

MARRIAGES

O'BRIEN—FORDE.—On Tuesday, February 9, 1915, at St. Mary's Basilica, Invercargill, by Very Rev. Dean Burke, Michael, third son of Patrick O'Brien, farmer, Wairio, to Delia Annie, only daughter of J. C. Forde, Ettrick street, Invercargill.

PLAYER—LENNON.—On February 15, 1915, at St. Anne's Church, Wellington, by the Rev. Father Peoples, Ernest N. Player, of the Electric Light and Tramways Dept., Wellington, to Elizabeth Eileen, elder daughter of Mr. and Mrs. Thos. Lennon, 37 Lawrence street.

SILVER WEDDING.

SHEPHARD—RIORDAN.—On February 16, 1890, at St. Joseph's Cathedral, Dunedin, by the Rev. P. Lynch (assisted by the Rev. P. O'Neill), William G. P., fourth son of Joseph Shephard, Esq., Victoria, to Delia F. J., only daughter of the late Stephen Riordan, Custom House officer, Port Chalmers. Present address: 'Avoca,' Grant street, Dunedin.

IN MEMORIAM

O'NEILL.—In sad and affectionate remembrance of our dearly beloved Pat, who died at Wyndham on February 24, 1913: aged 23 years.—R.I.P.

In his manhood overtaken,
Ere he could attain his prime;
By an ailment unabating,
Withering him before his time.

We think of him in silence,
When no eye can see us weep;
And many a silent tear is shed
When others are asleep.

—Inserted by his loving parents, brothers, and sisters.

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ANSWERS TO CORRESPONDENTS

J.M., Wanganui.—Description of Irish national costume next week.

ADVANCE HIBERNIANISM.—We publish on Wednesday, and your letter arrived on Thursday and therefore too late for publication in issue desired.

WANTED KNOWN.—That Bill heads, Circulars, Memoriam Cards, Concert Tickets and Programmes, and General Printing of every description are executed at the *Tablet* Office. Moderate rates.

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, FEBRUARY 25, 1915.

A NEW 'PRESBYTERIAN' SAINT



MESSAGE tells us that the rise of the class of wealthy 'retired' merchants and manufacturers in England was marked by a curious phase of upstart vanity. The *nouveaux riches*—some of whom perhaps scarcely knew their grandfathers—sought to disguise their humble if honorable origin by brand-new family trees and genealogical tables, crests, mottoes, and coats of arms, obligingly furnished for the occasion—and for a consideration—by enterprising adventurers or by the ever-obliging officials of the Heralds' Office. Pot-boiling artists were always ready—also for a consideration—to provide whole portrait galleries of 'ancestors,' which, when duly smoked and dried, looked tolerably antique. The last and the present century—especially since the days of the Oxford Movement—have witnessed a similar craving on the part of certain of the Protestant denominations for a more hoary ancestry than they had at one time dreamed of, or than history, or even their own standard historians, are prepared to accord to them. The Reformers seized the old Catholic Church property; they took and sadly battered the old family portraits of saints and sages. Now a little knot of pious eccentrics, not even representative of the Church to which they belong, gravely ask us to believe that the old 'massing priests'—who stood by the Pope and held the whole body of Catholic teaching—are their own ancestors in the faith: the Vere de Vere portrait gallery is made to stand for the ancestors of a Smith de Smith.

*

The claim we have referred to was advanced—at least by implication—so late as last week by the Rev. Alex. Whyte, an earnest and—except as being the occasional victim of historical hallucinations of the kind under notice—in every way estimable Presbyterian minister. The occasion was the opening of a Presbyterian Girl's College in Dunedin; and in the course of his address as president of the Board of Governors of the college, Mr. Whyte committed himself to the statement that 'the Scottish Church'—which in this context means the Presbyterian Church—'goes back to Columba.' The statement is the echo of a fantastic theory of 'continuity' which was broached many years ago but which has long been discarded by scholars, and which is now universally acknowledged as false by sincere and competent judges. The longest and strongest link in this very weak chain is that which was based on the supposed history of the Culdees, who were

J. S. TINGEY

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