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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 Scottish Silver Jubilee

The recently celebrated Silver Jubilee of the restoration of the Scottish Catholic hierarchy furnishes a fresh reminder that

'Beneath this starry arch
Nought resteth or is still.'

The re-establishment of Scotland's Catholic episcopate was one of the first official acts of Pope Leo XIII. Since then—and, in fact, during the past hundred years—there has been no stand-still, but, on the contrary, steady progress in the Catholic Church in Scotland. It is a far cry back to the time when, just a century ago, Scotland had a poor and scanty and scattered Catholic population, with 12 small chapels, three Vicars-Apostolic, and 40 priests. In the year of Emancipation (1829) the 'little flock' had grown to 70,000. Of these 25,000 dwelt in Glasgow. The churches had at that time run up to 31, and there were 50 priests, two seminaries, and about 20 elementary schools. In 1878, when Leo XIII. restored the hierarchy, the Catholic population had risen to the comparatively imposing number of about 360,000. It is now over 510,000. During the same period the number of parishes or missions has increased from 140 to 222 (60 per cent.), churches and chapels from 266 to 359 (35 per cent.), the clergy from 272 to 462 (70 per cent.), and Catholic schools from 159 to 245 (about 55 per cent.). Progress has been defined as one motion compounded of many. In Scotland the Catholic Church has progressed all along the line—spiritually, materially, and socially. Floreat!

King Edward and the Pope

The cable, like Dame Rumor, 'sometimes carries truth, oft lies.' A message published in last Monday's daily papers contains a judicious mixture of both, in the shape of two contradictories which are to be well shaken before being taken. 'It is officially announced,' says the cable, 'that King Edward will visit the Pope on Wednesday afternoon. The "Daily Telegraph" states that King Edward, in consenting to the visit, refused all propositions regarding the ceremonial to be observed, except that of leaving from the Embassy.' The end of the next paragraph eats up the tail of the paragraph just quoted. It runs as follows: 'The Pope, on learning his decision, expressed extreme satisfaction. Heretofore the Vatican has never consented to receive Sovereigns leaving the residences of diplomatists accredited to the Quirinal.' The sentence last quoted is quite untrue. In the case of States having diplomatic representatives to the Holy See, the Sovereign would naturally, and according to established etiquette, proceed to the Vatican from the residence of such represen-

tative. In the case of all other States, their heads, whether crowned or uncrowned, visit the Holy Father, not from the Quirinal—even though they be the guests of the King of Italy—but from the residence of their various ambassadors. In this matter King Edward is following the well-known usage of the Vatican, established since the invasion of Rome by the Piedmontese in 1870. The residence of an ambassador is, in a manner, treated as the territory of the State he represents; and King Edward's visit to the Pope from the British Embassy accredited to the King of Italy in Rome is, as nearly as may be, the same as if he passed direct to the Vatican from his own royal palace of Westminster.

Wealthy Clergymen

According to Mark Twain there are 869 different forms of lying. Some newspapers have graduated in them all. The 'St. James' Gazette' has struck a skilful and ready method of conveying a false impression. It recently printed, under the heading 'Wealthy Clergymen,' a paragraph detailing the fortunes amassed by Dr. Parker and others during their ministry, and then went on to say: 'The poor people of Glasgow will be surprised, no doubt, by the revelation that the late Roman Catholic Archbishop, Dr. Eyre, left all but £150,000 gross.' The paragraph in question has been extensively copied by the secular Press in Australia and New Zealand, and, on the face of it, conveys the imputation that the late Archbishop Eyre made his wealth, like Dr. Parker and others, in and by the ministry, and that he raked the shekels in from 'the poor people of Glasgow' and piled them high and hugged them in the close clasp of a miser till they had swelled to 'all but £150,000' when death came and relaxed his grip.

The London 'Monitor and New Era' gives a correct idea of the extent to which 'the poor people of Glasgow' were 'surprised' 'by the revelation' of wealth left by the late Archbishop Eyre. It says:—'Many poor people in Glasgow would not be a bit surprised. A great many of the poor people of Glasgow are Catholics, and the Catholics of Glasgow knew, and had good reason to know, that Archbishop Eyre was a wealthy man. He was a scion and heir of a wealthy family. He inherited the wealth of that family and passed on to the posterity of the family so much of the family trust confided to him as he deemed it to be his duty to bequeath rather than appropriate. At the same time the Archbishop took a fair slice out of the funds of the Eyre family, for he built and bestowed upon the archdiocese of Glasgow an ecclesiastical seminary which cost him in round figures about £40,000. Added to that, during the long years of his tenure of the See of Glasgow he took not one brown copper from the archdiocese for menial expenses, as he would have been perfectly entitled to do. In other words, for over thirty years he gave the Catholic Church in Glasgow an incomparable service ab-