

Correspondence.

[We are not responsible for the opinions expressed by our correspondents.]

A R E B U K E.

TO THE EDITOR N.Z. TABLET.

SIR.—After mature consideration I have determined to cease any further contributions to your paper. I am of opinion that no communications from me can be of any advantage to the Catholic cause, if published in a journal which by its other articles is damaging the Catholic cause in this colony in the way the N.Z. TABLET is doing. My own position as an Englishman contributing to so bitterly anti-English a periodical as yours, is so painful that nothing but the strongest sense of duty would enable me to bear it. But it appears to me that the time has come when there need be no further sacrifice on my part of my feelings as an Englishman.—Enough has been published with regard to the supernatural cures by means of the Lourdes water to satisfy any reasonable person, and the remainder of the work may well remain unpublished until a more suitable medium can be found than a periodical which takes every opportunity of insulting my country. You may think it consistent with Christian charity to stir up strife and animosity between persons professing the same creed, but of different nationalities, and to rake up every old story of wrongs done in the past. I am quite sure, from what I have heard from Catholic Irishmen of the strongest national opinions, that the course you pursue is not approved of generally by them. I quarrel with no man for being a Nationalist;—I am an English Nationalist myself. There is no dearer wish of my heart than to see Ireland severed entirely from Great Britain, and possessed of complete independence, but I should never adopt such measures as you favour for the promotion of that end. In this new country where at least Irishmen have all the liberties they can possibly desire, there ought to be an end of the old quarrels, and our children, natives of the same soil, ought to grow up together in peace and harmony, knowing nothing of the hatreds which divided their forefathers. You wish to keep alive these hatreds. Your constant effort is to produce and maintain as bitter an antagonism between the children of Irishmen and Englishmen, as there has been between Catholics and Orangemen in Ireland.

With these views I have no sympathy. I have no wish to disguise or to apologise for the wrongs committed by my countrymen against Ireland, but those wrongs Englishmen have done their best to repair during the last fifty years. At the very worst of times English Catholics were subject to the same persecutions as their Irish co-religionists. Had the large majority of Irishmen become Protestants as the English did, there would probably have been no persecution at all, as then the English Catholics would not have been a danger to the State. The English are not a persecuting people, and had Catholicism in England and Ireland been entirely divorced from politics, it would never have been persecuted. The average Englishman feels too much contempt for the intellect of any person who believes in the Catholic religion to persecute him. This kind of contempt one has to bear, but there is no need to incur the additional odium of renouncing one's country, as well as the faith of one's ancestors.

This will be the last communication you will receive from me on this or any subject.

I am, sir,
Your obedient servant,
E. H. BAKWELL, M.D.

Ross Westland, July 1st, 1885.

[The writer of this letter wishes the readers of the TABLET at least to know his reasons for ceasing to contribute to its pages. We are ourselves aware that many of our readers will not regret in the least this cessation. Nevertheless, we publish the letter because the writer desires we should do so, and would probably regard us as afraid of him and his views if we refused. We have another reason for publishing this letter. Not a few who formerly supported this paper have ceased to do so, because we have not been, in their estimation, sufficiently pronounced in our denunciations of England's misrule in Ireland, and we think it well that all concerned should know that there are two sides to this, as well as nearly every other question, and that in all our writing we merely attend first to facts and then to such views as recommend themselves to our own judgment. We do not write either through fear, policy, or affection, or, when writing on the Irish question, through hatred, as has been untruly stated, of England. But it would appear that some English Catholics, at least, think that, as the mention of the cruel injustice inflicted by England on Ireland hurts their feelings, an Irish Catholic journalist does a very wrong thing in even alluding to such injustice. So far, therefore, as we are concerned, it is expected by some of our co-religionists that the penal laws and other atrocities of Englishmen should never be even so much as alluded to in our pages. English and Scotch writers, such, for example, as Cobbett and Macaulay, may state facts, no matter how damaging they may be to the Englishman's character for justice and fair play; but for an Irish Catholic to even quote from these authors is an offence that this English Catholic cannot forgive. The *role*, therefore, that we are expected to assume is that of a man who affects to forget history when it alludes to England's misdeeds, and to eulogise England as the first and greatest, most liberal and just of nations. We are told that as England has been endeavouring for fifty years to undo the effects of three hundred years of misgovernment, which has left its impress on Ireland in the destruction of her trade and manufactures, and of her educational institutions, and which has banished millions of her children from their native country after having reduced the nation to beggary, we should forget the past, and be thankful for such favours as are granted with a niggard hand. Well, we are disposed

to think that much cannot be said in favour of the justice and repentance of a country, which, having the power to redress grievances and make restitution at once to the fullest extent, has taken fifty years to do so to a limited extent, forced thereto by fierce agitation. Now, again, suppose that English journalists assail Ireland in the most unmeasured terms of abuse and misrepresentation, are Irish journalists to make no defence? Are they to neglect their duties as journalists and abstain from hitting home in self-defence for fear of hurting the feelings of some English Catholic who is so silly or thin-skinned as to take offence at an Irish Catholic recalling the facts of history to which all other men may freely refer? This is what the writer of the above letter and such as think with him, expect. Our policy has been that of self-defence. We never wantonly assail any man, or nation, or institution, and in our defence we are never as strong as we might be. Let English writers cease to calumniate and misrepresent the Irish cause, and Irish Catholics, and we shall cease to call to mind England's cruel and selfish legislation. Let England even now do justice fully, and Ireland will forgive and forget the past. But, so long as England's defenders continue to defame Ireland, Irishmen, and the Catholic faith, so long they must expect that Irish writers will never cease to put the finger of scorn and reprobation upon the dark spots of English history. It is natural it should be so, and it is necessary it should be so.—ED. N.Z. TABLET.]

DUBLIN CHURCHES.

ONE of the rarest of the visitors' treats in Dublin, says a recent tourist, will be the churches. Of the ancient churches to be visited, the two chief are Christ Church and St. Patrick's. Apart from their intrinsic beauty, the history of these and the proof they give of what Catholicity and architecture must have been in Dublin eight centuries ago, are matters of great value and interest. It is enough to mention of Christ Church that St. Patrick said Mass in it; that it was there Lambert Simnel was crowned; that for some time the Irish Parliament assembled within its walls; and that Strongbow's tomb is preserved there to the present day. Through the munificence of Mr. Roe, the distiller, this cathedral has been completely restored. Among the additions to its internal beauties is a splendid rood screen. Mr. Roe has also built a synod house in the style of the church, which is reached from the latter by an effective covered bridge spanning Michael's Hill. St. Patrick's Cathedral owes its restoration to the liberality of another eminent member of the liquor trade, the late Sir Benjamin Lee Guinness. This church was consecrated by Archbishop Comyn in the tenth century. Its interior is very beautiful and vast. The ancient crypt, under the south aisle of the nave, which was probably the original seat of the Dublin University in the earlier part of the fourteenth century, should be seen. In St. Patrick's are preserved many battle-torn military flags and trophies and relics; and among the mural tablets are two commemorative of Dean Swift and Stella. Pamphlet descriptions of both these churches are to be had from the vergers at the gates. Of course, the principal of the modern Catholic churches will be visited by most strangers in Dublin these weeks—all the ancient ones, which were Catholic, too, being now, as the Americans would say, "worked" in the Protestant interest. The Catholic churches of our city are, with scarce an exception, exceedingly beautiful, each in its different way, and are a wonderful testimony to the status of the faith in the capital of Ireland. It would be almost invidious to mention any, where all have such attractions, and where all are so easily accessible, without the help that we can give. But we may allude at least to the Mission Fathers' Church, Phibsborough; the Pro-Cathedral, Marlborough street; St. Francis Xavier or the Jesuit Church in Upper Gardiner street; the Passionists' Church at Mount Argus, Harold's cross; St. Andrew's, Westland row, and St. John's, Berkeley street, as among the noteworthy; while undoubtedly the prettiest church, as far as decoration is concerned, is St. Alphonsus', Drumcondra. There are a few old churches in Dublin which the patriot should visit for their sacred associations. In St. Werburgh's in Werburgh street, one of the most popular of the city temples in old days, Lord Edward Fitzgerald is buried. His body was laid here, under the chancel, one night in 1798. By a singular stroke of the irony of fate, Major Sirr, his capturer, is buried in St. Werburgh's church-yard, and the two fierce combatants, having been laid low by the great leveller, sleep their last sleep almost side by side in the same clay to-day. In the vaults of St. Michan's Church in Church street, lie the bones of the brothers John and Henry Sheares, and in its grave-yard is the tomb of Dr. Lucas. There are very peculiar properties, by the way, attached to the vaults of this church, attributed to their dry state, of preserving the bodies interred in them, and several bodies buried there many years ago, still in a perfect state of preservation, are a very curious sight. While on the subject of tombs, it should be noted that Thomas Davis lies in Mount St. Jerome, the fine Protestant cemetery of the city, and that a handsome monument is erected over the grave, which forms one of the cemetery's chief attractions. It is worthy of mention, too, that Mrs. Hemans, the poetess, is buried in St. Anne's Church, in Dawson street.

Mr. Talbot Bridgewater has opened a medical establishment at 172 George street, Dunedin, where he will practise the eclecticopathic system, which is very highly spoken of as successful in most forms of illness.

Fifty-four unfortunate gamblers have destroyed themselves at Monaco thus far during the present season. The Prince's conscience must be an uncomfortable bed-fellow if he ever considers the source of his income.

According to Max Muller there will be in the world at the end of the next two centuries 53,370,000 people speaking the Italian language, 72,571,000 the French, 157,480,000 the German, 505,286,000 the Spanish, and 1,837,286,153 the English.