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THE LAST EPISODE
Of**THE TEMUKA TOURNAMENT.**A REPLY TO
"PROTESTANTISM VERSUS ROMANISM"
(No. 3).By the REV. J. DICKSON, M.A.,
Presbyterian Minister, Temuka.

—By the—

VERY REV. THEOPHILUS LE MENANT DES CHESNAIS, S.M.

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DEATHS.McKENNA.—Of your charity pray for the soul of Charles McKenna, native of County Monaghan, Ireland, who died at Dunedin on the 29th of November, aged 60 years.—*R.I.P.*MEEHAN.—On the 16th inst., at Wanganni, Sarah, the beloved wife of William Meehan, of Ohingaiti; aged 50 years. Fortified by the rites of the Holy Church.—*R.I.P.***The New Zealand Tablet.**

FIAT JUSTITIA.

FRIDAY, DECEMBER 10, 1897.

HALF-WAY TO ROME.



THANKS to the ceaseless and enlightened activity of the Holy Father the conversion of England to the Catholic faith, though still no doubt far distant, is by no means an idle dream. The progress that has been already made in recent years in that direction is most marvellous, and is in itself sufficient ground for the most sanguine hopes as to the future. Ever since what is known as the Oxford movement began there has been a

steady influx into the Church, and the stream of converts, so far from diminishing, has visibly increased in volume as the years have rolled on. It is only a few weeks ago that a cable from Rome appeared in the daily papers stating that Cardinal VAUGHAN had reported to the Pope that converts were being received into the Church in England at the rate of 700 per month, and this statement of his Eminence, be it remembered, was no mere guess or blind estimate, but an ascertained fact based on the actual records of the Church. It is only the other day also that we published the quarterly list compiled by the Paulist Fathers, and the record showed that during the last three months alone some scores of eminent converts had been received, to say nothing of the much larger number who had entered the Church from what are called the humbler walks of life. The movement towards the Church is so pronounced and so remarkable that it could not be ignored, and it is not surprising to find that it has received and is receiving a good deal of attention from the members of non-Catholic bodies. Various efforts have been made to minimise the movement or to explain it away, but all such attempts that we have yet seen have been most lame and impotent. The movement towards Rome is a plain, palpable and undoubted fact, which cannot be explained away by even the most skilful juggling with "statistics." As we have said, the work of restoring England to the unity of the faith has been greatly advanced by the wise and untiring activity of the Holy Father who has exhausted all the resources of Christian charity in order to promote that great end. His eloquent and touching letter, addressed a few years ago to the English people, will not soon be forgotten, while his fatherly appeal at the close of the Bull on Anglican Orders is still fresh in the minds of all. It was only last year that the Holy Father caused to be established in England a fund for the benefit of converts who might be deprived either of their position or of their resources through their change of faith. Shortly afterwards he announced his intention of founding a college at Rome for the training of converts who might desire to study for the priesthood. And quite recently the Holy Father has erected by Brief an Archconfraternity of Prayers and Good Works for the conversion of England, and Home papers just to hand contain a full account of the solemn inauguration of this organisation. With such agencies at work there is every reason to believe that the Romeward movement is destined to assume still larger proportions in the near future.

In order to adequately realise the full effect of this great movement it must be remembered that in addition to those who have actually entered the Church a very much larger number have been, almost unconsciously, carried more than half way on the road to Rome. As his Eminence Cardinal Vaughan put it in a recent address:—"England is not indeed Catholic, far from it; but multitudes have swung so far round that they are more than half Catholics. There has been a revival of religious sentiment, a desire for unity, which clearly make towards unity. Truth after truth has been accepted, until men stand before the last step to be taken, if they would cross the chasm. This has not been the effect of our preaching, or of any human influence. It has been the effect of those long, loving, earnest prayers which have been constantly ascending for England during the last 300 years." This is true not only of England, but of every English-speaking country in the world. Half converts are everywhere, and we venture to say that even in New Zealand there are in every parish—at least in every town parish—large numbers of half converts—people who are by no means satisfied with the logical basis of Protestantism, who are ready and anxious to know more of Catholic doctrine, and who already accept perhaps a considerable portion of the teaching of the Church. It is from this field that the harvest of the future is to be reaped, and in this apostolic work of making half-converts whole converts the humblest Catholic layman may play a part. As the Very Rev. Dean Burke aptly pointed out in the course of his able sermon on Sunday night the two main levers by which the reunion of Christendom is to be brought about are prayer and good example, and these are available to every Catholic everywhere, be he rich or poor, priest or layman, learned or unlearned. To these we would add a third method of spreading the truth, viz., the generous and judicious dissemination of Catholic literature. For this purpose the publications of the Catholic Truth Society are most admirably suited. The Society has now produced a