

interested in the matter. A definite answer to these queries was given by Bishop Nevill last week on the occasion of the 'ordination' of an Anglican deaconess when his Lordship laid down the position of the 'Sisters' with regard to vows in the following terms:— 'Ere I close I must touch upon one question which always arises in this matter. It is the question of vows. "Shall I, if I present myself, be called upon to pledge myself to continue always in the unmarried state?" And the answer is no. Not that it is expected that a deaconess should marry. It is on many grounds desirable that she should not, and some there are who prefer to enter into a solemn engagement with the Bishop not to do so. This is permitted, but neither at ordination nor at any other time is such a vow imposed. Nor can I find proof that such a vow was taken in the early Church, though I do find that if after her admission to the order of deaconess she did marry both she and her husband laid themselves open to the censure of the Church.' The position of the Anglican 'Sisters,' then, apparently is that they are nominally free to marry, but they are not expected to, and will be subjected to the censure of the Church if they do. Their Church says to them in effect, 'You are not bound to remain unmarried, but if you don't we will think very little of you.' They are expected to exercise the self-restraint involved in perpetual chastity, while at the same time they are deprived of the steadiness and stability which a vow imparts. In a word, they have to comply with all the obligations and restrictions which the vow imposes, while they are robbed of all its advantages. Truly their position must be a hard and unsatisfactory one.

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Bishop Nevill afterwards proceeded to refer with approval to a 'writing' of the late Cardinal Manning (which is not specifically named, and which must be referred to Manning's Anglican days), in which, according to the speaker, Manning expressed his conviction that vows in religion are a lowering of the law of liberty in Christ. The Bishop disclaimed any intention of going fully into the question, and we do not therefore feel called upon to refer to the matter at any length. We content ourselves with pointing out that it is of the very essence of a vow—without which it is absolutely invalid—that it should proceed from the free deliberate will of one who by age and social position is capable of contracting a solemn obligation. It is true that by vows the will is limited in its sphere of action, but it is none the less free on that account. True freedom, as Bishop Nevill must know, exists only within the sphere of the virtuous. God, for example, is by His nature infinitely just, so that He cannot sin; yet He is absolutely free. So a man or woman under vows is free in the very highest and best sense—free 'by the freedom with which Christ has made us free.'

Maori Mission at Taupo.

An Urgent Appeal.

WE have received a letter from the Rev. Father Bruning, of Tokaanu, Taupo, in which he brings under the notice of the Catholics of New Zealand the great and pressing need that exists for a convent school in the poor Maori mission entrusted to his charge. During the time that the Fathers of St. Joseph's Missionary Society have been laboring in the Auckland diocese God has blessed their work, and now, thanks to His goodness, the missionaries count many Catholics among the Maoris. Unfortunately their success has excited a good deal of jealousy, and many of the Catholic Children attending the Government schools have their faith undermined.

'To counteract this (writes Father Bruning) our Provincial—the Very Rev. Father Lighthart—has entrusted to me a very weighty commission, viz, the erection of a convent school in the district. With the aid of the good Sisters we may confidently hope to provide the children of Catholic natives with a sound religious education in addition to secular instruction. But beyond giving me his moral support in this matter my Superior is unable to assist me. Neither can I expect any pecuniary aid from my poor Maoris, who, one and all, eke out a precarious existence, living from hand mouth all the year round. A heavy task is, therefore, imposed upon me. Not knowing how to carry it out successfully for want of means, I venture to lay my case before the Catholics of this Colony, relying with confidence on the charity of the clergy and laity

In conclusion, Father Bruning recommends this very necessary undertaking to the generosity of the Catholics of the Colony, with the hope they will assist and encourage him with a donation, however small. He hopes that his brethren in the Faith will not let his appeal pass by unheeded, as the work is most urgent and pressing.

Should you be afflicted with chilblains, WITCH'S OIL will give you immediate relief. A certain cure.—*.*

At first signs of the approach of consumption, ward off all danger by taking TUSSICURA.—*.*

CIRCULAR

OF THE
Archbishop and Bishops of New Zealand
TO THE
Clergy and Laity of their Charge.

DEARLY BELOVED BRETHREN OF THE CLERGY AND
LAITY,—

It is our earnest desire to heartily associate ourselves and our flocks with the sentiments and expressions of thankfulness and joy emanating from the hundreds of millions of loyal and devoted subjects throughout the world-wide British Empire, on the auspicious occasion of the Coronation of His Gracious Majesty, King Edward VII. Accordingly, we deem it our duty to remind our respective Clergy and Faithful that, while they gladly join their fellow-colonists in all the festivities connected with this joyous event, they must not forget to thank and invoke, with the deepest sense of Religion, the Great and Good God, the author of human Society, 'by Whom Kings reign, and lawgivers decree just things,' in order that He may shower His choicest blessings upon the New Reign, to make it long, happy, and prosperous. Wherefore, we enjoin that, in all the Churches of our Dioceses (in which weekly service is held), a solemn *Te Deum* of thanksgiving and invocation be sung or recited, at the hour most suitable for the respective congregations, on Thursday, the 26th of June (Coronation Day) or on the following Sunday.

Given at Wellington on this 27th day of May, A.D. 1902.

- ✦ FRANCIS REDWOOD, S.M.,
Archbishop of Wellington and Metropolitan.
- ✦ JOHN JOSEPH GRIMES, S.M.,
Bishop of Christchurch.
- ✦ MICHAEL VERDON,
Bishop of Dunedin.
- ✦ GEORGE M. LENIHAN,
Bishop of Auckland.

The Press of the Propaganda.

A SCARCELY less important work than that of educating the missionary clergy is that of providing liturgical, religious and educational books for the foreign mission. We live in an age of the Press, and, therefore, this department of Propaganda (writes the Very Rev. Dr. Casartelli) assumes nowadays an unusual importance. Yes, as a matter of fact, it goes back to the very earliest days of Propaganda, a clear proof of the far-sighted and enlightened policy of the Holy See close upon four centuries ago. Urban VIII has the credit of the inception of this good work by his two decrees of June 30 and July 14 of 1626. One effect of his appeal was the gift of 10 founts of Illyrian type made by the Emperor Ferdinand II, followed by a magnificent donation of a collection of Oriental type by the Grand Duke of Tuscany. By these and other benefactions the Propaganda Press soon became one of the most famous of its kind in the world. Its eclipse, like that of so many other great and good institutions, came about with the French Revolution; for on the French occupation of Rome, the plunderers, who had devastated museums and picture galleries, carried off to Paris large quantities of the most valuable founts of Oriental type. A small portion of the plunder was recovered after the Napoleonic wars, and all during the present century the Congregation has labored hard to replace and even greatly to extend its typographical resources, especially with the zealous patronage of Pius VII. and Leo XII.

In 1842, when Gregory XVI. visited the Press, he was presented with an address printed in 55 languages, of which 22 were Asiatic. Under Pius IX strenuous efforts were made to improve the Press by the introduction of the best and most recent machinery, chiefly owing to the exertions of the director, Cardinal di Luca. By 1875 the Press had 180 different kinds of type, and was able to produce books in most of the written languages of the globe. At the time of the Vatican Council the Lord's Prayer was issued by the Propaganda Press in 250 languages and dialects, and in 180 different characters.

The efficacy of TUSSICURA in all lung and throat complaint, is undeniable. It 'touches the spot' every time.—*.*

Hancock's "BISMARK" LAGER BEER.

NEW ZEALAND'S
NEW INDUSTRY.