

degree of probability that the Primate was not wrong (and from Dr. Butler I had learnt to follow the guidance of the law of probability) that it is necessary for me to say anything just now. For some time, though I know not exactly when the thing began, I had been more or less disturbed by a vague, but yet insistent feeling, that all was not well with

#### The 'Branch Theory.'

Events brought the feeling to the stage of doubt. I began to experience that swerving of the heart, which a man, impelled thereto by circumstance, might find himself feeling towards a confidential clerk. Under the spur of suspicion such a man might begin to notice what he had not noticed before, might go on to knit his brow, and to stroke his chin, and even to drift into talking about clues, and ask himself such questions as: 'Was it possible that the fellow was a humbug after all?'

Was it possible that the Anglo-Catholic theory was a humbug after all? This was the note of interrogation which necessarily followed upon my observation of facts, for the observation and examination of facts were now forced upon me. To me it seemed evident that such fact was inimical to the Anglo-Catholic theory. If I had said that studied in the light, or by the light, of what was going on before my eyes; if, after a thus illuminated study, I had said that the Anglo-Catholic theory seemed to square with these facts, I should have said what my own private judgment declared not to be true. I am here speaking of the evidence of my senses. It was the evidence of my senses that made it appear to me—for I am speaking only of myself—that the Anglo-Catholic theory was not a right-theory. Whatever might be said about the evidence of Church history, certainly the evidence of that Church history which was being made by the facts to which I allude was against the Anglo-Catholic theory. The circumstantial evidence, the evidence that was made by the circumstances which surrounded me, was against that theory, was, in my opinion, fatal to it. And I began to apply this touchstone of fact, not only to Church of England history, as it was being made before my eyes, but to history in the sense in which it was used by the schoolboy who desired that by-gones should be by-gones. It seemed to me that the fact of to-day might be the fact of yesterday, and I believe that any detached examination of the documents will find that in all probability such is indeed the case. I, at all events, arrived at a conclusion that

The History of the Church of England, which I had the privilege to watch as it was being made, was history repeating itself; and I did not do so without good and sufficient cause. Of course, I knew—who does not know?—that there was within the Church of England a 'party' of which the members were not less opposed to the Anglo-Catholic theory than were these facts to which I am forced to make so much reference, and upon which I wish to lay great stress. And the theory held by the party to which I allude was strictly in accordance with these facts. In their case fact and theory squared. And, always keeping the facts before me, it seemed to me that the interpretation of the Prayer Book by that party (the party which were opposed to the Anglo-Catholic theory), and even that interpretation in practice wherever such interpretation with them is practical, was probably a more correct interpretation than the one given by those to whose opinions they were opposed. Facts were on their side, not on the side of the Anglo-Catholics. I came to agree with those who were opposed to the Anglo-Catholic theory as to the unsoundness of that theory, although it was quite impossible for me to ally myself with them. To the Anglo-Catholic theory I could no longer in sincerity and truth give assent. That theory, when the flood of fact had swept over it, was, in my opinion, proved to have only the flimsiest of foundations, and for me it fell. It was, therefore, plain that I had no further place in the Church of England, and in consequence, I ceased, by resignation and retirement, to be in communion with that Church.

(To be concluded.)

## CATHOLIC CLUBS

### MARIST BROTHERS' OLD BOYS' AND CATHOLIC MEN'S CLUB, AUCKLAND.

(From the club correspondent.)

The literary and debating branch of the club were successful in their inter-club debate with the Y.M.C.A. on July 13, winning by a comfortable margin. The branch was represented by Messrs. Dwyer, McKenna, and Carroll. It is gratifying to report that the attendances at the meetings of this branch are much better than last year, and it is hoped that this improvement will continue. On Monday, July 24, Mr. M. J. Sheahan kindly delivered a very interesting address on 'The truth about Ulster.' There was a large attendance of members and their friends, and Mr. Sheahan was listened to with close attention, the address being very instructive and entertaining. At the conclusion a hearty vote of thanks was accorded the speaker.

Since my last report the football club has been meeting with success, having beaten the Newtown and Ponsonby Clubs, with good margins to spare in each case. On Saturday and Sunday the Catholic members of the country touring football team were entertained by this club, every effort being made to make their visit to Auckland a pleasant event.

Mr. W. Dervan, who has been on a trip to New South Wales, returned during the week much benefited by his stay in Australia. Mr. C. Dod, a prominent member of the musical branch, has also returned from an extended tour of Australia.

### ONEHUNGA.

(From the club correspondent.)

July 29.

On Friday evening, July 21, the members of the H.A.C.B. Society held their annual concert in aid of the Sisters of Mercy, in St. Mary's Hall. The hall was packed to the doors, and the concert will result in a considerable sum being handed over to the Sisters. The first part of the programme consisted of vocal items by Miss C. Lorrigan, Messrs. Pritchard and Martin, and the convent pupils (girls and boys). The second part consisted of the farce, 'My Turn Next,' staged by the literary branch of the club. The characters were as follow:—Taraxicum Twitters (an apothecary), Mr. A. J. Martin; Tim Bolus (his professional assistant), Mr. J. P. Boland; Tom Trap (a commercial traveller), Mr. D. Williams; Farmer Wheaten (from Wayback), Mr. J. E. Dempsey; Lydia (Twitters' wife), Miss N. Healey; Cicely (Lydia's niece), Miss Britie Barry; Peggy (Twitters' housekeeper), Mrs. A. J. Martin. Every item was well received by the audience, and the farce, which was productive of much mirth, was capitally played. This speaks well for the literary branch of the club, which, during the past twelve months, under the leadership of one of Auckland's foremost elocutionists and actors (Mr. A. J. Martin), has made marvellous progress.

On Thursday, July 27, the Rev. Father Ormond, of Auckland, visited Onehunga and gave a very interesting and instructive lecture on Rome. The Very Rev. Father Mahoney occupied the chair. There was a good attendance of members and their friends, who were delighted with the intellectual treat provided. At the conclusion of the lecture Mr. A. J. Martin (president of the club) moved a very hearty vote of thanks to the Rev. Father Ormond for his able and interesting lecture, which was carried by acclamation.

Messrs. Dwan Bros., Willis street, Wellington, report having sold Mr. T. Lawliss' interest in the lease, goodwill, and furniture of the leading hotel in Wanganui—the Rutland Hotel; Mr. Robert J. Paul's interest in the Masonic Hotel, Blenheim; the lease and goodwill of the Provincial Hotel, Napier; Mr. William Young's interest in the Gladstone Hotel, Carterton; Mrs. Strouts' in the Napier Hotel, Napier; the lease of the Empire Hotel, Napier; the Governor Blackball Hotel, Toowoomba, Queensland; Mr. Hurman's interest in the United Australia Hotel, Sydney.