

Church' to that great religious organisation which has its centre in the City of the Seven Hills. The great *Encyclopædic Dictionary* states that the word 'Catholic' is by general usage applied to those in communion with the See of Rome—or, as its Protestant compilers put it, 'the Roman Catholic branch of the Christian Church.' Webster's great standard dictionary defines the term 'Catholic,' when standing by itself, as meaning 'Roman Catholic.' Briefly, the word 'Catholic' means just what practically universal usage has decided that it shall mean. And that meaning is inseparably associated with what is officially known among us as 'the Roman Catholic Church.' It is too late now for any small creed or section thereof to attempt to alter the long-fixed and settled meaning of venerable words that are still in everyday use. Such attempts have been made. But from the days of HORACE and AULUS GELLIUS down to our time they have not met with any conspicuous measure of success.

In the languages of Continental Europe no term is known corresponding to the official designation of 'Roman Catholic' by which we are known in English-speaking countries. In French, Italian, German, Spanish, Portuguese, Dutch, and other European languages the title 'Catholic' is applied to, and only to, the Church of Rome. Were the word 'Roman' added it would be understood to mean the Catholics of the city of Rome. The same statement holds good in the East. In his *Visit to the Russian Church*, Rev. W. PALMER (Anglican) tells how, to his great annoyance, the 'Orthodox' Russians persisted in calling the adherents of the Church of Rome 'Catholics' pure and simple. The *Russian Orthodox American Messenger*—as in its issues of January 1-13, 1898—does likewise. And the following paragraph appeared in the *Catholic Times* a few years ago from a correspondent resident in Cairo (Egypt): 'In the East no one is called a Catholic if not in communion with Rome. If a man called himself "an Anglican Catholic" here he would be at once considered a "Roman Catholic" from England. All Churches united with Rome are called Catholic, such as the Catholic Copts, Greek Catholics, Syrian Catholics, and Latin Catholics. Those in schism are called Orthodox. The Anglicans are simply English Protestants.'

No creed outside 'the Roman obedience' claims the exclusive right to the word 'Catholic.' When they apply it to themselves at all it supposes the acceptance of a 'branch' theory or other form of Church polity which is opposed to the words of the New Testament and contradicted by all ecclesiastical history and tradition. Moreover, the official title of none of them is 'the Catholic Church.' It is (as in the Coronation Oath) 'the Protestant Religion as by Law Established'; or 'The Church of Scotland'; or 'The Free Church of Scotland'; or 'The Protestant Episcopal Church'; or 'The Methodist-Episcopal Church'; or 'The Methodist-Protestant Church'; or 'The Freewill Baptists'; and so on. In the ordinary and long-fixed usage of the words, the overwhelming body of Christian people understand by the designation 'Catholic Church' the Church of Rome and no other. The word 'Roman' is not used as an identifying prefix, and therefore, outside legal formalities, its use is unnecessary. When Catholics employ the superfluous word 'Roman' in reference to themselves they do so either in accordance with official requirements, or merely to emphasise the Roman headship of the Church. People outside our Fold sometimes use the term 'Roman' in this connection by way of denial that the Church in communion with the Pope is the one and only universal Church. Apart, therefore, from legal requirements, Catholics should ever call their Church by her unique and long-consecrated title, 'the Catholic Church,' and should avoid bestowing upon her a designation which is not of our creation, and which is nowhere recognised in her official formulae.

A list of the winning numbers in the Hawera Art Union will be found in our advertising columns.—"

It is expected that there will be a large audience present in the Agricultural Hall on Easter Monday night on the occasion of the concert by Miss Anita Moss, who will be assisted by Mrs. Von Look, Messrs. F. H. Young, A. Vallis, W. Wright, W. E. Taylor, etc. Miss Moss has only come recently to Dunedin from Australia where as a vocalist she occupied a leading position.—"

Notes.

The American principle is to 'vote early and vote often.' But what shall we say of the enterprise of the aged foreigner who interviewed the Benevolent Trustees the other day in Wellington? 'Are you naturalised?' said the Trustees to the aged stranger. 'I am not naturalised,' was the reply, 'but I have voted for a member of Parliament.'

'It is worthy of note,' says the *Ave Maria*, 'that the number of Popes in the first half of the nineteenth century was twice as large as in the second half. And Leo XIII. is still "gloriously reigning." His predecessor, Pius IX., was elected in 1846. The occupant of the Chair of Peter at the beginning of the century was Pius VII., who was succeeded by Leo XII., Pius VIII., and Gregory XVI.'

Hearing that the Harmaworth Brothers had offered to purchase the *London Times* for something like £7,000,000, the proprietor of the *Taieri Advocate* expresses his willingness to transfer his interest in that paper to the owner of the *Daily Mail* for 'a little less than the £7,000,000' refused by the owners of the 'Thunderer' of Printing House Square.

The difficulties of selecting a good wife led to Punch's peremptory advice to those about to marry: 'Don't.' The advice of Père Maurice, in *La Mare au Diable*, is to get one that is neither pretty nor ugly. But such a one (he despairingly added) should be *faite exprès*—the subject of a special act of creation. The late Chicago millionaire, Philip D. Armour, has left a much more homely and practical advice upon the subject—advice which is a better legacy to the world than the acres of stock-yards and the millions of dollars which he bequeathed to his heirs. 'The young man who wants to marry happily,' said this hard-headed and practical business man, 'should pick out a good mother and marry one of her daughters—any of them.' Our young men in New Zealand would do well to paste this bit of friendly and wholesome advice in their hats.

'Oh! willow, willow, woe is me!

Alack! and well-a-day!'

So sang 'Bab' in the depths of his comical despair. And such, in effect, is the burden of the black threnody sung by Mr. Atkinson, M.H.R., before the members of the Women's Christian Temperance Union in Wellington. A few weeks ago we were congratulating ourselves on the high standard of civilisation that we had reached, and on the marked progress that had been made in recent years in the arts and sciences. But Mr. Atkinson has, all alone and unaided, discovered that our Colony has lagged behind, and that even our legislature is composed in the main of men whom he describes as 'half-civilised' and 'savage.' 'Using the phrase,' said he to the W.C.T.U., 'not with scientific accuracy, but in a general way, the present House of Representatives is a drinking lot. Of civilised members there are not many. Of half-civilised there is a considerable number. Of savages there is a considerable number. The atmosphere of the House is a very curious one. Merit is the last consideration to enter the heads of members.'

Most of our readers can recall the conscious drolleries of Artemus Ward's mode of taking the census. But a modicum of unconscious humor enters into the returns furnished at practically every census. A few of those which were developed during last year's enumeration in the United States have been chronicled by the *Washington Evening Star*. Some of these arose out of a misunderstanding by enumerators of questions which they were required to answer. 'One of these questions was indicated by the remark, "length of residence," which was expected to show how long the people living in the various localities at the time of the census had been there. When the reports came in it was found that many of these queries were answered in figures in this way 20x40, 15x30, etc. The enumerators had gone around with a foot rule and had measured the length of the residences of the people they counted. This is what is called a "consistent error," that is, it occurs from the beginning to the end of the reports of certain enumerators.'

In our leading article of last week reference was made to the liberality of the present King's views on questions affecting the welfare of the Irish nation. Speculation is already rife as to his probable influence on British politics. 'One thing (says the *Adelaide Southern Cross*) is certain: the Prince of Wales's personal admiration for Mr. Gladstone was unquestionable. He was present in his usual seat over the clock in the Peers' Gallery in the House of Commons on Mr. Gladstone's introduction of his second Home Rule Bill in 1893. "The Prince," writes a correspondent, "followed the Prime Minister with an absorbed attention, and frequently