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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 Justitiæ 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

Current Topics

King and Pope

King Edward VII. is about to visit the Grand Old Man of the Vatican—the spiritual ruler of even a wider domain than that far-extending Empire on which the sun never sets. In the far-off Saxon days—when travel was slower and more toilsome and perilous than we of the era of steamers can well imagine—eight English Kings (Caedwalla, Ina, Offa, Caenred, Offa, Siric, Ethelwulf, and Canute) went in devout pilgrimage to venerate St. Peter in his tomb, and his successor in his chair of authority. Cordial greetings passed back and forth between Leo XIII. and the late Queen Victoria on the day that she reached the longest reign in English history. The present Queen and her son (now Prince of Wales) were received with great honor at the Vatican some years ago. But the present august and broad-minded occupant of the Throne will be the first reigning British Sovereign since the Reformation to personally meet and greet the visible Head of the Catholic Church on earth.

Leo's love for the English people is well known, and his tender and fatherly feeling found beautiful and touching expression in the apostolic letter which he addressed to them in the early spring of 1895. Not one of all his predecessors since the great schism of the sixteenth century, has won so much sympathy and kindly feeling from the Protestant public of Great Britain. In his life of Leo XIII., Justin McCarthy says: 'Never since the Reformation was there a time when the public heart of England was filled with a more general kindness and cordiality towards the head of the Roman Church than that which prevails here now. The Pope has shown himself a lover of all men, and he has won in return the regard, the confidence, and the affection of all men who, whatever their creed, are open to the claims of statesmanship and a common philanthropy.' It will be a historic meeting between the venerable old Pontiff and the royal friend of Manning, a Sovereign whose broad sympathies are not marred by the narrowest streak of bigotry. May Edward see the days and share the best blessings of Leo!

That Methodist Protest

There are indications that our Methodist clerical friends are returning to sauer counsels in reference to their recent protest against the appointment of a Catholic Governor to Fiji. The indignation which this ill-judged and busybody resolution provoked in the islands may possible have had something to do with the calmer and cooler second-thoughts which have happily come to the minds of the leaders of the Sydney Conference. At any rate, the foolish protest against the Governor's religion is practically withdrawn. 'His

courtesy and impartiality' have been made the subject of high encomium, and he goes forth with a complete, if not very graciously-bestowed, Methodist absolution, which is about as near an approach to an apology as we can expect. Those wicked Catholic missionaries are now the sole scapegoats. They are accused of making 'an unfair use' of the fact that the Governor is a Catholic. What the 'unfair use' may be, we are not told. But it is possible that—as was stated by one or more of them lately—the presence of a Catholic Governor lends a special emphasis to their denial of the legend (alleged to have been instilled into the Fijian native mind by the non-Catholic missionaries) that 'all the great chiefs of the world are Protestants.' At any rate, it is high time that the squalid and meddlesome controversy raised by Methodist outsiders in Sydney and New Zealand about Governor Jackson's religion should take a less violently sectarian turn. This is, let us hope, a preparation for its final and decent interment.

A Scottish Silver Jubilee

Papal and other associated jubilees are pressing close on each other's heels in the year of grace 1903. The venerable old Pontiff celebrates within the twelve months the silver jubilee of his election and of his coronation as Pope and his golden jubilee as Cardinal of Holy Church. Hard on the footsteps of his three silver jubilees comes another with which he was intimately associated: the silver jubilee of the re-establishment of the Catholic hierarchy in Scotland. This was one of the very first acts performed by Pope Leo XIII, after his coronation, March 3, 1878. The Bull replacing the Vicars-Apostolic in Bonnie Scotland by Bishops was signed by him on March 4, 1878.

In Scotland, as in England, the Catholic episcopate went down in bitter persecution during the great religious revolution of the sixteenth century. The Popes, however, never ceased to watch over and consolidate the brave and patient remnant of devout worshippers that were left in the once faithful kingdom of St. Margaret after the old religion had been proscribed, its altars overthrown, and its ancient shrines despoiled and handed over to the worship of a new and strange creed. During the nineteenth century the number of Scotland's faithful had so grown, and its priests, churches, and religious institutions so multiplied, that the times were deemed ripe for restoring to Scotland the normal method of ecclesiastical government. The agitation for a restored hierarchy began in a tentative way in 1864. It went on for a brief space in a spasmodic way. Then the question dropped for a time beneath the surface of things. It was renewed, and on a wider scale, in 1877, and formed the subject of a Scottish Catholic address to Pope Pius IX. at the celebration of his episcopal golden jubilee in that year. 'The Pope of the heart'—as the Italians loved to call him—favored the project. But the

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND'S
NEW INDUSTRY