

MARRIAGE

HAILES—DU'NE.—On August 29, at St. Columba's Church, Balfour, by Rev. P. O'Donnell, assisted by Rev. M. Keenan, Walter M. Hailes to Arabella J. Dunne, fourth daughter of the late Francis Dunne, of the Audit Department, Wellington.

DEATHS

HENDRON.—On August 9, at his late residence, Hagley street, Riccarton, Christchurch, James, dearly beloved husband of Catherine Hendron and father of Frank P. Hendron; aged 53 years.—R.I.P.

MEEKIN.—On September 4, at her residence, 47 Macandrew Road, South Dunedin, after a long illness, Mrs. Meekin, wife of Mr. Richard Meekin; aged 50 years.—R.I.P.

IN MEMORIAM

QUINN.—In loving memory of Katie Quinn, who died at the Sacred Heart Convent, Wanganni, on September 13, 1901; aged 15 years.—R.I.P.

'Gone but not forgotten.'

—Inserted by A. Quinn and family, Wellington.

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Catholic Marriages.

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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 Justitiae 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.



THURSDAY, SEPTEMBER 10, 1908.

'PRIESTCRAFT' AND IRISH DISCONTENT



In all matters that relate to the Catholic Church, the Rev. Dr. Horton, of Hampstead (England), is one of the ungentlest of living controversialists. Yet in his latest and wildest book—(*My Belief*) he has the grace to make the following naive declaration:—

'The old polemic against Catholicism is out of date; the methods and the tone of it are unsuitable to the modern world. If we are to be Protestants, we must be Protestants of a new type; we must understand the position better. Our antagonism to Rome must be more respectful, more sympathetic, and for that reason more firm and more uncompromising.'

'We hold no brief to disparage any creed or view genuinely held by man.'

'What Christians are divided upon, that we should hold with modesty and deference.'

Even Kingsley declared in his *Miscellanies* that the old bitterness of controversy overvalued itself and produced, by reason of its bitterness and exaggeration, a sturdy reaction in favor of 'Rome.' The same general remark must be deemed to apply to the furies of invective of an article contributed by an anonymous writer to a recent issue of the *Tapanui Courier*. The writer belongs to the extremist section of the class whom Newman describes in the following classic lines:—

'Such a one cannot afford to be fair; he cannot be fair if he tries. He is ignorant, and he goes on to be unjust. He has always viewed things in one light; and he cannot adapt himself to any other; he cannot throw himself into the ideas of other men, fix upon the principles on which those ideas depend, and then set himself to ascertain how those principles differ, or whether they differ at all from those which he acts upon himself.'

In our last issue we dealt with one phase of his wild and unsupported statements. In the present article we refer to his anonymous onslaught on the priesthood of the Catholic Church in Ireland at whom he habitually flings the offensive theological nickname of 'Romish,' and whom he accuses of being the whole and sole cause of the poverty and discontent that prevail in 'the most distressful country.'

We are ready to make the fullest allowances for unconscious error—even for the error which views Catholics and their clergy as compounds of ape and demon; and we nourish no unkindly personal thought or feeling for the convinced 'brother' who openly and above-board pours vitriolic abuse at Catholics from the July platform. But the hand of every man is against 'the mischievous varlet' (as Disraeli calls him) 'who pelts us with mud as we walk along, and then hides behind a dustbin' of anonymity. Of course, no attempt whatever was made by the masked assailant in Tapanui to establish his statement by evidence. Such a course would be against all the rules of anonymous accusation. We may, however, take a few outstanding causes of Irish poverty and discontent, and see how far they are or have been due to 'priestcraft':—

1. Was it 'priestcraft' that, in the interest of English manufacturers and traders, destroyed, by Act of Parliament, the flour-