

are excluded from the present competition. The proprietors of *Good Words* are evidently set on getting some poetry for their money.

### Compulsory Purchase.

Irish landlords may be described without the shadow of exaggeration as about the cruellest, and most unscrupulous race that ever shamed or cursed a people. The course of tinkering legislation has, thus far, only resulted in paring their claws slightly. They still, in reality, enjoy the grim privilege of confiscating the property created by their tenants, even though their power to grind the faces of the unfortunates between the upper and nether millstones of hunger and rack-rent has been curtailed. The movement for compulsory purchase—inspired by New Zealand's example—is going merrily on. Its chief significance just at the present moment lies in the fact that it has crossed the borders from the south and west and got such a solid grip of the lodge ridden portions of Ulster as to have actually turned an election in the chief stronghold of the old true-blue Tory Conservatives.

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The old Maori's plaint ran somewhat thus: 'The missionary told me to pray; and, while my eyes were turned to heaven, he stole the land from beneath my feet.' The landlord class have long 'nobbled' the Orange farmers of Ulster in a somewhat similar way. For the advantage of their own class they joined and led the lodges and controlled their policy. They set the farmers welting the big, big drum, firing volleys over or into the houses of Catholics, drinking deep libations to the 'glorious, pious and immortal memory' of the little Boer, and yelling 'To hell with the Pope!' And while the brethren were thus engaged, the privileged thief-class piously picked their pockets. But a new spirit has got hold of Ulster now that promises well both for the peace and prosperity of that most distracted province. There was a symptom of an awakening in 1882 when certain Orange farmers of Kinego and Bondhill realised that 'the Pope issues no eviction decrees in Ulster,' and, in furtherance of their interests, joined the Land League. But the 'lords of the soil' and their obedient tools raised a mighty whoop, denounced the Kinego and Bondhill farmers as 'rebels' and 'Papists,' and expelled them from the lodge as 'traitors to the Orange cause.' Now, however, the movement among the Protestant farmers has taken a much more radical turn. They advocate nothing less than compulsory purchase just as eagerly as their Catholic confrères of the west and south. A few days ago a by-election in the great Orange stronghold of East Down was fought out and won on the issue of compulsory purchase. For landlordism—the vampire of Ireland—this is the most significant contest that has yet taken place in Ireland. Compulsory purchase is the only real and permanent settlement of the land question in Ireland. The progressive land legislation of New Zealand has found admirers in many lands and imitators in a few. But the most signal compliment yet paid to it is that of the result of the recent contest in East Down.

### A Notable Convert.

No more notable Englishman has for many years past 'gone over to Rome' than the Rev. Frederick George Lee, D.D., lately Anglican Vicar of Lambeth, London. Dr. Lee has long been hovering, so to speak, on the outskirts of the Church, and was at last received into the fold, almost on his seventieth birthday, by Father Kenelm Digby Best, at the Oratory. He has long been a firm believer in the Real Presence, Purgatory, prayers for the dead, the intercession of saints, the Immaculate Conception of the Blessed Virgin (which he defended in a pamphlet published in 1881), and in many other distinctive doctrines of the Catholic Church. He exercised considerable influence, as a prominent High Church leader, upon Anglican religious life, and in his publications and in the religious associations which he originated or partly controlled, he revived many of the best traditions of the Oxford Movement that led Newman and so many others into the One Fold. Dr. Lee is the author of some volumes of charming verse, chiefly religious, and is a recognised authority on the Reformation period, archæology, and Christian antiquities. He is a voluminous writer. His published books count about one hundred, and occupy twenty-one pages of the manuscript catalogue of the British Museum. He is deeply versed in Catholic theology, and some time ago, in quoting one of his works (*A Glossary of Liturgical and Ecclesiastical Terms* published in 1877), we referred to him as the only Protestant writer within the limits of our reading who had given a fair and accurate statement of the doctrine of indulgences. He is, too, a man of deep religious sentiments and great practical piety, 'gentle of speech, beneficent of mind.' His conversion is, for a brainy, logical, and God-fearing man, the only possible solution of the attempt to reconcile Catholic doctrines with Protestant principles and modes of action, and we bid him a *cent mille fois* into the Church of the Ages.

### A Nutshell Biography.

The conversion of Dr. Lee has naturally excited a good deal of attention in England. The *Manchester Guardian* con-

ains a brief biographical notice of the neo-convert which, though not accurate at all points, is worth reproducing. It says: 'The announcement that Dr. Frederick George Lee has been received into the Church of Rome closes a curious chapter in ecclesiastical history. F. G. Lee was educated at St. Edmund Hall, Oxford, won the Newdigate Prize in 1854, was ordained deacon in the same year and priest in 1856. He became an "honorary D.D. of the University of Washington and Lee, Virginia," in 1879, and was vicar of All Saints', Lambeth, from 1867 to 1899. Dr. Lee was from the first an extreme High Churchman of the Tory and Cavalier school. He deeply lamented our severance from the "Roman patriarchate," and he was one of the original members of the Association for Promoting the Unity of Christendom, which was founded in 1857, and consisted of Anglicans, Romans, and Orientals. Dr. Lee's confidence in Anglicanism was deeply disturbed by the Public Worship Act of 1874, and the docility with which the English episcopate accepted that Act seems to have made him distrust the reality of their episcopal position. Accordingly, he engaged with three intimate friends—T. Mossman, a Lincolnshire vicar; G. Nugee, who ran a curious monastery in South London; and a clever layman called Grant—in a desperate attempt to "regularise" the Orders of the Church of England. These gentlemen, with some liberal-minded friends, formed themselves into a society called "The Order of Corporate Reunion." It was reported that they persuaded three persons in episcopal Orders—a Roman, an Oriental, and a Jansenist—to consecrate Mr. Lee, Mr. Mossman, and Mr. Nugee to the office of Bishop, and these new prelates, it was understood, were really to reordain conditionally any English priests who were dissatisfied with their Anglican Orders. The whole affair was studiously shrouded in mystery, but it is believed that the consecration of the three Bishops took place on the high seas, so as to avoid any question of conflicting jurisdictions. The establishment of the O.C.R. was proclaimed to the world in 1877 in a document said to have been read at midnight from the steps of St. Paul's and afterwards printed. It purports to be "drawn up, approved, ratified, confirmed, and solemnly promulgated in the divinely protected city of London (which God pardon for its sins and still mercifully protect) on the eighth day of September, being the Feast of the Nativity of Our Lady Saint Mary, the Blessed Mother of God, in the year of Our Lord and of the world's redemption one thousand eight hundred and seventy-seven." It is impossible to know how many people joined the Order of Corporate Reunion or how many English clergymen were re-ordained. But I believe they were very few, and those few without exception "cranks." Mr. Mossman and Mr. Grant both joined the Church of Rome before they died. Mr. Nugee is also dead. Dr. Lee's Church in Lambeth was lately destroyed in order to make room for the enlargement of Waterloo Station, and now he has followed his friends across the border. It will be curious to see if the Roman authorities recognise his episcopal Orders as valid though irregular, or whether they condemn the whole business of the O.C.R. as a delusion. Meanwhile they gain in Dr. Lee a man of varied and curious learning, a pungent controversialist, and a writer of much melodious verse.'

## THE CHARGE OF STUFFING.'

THE frequent challenges issued by us and repeated by the secular press in various parts of the Colony for evidence in support of the charge of 'stuffing' the public service with Catholics, have thus far met with no response. We have already pointed out the origin of the cry—how it arose with the Grand Orange lodge in Australia in its half-yearly meetings of last May, and how, by arrangement, it was taken up by the brethren in New Zealand, repeated in their demonstrations in various parts of the Colony, and how it received a fictitious importance through the amazing indiscretion of Bishop Julius in Christchurch and the notice which, for party and political purposes, was accorded to it by a section of the Opposition press. We have also shown that it is the old and settled policy of the Orange lodge, expressed in the secret and illegal oaths of its members, and openly avowed, in words that are before us, by its leaders on the platform, in the pulpit, and in the press, that Catholics, solely on account of their religion, shall be excluded from public representation and from every position of honor and emolument in the State and in municipal bodies. To the members of that noisome dark-lantern association even one solitary 'Papist' would be an 'undue proportion' of the hated creed in the public service. We have already published a series of figures showing the utter fatuity of the cry, and, so far as they go, proving that, both in relative numbers and pay, Catholics occupy a position in the public service of the Colony far beneath what their proportion to the total population should warrant. Unless we are greatly mistaken, the full facts of the case, when published, will justify the Catholic body, at the next elections, in demanding from candidates assurances as to the more