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## Current Topics

AT HOME AND ABROAD.

A USEFUL  
PAMPHLET

THE London *Tablet* reviews a pamphlet which has been published under the title of "We Catholics," and which deals with the want of sympathy, mutual admiration, and *esprit de corps*, that exists

among Catholics, and the manner in which they disclaim all distinctive connection with each other as members of the same creed. The *Tablet* believes that the publication in question is calculated to do good, and reviews it at some length, but the comments and quotations made have occasionally but little bearing on the condition of things that obtains among Catholics in these Colonies, and, therefore, we forbear from borrowing our contemporary's review entire, as we should otherwise have done. The following quotation, however seems very much to the purpose, and deserving of the attention of Catholics in every part of the world. "Gaping with an often stupid admiration at the men, and the women, and the ways of Babylon, we are ever on our guard lest we should squander precious praises on our own! And if we are critical Catholics inasmuch as we are critical of each other—in another way is not our Catholicism critical too? Will the flower of Faith survive these cold blasts that are for ever blowing? The preacher with whose manner we are so eager to find fault—shall we not, in some moment of confusion, be irritable at his doctrine too? we, who are so careful to dissociate ourselves from our fellow Catholics in Clubland and at Court—and who are quick to declare at the polls, and round the council-board, we have no common bond in our common Creed—shall we not in time discover that the sanctuary itself is a distasteful meeting ground? and that the one link binding us to our brother-believers is less attaching than the ten chains which tie us to worldlings? I put these questions to myself no less than to my Fellows in the Faith, whom I love, and whose very foibles I am fain to share. But, as a chief offender, I say it is an inclined plane on which we, who do not feel the full responsibility of a glorious spiritual kinship, have taken our stand; and at the foot of it is the City of Destruction." Undoubtedly the over-critical spirit in which it is not uncommon to hear Catholics examine into, and discuss matters connected with their Church, is a very dangerous one, and many of us perhaps, are acquainted with particular instances in which it has been productive of great evil. It is, moreover, frequently exercised in cases, such as those of which the reviewer had already told us, and in which Catholics can hardly be persuaded that "their swans are not geese,"—a mistake most likely indeed to end in the City of Destruction.—Nor need we be at much pains to point out the justice with which the pamphleteer asserts that the spirit which prompts Catholics to disown the influences of their common creed in the every-day matters of life is one that makes against the Faith itself. It is unfortunately, nevertheless, a prevailing spirit among us. We do not know whether we may make excuse for the unwillingness, where it exists, of colonial Catholics, as such, to draw upon themselves the attention of the public, and to shun the appearance of singularity with regard to worldly affairs, by the following paragraph.—Our fathers—fined and ostracised at every turn, shut out from public life, and condemned to pay double land-tax, within the memory of men still living—were naturally drawn back upon themselves. And if your typical Catholic peer became a nincompoop, whose only object in life was to save his own soul, and the soul of his aunts, he did not choose so utterly ill after all, and a tyrannous State was responsible for the narrowness of his vision. He thought it a great thing to be left alone. The descendant of men who had paid heavy forfeits in kind and in credit, for the sake of the Faith, he counted himself lucky to be forgotten, since to be remembered, might mean that his house was to be ransacked, his chaplain hanged, his goods distrained. A sentiment branded into a community by the common hangman is not so easily obliterated, after all. Obscurity, first courted as an ally of safety, ends by being prized for itself; he who even in friendship lifts the veil, is regarded as a foe. Thus it was that the agitation for Catholic Emancipation was discountenanced by some of the Faithful, and thus it was that the publicity raising Re-establishment of the Hierarchy offended here and there, a later generation, so

that Lord Beaumont indicts a letter to the Earl of Zeland, to disown the Pope's act of usurpation, and the Duke of Norfolk writes to express entire agreement with Lord Beaumont, and marches down in temporary high dudgeon on Sunday, August 31, 1851, to the Protestant Church at Arundel. "Annoy ourselves, so far, we have hardly had any public question agitated or bold step taken, that would call for the remonstrance of the ~~strong~~ heart begotten of persecution. The only truly Catholic question agitated publicly in this hemisphere has been that of education, and the Catholics who took the anti-Catholic side in that were ~~acted~~, as we know, not by any timid love of their religion, and ~~fears~~ injury, but by motives of self-interest, and because, as the saying is, they had an axe to grind. The effects of persecution, however, on the Catholic body generally, in a greater or lesser degree, are justly described by the pamphleteer. In conclusion we agree with the *Tablet* in believing that the writer will not have written in vain, if his pamphlet succeeds in promoting a closer and more lively union among Catholics. And, we will add for our own part, a more just appreciation by them of the efforts that united they are capable of making. To know their own strength and worth is a desideratum among Catholics, and, with such a knowledge, many mistakes into which they now fall, might be avoided, and their position would become ameliorated in many ways.

IRELAND'S  
AMBASSADORS.

A very important pastoral issued to the priests and people of the Diocese of Meath by their Bishop, the Most Rev. Dr. Nulty, sets forth strongly and in its true light the decisive step that has been taken by the Holy Father in connection with Irish affairs, and points out to all Irishmen how certainly they may rely upon the Pope, and how sure they may feel that he will deal wisely and justly with them and with their cause. The pastoral treats of a subject that has by many people been considered delicate in the extreme and which those whose faith was weak in the resolute consistency of the Holy Father and his determination to show no favour, and hear no flatterers, in regulating his conduct towards his children, regarded with some feeling of doubt and fear.—Dr. Nulty begins by recalling the sufferings that fidelity to Rome had entailed for over three hundred years on Ireland—beginning from the time when Dr. Walsh his own predecessor, first as parish priest of Trim, and afterwards as Bishop of Meath, had endured for the faith an imprisonment of eighteen years,—so that the irons in which he was bound gnawed their way into the very bones of his wrists and ankles, down to the present when much of the ill odour in which Ireland stands is undoubtedly due to the fact that she is before all things Catholic.—For let us not be deceived, this, in the eyes of the people of Great Britain, is her first and greatest fault, or let us not be blinded by the notion that the mind of that people has become more favourable towards Rome—a some suppose and would persuade us.—The matter was fully explained, for example, the other day by the London *Times*, when, in a leader on Cardinal Manning's address at the opening of the Oratory Church, it warned the preacher that England was tolerant only because she did not fear, but that at the first note of alarm she was ready to resume her former attitude towards Rome in all its bitterness. The Bishop drew a very powerful picture of the sufferings endured by Ireland because of her firm allegiance to Rome from the time of the Reformation falsely so-called, down to the day when O'Connell, being required on taking his seat for Clare to swear that "the Pope hath not nor ought to have, any jurisdiction or authority in the realm of England," answered that he knew the one statement to be false, and as a Catholic believed the other to be so as well.—Dr. Nulty, then went on to describe the nature of the Irishman, proud and sensitive, resenting contempt and sarcasm, and looking for revenge; a faulty nature indeed, but one painted by a true Irishman, a true patriot, and who, judging his fellow countrymen by himself, need not fear to hurt their sensibilities, or offend them by telling a necessary truth, and making known faults that should be carefully considered by others and guarded against by themselves. Such a nature, added the Bishop, had led Irishmen even to renounce the Faith and he gave as an instance that of a well-known family of his diocese who, having endured all the penalties of the evil times and still remained faithful, had apostatised within the memory of men still living because a country priest had, probably in ignorance, affronted them.—And continued the Bishop, had not great nations