

regarded as an essential, nay, as *the* essential. What he told us in conversation, he and others like him have proclaimed publicly. This conviction is the result of their seeing juveniles steeped in crime of all sorts, and lost to all sense of the dignity and nobility of purity of mind and body. In the United States, several judges have emphasised the fact that the banning of religion from the State schools is ruining the youth of the country and breeding a host of youthful criminals. The Catholic Church has always taken a firm stand in this matter, and the Catholic people have supported their bishops by making heroic sacrifices in order to maintain schools in which their children would be trained to love God and to fear offending Him. Experience has proved everywhere that the only real deterrent from crime and immorality is the fear and love of God. Even the French atheists have confessed that their secular schools have resulted in anarchy and vice, and that only religion can stem the torrent that threatens the race. Most Christian people here have the same conviction, but still they are contented to allow a group of noisy agitators to defy them and to plunge the country into moral ruin. It is a striking commentary on all this to find the young Maori who was hanged last week attributing his downfall precisely to the fact that he was cut off in youth from religion and its influences; and thinking people, reading his confession, will agree that not he but those who made this a land of infidels ought to be in his place in the dock. Here is what he said before facing death:

I am guilty of the crime for which I have been condemned. As I am about to pass into eternity I realise the awful nature of the crime of murder. I cannot explain the motive that prompted me to do the awful deed. Some demon must have taken possession of me. No one else is guilty. I alone am to blame. All the accusations I made against an unknown person are untrue; also all I said about the treatment meted out to me by the detectives is likewise untrue. The only reparation I can make is first of all to make this confession of my guilt to the public. I accept my execution as the only act of atonement I can make to God, whom I have outraged. I offer every step I take from my cell to the gallows as a further act of reparation for my crime. I place my hope of mercy and forgiveness in the sufferings and death of Our Lord Jesus Christ. Throughout my life my knowledge of religion was very little. I had not the comfort and help which it gives. If I had been brought up differently, in the fear and the love of God I would have led a different life, and would not have been in the position in which I find myself to-day. The knowledge of God and the practice of religion I feel sure are the only means to keep one from sin and crime. I publicly thank God for bringing me to a knowledge of His love and mercy, even in these last days of my life. Again I am heartily sorry, and deeply regret my awful crime, and I ask the public not to think too harshly of me, but to remember I am a Native with different ideas and dispositions from the pakeha, and to consider my surroundings and upbringing. In conclusion I throw myself into the arms of a merciful God, fully trusting in His pardon and forgiveness, through Jesus Christ. May God give me courage to meet my end with Christian resignation, and may He in His great love have mercy on my poor soul. Farewell.—(Signed) JOHN TUHI.

Prohibition Condemned

The Temperance Council of the Christian Churches of England and Wales launched a united temperance campaign at a meeting in the Mansion House, London, over which the Archbishop of Canterbury presided and at which Cardinal Bourne was present. This representative meeting of the greatest churchmen of Great Britain while advocating true reform set its face determinedly against Prohibition, which Cardinal Bourne described as "the very antithesis and contradiction of temperance," just as Archbishop Redwood did here in his famous pastoral before the second last referendum. In view of the importance of the opinions expressed

and of their educative value, we give the full account of the remarks of the principal speakers as published in the *Otago Daily Times*:

The Temperance Council of the Christian Churches of England and Wales launched its national united campaign at a meeting over which the Archbishop of Canterbury presided, in the Mansion House on February 11. The objects are: "To present the modern scientific indictment of alcoholic beverages and its moral implications"; to promote definite organisation for temperance work in every church and congregation, and to obtain local support for the council's immediate legislative programme—no sale of intoxicating liquor to those under eighteen years of age; local option for England and Wales; no sale or supplying of intoxicating liquor on Sundays; and the substituting of the supply of liquor in clubs to the grant of an annual license by the local justices.

The Archbishop made it clear that the campaign would advocate neither Prohibition nor State ownership of the liquor trade. He anticipated considerable opposition, and prophesied that the council would be termed narrow and bigoted. He had been frequently called, he said, amid laughter, "a bigoted fanatic," and one critic had written describing him as "a big-headed ostrich." Cardinal Bourne condemned Prohibition as "the very antithesis and contradiction of temperance."

NO "FANCY PROGRAMMES."

The presidents of the Temperance Council, said the Primate, represented in a quite singular degree the religious force of England, and were an entirely united body in the pursuit of their aims. The large intent of the campaign must be made clear at the outset; the people of England must understand rightly and intelligibly a question strangely apt to be colored and distorted. (Hear, hear.) Some people probably desired to see Prohibition here as in America, and others that the licensed houses should belong to the Government and be run on public lines; but neither of these courses did the Council of the Christian Churches advocate. They deliberately advanced only the programme which had been mutually agreed.

The campaign would appeal up and down the country to the open-minded. They had been able to experiment on a scale which but for the war would not have been possible in temperance reform, and new and unexpected knowledge was obtained. No one could study the results of the work of the control boards without being impressed; an abiding lesson had been gained, and now an appeal would be made to reasonable men by reasonable men.

Cardinal Bourne, Catholic Archbishop of Westminster, moved the following resolution: "The conference welcomes the decision of the Temperance Council of the Christian Churches of England and Wales to initiate and sustain throughout the country an educational temperance campaign, designed to present to the nation the facts of science concerning alcoholism, and to show their moral implications." The history of the temperance movement, he said, showed that greater advances had been made by education than legislation. The campaign being inaugurated carried great responsibilities, and the methods of conducting it should first be carefully considered, since everything said and done would probably be challenged. (Hear, hear.) In the English language the word temperance had unfortunately come to be associated only with self-control in the matter of drink, but temperance was one of the great moral virtues, and the teaching put forward should make its whole meaning apparent. Some people sought stimulation in harmful drugs, and some were weakening their hearts by excessive smoking; the campaign, therefore, must be based on the widest lines. The drink question was universal, so that the coming effort must not be insular, and the greatest possible accuracy in scientific fact should be observed. Many of the books and pamphlets dealing with the effects of drink were thoroughly unconvincing, and no man was likely to be deterred by the statements they contained.