

we repeat, it would not be easy to affirm. To deny that its tendency is towards any particular point, as we have said, is much less hazardous. There are many roads, no doubt, that lead to Rome. It does not necessarily follow, however, that, in a particular instance, many and various paths of error all converge there. But this, in effect, and nothing more it is that the Anglican Primate at Sydney has denied.

The Bishop of Salford, in his reply to the Anglican Bishop of Manchester's recent attacks upon the Catholic Church, confirms the conclusions, which, as we said a few weeks ago, we had formed of Dr Moorehouse when he was Bishop of Melbourne—that is that his Lordship was a prelate who had a great deal to say that it was hardly worth while to listen to. Dr Bilsborrow takes up, as an example of Dr Moorehouse's method, the case of the monks of Whalley Abbey, whose memory, as the Bishop shows, he had labelled foully, and with an ignorance that could scarcely be accidental, but that, at any rate, was inexcusable. Everyone but an utter clown must know when he is ignorant, and then the obligation, which also he must perceive, rests on him to hold his tongue. Dr Bilsborrow does not spare the libeller, but shows him up in his true colours. "I have lingered," he says, "upon the Bishop of Manchester's address on the ruins of Whalley Abbey, because as a distortion of historical facts and truths, at once superficial if not malignant, it affords a not unfavourable specimen of his treatment of all Catholic questions. For, not only does violent partisanship incapacitate him from treating Catholic questions with a judicial mind, but, I grieve to add he seems to revel in giving circulation for the thousandth time, without a hint that they have already been answered, to the scandals which Protestant prejudice has accumulated during the last three hundred years against the Church and the lives of her Pontiffs, and this nauseous offal Dr Moorehouse is not ashamed to pour over the diocese on the testimony of writers (the only ones he appears to consult) who are notoriously untrustworthy." The unnecessary addition to his froth, then, of anti-Catholic venom, has done little, apparently, to raise the reputation of the Bishop of Manchester.

Here is a cablegram under date, London, May 3, whose acceptance needs reservation. "The Pope, in a political testament, asks the cardinals to hasten the election of his successor so as not to afford any time for intrigue. His Holiness says although he has not gained temporal power the Vatican is able to dictate conditions when it is opportune." The recent celebration of the Pope's 85th birthday, has drawn attention to his great age. Speculation necessarily ensues—whence, in all probability, the paragraph has emanated. Its genuineness seems more than doubtful.

The usual growl (says the *Thames Advertiser* of April 25) has gone the round of the meetings of householders about the cost of school books, and various resolutions have been passed to minimise the only charge that now stands in the way of our national education being absolutely free from cost. The teaching is free, the stationery is gratis, and the Government need only chuck in the books to make the gift complete. And then at the next meeting of householders growls would begin to be heard that parents actually have to clothe and feed their children, and resolutions would be passed that the Government ought also to undertake this charge. Really this education fad is being carried to an absurd degree. Children have no more right to be educated for nothing—beyond the mere rudiments—than they have to be fed and clothed, by the Government. Education would be more valued, both by parents and children, if it cost something directly, and the state of education and morals in this country would have been infinitely more satisfactory if a greater measure of the conduct of the education of our youth had been left to the individual cost and tastes of parents. Children would then have been educated more in accordance with the position in life their parents could afford to place them in, and we should not have to face the question which we shall before long have to settle, of what is to be done with the thousands of educated (?) loafers whom our public schools are steadily turning out of one monotonous and vicious pattern. Our intentions have been very well meant in this education matter but the result is bad.

How (says the *Catholic Review*) non-Irish opinion in America considers the *statu quo* in Ireland, may be inferred from this editorial utterance of the *Springfield Republican*:—"Justin McCarthy wisely reminds his associates of the Irish Parliamentary Party that they cannot expect much money from America at present, because the Irish people here are in no condition to give it. He might safely have added that there is much less disposition among Irish Americans to give money to either wing of the Parliamentary party than there formerly was, because so much of what they have given has been spent in faction fighting and in advancing the fortunes of Redmond or McCarthy, instead of in being ping on the cause of Home Rule. From all accounts, Irishmen in this country who have money to send home can do fully as well with it to send it to friends, or some one in Ireland who will use it to alleviate distress, or to help some evicted tenant or other." The only remedy is a national convention to select policies and designate leaders.

Speculation is rife also in America with regard to the Papal succession. An American Pope is considered more doubtful; but a Pope of American proclivities is looked upon as probable. There are two of the Cardinals who have the qualifications desired, namely Cardinals Persico and Mazzella. The choice falls on Cardinal Persico. His Eminence formerly spent about seven years in the United States where he went, in 1866, from Bombay of which diocese he had been Bishop, his health suffering from the Indian climate. He was for five years Bishop of Savannah. In the early seventies he returned to Rome. In the eighties, as our readers will remember, he was sent by the Pope on a mission to Ireland. In 1887 he was elevated to the College of Cardinals. He is said to be a warm friend of the Pope, and as he is well informed on the condition of the Church in America, it is believed that he has more than a chance of succeeding him. He is now about 60 years of age, and is a man of large frame, with a fine voice that attracts much attention when he intones the ceremonials of the Catholic Church. The succession of Cardinal Mazzella seems less likely. His Eminence was for some time resident in America as a Professor in a seminary of his Order—the Society of Jesus. All this is gossip, telegraphed from Washington and must be taken for what it is worth. The concluding paragraph is worth repeating intact:—In the four Cardinals—Gibbons, Taschereau, Persico, and Mazzella—the Catholics of this country have a good chance, if not to secure an American Pope, at least to have one who is favourably disposed toward them and their institutions.

The eighth centenary of the first Crusade will be celebrated from the 16th to the 20th inst. at Clermont in Auvergne where the Crusade was preached by Pope Urban II in person. In a brief addressed to the Bishop of the diocese the Holy Father speaks as follows:—In truth the Council of Clermont marked an event of exceptional importance in the pages of history, and the capital of Auvergne has good right to be proud of having been its seat. Without speaking of the many distinguished personages who took part in it, that Council will ever remain fresh in the memory among all others on account of its having given origin to the first of those heroic military expeditions whose scope was to dry the tears of the Christians in Palestine and to liberate the Holy Places sanctified by the Presence, Passion, Death, and Resurrection of the Saviour of men. Often had the Roman Pontiffs, as Silvester II, and Gregory VII, made heard their complaints and their prayers, and raised their voices in their favour. For Blessed Urban, however, was reserved the joy of seeing the nations respond efficaciously to his call. The expedition was decided upon, and three years afterwards the Christians in triumph entered Jerusalem. As you have said in your letter, Venerable Brother, that great expedition obtained so wonderful a success because it had been prepared under the patronage of the Queen of Heaven by means of public prayers, the use of which has been perpetuated in the Church. Such are the grand and pious memories which the coming centenary will recall to the minds of the faithful. They will supply them with a new motive for turning their gaze to that loved land where were carried out the mysteries of man's redemption, to those olden churches of the East for which, We have elsewhere said, We bear so great a love.

The following paragraph from the *Boston Pilot* will explain to our readers the responsibility incurred or risked by newspapers that publish the correspondence of writers whose sympathies are with the A.P.A.:—"The burning of two Catholic churches and the attempt to burn two more in Boston and vicinity within a space of two or three weeks raises the suspicion of something worse than ordinary incendiarism. Is the A.P.A. crusade of falsehood beginning to result in such deeds as Maria Monk's slanders brought about when a ruffianly mob, sixty years ago, burned the Ursuline Convent of Mount Benedict in Charlestown? Pending a solution of the mystery we should advise the pastors of churches in this vicinity to keep their insurance policies carefully paid up; though no precaution can avert such a danger as that which threatened the congregation of St Peter's Church in Dorchester, when an unknown miscreant deliberately attempted to fire a building in which 1,200 people were present."

Father Lambert has been kept busy of late replying to correspondents who wrote to him from various parts of the world, inquiring as to the truth of the report of his apostasy. His last reply published in the *New York Freeman's Journal*, of which the rev gentleman is now editor, runs as follows. It seems pretty conclusive:—"We assure our esteemed contemporaries of Jamaica, the *Gleaner*, *Gall's News Letter*, *Colonial Standard and Dispatch* and *Jamaica Post*, that we are a Roman Catholic, a Papist, and with God's grace, will remain so until the curtain falls, and hides from our vision forever this busy, feverish scene. Being of a logical turn of mind there is for us beyond the lintel of the Catholic Church no stopping place, no lodgment, short of downright infidelity. It is a toboggan slide. If the Catholic Church is not of divine institution Christianity is a delusion, a superstition, for the Catholic Church is concrete, historical Christianity. Were the Catholic Church to cease to be it would be but a short time when Christianity would be as dead as the religion of ancient Egypt, and its tenets would be a subject of interest only to the inquisitive antiquarian. It would require a new Cham-

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