

the Orange ditch-liners, we shall probably see still less. Here, however is a good paragraph he gives us from an interview between General Booth and a representative of the *Daily News*:—"By the way, there is a Zulu chief and his four wives, and a number of his tribesmen, who have been converted by the Army.' 'Four wives—that's awkward, is it not?' 'No. We just recognise the fact. If a Zulu has got four wives, I simply say to him, 'See that you be kind to them.' There the wives are. If a Zulu had only one wife, I would say 'Don't have two.' If he had none, I would say, 'Have only one, if you have any. But, however numerous his wives, I would say, 'You must stand by them.'" But, after all, for people whose spiritual forerunners issued licenses to bigamists, and formed alliances with the Turks, there is nothing so very inconsistent in the matter.

"THE Unionists have decided to contest the whole of the Irish constituencies against the Irish Nationalist party." There must be among them a good deal of money to throw away.

"THE Salvation Army has opened a matrimonial bureau, with Barker in charge." Will it be conducted on the lines established by the General among the Zulus? If so, there is a chance for superfluous ladies. Darkest England bids fair to grow brighter in some eyes.

THE Rev A. R. Fitchett seems to have taken to heart Sir Robert Stout's figures proving that the Anglican community produced something more than their due number of criminals. The rev gentleman's defence appears to be that bad as Anglicans are at the present day they show an improvement on what has gone before. Preaching on conversion at All Saints' on Sunday evening he is reported as follows: "One consequence of sudden change," he said, "was instability. Accordingly in the early church grievous sins and errors prevailed, and the general level of morality amongst Christians was then much lower than at present. There were members of the church at Corinth, for example, who would not be tolerated in any Christian denomination now. They would be promptly disciplined and expelled." This is a new and original view of the Christianity of the ages that produced the saints and martyrs. But what we should like to know particularly is, when did excommunication become a practice of the Church of England. We have a hazy recollection, for example, that some little time ago something of the nature of an attempt at it made in one particular instance led to an action for libel. Meantime, there is hardly any help for it. Our Anglican friends must positively renounce the inculcation of the 39 articles, if they would put themselves on a level with godless Presbyterians, and still more godless Wesleyans, if we may judge by results. But Catholics will stick to their religious schools, lest those figures—unfairly arrived at, let us again protest, and dishonestly quoted—should gain a marked addition and a signification truly sinister.

THE irrepressibles, more power to their elbow in the interests of trade, think it worth while to pay for their twaddle. They now publish a rigmarole of an advertisement in the *Evening Star* treating of scapulars and rosaries. But let us admit the advantage they have over us even here. They want neither indulgences, nor scapulars, nor rosaries. If they only "get saved," as soon as they are able to speak, they may go to the devil all their lives long, and come off with the saints in the end. Not a spark of purgatorial fire need come near them, and as to hell, their bathing costumes of imputed righteousness will make them impervious to its blazes. The good to be got out of a scapular or a rosary is a trifle to that. Great are the privileges of the Lord's elect. Cannot they leave their less privileged neighbours to shift for themselves in the best way they can.

THE drawing of the Art-union in connection with the St Mary's Grand Oriental Bazaar, Christchurch, will take place on the 23rd inst. Mr B. Dobbin, the hon secretary, requests that blocks of tickets sold should be sent in to him by the 16th inst at latest. Only a few days remain, therefore, for a last dying effort to dispose of tickets and insure the thorough success of the undertaking. Will not all those concerned prove themselves equal to the occasion?

ANOTHER correspondent of the *Witness* refers to what he calls "A Holy War"—otherwise the charge made by Bishop Moran as to the use of Collier's history at Queenstown. It seems, according to this correspondent, that a copy of the book was brought from River-ton to Queenstown by a gentleman named Reid, lately deceased, and that the book might have been seen in the hands of one of Mr Reid's children. Yes, and it might have been seen elsewhere also. But really this fuss about the Bishop's charge seems very far-fetched. Collier is one of the authors appointed for use in the public schools, and is actually used in some of them. Morris's history, which is as bad as Collier's, is used in others of them. Gardiner's history, which is little, if anything, better, is also so used. What, therefore, has the Bishop said that anyone can justly find fault with. For what the histories used in the public schools must teach, if they taught the

truth, we refer our readers to a note on certain State papers, which we take from the *Athenaeum*, and which will be found under our heading "Current Topics." The Queenstown correspondent of the *Witness*, if he chooses, will there see what the true meaning of a "holy war" may be.

## CATHOLIC NEWS.

(From the *Liverpool Catholic Times*.)

THE Rev. W. F. Chambers, for twenty eight years rector of North Kelsey, Lincolnshire, was received into the Catholic Church at Folkestone on the 11th inst., by the Rev. Francis J. Dennon.

The feeling of sorrow amongst the dockers for the loss of the Cardinal is deep and widespread. A contingent of delegates from each district branch of the Dockers' Union attended the funeral, and at Kenesal Green they lined the route from the entrance to the gate.

An eminent London physician, lecturing a few days ago on the subject of suicide, told his audience that out of every 1,000 people who die, five perish with their own hands; and that, on the average, every three minutes a suicide rushes into the presence of his Judge! It is an appalling thought, and Englishmen would do well to ask themselves why it is that the crime of despair is so much more common in Protestant than in Catholic countries. Self-murder is least frequent in Catholic Portugal, most frequent in Protestant Germany. That this is no mere coincidence is proved by the fact that it is precisely in that German kingdom which is most thoroughly Protestant—Saxony—that self-slaughter is most prevalent. There are in Saxony forty Protestants to one Catholic; and for every Portuguese who takes his own life, thirty-nine Saxons destroy themselves. Clearly, the fear of God is stronger in the Catholic country than it is in the home of Protestantism.

We are glad to see that at least one influential secular journal recognises the force of what we have always contended—that the Pope cannot be said to have an independent or secure position as long as the Law of Guarantees is at the mercy of a majority in the Italian Parliament. If the Great Powers were to join in the Guarantee, things would be upon an entirely different footing. There might then be a prospect of peace between Church and State in Italy. But, as our contemporary acknowledges, the difficulty is that the Italian Government takes up the illogical position that the Pope, though free and independent, must not acquire the support of any Power but Italy. At one moment she declares the Pope to be independent; the next instant she resents indignantly any intimation that the Papal question is international, and not an affair for Italy to settle as she deems best. It is plain that so long as Italy maintains this inconsistent and indeed ridiculous pretence, there cannot be peace. Now that the *Spectator* has shown the way, we hope other English journals will recognise the truth of the matter, and that the *Standard* will no longer talk as if the Holy Father had everything he could reasonably desire, and had no just cause of complaint against his spoilers.

The Cardinal's acts of private charity might be recalled by the thousand. Here is a very characteristic example which may be new to our readers. Years ago some Anglican Sisters working in Hoxton came across an old man dying in poverty and solitude. On being questioned as to his previous circumstances, he kept repeating with sad persistence that if only his dear old master knew of his distress, he would certainly come to his relief. The former master to whom the old man had been gardener was "Mr Henry Manning, of Lavington Rectory." The Sisters wrote to the Cardinal, and a few days later found their patient radiant with happiness; his dear old master had been to see him, had sat and talked with him, had promised him every comfort, and had even wished to carry him straight away to his own carriage to some lodging nearer his own home. The visit was repeated not once, but day after day. It was some time before the old gardener could realise that the Mr Manning of former days was no other than the great Cardinal-Archbishop of Westminster. When he did so, it is not surprising that he begged on his death-bed to be received into the Church, a last service which his former master had much happiness in rendering.

Mr Joseph McKay of the City Boot Palace will have something of interest to our readers to say in our next issue.

Professor Beissel's hairdressing establishment will be found in Stafford street, Dunedin. Ladies and gentlemen desirous of having their hair cut and dressed in the most fashionable styles will do well to remember the address.

Mr Bagley, of the Octagon Dispensary, Dunedin, recommends as particularly efficacious a chemical compound for disorders of the stomach, and an ointment, both prepared for him after the most careful study and consideration, based on a long experience. He also especially recommends Dr Mackenzie's tonic powers. Prescriptions are dispensed by Mr Bagley with scrupulous attention and promptness, and at very moderate prices. All the articles embraced in the trade of the chemist and druggist will be found at the establishment of the best possible qualities.

Messrs A. and T. Inglis, George street, Dunedin, are now issuing their parcels for the autumn and winter seasons. The demand for these parcels is the best proof of the satisfaction given by the goods supplied in them. In every instance the selection is most judiciously made, and the value for the money paid is the highest possible.