instruction — morning prayers are conducted by the headmaster, and senior forms have weekly one lesson, and junior forms two lessons in Church History or Bible study under the chaplain and an assisting minister. Boarders have additional prayers every evening. There are 45 such colleges.

Following the example of the denominational high schools, others have taken a similar step. "The Memorial Library, one of the most beautiful buildings of its type in New Zealand, has become the centre of the spiritual life of the boarders — prayers are taken morning and evening in the school."

In such schools, of which there are 45, there is religious observance but not religious instruction.

In the case of District High Schools, it depends upon the person who is headmaster whether there should be religious observances or not.

It is worthy of mention that there are a number of denominational residential Colleges established for the accommodation of University students in the different centres.

I close this section by quoting two prominent public high school headmasters' opinions on their religious observances and the need for it in primary schools:

"I should certainly like to see extended to the primary schools the simple and impressive service which we have at the inception of school in almost all our secondary schools. It seems to me quite illogical to emphasize, or rather, to tense up this divine service in the case of secondary institutions and to deny it in the case of elementary schools. I have been teaching for over 50 years, and my experience has satisfied me that this brief opening service, compelling the hymns, reading from the Scriptures, and the Lord's Prayer and Doxology, is both singularly impressive and very helpful as an introduction to each day's work."

"I have always failed to see why this service is not insisted on. The secondary school pupils throughout the Dominion attend 'prayers'; the primary school pupils have not the privilege. Why? Are they too young? The simple, impressive service held in the assembly hall of the secondary school in the first few minutes of the morning首饰s the whole school life. It gives a dignity to the day's work."

"
Attempts have been made at different times, since the Education Act was passed in 1877, to obtain a recognition of God and the re-introduction of the Bible into the state elementary schools. Here we shall deal, in the main, with the attempts that have been made through Parliament.

Before the league came into existence the following bills were introduced into Parliament to deal with this question:

1895 - Mr. Bannie Stewart.
1896 - Mr. Bannie Stewart.
1904 - Mr. Seddon's General Referendum.
1903 - Mr. Arnold's Special Referendum.
1905 - Mr. Seddon's General Referendum.
1904 - Mr. Seddon's General Referendum.
1905 - Mr. Bidley's Special Referendum.

Great controversy in these early days centred round the question of referring this matter to the people of the country to decide.

For instance, in introducing his General Referendum bill in 1904, Mr. Seddon said -

"I say that the matters I referred to in introducing the bill - I do not want to recite them again - are matters upon which the public mind is fully made up. There is the question of the elective executive, Bible-reading in schools, any interference with the education act, the question of federation, and the disabilities of women - all these are questions which the public mind is prepared for if you refer them to the country tomorrow."

This bill passed its third reading but was lost in the Council.

In 1905 Mr. Seddon, the leader, again introduced the General Referendum bill, which included the Bible-in-schools question.

He said -

"Bible-reading in schools, therefore, is one of the purposes for which a referendum is required - for the purpose of testing the voice of the people."

For the third time the leader, Mr. Seddon, introduced this Referendum bill in 1906. He said -

"It has been observed by the leader - in reply to the leader's statement, we have heard nothing directly from the leader, except in his being sound in principle regarding the questions going direct to the people, there is no member of the house who will deny that. Members must admit that to submit questions..."
direct to the people in a self-governing country like New Zealand. I could like to say that there are one or two questions which I think should be referred to the people. One question above all others is not to whether there should be Bible reading in our public schools.

In 1905 Mr. T.H. Sildy introduced a Bible lessons in State schools plebiscite Bill, and carried it past its second reading—a great feat for a private member on such a controversial matter. Each of these Bills failed. The matter never was referred to the people. And it been, there is hardly a doubt but that religious instruction would have long since received some place in our system of education.

As stated in other places, one of the changes that has come with the passing of the years has been the weakening of the sectarian spirit and the growth of a spirit of toleration. This found expression in 1912, when an agreement was reached by all the Protestant Churches as to a common platform and object. In order to give practical effect to this agreement and to reach their objective, the Bible-in-State Schools Act was formed, the executive being composed of representatives of all the cooperating religious bodies. A strong propagandist campaign was carried on in 1913 and 1914, and in 1914 Sir James Allen introduced a referendum Bill placing the scheme on the ballot of the people. But owing to the outbreak of the great war and to the adverse report of the Education Committee of the House of Parliament, quoted in the section on the Nelson system—the Bill was not proceeded with beyond the first reading. The whole matter was then held over until after the great war.

At this point I will insert some extracts from the history of the New Zealand Bible in State schools League during the period preceding its most recent activities.

In 1914 a "Religious Instruction in Schools Referendum Bill" was introduced into Parliament at the request of the League by Sir James Allen. It failed to pass.

In 1915 it was decided to suspend all propaganda during the war.

During the war and after the "light of fifty" scheme was not favoured by some churches.
General Synod of Anglican Church (about 1924 in Dunedin) approved the action of the council of bishops in agreeing with Mr. J. Isitt's bill and excluding "right of entry".

In 1925, although no meeting of the executive had been held since February, 1924, both the league and executive were still in existence.

A meeting was held on Tuesday, March 31, 1925. There were present the Rev., the Bishop of Wellington, the reverends Gibb, Wood, Jefferies, - acting secretary,- Paston Rice and Mr. J. Studholme, who was treasurer.

It was decided to get legal opinion regarding the ability of the league to alter its platform, methods to be adopted and its relation to the funds in credit of the league. The alteration was in regard to "right of entry".

At a meeting on May 26, 1925, the Rev. Rice was in the chair and there were present representatives of Anglican, Presbyterian and Methodist churches and the Salvation Army. Colonel Studholme presented legal opinion saying that the league had the right to alter its objective in detail, and to use the funds in credit to carry into effect such a modified objective. It was agreed to support Mr. Isitt's bill. The executive was reconstituted and each church was requested to appoint representatives in the following proportions: Church of England 1.5, Presbyterian 1.5, Methodist 1.5, Baptist 2, Congregational 1.5, Church of Christ 2, and Salvation Army 2, in addition to heads ex-officio.

At a meeting on August 25, 1925, Mr. Isitt was thanked for presenting the bill. It was decided to appoint an organiser, secretary and the Rev. J. Rice was appointed for three months.

On October 2, 1925, it was decided at an executive meeting to approach parliament candidates in regard to the bill.

On December 1, a report showed that the majority of members elected to parliament were expected to support the bill, and that league activity had played a large part.
in the campaign, Mr. Isitt was congratulated on
his election to the Upper House.

On July 2, 1926, the question of amalgamation with
"A People's organisation for Bible in Schools", which was
in operation, was considered. It was decided, on July
10th, to appoint Mr. Grother, as the leader of this organi-
sation - Organising Agent, with a view to amalgamation.

On September 2, 1926, the resignation of the Bishop
of Nelson, because "right of entry" was no longer a plank,
was received with regret. Mr. Isitt suggested that an
endeavour be made to form branches in the four centres
with an Organising Secretary in each centre.

A discussion in regard to a referendum showed the
Labour Party, the cabinet, and a large number of colonists
members to be against it.

On December 16, 1926, a similar type campaign was con-
sidered, and it was decided to take a plebiscite of parents
of children in the schools.

On March 1, 1927, Mr. Isitt reported that the Rev.
Govan Jones of Auckland and the Rev. J.A. Cleaver of
Nelson were interested in the local organisation of the
League.

Mr. Isitt requested at a meeting on June 30, 1927,
that Sir James Allen be invited to take charge of matters
for the League in the Upper House. Agreed. Sir James
agreed to consider it.

It was decided on August 3, 1927, by Mr. Professor
Lawson, Mr. H. Fleming, and the Rev. C.W. Elsden to
reply to the New Zealand Education Institute who opposed
the Bill.

A long discussion took place on October 27, 1927,
about the Nelson branch in relation to the Bill, and
how to ensure its continuity were desired. Sir James
Allen and Mr. H. Holland, etc., were empowered to make
arrangements so as to ensure its continuity in such
places.
On November 1, 1927, the Nelson clause was reported on by Sir James Allen and approved. It was agreed that the Rev. O. W. Clarke be appointed organizing secretary if the bill should not pass, and that he should work for one month in 1927 and start in February, 1928.

Disagreement between some of the Churches was discovered after the war in regard to the League's platform and objective. Thus it was not until 1922 that an effort was made again to get religious instruction into the schools. In this year the Anglican General Synod, in order to foster unanimity on the matter, passed the following resolution:

"That the General Synod respectfully requests the bishops — in conference with the heads of the Christian bodies, and later with representatives of the education department and of the state school teachers — to find, with as little delay as possible, some method acceptable to all parties which will make it possible for the state school teachers to give religious instruction to the children in school hours."

In 1924 a conference was held in Wellington of the leaders of the Bible in Schools movement, at which all the churches — except the Roman Catholic and the Salvation Army — were represented. Here an agreement was reached, which resulted in drafting and introducing into Parliament in the session of 1924 a bill called the "Religious Exercises in Schools Bill". Mr. Flett was in charge of this bill, which was defeated on its second reading by a majority of one.

In 1927 Mr. Holland introduced a similar "religious exercises in schools" bill, which was an attempt to make legal and introduce into the primary schools the opening exercises which are in regular use in the public secondary schools. This bill was defeated by only three votes.

In 1928 the bill was again introduced by Mr. Holland, and this time was defeated by 2 votes. It is given below in full:

Mr. A. Holland

RELIGIOUS EXERCISES IN SCHOOLS

Analysis:

Title.

Present Title

1. Short Title

2. Part of school hours to be allotted to conduct of religious exercises

3. Nature of religious exercises

4. Child or teacher to be compelled to attend

5. Special provision where all teachers object.
6. where religious exercises already conducted may be continued.

7. and it is hereby enacted that no child shall be required to attend or participate in the religious exercises so enacted, unless provided in the case of said child, notification is made in writing, signed by the parent or guardian of each such child, that he has conscientious objection thereto, nor shall any teacher be required to attend or participate in such religious exercises unless he has conscientious objection thereto, and notifies the school authorities accordingly, in that effect.

A BILL ENACTING

an act to provide for the conduct of religious exercises in schools.

It appears desirable to include in the curriculum of public schools, secondary schools and technical high schools religious exercises of a simple character which shall not include any instructions in the tenets, dogma, or creed peculiar to any society or denominations.

BE IT ENACTED by the General Assembly of New Zealand, that all religious exercises in schools act, 1926, shall come into force on the first day of January, nineteen hundred and twenty-six.

2. notwithstanding anything to the contrary in the education act, 1914, or in any other act, there shall be allotted each day at the opening of every public school, secondary school, and technical high school a period of fifteen minutes for the conduct of religious exercises as hereinbefore set out:

provided that on one day in each week there may be substituted patriotic exercises as prescribed by regulations.

3. (1) the religious exercises to be conducted in accordance with the last preceding section shall consist of—

(a) the recitation of the Lord's prayer;

(b) the singing or recitation of a hymn from a hymnal to be supplied by the education department after consultation with the representatives of the Christian Churches; and

(c) the reading by the teacher or pupils of a Bible lesson from a manual compiled for the purpose prescribed in the last preceding paragraph, such reading to be without interpretation or comment other than is reasonably necessary for verbal explanation.

(2) for the purpose of this section there shall, in the month of November, nineteen hundred and twenty-eight, be held a meeting of representatives of Christian Churches to be convened by the Minister of Education.

(3) every Church claiming to be a Christian Church, and having not less than two thousand adherents according to the returns taken in the year nineteen hundred and twenty-eight, shall be entitled to send one delegate to the said meeting; and to send an additional delegate for every one thousand adherents of the adherents as shown by the said census, and a further additional delegate for every three thousand, in excess of any complete number of one thousand adherents.

4. notwithstanding anything in the foregoing provisions of this act, no child shall be required to attend or participate in the religious exercises as herein provided if the parent or guardian of such child notifies the head teacher in writing, that he has conscientious objection thereto, and shall any teacher be required to attend or participate in such religious exercises if he has conscientious objection thereto, and notifies the head or other controlling authority of the school in writing, in that effect.
In case all the teachers of a school notify the board or controlling authority that they have conscientious objection to the exercise, it shall be competent for the school committee or controlling authority to exclude such person as they deem fit to conduct the exercise.

6. If at any school to which this act applies it has been the practice prior to the commencement of this act to conduct regularly on any day or days of the week other than Sunday, and among the pupils of the school, religious exercises in a form other than that prescribed herein, and other than have been associated with the patriotic exercises prescribed, the controlling authority of the school may authorize the continuance of such regular exercises in lieu of those prescribed by this act.

7. Notwithstanding anything to the contrary in this act, or in any other law, the provisions of this act shall apply only to public schools, secondary schools and teachers high schools, other than native schools.

In 1829 the Hon. G.G. Thomson introduced a bill into the Legislative Council on his own. This bill was based on the "Victorian System" and was considered to be the best way of meeting the pupils' spiritual needs. The bill in its entirety:

The provisions of the bill are as follows:

Section 36 of the principal act is hereby amended by inserting, after the word "secular" in sub-section b, the words "in the sense of non-sectarian"; and by inserting, after sub-section b, the following sub-sections:

4a. With the view of affording facilities for giving religious instruction by qualified persons approved by the minister, half an hour on one or two school days in each week may be set apart in the morning or afternoon as the case may be.

4b. During the time so set apart in any school no secular instruction shall be given to children not attending classes for religious instruction.

4c. No child shall be required to attend for religious instruction unless his parent or guardian has signified in writing his willingness to allow his child to receive such instruction.

4d. No State school teacher shall be required to give religious instruction during the time set apart for this, but he will see that order and discipline are preserved in the class-rooms and school grounds.

Just before this bill was introduced in 1829 the Hon. Mr. Thomson wrote as follows:

"By objecting to the "system" the possibility of a scheme differing from both of those at present before the people of this country - a scheme which, I think, is quite workable, and which avoids out of the objections that have been urged against the other two. I accordingly introduced the bill, calculated it among the members of both houses and then withdrew it. I hope to reintroduce it in the 1829 session of parliament. One of the objections urged against the system proposed in this bill is the difficulty of
The Bible-in-school League says this is impossible, and the scheme consequently impracticable. I admit it in difficult, and the difficulty applies equally to the general extension of the school system. But it is a question largely of finance. It is quite possible to secure the services of teachers for religious instruction, outside of those who give their time and talents voluntarily. If there are not sufficient at present, they can be secured gradually as the scheme develops.

This bill also failed to secure acceptance. The long it itself did not approve of the bill as it stood. It said it would accept it only with the addition that where, after two years' trial, nothing was being done in the schools under the Voluntary system, a plebiscite of parents could initiate the opening religious exercises, as set out in Mr. Holland's bill. This addition was not acceptable to the then Mr. Thomson.

Then followed the later Holland bill — largely influenced by Colonel Studdahoe, and based upon his experience in England. This was accepted by the Churches' conference which initiated the Roman Catholic negotiations. It was before the Education Committee of the Lower House for many weeks, and a great deal of evidence was presented. The report of 1921 was laid on the table too late for adequate discussion by the House. The Committee itself voted 5 to 1 against the bill. The House parliamentary committee on education in 1929-1930 took lengthy evidence in various parts of New Zealand. After thorough investigation it decided to support the Nelson system.

Following this, Sir James Allen introduced this same later Holland bill into the Upper House. It passed the second reading on the Speaker's casting vote. In the third reading the Chairman's casting vote defeated each clause considered, and Sir James Allen withdrew the bill.

Finally, this year, the same bill, with slight alterations which will be pointed out at the close of it, was placed before the Upper House by Mr. Holland. It is at present - however, 1934, being considered by the Education Committee. This bill is the culmination of all the past efforts of the League, I will present in full.
AN ACT to enable religious instruction to be given in public schools in school hours to the children of those persons who so desire.

Amends the present law to be in accordance with the conscientious convictions of those parents who believe that their children attending public schools are entitled to receive religious instruction as an integral part of their daily school education, and is in accord with the convictions of many those who desire that the education of their children in school should be of a wholly secular character. And whereas it is expedient and just that all parents of children attending public schools should be placed on an equality in regard to their conscientious convictions on this matter.

BE IT CONSIDERED襲��d by the General Assembly of New Zealand in Parliament assembled, and by the authority of the same, as follows:

1. This Act may be cited as the Religious Instruction in Public Schools Enabling Act, 1934.

2. In this Act, if not inconsistent with the context — "Board Fund", "General Fund", "Special Fund" and "School Fund" shall mean the funds so named in the Education Act, 1914: "Minister" shall mean the Minister of Education: "The New Zealand Educational Institute" shall mean the New Zealand Educational Institute referred to in section one hundred and forty-six of the Education Act, 1914: "Public school" shall have the same meaning as is given to it by section two of the Education Act, 1914: "School committee" shall mean the school committee elected under the Education Act, 1914, or where no committee is elected, the commissioners or the commissioners appointed under the provisions of the Third Schedule to that Act "Senior Inspector" shall mean the senior inspector under whose control the particular school is carried on; "Teacher" shall include all teachers employed under the Education Act, 1914, in teaching in public schools.

3. On and after the first day of June, nineteen hundred and thirty-five, notwithstanding anything to the contrary in the Education Act, 1914, or in any other Act, in every public school in which, and to the extent to which, there are available teachers willing to participate in the system of religious observances and religious instruction referred to in this Act, or persons authorised under section nine of this Act, or both, each school day shall be opened with religious observances, and religious instruction
shall be given in school hours at such time or times as may be decided upon between the head or note teacher on the one hand and the persons engaged or to be engaged in conducting such religious instruction on the other hand, and in the case of religious instruction so conducted by the head or note teacher personally, at such times as may be fixed by such head or note teacher, in the manner and subject to the conditions prescribed by this Act, and subject to the use of the approved syllabus or syllabuses and manual or manuals of selected biblical passages, prayers and hymns for use in such religious observances and religious instruction, or in either, the Minister shall, subject to the conditions prescribed by section seven of this Act, and within six months after the passing of this Act, cause a committee consisting of members appointed or elected under the provisions of this Act to be appointed in the manner described in the said schedule.

5. No syllabus or manual adopted by the said committee for use in connection with the said religious observances and religious instruction, or with either, shall be so used until the same shall have been approved by the Minister by writing under his hand.

6. Notwithstanding anything contained in section three of this Act, no teacher who shall notify the chairman of the said committee in writing that he desires not to participate in the said religious observances shall be required to participate, and with respect to such religious instruction (as distinct from the said observances) no teacher shall be required to participate unless he shall notify the chairman of the said committee in writing that he desires to participate.

7. Notwithstanding anything contained in section three of this Act, no child whose parent or guardian shall notify the head teacher of the school in writing of his desire that such child shall not participate in the said religious observances and religious instruction, or in either, shall be engaged in other educational work, as provided in section ten of this Act.

8. In addition to the right conferred upon teachers, parents and guardians by sections six and seven of this Act, my church viewed in its denominational totality, in New Zealand, upon application in that behalf in writing to the Minister signed by the person within New Zealand in whose ecclesiastical authority in such church shall for the time being be vested, shall have the right to obtain a general licence for all teachers and children belonging to such church from participation in such religious observances or religious instruction, or in either; the responsibility of ensuring, for the notification of such teachers, or the parents or guardians of such children, of the right so obtained to withdraw from such participation, shall rest upon such ecclesiastical authority. The Minister shall cause to be granted a notice of every general exception obtained under this section.

9. In the event of an insufficiency of teachers to conduct such religious observances or to give such religious instruction in any public school, the school committee shall authorize the purpose of assisting in such religious observances, and in such religious instruction, or in either, to or with persons who substitute the school staff, after consultation with the said teachers and with the approval of the senior inspector.

10. During the time given to such religious observances and religious instruction all non-participating teachers and pupils shall be engaged in other educational work.

11. The total amount of time in school hours to be given to the said religious observances and religious instruction shall not exceed two hours in any one week.
12. No religious ceremony or religious formulary which is distinctive of any particular denomination shall be taught, nor shall any attempt be made to attach children to any particular denomination, in the school in school hours.

13. (1) No additional expenditure occasioned by the said religious observances and the said religious instruction and the convening and proceedings of the said committee, or by any of them, shall be paid out of the public funds, or out of the general fund of the board fund, or out of any special fund of the board fund or out of any money voluntarily contributed for the purposes.

(2) For the purposes of this section additional expenditure shall mean expenditure beyond that which would have been incurred or payable had this Act not been passed.

14. Nothing in this Act shall prevent the use in any public school, at the discretion of the school committee, of any system of religious observances or religious instruction, or both, authorized under subsection seven of section forty-nine of the Education Act, 1914, in lieu of or in addition to the system authorized by this Act.

MINISTRY (abbreviated).

representatives of Churches.

1. Every church having not less than five thousand adherents shall be entitled to send to the said committee a representative or representatives as follows:

(a) where the number of adherents is not less than five thousand and not more than one hundred thousand, one representative;

(b) where the number of adherents exceeds one hundred thousand, one additional representative for each complete one hundred thousand of such excess, and one additional representative for any number of adherents (not less than thirty thousand) in excess of the last complete one hundred thousand.

This for appointment or election of representatives.

2. The Minister shall fix a date (not being less than three nor more than four months after the passing of this Act) on or before which Churches qualified to appoint or elect a representative or representatives under clause 1 of this schedule, and the New Zealand Educational Institute, may give to him in writing notice of the appointment or election of their representatives to the said Committee. Notice of such date shall be published by the Minister in the New Zealand Gazette not less than two months before such date.

3. The Representatives of the Educational Institute shall not exceed two.

4. The Minister shall appoint the representatives.

Meetings of Committee.

5. The first meeting of the said committee shall be convened by the Minister as soon as conveniently may be after the date fixed under clause 2 of this schedule.

Proceedings of Committee.

6. The said committee shall elect its own Chairman and a quorum of the said committee shall be one-third of the total number of members appointed or elected thereto. The Chairman shall have a casting as well as a deliberative vote.
the important alterations made in this bill from that which
I have called the "later Holdred Bill" are as follows:--

In Clause 3 "teachers not exempted" has been changed to
"teachers willing to participate". That is, the teaching has
become voluntary as far as the teacher is concerned, and thus
his position in but little different from the conditions exist-
ing now under the Nelson System, except that religious instruction
is to have a recognized place in the primary schools.

In Clause 3 the words between "given in school hours" and
"in the manner" were not present in the earlier bill.

In Clause 4 the words "orthyllabes" have been inserted
after syllabus, and the words "manual or" before "textbook".

Clause 6, after the word "act" read thus:--"Every teacher
who shall notify the Chairman of the School Committee in writing
that he desires to be exempted from participation in the said
religious observances and religious instruction, or in either,
shall ipso facto be so exempted." Here the teacher need to apply
for exemption from both the religious observances and instruction,
under the new bill the teacher has to write to the chairman of
the school committee and say so, if he does not wish to partici-
pate in the religious observances. A distinction is drawn now
in regard to religious instruction, for the teacher must apply
for the test if he wishes to perform it.

In Clause 9 in place of the words "in insufficiency" the
word "exemption" stood.

The words "non-participating" have been placed between "all"
and "teachers" in Clause 10 and the words "in school hours to be"
between "time" and "given" in Clause 11.

The advantages for which this bill provides are said by its
advocates to include the following:--

"Each school, where teachers are available, shall even with
religious observances (e.g. hymn, Lord's prayer, scripture
reading, without consent). In addition, religious instruc-
tion may be given in school hours by school teachers in the
staff desiring to participate, or by any engaged with outside
voluntary teachers, the time permitted for both religious
observances and instruction combined shall not exceed two
hours a week; that is the maximum."
Teachers on the staff, if they wish, are, except themselves from participation in the opening observances, and only those teachers who notify their personal desire to do so will be expected to give religious instruction.

Parents and guardians can withdraw their children from participating, and any denomination may obtain a general exemption for the teachers and children belonging to it.

Teachers and children not engaged in religious lessons to take other work.

No Catechism or Formulary distinctive of a particular denomination shall be taught, or any attempt made to proselytize.

Where staff teachers are not available for religious lessons persons outside the staff may be authorised.

No additional expenditure whatever of public funds may be incurred.

A syllabus and manual of lessons will be provided by a committee representing churches and the educational institute, subject to endorsement by the Minister of Education.

Work under the religion system may be continued or be extended.

The new advances made in the bill seem to be:

(a) Religion given a recognised place in the schools.
(b) Religious instruction will be given in every Government school.
(c) State teachers will feel more free to take part in the work.

The disadvantages seem to be:

(a) It is almost impossible to get rid of an element of compulsion.
(b) There is a danger of it all becoming very formal.
(c) In districts among the people, and in schools among the members of the teaching staff, friction might be caused by religious differences.
(d) In a syllabus drawn up thus, a watered-down type of religion might be the result—a sort of common denominator of religions.
(e) From the teachers' point of view, there is a stronger element of compulsion in regard to "religious observances" than there is in "religion instruction". For in the former he must notify the chairman of the school committee in writing that he desires not to participate, while in the latter he is not required to participate unless he notifies the chairman that he desires to do so.
(f) Religious instruction might be undertaken by teachers who have a warped conception of what Christianity is, and who have had no preparation for taking religious instruction.

In the main the opponents to the bill may be said to be:

(1) The "secularists", and the opinion of some of this group are to be found in the chapter (9) of the National Schools Defense League.
(2) Those who consider that it is the work of the Christian Church, not the state, to give religious instruction. This group includes many religious instructors under the Nelson system, many state school teachers and many members of Parliament.

(3) The Labour Party especially in the new rigidly to this programme. Its official "Objective and Platform" states on page three: "Education. 1. Free, secular and compulsory primary and secondary education and free university education."

Letter from the Secretary of the Party states: "I enclose a copy of the Party's Platform in which you will see that the Party stands for a free, secular and compulsory education system, and it is this which has guided the Party when bills proposing Bible-reading in the state schools have been introduced. The Party in Parliament has invariably opposed the bills brought down by Mr. H. Holland, M.P. for Christchurch North. The only alternative to the prevailing secular education system the Party has given any support to is the Nelson system, for this provides for the giving of religious instruction outside the ordinary school hours, in voluntary and is in the hands of the clergy of religion themselves. The Party's preference, however, is for no interference with the present system."

(4) The Roman Catholic Church opposes the bill partly because it says, it will have to pay towards it. The league implies that expenditure for books and so on is to be met by voluntary contribution. But Roman Catholic tax-payers would be paying taxes towards this state religious instruction if it were made a function of the Education Department as is proposed, even without any additional expenditure being added.

The problem is even deeper than this, however. Supposing it were found necessary to give State grants to Catholic schools, would not the next step be to give similar grants to all other denominations? In fact, would not such large numbers of protestant denominational schools spring up that the National System of education would be destroyed?

Of course, the counter argument to this would be that the Protestant Churches would be too well satisfied with the State
system, if the religious instruction was permitted, to go to the trouble of building new denominational schools. Also, it might be argued, that if the Roman Catholics were to gain state grants in this way, would they not be found supporting this Bill instead of opposing it?

Let us therefore study as briefly as possible the history of the negotiations carried on between the League and Roman Catholic Church. When we do so we find these two factors entering in.

As the late Bishop Cleary said in 1926, when speaking before a Parliamentary Committee, "The only two things - the protection of the consciences of our children and the protection of the consciences of our teachers. Apart from that, we give them full freedom to bring in such religion as they like into the schools."

In order to gain the whole Catholic vote in Parliament - for they felt that if they had this the Bill would be passed, - the members of the League now drafted clauses covering these two points - the protection of conscience and the freedom of non-participants from bearing any additional expense. Archbishop O'Shea on May 12, 1930, wrote to the Representative of the League as follows:

"After having given careful consideration to the proposals contained in your letter of 11th April and to what took place at our conference with yourself and the other Representatives of the Bible-in-Schools League on the 29th ult., the Catholic hierarchy hereby affirm their approval of the proposals and clauses set out in the above letter and discussed at our meeting."

When the Bill was completed it was presented to Archbishop O'Shea, the acting-head of the Roman Catholic Church in New Zealand, and he published his approval of it in the Press on July 9, 1931. In April of this year, on October 14, 1931, the majority of the hierarchy - Archbishop O'Shea not being included - transmitted a letter to the Educational Committee of W.C. House of Representatives condemning the Bill. A year later, on October 14, 1932, Archbishop Redwood, the head of the Roman Catholic Church, made a public statement confirming their opposition.

On January 30, 1933, Archbishop Redwood wrote the following letter:
"I entrusted the details of the question to archbishop, 
of the and my three suffrages, bishops. When the 
statement of July, 1920, was placed before me for my 
signature I asked that I took it in that this was the 
unanimous considered opinion of my auxiliary and the 
three bishops, and signed it without any further consi-
cideration or inquiry. Later, to my surprise, I 
found that it did not express the views of the bishops. 
On locking into the matter further I found it did not 
express my own views. I realize now that I made a 
mistake."

It cannot be said that archbishop indeed makes clear why 
the hierarchy's support was withdrawn from the league and its 
enabling bill, but it does seem clear that if the bill is to be 
placed it will be placed without the aid of the roman Catholic 
Church.

One other important fact before we close this section.

In 1927 a plebiscite of parents was taken by the league 
over 70,000 families had an opportunity of voting and 43 per cent.
voted. The result was:

In favour of the religious exercises in schools bill 23,475 - 81 per cent.

Against ... ... ... 5,995 - 19 per cent.

It should be noted that the 1924 bill failed to gain accep-
tance. The education committee recommended that the bill should 
not be proceeded with. It was in favour, however, of full freed-
om being given to state school teachers to assist in teaching under 
the Nelson or other voluntary system.

The following letter, received from the league's minister 
organising secretary on October 5, 1925, gives the most recent 
developments.

"There is not likely to be any bill before the house this 
session. Only today a possible avenue for action has been 
closed, and though the parliamentary Committee has not yet to 
consider matters, I think you are safe in noting the above.

Since June, 1924, the following are the chief items: the 
bill "Religious instruction in public schools enabling" was 
introduced and sent to the select committee on education for 
consideration and report. The evidence in favour and against 
was taken. Representatives of various churches favoured 
opposition came mainly from the N.Z.N.I. and kindred organisa-
tions. For the first time no opposition was manifested from 
the roman Catholic Church."
The Education Committee reported against the bill - this was expected; the Prime Minister and Minister of Education are both strong supporters of the secular system - but recommended the Government to amend the Education Act along the lines of the House Committee's report of 1930. The House sustained the recommendation. This was just prior to the end of the session.

The Cabinet has just informed me through the Minister of Education that these recommendations are "held over" for the session, and any education bill introduced will not contain the changes recommended. It is too late for any private member's bill to have any likely chance of success at this juncture, as the session will end this month and Government will be right of way.

The Dominion Executive of the League has carefully considered the Education Committee's recommendations, and views them as an evidence of acknowledgment of the need of religious instruction. On the one hand there is no suggestion of departure from the League's Bill as the goal, but on the other hand these in readiness to recognize that the Education Committee's proposals are a step in advance of anything previously gained, and the Parliamentary Committee would not oppose their enactment. They would welcome this, while not compelling, the League to any departure from its platform.

Other developments have been the appointment of myself as full-time organizer for three years from April 1, 1935, the steady development of organization, the social activity of many, (i.e., I am now in an honorary capacity, the increasing interest of women's organizations in support such as others' Unions, etc., the growth of work under the system fostered by the League in conjunction with the Religious Education Council, Churches, Ministers' Associations, etc., (20,000 children reached 10 years ago, over 30,000 today) and a new development under the General Board. The new Constitution has also been passed to operate from Jan. 1, 1936.

Thus the present aim of the League, while bearing in mind its ultimate goal, is to advance along the lines suggested by the 1930 Parliamentary House Education Committee's report.

The Government, however, in holding the matter over in the meantime.

Several Provincial Teachers' Associations were united in 1862 to form the New Zealand Educational Institute. The aim of the Institute is "to promote the interests of education within the Colony of New Zealand".

"From the beginning and throughout its history the Institute has commanded the whole-hearted service of the best brains and character in the profession.

Thank to its broad national outlook and the evident disinterestedness and earnestness of its leaders the Institute commanded the respect and confidence of the Government.

Its present membership exceeds 8,500 and includes over 80 per cent. of the primary teachers.

This Institute has consistently opposed any proposal by which teachers in state schools should either give religious instruction or conduct religious observances.

In the "Journal of Education" for February, 1913, reference is made to a resolution carried at the Teachers' Institute's Annual Meeting, held at New Plymouth, "that the great majority of the teachers of the Dominion are opposed to the use of sacred names in schools wherein is clearly evident from the result of the vote - 52 to 7. If the advocates of the new oath rules system wish to secure the support of the teachers of New Zealand, they must first give them a Dominion system of education and practice. The fact that teachers in the provincial areas are civil servants and beyond the reach of persecution by petty parochial bodies makes all the difference; the wording of the clause, and this difference is not, we feel sure, fully appreciated by those outside the realm of the teaching service."

There was some suggestion that the Institute does not fully represent the opinions of the teachers, as is was alleged by a local writer in the April, 1914, number of the same journal, "the Institute in conference assembled in 1871, in my opinion, not for many years has it been, representative of the opinion of the great majority of the profession. The average salary of its members is far above the average salary of members of the profession."
It is composed of men already in the lowest positions or looking forward to attain to these."

The present-day opinions of the leaders of the institute, in regard to the new enabling bill, - described in the section on the "Bible-in-schools League" - were given in a series of four articles which were published in the leading newspapers of New Zealand in 1894.

The first is entitled "Teachers and the Bill". From it and from the other three we will take and examine some of the main statements.

"Over 50 years ago our national educational system was made secular by people having a bitter memory of the mistake education had led to submit to Roman domination in the homeland. It is safe to say that for more of these conciliators in education were staunch Church-goers then in the case today, as they say it two things were essential - 1, that Religion should not be officialised - become a mere subject of instruction under the control and direction of a Government department that avowed no faith and could not uphold any school religion. This was not good a compromise of real religion. 2. That the individual conscience should not be transgressed."

"Nonconformists in so far as ever. Yet the teacher in the schools whether Anglican, Catholic, Unitarian, Freethinker, Baptist or honest unbeliever, is expected to be utterly and completely undenominational. So the trained theologian make are pitfalls in every other text of Holy Writ, the honest teacher is expected, avoiding these, to give an instruction universally acceptable. His instruction is to go to the root of vital religion or as completely miss the intent and point of the present measure.

"If with unquestionable devotion, we cannot participate in these observances, yet does so, he should be summarily dismissed, is this intended? No. as long as he gives external lip-service he is quite acceptable. If he will not do so, upon him is placed the duty of objecting, thus in many cases insuring it is reasonable to object, an object which will suppress his mind and militate against his influence."

"we have considered an average instance. Consider an extreme, but by no means unusual one - that of teachers of young teachers, male and female in little country schools. Their refusal to function under the provisions of the new bill will, if it is reasonable to suppose, quite often increase along insidiously, their position looking in delicate because must depend upon their own. It will indeed become blackest another; as exceptions, they place themselves liable to the enmity of many sects, or, as objectors, they make themselves liable to the opposition of a community that proclaims a denominational-minded appointments. Yet the worst rate that could be its religion and the schools in passive acceptance on the part of those required to give it any discretion. It is true, but superficial education. His conscience nothing, but a dogma of religion and a betrayal of conviction.

"As the institute believes, most teachers and therefore the profession as a whole will adhere to "volunteer" under the provisions of the Bill, it cannot be set to work.
with all respect to that section of its supporters who are devout and sincere, the institute hopes this will happen. It does so because it shrinks from the alternative, the godless alternative, as it sees it, of disinterested, though perhaps unconscious hypocrisy, hamburg and else, - perpetrated, of all things holiest, at the expense of the unarmed, trusting and innocent mind of the child."

From section 2, headed "Consolation", we extract the following statements:

"The teaching profession by overwhelming majorities has in the past objected to similar bills. It was counselled to qualify and modify. As it is being asked to temper with the soul.

"Everything essentially Protestant in the past 400 years of history protests against entrusting to legislate with so sacred a vocation and no dedication to it the performance of this sacred task."

"The religious teacher does not "presume something on"; he "gives of himself". The fatal danger of these bills is that it will begin a system by which many will be enjoined into pretending to believe what they themselves do not believe."

"On behalf of this profession, the executive of the New Zealand Educational Institute, which has for over half a century had a mandate from the people — a mandate which resumed in recent years — enter its protest against this year's religious instruction bill."

"It is a protest against the mingling into concepts of spiritual things. In this protest in its best period proclamation of every variety of creed would have been the first to join."

From section 3, headed "Education", we extract these main ideas:

"He sees bill provides for "observance" and for religious "instruction". It is implied and no doubt believed by the guiding protagonists of this measure that force and bitterness and the mere exposition of biblical teaching can fulfill an essentially religious purpose."

"Every child reacts emotionally to his teacher's attitude. Most of all does he react in subjects like religion, if truly taught, unite their strongest appeal to imagination and feeling. In other words, in dealing with such subjects a teacher "infuses" the child with his own mental state. He need not hesitate to say that today teachers, like the rest of the community, are in the main "secular minded". This being so, the feeling that of religious instruction in schools (so-called) is a false one conclusion."

"What is Christianity? In its relative and most potent form it never was and never could be a State religion. Official teaching and enforcement of mere ritual and observances were the mark of the decadence of the church. The validity of education is to do not to say in the area of belief what you do not personally believe or do."

"Religion does not come by a stamp or a mark. When the teacher is asked to give one or two solemnly due to himself, a form of religion that we never had nor need personal salvation."

"Nothing is more repugnant to the true teacher (one of these, given real opportunities) than under the guise of the living word to transact to his pupil the books of a dead verballike."
"Advocates of the religious instruction bill make a talking point of the fact that it will not add a penny to the cost of education to the taxpayer.

As a matter of fact the bill, if it operates as its sponsors hope it will, is perhaps the most costly religious measure in the history of New Zealand. If passed it will appropriate nearly one-twelfth of the school time at a cost of a twelfth of the money spent to maintain the schools."

"The bill takes two hours out of the school week of 25, the school week of 25 hours still leaves over 70 hours of the waking time of the youngest child at the disposal of all genuine advocates of religious teaching."

"Why have they never, to anything like an adequate extent, availed themselves of the facilities offered them by the school gates? Why are they not prepared to turn over to the public care of what, from a really religious standpoint, they cannot but regard as a worldly officialism, the religious teaching of the child? The teaching profession is rigidly concerned to see that duties are not foisted upon it which are beyond its true scope of the school and which transcend its proper influence and authority over the individual conscience. The indifference of parents and the failure of the churches to accept their obligations and to find the means and make necessary to their performance are the cause of this self-defeating willingness to devolve the teaching of things sacred upon our secular schools."

As I said in the introduction to this book, it is being written in a time when a determined attempt is being made to supply what is felt to be a real lack in our educational system. At such a time the discussion evokes what tends to engender a certain type of dogmatic statement which is really intended to stir the emotions rather than to convince the reason.

To show there is another side to the question, I will quote an appendix to the reply of the Headmaster of a large school to my questionnaire.

"The proposition at present being carried on by the Teachers' Institute does not represent the opinion of by far the largest section of the teachers. We have never been consulted by the Institute in the matter."

Even this statement, I feel, would be balanced by the results of our representative奏演 in the much debated question. This was, that the majority of teachers are not in favour of giving religious instruction, for, not being Christians, they feel it would be both embarrassing and hypocritical for them to do so. Also, that there is a section of the teachers which is very indifferent on the matter, and finally there is a group of Christian teachers who would gladly perform such a task.
and I think, desire no reward in the way of earthly goods.

as I believe the present attitude of the Institute is meas- ing, and will move, a strong influence upon the reception of even Christian teachers to this work; we should at least study their reasons for objecting to it. The main items are six in number.

1. "Religion should not be officialised." Neo-Christianity never was and never can be a State Religion. All Protestantism should protest against this attempt to bring spiritual things into contempt. The advocates for the Bill might resort that 92.63 per cent of the population profess to be Christian; therefore it is the State's duty to look after the religious life of its citizens. Still think the Institute is quite correct here in the distinction it draws between real Christianity and a State religion.

2. "The individual conscience should not be trampled." This, too, is a valid objection, for it is a most difficult thing to avoid, and cannot quite be done by making the attendance of pupils and the decision of the teacher voluntary, as stated out, in some districts, to accept this responsibility might result in incurring the displeasure of governing bodies, — although, on the other hand, it might tend to value them, — while to refuse to do so might mean that some other teacher would be chosen for the position. Thus really the teacher would not be free to freely give lip-service to a religion in which he did not believe. This is one of the most difficult problems of all — how to get rid of this element of compulsion.

3. "An agnostic or unbeliever cannot be expected to impart vital religion." This statement is partly true. I say partly, because in a sense, neither can an agnostic teacher impart vital religion. This is my case. Real Christian teachers believe that it is a good thing to have Scripture reading without comment in every school, no matter who is the teacher. It is believed that the spirit of the one, from the reading of Scripture alone, brings home its truth to the child's mind. Yet no doubt the work would tend to be of less value in the presence of the "secular-minded" people referred to.
4. "The teacher's task is to minister to mind and body; now it is asked to 'temper with the soul.'" I think some members of members of the Institute should take a course in elementary psychology, if they think they can deal with the child's personality in sections. The teacher is faced with a complete child, and influences his total personality every time he teaches. Also, to "temper with the soul" is hardly a correct description of the task he would be asked to perform. Perhaps the most careful thing to do to the child in regard to his spiritual life is to do nothing at all— to starve him.

5. "It will cost one tenth of the cost spent to maintain the schools." That is, one twentieth of about £1,647,000. The Institute criticises the League's statement that it will not add a penny to the cost of education to the taxpayer. If it is going to be undertaken within the same number of school hours I don't see that it will. The effect would probably be that there would be 15 minutes less of some subject which was considered to be not so important. It just depends upon the point of view.

6. "Why have not religious teachers availed themselves of the Nelson system?" So doubt it is true that the Church has not, in the past, fully accepted its opportunity and responsibility. Today there seems to be a new spirit abroad. Not even so, in isolated country districts voluntary workers will not be able to cover the field— unless some of them are to be found in the school staffs.

In the said, the Institute appears to exaggerate the difficulties and minimise the advantages of religious instruction. The scheme of compulsion on the teacher would be much less than it would have us believe.

Both the Waikato and Auckland Education Boards have refused the request of the Educational Institute to support it in its attitude to the snarling still.

In the "Institutes", published by direction of the New Zealand Educational Institute in 1929, chapter 15 is entitled "Sible in schools", and as it is fairly concise and states the official attitude of the Institute in regard to this subject, it will be quoted in full.
In a resolution of 1877 one of the consequences that followed the abolition of the provinces, the districts being extended, was to extend the work that had been done by the provincial councils. One of the provisions of the new system was that the tuition in the public schools should be strictly secular and being adopted by a majority of 26 votes in a house of seventy members. In 1881 a bill was introduced in the House of Representatives to reverse the decision of 1877, but was defeated by a majority of 37 votes. A little later a similar bill was introduced and passed in the Legislative Council, but did not reach the floor of the House, being "discharged". In the following session an agitation arose for the introduction of a measure of biblical instruction, the form proposed being the reading of the Irish text deck. This led to the first mention of the subject in the records of the Institute. A meeting held in 1890 a resolution was put up against the proposal, and as the agitation had died down the bill did not come before the institute again for nine years. The outcome of the discussion, however, continues in existence at the present time. This is the system of voluntary Bible teaching in the schools known as the Nelson system. It depends for its legal status on the fact that the Education Act provides for compulsory education during the four hours in each school day, while all schools are in session for five hours a day. Since in those days a day which may be utilized with the consent of the school authorities, the permission of the Government, and in practice in the Nelson system, the teaching is limited to half an hour a week. When the education act, 1914, was before Parliament the Nelson system was protected by a proviso to section 49 (7) which, subject to the control of an education board, authorized a school board to give permission for the introduction of the system in the school.

In 1905 a resolution appeared in the record of the annual meeting of the institute to the effect that the institute regarded the introduction of religious instruction as "not desirable", and this phrase was strengthened by the 1906 meeting into "unconsciously protests". Now half a dozen years later the Bible in schools league began a comprehensive and well organized campaign not only for the introduction of Bible teaching but for the right of the clergy of different denominations to other schools for the purpose of giving denominational teaching to the pupils of their respective denominations. This caused the subject of a comprehensive debate at the annual meeting of 1913, the outcome being a resolution that the Institute, while recognizing the value of Bible teaching and religion, is opposed to the Bible in schools league's program. The vote on this was 67 to 7. The formal meeting of the Institute, called in 1914 to consider the Education Bill of that year, went through the resolution of 1913 and strengthened it by an appeal to Parliament against the league's program.

In 1922 another proposal was put forward by a conference of Christian churches, the scheme utilized being the scheme put up by the education department in collaboration with the congregation of the division of biblical instruction to be read by teachers in schools without consent either in a secular or denominational conception. Consent was given for teachers and pupils not to attend, but the "right of entry" for the clergy was definitely and explicitly abandoned. This scheme was to the discussion in the last hours of the meeting of 1923 when a considerable number of representatives had already left for home. The notion that the scheme "has the sympathetic approval" of the Institute was carried by 26 votes to 24.

Nothing further occurred until the discussion until in 1930 the bill, but let's bring forward the religious exercises in schools bill. This act received by the executive of the institute to the enable for their consideration, the result being almost unanimous opposition. Consequently the act was submitted to the annual meeting of 1930 a resolution in the form "the act of 1920 allowing the introduction of religious instruction in schools is inadvisable", and this was carried by 57 votes to 19. The bill, introduced in the legislative council, passed its second reading, but was rejected on the third reading by 1,673.
During the 1937 session what had been to be called the bible bill was introduced in the house by Mr. H. Holland, the member for Christchurch north. Its second reading was postponed for six months "in order to allow the promoters an opportunity for considering the application of the Helen system", which had been recommended by the education committee of the house. The vote on this occasion was 31 to 71, practically the same bill was introduced in 1936 with the result that the second reading was lost by two votes. There the long standing discussion was for the present. The Helen system has been strenuously opposed by the official recognition of Parliament, which will make any future attempt to ignore that system very difficult. Moreover, the election in the year 1938 removed from the house about half of the members who had supported the bill.

The Helen system

It is not improbable that recent events in Parliament may lead to an extension of the Helen system of bible lessons in schools. It is rather important therefore that teachers should make themselves aware of their position in relation to it. Some rather fine points are involved.

It should be made quite clear that teachers have no duties or responsibilities in connection with the lessons during the period set apart for the lesson. The school is not open for school work in the ordinary sense, that is to say, the teachers are not on duty. The neutral legal position enjoyed by pupils who do not attend the lesson have no right to be on the school premises during the period, since the premises have been handed over for the period to those who are conducting the lessons. In practice, in at least some schools, the non-attenders are taken charge of by teachers in other rooms during the lesson, but this is entirely optional on the part of both teacher and pupil, and is outside of the law and probably against the spirit of the act. So long as all are agreed probably no harm is likely to arise from it.

Though the teacher in no duties or responsibilities in connection with the lessons he has the privilege of an ordinary citizen. That is to say, he may if he chooses become one of those who give the lessons. In doing so, however, he is not a teacher, but a mere private citizen doing a voluntary work among those attending the class voluntarily. He is not clothed with the authority of a teacher, for the school is not open and no teacher is in charge. It would be dangerous for a teacher, during the period of the lesson, to attempt to enforce discipline by punishment; he would probably be liable to prosecution for assault, whereas in ordinary school time he would not.

Whether or not a teacher should take part in the lessons under the system can be decided only by the teacher concerned. It would appear that there are two considerations to be weighed against each other, on the one hand in the desire to help forward good work, on the other the knowledge that those teachers who do join in the work are thereby applying a religious test to their fellow-teachers. The balance lies to be struck by each teacher individually.

In July, 1938, a letter was sent to the secretary of the General and Institute asking for the present attitude of the institute to this subject, and, after making reference to certain literature, the secretary wrote as follows:

"Replying to your specific points I have to say:
(a) The attitude of the Institute to the present Nelson system.
   The Institute approves of the Nelson system.

(b) With regard to the attitude of teachers towards working
    under the Nelson system, I have to refer you to an article
    on Bible in schools by Mr. H. In Parkinson in the New Zealand
    Educational Institute's Handbook.

(c) The Institute is opposed to the system proposed by the Bible
    in Schools League.

The above reply really summarizes the main points of this
chapter, if we remember that in regard to (b) it is left for the
teacher to decide. If he does teach he does so not as a teacher,
but as a citizen and as a voluntary worker.
we have noticed that this Church withdrew from the national secular system in 1877. Since then it has never deviated from this path, but has provided its own private schools and supported them, as well as paid taxes towards the support of the national system. Why, we ask (a) cannot the Church allow the State to look after the education of its children and (b) what sort of religious instruction and training does it give?

(a) Authority is the great need of the child and he cannot live and grow without it. In his earliest forms the authority of his parents fills every corner of his life. Gradually other authorities come into the child's life and their demands upon his school teachers, church, the crowd - opinion of those of his own age, the law of the land embodied in the policeman. There is only one way in which the early development of the child's life and character can be adequately assured, namely, that his school years should be spent where the various forms of authority are visibly coalescing together in the name of God.

It should be easy to see why Catholics feel obliged to have their own schools for their own children, within the national system. There is the need of avoiding discrepancy and contradictions between religious and secular instruction. It is not that Catholics want to live in a sort of intellectual ghetto of their own, but simply that children are children, and that it is not fair to leave their untaught and unarticulated minds at the mercy of all the winds of doctrine that blow in a world that has lost its certainties.... On the grounds of religious training alone nothing less than Catholic schools can do what Catholics want done. Sunday schools are obviously inadequate in every way."

This gives us a clear idea of the Catholic viewpoint in regard to the necessity for church schools. Let us now discover what sort of religious training is given daily in their schools.

"Father Brinkworth, "The Catholic Schools," 1933, "In Every Book of Education"
(b) The child gains the first impressions of religion from the teaching and example of his parents at home. His mother teaches him to pronounce holy names, to make the sign of the cross, perform little acts of kindness, or self-denial from religious motives, to say his morning and evening prayers and to attend church services. At five years old the average child goes to his elementary school and more for nine years or so the practical training in religion continues to develop with his age. Then he is seven or eight when the time arrives for the most impressive events in his instruction - he makes his first confession and communion. His previous life teaches him an incomparably significant project in which every kind of learning and activity and moral endeavor can be acclaimed. "The boy is trained to take part in the full liturgy of the Church and to act as choir boy.

In regard to the syllabus of religious instruction the "Little Catechism of Christian Doctrine", which is "approved by the archbishops and bishops of New Zealand", is used. This Catechism contains 44 questions and answers on the end of Jesus, The Catholic Church, the Apostles' Creed, the, Jesus Christ, The Holy Ghost, sin, prayer, the ten Commandments, the sacraments of the Church, the apostles and the Christian's code of life. It continues with certain acts of devotion, faith, hope and charity. At some time during this period of school life the child will receive the sacrament of confirmation.

In the teaching the Bible text itself is rarely used at all. Its place is taken by what are called "Bible Histories", which are a summary of the narrative parts of the Bible from the Creation to the preaching of the Apostles. Behind the custom of using Bible histories there is a great idea, which has been too much forgotten - the idea that Jesus Christ is central in world history. -- good knowledge of the Lord's life and teaching, death and resurrection can be counted on.

As Parliament has decreed that every school session must have two hours continuous secular instruction, this leaves one hour in the morning available for religious purposes.

"The Year Book of Education, 1913,".
In 1930 there were 217 Catholic schools in the Dominion with 22,557 scholars on the roll. There were 781 teachers of whom 50 were men and 601 were women. These schools are registered as private schools, and are under supervision as are the other private schools, so that the degree of efficiency, suitability of staff, progress, equipment and curriculum are maintained.

One cannot but admire the self-sacrifice of this denomination in founding and supporting its private schools, and the determination with which it continues on its way. Of importance too is its attempt to correlate its religious teaching with the other subjects and to coordinate all truth, religion and science.

The daily teaching of religion by those who teach for this work seems the ideal method. A criticism of this system might be made in regard to the fact that there are only 50 male teachers out of a total of 716, and also that too great emphasis seems to be placed upon the Church and its ritual.

The attitude of the same Catholic Church in regard to religious instruction in the state schools, which Catholic children attend, if too far from one of their own schools, is dealt with in the section on the "Bible in schools league."

Archbishop O'Shea said in his reply to a request for information wrote as follows: "If anything sent to you in connection with the information you need I am glad to supply you in your thesis for honors, a statement at the university...."

The following statement was accordingly received from the A.P.R.I. Rev. Dr. acting upon instruction from the Holy See:

"The reason why the Catholics of our own land refused all connection with the new state schools of secular education introduced in 1977 is briefly this:

Catholics believe in putting Christ first. We hold that our life on earth is but an infinitesimal part of our existence — a time of preparation for eternal happiness in the possession of God, our Creator and Lost and in the world to come.

From Archbishop O'Shea's letter, August 6, 1933.
to attain this end we must know, love and obey God in this world. This knowledge, love and service of the Creator is possible only by a deeply grounded religious education — in other words, a complete education which develops, equally, the intellectual and moral faculties.

Such an education is possible only by means of religious schools, in which a religious atmosphere will surround the pupils, the whole of his school life. Hence, in 1877, when the Government set up the secular system on withdrew all grants of public money from the then existing religious schools, the Catholic Church of New Zealand at once established their own private schools. They have built and supported them by means of their voluntary contributions, after being compelled to pay, by means of taxation, their proportionate share of the cost of the secular system.

Today the total capital cost of Catholic schools building and teacher's residences in the dominion must be in the vicinity of £1,000,000, this is excluding the cost of land and playgrounds, some of which was purchased many years ago. Full valuation of the land is not at hand.

catholics are perfectly satisfied with the general result of their sacrifices for principle in the matter of religious education, but they are by no means content with the consistent refusal of the New Zealand Parliament to allocate to them a fair share of the money they contribute in taxes to the support of the present secular system of education. They hold that this money which they have to pay for education should be spent on their own schools in which their children receive a religious education according to Catholic ideas and principles.

The aim of the religious instruction given in Catholic schools is to help to make the children train in love and good practice Christians. In this way it will be possible to keep before the minds of Catholic youth the truth that man's ultimate and be not temporal but spiritual and eternal. He must be given to God and not to the State.
considerations must always be subordinated to the spiritual. The Catholic who realises all this knows quite well that if he acts according to these principles he will be serving the common good, for then he will be faithful to the values of truth, justice and charity which are its principal elements.

With regard to the Nelson system and the Bible-in-schools proposals, the archbishop considers them both inadequate for the purpose in view, but he believes that even an inadequate and imperfect scheme, provided that it did not infringe on the conscience and upon justice in regard to Catholics and others, might eventually be the means of bringing back religious schools for all sections of the community.

Under no circumstances could Catholic children be permitted to attend either religious instruction or religious observances given under the latter system, while under the former they could attend only the instructions given by Catholic priests or Catholic teachers.

The archbishop has seen sympathy with any efforts made by sincere Christians to establish even an inadequate system of religious teaching for their children, provided the rights of others are protected in a proper manner. He believes that it is neither heroic nor wise to fail to help Protestants, when one can conscientiously do so, from being swallowed up by Rationalism and Modern Paganism.

He would advise that "education in New Zealand" by Dr. R.E. Sutcliffe, Chapter XXIX, should be consulted. (Dowdes, Nelson, Wills Ltd., Canada).

It might also be pointed out that New Zealand and Australia are the only parts of the British Empire in which the various religious schools are not supported by the state. In this we have been following the American, not the British, example.*

* Letter from Mr. B. Acoy, 6th August, 1955.
In order to be in a position to gauge the need for religious instruction in state schools, let us take a brief glance at what the churches are doing in their own Sunday schools.

As no Census was taken in 1931 owing to the Government's policy of economising wherever possible, we shall use the latest returns recorded in 1926. Only minor alterations, however, will have taken place in this sphere since then.

Returns received in this connection disclosed a total of 149,000 children attending schools conducted by 12,400 teachers. The female sex predominated in both teachers and scholars, 59 per cent. of the former and 54 per cent. of the latter being females.

If the Sunday school age may be accepted as, say, four to thirteen years (both inclusive), it may be said that some 55 per cent. of the juvenile population within those limits receive Sunday school instruction.

The premier position in Sunday schools appears to be held by the Presbyterian Church, with 41,300 teachers and 40,700 scholars. The Church of England returns were 21,400 teachers and 40,100 scholars. Methodist Sunday schools had a roll of 28,700 with a staff of 2,900, and Roman Catholic institutions some 11,000 scholars and 300 teachers.

Provincial Districts and Number of Scholars.

<table>
<thead>
<tr>
<th>Province</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auckland</td>
<td>40,000</td>
</tr>
<tr>
<td>Wellington</td>
<td>24,933</td>
</tr>
<tr>
<td>Canterbury</td>
<td>33,535</td>
</tr>
<tr>
<td>Otago</td>
<td>15,987</td>
</tr>
<tr>
<td>Southland</td>
<td>7,474</td>
</tr>
<tr>
<td>Akaroa's Bay</td>
<td>7,469</td>
</tr>
<tr>
<td>Taranaki</td>
<td>6,994</td>
</tr>
<tr>
<td>Nelson</td>
<td>6,593</td>
</tr>
<tr>
<td>Marlborough</td>
<td>2,308</td>
</tr>
<tr>
<td>Southland</td>
<td>4,594</td>
</tr>
</tbody>
</table>

In the province we are specially studying - Otago - 16,987 are said to be on the Sunday schools' rolls. This is a very high proportion, as it is approximately 55 per cent. of the children of school age. There are, however, very many on Sunday school rolls who never attend at all, or who attend most irregularly. The proportion for the whole of the position, as noted, was approximately 55 per cent.
The numbers of Children in the different denominations' Sunday Schools.

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Number of Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presbyterian</td>
<td>40,986</td>
</tr>
<tr>
<td>Church of England</td>
<td>50,059</td>
</tr>
<tr>
<td>Methodist</td>
<td>28,733</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>10,955</td>
</tr>
<tr>
<td>Salvation Army</td>
<td>8,008</td>
</tr>
<tr>
<td>Baptist</td>
<td>5,672</td>
</tr>
<tr>
<td>Brethren</td>
<td>13,963</td>
</tr>
<tr>
<td>Church of Christ</td>
<td>2,126</td>
</tr>
<tr>
<td>Congregational</td>
<td>2,504</td>
</tr>
<tr>
<td>Seventh-day Adventist</td>
<td>1,236</td>
</tr>
</tbody>
</table>

47 others had less than 1,000 children.

"It is a noteworthy characteristic of the social structure of the Dominion that there exists an almost entire freedom of religious thought and worship.

Classification of population on broad lines.

A broad perspective of the religious beliefs of the population shows an almost overwhelming adherence to Christianity.

Proportions per Cent.

<table>
<thead>
<tr>
<th>Year</th>
<th>Christian</th>
<th>Non-Christian</th>
<th>Other Beliefs</th>
<th>Object not Specified</th>
</tr>
</thead>
<tbody>
<tr>
<td>1896</td>
<td>95.34</td>
<td>0.72</td>
<td>1.94</td>
<td>2.43</td>
</tr>
<tr>
<td>1901</td>
<td>95.09</td>
<td>0.95</td>
<td>1.28</td>
<td>2.68</td>
</tr>
<tr>
<td>1906</td>
<td>95.27</td>
<td>0.40</td>
<td>1.38</td>
<td>2.95</td>
</tr>
<tr>
<td>1911</td>
<td>94.19</td>
<td>0.42</td>
<td>1.39</td>
<td>3.00</td>
</tr>
<tr>
<td>1916</td>
<td>95.36</td>
<td>0.45</td>
<td>1.31</td>
<td>2.89</td>
</tr>
<tr>
<td>1921</td>
<td>95.41</td>
<td>0.45</td>
<td>0.50</td>
<td>3.14</td>
</tr>
<tr>
<td>1926</td>
<td>93.33</td>
<td>0.39</td>
<td>0.63</td>
<td>5.15</td>
</tr>
</tbody>
</table>

An apparent fall in the proportion of Christian adherents is noted, but this is possibly accounted for in part by the corresponding rise in those of unknown religion. Non-Christians have shown only a small gain.

In 1896 the number of Christians is 670,320 and of Non-Christians is 5,052. In 1926 the number of Christians is 1,261,394 and of Non-Christians is 5,256. Other beliefs in 1896 were 10,859 and in 1926 were 8,792.

These figures prove that in a material sense at least New Zealand is overwhelmingly Christian, and that therefore no objection should be made to teaching Christianity in the schools from the point of view that it is not the representative religious faith.

In the Sunday School section I think it was obvious that there is a real need for religious instruction in the state schools. The Churches through the Sunday schools are doing what
they can in this work, but still 50 per cent. of the children are untouched by the churches. One cannot rest assured that these children receive any religious training in their homes, because the type of parents who give this home instruction also send their children to Sunday School.
The attitude of this organisation to the question of religious instruction in schools is made fairly clear in the report of Deputation to Prime Minister and Minister of Education from the National Schools Defence League, 6th August, 1931. The deputation consisted of four speakers - Mr. Atkinson, Professor Gold, Mr. Macdonald (Secretary of the New Zealand Educational Institute and Mr. Godley. The deputation was introduced by Mr. P. Fraser, M.P. Excerpts from the report are given below. As will be gathered from the addresses, the deputation's aim was to warn the national leaders against the dangers inherent in the Bill of the Bible in schools League.

Mr. Atkinson spoke first saying "May I add to what Mr. Fraser has said that we have a telegram from Mr. Hather, of Auckland, asking us to represent his League - the State Education Defence League - on the deputation. We have also apologies from Mr. John Hutchinson, who is ill, and Professor Bicker, who is away. ... In the very preamble of the Bill there is the usual suggestion that the advocates of the state system are opposed to religion. ... This is not true. ... In my opinion, the state religion is not in any way a religious act, but by the incommensurability of the state's adopting a religion of its own, and the incommensurability of its favoring one religion without injustice to all the others, we say that the secular system was based on three great principles - justice, to each and every, and that the state of the time has hitherto been tolerated for all others, no preference for none. We say that all these principles are dangerously violated by the Bill which is now before the House, ...

Secondly, the acknowledgment of preference in the Bill to schools will immensely strengthen the claim of the ... Catholic school to equal treatment, and perhaps even it incommensurable. We have the high authority of Bishop Longley in respect to that position, he refers to the effect of a state-drawn state-established, state-acknowledged state-conducted religion as what was to be introduced by the Bill of two or three years ago. There is only one possible inaccuracy in that respect that was applied to this Bill as it appears that it is not so much a state-drawn as a person-drawn Bill that Parliament has been, asked to pass. Bishop Longley's statement with regard to the position of that Bill, having strengthened the Roman Catholic claim in this: "In the first place I declare once again in the name of the Catholic Church, if public money are expended on religious education contrary to the law of Protestant conscience in the sense that we will accept every proper use in our power to secure a portion of such funds for the conducting of religious exercises suited to the Catholic conscience in these State state schools; secondly that the demand of the Roman Catholic in respect of a subsidy for their secular education will also be persistently pressed upon Parliament with a new force and a wide extension.

Another very important point is the textbook. This has been for years and years recognized by the Bible in schools party as vital. They brought out the Irish textbook, a handout having the words Catholic and Protestant religions - a most distinctive in that book. They took it through 1895, and we insisted in getting it where it belonged, in the dust heap; they have tried alike, I think, in 1902 and 1905 - once with a syllabus of their own preparation, and we knocked that out. Then they put
out the quasidemocratic text book, and we shocked that out. Since
than they have considered it better not to say too much about
these details, in a matter in which the details may be the very
vital essence of the business. As any text book must be
produced, that is absolutely vital; that to leave the
whole thing as it is — namely, proposed to be settled after-
word, without the slightest indication to Parliament or the
people on the kind of book that is intended to be used — is
not to be tolerated for a moment. Surely we are entitled
to know something about the general principles that will be
applied in the selection of these passages, are the first two
sections of Genesis going to be put in? Is it going to be put in?
Are the details of the law concerning going to be put in?
These are surely important questions. They cannot be
left open for a majority of representatives of one profession
clergy to dictate what the Bill is going to be. All these things
are in that kind of details in which to be proposed in this
session for the help of teachers. If this clerical condition
take the kind from each one as simply because we want things, or
will it be looking in the direction of Tennessee?

By last point is the immense values that my league places
upon the Nelson system. I will not go into taking of length —
no man in the country knows more about it and has more sympathy
with it than the Minister of Education, and he knows that this
system has been a great success. It is purely a voluntary system,
where the parents have thrown themselves heart and soul into the
work and left politics and agitation alone, this Bill will
destroy the Nelson system. I can see no alternative. It is
necessary now that it reserves any other system and says it can be
served in "inside or as long as it has the Bill. You can have al-
ready two hours of the school time out for the sake of the
teaching provided by this Bill, now is it possible to work the
Nelson system on top of that?

Professor could now look up the document. He said, "Up,
I shall not traverse any matters that Mr. Addison has covered,
but just endorse what he has said. Mr. Addison has referred to
the fact that the religion provided under this Bill was an essen-
culated religion. It cannot be anything but an uncorrupted religion.
It is in a own words, and so far as I can see it cannot
possibly satisfy any truly religious persons who consider the real
well being education of the children. It must be, I think, a
continuous source of discontent and agitation.

Mr. Addison also referred to the question of the central.
I would like to draw attention to this fact. That in drawing up
that central majority vote is to determine what shall go into it.
It seems to be a religious Bill. We have the conscience in a matter of religion, but a majority
should have any power to determine the nature of that religion.
I would like to draw attention to that fact. The central obviously
will not be uncorrupted as such by what it contains or by what it will suit. It will suit practically all, a thing that
men hold dear regarding religion, hence very thing that people
have fought for and in days past been ready to lay down their
lives for.

But it is particularly regarding the pedagogy that is em-
ployed in this Bill that I want to speak. I feel I have some
authority to speak on this point. I would like to explain
that this religious instruction is not merely in the matter of the convey-
ance in some words, we have it on the very worst authority
that the letter is right, but it is on the spirit that gives life. The
consequence is that after the Bill is passed and the prov-
isions of it are put into operation, the agitation that we have
had for the inclusion of this instruction will be nothing com-
pared with the agitation on the part of a great number of people
for its modification or elimination.

There is only one place where religious instruction in a true
character can be given, and that is undoubtedly in a sectarian or
denominational school. Even if the Bill is passed we will give
the greatest possible justification for every truly religious per-
on to demand of the State that it shall support his denominational
school. There is no alternative to that, for once the State
I think accepts the responsibility for religious instruction, it
simply cannot refuse to comply with the demand for the establishment and maintenance of denominational schools. The presence of this bill, I feel confident, will simply lead the thought of our national system of education—of which you are all, and rightly, excessively proud.

Mr. Parkinson began by pointing out that up to one-twelfth of the school time may be taken up in giving religious instruction. This would strengthen the claims for secular schools. Also, a teacher in a small country school, who used the conscience clause, may have a very bad time, and pressure would be brought to bear to get him removed or to prevent his appointment, even in a large city school a headmaster may find that only half a staff of, say, from ten to twenty colleagues are available for religious instruction. The result is to will come to the conclusion that these schools will be objects of very great objection to the members of the staff, and we will take such steps as we may to prevent the introduction of any more of them on any future occasion.

Referring now to the attitude of the public of the educational institute to the bill, Mr. Parkinson said "he educational institute which is the representative organization of practically the whole body of teachers in this country, has consistently stood for our secular system, and to say, against the introduction of religious teaching. The first vote that I an one of the representatives at the annual meeting, definitely remembered being considered was taken at the Plymouth in 1875, when a motion expressed in the words: 'hike, regarding the value of the Bible teaching and of reading, is opposed to the Bible in Schools League's programme', was carried by 42 votes to 7. In 1926 we had sent in Institute circulars which were required as a full scale debate, and we said that the Bill had an elaborate discussion and debate and the vote was 37 to 19. This year we had to read on the order paper, so the matter did not come before the annual meeting by notice. It is in unavoidable rule that we do not discuss any matter that does not come forward by notice.

This question was brought forward by petition from the institute the Bible in Schools League, and the annual meeting decided that, because it had not had notice, it could not properly come to a decision and therefore referred the matter to the institute....

I have 31 branches in our institute, spread over the different parts of the country, and of these 31, 30 replied to the circular sent out by the executive. Of the 30, 5 were in favour of the bill, 26 were definitely against it, that is a clear expression of votes, though not entirely a matter of counting votes, because the branch may vary a good deal in size, and the approximate value was greater. There is a majority of more than 1 to 1 against the bill. Two branches were indeterminate and one was divided into sub-branches and one of these sub-branches went one way and the other branch the other way, so I take the list I put it down as indeterminate. Another branch definitely expressed itself as not able to decide, and one other replied that they had considered the question, but the number present at the meeting was too small to justify expressing an opinion.

There you have the vote, of those branches which definitely expressed an opinion, 5 were in favour and 26 against and one did not reply at all. I think that makes it clear that the opinion of the teachers as a corporate body is still very clearly in favour of the system under which we have all grown up.

Mr. Coyle now continued the discussion saying, "I would address the point that I am now on a still working level, and one of the body of working teachers in your house is an unrooted objection as a whole to operating this bill if it comes into law. I think one can surely summarize the being in the majority three to one against it, and not an irrelevant majority. One can take a very broad view of these questions, as I do, but many of the people (I would venture to say some hundreds of them) who object to this proposed bill are sincerely religious people. That being so, I think that this legislation is not going to be operative. Here you have such very large numbers—it is fair to argue three-four thousand out of six thousand—of these unfortunate teachers, all of them opposed to this bill, therefore not qualified in spirit and in truth to
carry out the provisions of the Bill. Surely, sentiment will not contemplate legislation in this way in view of the fact that according to its own provisions the Bill cannot operate.

This Bill takes an extreme view. It has always been the rule in some churches that people who give religious instruction should be consecrated and ordained for that purpose; as a profession, they have absolutely no vocation. Surely only those, once they were convinced by reason of life, conduct, and work, should be consecrated by the churches to promote and put forward this teaching to make this Bill operate. This is the strongest objection.

My final point is that there are three political parties in the country today, and as a people of their platform they made it plain that they are opposed to any alteration in the secular features of our national system.

Mr. A. E. Forbes: In reply, first of all, I refer to the recommendation of the Education Committee (see page ), he then proceeded, saying, "The Committee believed that full provision is given to fully accredited persons to use the school buildings within school hours for the purpose of religious instruction, that was the way out of the difficulty which has been before the people of New Zealand for quite a number of years."

Mr. A. E. Forbes was on the ground when he referred to the success of the Nelson system... I myself think that in the way out. It does violence to no one's religious convictions and, further, I would like to say that the Roman Catholic priests have been in the habit of going out to the country districts (in the city itself they have their own schools) and educating their children in the state school building after school hours.

The hon. G. E. Forbes concluded the discussion by saying "gentlemen, this subject of Bible teaching in schools in a happy old one, and it has been before the House on a good many occasions, and up to the present the House has always seen fit to retain the present system... I think we are very much indebted to you for putting the trouble and time you have taken over this question. I recognize in the course gone by the right you put up before the Committee and the trouble you have taken to see that that side of the question is properly presented, not only to the public, but to the Committee that has had the consideration of the matter. I have always felt that the country is indebted to you for seeing that that side is not overlooked, and I can say this morning, after listening to your arguments, there is no question that your side is very ably put..."

The Bill is going before a Committee, there will be an opportunity to place your side of the question before a Committee, and it will be gone into very thoroughly, so that I will say no more in regard to how the matter stands at the present time."

In this presentation of the case for the National schools, Defence League, the following objections to the provisions of the Bible in schools League are expounded:

(a) It would strengthen the claim for a subsidy by sectarian schools - for example, the Roman Catholic schools - and sound the death knell of the National system.

(b) This work should be done by consecrated religious teachers.

It is valueless when undertaken by those to whom it is more a means of support or is a matter of war.

(c) It has not the backing of all the members of the Protestant Churches. Mr. Atkinson quoted Bishop Glenny as saying "The agitation is conducted almost entirely by small minorities of the Protestant clergy."

* This chapter from material lent by Education Institute.
(d) It places in an impossible position a teacher in a small country school who uses the conscience clause.

(e) The teaching profession as a whole is against it. It will therefore become non-operative even if passed.

(f) The unknown contents and quality of a manual to be drawn up by a group of persons on the principle of a majority vote. Result is an emasculated religion.

(g) The proved excellence of the Nelson system, which this bill will destroy.
Chapter X

Report of the Commission on Education in New Zealand


In 1930 a report on educational reorganization in New Zealand was presented to the House of Representatives. The constitution of the committee which presented this report was as follows:

Mr. W.H. Godkin (Chairman),
Hon. Harry Atmore (Minister of Education), Mr. G.C. Black,
Rev. Clyde Just,
Mr. Peter Fraser,
Mr. Henry Holland,
Colonel T.J. McDonald,
Mr. J.R. Gardner,
Mr. G.H. Styles,
Mr. J.A. Young,
Mr. W.J. Davoll (Secretary).

The concisely stated report on religious instruction, which this committee presented at the conclusion of its investigations, is so comprehensive and well-balanced that it is worth our while to consider it in full. It is as follows:

"SECTION 5. -- GENERAL.

Chapter XXIV -- Religious Instruction in State Schools.

The chief vexed questions revolving round the teaching of religion in the state primary schools were dealt with at some length by a considerable number of witnesses. Whilst all the witnesses, including the Rev. Father Gilbert, Rector of St. Bede's College, were at one in condemning an entirely secular system such as has been established by the State in New Zealand, they were by no means agreed as to how the alleged deficiencies of the existing system should be removed.

Father Gilbert stated the position of the Catholics as follows: "The Catholic church believes in a secular method of education in principle; it eliminates a most important factor in life; it externalizes religion and its consequences, Christian morality, which is based on Christian teaching. Moral lessons may be incorporated, if at all, only in unsatisfactory form, . . . . we wish to record a formal protest, under the circumstances, against any infringement of the multiplicity of the State in this regard by the introduction of Bible teaching in State schools."

The Rev. R.J. Glendinning, secretary of the Bible in Schools League, summarized the League's attitude as follows: "The League is happy in recognizing that the education department, in the new syllabus regards character training as the principal function that the State calls upon the teacher to perform. This clear recognition of the need of a moral basis for education seems inevitably to lead to religious elements and practices. The League maintains that the responsibility for making adequate provision for education in religion and morals, such as will make for good character, rests on the State as much as on the church, according as the task is undertaken of education the young at present the State has taken this task upon itself."

Apart from its value as a storehouse of moral instruction, the introduction of the Bible into the State schools was advocated for other reasons; it was claimed as the greatest of all English classics in which, more than in any other book, are preserved the elements of simplicity and beauty in our language, and the foundation of our national life, the introduction of
Bible-reading in schools, it was stated, would increase the power of teachers as religious men and women to do good; and, finally, it was asserted that the Bible in schools was desired by the great majority of the people of the Dominion.

It was just at this point that confusion arose. Several witnesses stated that about 60 per cent. of the parents were in favour of the introduction of the Bible into the schools, but what form this introduction should take was not at all clear — whether, for example, it was to be taught as an ordinary school lesson by the teachers, as in England and Scotland inside the classroom, or in New South Wales, or whether it was to be read by the teachers as part of the opening religious exercises, as advocated by the religious exercises in schools Bill of 1928, was in most cases left indeterminate.

It appeared, however, from the evidence submitted that there were four possible ways of obtaining a greater or lesser measure of Bible instruction in the schools:

(a) The English and Scottish system;
(b) The New South Wales system;
(c) The Helson system;
(d) The procedure outlined in the Religious Exercises in Schools Bill of 1928.

In England and under the education Act of 1870 and 1921, religious instruction must be given at the beginning or the end of the school day, or at both the beginning and the end, that any child may be withdrawn during the time religious instruction is being given; and that "religious catechism or religious instruction which is distinctive of any particular denomination shall be taught in the school." Sectarian teaching is thus forbidden. Colonel John Studholme of Christchurch, who in a recent visit to England had made extensive inquiries into the working of the English system, stated that whilst most local educational authorities drew attention to this prohibition, and emphasized that it must be strictly observed both in letter and in spirit, the local authorities directed "that the Bible shall be read and such explanations of such instruction therefor in the principles of the Christian religion and of morality shall be given as are suited to the capacities of children." The teachers are entrusted with the work and are able, according to all the directors of local authorities interviewed by Colonel Studholme, to carry it out without compromising the letter or the spirit of the Act and without increasing sectarian bitterness or any other trouble.

The usual practice seemed to be to open the school daily with prayer and hymns, and in addition to give half an hour daily to religious instruction. Witnesses who referred to this system admitted that if it were adopted more it would be necessary to train teachers specially for the work, as in England and in Scotland, one does not feel that there was no great desire on the part of witnesses to see the English practice introduced into our education system.

The Rev. Mr. Archdall, headmaster of Canterbury College, Auckland, advocated the New South Wales system, which, he said, respects the conviction of parents and at the same time does not force the state teacher to do that which he or she is not necessarily fit to do.

"I believe that the only solution of this vexed question is to allow ministers of different denominations, or their accredited representatives, the right to enter state schools in school hours and teach their own children the Christian faith and practice as the parents of these children desire them to be taught."

Mr. Archdall said, further, that he had had four years' experience of the system in the industrial districts of homestale (N.S.W.), and had experienced no difficulty in its application, and that in his opinion the system is, on the whole, the method, was inadequate, while the Religious Exercises in Schools Bill was, on the other hand, unjust to the teachers. The New South Wales
system frankly encourages sectarian teaching, but relieves the
school-teacher of the duty of giving religious instruction.
Its adoption was not advocated by other witnesses and the Bible
in Schools League is opposed to sectarianism. In this connec-
tion the Committee found it difficult to understand how it is
that the ministers of New South Wales are able to arrange
satisfactorily for religious instruction to be given by visiting
gentlemen or their accredited representatives in the schools of
that State, while in New Zealand the needs of only 10 per cent.
of the schools are met in this way.

Under the Nelson system ministers of religion or other
voluntary instructors may, subject to the consent of the School
Committee, give Bible lessons to the children in the schools out-
side school hours for one half-hour a week. The attendance of
the children is voluntary, and any parent may withdraw their
child from the class if he so desires. It now appears that much
recently hampered the establishment of these classes by refusing
to permit the Committee to sanction on one day of the week the
hours of secular instruction to 200, the minimum prescribed in
the Act, where the embargo has in late years been removed, as
in Auckland, the movement has spread rapidly, especially in the
cities. It was stated that as late as a few years ago the
parents voted for the adoption of this system in the propor-
tion of sixteen to one. Evidence was given in Auckland that so far
as the Remuera district was concerned the ministers worked in
the utmost harmony, and that the teachers were enthusiastic in
their support of the system. Other witnesses, nearly all of
them active participants in the concern of religious instruction
that was visible was that the Nelson system was in agreement in
stating that the system, as far as it went, earned respect and
with a very great measure of success. They were unanimous,
however, in claiming that it was inadequate for the purpose, and
that it had serious defects which, however, in their opinion,
might be remedied by the adoption of other methods of procedure.

Witnesses who were not wholly satisfied with the Nelson pro-
cedure pinned their faith on the proposals embodied in the Re-
ligious Exercises in Schools Bill of 1926—viz.: the opening of
the school daily with religious exercises, occupying from fifteen
to twenty minutes, comprising (a) the recitation of the Lord's
Prayer, (b) the singing of a hymn from a school hymnal and (c)
the reading by the teacher or pupils of passages of Scripture
from a Bible manual, such reading to be without interpretation or
comment other than is reasonably necessary for verbal explana-
tion. The usual consciousness clauses for both teachers and pupils were in-
cluded in the Bill, and sectarian instruction was forbidden.

It was stated that there was a very large body of public
opinion supporting the Bill. The christiarch committee of the
Bible in Schools League stated that in 1927 it had taken a plea-
bate of the parents of the primary school children throughout
New Zealand; not quite 30,000 parents took the trouble to vote,
but of the valid votes cast 91.7 per cent. were in favour of the
Bill. A questionnaire sent out to some thousands of teachers in
the one year had not with a similar poor response, but of the
350 teachers who replied 90 per cent. were in favour of the Bill's
proposals. It was pointed out by the League witnesses that the
secondary and technical schools, with some 25,000 pupils, already
have religious exercises, and it was claimed that an extension to
the primary schools of a procedure already in vogue in post-
primary schools was both desirable and practicable.

On the other hand, it was admitted that the educational in-
stitute had consistently opposed the introduction of any system
which proposed that religious instruction should be given, or re-
ligious exercises conducted, by state teachers. It was moreover
stated in evidence that the institute was opposed on prin-
ciple to state teachers being denied by re-reading, but that it had
no such objection to the inclusion in the school Journal of suit-
able literary extracts from the Scriptures.
The Committee, after reviewing the evidence submitted on behalf of the various schemes, did not feel justified in advocating any radical change in the existing practice.

From investigations made by the committee, it appeared that at the present time the facilities offered for religious instruction under the system now in operation are already extensive, in approximately only 10 per cent. of the schools of the Dominion. The Committee is of opinion that, provided the way is opened for the position-wide operation of the system, such greater use could be made of the opportunity offered; and a recommendation has been made with that object. It was further of opinion that the extension of this system would be greatly promoted if teachers who desired to do so were permitted to assist in connection with it.

To this course the committee can see no objection, provided that such assistance is entirely voluntary, and is given in the teacher's private capacity out of school hours, as the system provides. On the other hand, the committee is strongly opposed to anything being permitted that will compel any State teacher to disclose his or her religious convictions or adherence to any particular denomination, or to take part in any religious exercises other than of his or her own free will; and the committee consequently also made a recommendation to that effect.

Apart from the general principle of the individual's right to the privacy of his religious belief, there are other considerations which induced the committee to make this recommendation. Investigations made show that there are in New Zealand at present 1,557 schools at which there is only one teacher, and 581 schools at which there are only two teachers. Approximately more than 75 per cent. of the Dominion's schools come within one or other of these grades. Yes teachers in charge are, in general, the junior members of the teaching service. The committee feels that in such schools it would be disastrous to the regular work of the school if anything were done to force these young teachers into a position in which they were driven to make avowal of their private convictions on religious questions upon which the parents of the children attending the schools in all probability hold strong and possibly antagonistic views. The position is somewhat different in the secondary schools which are all located in centres of large population, and have larger staffs, although even in these there is always the possibility of considerable difficulty arising in the event of the headmaster of a school finding himself unable conscientiously to conduct the religious exercises now customary in these schools.

A similar need exists for the protection of the conscientious scruples of the parents and pupils, and the committee desires to record its conviction that, in any system of religious instruction that may be permitted, adequate safeguards should be provided to this end.

The Committee therefore recommends:

(27) (a) that no system of religious instruction in State schools should be authorised such as will compulsorily require any State teacher to disclose his or her religious beliefs or his or her adherence to any particular denomination, or to take part in religious exercises other than of his or her own free will; but that, on the other hand, the fullest liberty should be given to those teachers or staff members who may desire to assist in the system or any similar system of religious instruction that may be authorised by law.
(b) that the following clause be inserted in the Education Act, namely:

"Notwithstanding anything to the contrary in the principal Act or in any direction given by the Board, if accredited persons approved by the Minister desire to give moral and religious instruction or a voluntary nature in school buildings, the ordinary opening hours of the school shall be postponed, or the ordinary closing hour in the afternoon shall be advanced, on one day in each week, as agreed upon, for not more than half an hour, in order to enable the instruction to be conveniently given.

Provided that no alteration shall be made in the opening or closing hours which would reduce the number of hours to be devoted in that day to secular instruction to less than the minimum of four hours fixed by the principal Act."
Let us examine how other countries face the problem. In England the Education Act of 1870 provided limitations and reservations in regard to the customary practice of giving religious instruction. These were set out in sections 7 and 14, which became sections 27 and 28 of the Education Act, 1921.

"Section 27 provides (1) that the parent of any child shall have the right to withdraw such child during the religious observances or instruction; (2) that the only time or times when religious observances or instructions can be given is at the beginning or end of a school day or at both the beginning and end; (3) that the school shall be open at all times to the inspection of the Government Inspectors, but that it shall not be the duty of such inspectors to enquire into the nature of the religious instruction given or to examine any scholar therein.

Section 28 - otherwise known as the Cooper-Temple clause - provides that "no religious catechism or religious compulsory distinctive of any particular denomination shall be taught in the school".

Apart from the above, the local education authorities have almost a free hand in regard to the kind and quantity of religious observances or instruction.

Different syllabuses of instruction have been drawn up, teachers are allowed exception if they have conscientious objections, but few or none avail themselves of the privilege.

In Scotland the law regarding religious instruction is contained in the preamble and in section 68. The preamble reads thus as 'And whereas it has been the custom in the public schools of Scotland to give instruction in religion to children whose parents did not object to the instruction so given, but with liberty to parents without forfeiting any of the other advantages of the schools to elect that their children should not receive such instruction, and it is expedient that the said care of public schools shall be at liberty to continue the said custom.' Section 68 is a conscience clause allowing parents to withdraw their children, and also stipulates that this instruction must be given at the beginning or end of the day, or both.
of the religious instruction rules and Regulations of the
Commissioners of national education in Ireland read:— 
(a) the
patrons and managers of all national schools have the right to
permit the Holy Scriptures, either in the 'Authorised' or 'Synopsis'
version, to be read at the time of these set apart for religious
instruction. 
(b) and in all vested schools the parents or guar-
dians of the children have the right to require the patrons and
local managers to afford opportunities for the reading of the Holy
Scriptures in the schoolrooms under proper persons approved by the
parents or guardians for that purpose."

In Unpaid religious observances or instruction are permitted
in each province in some form or other. For instance in taxative
province provision is made for opening and closing the public and
high schools with the Lord's Prayer and Scripture reading. Also
the clergy have the right to give religious instruction after
school hours to the children of their congregations.

Religious instruction is given in South Africa. In state
schools the day is opened with prayer and Bible reading. There
is also Bible reading with simple explanations of the text. A
conscience clause is allowed for children.

Today in all the Australian states, except two, the legisla-
ture provides for religious instruction in state schools. And
in one of these two the Victorian or Voluntary system, which will
be described later, is working extensively.

Thus religious instruction in the state schools are provided
for by legislation in New South Wales in 1856; Tasmania adopted
the same system in 1861, Western Australia in 1863, Southport island
in 1876 and Queensland in 1892. When the Northern Territory came
under the administration of the Federal Government the same system
of religious instruction was introduced in the schools, and this
has been followed in the case of the Federal Capital, Canberra.

The Irish National Scripture lesson books, introduced first
by Sir Richard Couper, were continued in use in Irish national
schools under the Act of 1856. "collaterally with the scripture
lessons given out of these books by the state school teachers, the
legislature definitely recognised the existing principle of the
right of every one on behalf of the conscience to teach their own chil-
dren, and provided for its continuation. This instead of giving
religious instruction has come to be known as the Australian sys-
tem, and is regarded by those accepting it as satisfactory under
existing conditions in Australia.

By 'State Education Acts Amendment Act of 1910' it is en-
acted that instruction should be given "in the primary schools
during school hours in selected Bible lessons from a separate
reading book to be provided for the purpose".

This course of instruction is divided into two sections, the
Junior and Senior. The Junior is for the use of children in
Classes I, II and III, and the Senior for children in Classes
IV, V and VI.

In the preparation for these lessons the authorised, the re-
vised and the Douay versions have each been carefully consulted,
and in both the Senior and in the Junior course the authorised
version has been mainly followed.

In Victoria a voluntary system of religious instruction holds
away. It is very similar to the School system which is at pre-
cent working fairly extensively throughout the Adelaide.

Let us examine the legislations of this system.

**Legislation for Religious Instruction in State Schools.**

1. (a) With the view of availing facilities for giving religious
instruction in state schools by persons other than state-school
teachers, half an hour may, by order of the Minister, or on the
recommendation of the School Committee, be set apart for the purpose on one or two
school days in each week. The time for such instruction shall be from 9.15 to 9.45, or from 11.45
a.m. to 12.15 p.m. when such instruction is to be given in the
afternoon the time shall be (a) from 1.15 to 1.45 or from 3.15
to 3.45 where the afternoon meeting begins at 1.15; (b) from
4.30 to 2 or from 3.30 to 4 where the afternoon meeting begins at 1.30.

(b) Notwithstanding anything contained in regulation XII, in schools in which religious instruction is given the course of ordinary instruction shall be fixed at such times as will allow of not less than two hours being devoted to secular instruction in the morning or afternoon as the case may be.

2. No child will be required to attend for religious instruction unless his parent or guardian has signified in writing his willingness to allow his child to receive such instruction.

3. During the time when religious instruction is given in any school, no secular instruction shall be given to children not attending the classes for religious instruction.

4. On days of inclement weather the religious instruction, unless it is given during the last half-hour of the afternoon session, shall be omitted in schools in which there is no adequate outdoor shelter for the children, and the accommodation in not such as to admit of the assembling of the children who do not receive religious instruction in rooms other than those in which such instruction is being given."

In order to gain some idea of the scope and work of this much debated system, let us note some of the facts given in the "Report and Balance Sheet" for the year ending 31st December, 1933.

Number of Instructors:—In 1930, 1,036. 1931, 1,062. 1932, 1,070. 1933, 2,156. During 1933 there was an increase of 104 ministerial instructors and 42 lay workers. Headteachers say this work has improved the tone of the schools.

There are 2,700 schools in Victoria. In 1930 religious instruction was given in 1,801 schools, in 1,931 in 1931, in 1932 in 1,946 schools and in 1933 in 2,097 schools.

There are approximately 255,000 scholars attending the state schools.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Schools</th>
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<tbody>
<tr>
<td>1930</td>
<td>1,801</td>
</tr>
<tr>
<td>1931</td>
<td>1,931</td>
</tr>
<tr>
<td>1932</td>
<td>1,946</td>
</tr>
<tr>
<td>1933</td>
<td>2,097</td>
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"N. G. Green, Government Printer, Melbourne."
It was realized that it would be impossible to provide religious instruction for all the small schools, and decided to work these by correspondence. This course was commenced in 1932 in 30 schools. In 1933 there were 113 schools with 1,345 scholars.

Examination questions were prepared for May, August, and September. The opportunity to test the knowledge of the scholars on the lessons taught was not availed of very largely.

The expenditures for 1933 were $1450. This was met by endowments from constituent churches and by donations.

A hymn book of 57 hymns and a syllabus of instruction, with divisions for Primary, Intermediate and High School sections, have been drawn up for the whole State.

In New South Wales all teachers, irrespective of creed, are required to take scripture lessons. At the annual inspection of schools, scripture receives the same consideration as any other subject. Section 17 of Public Instruction Act of 1880 says, ...

"... portion of each day, not more than one hour, shall be set apart when the children of any one religious persuasion may be instructed by the clergyman or other religious teacher of such persuasion..."

As a rule no religious teacher visits more than once a week. The withdrawal of children from religious instruction is allowed if the parent notifies the teacher in writing.

In summing up this brief review of other countries, we note that all have religious instruction or observances of some kind. The province of one land has religious observances only, and in all, except Victoria, the instruction and religious observances are given in school hours as part of the syllabus of instruction. Several of the countries have syllabuses of religious instruction.

Before considering the difficult and opportunity of our own land, there are three important ideas in the 1934 report on religious education of the Jerusalem section of the international missionary council. 1. The way in which religion may be related to moral hygiene. It advocates the study of physiology, biology and nature study, in order that these might be developed in the pupil self-reverence, self-knowledge and self-control.
2. The task is to teach the value of religion in education, for that is the method by which people acquire the morality of normal experience. Cooperative investigation and thinking is encouraged, instead of writing essays the pupils should do good in acts of kindness and purity.

3. Finally there is the statement: "The State rises at citizenship, the Church at Christianity." But these are not inherently contradictory.

There is evidence in some quarters of a new spirit and attitude towards religious instruction in schools. Writing in the quarterly review entitled "Religion in Education" for January, 1931, the Right Hon. Lord Burnley, President of the Board of Education in England, said: "I think there are right now detect a new orientation of thought upon the question of religious education. In the early days of universal and compulsory elementary instruction the organisation of religious education presented difficulties still familiar enough, and the convenient solution seemed to be one which in fact made the subject the Cinderella of the schools." He then pointed out that as a result of post-war experience many people are led to take stock of things, for the almost unlimited command over nature we have obtained has brought neither happiness nor contentment. Lord Burnley further wrote: "For the great majority of people a system of ethics is a cold and bloodless thing without the sanction of religion... and from the educational side it is being realised by many educationalists that religion is the backbone of character, and that, therefore, the State system of education cannot afford to disintegrate itself in the case of this vital element at such a time as the present, when so many powerful disintegrating forces are at work." He considered that the training of teachers for this work is necessary and that the best place for this training is in the Training Colleges, in which all denominations should be invited to co-operate in building up a truly spiritual atmosphere around those who are here being trained for what is surely the highest of all civic duties, the fashioning of future citizens."
A. GENERAL SUMMARY.

Education in New Zealand, in its earliest period, was entirely the work of the Christian missions. In their syllabus of instruction religious instruction was given an important place, when the work was taken over by the provinces, much of the teaching was done by denominational schools, but here again religious instruction was prominent. Nearly all the provincial schools, however, went through a process of gradual reduction in the amount of religious instruction permitted, until, in most provinces, by the time the national system was inaugurated the religious instruction was reduced to the reciting of the Lord's Prayer. In some districts even this was out of school hours. In Auckland and Canterbury the instruction was by then became entirely secular, although in the case of the latter principles of religion still had the 'right of entry'.

The parliamentary debates at the time of the formation of the national system of education were the occasion of a clash between the denominational and national systems of education, and also of a clash between rival religious bodies. The Education Bill began with clauses providing for religious observances, but opposition from different quarters resulted in a national system of an entirely secular nature.

During the period extending from the beginning of the regional system to the present time there have been several reactions. The first is that the Roman Catholic Church has persistently remained aloof from the state schools, and at the same time has fruitfully tried to obtain state grants for its schools. Then there were attempts by the Protestants to provide religious instruction within the national system. These also were without avail, by a 'technical evasion' of the Act, however, the Nelson Voluntary system was started. This movement has steadily extended until today it is permitted in each of the nine education boards of New Zealand, while approximately over two-thirds of the total number of school children receive religious
instruction from its voluntary instructors. The fourth reaction was the formation of the "Bible-in-schools-league" which aims at inducing Parliament to allow religious observances in school hours and also religious instruction by state and other voluntary teachers. Apart from the work of the Nelson system, the state relies, in the education it provides, entirely upon innumerable motives for the development of character in the pupils. The 1925 "by-laws of instruction" makes this clear.

An analysis of the religious instruction in the schools of Otago shows that 51 per cent. of the children receive this teaching. Instruction is given in 76 schools, which have an average attendance of 165 pupils. No instruction is given in 78 schools which have an average attendance of 31 pupils. In the schools where there is religious instruction 70 per cent. of the children attend. In some schools all the children attend these classes; in others only one-half, or one-quarter, and in one school only one-fifth attend.

Of the 76 children who were questioned, the great majority desire religious teaching, understand it and make an attempt to practise it in their lives. The most popular subject in the Life, Person and Teaching of Jesus Christ. Nearly all the children would like daily religious instruction and 63 per cent. prefer that it should be undertaken by an outside minister. Under the Nelson system the teaching appears to be definitely and vitally Christian.

The religious instructors aim at giving a knowledge of Scripture, developing moral character and bringing the children into vital fellowship with God through Christ. The weekly half-hour includes a prayer, hymn, Scripture reading and lesson, but the inadequate length of time allowed is the primary difficulty. They find it difficult to measure moral and spiritual results. The classroom is quite suitable for the work. It is considered that special training is necessary for the work, but also personal faith.

The Nelson system is adequate where it is in operation. One-half of the instructors are in favour of the new enacting bill, because the present system cannot reach small country schools, but the rest consider that religious instruction in the work of the Christian Church.
The State teachers' replies show that most of them have no objection to the Nelson system, but that most are opposed to the 'Enabling Bill'. A third of them are in favour of it and willing to work under it. The others feel that it will affect grading and promotion and cause estrangement by parents and friction among school staffs. The teachers felt also that there was a lack of correlation between the religious teaching and the school curriculum. Most of them thought it had no effect upon the character of the children, but that they enjoyed it. They considered that the parents were mostly indifferent, that the School Committees were in favour of it, and that it could be accommodated with history, English, literature, geography, civics and citizenship.

The information derived from the correspondence of the Board was mainly about the legal position of the Nelson system. The Act stipulates that there should be at least four hours of secular instruction per day and that two hours in the forenoon and two in the afternoon must be consecutive. The arrangements for religious instruction are left in the hands of the school committees, subject to the Board. Legal opinion was sought and the Nelson system was pronounced to be not contrary to the Act. It is clear that the hours of religious instruction need not be uniform for the whole school, so long as there are two consecutive hours of secular instruction in the forenoon and in the afternoon. The work is regular and the teachers exercise disciplinary control. The school committee in St George refused to allow this instruction in its school.

In the denominational secondary schools religious instruction and observance both have a place. The public secondary schools begin each day with devotional observance. In the district high schools also there is religious observance if the committee wishes it.

For the fifteen-time Parliament we cannot avoid the question of "Bible-in-schools", even if there still may have been a forward under the auspices of the "Bible-in-schools League". In 1906 the league amalgamated with "a people's organization for Bible in schools", on a number of occasions it had almost been successful.
The educational institute has always opposed the compulsory teaching of religion by state teachers. Its objections are mainly that the teacher should be free, that such instruction would cause friction, cost the people money, and that it could, in any case, be given by the churches under the Nelson system.

The Roman Catholic Church has its own private schools in which religious instruction is definitely coordinated with the syllabus of instruction. The pupil then grows up in the atmosphere of a religious community. Those schools are under the supervision of the State, but are supported entirely by the Roman Catholic Church.

In the Dominion's Sunday schools in 1930, 149,000 children were taught by 11,400 teachers. This represents approximately 58 per cent. of the juvenile population, or the total population of New Zealand, 1,361,504 people, or 33.5 per cent. profess to be Christian – a large majority.

The national schools Defence League opposes the principle of the little-in-suitcase-League because it would sound the death knoll of the Nelson system and also the old oral system of education, for in the latter case it would strengthen the claim for a subsidy by denominational schools. It also holds that the work should be done by consecrated religious teachers. Other reasons against the bill were: the impossible position in which a teacher in a small country school would be placed if he used the conscience clause, and the unknown contents and quality of the renewal of religious instruction which was to be drawn up after the bill had been passed.

The Parliamentary Council Education Committee recommended that the fullest liberty should be given to those state school teachers who desired voluntarily to give religious instruction, but on the other hand, nothing should be done which would force any teacher to disclose his or her religious beliefs, or to take part in religious exercises.

In England the teachers teach the religious instruction from different syllabuses of instruction which have been drawn up. The teaching must be at the beginning, or end of the day or both, and a conscience clause allows exemption to teachers and to pupils.
both Scotland and Ireland permit religious instruction in schools. The Canadian provinces each have some form of religious observance or instruction, while in South Africa the state schools open daily with prayer and Bible reading. All the Australian states except two, Victoria and South Australia, have legislated in favour of religious instruction. In Queensland the teachers teach it during school hours from a reading book or selected Bible lessons. In New South Wales all teachers are required to take Scripture lessons. In addition, the clergyman or other religious teachers of any denomination may teach the children of their denomination during school hours. The Victorian system is a voluntary one, similar to the Nelson system of New Zealand. Half an hour on one or two days of the week, in such a way that it allows for two consecutive hours of secular instruction in the forenoon and afternoon, are set apart for the voluntary religious instructor. This means that there are four periods on each of these days when religious instruction may be given.

The practicability of their proposal to have a religious instructor in every school will thus be seen. This instructor would have been specially trained for the work and have a diploma from the school where he had trained. In 1933 there were 2,156 instructors teaching 189,704 of the 255,000 scholars attending the state schools. The small isolated schools are taught by correspondence. The expenses of £4,165 for 1933 were met by grants from constituent churches and by donations.
There appear to be three main avenues of development in regard to religious instruction in schools. These are:

(a) The regrowth of denominational schools.
(b) State control of religious instruction in the national system.
(c) Voluntary religious instruction under the national system.

(a) The opinion has been expressed that this is the ideal way in which to teach religious instruction. The Roman Catholic Church, for example, is optimistic in saying that it is the only adequate way in which this instruction can be imparted. His Church hopes, moreover, that when the Bible-in-schools-bill is passed, then its own schools will have a strong claim for a grant of money, and that in this way the denominational system which was in vogue before 1877 will be revived. It is most unlikely, however, that the denominational system will be revived. In the first place, the present national system is a very efficient institution, and the standard of teaching which it maintains is very high. Then it cannot be said that the present system results in a whole desire a revival of the denominational system. They would most likely be more satisfied with some more effective method of imparting religious instruction within the national system, than those which have been operating in the past, so that we may therefore rule this first method out.

(b) Systems of various types, in which the ruling educational body controls the work of religious instruction, are operating in England, Scotland, Ireland, Canada, South Africa and in all except two of the Australian states. In some of these, for example in Canada and New South Wales, voluntary instruction is permitted in addition to that imparted by the State teachers. The question which we must attempt to face up to here, however, is whether this avenue of development is going to be that which is best suited to the circumstances existing in New South Wales.

The reasons in favour of this system seem to be as follows:

1. It would be universal. It would be possible to make either the religious observances or the religious instruction compulsory or even to make both compulsory, for the children, and, as in the
case in New South Wales; for the teachers also, whether it was made compulsory or not it should be possible for the children, whose parents desired it, to receive religious instruction.

2. It would be uniform; the same syllabus of instruction could be used in all schools; together with the same devotional exercises. The Training Colleges could train teachers to impart religious instruction.

Some strong reasons might be brought against this system:

1. In many cases, in regard to both teachers and children, there would be a strong element of compulsion, even if a conscience clause was allowed.

2. The teaching of religion is the work, not of the State, but of the Christian Church. One of the arguments of the Educational Institute is that teachers have no vocation for this work. This, of course, would not be true of Christian teachers who were in sympathy with the work and had been trained specially for it, but the teaching in some cases would be coerced and of low value.

3. A syllabus of religious instruction drawn up by the State might result in a watered-down or emasculated religion, to which the Christian Churches might object even more strongly than they do to purely secular education.

4. If the State took over the control of religious instruction it would strengthen the claim of the Roman Catholic Church for a subsidy.

5. Three generations of secular instruction have probably left New Zealand teachers unacquainted with the work indefinitely.

(c) There are two main forms of voluntary system. One is that in which an outside minister of religion or other accredited teacher comes in to teach the children of one particular denomination apart and teaches them according to the doctrine of his own church. The other is that in which a voluntary religious instructor, who is accepted as an accredited teacher, enters the school and teaches all the children whose parents desire that they should receive instruction.

The reasons in favor of the voluntary system are:

1. The instruction is under the control of the Christian Church and not the State, and the Christian Church has always held that it is its divine prerogative to teach religion.
2. The instruction would be imparted by instructors who held religious convictions and real faith in regard to the truths taught, thus the instruction given would bear the impress of the earnestness of purpose of a Christian personality.

3. The expense of the work is borne, not by the state, but by the churches. There can therefore be no claims made by denominational schools for financial support on account of state aided religious instruction.

4. The religious instructors, too, could be trained in the Church's Schools of Religious Education. The New Zealand Council of Religious Education could draw up a syllabus of instruction for the whole of New Zealand. In this way the vital Christian doctrines would be conserved and the work in one New Zealand united in one uniform system.

5. Teachers in the state schools, who have conscientious objections to teaching religion, will not be forced to take part in the work. Nor will they be forced to disclose their beliefs or their adherence to any particular denominations of religion.

6. Under a voluntary system those teachers who desire to become religious instructors might be free to do so, even though they have been trained for the work or approved as accredited teachers.

Reasons against the Voluntary System:

1. An inadequate supply of religious instructors is one of the main difficulties. This is true particularly of the isolated country schools.

2. In the case of the Nelson voluntary system one half-hour per week is considered to be inadequate.

3. Some religious instructors feel that they are only allowed to enter the schools on sufferance, because the voluntary system has no legal position in regard to the Education Act.

These then are the main avenues of development. Along which, if any, does the solution lie? Mr. J. H. Buchan, in his historical survey, expresses the opinion that it will be along the lines of the voluntary system. He writes "under these circumstances indications point to a belated movement on the part of the Protestant Churches to avail themselves more efficiently of
the privilege which has always been mine of occasionally claiming for religious instruction on the Nelson system, the operation of which has already been explained; no one is in doubt that if the vigour and zealously, which have been displayed in the half century of attempts to compel the teachers to undertake religious work in the schools — if they which they have on a body consistently declined — had been put into a constructive effort by the clergy to do the work themselves, the problem of religious instruction in the case of schools in New Zealand would have found a first and un-infactory settlement long ago. It we have ruled out the reversions to the educational system on being disruptive and, in any case, unnecessary. The Compulsory State System, we found, has a number of important disadvantages, while the only real reason in favour of it was that it would be undervalued. Thus we are Tapped to some form of the Voluntary System as the most suitable type for New Zealand conditions. Is it to be a straight out extension of the present Nelson system or to combine one of the proposals of the Side-in-Schools-League? Both are essentially voluntary systems, but the League's proposal contains a stronger claim of convenience and also seeks to place the control of the work in the hands of the State. Let us now the way, if any, in which the league's proposals differ from or are an improvement upon the present Nelson system which is now operating in the schools.

1. The league's proposals are an improvement upon the present situation in that it proposes to have a Bill passed which will place religious instruction upon a better legal basis than at present exists. The improvement, however, is one of "the letter" rather than "the spirit" of the matter. For the Nelson system has definitely been promulgated to be within the legal requirements of the Education Act.

2. The State teachers would feel more free to participate in the work if the Bill is passed. In the present situation only one education board, namely Hawke's Bay, has ruled that State Teachers should not give religious instruction. The Handbook of the Educational Institute does not specifically prohibit
teachers from participating, although it suggests that teachers who do so are placing those who have conscientious objections in a difficult position. In regard to the 1931bill, a member
that there is a stronger element of compulsion in regard to having the religious observances than there is in having religious in-
struction. Dr. Gane, in speaking on behalf of the National
Schools Defence League in 1931, said that there were three or four thousand out of six thousand teachers who were opposed to the Bill. Of course, if even two thousand teachers were willing
to cooperate, the number of religious instructors would be great-
ly increased. With the exception of the teachers in the Hawke’s
Bay district, however, teachers are not free to exercise their
rights as citizens, and some few have been giving religious instruc-
tion or taking devotional exercises in their schools for years. Apparently, under the present system the work requires some definite organisation. If approximately 1 per cent, of
New Zealand’s school children now receive religious instruction, the addition of those teachers who are willing to assist would probably almost double that number; and, in fact, would touch almost all the children whose parents desire should receive religious
instruction. It might be possible for the Education Council to cooperate in the work by so “placating” teachers who are willing
to participate, that all schools should have religious observance
and perhaps religious instruction. Such placating could need to be
done very carefully, or else it would lead to what has been re-
served to as a division of the teachers into “the enemy and the
good”. Then one wonders that in New South Wales - to take one
instance - “All teachers, irrespective of creed, are required to
Teach these Scripture lessons (the denominational education depart-
ment’s), and in no case has any refusal to do so been refused...” It cannot be said that New South Wales teachers are being fairly
 treated when they are allowed exemption just by applying for it.

6. The League’s programme makes provision for daily reli-
gious observances. All teachers who desire not to participate
any obtain exemption by notifying the Chairman of the School
Committee in writing. But one school in Queen has opened school
daily for years with religious observances under the present

* Letter from Geo. Department of Public Instruction, Sydney.
education act. In addition, a total list of fifteen schools in the Mangani district open daily with five minutes of devotional exercises. Provided that there are two hours of consecutive secular instruction each morning and afternoon, the present act does not forbid daily devotional exercises. Apparently it is left to the board to decide.

2. The League is to have a manual of religious observances and instruction. This manual was used to approve of this syllabus in 1932, before it was drawn up and refused to do so. The Nelson system, as noticed, also has a syllabus of religious instruction, which was published by the large number of the New Zealand Council of religious education in 1933.

3. Under the League the work is to be done mainly by the state teachers. Ministers of religion or other religious instructors are to be called in to help only if no teachers are available. The League does not suggest that any investigation is to be made regarding the fitness of individual teachers for teaching religion. In this it differs from the present system in which, in part, it is not, all, unaccredited teachers of religion. Neither is any suggestion made regarding the training of teachers to perform this work. Is it to be through the training College or the schools of religious education?

F. Probably the greatest difference between the League and the Nelson system is a difference in a basic principle. In the religious instruction, in the last resort, to be under the control of the Church of the State. In the Nelson system it is in the church which controls the work. The Christian doctrine taught is under the oversight of accredited teachers of religion, not of the Education Department. In the case of the League, the religious instruction is placed in the care of the State. Both Protestants and Roman Catholics will object to the idea of a State religion or a condition of things in which the State controls the religious instruction. It is a principle for which Christians have laid down their lives.

5. The League differs from the Nelson system in that it places a religious test upon the teachers. The Nelson System does violence to no one's religious convictions.
II. The method by which financial support is raised in the one in both cases. The financial support, like that of Victoria, comes from voluntary subscriptions.

1. In both cases also, the attendance of children is not compulsory, for they are protected by a conscience clause in regard to religious observances and religious instruction.

After briefly comparing the two systems, one is called upon to consider whether there is anything offered in the League's proposals which is not already possible under the existing condition of things. One might say that there are valuable suggestions in A and B. It would be good if teachers felt that they have full freedom to take part in religious instruction if they wish to assist. And if a clause was inserted in the Education Act giving legislative permission to accredited religious instructors to impart religious teaching of a voluntary nature within the usual school hours, instructors would no longer feel that they were being allowed merely an advenrance.

As apart from these two proposals, which after all are not absolutely necessary, for the Education Department has expressed its approval of the Nelson system, there seems to be nothing whatever in the League's suggestions which would not be equally practicable under the existing conditions. Indeed, looking at the question from the point of view of the State, the Christian Church, the teaching profession and the social and spiritual welfare of the school children, there are elements which would prove definitely injurious to the best interests of all concerned.

Having decided that the best avenue of development for the future will be along the lines of the present system, the problem which now presents itself is just how the Nelson system can be made to operate more efficiently. The following are some suggestions:

1. That religious instruction should be given a more definite legal standing, by the insertion of a clause in the Education Act which would give recognition to the work of accredited religious instructors.
II. It should be definitely once known that the fullest liberty is given to those teachers who or their own free will desire to give religious instruction. This would, in part, be done through the boards. For instance, the restriction of the Hawke's Bay Board would require to be removed.

III. The work should be more thoroughly organised. Many religious instructors and would-be religious instructors do not know that there is a syllabus of instruction already drawn up to aid them in this work. Also, religious instructors must be available in many districts where there is no religious instruction in the schools. It should be the task of the leaders of religious education in the various Churches to discover the persons with the best qualifications for this work, whether they are to be found on or off the school staff, and enable them to begin this work.

IV. The training of religious instructors must be faced up to. It is the work of the Christian Church to provide these, whether they be laymen, teachers or ministers of religion, and also to train them for the work and sustain them financially in it. In England the idea seems to be to train in the training colleges, but in New Zealand circumstances are different. For instance, when a resident of the Board of Education inserted in his draft regulations a "teachers' ten", in which he proposed to require all training colleges "... to provide, subject to a conscience clause, a course of training which could prepare students to give such instruction in and explanation of the Bible as are suited to the capacities of children". In Victoria it is proposed to have a religious instructor in every school who has been specially trained for the work and has earned a diploma from the school of religious education. In New Zealand it would be best if laymen and teachers were trained for this work in the schools of religious education. In a good training college students it might be made an "optional" subject instead of an "additional optional" subject. Ministers of religion are all now probably trained for this work in their theological colleges. State school teachers who have left college
could take a correspondence course in the school of religious education, or have a substitute course during vacation.

V. Not only should the weekly religious instruction be organised, but also the daily devotional exercises in all the schools. The example of Albany Street School, Melbourne, in having prayers at morning assembly daily in the form of a hymn, a scripture reading, the repetition of the Lord’s prayer and the singing of the Doxology shows what can be done. This is done also of the 15 schools in the Wanganui district, where 1720 children take part in five minutes daily devotional exercises. These exercises may be taken by the teacher or by such other person as the Board may approve. Probably there are many teachers who are able and willing to open school reverently with this brief worship, along the lines of the “prayers” with which teachers are familiar in high schools, who would not feel able to take the religious instruction.

VI. The use of the radio has yet to be discovered in regard to both religious observances and instruction. Before long all schools should possess a wireless set. In large schools where the teacher prefers not to take the religious observances and instruction, he could utilize the “wireless” on to a large central school, so that the children in the small country school could join in with the children in the large city school in singing the hymn, reciting the Lord’s prayer and listening to the scripture reading. The possibilities of the radio are great in regard to religious instruction in schools where no religious instructor is available. Where an instructor is available, his work in person should be much superior to lessons coming over the radio. Lessons have already been broadcast to rural schools on music, geography, warm study, science, etc. w. stories for infants, art and agriculture. There is probably no reason why religious instruction should not be added to his list. Of course it would be necessary for the teacher to remain in the room to maintain discipline.

VII. Correspondence schools have been used with good effect in Victoria. Their “Report for 1933” says “For some time past it was realised that it would be impossible to provide religious
instruction for all the small schools, and the council (that is, the joint council for religious instruction in State schools, Victoria) being greatly concerned that so many scholars would be denied this teaching, decided to undertake the work by correspondence. This course was commenced last year in 30 schools.

This year there were 112 schools, with 1,233 scholars. A meeting of the instructors of these schools was held, and the opinion was generally expressed that the scheme on the whole was working very satisfactorily. Religious instructors who were unable to travel would be able to take part in this work, working somehow along the lines of the education department's correspondence classes.

VIII. The financial cost of the voluntary system should not be overwhelming. In Victoria, in 1933, there were 2097 schools in which religious instruction was given, and in these schools 105,698 scholars received religious instruction. The total cost was $1,458. The money was raised thus:

- Gifts from Constituent Churches (7 churches) $729. 9. 9.
- Donations (ranging from 2/- to $400) $645. 10. 10.
- The main items of expenditure were:
  - Honorarium to organists and Clerical assistance $495. 11. 6.
  - Travelling Expenses of Organists and Instructors $367. 17. 9.
  - Printing, Postage and Stationery $206. 2. 5.
  - Purchase of Literature $176. 15. 11.

The total number of schools in New Zealand in 1934 (1935 Year Book). As there should be less travelling in New Zealand, and because there should be more resident religious instructors able to do the work, New Zealand expenses should not exceed Victoria's.

IX. Quarterly examinations were held in Victoria and certificates were awarded. The children could no doubt pay more attention if they were working with some object in view.

X. Suitable selections of Scripture could be placed in the school journal.

XI. Greater correlation of the secular and religious instruction should be possible. Some of the businessmen and religious instructors mentioned that they helped each other in this way. It would be possible in regard to history, English, Geography, Civics, Literature and Citizenship.
XII. Section 91 of the Education Act provides that on five days of the week there shall be four hours of instruction, and that two hours in the forenoon and two hours in the afternoon shall be consecutive. The same regulation is made in Victoria, and here a subsection to Regulation 91 allows four periods in the day when religious instruction may be imparted. The time for each instruction when it is to be given in the morning shall be from 9.15 to 9.45, or from 10.15 to 10.45 a.m. when each instruction is to be given in the afternoon the time shall be (a) from 1.15 to 1.45 or from 2.15 to 2.45 when the afternoon meeting begins at 1.15; (b) from 1.30 to 2 or from 3 to 4 when the afternoon meeting begins at 1.30.

In the correspondence of the State Education Board to哪一个...