

Notes

That Ill-Timed Challenge

'It is rather a pity,' says a Dunedin secular paper, 'that Bishop Nevill could not have allowed the Romans to elect their Pope without issuing what was practically a challenge to fight, seeing that the Catholic hierarchy allowed the installation—or whatever they call it—of the last Archbishop of Canterbury to proceed without comment. The Bishop and Dean Burke have apparently both been training hard on a Eusebius-Irenaeus-Tertulian diet, and the combatants entered the ring with the betting about evens. To those who are in a position to judge, the fight ought to be awarded to the Dean, his logic being weightier and his knowledge of the subject being better than that of his opponent.'

In connection with the question in dispute between Dean Burke and Bishop Nevill (the Roman Episcopate of St. Peter) we may quote an editorial utterance from a recent issue of the 'Living Church,' an organ of Bishop Nevill's co-religionists, the Protestant Episcopalians, in the United States. It takes the shape of an answer to a correspondent, and runs as follows:—

'N.S.B.—The Roman claim that St. Peter was Bishop of Rome rests on early tradition, dating from the second century. That, with St. Paul, he was instrumental in founding the Church in that city is almost beyond dispute. Beyond that, it is wholly impossible to say what were the respective local relations of the two Apostles to the Church of Rome. The tradition that St. Clement was ordained by St. Peter as Bishop of the See rests on at least a probable foundation. The exact length of St. Peter's residence in Rome, which is given by modern Roman controversialists, is little more than a guess, and is almost certainly much overstated.' Bramhall, Lardner, Grotius, Liebnitz, Hall, Palmer, and other learned Protestant historians and divines are not so coy, half-hearted, and fact-shy as the 'Living Church.' They assert the Roman episcopate of St. Peter 'sans phrase.'

Wanted: Population

Mr. Seddon is still 'onaisy in his mind' over the empty cradles of New Zealand and the diminished flow of immigration. He is disposed, apparently, to try the old and worn-out quack remedy of a bonus for large families, or a preference to them in the distribution of subdivided estates. The Right Hon. gentleman might as well propose to spray a rodent ulcer with rose-water or cure the smell of a glue-factory by daintily sprinkling its door-sills with eau-de-Cologne. During one of the most corrupt periods of the old Roman Empire

'The world was grown so wary
That few of either sex would marry.'

The Emperor Augustus—who, be it said in the softest whisper, was even a mightier man than 'Our King Richard'—tried to give a fillip to the marriage market and to increase population by fierce laws against celibacy, and by conferring various valuable privileges upon the fathers of three children. So much we learn from Dion Cassius. But Augustus was wasting his time. The utmost 'inducements' failed to induce in his day. They will fail as ingloriously in the hands of Mr. Seddon. The trouble lies deeper. What is wanted is an energetic propaganda of Catholic teaching on the nature and obligations of the marriage bond.

'Passive Resistance'

Some weeks ago we made a remark to the effect that if New Zealand Catholics adopted an attitude of 'passive resistance' by withholding their quota of taxation that goes to the support of the godless system of State instruction, the Protestant press and pulpit of the Colony would probably order us to step off the earth and take up permanent quarters in another and more distressful clime. We note, however, that some of our

Protestant clerical friends in New Zealand are still passing resolutions in commendation of the violent and too often riotous opposition with which the Nonconformist 'passive resisters' in England oppose the payment of their share of the burden of education. One man may steal a sheep, while another may not look over the fence. The 'passive resistance' movement (says the Dublin 'Freeman') 'is a widespread conspiracy against the enforcement of the law. Its object is to defeat the Education Act of last year by refusal to pay the rates levied in pursuance of that statute, which was carried by large majorities in both Houses of Parliament, after full discussion by representatives of the people elected on a register approaching the ideal of manhood suffrage. The passive resisters have not been proclaimed. No Coercion Act has been proposed to bring them within closer meshes of conspiracy and intimidation. A passive movement of the character of the United Irish League has the monopoly of that kind of exceptional legislation in the Three Kingdoms. The United Irish League, by its passive action, effectually prevented disorders and promoted the just administration of the land code and the necessary reform of its abuses. Passiveness in the public was met with police provocation in Ireland. In England passiveness is translated into riot, and the Prime Minister contents himself with the writing of long and persuasive epistles addressed to the reasonable people who indulge in what he would call in Ireland organised disorder and resistance to the law and its agents.'

DIOCESE OF DUNEDIN

The devotion of the Forty Hours' Adoration will begin at St. Joseph's Cathedral on Friday and end on Sunday morning.

When the last mail left Home the Right Rev. Mgr. Mackay was enjoying the magnificent scenery of the fiords of Norway.

The second annual social of St. Joseph's Ladies' Club takes place in the Victoria Hall on Wednesday evening, 30th inst.

The only pupil—Lily Rattigan—presented by the Sisters of St. Joseph, Arrowtown, at the musical examinations held last June, passed with honors, having gained the creditable number of 94 marks.

The Rev. Father Buckley, recently ordained in Rome for this diocese, arrived from the north on Thursday evening, and was met at the Dunedin railway station by the clergy of the Cathedral parish and of Holy Cross College, Mosgiel. He replaces Father Howard at St. Joseph's Cathedral.

On Sunday evening at St. Joseph's Cathedral Mrs. Irvine, who had been a member of the choir for a number of years, sang for the last time before leaving the Colony with her husband to settle in London. Mrs. Irvine's solos were Mercadante's 'Salve Regina' and 'O Salutaris' (composed by Mr. H. Rossiter, of Christchurch). Miss Davis sang Gounod's 'There is a green hill.' Mrs. Irvine afterwards bade good-bye to the members of the choir, who heartily wished her bon voyage.

A progressive euchre party and musical evening was held in St. Joseph's Hall on Tuesday evening, 8th inst., in aid of the building fund of the North East Valley School. The evening's entertainment proved a great success socially and financially, the gathering being the largest ever seen in the hall. During the evening vocal solos were rendered by Misses Davis, Hannigan, and Fitzpatrick, and Mr. W. Smith. The Misses Brooks delighted the gathering with a splendidly played piano duet. The catering was ably managed by Miss Staunton, to whom the committee owe a debt of gratitude for her untiring energy and zeal. Misses Jay and Poppelwell acted as accompanists.

A very pleasant time was spent on Monday evening at the weekly meeting of the St. Patrick's Social Club, South Dunedin, when the ladies of the congregation provided a musical entertainment for the members and their friends. Items were contributed by the following:—Pianoforte duet, Misses Sheridan and McGowan; pianoforte solos, Misses Fitzpatrick and Sheridan; vocal solos, Misses Creagh, Barrow, Kennedy, Mahoney, Kehoe, McLean, Fitzpatrick (2), Hegarty; vocal duets, Misses Freed and Misses Mahoney and Creagh. The accompaniments were shared by Misses Freed, Kehoe, and Fitzpatrick. At the conclusion, on the motion of the Rev. Father Coffey, a hearty vote of thanks was accorded to the performers and also to the ladies who had arranged the programme.

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