

from the Catholic standpoint, by one who is sure to be listened to with respect in every one of the seven colonies of Australasia. We refer to the distinguished prelate, the Archbishop of Melbourne, who on last Monday left our shores. We were privileged to publish his views on the education problem in our last issue, and this week we print a further statement made by him upon the same burning theme in the course of his reply to the address of the clergy and laity of Dunedin. 'It is deplorable,' said he in the course of his remarks, 'that non-Catholics will not take up the question of Christian education.' 'They have time and again given expression to the pain which they feel at viewing the decay of Christian ideals. They admit that the Churches are neglecting their duty, and that there is a great deal of profanity and vice amongst the rising generation. But in this matter they take no steps to counteract a tendency which will be ultimately fatal to family and national life. They will not co-operate with Catholics in trying to introduce a system of education which is an absolutely necessary means of inducing a Christian character in any country.'

The hard secularism of the present system of public instruction is a blow at every Christian creed. Thanks to their splendid spirit of self-sacrifice, Catholics experience its natural and calculable results in the least degree. But it is dealing the various non-Catholic Christian denominations a staggering blow. And hence from pulpit and platform and from the midst of synods and assemblies and conventions rises the alarm-cry that the denominations are losing their hold on the young, that attendance at church services is becoming sparse, and that religion generally is showing signs of dry-rot. And coupled with this melancholy plaint is the attempt to abdicate one of the chief functions of a Christian Church—the religious instruction of youth—and to fling it upon the shoulders of the State. But, as we have frequently shown, the solution of the difficulty does not lie that way. What is required of our Protestant fellow-colonists is less of helpless complaint about the natural results of a state of things in which they have too long acquiesced; less of portentous head-shakings and of profitless resolutions that lead to nothing practical; and more of that self-sacrifice of which their less wealthy Catholic neighbors are giving them year in year out such a moving example. Let the Presbyterians or Anglicans of New Zealand, or any considerable section of either of them, set seriously about building, equipping, and maintaining Christian schools for the upbringing of their children in accordance with their respective ideals of religious instruction, and the education problem will soon solve itself. And in due course thereafter we shall hear fewer wailings about diminished attendance at religious services and the relaxing hold of the Churches upon the masses of the people. As for Catholics: let them keep their hearts up and persevere in the good work, for—in the words of the First NAPOLEON—'victory belongs to the most persevering.'

WHITE SAVAGES AT PLAY.

ON reading the published accounts of the barbarities practised by the 'Christian' troops from the West in the land of the heathen Chinee, one is tempted to ask, in the language of Truthful JAMES:—

Is our civilisation a failure?
Or is the Caucasian played out?

We have before us several independent accounts of the atrocities perpetrated by the Westerns in the Land of Flowers. One of these stories of blood and crime is the outcome of an official investigation. Others are from newspaper correspondents at the front. But the most complete and terrible indictment of the unimproved Caucasian savages comes from the pen of Dr. E. J. DILLON, who was for a long time resident in China, who was an eye-witness of much of what he relates, and whose article upon the subject appears in the January number of the *Contemporary Review*. Making all reasonable allowance for exaggeration, there still remains a solid substratum of horrible facts which imply hideous orgies of massacre and outrage far worse than those which roused Great Britain to such magnificent indignation over the Bulgarian atrocities of more than twenty years ago.

'The characteristic traits of this international campaign,' says Dr. DILLON, 'so far as Chinamen have felt its effects, have been bloodshed, rapine, and rape. Males and children have been killed, not always with merciful speed, and more than once they were half-killed and possibly buried alive, the soldiers' time being short and their victims many.' Looting of the private property of Chinese non-combatants has been carried out with thorough-going completeness and on a vast scale. At Tungtschau the Chinese made no resistance, no fighting took place, and the allies entered into peaceable possession of the city. Notwithstanding this the non-combatant natives, both pagan and Christian, were 'killed in sport and bayoneted in play.' 'I speak as an eye-witness,' says Dr. DILLON, 'when I say, for example, that over and over again the gutters of the city of Tungtschau ran red with blood, and I sometimes found it impossible to go my way without getting my boots bespattered with human gore. There were few shops, private houses, and courtyards without dead bodies and pools of dark blood. Amid a native population whose very souls quaked at the sight of a rifle, revolver, or military uniform, a reign of red terror was inaugurated for which there seems no adequate motive. Even if all the Chinese within the city had risen in revolt against the foreigners, the latter would have quelled it without an effort. Yet they were kept with a DAMOCLES' sword continually falling on their heads. No native's life or property was safe for an hour. Men I had been speaking to before lunch were in their graves by sundown, and no mortal will ever know the reason why. The thirst of blood has made men mad. . . . The Chinese were treated as Christians were in the reign of NERO.'

'No prisoners were taken,' writes a German marine; 'that is to say, if they are made they are at once shot down when the battle is over.' 'European troops,' says Dr. DILLON, 'give no quarter, even to men who are not their enemies.' At Taku three hundred unarmed and inoffensive coolies were massacred by the Russians in cold blood. Along the Peiho the western barbarians used bullet and bayonet to such a lively tune that the river became 'at once an Aceldama and a Cloaca Maxima'—oozy and foul with festering human corpses. And in the blazing villages along its banks 'men, women, boys, girls, and babes in arms were shot, stabbed, and hewn to bits in the labyrinth of streets, and their murdered bodies became the prey of pariah dogs. The treatment accorded to females 'from six to sixty years old' defies description. Its coarse brutality may be inferred from the following facts: Dr. DILLON states that 'wives and daughters hanged themselves on trees or drowned themselves in garden wells in order to escape a much worse lot'; and the *Japan Weekly Mail*, basing its statement on official investigation, says in a recent issue: 'It sends a thrill of horror through every white man's bosom to learn that forty missionary women and twenty-five little children were butchered by the Boxers, but Mr. TAGUCHI, whose testimony is beyond impeachment, and who speaks in the sequel of investigation personally conducted by himself, tells us that in Tungtschau alone, a city where the Chinese made no resistance and there was no fighting, 573 women of the upper classes committed suicide rather than survive the indignities they had suffered. Women of the lower quarters fared similarly, he tells us, at the hands of the soldiers, but were not unwilling to survive their shame.' The European and American troops went to China under the pretence of being the 'vindicators of public order.' They have degraded themselves into becoming 'the gladiators of history.'

The acts of military savagery and barbarism have not been confined to any Western nationality. Every Christian flag in China has been disgraced. But, by common consent, the palm of sheer villainy is accorded to the semi-civilised Cossacks whom Russia brought to the Far East to 'reason' with the Chinaman. The Japanese alone seem to have come out of the discreditable business with some shreds of national honor left. At Port Arthur in 1894 they gave no quarter. In the early days of the Chinese imbroglio the rank and file manifested a decided inclination to follow the example of the Western savages with whom they were associated. But their generals set their faces as hard as flint against military cruelty, 'visiting the offenders brought before them,' says Dr. DILLON, 'with such terrible punishment that among their troops the practice died suddenly