

peace and harmony in the furtherance of their holy religion.

A most successful and enjoyable birthday gathering then concluded with 'God save Ireland' played on the piano. Father Patterson afterwards entertained the performers to a bountiful spread at the presbytery.

The local branch of the H.A.C.B. Society will celebrate its anniversary by a ball on Thursday, 23rd inst., in the Hibernian Hall.

The gymnasium, in connection with the Young Men's Club, at St. Benedict's, and conducted by Professor Potter, is a great success. The young fellows roll up in large numbers, and enter with great zest into the various exercises.

A beautiful stained-glass window, the gift of Mr. Michael Walsh, is expected to arrive any day and will be placed in St. Patrick's Cathedral. The design has been shown to me, and is certainly very handsome.

It was with feelings of sincere sorrow that the Catholics of Auckland received the news by the last San Francisco mail of the death of the Rev. Father Croke, which occurred at Philadelphia on his homeward journey. The deceased young priest was born in Tipperary in 1871. He was educated for the priesthood in St. Patrick's College, Thurles, where he was ordained in 1896, and arrived in Auckland in December of that year. He was subsequently placed in charge of Te Awamutu and Kihikihi parish. Here his health broke down, and, relinquishing his charge, he took a trip to Queensland. On his return he stayed at the Mater Misericordiae Hospital until his departure last March for Ireland via the United States. The Rev. Father Croke's mother, sister, and brother reside in Ballingarry, County Tipperary, and for them much sympathy is evinced in Auckland. Father Croke was most energetic and zealous in the discharge of the duties of his sacred ministry, and his loss to the diocese is much felt.—R.I.P. (In another part of this issue will be found an account of the demise and burial of Father Croke, and which was in type before our correspondent's letter reached us.—Ed N.Z.T.)

THE LATE DEAN ROLLAND

THE FUNERAL OBSEQUIES

(By telegraph from our Reefton correspondent.)

Reefton, July 20.

On Friday last the last solemn rites of the Church were performed over the remains of the late Very Rev. Dean Rolland, whose death was reported in the last issue of the 'New Zealand Tablet.' Dean Rolland was one of the noble band of pious and zealous missionaries that France has given to the Catholic Church in New Zealand. Few, if any, of the grand pioneers of the faith in New Zealand were more popular or beloved than the venerable Dean who has passed to his rest after thirty-eight years of strenuous work for his co-religionists in this remote part of the Lord's vineyard. The late Dean took an active part, as chaplain, in the stirring events of the Maori war of the sixties under General Chute's command, and his valiant conduct under fire, and his loving care of the sick and wounded and dying of every creed found touching recognition in the military pomp that attended his remains to their last resting place. For five months before his death he endured keen bodily suffering with the calm fortitude that he had shown many a time upon the battlefield and with the splendid resignation that beseeemed the true disciple of the Master. But, with the eye of faith and hope, he even saw the Better Land through the chinks of bodily anguish. His end was peace, and his death, we trust, the immediate beginning of eternal rest and joy.

Never has a more

Imposing Spectacle

been witnessed in Reefton than was presented on the occasion of the venerable missionary's interment. A half holiday had been proclaimed, and from an early hour crowds were to be seen wending their way to the Church of the Sacred Heart. Long before the commencement of the funeral obsequies even standing accommodation could not be obtained in the church. The sacred edifice had been specially draped for the occasion, and the sombre hangings which met the eye on every side produced an exceedingly impressive effect. Directly in front of the high altar was placed the catafalque on which the coffin rested. The seats immediately behind were occupied by the Children of Mary, and the members of the Hibernian Society, while down the side aisles members of Reefton, Brunner, Greymouth, and Hokitika volunteers—headed by Sergeant-Major Miller and attended by Rev. Mr. York, chaplain—formed a guard of honor. The scene inside the church was impressive to

a degree. The clergy present were the Right Rev. Dr. Grimes, Bishop of Christchurch, Ven. Archpriest Walshe (Westport), Very Rev. Deans Martin (Hokitika), Foley (Christchurch), Carew (Greymouth), Rev. Fathers O'Hallahan (Kumara), Leen (Ahaura), O'Connor (Ross), Mahoney (Hokitika), Herbert (Greymouth), McDonnell (Ahaura), Malloy and Hickson (Reefton). The Requiem Mass was celebrated by the Very Rev. Dean Martin, S.M., the deacon and sub-deacon of the Mass were Rev. Fathers Leen and McDonnell; assistants to the Bishop, Ven. Archpriest Walshe and Very Rev. Dean Foley; master of ceremonies, Rev. Father Herbert. The solemn music was impressively sung by the priests.

The Bishop's Discourse.

At the conclusion of the Mass Bishop Grimes delivered a panegyric on the deceased, basing his discourse on the words: 'I have fought the good fight.' His Lordship said these inspired words were peculiarly applicable to the departed, who, like the Apostle, could say he had fought the good fight; he had kept the faith. The Bishop then intimated the manner in which the sad news of the death of Dean Rolland had reached him. He (the Bishop) had expected to come to Reefton to be merely a silent spectator of their grief, to mingle his sorrow and his prayers with theirs, but, contrary to this expectation, he received a telegram from his Grace the Archbishop of Wellington asking him to address them, with a similar request from their devoted priest, therefore, he was unprepared to do justice to a life so long, so useful, so unselfish, so brimful of good works as that of their late beloved pastor. Some incidents in the life of the good priest—the great, the devoted, the saintly man of God and faithful pastor of the people—recorded in a manuscript diary which had been placed in his hands by one to whom it had been bequeathed, had, however, afforded the speaker a glimpse of their late pastor's inner soul—of his boundless faith and hope and love and gratitude to God for the blessings of a long and holy life.

In the Name of the Adorable Trinity

he, for instance, thanks the Heavenly Father for his birth having occurred on December 8th, 1834. The late Dean sprang from a sturdy race. He was born in French Lorraine. He thanks God once more for his baptism, which took place two days after birth, for his First Communion at 13 years of age, for his Confirmation in the following December, for his priestly inspirations on the feast of St. John the Baptist. He left home in 1857 to devote himself to the priesthood. He was remarkable for the brightness of his character; he was studious, diligent, and obedient to his superiors. In the year 1858 he was admitted to the sub-deaconship. In 1859 he received the Order of Priesthood. He joined the Society of Mary and so, no doubt, with the idea of devoting his life to the service of God in the foreign mission-field. He came to Sydney and commenced the study of the English language. In the month of December, 1864, he came to New Zealand, passing through Greymouth on his way to Napier. Afterwards he succeeded Father Pertuis in Taranaki, and in 1865 he was

Appointed Chaplain to the Regular Forces

and greatly distinguished himself during the Maori war. From 1868 to 1873 he filled the position of chaplain to the volunteers, without remuneration. Anticipating the desire of the Government for a veterans' home for the benefit of those who had fought for their country, they would remember Father Rolland coming to the West Coast to collect funds for the relief of the old soldiers. Then he went to Ahaura. During his labors there he paid off a debt incurred by his predecessors for exigencies, and took an active and practical interest in the cause of education. As an evidence of this, the right rev. preacher mentioned that the deceased pastor had at one time no fewer than 60 pupils as boarders. In 1884 he was appointed their pastor and placed in charge of this vast and scattered district. None knew better than they what manner of man the late Dean Rolland was, how he labored for them, how he was nearly always in the saddle, often with poor and scanty food and indifferent shelter, the strain eventually becoming so great that he was compelled to seek a change, to be, in a word, relieved of his charge, and it was only after repeated and pressing application that his Grace reluctantly yielded, and, granting his request, relieved him of the charge in 1897. Then came his last days, after a long and painful illness, rendered more painful by his enforced inactivity. He breathed his last on the 13th of the present month, and was called to give an account of his stewardship, and how great was that account. Few outside the sacerdotal ranks realised. The priest must be a man of God, holy in his thoughts, in his acts, in his soul, in his life. Was it necessary to develop those thoughts, was he a man of God? Ah! yes, indeed, Dean Rolland was indeed

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