

this Dreadnought to the Empire. The contrast has been tersely described and vigorously commented on by our live contemporary, the *Triad*, who, while making a specialty of criticism in the departments of music, literature, science, and art, nevertheless finds time to take a citizen's interest in political matters. Says our contemporary: 'As to some of the more garrulous patriotic to-do, here's a queer thing. When Sir Joseph Ward announced that this ship would be built at New Zealand's cost, there was a howl from all the malingerers and nondescripts of the so-called Labor section, and there were sniffs and sneers innumerable from the retainers and associates of Mr. Massey and the party now in power. Even Mr. Massey himself made no display of enthusiasm. Apart from Sir Joseph Ward and such of his following as had not definitely turned dog, there was virtually no display of any patriotic spirit. But now... Oh! Mr. Massey and his henchmen are raising joyous ululations. They will have the world believe that they were responsible for this gift, and that the credit of it must rest with them.'

'This politics,' continues the *Triad*, 'is so queer a game that pretty often it doesn't seem quite decent. By a masterpiece of courage that went high to audacity, Sir Joseph Ward seized his opportunity and made the offer of a Dreadnought. Many people thought at the time that the offer was at least injudicious. It seemed to the *Triad* that New Zealand might have proven its patriotism more effectively in some other way. But Sir Joseph Ward has been justified in the event. This gift has been a stinging inspiration to all the British Dominions. It has helped enormously in bringing on this great new efflorescence of interest in naval matters that is alive in the Empire to-day. Sir Joseph's action was impolitic in the narrow sense; but it rose above the muddy tracks of parish politics—it was a fine example of positive statesmanship. Why, in common honesty, then—why is Sir Joseph Ward not given the credit due to him by his successors in office? Why? Why, because these men are concerned in politics, and politics is—politics.'

A Warning to New Zealand Teachers

We have dealt fully in these columns with the now notorious case of Miss Janet Marshall, a thoroughly trained and highly qualified Scottish teacher, who, because of her conscientious conversion to the Catholic faith, was dismissed from her position under the Dalziel School Board on the ground that, in the opinion of the Board, she was no longer capable of imparting the general Scripture lessons prescribed. Miss Marshall, it may be mentioned, professed her willingness to administer the lessons, and possessed the recognised certificate of competency to give the religious instruction required. The following sequel to this unpleasant incident is significant and instructive, and has such a direct bearing on the present position in New Zealand that we make no apology for recording it in full. We give the report as we find it in the *Glasgow Catholic Herald* of April 19, 1913, which in turn quotes it from the *Glasgow Herald*.

'At a special meeting of the Dalziel School Board last night—Mr. J. B. Allan presiding—Baillie Ferguson moved that the following be added to the agreement of teachers under the Board:—"I understand that it is part of my agreement that I must be a Protestant and give religious instruction according to the Protestant faith." He said that he did not want to create friction, but he desired to safeguard the Board in view of what had happened in the Miss Marshall case, and he thought they were perfectly justified in doing so. It should be perfectly understood that if a teacher changed his or her religion, his or her agreement would terminate on a month's notice. Mr. Wilson seconded. Mr. McKenna asked if there was any information of how the Glasgow Board proceeded in the matter. The chairman replied that he had no information, but at the inquiry held by Dr. Andrew that gentleman stated that if they had had such an agreement with Miss Marshall the difficulty would not have arisen. Mr.

Harkin said that he observed that the Church of England would not employ Presbyterian teachers in its schools, and he asked if they would employ Episcopalian teachers under the Board. The chairman replied that the motion was perfectly explicit. Mr. Haughey asked if the Board had any knowledge of what form of religion all their present teachers professed, and, if not, what they proposed to do to find out. The chairman—Ask them to sign this resolution. Baillie Ferguson said that so long as they asked their teachers to sign this agreement they could not go any further. Mr. Haughey moved the previous question. He did not think that in view of the fact that all the schools were public and non-sectarian they should pass such a resolution. He did not think the motion was in accordance with the Education Act, which did not permit of a teacher being dismissed on account of a change of religion. If they passed the resolution they would be simply where they were. Mr. McKenna seconded the previous question, and declared that the motion was against the spirit of all British legislation. He believed that they had many excellent teachers in their service who might not be able to subscribe to the agreement, and it would be unfair to turn them out of employment. He did not think one particular Church should be banned in the manner proposed by the motion. The chairman asked the Catholic members if the position were reversed and all the children were Roman Catholics, if they would permit Protestant teachers to teach these children. Mr. McKenna replied that if the position were reversed he would not be a party to putting anyone out of a public position which he might hold. By a majority of six votes to three the motion was passed, and on the motion of the chairman it was agreed by five votes to three to send a copy of the resolution to all the teachers for signature. A motion by Mr. Harkin that all the teachers be summoned before the Board every three months to make a declaration of their faith failed to find a seconder.'

There you have, in this enlightened twentieth century, the Test Act re-enacted, and religious persecution in all its nakedness. The teachers are to certify to their orthodoxy before they get appointment; and a change of faith—even at the most urgent bidding of conscience—is to be followed by immediate dismissal. Moreover, the suggestion was actually made that they should come up every three months for religious inspection, so to speak. We learn from *Health's Chronicle* that admission to the ministry, or to a living therein, was secured under Cromwell's Puritan regime only after 'so bold and saucy an inquisition that some men's spirits trembled at the interrogatories.' They were prodded with a hundred or so of sharp questions about their conversion and secret call. The cut of their beards was noted; so was the color of their hair. Their views on predestination were closely scrutinised, and the inquisitors observed whether the candidates 'had a true whining voice and spoke dexterously through the nose.' The Scottish Bible-in-schools inquisition has not quite reached at length, but it is getting on that way; and the action of the Dalziel worthies furnishes New Zealand teachers with an interesting line as to the possibilities that lie latent in the tyrannical proposals of our Bible in State Schools League.

Wanganui

(From our own correspondent.)

May 28.

The Triduum in honor of the Blessed Sacrament was held in St. Mary's Church on the Friday, Saturday, and Sunday after the Feast of Corpus Christi. The Very Rev. Dean Power, of Hawera, preached the occasional sermons. The ceremonies concluded on Sunday night with a procession of the Blessed Sacrament in which over 200 of the faithful took part, including the members of the St. Vincent de Paul Society, the Hibernian Society, Children of Mary, and the children who made their First Communion recently. His Grace Archbishop Redwood, who is paying a short visit to Wanganui, presided at the evening devotions, and after the sermon imparted the Pope's blessing.

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