

New Zealand Tablet

VOL. XVIII.—No. 22. DUNEDIN: FRIDAY, SEPTEMBER 24, 1886 PRICE 6D.

Current Topics

AT HOME AND ABROAD.

IN reply to a letter from Lord North asking if the THE DUTY OF A London Tablet had adopted a tone favourable to CATHOLIC Home Rule, because of a threat that otherwise its EDITOR. circulation in Ireland would be prohibited or opposed by the ecclesiastical authorities, the Bishop of Salford has written a letter of denial and in which he lays down the laws that should guide a Catholic editor. His Lordship while apparently not wholly unfavourable to the Irish cause and advocating a system of Home Rule already favoured by the Tablet, still in effect accuses the Irish party of being in some degree associated with unconstitutional means "such as intimidation, criminal methods, physical violence, alliance with revolutionary conspirators, or any other course forbidden by the law of God." A whole nation, nevertheless, is not for this cause to be forbidden to ask for justice nor to be made chargeable with the crimes of a few. Where such complications exist, says the Bishop, a Catholic editor will be bound to act with the greatest caution and circumspection, and neither prematurely to approve nor indiscriminately to condemn. As to remedial measures the Catholic journalist should be guided by the Holy See, which according to an Encyclical quoted by the Bishop permits of a difference of opinion as to matters purely political. Besides his duties as to truth and justice, adds his Lordship, a Catholic editor is under an obligation to the sacred cause of charity and is "bound to endeavour as far as possible to keep Catholics united in mutual good will and charity one to another—to avoid imbittering one set of Catholics against another." If moreover there be political questions among Catholics in which the moral law appears to be directly concerned the Catholic journalist should recollect that it is not for him to anticipate the judgment of the Bishops of the Church—that it is not for him to pronounce anathema upon a political movement—to pass judgment in the moral law upon a whole people and their hierarchy.

HARDLY BUT when the Bishop of Salford claims that the FULFILLED. Editor of the Tablet has acted with singular success on these principles that he has laid down, it is a relief to us to find that his Lordship is frequently for weeks together prevented by stress of business from reading the Tablet—and, therefore, may be considered without disrespect to speak under some misapprehension. Where, we should like to know, for example, were the "caution and circumspection" of which the Bishop speaks when the editor of the Tablet tied what his great, but not like-minded, predecessor, Frederick Lucas, called the tin kettle of Communism to the tail of the Irish party, and published that article identifying them with the Continental revolutionists which led to the indignant protest made by Archbishop Croke.—We grant to the editor his right of forming his own opinions as to matters purely political and admit that he has after a fashion advocated Home Rule, but that was no reason that, for further example, he should chime in with the most bigoted anti-Irish newspapers of the neighbouring Colonies and grossly misrepresent the attitude of Irish Catholic colonists towards the Messrs Redmond when they visited Australia as the delegates of the national party.—The Tablet, over and over again, related with triumph and rejoicing their supposed failure here.—Where, again, was the obligation to charity of the editor displayed—when, in publishing a review of a pamphlet issued concerning the miracles alleged to have taken place at Knock, he dismissed the matter with a sneer at the crimes committed in Ireland, or when in a review of some work that spoke of the beauty of Irish children he published a wanton passage denying with the superior jocularity of the Anglo-Saxon that any such beauty existed,—or when, in another review he accepted as proved Miss Hickson's accusations against the insurgents of 1641—several of them palpably impossible and absurd? The tone of the Tablet, we say, all along has not only been opposed in relation to matters purely political to the Irish cause, but has been of hostility and bitterness only to be equalled in the columns of the London Times or the Saturday Review, and whether it would be possible for any average Irish Catholic to read either of

these newspapers without feelings of resentment and their writers or their sympathetic readers, Dr. V. can should have sufficient knowledge of his Irish flock to judge, the Tablet is a Catholic paper and its sympathetic readers are in most part English Catholics—and to excite anger against them, by the publication of their views and prejudices, in the minds of Irish Catholics is certainly not to fulfil the obligation to charity of which the Bishop speaks.—Finally the Tablet opposed the Irish cause long before ever Mr. Gladstone's Bill was planned and it is idle to fall back upon the exclusion of Irish Members from Westminster as a sufficient cause for the opposition shown by it.—It is, then, most evident that the Bishop of Salford has been frequently prevented, as he says, from reading the newspaper, and that his knowledge of its contents and tone is on the whole extremely imperfect.

A WICKED THE Clutha Presbytery are filled with a righteous indignation at the resolution lately passed by the SANCTION. Otago Acclimatisation Society to sanction fishing on Sunday. The Presbytery most lovingly exhorts all pious Christians to discountenance such desecration and to struggle to preserve for themselves and their children "the blessings and privileges of the holy day." Well, there is no accounting for tastes, and weariness and heaviness come in the end to be second nature to those drilled in them for a life-time. But as to the children, we may, perhaps, judge of how they are likely to value such blessings and privileges by the sport, for example, carried on at Amsterdam, one Sunday a few weeks ago, and all that came of it. There were also the children of a stiff Calvinist people, but they seem to have grown tired of the privileges and blessings of the elect. It might be wiser in the present state of the world to leave people to choose their religious privileges and blessings or themselves, and at no time could anything be more ill-judged or oppressive than to enforce the Scotch sabbath.

AN INVIDIOUS A SOCIETY paper furnishes us with following illustration of how the law differs as to the treatment of the rich and poor:—"Rob," the Duchess of Montrose, is said to have won £5,000 at Ascot and Mr. Justice Hawkins is credited with having netted a nice little sum at the same meeting. Now, what we want to know is why they were not summoned for betting, in the same way as several men were brought before the Mord Mayor the other day and fined? It is true that the worthy Lord Mayor made some very wise remarks to one of the prisoners, and expressed the hope that he would not bet again, but to be perfectly consistent in his advice, he ought to address the same remarks to other visitors at the Mansion House, such as the Prince of Wales and his numerous pals."

LOLD PLUNKET, the Protestant Archbishop of A LOVING WIFE Dublin, speaking at the meeting of a Temperance AND CONSISTENT Society the other day explained that he had not so DAUGHTER. much influence in personally advocating the great cause since circumstances over which he had no control had obliged him to relinquish his habit of total abstinence. And chief among these circumstances, or perhaps completely presiding over them, were, as his Grace said, "the persuasions of a loving wife." But what would you have? The lady is not only the wife of his Grace the Archbishop of Dublin, but the daughter of the famous brewer, Guinness, and who if not she should believe in the virtues of double 'X'? Consistency is always more or less respectable

A PROOF OF It had always been a source of wonder to us as to EVOLUTION. why lovely woman should apparently consider that the human form is more divine when protruding excessively at the back, and made to stick out, at least in appearance, by means of appliances known as bustles, or dress-improvers, or what-not. Science, however, has at length come to our aid and solved the mystery. Heredity and evolution explain the matter—and we are no longer in doubt. Lovely woman, the descendant of the gentle female ape—lacks one adornment that the race while as yet involved in the simian tribe possessed. Evolving nature in the course of ages has cut her short, and stripped her of the primeval tail. It is to its reacquirement she aspires, and while fashion second her efforts in this direction, so far as possible, she furnishes