

THE LATE FATHER HEADEN, MOSGIEL.

WHEN penning the paragraph which appeared in our last issue to the effect that the Rev. Father Headen, B.A., had undergone a surgical operation, little did we think that we should be called upon to write his obituary notice for this number. Such, however, is our sad duty, for the gifted young priest passed to his eternal reward at 2.30 p.m. on Thursday at Holy Cross College, Mosgiel. For some time prior to his death Father Headen had been in indifferent health. After returning from an extended holiday in Queenstown, his medical advisers deemed an operation necessary for the purpose of removing an internal growth. The last Sacraments were, by his request, administered, and the operation took place on Tuesday of last week, and although it was a very critical one, hopes were entertained that the rev. gentleman would recover. He rallied bravely for a time, but on Thursday morning it became apparent that he was sinking, and, as previously stated, the end came some hours later.

The late Father Headen was born in Kilkenny in 1875, his father being head inspector of National schools. After a time his parents removed to the North of Ireland, when young Headen entered St. Malachy's College, Belfast. Here he read with considerable distinction classics and rhetoric, and studied mathematics, winning some exhibitions and many prizes in the intermediate examinations. About 1894 he entered Clonliffe College, which is the ecclesiastical college of the Archdiocese of Dublin. Here again he had a brilliant career, winning high prizes when not actually leading his class. In 1896 he obtained the degree of B.A. in the Royal University of Ireland. In the following year he joined the Theology Class in Clonliffe, and during his time at the college he gave every promise of a bright and brilliant future. He was ordained priest at Clonliffe on Christmas Eve, 1899.

Soon after his ordination he accompanied his Lordship Bishop Verdon to Dunedin, arriving here on April 4, 1900. On the opening of Holy Cross College on the 3rd of the following May, he was appointed to the professorial staff, fulfilling the duties appertaining thereto with much success, and to the great satisfaction of the Rector, the Right Rev. Dr. Verdon. His last moments were consoled by the ministrations of his Lordship Bishop Verdon, Rev. Fathers Murphy, Ryan, and O'Neill.

On Friday afternoon the remains were brought from Mosgiel to Dunedin by rail, accompanied by some twelve of the deceased's fellow-clergy. When nearing Dunedin the procession was met by a number of the townspeople, and in the city the Christian Brothers' boys marched at the head of it to St. Joseph's Cathedral, where it arrived about 6.30 p.m. The remains were met at the main entrance to the sacred edifice by his Lordship the Bishop and several of the clergy who had come from a distance to take part in the obsequies. The coffin was borne from the hearse to a catafalque immediately in front of the high altar by a number of priests of the diocese. On the following morning at 10 o'clock the Solemn Office for the Dead was recited, after which a Solemn Requiem Mass was celebrated by the Right Rev. Dr. Verdon, Right Rev. Mgr. Mackay being assistant priest, Rev. Father O'Reilly deacon, Rev. P. O'Neill subdeacon, and Rev. M. Ryan master of ceremonies. The music incidental to the Mass was sung by a choir of Dominican Nuns. In addition to those already mentioned the following clergy were present in the sanctuary: Very Rev. Mgr. O'Leary (Lawrence), Very Rev. J. J. O'Donnell (Ashburton), Rev. Fathers Murphy, Cleary, and O'Malley (Dunedin), Rev. Father Coffey (South Dunedin), Rev. Father McMullen (Naseby), Rev. Father McGrath (Port Chalmers), Rev. Father Lynch (Palmerston South), Rev. Father Howard (Milton), Rev. Father Delaney (Oamaru), Rev. Father Geary (Lawrence).

The interment took place on Saturday afternoon in the Catholic portion of the Southern Cemetery. The boys of the Christian Brothers' School, in charge of Rev. Brother Fogarty, headed the funeral procession. These were followed by the pupils of St. Dominic's College, after which came a number of carriages containing his Lordship the Bishop, and the clergy. After the hearse came a large procession of mourners on foot and in carriages. At the cemetery the remains were borne to the graveside by a number of the clergy. His Lordship the Bishop conducted the burial service, and was assisted by all the clergy present. At the conclusion of the service the grave closed over the mortal remains of a young priest of much promise who was greatly beloved by all who knew him, and whose demise is a great loss to the diocese.

Bishop Veldon and Rev. Father M. Ryan, of Holy Cross College, received many telegrams and letters of condolence from Bishops, priests and laymen in all parts of the Colony expressive of their sympathy at the demise of Father Headen.—R.I.P.

On Sunday evening in St. Joseph's Cathedral Rev. Father Murphy, Adm., referred in very feeling terms to the sad loss sustained by the diocese of Dunedin, and especially Holy Cross College, by the death of Father Headen. After High Mass at the Cathedral Mr. Vallis, the organist, played Chopin's 'Funeral March,' and in the evening the Dead March in 'Saul' out of respect to the memory of the deceased. In St. Patrick's Basilica, South Dunedin, affectionate and eulogistic references were also made regarding the deceased by Rev. Father O'Reilly.

The Rev. Father M. Ryan celebrated Mass at Allanton on Sunday. At the conclusion of the service he made sympathetic reference to the death of Father Headen. Father Ryan had been associated with the deceased priest at Holy Cross College for the last two years, and he felt very much the sad event. He said Father Headen had a great love for his people, and he hoped they would remember him in their prayers. The congregation were visibly affected by the heart-spoken reference of Father Ryan to his

late friend and comrade, and the strange silence in the little church, broken only by an occasional sob, told more plainly than words the grief of the congregation.

Feeling reference was made by Rev. Father P. O'Neill in his sermon at the Mosgiel Catholic Church on Sunday to the death of Father Headen. The preacher, in asking for the prayers of the congregation, referred to the deceased priest's amiable qualities, and reminded the people that while he and his brother priests knew Father Headen merely as a friend, the Mosgiel parishioners were more intimately associated with him as a sharer in their joys and sorrows. The audible sobs testified to the loss the people had sustained, and the appreciation the Mosgiel congregation had for Father Headen. Father O'Neill took occasion to refer to the uncertainty of death and incidentally remarked that God plucked the choicest flowers to beautify His garden. He concluded by exhorting his hearers to follow Father Headen's example in life and in death.

A Quaker in Catholic Europe.

AN American Quaker who paid a visit recently to Europe has contributed his impressions to the *Friend*, the organ of his denomination. He says:—

'The spirit of oppression and of gloom that hangs over most reformed congregations in Catholic Europe is particularly noticeable in France. Not much cheer has been added since Calvin dampened enthusiasm with his predestination ideas. The young people, men especially, in France, are noticeable in Protestant ranks, and it is strange more becoming cheerfulness is not expressed in their services. The sermon is regularly evangelic, fortunately, but the hymns and prayers are something too mournful to dwell upon. I know of nothing more depressing and stultifying than to sit through a service at a Protestant "Temple."

This same writer (says the *Sacred Heart Review*), referring to the non-success of Protestant missionary effort in Catholic countries, says that 'whatever his practices may be, a man born a Catholic prefers to die a Catholic, and thus do all he can to insure himself for all eternity.' Some travellers who go to France remark on the slim congregations of the Catholic churches. The Quaker writer saw no such paucity of numbers. He says:—

'Provincial France is intensely Catholic, and the morning Masses are crowded with the zealous well-to-do bourgeoisie.'

Describing a service which he attended in the Burgos Cathedral, Spain, he remarks on the immense congregation and the way in which all classes of society mingled together in the church.

'The Roman Catholics are thoroughly admirable, he comments, 'for the democracy which obtains in their places of worship. They give therein a worthy example to many Protestant bodies.'

The sermon on this occasion he describes thus:—

'The young Dominican charged with the discourse spoke—in Spanish, of course—for the poorest and meanest of his peasant hearers. Clear and simple it was, such as we should expect from a Brother of an Order which has ever upheld the highest standard of sacred oratory. His topic was the Immaculate Conception of the Virgin Mary, a doctrine which I believe had its origin in Spain, and has always remained the national contribution to Roman Catholic theology. Mysteriously beautiful as a poetic legend is this belief which attributes perfect spotlessness in her early years to the mother of Our Lord. I know no how many times Murillo may have given expression with his marvellous brush to this subject for which he was so perfectly adapted. Because he was Spanish, and because he painted for the Dominicans, Murillo's Immaculate Conceptions must always remain the highest point attainable towards the visible representation of this elusive creed. Standing a few days later before those three conceptions of the master in the Prado gallery, carried upwards by the surpassing truth and goodness which looked down from the girlish face of the Virgin, I ceased to wonder at the power this doctrine has wielded now for centuries over the minds of a beauty-loving race. In its way, that Burgos sermon, upholding the ideal of the purity of woman in the accomplishment of her destiny, had its lesson for me as well as for the faithful, unreasoning peasants who hung on the lips of the young orator.'

Of course the eyes of our Quaker friend were held or he would have seen the real, supernatural beauty of the Dominican's sermon. Were he a Catholic the full meaning of it would flash upon him, and his description of it would not be confined to its æsthetic aspect. However, he must have found more of a 'spiritual uplift' in this Spanish cathedral than he did in a church of the English Establishment, where there was no sermon at the morning service. It is interesting to set his comments on this over against his description of the sermon on the Immaculate Conception—

'The sermon in the English Established Church, when not lacking, is often lamentably unnutritious and unevangelical. This is a common reproach, and the causes for the existing feebleness of the clergy as preachers are well known. There is reason in the opinion of some who maintain: "Better no sermon than one that mars the good effect of the preceding service."'

SIR JOHN HALL was interviewed in Sydney the other day, when he said that he did not think it would be wise on the part of New Zealand to federate, as it would be sacrificing her independence. We would have but a small vote in the Commonwealth Parliament, which would be so far removed from the influence of New Zealand criticism that if once we federated it would be found that we had sacrificed our self-government to a very considerable extent. He added: 'No. We must remain out. I don't think we shall lose by it.'