

MARRIAGE.

MURPHY—SMITH.—On the 7th inst, at St. Joseph's Cathedral, by the Most Rev. Dr. Moran, Bishop of Dunedin, assisted by the Rev. Father Lynch, Charles Thomas Murphy, of Dunedin, to Elizabeth Annie Smith, late of Invercargill.

DEATH.

BARRY.—On December 31st, 1890, by drowning, at Wairoa, Hawke's Bay, Edward, beloved husband of Annie Barry, and second son of the late James Barry, of Whitegate, County Cork, Ireland, aged 32 years; deeply regretted.—R.I.P.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, FEBRUARY 13, 1891.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

THE Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

"ROMISH" METHODS.



REV. CANON, who has within the last week or so arrived in Dunedin, pledges himself to the flock to whom he has come to minister that he will not be "Romish." Whether the Rev. Canon will succeed in keeping his pledge in the eyes of every member of his flock, while at the same he fulfils another pledge given by him to do all that

the Church of England allows, remains to be seen. But, if we may judge by the decision recently given by the Archbishop of Canterbury in the case of the Bishop of Lincoln, it seems hardly probable that such will be the result. So far, however, as rites and ceremonies stripped of all their meaning and performed by men unable and uncommissioned to perform them in their valid state may be signified by the reproachful and vulgar epithet "Romish," we think that the Rev. Canon is wise in having nothing to do with it. Whether, again, the rev. Canon and the Church he represents might not with advantage to themselves in other respects pursue "Romish" ways is another question.

We have, in fact, just had before our eyes in Dunedin visible proof of the efficacy of "Romish" ways. What, for example, was suggested to us a day or two ago by the presence among us of the Archbishop of Melbourne and the Bishops who accompanied him? The results of "Romish" ways were clearly made evident to us in this. The presence of these prelates was due to the living faith that "Romish" rites and ceremonies, performed with authority and administered by men who are duly commissioned, awaken and sustain in the hearts of those who seek their aid. This it is which has built up the Catholic Church in Australia. Duly considered, indeed, this Church is an institution of almost a miraculous character. The way in which it was built up and established, was, we admit, "Romish"; but it may be questioned as to whether the work could otherwise have been accomplished. The Church in Australia, that great Church that has filled the colonies with its shrines, its schools, and its colleges and convents, and over which distinguished scholars and men eminent for their abilities and acquirements preside, is the work of a poor and struggling population. Great and noble as that Church is to-day its founders were the poor, and the poor still form the great bulk of its supporters.

People tell us, in fact—some of them with alarm—that the whole future of the colonies will be "Romish," and, so far as Christianity is concerned, they very probably tell us the truth. There was no vain warning given on Sunday evening by the Archbishop of Melbourne in exhorting the Catholic people of Dunedin to continue their support of Catholic

schools, by which, his Grace declared, the infidelity, whose prevalence would make it better the country had never been created, might alone be averted.

Whatever, therefore, may be thought of rites and ceremonies that are "Romish," the success and object of many "Romish" methods clearly have much to recommend them. Such methods, nevertheless, in order to be effectual, need the quickening force of rites and ceremonies that are not a mere, vapid, empty mockery, stripped of all meaning and performed by men usurping, nay, for it cannot be usurped, pretending to fill an office to which they have no right and which they are incapable of filling. "Romish" rites and ceremonies, then, are vindicated by their fruits. A mockery of them must necessarily be worse than fruitless, and the Rev. Canon, as we have said, is wise to avoid it. In fact, he could not be "Romish" even if he were to try.

WE desire once more to draw the attention of our readers to the art-union undertaken to defray the cost of providing a presbytery at Palmerston. A very desirable residence has been secured for the purpose and it only now remains to clear off the debt necessarily incurred. All Catholics understand the obligation of providing a dwelling place for their priests, and we need not, therefore, refer at any length to it. An effort, however, is urgently needed to make the art-union a success.

A NEW anti-Parnellite paper appeared in Dublin on Wednesday, December 24, under the title of the *Insuppressible*, and the prospectus of the Irish National Press, Limited, was issued on the same day. The capital of the new company is £60,000, divided into 12,000 shares of £5. The directors are Mr. William O'Brien, who is chairman and editor-in-chief; Mr. Justin McCarthy, Mr. T. Sexton, Mr. W. M. Murphy, Mr. T. M. Healy, Mr. T. A. Dickson, and Mr. John Barry, M.P.s. The secretary *pro tem.* is Mr. William T. Dennehy, and the offices are 11, Lower O'Connell street.

THE *Nation* explains that the support given to Mr. Parnell by the members of the Parliamentary party who are now opposing him arise, not from their intention to remain among his followers, but to give him an opportunity of retiring more creditably and of his own accord. The meeting at the Leinster Hall, where the agreement was unanimously come to that Mr. Parnell should retain the leadership, says our contemporary, was influenced by such a feeling—in view of the services that had been rendered by the fallen leader. The explanation, we may add for our own part, seems, under the circumstances, rational. We confess, besides, that it does not seem unnecessary. We have never been able to understand how, for one moment after the revelation of Mr. Parnell's guilt was made, any thought of his retention as leader could have been entertained by any true-hearted Irishman. It has been suggested that the National party all along must have been aware of his guilt. Mr. Davitt's explanation, however, completely dispels that notion, and proves how confidence in the leader's word deceived his followers. This explanation, therefore, given by the *Nation* is, as we have said, rational—though we must acknowledge that the proverbial Irish good nature seems to have been a little strained on the occasion. It has also been opportunely made—and not without being called for.

THE Rev. H. B. Chapman, vicar of St. Luke's Camberwell (says the Liverpool *Catholic Times*), states that he has had a letter from Miss Amy Fowler, setting forth her reasons for abandoning the charge of the Leper Suspect Hospital at Kalahe. Mr. Chapman at ributes the prevention of her resolve to "red tape" and "local animosities." Miss Fowler is now earning her living at Honolulu. The Leper Fund which Mr. Chapman has in hand, £350, will be expended in warm clothing and extra comforts for the lepers of Molokai (numbering 1,200). Mr. Chapman adds: "It is satisfactory to note that the base allegations against the late Father Damien were entirely due to religious bigotry."

WE record with regret the death of Mr. J. C. Brown, late Member for Huapaka, which occurred at St. Clair, near Dunedin, on Friday last. Mr. Brown was a colonist of long standing, and had led an active and useful life. His career as a Member of the House of Representatives was a most creditable one, and his late defeat owing to the alteration made in the constituency was a subject of general regret. The Catholics of New Zealand owe Mr. Brown's memory a debt, as he had constantly supported their educational claims, and proved himself their friend. Mr. Brown was married, and leaves a widow, but no children. Mrs. Brown has our respectful sympathy in her affliction.

WE learn that among the young ladies who have recently passed the University matriculation examination is Miss Emma Dungan, a pupil of the All Saints' Convent School, Greyouth. Miss Dungan, we may add, was also one of the successful candidates in the recent