

Correspondence.

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

THE TRUTH AT LAST.

TO THE EDITOR N.Z. TABLET.

SIR,—I have received by the last mail a copy of the *Freeman's Journal*, Dublin, of June 13, which contains the following letter purporting to emanate from yourself:—

"The N.Z. TABLET Printing and Publishing Company, Limited, Octagon, Dunedin, April 13th, 1889.

"To Most Rev. Dr. Moran,
"MY DEAR LORD BISHOP,—At the desire of the Dunedin Committee, I enclose you an order for transmission to the Secretary of the National League in aid of the Parnell Defence Fund—details as below.

"The other side in Weale's affair describe him as drinking and gambling, and leaving his wife to depend on the clergy although paid a high salary. . . .—I am, my dear Lord Bishop, very faithfully yours,
JOHN F. PERRIN."

It is unnecessary for me to insist on the gravity of the charge contained in this letter, though I willingly recognise that the communication bears evidence on the face of it that it was of a purely private nature. I am also satisfied in my own mind that the letter must have been handed to the *Freeman's Journal* in error, and that it obtained admission to its columns only through the carelessness of someone or other of the staff. At the same time the *Freeman's Journal* has an extensive circulation in these colonies, where the publication of so libellous a statement above your signature is calculated to do me no little injury in circles where hitherto I have continued to enjoy the esteem of all whose good opinion is of any value, notwithstanding the insidious attacks of opponents. I am, therefore, compelled to beg that you will give the statement, to the report of which you have put your name, an authoritative denial in the columns of your paper, by which means alone you will be able to check and undo in a measure the mischief your letter is calculated to work.

At the same time, now that you have been the occasion of publicity being given to one side of the dispute which led to the severance of my connection with the *Catholic Times*, I shall ask your indulgence if I venture to trespass on your space to the extent of recording fuller particulars of the affair, which you will at once perceive are of real public interest. When in October, 1887, I accepted the editorship of the *Catholic Times*, in spite of the remonstrances of many friends who were, it would now appear, but too well acquainted with the promoters of the new paper and comprehended the full meaning of the unfortunate controversy which led to its foundation, it was with the determination to counteract as far as possible any designs such as its promoters were (unjustly, as I then thought) credited with, while loyally fulfilling my duties according to the terms of my agreement. I regret now to have to confess my error, and own to the existence of such designs—that, all protestations to the contrary notwithstanding, it was the distinct object of its promoters to run the TABLET out of the field, and destroy its influence within the limits of the archdiocese and of the diocese of Christchurch; and that, all outward show notwithstanding, it was planned for the direct purpose of making the National spirit subsidiary only to colonial sentiment. I am proud to know that I was successful in counteracting, to a very considerable extent, these aims; and though I failed to exclude certain articles against the TABLET and the diocese of Dunedin, I succeeded, at any rate, in keeping the *Catholic Times* from being made the organ of a small cabal of annual-*Irish* "respectability" in opposition to the large mass of the Irish National element in Wellington. In making these assertions I am anxious not to transcend by one iota the border-limits of strict justice, wherefore I am bound to exonerate His Grace the Archbishop from full participation in the carrying out of these designs, which only fully matured after his departure for Rome. During the last eight months of my editorship of the *Catholic Times* it was systematically attempted to make me depart from the lines of the programme agreed to at the inception of the paper. Irish topics were no longer to form the subject-matter of editorial articles, the weekly budget of Irish news was to be considerably curtailed, the local branch of the Irish National League was to be ignored, the Catholic Literary Institute, when not ignored, condemned—such were the instructions constantly poured into the office, bolstered up by inspired letters of complaint, which, if genuine, bear telling testimony to the success and efficiency of the work of denationalisation which has been carried on in the archdiocese of Wellington during the past few years. My persistent refusal to act upon these instructions, and on other occasions to write to order, led to the rupture that eventuated in my dismissal from the post of editor, after my declining a pressing invitation to resign. This will be a sufficient outline of the dispute for my purpose, which is to give your readers an insight into the motives which have actuated the promoters of the *Catholic Times* throughout, and quite consistently in the matter of my dismissal.

In conclusion, I must beg of you to privately communicate to me the name of the informant on whose authority your statement to His Lordship the Bishop of Dunedin was founded, in view of legal proceedings pending in connection with my dismissal from the editorship of the *Catholic Times*, when I shall be prepared to repeat on oath every statement I have made in this letter, and will undertake to establish a number of other circumstances corroborative of these statements, and far more discreditable than any I have yet made public.—I am, etc.,
J. CYRIL M. WEALE.

Sydney, N.S.W., July 21, 1889.

P.S.—Since writing the above, I have been sent a copy of the *Freeman's Journal*, Dublin, of June 14, in which His Lordship the Bishop of Dunedin publishes the following letter of explanation:—

"EXPLANATION."

"TO THE EDITOR OF THE 'FREEMAN.'

"SIR,—In your issue of this morning there is published a letter from Mr. Perrin to me, which contains some private information which should not have been made public. This has been done through inadvertence, and I exceedingly regret the occurrence. As regards Mr. Weale, whose name is there mentioned, I beg to say that I know this gentleman, and I am convinced that there is no truth in the report spread abroad in reference to him by his enemies. . . . By publishing this you will oblige yours,
"June 13.

"P. MORAN."

AN APPEAL.

WE recommend the following circular to the particular attention of our readers:—

The Presbytery, Nelson, July, 1889.

DEAR SIR,—With the approval of His Grace the Archbishop, I am making an effort to raise a suitable memorial to the late Ven. Archbishop Garin.

It was his wish to be buried in the Nelson church, but the temporary nature of the building and the condition of the law prevented this—to my great regret. Therefore, to conform as nearly as possible to his wish, I desire to erect in the cemetery a small Mortuary Chapel, in which his remains may rest, and where Holy Mass may be said for the repose of his soul; and also, at stated times, for all benefactors to this pious work, and their deceased friends, and for all the faithful departed.

It is not necessary to remind you in detail of all the late Venerable Priest did for religion in New Zealand. His exemplary piety and many virtues will cause his name to be handed down to a distant posterity as one of the noblest of the noble band of pioneer missionaries. The orphanages and industrial schools at Nelson could not have been established but for his self-denying economies, and these will be a grand monument to his memory.

But it is also a sacred duty to carry out as nearly as possible his own express wish, and in order to do so, I ask your generous help towards the erection of the Memorial Chapel, and I am sure I shall not ask in vain.

I am, dear sir, yours faithfully,

M. J. MAHONEY, S.M.

THE NEW CARDINALS.

FRANCIS MARY RICHARD, Archbishop of Paris was born at Nantes, on March 9, 1819. While Vicar-General of his native diocese, he was appointed Bishop of Bel'ey in 1877. A few years later Cardinal Guibert petitioned the Holy See to give him Mgr. Richard as his coadjutor in the See of Paris, and the Cardinal's request was granted. Cardinal Richard is the author of an important work on Hagiography.

Joseph Alfred Poulon, Archbishop of Lyons, was born at Paris in 1823. He succeeded Cardinal Lavigne in 1867, as Bishop of Nancy. Fifteen years later he was transferred as Archbishop of Besancon, and thence, in 1887, to the Primacy of Lyons. His "Life of Monsignor Darbois" is the well-told story of a well-spent life.

Aimé Victor Francis Guibert, Archbishop of Bordeaux, was born at Cerisy-la-Forêt, in the diocese of Coutances, in 1812. First appointed Bishop of Gap in 1867, he was transferred to the see of Amiens in 1879. On the death of Cardinal Douhet he was advanced to the Archdiocese of Bordeaux in 1883. He is the author of a work on "The Divine Synthesis."

Peter Lambert Goossens, Archbishop of Malines, is a native of Perk, in Belgium, being born there in 1817. He was Vicar-General to Cardinal Deschamps, the coadjutor and also actual Bishop of Namur, becoming Archbishop of Malines in 1883.

Francis De Paul Mary Charles, Count Schönborn, Archbishop of Prague, is the youngest of the new Cardinals, having been born at Prague in 1814. Having passed a brilliant examination for his degree of Doctor of Theology, he became a Canon of the Metropolitan Chapter and Rector of the Seminary in his native city, as well as Domestic Prelate to the Pope. Appointed Bishop of Budweis in 1883, he was transferred to the Archdiocese of Prague in 1885 on the death of Cardinal Schwarzenberg.

Aeniles Apolloni is a member of a noble family of Anagni, where he was born in 1823. He studied at the College of Noble Ecclesiastics, and became Domestic Prelate to his Holiness, as well as Secretary to the Congregation known as *del buon governo*, and was at Maccrata in that capacity at the time of the Piedmontese occupation in 1860. He then returned to Rome, and was made a Canon of St. Peter's. When the cholera broke out at Albano in 1867, he took the management of affairs there, and his zeal and self-sacrifice are still remembered. The following year he was appointed auditor of the Rota, and finally, in 1884, Vice-Camerlengo of the Holy Roman Church.

Gaetano De Ruggiero was born in 1816. He has been successively Apostolic Protonotary, Consultor of the Sacred Congregations of Bishops and Regulars, of the Council and of the Fabric of St. Peter's. Cardinal Ruggiero belongs already to the order of journalists, having been at one time editor of the *Liberta Cattolica*.—*New York Freeman*.

There is (says *Truth*) a refreshing absence of sentiment and superstition among the Scotch, devout though they are supposed to be, when a matter of business is concerned. The ancient Barony Church in Glasgow has just been abandoned for a new building, and, within a fortnight, this interesting old landmark has been sold by auction, by the frugal Kirk Sessior, for £194 in order that it may be pulled down and removed. Suppose an old Anglican church, say in London, had been closed for service under such circumstances, and any one had attempted to sell it to be cleared away, the whole country would have resounded with execrative howlings from "bishops, priests, and deacons," and their feverish followers.