

Western Oceanica for that of Bishop of Auckland, whilst Monsignor Viard, his coadjutor since 1845, was charged with the new diocese of Wellington, comprising a part of the North Island and the whole of the South, and adjoining islands. After this change the Marist Fathers quitted the diocese of Auckland for that of Wellington. The Right Rev. Dr. Viard, S.M., first Bishop of Wellington, was born in Lyons, France, on October 11, 1809. He was a fellow-student of Father Bataillon, the apostle of Wallis, and like him a Marist. He made his religious profession as a member of the Marist Order in May, 1839. In the same year he left his native land for New Zealand with a small company of priests and a lay Brother to reinforce the ranks of the earlier missionaries. He arrived on December 11, 1839, was closely associated with Bishop Pompallier, and entered upon the work of evangelising the Maoris with great zeal and energy. After a short time he was on the point of accompanying the Bishop on his first visit to Rome on the French man-of-war, 'Aube,' at Akaroa, when the startling intelligence of the massacre of Father Chanel reached them. Their plans were immediately changed. Father Viard proceeded to Futuna to secure the venerated remains of Father Chanel. He returned to the Bay of Islands with the body of the Blessed Chanel, which was sent to the mother house of the Society of Mary in Lyons, where it is now reverently enshrined. He returned to the South Sea Islands, engaged in missionary work there, and subsequently (in 1843) accompanied Bishop Douarre to New Caledonia when the latter went to take possession of his mission.

Father Viard was consecrated by Archbishop Polding at Sydney on January 4, 1846. Bishop Viard left Auckland on April 20, 1850, with five Fathers and ten Brothers, to enter the new mission entrusted to the Society of Mary. The Prelate and his companions entered Wellington Harbor on May 1, 1850, and were accorded a very kind reception by Father O'Reilly and the leading Catholics, who did all in their power to assist them. From an account supplied by Mr. A. H. Blake, I learn that very shortly afterwards a start was made with the Cathedral, schoolhouse, and presbytery. Bishop Viard and his assistant priests, Fathers Seon Petitjean, Comte, Pezant, Forest, and Garin, occupying in the meantime a house in Karori Road. The Bishop meanwhile was not idle in his peaceful retreat; he devised plans to utilise in the most efficient manner possible his little band of missionaries. The site for these buildings, one of the best in Wellington, was given by the Hon. Mr. Petre. A convent school was soon established, with Sister Mary St. Joseph as principal. When the presbytery, or Bishop's House as it was termed, was nearing completion, the Holy Sacrifice was celebrated in the upper storey, a room capable of holding about fifty persons, was used for the purpose. This was indeed a long-looked-for blessing, as previously the residents of Thorndon, Takoriri Road, Kaiwhara, and other places had to walk long distances over an almost pathless country to attend Mass, whilst children were growing up without education, religious or secular. Frere Yvert, a Marist Brother, and Mr. Huntley were in charge of the boys' school. The latter was an English gentleman and a convert, his conversion taking place during Hone Heke's historical struggle against British supremacy at Kororareka. Brother Yvert taught English in the school, being an accomplished linguist, and also gave private lessons in foreign languages to various personages apart from the school, Lady Grey, wife of the Governor, being among the number of his pupils. The Maoris were not forgotten, a house being erected for their shelter when wishing to stay in town for the purpose of attending Mass. On one occasion, a Sunday morning, the narrator, then a very small boy, was told by Father Petitjean to go and tell the Maoris to come to prayers. My knowledge of Maori at the time was somewhat limited, consequently the Father made me repeat the message until I had learned it thoroughly: 'Haere mae, ki te karakia' (come to prayers). Proceeding to the house, I gave the message to a much astonished company, who wondered that so small a pakeha boy could be such a fluent speaker of their language. The puzzled Natives then handed me a New Testament, which they had been trying to decipher, requesting me to read it for them. I did so, and, without understanding but few of the words, thus establishing another record as a youthful prodigy in the minds of the Natives. I closed the book without remark, and hurried back to Mass, the Maoris following.

(To be Continued.)

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THE EMPEROR OF AUSTRIA

The Emperor Francis Joseph of Austria celebrated last week, the diamond jubilee of his coronation. The Kaiser, the Kings of Saxony and Wurtemberg, and many German princes journeyed to Vienna and personally congratulated the Emperor on his diamond jubilee.

Responding to the Kaiser's tribute to 'a noble ruler, my true ally, and a mighty guardian of the peace,' the Emperor Francis Joseph said that he regarded the strength of Austro-Hungary, like that of Germany, as being based on the monarchical principle and on the true, unchanging love of the people. 'This day,' he continued, 'fortifies me in the joyous expectation that the Triple Alliance is pursuing none but pacific ends, and that, effectually assisted by similar efforts on the part of other powers, it will fully accomplish this object unto the remotest future.'

The event was marked by great popular rejoicings, mingled with choral and other festivities. King Emmanuel of Italy and other Sovereigns and heads of States sent special messages to the Emperor Francis Joseph.

The aged Emperor Francis Joseph is a most lovable man for his intensely human characteristics, a leader, who courage has been amply tested on many fields of battle, an executive and diplomat whose ability and skill have been proved by his masterly holding together of the many warring elements of his kingdom. Francis Joseph makes his greatest appeal to the hearts of mankind through the almost overpowering sorrow that has followed him all through his life.

He was born on August 18, 1830, at Vienna, the eldest son of Archduke Francis and a nephew of Ferdinand I., Emperor from 1835 to 1848. Francis was taught the various languages of the heterogeneous Austrian monarchy. In 1848 he served under Radetzky in Italy. On December 2, 1848, amid the convulsions which threatened the dissolution of the Empire, the weak Emperor Ferdinand abdicated, his brother, the Archduke Francis, gave up his claims to the crown, and Francis Joseph, whose youth and popularity it was believed would make it easier to harmonise the conflicting interests of the monarchy, mounted the Austrian throne.

Hungary was now in a state of open revolt, and in April, 1849, declared itself a republic with Kossuth as governor. In Italy, Charles Albert of Sardinia again took up arms against Austria. Both in Hungary and Italy, Austria triumphed, and the Emperor devoted himself to the re-establishment of his authority. In 1853, an attempt on his life was made by an Hungarian, but the Emperor escaped with a slight wound. In 1855 a concordat was concluded with Pius IX., which restored to the Church throughout the Empire many of the liberties of which it had been deprived since the hostile reign of the Emperor Joseph II. In 1859, he was called to face a war with France and Sardinia, which ended with the loss of Lombardy. After this war Francis Joseph abandoned his conservative policy, and began the necessary work of reform, and after the disastrous seven weeks' war with Prussia, a reconstruction of the monarchy on a dualistic basis was effected.

The Emperor has since striven to maintain a constitutional and parliamentary regime in his dominions. He enjoys the respect and affection of his subjects, and it is his personal influence that really holds his dominions together under the most discouraging political conditions. During his reign the Austro-Hungarian monarchy has experienced a great industrial development. Francis Joseph married, April 24, 1854, Elizabeth, daughter of Duke Maximilian of Bavaria, who was assassinated by an Italian anarchist in Geneva September 10, 1898. The Emperor's only son, Rudolph, died a violent death in January, 1889. The present heir presumptive is the nephew of Francis Joseph, Francis Ferdinand.

According to many of the older people at the court of Vienna, the Emperor owes to the late Count Taaffe, a man of Irish extraction, the preservation of his reason. At the time of the tragic death of the Crown Prince Rudolf, Francis Joseph was so crushed and overwhelmed with grief, that serious fears were entertained during the first day or two for the health and, above all, for his mind. He would permit no one to enter his room. Taaffe boldly went to the Emperor's room and comforted him and persuaded him to accept his sorrow bravely. Under the circumstances it is not astonishing that when the Count was gathered to his fathers, the Emperor should have telegraphed to the widow, that while the nation had lost its most faithful servant he himself had lost his oldest and his dearest friend.