

rate Republican he dislikes England moderately; a strong Republican usually hates her; and a Radical Republican detests her.' This feeling was, no doubt, fostered by the habit of tranquil insular contempt which the average Briton abroad so long manifested—and still, though in a chastened measure, manifests—for foreign peoples among whom he deigns to travel. Time and the tourist agencies will at last work the cure of this form of mental aberration—at least in so far as it affects the educated classes of both countries. For travel tends to broaden out little provincial conceptions and to teach toleration.

'And, ground in yonder social mill,
We rub each others' angles down.'

It takes time to rub down national prejudices and affections even among people of some mental training. It takes longer still to rasp the sharp, obtrusive angles off the minds of the masses. And, back of all these considerations, there lie the great commercial factors that dominate the whole Anglo-French situation. How these may shift from year to year, no man can say. But at any rate, it is well for the cause of international tranquility to have in Great Britain the guiding mind of a Koenig am Berg—of a King whose voice is for peace, and who moves and works above the mists of racial passion.

Bible-in-Schools Consistency

What worlds away the Bible-in-schools clergy are from the example of the village pastor of Auburn, who allured his little flock to brighter worlds, and led the way! Billings wrote a quaint and practical variant on Goldsmith's lines when he said: 'To bring up a child in the way he should go, travel that way yourself.' But the ease-loving clerics of the sectarianising movement are up to the eyebrows in a political campaign to force upon the shoulders of reluctant State officials the duty of bringing up the little ones in the way they should go; and, so far as the black-coated agitators are concerned, their spiritual children are serenely left, in their school-hours, to gang their ain gait, as best they may, to the portals of Paradise or the pit of Tophet. How like the heartless 'woman's-right' mother whom the dramatist flays for gadding about the country addressing political meetings, while her little ones are callously left in cold and hunger and ragged squalor and neglect within the four walls that are called, by mocking courtesy, a home!

One of their number, speaking some time ago, expressed his readiness to take the risks of 'sectarianism' that might be associated with their scheme for Protestantising the public schools of New Zealand. Well, in 1870 M. Ollivier entered 'd'un coeur léger' (with a light heart) on one of the most disastrous campaigns of history. He, too, gaily took the risks. The Bible-in-schools party go farther still. Rather than take off their coats to their own proper work, those somnolent clerics are prepared to take the certainly of greatly aggravating the present educational difficulty, of making schools, and school-committee elections, and vacant teacherships in schools, so many centres for the play of sectarian passion. They—or many of them—have raised their voices in benediction over the cheap martyrs of the 'passive resistance' movement in England; but they are determined—if they can—to inflict a real and vastly graver wrong upon their fellow-citizens of other creeds in New Zealand, by compelling Catholic, Jewish, Protestant, and other objectors, by imprisonment or fine, to pay tithes for the direct and official teaching, by State employees, of the proposed Unitarian State creed, in schools that have been built, from foundation to chimney-coping, out of the public pocket.

A Bible-in-Schools Boycott

'One man's yawning makes another man yawn.' And the solemn blessing recently given by the Bible-in-schools

leaders to the sectarian system pursued in 'the old Eastern States' of the American Union is still being echoed by sundry coy controversialists of the daily press, who conceal their identity under sundry 'noms de guerre.' They, too, raise their little paeans of praise to the 'educational peace' which is fabled to have fallen like that of Nirvana in the States where Protestant forms of prayer and a Protestant version of the Bible are taught in the public schools. The story of this mythical peace was blown to pieces by us in our issue of August 3. We merely gave some samples of the evidence in point in our possession. Among other things, we showed how flagrantly those model States justify the prediction of our Bishops, that the sectarianising scheme now before the country would inevitably lead to the general imposition of a religious test in the matter of appointments to schools.

The teaching profession in the public schools of the United States is mostly in the hands of the gentler sex. The Eastern Teachers' Agency (50 Bromfield street, Boston) was one of the many that regretfully testified to the widespread and scandalous boycott practised against Catholic teachers in those 'old Eastern States' that are now set up as shining examples for New Zealand's imitation. The Agency just referred to writes as follows to the Boston 'Republic':—

'The prejudice against Catholic young women is very marked. It is more difficult than one would believe to secure appointments for Catholic girls. Some of our brightest applicants are Catholics, yet not only can we not get them appointments, but find it impossible to obtain trials.'

A specific instance will, perhaps, best illustrate the depth and intensity of the religious intolerance in the matter of teachers' appointments that exists in the States where the project urged by our Bible-in-schools League is in full operation. The following illuminating letter is (says the Boston 'Republic') the last of three that passed between a young man, who was seeking a position as teacher, and the superintendent of a public school in a Massachusetts town:—

'Hyannis, Mass.

'Mr. Chas. H. Early,

'Dear Sir,—The chairman of our Committee has learned that you are a Roman Catholic. I write to ask if this is true. If true, I shall be obliged to withdraw my offer of a school, as the Committee in question will not acquiesce in your appointment. My position is just this. Personally I am not opposed to Catholics teaching in our schools. In fact I have two in my service. In Cotuit or Osterville a Catholic would not be acceptable to the parents or people generally. I assume that, if you are a Catholic, you would not care to teach where the people would be bitterly opposed to you. Of course, you could not find your work congenial under such circumstances, nor could you do your best work under such circumstances, nor could you do your best work under the community arrayed against you.

'Mr. Boyden thinks you are a Protestant, for I told him I could not appoint a Catholic, as the prejudice against such was so strong. You will understand that, in my appointments, I cannot ignore the wishes of the parents. For my part I do not share in such prejudices. Kindly reply before Saturday. Yours truly,

'(Signed) F. W. KINGMAN, Supt.'

Here is something for the free and independent electors of New Zealand to read, mark, and inwardly digest. A pound of experience is worth half a ton of theory. A pound of actual Bible-in-schools experience is worth half a ton of the fine-spun gossamer theories that our Bible-in-schools Executive has been spinning and setting afloat upon the breezes of New Zealand. The introduction of a Pan-denominational Protestantism into our public schools would create a hundred Rongaheres for the one that was before. Our Bishops spoke with the lessons of bitter experience before their eyes when they said: 'Religious tests for teachers and for members of School Committees are the natural and necessary corollary to the scheme that is at present before the country.'

THE FAMOUS VICTORY AT SALE PRICES Easy Terms