

NAZARETH HOUSE, CHRISTCHURCH

HOME FOR AGED POOR AND ORPHAN AND INCURABLE CHILDREN.

This Institution is a Branch of the well-known Nazareth House, Hammersmith, London, which has 29 Branch Houses in the United Kingdom, Africa, and Australia; affords a permanent home to aged and infirm poor of both sexes, also to Orphan and Incurable Girls (those entirely idiotic or suffering from fits excepted). The Home has no funds, and depends entirely for the support of the poor on the alms collected daily by the Sisters in money, food, and clothes. The aged poor are received without distinction as to creed or country, and left perfectly free to attend their own place of worship. A number of applications had to be refused for want of space, and the Sisters were obliged to build, and thus incur a very heavy debt; but they rely entirely upon Divine providence and the generosity of their many kind benefactors (which has never yet failed them) to enable them to pay off this debt. The House may be visited daily between the hours of 2 and 4 p.m. Cheques and p.o. orders may be made payable to the Superior, Mother M. Felix.

THE PROVINCIAL ECCLESIASTICAL SEMINARY OF NEW ZEALAND, HOLY CROSS COLLEGE, MOSGIEL.

IN conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State.

Students twelve years of age and upwards will be admitted. Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

For further particulars apply to

THE RECTOR,
Holy Cross College, Mosgiel.

THE LATEST AND MOST EXTENSIVE WORK OF
REV. HENRY W. CLEARY, D.D.,
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An Impeached Nation
BEING
A Study of Irish Outrages

A bulky work involving great research. Brought up to date. 426 pages of closely-printed, matter, with a searching double-column index of 24 pages; printed on beautiful paper, and handsomely bound in cloth gilt.

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Price, 4s 6d. Apply

Manager, *N.Z. Tablet*, Dunedin; and of all Booksellers.

ANSWER TO CORRESPONDENT

EMIGRANT.—A good many of the opinions that you give expression to have our cordial sympathy, and have been dealt with over and over again in our editorial columns. You will have no difficulty whatever in finding, in any city and town in New Zealand, Catholic clubs and societies for both social, religious, charitable, and benefit purposes. The Hibernian Society would probably fill the bill of your requirements.

106 Princes Street,
Dunedin, June, 1909.

I beg to inform my various Customers that I have REMOVED INTO LARGER PREMISES, opposite the Bank of New Zealand, Princes street.

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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the *New Zealand Tablet* continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JULY 8, 1909.

'THE LAYMEN'S LEAGUE'



HERE is a snap of life and the tingle of vigor about the Ritualistic movement in England. It represents a groping after the fulness of truth, akin to that of the imprisoned plant which forces its way through chink and slit and crannied wall in search of the free air and light of heaven. In New Zealand the growth of ritualistic practices in the Anglican Church seems to have been very considerable, especially among the younger clergy, during the past twenty years. In no instance, however, that we are aware of, has Anglican ritual in New Zealand been quite so 'high' as in certain churches in Great Britain—such as St. Alban's and Llanthony 'Abbey'—where it differs externally from Catholic worship only in the greater simplicity of the latter. This greater 'moderation' (as it is termed), coupled, perhaps, with higher tact on the part of the clergy, and the wider spirit of toleration that exists in these new countries, has, no doubt, thus far combined to prevent the rise of any serious organised effort to check among us what is commonly designated 'the Romeward movement' in the Church of England. Protests there have been *galore*—more especially on the July platform and in the organs of the more extreme section of Protestant opinion. But thus far they have done little beyond raising, at most, a gentle ripple on the surface of Anglican church life. And clergy ritualistically inclined have gone on serenely donning eucharistic vestments, and using altar lights, and offering a 'mixed chalice,' and 'hiding manual acts,' and performing one or other or all of the 'unlawful ceremonies' that harrowed the distracted soul of the late John Kensit, the volcanic champion of the primitive Protestantism of the Anglican church.