

Martin, but for that he has necessarily only the promptings of his own inner consciousness. The enemy, who has sent us this extract does not agree with this editor. If he did he would not be so anxious to force upon us, with such an air of triumph, his solitary find. Among his brother priests Father Martin is fortunately in safe hands.

The unfortunate woman Dean, convicted recently of child-murder, as a baby-farmer, at Winton, was hanged at Invercargill on Monday—a very miserable termination to a very miserable case. There may be some question as to the advisability of capital punishment—though, for our own part, we cannot see that a plea for its abolition rests either on justice or expediency. Capital punishment, however, remaining the law of the land, there can be no doubt that this woman had deserved her fate. She had been guilty of persistent, cold-blooded murder—aggravated by murderous, unpitying breach of trust. What right, indeed, had she, as the correspondent of the *Otago Daily Times* informs us she did, to throw a “contemptuous, loathing look at the hangman?” Pity, even for a woman of this kind, is a duty for us all—but to describe her with something like admiration as almost a heroine in meeting the death she had deserved, is falsely sentimental and mischievous. Executions have been shut in from the public. Would it not usefully complete the matter to refuse the Press a right of describing their details? It seems a case in which sensational journalism may be usefully dispensed with. The better the report as a journalistic effort, the more mischievous it is likely to be—the more inimical to the deterrent ends for which capital punishment is maintained. Nevertheless we pitied this wretched woman. We hope now she has met with the mercy of God.

The final results of the elections—Orkney being reported—are now given. The strength of parties is:—Conservatives, 330; Unionists, 72; Liberals, 179; Nationalists 70; Parnellites, 12.

Our contemporary the *Otago Daily Times* quotes a paragraph from *Nature*, in which the Spaniards are accused of having destroyed by their cruelty 600,000 inoffensive natives of the island of Jamaica, found there by Columbus, “all of whom died out under the cruelties inflicted by the Christianising Spaniards.” What the action towards native races of “Christianising Spaniards” was has been shown once for all by Sir Arthur Helps in his *Life of Las Casas*. Christianising Spaniards as we see there—in flat contradiction of such calumnies as that the *Daily Times* quotes, and of which, for example, the late Rev Charles Kingsley was also a noted apostle—did their best for the temporal as well as the spiritual welfare of the natives and gave them such protection as they could give against Spaniards who were not Christianising. How, meantime, did Christianising Britons proceed? How did the natives of North America fare from the neighbourhood of the pious Pilgrim Fathers? How have the natives fared in every part of the world where the British settler has set his foot? Where, for instance, from some twenty-five to thirty years ago, we, with our own eyes, saw the Queensland bush thickly peopled with blacks—a most inoffensive people there—not one is now to be found. We admit, however, that the Briton in this case was not Christianising. One of the most suggestive, as well as the most extraordinary, sights we can recall is that of a tribe of blacks sitting, stark-naked, in front of their gunyahs in the forest primeval, playing euchre for tobacco. How, moreover, have the Maories—a vastly superior race—fared? The British writer who ventures to sneer at the Christianising Spaniards in their dealings with the native tribes, or the editor that quotes his sneering, lays open his own Christianising countrymen to accusations tenfold worse, and which have not the advantage of being calumnies and cannot be refuted. There are more natives surviving now in Spanish settlements—proportionately as well as absolutely—than there are in British settlements.

“Well, I suppose you’re a naturalised citizen, now?” said the acquaintance. “Well, I’m not!” exclaimed the beefy-looking man with side whiskers who had just come out of the courthouse. “They wanted me to renounce my allegiance to Queen Victoria, and I told em I’d see their bloomin’ country in ‘Alifax first. I’m willin’ to do anything in reason, but that’s arguin’ too much, don’t y’ know?”—*Chicago Tribune*.

D. D. Killens, who made a journey to Jerusalem from El Paso Texas, without money, recently arrived in New York. The journey was undertaken for a bet of 10,000 dols. Wolves ate up his horse on the plains of Chalons, France.

MYERS AND CO., Dentists, Octagon, corner of George street. The guarantee highest class work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth. Read—[ADVT.]

Correspondence.

[We are not responsible for the opinions expressed by our Correspondents.]

THE LATE DR MORAN AND CATHOLIC EDUCATION.

TO THE EDITOR OF THE NEW ZEALAND TABLET.

SIR,—The receipt of the pamphlet, the month's mind of the late Bishop of Dunedin, a sermon preached by Dr Grimes Bishop of Christchurch, has brought to my mind the noble work his Lordship conferred, not only on New Zealand, but also on all the colonies, by his unflinching attitude on the education question. I honour the kindness shown in sending me the pamphlet.

I hope the appeal for justice to Catholic schools, will be continued in its prominent position in the TABLET, until equal justice, and on the same basis as the State schools, is rendered to them, and come it will. Let us, therefore, go on, for God is on our side, and victory will be ours. The Catholic Church is right in the position she has taken, that the State has usurped a position by infringing the rights of parents who are the sole custodians of their children, and the Church will attend to their spiritual welfare. It is in obedience to Christ's command, Feed My lambs, and the attitude the Church has taken has won the admiration of Protestants, who begin to see that their own sects put up with a system which is making havoc among the flock.

Your late revered prelate whose encomiums were pronounced by Catholics and Protestants, knew that a really vicious and anti-Christian result was to come of State education. It was loyalty to our Blessed Lord that animated him, and I regard the system with horror, that Christian men and women, led away by bigotry on the part of statesmen, an equal bigotry on the part of some of the sects, that fair dealing is not allowed to Catholic schools for secular results. I write these lines that, animated by the noble work of the late Bishop, Dr Moran, we may take fresh courage, and, God helping us, we shall win the day. Our action will be Christian and patriotic; it will help to minimise the awful secularism which is being created by the State School education mania, which is of the devil. Let us, therefore, fight for our Blessed Lord, and we will yet make our enemies ashamed. May continued success attend your paper.

The enclosed cutting of an extract of a speech by Lord Salisbury at Bradford, which kindly append, as taken from the *Adelaide Southern Cross*, puts in a nutshell the claims of Church schools, Catholic and Protestant.—I am, etc.

MERCATOR.

Brighton, South Australia, July 29, 1895

Lord Salisbury recently at Bradford remarks on the extreme importance of the maintenance of liberty in our religious educational system. His Lordship claims equal rights and equal facilities for the Church of England, Roman Catholic, and Nonconformist. Parents to bring up their children in their own way. Liberty to be maintained as the anchor of our educational system. Lord Salisbury on May 23, after referring to the recent election of the chairman of the meeting, Mr Multhrop, to be chairman of the Bradford School Board, said: “I regard as a matter of extreme importance the maintenance of religious education among all classes in this country—(cheers)—and, while I do not wish to press upon the conscience of any man, while I desire that all should have an equal right and equal facilities for bringing up their children in their own way, I do earnestly claim for the Church of England the right that the parents who belong to the Church of England should bring up their children in their own way (cheers). I claim the same right for the Roman Catholics; I claim the same right for the Nonconformists. What I deprecate above all is the attempt to stamp definite religious teaching as though it was in itself something absurd or disgraceful, or to be avoided. On the contrary, I lament—as we all must lament—the divided state of Christendom, and while Christendom is so divided what I urge above all things is that each parent should bring up his child in his own belief, undiminished and unquestioned, and should not attempt the impossible, the almost profane task of trying to boil down different beliefs into one common profession. Such an attempt can only issue in universal unbelief (cheers). I earnestly welcome the movement of opinion that has taken place in Bradford as an approach to a sounder state of things; and I earnestly press on all who hear me to value in the first instance above all, that children of all should be brought up to believe in the religion of their parents, and that no action of the State or the school should weigh in the slightest degree to diminish the purity and entirety of that religious teaching, but that that liberty should be maintained as the anchor of our educational system, until such time—which, unhappily, may be far distant—when we can altogether let go, without substantial difference, that religion which Our Lord has bequeathed to us. The greatest danger which I see in the path of true religious education is an attempt to substitute for it a false, unreal, hollow attempt at compromise between different beliefs, and I earnestly welcome the victory of your chairman as an assurance that that is not making its way amongst the people of Bradford. (Loud cheers.)