

end. But such is the enlight'ement of the period—such are the tastes and enjoyments resulting from the education of the day—or, at least, accompanying it—every year in a more marked degree. To do the newspapers justice, they would not publish these abominable details if the demand for them was not irresistible. What, then, we ask again, is the advantage, at least to 999 out of every 1000 of the ordinary crowd, of knowing how to read?

EDUCATION AND CRIME. We should say that Mr Braithwaite had, in more ways than one, the best of Sir Robert Stout in the argument respecting education and crime that has taken place between them in the *Otago Daily Times*.

Sir Robert evidently took as his motto, *sic volo sic jubeo*, and, in some instances, laying down the law as to what people were not to do, incontinently himself proceeded to do it. But where did Sir Robert pick up that astounding statement that in one year of the reign of King Henry III. more crime was committed in one shire of England than is now committed in all England in ten years? Query, if such were the case, would there be now any population left in England to commit even a tenth of the crime now committed? The rate, for example, at which infanticide has in our own days been committed in England is estimated at 1,600 cases annually. Were there then ten thousand children killed every year in every shire in England under the reign of King Henry III? Multiply ten thousand by the number of counties and see what the result will be. Does it not seem rather as if Sir Robert Stout had been talking rank nonsense. And, then, were there very regular and exhaustive statistics compiled under the reign of King Henry III? But let us give Sir Robert the benefit of the doubt. Perhaps these infanticides, not being entered among the statistics, are not to be considered as criminal. This is an explanation that would simplify a good deal that Sir Robert Stout has to say. We have already seen that if things were made very bad indeed by Catholicism under King Henry III., they were made very good by it under another king, and tit for tat is fair play. And are we to congratulate our Presbyterian friends? Sir Robert Stout, the avowed official and pioneer in New Zealand of the Grand Orient of France—that great aggressive atheistical society of continental Europe, whose advanced products are now represented at Paris by M. Ravachal, with his dynamite and murders, brings our friends forward, in effect, as an example of the virtue to be propagated by means of a non-Christian education. Did John Knox, in his wildest hours of rebellion, contemplate anything like this? Is it not time that our friends should think of altering their Westminster Confession? After all that document, grim though some of its provisions may be, professes an ardent faith in God Almighty. Sir Robert, indeed, gives a preference to the Wesleyans. If we are correct in our arithmetic, it is about a third more beneficial to give up teaching the doctrines of Arminius than it is to give up teaching those of Calvin. Godless Presbyterians, it seems, produce about two-thirds of their full number of criminals, while godless Wesleyans produce little more than one-third of theirs. Godless Catholics, we are very sure, would do a great deal more than that. Those statistics quoted by Sir Robert Stout as to an excess of Catholic criminals we have shown to be, as Sir Robert Stout is well aware they are, unfair, and completely deceptive—wilfully so, we must believe them to be, as quoted by Sir Robert. Indeed we have an example of what godless Catholics are capable of in that M. Ravachal, to whom we have already alluded, and who is an outcome of the expulsion of God from among a Catholic population, and of the devil worship that, as Leo Taxil assures us, has superseded the creed of the Catholic Church among the secret societies—chief among them the Grand Orient—of Continental Europe. But this is what we might expect—*corruptio optimi pessima*. "My tables show and my paper shows," says Sir Robert Stout, "that those people who are crying out for religious education had better improve their criminal record." But that is precisely why they are calling out for religious education. Their desire is to preserve and protect the innocent, as well as to reclaim the fallen—and this they know only religious education will enable them to do. Meantime, Sir Robert Stout's tables and paper show nothing of the kind he claims. They show only Sir Robert's determination—in flat contradiction of the specialist, Mr William Douglas Morrison—and even while he acknowledges their incapacity, to rely on bare figures, and on the obfuscation he can produce by their means to support him in the task entrusted to him as a recognised official of atheism for the destruction of Christianity. It remains to be seen how far Presbyterians and Wesleyans will be encouraged by the improvement in their morals arising from their godless departure to give him their continued support. To Mr Braithwaite, who so disinterestedly undertook the defence of Catholics, and so well performed it, subjecting himself, as we see, to a bitter outbreak of ill-temper—excusable, perhaps, under the soreness of defeat—our grateful acknowledgments are due.

BIRDS OF A FEATHER.

We have spoken of Mohamedan alliance as, among other things, characterising the results of the Reformation—and we have not spoken unadvisedly. Had it not been for the battle of Lepanto the chances are that the fleet of the Sultan Selim would have arrived

piloted by the ships of a strong and pious body of Reformers, in the service of William the Silent, at Antwerp. What the result of their victorious arrival would have been, let those countries that have suffered under Turkish rule declare. The pious contingent referred to were known as the *gueux de mer*, of whom the Vice-Admiral (Jurien de la Gravière, a member of the French Academy has recently given us an historical sketch in the *Revue des Deux Mondes*. The Prince of Orange received these men into his service—covenanting with them that he was to receive a certain portion of their piratical booty. "Orange had taken it upon him to forbid the *gueux de mer* to undertake anything against the towns, fortified places or vessels of the inhabitants of Germany, England or Denmark, of all the countries, in a word, which had 'believed in the Word of God.' As to the other powers—Spain, Scotland, Italy, Portugal—Orange did not trouble himself about them. If there were crusades against the Musulmans we see that they were not wanting any more against the Catholics. Catholicism in the Low Countries was found in a legitimate state of defence. I am far from excusing the ferocity with which it defended itself. I am concerned only to affirm that it had not been attacked with velvet gloves. They had put it also outside the law not only because it persecuted, but because 'it did not believe in the Word of God.'" "All the sects," adds the writer, "are accountable for fanaticism, superstition, and odious acts of violence." Orange, moreover, was greatly encouraged by the hostile action of the Moors in the mountains of Granada. The defeat of the Turks at Lepanto, in fact, was regarded by these champions of Protestantism as a disaster. "The cause of the Turks, as Pope Pius V had clearly discerned, was in part one with that of the Huguenots. Turks and Huguenots recognised the same enemy, and the enemy had come out of the fight victorious. Rather the Turk than the Pope, had become the motto of the *gueux*. The destruction of the Ottoman fleet at Lepanto did not disabuse them of the culpable hope of an intervention which might become so disastrous for all Christendom. The reformed of Antwerp showed themselves disposed to pay for the concurrence of the Sultan the exorbitant price of a subsidy of three millions of florins, and the *gueux* proudly displayed in their hats the emblem of Islamism. On the face of the metal crescent was inscribed in the Flemish tongue 'Rather Turks than Paptists.'" They proposed to send vessels to Cyprus to escort the Sultan to Antwerp. The writer recalls the threatening aspect of the Turks towards Europe that had characterised the epoch—when Germany was continually in dread, and the monarchy of Philip II formed the sole bulwark. If the Ottoman cruisers, he tells us, came as Catholic Europe was threatened they would, to water themselves in the Bbice, the responsibility would fall on those sects who showed the selves so ready to form alliances with the infidel. "Let us then understand the hatreds of the epoch," he says, "Philip II. the Duke of Alva, Pius V himself, could not in justice be tolerant. They did not fight only for the orthodox of doctrine. They believed themselves called upon to save Christian civilisation." But may we not judge of a cause by the allies by whose aid it seeks to win the day?

MR STEAD has given us a supplementary collection **AN UGLY STORY**, of his ghost stories—curious enough, like those that preceded them. They are so far useful, moreover, that they should give an effectual check to any trifling with spiritualism or hypnotism. Among the stories told, however, there is at least one very ugly one that, even for the sake of the narrator, might have been better omitted. It is related by a gentleman, whose name is given as Ralph Hastings, of Boadmeadow, Teignmouth. The scene is laid in a house called Brook House, situated at a watering place on the South-East coast. We have no intention of referring in detail to the phenomena related, which seem completely incredible. Our intention is to point out the evident character of one of the witnesses on whom Mr Stead relies. This Mr Ralph Hastings, on his own showing, is a coarse and frivolous person. Mr Hastings, in company with Miss B., a young lady residing in the house, and since, we are told, married to one of the N's. of Jersey, whether to the advantage of that family or not may be a doubtful point to those who read of the pranks in which she took part, entered upon a series of horse-play, deriding and daring the supernatural beings believed by him to be in the dwelling. The good taste of this will be all the plainer if we add that among the ghosts was that of an elder sister of Miss B., which was seen more than once Miss B's mother, also, at the time, was lying dangerously ill in the house. Into this story also the question of religion is indecorously dragged. Mr Hastings says that he was then a Roman Catholic, and that as such he tried the efficacy of holy water. This failed, and then recourse was had to the Bible, which is described as used with good effect. Let us suppose, then, that the narrative is true—though it would take infinitely more than the testimony of Mr Hastings and Miss B. to give it even an appearance of verisimilitude. We have a young man and a young woman playing irreverent and mocking tricks with beings from the other world, of whom one had been the young woman's sister. Could it be wonderful, under the circumstances, if evil spirits had fallen in with their humour and deceived them as to the comparative powers of holy water and the

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