

# THE NEW ZEALAND TABLET

THIRTY-THIRD YEAR OF PUBLICATION.

VOL. XXXIII.—No. 12

DUNEDIN: THURSDAY, MARCH 23, 1905.

PRICE 6D

## MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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.

## Current Topics

### A Celibate Clergy

In antiquity (according to Max O'Rell) most men of genius were bachelors—Homer, Plato, Virgil, Horace, Hannibal, Alexander the Great, and heaven knows how many more. 'Many great men,' says the French humorist, 'have avoided matrimony. On the other hand, butchers, bakers, and grocers have at all times been married.' He might have added the Reformed clergy to his list. Matrimony is, in fact, the common lot, and few of them escape it. And yet from divers points of the Reformed compass there come at various times demands for a celibate clergy. Here, for instance, is one of the reforms urged by Dr. Needham ('Just in his 'Missionary Methods' :—

'Let no male missionary marry till he has had ten years' service in the field. Encourage Brotherhoods and Sisterhoods, as a matter of administrative convenience and economy.'

Paul Blouet, no doubt, spoke the language of hyperbole when he said that it requires an ounce of courage to get married and a ton of it to remain married. A short time ago complaint was made in a northern Synod in New Zealand that so many of the clergy persisted in displaying that particular form of heroism. The 'Outlook' (Dunedin) has the following editorial pronouncement in its Methodist department in reference to the recent Conference in Wellington :—

'The present Conference has afforded quite a variety of gymnastic exercises—that is, of a mental character. The question was, What circuits are due to provide for married preachers? What a pity all preachers are not celibates! Were that so, then there should be an end of all difficulty so far as stationing is concerned. At any rate that seems to be the opinion of not a few men and circuits.'

From America there comes a still more emphatic cry for a celibate Protestant clergy. It is voiced editorially by the 'Living Church,' a Protestant Episcopalian organ :—

'Disguise the fact as we may, the conditions which confront us at the present time can only be successfully faced by men who are willing to enter the ministry with a view toward probably remaining celibate for life. The thousand-dollar-and-a-house benefices are all filled, and the rush of applicants for any vacancy causes shame to one whose ideals for the priesthood are high. . . . The men required to-day for the priesthood of

the American Church (Protestant Episcopalian) are those who covet the special blessing of our Lord: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake shall receive an hundred fold, and shall inherit everlasting life."

Sometimes, no doubt, such appeals for a celibate clergy are based on nothing higher than considerations of parochial finance. But many of our separated brethren are, no doubt, from time to time stumbling across the seventh chapter of St. Paul's first epistle to the Corinthians and reading aright the lessons that lie so plain upon its surface. All this is an evil augury for the filthy tongues of the unclean frauds and impostors who, under the title of 'ex-priests' and 'escaped nuns,' sometimes inflict their malodorous presence upon our shores.

### The Name Patrick

Artenus Ward tells of a newspaper editor down in Virginia City that forgot his own name. The coming of St. Patrick's day has reminded us that Irish people out of their own land too frequently display a somewhat similar lapse of memory at the baptismal font. The New York 'Freeman' has an editorial paragraph in point which, we greatly fear, is equally applicable to Australia and New Zealand. 'Is the name Patrick,' says our gifted American contemporary, 'borne by countless descendants of the ancient race? In Ireland, yes, but descendants seems to imply abroad, and to the question thus qualified we say no. We once heard a man say that he never knew a Patrick born in America, and it was doubtless true. It is, of course, true that there are Patricks who were born in America, but they are so scarce and scattered that it is quite possible for the ordinary man never to have met one. We put St. Patrick's name upon our churches, but not upon our sons. The reason everyone knows. The great fighting Celt has a weakness down his spine, and although he stood up with his bike or his bare fist before the Sassenach artillery, he quailed before Sassenach jeers and laughter. Some of the first immigrants who were heirs of the Gaelic civilisation never felt the necessity of attuning their lives or their family names to the ear of the Sassenach, and conferred the name upon their children, but not so the later ones, who came under the influence of the great fall. Many who got the name at Baptism ceased to use it when they became old enough to be affected by the great denationalising wave. We have heard mothers say they would not dare to put the name Patrick upon their children and send them to an American school. Let us face the facts, no matter how unpleasant, or we shall never remedy them.'

For { COUGHS,  
COLDS,  
BRONCHITIS

Take

BONNINGTON'S CARRAGEEN IRISH MOSS