

THIRTY-FIRST YEAR OF PUBLICATION.

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PRION 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.

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., P.M.

LEO XIII, Pope

Current Topics

The Late Dean Rolland

The aged and saintly missionary, Dean Rolland, has passed away.

'Dust unto dust,
To this all must;
The tenant hath resigned
His faded form
To waste and worm.'

The military funeral accorded to him was a public recognition of the gallant part which the fearless missionary played in the New Zealand wars of the sixties when acting as chaplain to the Catholic troops. Under fire he was a miracle of cool bravery and of zeal for the souls of the wounded and dying, and once, when Major Von Tempsky met his death by a Maori musket-ball it was the fearless and resourceful chaplain that took the lead of the retreating troops, saved the wounded from their dusky foes, and brought the whole command past watch and ward through a hostile country to headquarters.

This gallant feat of arms is alluded to in the pages of Colonel Gudgeon's 'Heroes of New Zealand.'

'Among those attached to the colonial forces,' says the author, 'and who never flinched from his duty, more particularly if danger was apprehended, was Father Rolland. Although of a delicate constitution, no weather or other difficulty ever prevented him from accompanying the force, so as to be near the men in the hour of trial. He was present both on Te Ngutu-o-te-Manu; and on the occasion of the disastrous retreat consequent on the second attack, he not only volunteered his services to assist the wounded, but bravely took his turn in carrying the stretchers, so that none should be left behind. It was on the 21st of August, 1868, that orders were issued for all available men to hold themselves in readiness to start on an expedition before daybreak to attack the stronghold of Te Ngutu-o-te-Manu. The morning broke with torrents of rain, which delayed their departure, but about 10 a.m. the rain ceased, and a thick mist covered the whole country side. This being even better for our purpose than darkness, the order was given to start. The column consisted of detachments of Nos. 2, 3, and 5 divisions of Armed Constabulary, the Wellington Rangers, and Wellington Rifles—in all about 300 men, accompanied by Father Rolland.'

In the same volume, and in his 'Reminiscences of the War in New Zealand' (p. 179) Colonel Gudgeon re-

calls an incident of this trying march which was described as follows by Major Von Tempsky in the columns of one of the newspapers of the day: "On a grey and rainy morning, when the snoring waters of the Waingongoro were muttering of flood and fury to come, when our 300 mustered silently in column on the parade ground, one man made his appearance who at once drew all eyes upon him with silent wonder. His garb was most peculiar: scanty but long skirts shrouded his nether garment; an old waterproof shirt hung loosely on his shoulders; weapons he had none, but there was a warlike cock in the position of his broad-brimmed old felt, and a self-confidence in the attitude in which he leaned on his walking-stick that said: Here stands a man without fear. Who is it? Look underneath the flap of that clerical hat, and the frank, good-humored countenance of Father Rolland will meet you. There he was, lightly arrayed for a march, of which no one could say what the ending would be. With a good-humored smile he answered my question as to what on earth brought him there? On holding evening service he had told his flock he should accompany them on the morrow's expedition, and there he was. Truly there stood a good shepherd. Through the rapid river, waist-deep, along the weary forest-track, across ominous-looking clearings where at any moment a volley from an ambush would have swept our ranks, Father Rolland marched cheerfully and manfully, ever ready with a kind word or playful sentence to any man who passed him. And when at last in the clearing of Te Ngutu-o-te-Manu the storm of bullets burst upon us, he did not wait in the rear for men to be brought to him, but ran with the rest of us forward against the enemy's position. So soon as a man dropped he was by his side. He did not ask, "Are you Catholic or Protestant?" but, kindly kneeling, prayed for his last words. Thrice noble conduct in a century of utilitarian tendencies! What Catholic on that expedition could have felt fear when he saw Father Rolland at his side smiling at death—a living personification, a fulfilment of many a text preached? What Catholic on that day could have felt otherwise than proud to be a Catholic on Father Rolland's account?—Waihi, August 24th, 1868."

Presbyterians and the Pope

In describing the volcanic 'ructions,' that broke up 'the society upon the Stanislaw,' Truthful James lays down the following rules of controversial courtesy:—

'Now I hold it is not decent for a scientific gent To say another is an ass,—at least, to all intent; Nor should the individual who happens to be meant, Reply by heaving rocks at him to any great extent.'

Hancock's "BISMARK" LAGER BEER.

NEW ZEALANDS
NEW INDUSTRY

Hard names were, however, among the commonplaces of theological controversy of the sixteenth and following centuries. They hit like explosive bullets and filled the air of discussion as did the chunks of old red sandstone and 'the remnants of a palaeozoic age' in the lively discussion that ensued among the members of 'the society upon the Stanislaw.'

L'Estrange's 'Dissenters' Sayings' is a mine of the theological slang and Billingsgate of the sixteenth and seventeenth centuries. One of the evil relics of those days of fierce storm and angry strife still lives on among us in the twenty-fifth chapter, sixth section, of the Westminster 'Confession of Faith,' which is one of the standards of the Presbyterian Churches. It lays it down as an article of belief that the Pope 'is that Anti-Christ, that Man of Sin and Son of Perdition, that exalteth himself in the Church against Christ and all that is called God.' We are, happily, living in gentler days; and the vitriolic epithets and violent controversial methods of those evil times are being fast collected together and consigned to museums of antiquities, or left to twelfth of July orators and to the tag-rag-and-bobtail enthusiasts whose voice is heard when (to use Macaulay's phrase) 'Exeter Hall lifts up its bray.' Educated and broad-minded Presbyterians nowadays no more believe the Pope to be Antichrist or the Man of Sin than they believe him to be the Man in the Iron Mask or the Man in the Moon. A pleasing sign of the improved temper of our time appeared at the annual assembly of the Free Church of Scotland that was held in Edinburgh in 1894. The Continental Committee incorporated in its report a vote of thanks to one of Pope Leo's predecessors—to the 'kindly personality of Pope Gregory the Great in the sixth century, who sent the Gospel of Peace to our Teutonic forefathers.' And a few weeks ago at Los Angeles (California) the General Assembly of the Presbyterian Church of the United States, by a unanimous vote, struck out of their creed that part of the article which declared the Pope to be 'that Antichrist, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God.' And thus—so far as America is concerned—one of the fierce theological epithets of the Reformation days goes into the museum—passes out of the use of men and into the realm of history.

A Question of Illiteracy

Statistics, like razors, are dangerous weapons and require careful handling. An instance of this is furnished by the June number of the 'Contemporary Review.' It contains an article by a lapsed Catholic (now an avowed agnostic) which professes to show, by the aid of scanty figures of ancient date, that, in the matter of education, Spain is in a very lamentable state. The writer of the article in question has been for some years before the public as the author of some vitriolic no-Popery books and pamphlets. He has never been in Spain. And—perhaps for that reason—he, in the present instance, handles his second-hand information in the frenzied spirit with which the Malay uses his long, keen knife when he runs amuck. The writer's gorge rises at the thought that Spaniards should spend money on the service of God while their fleet is unable to blow their neighbors' fleets out of the water; and a chief object of his envenomed article, with its misleading figures and its second-hand tittle-tattle, is, apparently, to make it appear that, in some unexplained way, the Church is responsible for so much of illiteracy as exists in Spain. We might admit his old-clo'-shop statements in matters of fact, and yet dispute or deny his conclusions. In reality, his 'facts' are false and his conclusions are not true. The whole article is an exhibition of ignorance of the conditions which prevail in a country whose attachment to the ancient Faith is, in the eyes of assailants such as these, the head and front of its offending. Such educational disadvantages as afflict Spain are due to economic and political, and not to religious, causes. St. Teresa, in her day, thanked God for having bestowed

upon her country a rich soil and a glorious climate. She prayed to heaven to add to all this the gift of a good government. This crowning blessing, however, Providence did not bestow. And Catholic Spain's decay, like Protestant Denmark's and Sweden's, and mostly Protestant Holland's, is traceable in part to a succession of inept rulers and partly to other causes that have no more association with religious beliefs and practices than they have with the rise and fall of the tide in the Bay of Fundy. Briefly stated, the causes of Spain's political economic decline were the following:—

(1) The loss of population caused (a) by the expulsion of the Moors from the province of Granada and (b) by the rush of emigrants to the newly-discovered America. By the time of Philip IV. (1621-1665) the population had fallen to about six millions. (Ireland, in little over half a century, has lost nearly four millions of its population.) (2) Another contributing cause to Spain's decay was the serious disturbance of economic conditions created by this displacement of population. It resulted in the ruin of agricultural and industrial pursuits—a ruin that was hastened and aggravated by the heavy taxation and other blundering attempts of a succession of incompetent Governments during two centuries to cope with the economic revolution that had been brought about in a few years by the causes mentioned above. (3) Long-continued foreign and domestic wars exhausted the exchequer and impoverished the country. Without going farther back, between 1800 and 1898 Spain had more 'regular' wars on hand than any other country in Europe, with the possible exception of Turkey. She had two wars with England, two with France, two with Portugal, three with Prussia, and one with the United States, and spent thirty-three years out of the ninety-eight in cut-and-thrust and parry with her foreign foes. In addition to this, she had two Carlist civil wars that dragged their slow length along for eight or nine years, and a series of exhausting conflicts with her colonies. One of these (with Cuba) lingered in deadly strife for ten years (1868-1878) and another (also against Cuba) from 1895 to 1898. During the same period (1800-1898) France had only a total of 27 years' war, Russia 24, Prussia, 12; and although Great Britain was almost constantly burning gunpowder in some part of the earth, her struggles were neither so prolonged nor so costly and exhausting as those of Spain. (4) A reeling blow was dealt to Spain by the loss of her magnificent South American possessions, which followed fast upon the Peninsula war. Between 1810 and 1825 Spain lost practically the whole of South America. Such losses would be a deadly blow to the wealth, power, and prestige of any country. A nation, like a family, that has to struggle for bare existence cannot afford the heavy expenditure on education that lies within the means of its more fortunate neighbors. But it ought to be needless to say that religion has had nothing to do with producing the conditions enumerated above. On the contrary, some of the worst blows inflicted on that ill-starred land were inflicted by a succession of Masonic and anti-Catholic Ministries that, during the nineteenth century, brought her to the brink of financial ruin. The intensely Catholic Basque provinces were, happily, protected by their 'fueros' (or ancient laws and customs) against excessive taxation, and by their mountain ramparts against the horrors of many a war. And their happy and prosperous condition is alone sufficient answer to the calumny that Spain's decay is to be laid at the door of the Catholic Church.

Spain, however, has, in proportion to her opportunities and means, done wondrously well for education, and year by year steady progress is being made. Mulhall credits Spain, in 1896, with 105 pupils per 1000 of its population, as against 95 per 1000 for Europe generally, 125 per 1000 for Canada, 137 per 1000 for the United States, and 160 per 1000 for France. Bavaria (which is seven-tenths Catholic) makes the world's record with an enrolment of 212 pupils per 1000 of its

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND'S
NEW INDUSTRY

population. About one-fourth of all the primary schools in Spain are provided by, and under the aegis of, the Church. In the higher education, which is a good test of a nation's culture, Spain and Belgium easily lead the world. Spain, with a population of 18,000,000, has ten universities with about 17,000 students. England, with a population of 32,500,000, has fewer students in its six universities. As to the term 'illiteracy': it is a tricky-some word, and, in its controversial use, is commonly taken to be synonymous with 'ignorance.' But anybody who has ever travelled (as we have) among the delightful peasantry of Spain will realise how a not infrequent lack of mere book-lore is easily consistent with an exquisite refinement of thought and manner, with a strong mental grasp of deep truths, and with a moral and religious sense of extreme delicacy. An unlettered Spaniard is far from being either rude or ignorant. Caedmon, the first religious poet of the Teutonic race, could neither read nor write when he composed his historic 'Paraphrase.' And the middle ages furnish several instances of poets who, though unable to read or write, rose to the highest rank in the realm of literature. We need only mention the name of Wolfram von Eschenbach, the sweet twelfth and thirteenth century minnesinger, whose great epic, 'Parzival,' is one of the finest literary productions that have been bequeathed to us by the past. Moreover, in the case of Spain, mere statistics of illiteracy are wholly misleading unless accompanied by a fair statement of the manner in which they are compiled. There are in Spain four different languages (not mere dialects): Castilian, Galician, Basque, and Catalan. The national and official language is Castilian, and every person unable to read and write it is returned as illiterate. And yet over forty per cent of the population of Spain do not speak Castilian. Catalan, Basque, and Galician have each its own literature—books, newspapers, etc. Great numbers of persons are able to read and write in them, and yet, unless they are able to do likewise in the official tongue, they figure in the statistical returns as illiterate.

But what, in its last resort, is education? Surely it is to discipline the natural powers, to gradually combine them in the system of fixed habits or principles which we call character. True education begins at the mother's knee, and school books are no more an essential and indispensable requisite for it in the twentieth century than they were in the days of Eve or Plato. The most unlettered Spanish peasant receives in his home and in the village church the elements of the highest and best education, that which teaches him to 'seek first the kingdom of God and His justice'—the art of living holily and dying well; and, with his courtly manners, his flowing hospitality, his simple tastes, his comparative freedom from grosser vices, he is placed on a much higher plane, mentally, socially, and morally, than his fellows of the farther north. A curious and instructive comparative instance was furnished in an interview to the New York 'Sun' in April, 1895, by the noted inventor, Sir Hiram Maxim. He has a factory among the Basques in Spain and another at Crayford, in England. 'I have never,' said he, 'seen so high a grade of morality among any people as the Basques at Placencia. There is absolutely no dishonesty or immorality in the town. If anyone should purchase a loaf of bread and not pay for it, it would be the talk of the town. The factory which we purchased was open, so that anyone who liked might enter, for years before we bought it, and not a scrap of steel or brass was stolen. Had this factory been at Crayford or Erith, it would have been completely gutted the first night that it was left unlocked.' The simpleton Bertoldino, in the old Italian peasant story vented his inane spite upon the frogs and fishes in the pond by pelting them with handfuls of coins and bags of flour. And the Bertoldino who has been flinging misunderstood statistics and inept anonymous tales at Spain in the 'Contemporary' will find that he will thereby suffer only in his own reputation without in any way injuring the object of his wrath.

SKETCHES OF TRAVEL

XIII.—AMONG THE ROCK-RIBBED HILLS

By the Editor.

The last instalment of travel left us at Yale, on the Fraser River, 103 miles from Vancouver.

'Thus far into the bowls of the land
Had we marched on without impediment.'

Up to this point we had been scudding along over the flat or rolling delta of the Fraser. It is broad—like the end of a wedge—below in the rich green flats or polders where dykes confine its stream and where the sluggish flood finds its way by many channels into the Strait of Georgia. As we sped on our way the mountains crowded in on each flank, until at Yale the valley tapered to a point and stopped short before a vast rampart of rock. Yale stands, like a Swiss village, upon the bench or terrace over the river. But the brief illusion of a Swiss scene is shattered by a gaudy Joss-house that betokens the presence of full many a slant-eyed, pig-tailed son of the Hwa-Kwo or Flowery Kingdom in the neighborhood besides the placid groups that scooped the wash-dirt and 'rocked the cradle' for gold in the sandy river bars below. For we were now on the rocky frontier of the gold-land of British Columbia. The first intimation of the fact was the unexpected sight of

A Gold Dredge

of New Zealand pattern—and probably of Dunedin build—lying high and dry on the sands of the Fraser close to Mission City. Forty years ago Yale was the golden gate of this golden land, the starting point of the perilous wagon-road that led the adventurous digger to the famous mining-fields of Cariboo. Yale was a stirring place in those days. But forty years are as much an epoch in the great Canadian West as a cycle in Cathay. The days of the wagon-teams, the days of the gold-fever in Yale are as the times of the Barmecides. The wagon-road—the engineering triumph of the early sixties—has, for a hundred miles, fallen to pieces into the Fraser; miner and tourist are whirled along near its track in fast express trains; the gold-fever has left Yale, and the town sleeps by the rushing river and dreams as though it had opium in its veins. It was a lazy, sunny day as we passed the dozing little town. A little flat-bottomed steamer leaned reposefully against the wharf. It was the last direct reminder of the salt sea that we met until we touched the Great Lakes 1800 miles away to the east. And so at Yale we bade adieu to the Pacific and felt that we were far into the bowels of the land—into the depths of the region of snow-topped mountain and ice-field and spreading lake and tumbling alpine waterfall and rushing river.

It is a glorious journey of 600 miles through the successive ranges that come like the billows of a stormy sea and are collectively known, in common speech, as the Rocky Mountains. There are really four conjoined chains or cordilleras. The greatest are those on the eastern and western flanks. The first are the Rockies properly so called; they overlook the green, rolling prairies of Canada's great North-West. The Cascade Ranges form the westernmost barrier, and bathe their feet in the waters of the Pacific. Squeezed in between these broad ramparts are the tumultuous and far-extending cones of the Columbia and Selkirk Ranges. This vast region of craggy peaks forms the rugged backbone of the American continent. Southward it struggles away towards the buffeted rocks of Cape Horn, and northward the broken lines of peaks, crowned with their diadems of snow, run loosely in long wormy columns, diminishing as they go, till at last they dip their diminishing forms into the frozen waters of the Arctic Ocean.

The name 'Rocky Mountains' was well chosen. 'There probably exists nowhere else,' says a recent writer, 'such an extensive region of

Naked Rock

almost entirely devoid of vegetation.' The whole of this vast region was, in a comparatively recent geological age, in the throes and turmoil of violent volcanic activity. In places the stratified rocks have been covered with a blanket of lava several thousand feet deep. According to Ruskin, mountains are the beginning and end of all natural scenery. There is a revelry of them, and of every beautiful and fantastic form, in the 'humpy, bumpy, lumpy' land between Vancouver and the foothills at Calgary. Volcanic eruptions and the erosive action of rain and wind and flowing water have made it a region of naked crags, towering cliffs, icy cones, stupendous pinnacles, broken battlements, sudden gorges, rifted canyons; and the carved and fretted rocks are decked with a brilliancy of coloring which, though less delicate, is not less admirable than the soft Belleek-ware tints that seize the fancy's eager eye in the famous 'shawls' of the Jenolan

Caves in New South Wales. There is, indeed, a glorious wealth of coloring in the Canadian Rockies. Out on the Pacific waters a group of us watched the snow on Mount Olympia as, in the yellow sunset of an April day, it turned to the tint of old ivory and faded into a soft blush as of 'opening roses in the lily's bed.' But sunset in the wild heart of the Rockies is, like that in the Lakeland of New Zealand,

Something to Remember.

'The snow glory,' says the Marquis of Lorne, 'changes to deep purple at the base, and then, in successive waves of deep blue, pink-grey, and yellow-green, each shade is blended until at your feet you see the steel blue of the impetuous stream.' The artist Whymper stalked and climbed and sketched in the Canadian Rockies till he caught the feeling of the place. Then went back to the crowded streets and busy haunts of men once more. But the fascination of the mountains was upon him. In his dreams he saw the white ramparts in their robes of cloud and the valleys in their soft purple shadows; the mountains were calling to him, and he took up his palette and his alpenstock and gun and again and yet again buried himself in these noble solitudes that seem to bring man closer to his Creator.

The Canadian Pacific Railway crosses the backbone of the American continent at an elevation of 1500 feet below any line further south. This secures the passengers a double advantage: it reduces to a minimum the difficulties arising from snow-blockades, which are rare, even during the winter months; and it affords the traveller those stupendous views of high mountain scenery along what is claimed to be, for its scenic beauty, the most attractive railway route in the world. But space presses, and another paper must tell what we saw as we sped eastward from Yale along the wild gorge of Hell Gate in the Cascade Mountains.

(To be continued.)

Diocesan News

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

July 18.

The tenders for the erection of the Stoke Orphanage have been opened and are much higher than anticipated. Mr. J. Hegarty, of Greytown, forwarded a handsome donation through the 'Times' office in aid of Mother Aubert's Home for Incurables.

In all the churches on Sunday last the serious illness of the Pope was referred to, and prayers were asked for his recovery.

St. Patrick's College re-opened after the mid-winter vacation on Friday last, and the Convent High School resumes studies on Monday next.

The Marist Brothers' Old Boys' Association held the third of its monthly reunions at Spillers' Hall on Wednesday evening last. A most enjoyable time was spent by those present.

Miss Ettie Maginnity is now studying at the Royal Academy of Music, London, and is under the tuition of Professor Moretti, who is greatly pleased with her voice, and has advised her to study for oratorio work.

The Hibernians of Wellington intend entertaining the Hon. William Beehan, M.L.C., of Auckland, at a banquet in honor of his appointment to the Upper House. Mr. P. M. Twomey has been appointed secretary to the committee.

The Ven. Archdeacon Devoy was unable to attend the funeral of the late Dean Rolland owing to the West Coast boats not arriving in time. His Lordship Bishop Grimes represented the clergy from Wellington.

The seventh annual social of the ladies' branch of the Hibernian Society was held at the Victoria Hall on Wednesday evening last. There were 50 couples present. The evening was devoted to dancing, and at intervals songs and recitations were given by members. Miss K. Robinson was a most energetic secretary, and the following ladies formed the committee: Misses L. Butcher, H. O'Flaherty, M. Robinson, A. Grant, A. Trainer, N. Doyle, and Hicks.

From the 'N.Z. Times' I clip the following:—Mr. J. H. Walker, who describes himself as one of the survivors of Rua Aruru and Te Ngutu-o-te-Manu, writes: Although the Very Rev. Father Rolland has passed from our midst, his memory will not be forgotten by many who knew him in the sixties during the Maori war in Taranaki. Well do I remember that noble and much-beloved gentleman at Rua Aruru and at Te Ngutu-o-te-Manu. He did not carry sword or gun, yet he was ever to the fore, ministering to wounded and dying, and was ever ready to assist to carry a comrade. His pleasant face and

cheery word will be remembered by all of us, irrespective of caste or creed. If ever a departed one was entitled to a memorial that very reverend and much-loved gentleman is.

At a social tendered on Wednesday night to the visiting delegates to the Liberal and Labor Federation the Hon. W. Beehan, M.L.C., was the recipient of a presentation from the members of the Liberal Federation of Auckland on the occasion of his appointment to the Upper House. The Premier, in making the presentation, said it was his duty to hand to him an illuminated address and a gold watch. Proceeding, Mr. Seddon said when the Government decided to submit Mr. Beehan's claims for the favorable consideration of the Governor they did so knowing that his appointment would be in the best interests of the Colony. He referred to the interest Mr. Beehan had always taken, right back to the time of Sir George Grey, in the cause of advancement and prosperity, and felt sure he would worthily occupy the position to which he had been called. Mr. P. J. Nerheny, president of the Auckland branch of the federation, also extolled Mr. Beehan's good qualities. In thanking the Auckland delegates on behalf of the donors for their valuable gifts, Mr. Beehan said he could not adequately express his thanks in words. He assured the members he deeply appreciated their gift, and would always endeavor to work in the interest of the people and of New Zealand.

For some time past a local committee has had in hand the task of reviving the Old Boys' Association of St. Patrick's College, and it is pleasing to note that their efforts in this direction have been met with a great measure of success. The gathering, which took the form of a smoke concert, held in Godber's rooms, Cuba street, on Thursday evening last, bore ample testimony to this fact, and it must have been gratifying to the energetic secretary, Mr. M. J. Crombie, and his efficient committee, who have bestowed no small amount of time and labor in endeavoring to resuscitate the Association, to see such a large muster of old boys respond to the call and rally round the flag of their Alma Mater. The success of the smoke concert augurs well for the establishment of a healthy and vigorous Old Boys' Association, which will see at no distant date branches formed all over the Colony. It is to be hoped that suitable club rooms will soon be procured, where members may meet to indulge in the amusements and pastimes that kindred institutions, possessing club rooms, are fortunate enough to enjoy. By this means, old boys, when on a visit to Wellington, will have a place to go to, where they will be sure to meet many old school mates and renew acquaintance with faces familiar in college days. That the movement is arousing enthusiasm in other parts of New Zealand is evidenced by the fact that numerous apologies for absence were received from influential ex-pupils of the college resident in other centres, and expressions of regret at their not being in a position to attend the evening's function. Apologies for absence were also received from the Ven. Archdeacon Devoy, Very Rev. Father Lewis, Rev. Fathers J. Holley, T. O'Shea, and E. G. Kimbell. Vocal items were rendered by Rev. Fathers F. J. Hills, J. Ainsworth, and N. B. Moloney, Messrs. L. Dwan, W. R. S. Hickson, D. Ryan, A. H. Casey, D. Kenny, A. Ross, and P. McColl, and recitations by Messrs. S. J. Moran, B. J. Devine, and W. E. Butler, the last-named being responsible for recalling to mind reminiscences of College life away back in the eighties. Mr. C. McDonald acted as accompanist. The Very Rev. Father Keogh, Rector of the College, who has the interests of the old boys deeply at heart and is always ready to extend a hand of welcome to old boys of the college, presided over the gathering. The other members of the clergy present were the Rev. Fathers P. Fay (Blenheim), Geo. Mahony (Nelson), and C. O'Reilly (St. Patrick's College).

Palmerston North

(From our own correspondent.)

The Very Rev. Dean Grogan, who is on a visit to this parish for a week, is soliciting funds for the new Cathedral for the archdiocese. He celebrated the 8 o'clock Mass on Sunday, and also preached at the 11 o'clock Mass and Vespers, making an eloquent appeal to those who had pledged themselves to yearly instalments for five years, to keep their faith, and make good their promises, and to the fresh arrivals in the parish to give what they could afford for such a noble cause. It is to be hoped that the parishioners of St. Patrick's will surprise his Grace by this year's subscriptions. Large congregations were present both morning and evening. 'He wipes a tear from every eye' was very feelingly sung by Mr. Thomas Rodgers as an offertory at Vespers.

A grand social will be held in the Theatre Royal early in August in aid of the funds for the new convent.

RIDE "ANGLO SPECIAL" CYCLES.

The Rev. Mother Superior of the Hill street convent, Wellington, is at present on a visit to the local convent.

Manaia

(From an occasional correspondent.)

Manaia is not large enough to make a little mark on the ordinary map of New Zealand, nor has it hitherto been considered of sufficient importance to secure a mention, honorable or otherwise, in the pages of the 'Tablet,' but the Catholics of the little hamlet think that the opening of a Catholic school in the district is an event that deserves to be chronicled. The little establishment is the latest addition to the convent schools of the Colony, and, it is young, very young. Its achievements are nil, but its possibilities are boundless. Youth, wherever we find it, has a beauty and charm all its own. Is it a young child, a young race, a young institution! It becomes at once an object of interest. How interesting and inspiring are the barbaric heroes of Homer! But not surely on account of their barbarism? No, but because we, who now look back upon the day when Greece was the home of refinement, where the philosophers of all schools loved to meet, and where Pericles and his followers created those masterpieces which became the inspiration and despair of the artists of every succeeding age, are impelled by a laudable curiosity to look further back and discover the beginnings of such a civilisation, and love the uncultured youth of that immortal land for the budding promise which it gave. And so it is with the young race of our own young land. They live amongst us yet, who saw New Zealand a waste and a wilderness; but the gallant men, who became for us pioneers of civilisation, were even in those early days filled with high hope, for they saw the heavenly promise in her youth—a promise since so richly fulfilled that its history seems more like a magic fable than a narrative of common fact. The historians of a thousand years to come will find more delight in going back to her first origin than in recording the most magnificent triumphs we will have achieved.

This is the secret of the love which the Catholics of Manaia bear their little school—a love so full and exuberant that it must needs flow over pages of the 'Tablet.' 'What has your school to recommend it?' said I to those who waited upon me a few days ago with a request that its birth should be chronicled in the 'Tablet.' 'What has it to recommend it; rather what has it not!' cried they. 'Has it not youth to recommend it, has it not the untold joy of youth, the promises the illusions and aspirations of youth, and if all this is not enough, why not recount the sacrifices and pains of those who brought it forth.'

And so I have to inform you that on the invitation of the people of the district the Sisters of St. Joseph have lately opened a school in this little village about nine miles distant from Hawera. There are six Sisters, an average attendance of 70 children, and the school building has been declared by Mr. Milne, the school inspector, to be the most perfect little building under the Wanganui Education Board. This is very satisfactory, but more pleasing still is the fact that while it lasts the school will be a monument of the many sacrifices made by those who have given tangible proof of their conviction that Christian discipline is necessary for the preservation of the Christian life. The few Catholics of the district contributed a sum of over £200 towards the little convent, which cost about £550. They then set about raising funds by means of a bazaar for a school. This bazaar was opened by Mr. Major, M.H.R., who spoke of the great work everywhere done by the Sisterhoods of the Catholic Church. Troops of young ladies left their school year by year, well equipped in mental qualifications, with the accomplishments that enable them to grace their position in life, and what was at once their highest praise and most ardent desire, models of modesty, of virtue, and of every womanly grace.

The 'Waimate Witness' says that the collection of goods offered at the bazaar was undoubtedly the best seen at any function of a like nature held in Taranaki. It gives the following list of stallholders and their assistants:—Hawera stall: Misses Power and Haughey, with their assistants, Misses Connell (4), B. Carroll, Sutton, Ryan, and Condon. This stall realised £120. Manaia stall (No. 1): Mrs. Ryan and Mrs. Hughes, with assistants, Mrs. Johnson, Misses Carroll, Ryan, Hughes, Johnson, and McNamara; receipts, £101 11s 10d. Manaia stall (No. 2): Mrs. McCarthy and Mrs. McVicar, with assistants, Misses Mourie (3), Slattery, Sutton, Ryan, Luyens, Carroll, and Kelly; receipts, £77 4s 8d. Manaia stall (No. 3): Mrs. Franklin and Mrs. McCarthy; receipts, £76 19s 7d. The produce stall realised £17 7s 8d, and the door, £50 8s, making the gross receipts £443 11s 9d, with a net balance of £400.

At the conclusion the parish priest thanked all who had labored to make the bazaar such a magnificent success. He was particularly grateful to the non-Catholics

who had spent so freely during the week; if the school was not built by them they would at least help materially in paying for it. He took their generosity as a proof of their kind feeling towards the Sisters, whose only earthly ambition was to make their home a centre of light and attraction to the people of the Waimate Plains. As the close of the bazaar marked the fifth year of his administration of the parish, he took occasion to announce that in that period the Catholics of Manaia had contributed towards church, school, and convent buildings a sum of £736 17s 9d, leaving a balance yet remaining of £198 15s 11d. Within the same period the whole parish had contributed towards debts and buildings not less than £3500.

A movement is on foot to build a new presbytery at Hawera.

Miss Connell and Miss Espagne, who changed their residences with their names, the former some months ago, the latter some weeks, and whose husbands made their submission to the Church before marriage, have been replaced in St. Joseph's Choir by the Misses Daisy and Conny Reilly. Miss Reilly, who is one of the most distinguished of the many distinguished singers turned out by the Wellington Convent, has already more than two score of pupils. She takes the lead in musical circles here, and has a good second in her young sister. They are both a very great acquisition to the choir, which under the conductorship of Mr. Higham, continues to pursue a worthy course.

DIOCESE OF AUCKLAND.

(From our own correspondent.)

July 16.

His Lordship the Bishop has been ill for the last week, and is confined to his house with a severe attack of influenza.

Great improvements have been made during the last week in the Sacred Heart Church, Ponsonby. The Very Rev. Father Benedict, O.P., is still in charge of the parish.

Improvements upon an extensive scale are contemplated at St. Patrick's, and which, if given effect to, will supply a very needful change of a permanent character.

The Rev. Father Patterson, Adm. of the Cathedral, was entertained last Monday evening in the large room of St. Patrick's Convent School on the occasion of the anniversary of his birth. The entertainment was inaugurated by the Sisters of Mercy and was an unqualified success. The room was filled to overflowing. The Very Rev. Father Benedict, O.P., in the unavoidable absence of the Bishop through illness, presided, and there were also present the Rev. Fathers Purton, O.S.B., O'Carroll, and Holbrook, and Brothers George and Patrick, of the Marist Brothers. A varied vocal and instrumental musical programme was successfully gone through, Mr. Harry Hiscocks being accompanist. During an interval Father Benedict presented Father Patterson with a beautiful tea and dinner set, a present from the Bishop, a nicely ornamented silver serviette ring, a handsome gold watch, given by Mr. H. Kohn, jeweller, Queen street, and a silk umbrella from Master Stephen Nerheny. Rev. Father Benedict, in making the presentations, spoke in eulogistic terms of the many good qualities possessed by their genial and kind-hearted administrator. He had, since he had known him, learned to greatly admire him, and he felt sure that his devoted parishioners of St. Patrick's entertained towards Father Patterson exactly similar feelings. Father Benedict then called upon Mr. Sheahan to add a few words on behalf of the laity. Mr. Sheahan re-echoed the complimentary remarks of the rev. chairman, and said it was ever the desire of Father Patterson to help not only in a spiritual, but also in a temporal manner, any member of his own parish and outside of it, and concluded by wishing Father Patterson, on behalf of the laity, 'Ad multos annos.'

Father Patterson, who was loudly cheered upon rising, heartily thanked their great-hearted and affectionate Bishop for his magnificent presents, and regretted his absence from them that night, and Mr. Kohn for his costly present, and Master Nerheny for his useful present. He thanked the good Sisters of Mercy at St. Patrick's for organising this splendid entertainment in his honor, and the performers and all present for the signal honor they had conferred upon him. For the complimentary remarks towards him which were made by Father Benedict and Mr. Sheahan, he felt that they were undeserved, but he thanked them very sincerely. He would ever strive to work assiduously for the honor and glory of God, and the good and kindly and generous parishioners of St. Patrick's. He had that day received congratulatory messages from many quarters of the Colony, particularly from his old parishioners in Palmerston North. In conclusion, he prayed for God's blessings upon them all, and hoped they would ever continue to work in

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

(Continued on page 15.)

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Irish News

OUR IRISH LETTER

(From our own correspondent.)

Dublin, June, 1903.

The Royal Visit.

The King and Queen are coming, that is a certainty, and the date has been fixed for the 20th or 21st of July. There are debates in political circles as to the amount of nationality that is to enter into the reception of his Majesty. He is credited with a desire to give us Home Rule, and, personally, no one in Ireland is unfriendly to King Edward. We all want to see Queen Alexandra, a woman who has every woman's good word, and that means a very high compliment, for you may pin your faith to the woman who is admired and esteemed by her own sex.

The Viceregal Lodge in the Phoenix Park has been all newly done up, from garret to cellar, in preparation for the Royal Family, although a thorough overhauling and re-furnishing were done when the late Queen came over. Their Majesties, it is said, will visit the Viceroy at his new country residence, Rockingham, formerly the home of Colonel King Harman; spend a short time in Belfast, go south, visit the Cork Exhibition, and probably take a run through Killarney and the congested districts of the west.

Rockingham has been lately rented and in part re-furnished with antique furniture by Lady Dudley. It is a most picturesquely situated country seat, close to Boyle, County Roscommon. Boyle is a town that grew up around a Cistercian Abbey dedicated to the Blessed Virgin Mary, founded in 1161 and a dependency of the great Abbey of Mellifont, County Louth. In 1197 Cornelius MacDermot, King of Moylurg, died at Boyle Abbey in the habit of the Order. In 1235, the English forces encamped within the walls of the monastery seized upon all its belongings, and even stripped the monks of their habits, as a punishment for assisting the King of Connaught. In 1569 Queen Elizabeth gave the abbey and lands to a layman, and, after many changes of proprietorship the property was given, in 1603, to Sir John King, whose descendants, the Earls of Kingston, and lastly Colonel the Hon. King-Harman, have owned the place ever since.

Rockingham House

is about two miles from the town of Boyle, on the south-west side of Lough Ce, or, as it is Anglicised, Lough Key, and is a magnificent house in the Grecian Ionic style of architecture. The rows of Ionic columns that decorate the facade have a strikingly graceful effect in conjunction with the beautiful scenery of wood and lake amid which the house stands. There are four grand entrances to the demesne, which extends over 2000 acres of richly-planted lands.

Not far off are the picturesque ruins of the ancient abbey, in which were written the annals of Lough Ce, a rich store of historical information, so constantly referred to by all learned Irish writers. The remains now to be seen of the once beautiful buildings are the nave, choir and transept of the church, with a lofty and massive tower. The nave is 131 feet long by 25 feet in width, and is separated from the aisles by a range of massive circular arches supported by circular and clustered columns. The tower is supported by four massive columns 48 feet high, the whole enriched by carvings of varied designs displayed on bases, etc. The grace of windows and arches remains and the extent of ground evidently once covered by the various buildings show that the abbey must have been a noble pile, worthy of the exquisite spot in which the monks of old built it. A wonderful love of the beautiful in nature those early religious had. I have never seen one of their chosen retreats that was not lovely, was not such as we often call 'an earthly Paradise.'

A Record Bazaar.

A few days ago, what we may almost call the bazaar of the century closed, a magnificent success. The net results are not yet published, but not only Dublin, but all Ireland, and indeed all the world, joined hands on this occasion to show the esteem and love our Irish Christian Brothers have won wherever they have gone to work for the education of Catholic youth. The bazaar was held to provide funds for new buildings for the novitiate of the Brotherhood. For over a year preparations have been going on to make the occasion worthy of the cause, and well did the legions of friends of the Christian Brothers respond to the call. The bazaar took place in the Rotunda buildings and gardens, and the temporary erections necessary for stall-holders were of

the most interesting description, being representations of all the most beautiful of the ancient historic ruins that so enrich every county in Ireland. Mellifont Abbey, Muckross, Clonmacnoise, Cormac's Chapel at Cashel, and so on, furnished models for picturesque door-ways, windows, cloisters, towers, the whole a splendid lesson in antiquarian and ecclesiastical lore.

Of a certainty, the Christian Brothers, who have done so much to earn the gratitude of thousands of successful men the world over, could not but feel their hearts dilate with that legitimate pleasure that the reception of gratitude must ever bring, for, from the richest to the poorest, old and young boys in every nook and corner of Ireland worked for them as they would work for their own fathers, so that 'Juvena' will be found to have been, as I said before, the record bazaar of the century.

A Good Work.

Lady Dudley, our Viceroy's wife, is just now making a motor tour through the West of Ireland, she and the Lord Lieutenant having just opened the Cork Exhibition, which is in full swing for the second year, and to which we all wish eminent success.

Lord and Lady Dudley seem generally interested in some useful and kindly schemes for the benefit of the people. One of these schemes is to extend to the very poor districts of rural Ireland a system of nursetending for the sick poor that is a vast improvement on the old plan. It is to establish a much larger staff of trained nurses for house to house visiting, so that each country district should have a regularly trained hospital nurse who will visit the sick in their homes every day, several times daily in cases where such care is required. Wherever I have seen these nurses at work amongst the poor, I have seen that they are really a comfort. They are a class quite apart from those who go amongst the wealthy. Many and very mixed motives bring the latter to their occupation, but those who devote themselves to the poor appear to me to be actuated only by high motives, and, consequently, their work is well learned and well done. Nothing but charity could tempt a woman to take up the life these nurses have to lead. They go, not to homes of comfort and luxury, where there are servants to wait on them, refined surroundings, often agreeable society, good living, and rich presents. No, the nurse for the poor gets a bare stipend and simple lodging, her visits are to the miserable cabins and cottages where it is sometimes impossible to be cleanly; she has to tend her patients in the midst of every discomfort and impediment, to make the best of the little that poverty can supply for the relief of often loathsome disease, to work in crowded rooms, to look daily on all the pain and privation of suffering in the midst of want. She cannot but be a good woman, and I must say I have seen none of these Jubilee Nursetenders (as they are called) who did not deserve admiration and respect. So if Lord and Lady Dudley succeed in establishing a sufficiently large fund to supply one such nurse to each poor country district, they will have forwarded at least one good work in Ireland.

M.B.

COUNTY NEWS.

CAVAN.—A Reminder of the Penal Times

At Gowna, County Cavan, on the feast of Corpus Christi, the foundation-stone of a new church was laid by the Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise. The stones for the new edifice are being taken from the Mass Rock close at hand, where, in the penal times, the people of the locality met feloniously to worship God. During the work an interesting discovery has been made. Two mounds were brought to view, which, on being opened, were found to contain human remains. Bones were discernable, which, on being exposed to the air, crumbled to dust. The inference is evident, and, according to the parish priest, confirms a local tradition, viz., that the worshippers were surprised during the Holy Sacrifice and massacred and their bodies interred on the spot.

CORK.—The Exhibition

On May 29, in delightful weather and under the most promising auspices, the new Cork Exhibition was opened by the Lord Lieutenant of Ireland. Lord Dudley was presented with several addresses, and was received with cheers by large crowds. Amongst those who received the Lord Lieutenant at the Exhibition were the following:—His Lordship the Mayor, the Most Rev. Dr. Callaghan (Bishop of Cork), Right Rev. Dr. Meade (Protestant Bishop of Cork), Sir John Chute Neligan (Recorder of Cork), Rev. Father Donnelly, C.M. (Sunday's Well), Rev. Father Walshe (do.), Rev. P. J. Dowling (do.). In reply to the addresses presented by the executive committee of the Exhibition, Lord Dudley spoke of the hopeful outlook in Irish affairs, and, later on, in reply to the toast of his health, he dealt at length with the agricultural and industrial conditions prevailing in Ire-

land. Other speeches were delivered, and at the close of the function the Vice-Regal party returned to Boyle.

DUBLIN.—Treasure Trove

The Lough Foyle Celtic ornaments recently declared treasure-trove have been presented to the Royal Irish Academy.

Moore's Birthday

It looks as if Moore's birthday, which was long allowed to pass unheeded in his native city, would in future be an annual event of some importance. This year it was celebrated by an excellent concert composed solely of the poet's Irish melodies. It was organised by the National Literary Society, and was attended by a large and appreciative gathering. Mr. J. J. Rossiter on the preceding evening delivered an 'appreciation' of Moore in the Boys' Brigade Hall. He referred to the fact that it was the custom to decry Moore and his poems, but they should remember the period in which they were written and the audiences to which they were addressed. Moore did a good and great work for his country—he was a missionary poet and his poems helped to break down the barriers of prejudice.

KERRY.—Crimeless

County Court Judge Shaw just missed getting a pair of white gloves at Killarney Quarter Sessions. Addressing the Grand Jury, his Honor said he was very glad to say there was only one bill to go before them; there were two bills which related to the same matter, but as far as his Honor could see, there would be only one investigation, both bills being against the same man. He was glad to hear that the state of the district was very satisfactory, as it had been indeed for a long time past. He had hardly ever anything to say in Killarney, except that the district was peaceful and satisfactory, and his Honor hoped it would long be so. The Grand Jury found no bill in the case submitted to them.

KING'S COUNTY.—Death of a Priest

On Saturday, May 30, the Ven. Archdeacon Phelan, P.P., Birr, passed to his eternal reward at the age of seventy-two, forty-five years of which were spent in the sacred ministry. He made his early studies in Carlow College, and in due course entered Maynooth, where he was ordained for the diocese of Killaloe in 1857. After working in various parishes he was, at the death of Dean Butler, appointed his successor. Archdeacon Phelan was highly esteemed by all classes. He was a man of striking personality. To quote the gifted author of 'My New Curate,' he was 'one of those strong, fearless, earnest priests whom Maynooth sent forth from its halls in the early sixties, who loved their people while they chastised them like a father, and were ready to defend them with their lives and the outpouring of their blood against hereditary enemies. Intense in faith, stainless in life, spotless in reputation, they had handed down to this generation the sacred heritage of the Faith pure and un sullied by a spirit of self-sacrifice and zeal worthy of their great cause.'

MAVO.—Lamentable Accident

A lamentable accident occurred near Ballina, by which Dr. M. Lavin, J.P., medical officer of the Belmullet Workhouse and Dispensary District, lost his life. It appears that the unfortunate gentleman was returning to Belmullet with his horse and trap, accompanied by his driver, a man named Malley. When about three miles outside the town of Crossmolina, the horse took fright and the driver lost control of the animal, with the result that the trap was overturned, and its two occupants thrown violently against a wall. Dr. Lavin sustained shocking injuries about the head, and the driver got his collar-bone broken. Soon after the accident they were removed to a neighboring house, where they were attended by Dr. Macaulay (Ballina), Dr. MacHale (Crossmolina), and Dr. Cleary (Ballycroy). From the commencement no hope of Dr. Lavin's recovery was entertained, it being found that the skull was completely smashed. The driver is making satisfactory progress.

The "EXCELSIOR" STEEL ADJUSTABLE HARROW is one of the most useful implements on a farm: it does the work of all other harrows. Prices—2-leaf to cover, 10ft 6in, £5 10s: 3-leaf to cover, 15ft 6in, £8. MORROW, BASSETT and Co. Send for catalogue.—***

PHYSICIANS AGREE that every disease with which suffering humanity is afflicted is certainly due to the neglect of some trivial trouble, which could have been easily cured if a remedy had been applied in time. Most complaints make their early appearance in the shape of Affections of the Throat and Lungs, and what is required in the initial stage is a preparation that will arrest the development of serious trouble. TUSSICURA has proved its efficacy in this respect in thousands of cases throughout the length and breadth of the Colony, and for this reason its reputation is widespread and increasing. Price 2s 6d per bottle. Obtainable from all Chemists and Storekeepers.—***

People We Hear About

Mr. Andrew Carnegie's cheque for £300,000 for the erection of a Temple of Peace at The Hague has been received by the Dutch Minister of Foreign Affairs.

The late John Boyle O'Reilly left a daughter, Miss Elizabeth Boyle O'Reilly, who inherits a good deal of her father's genius. She has a first volume of her verses in the press.

Mr. Alfred Austin, the Poet Laureate, is just 68. He was educated at Stonyhurst and St. Mary's College, Oscott, from which latter school he took his degree in London. He was called to the Bar and practised till 1869, when he published his second book, 'The Season; a Satire,' and embarked on a literary career. In 1896 he was appointed Poet Laureate.

His Holiness Leo XIII., by Pontifical Brief, has conferred the hereditary rank and title of Roman Count on The O'Clery, one of the King's Lieutenants for London. Count O'Clery, who is a private chamberlain of high rank at the Vatican, received the knighthood of St. Gregory the Great (military cross) for his services during 1867 and 1870 in the Corps d'Elite of the Pontifical Zouaves.

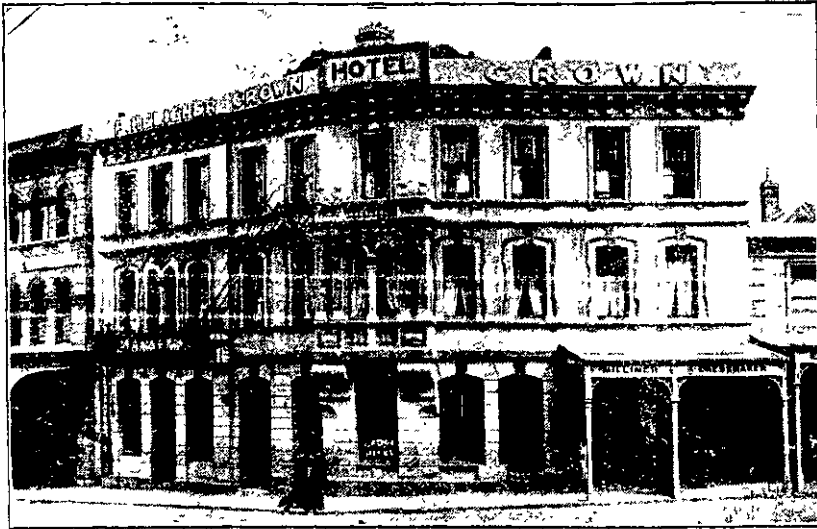
A bronze monument is being erected in New York to the memory of the late Dr. Brownson, whose centenary occurs this year. The learned doctor was born in 1803, and ordained a minister of the Scottish kirk in 1825. Twenty years later he became a convert to the Catholic Church, and at once established 'Brownson's Quarterly Review' for the purpose of spreading and defending her doctrines. His published works fill 19 volumes. Dr. Brownson died in 1876.

A London Radical journalist points out that in 1878 he compiled the following list as the 'Twelve Eminent Radicals' in Parliament: William Ewart Gladstone, John Bright, Peter Alfred Taylor, Sir Charles Wentworth Dilke, Joseph Cowen, Sir Wilfrid Lawson, Henry Fawcett, Joseph Chamberlain, Thomas Burt, Henry Richard, Leonard Henry Courtney, and Anthony John Mundella. Of these seven have 'joined the majority' in another sphere; while of the remaining five Sir Charles Dilke long since recanted the 'scatterbrained principles' of his youth, and Joseph Chamberlain is the smuggest member of the Tory party.

At San Silvestro in Capite, on May 23 (writes a Rome correspondent), the Very Rev. William Whitmee, Rector of the church, blessed the marriage of the Nobile da Pozza and Miss Cargill, a Dunedin lady, resident in Rome. The chancel of the church where the nuptial Mass was celebrated was beautifully decorated with plants, marguerites, etc. An unusual feature of the ceremony, which gave great satisfaction, was a musical accompaniment of beautiful violin solos, which the Rev. E. Zepl, Vice-Rector of the church, most kindly rendered. Mr. and Mrs. Da Pozzo are spending their honeymoon at Verice.

A cable message received last week stated that a Civil List pension of £250 has been granted Mr. Justin McCarthy, the distinguished historian and novelist. Mr. McCarthy, who is in his 74th year, has just finished a volume of personal sketches on 'British Political Leaders,' and is now engaged on another volume, 'Portraits of the Sixties,' and is carrying his 'History of Our Own Times' a stage further, and, like Shamus O'Brien, he once carried a pike. That was in 1848, but the fate of the rebel did not befall him, as the 'rising,' which had been arranged for in Cork, did not take place owing to some mistake about the signal on the appointed night. 'It is almost a pity that he cannot be hanged for high treason,' wrote T. P. O'Connor, 'to show how calmly a quiet man could die in Ireland.' Thirty years after Mr. McCarthy re-entered Irish politics, taking his seat in Parliament as member for Longford in 1879. Ten years ago he was chairman of the Irish Party, and few know of the true value of the services he rendered in that stormy period. The patience and dignity, the sacrifice of personal objects, the sweetness of temper and long suffering of trial he exhibited in those years give him, as was well expressed at the time, claims impossible to over-estimate on the attachment and devotion of his countrymen.

A very useful tool is Mawson's Patent Lifting Jack, for lifting waggons and carriages while oiling, etc. It is one of the handiest and best Jacks made. One man can easily lift a ton, and its weight is only 14lb. It is quick in action. A trial will demonstrate its wonderful utility as a great saving in muscular exertion. See it. The price is only 15s. Morrow, Bassett, and Co., sole agents.—***



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Guests may depend upon being called in time, a Porter being kept for that purpose.

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CHRISTCHURCH

Commercial

(For week ending July 22.)

PRODUCE.

Napier, July 16.—The C.C. and D. Company cabled to-day that there is a rise of one-eighth of penny in second quality lamb and hindquarters of beef. Quotations: Canterbury mutton 3½d, Napier, Wellington, and North Island, 2½d, lamb—first quality, 5½d to 5d Beef Hinds, 1½d, fores, 2½d.

London, July 19.—Frozen Meat.—Sheep: Canterbury, light unchanged: medium, 3½d, heavy, 3¾d; Dunedin and Southland, 3 13-16d, North Island, 3½d. Lambs: Canterbury, light, 5½d; heavy, 5 3-15d; Dunedin and Southland, 5½d, North Island, unchanged. New Zealand beef, 180lb to 220lb, fair average quality, ox hinds, 4½d; fores, unchanged. River Plate sheep, heavy and light, 3 7-16d. Beef: fores, unchanged, hinds, 4½d.

Wellington, July 20.—The Department of Industries and Commerce has received the following cablegram from the Agent-General, dated the 18th inst:—"The mutton market is firm, with a hardening tendency. The average price to-day for Canterbury brands is 3½d per lb, for Dunedin, Southland, and W.M.C. Co., 3¾d, other North Island brands, 3½d; River Plate mutton, 3½d. The lamb market is steady at prices cabled last week. The beef market is dull. Average prices to-day: Hind quarters, 1½d, forequarters, 2½d. The butter market is steady, with a moderate demand. To-day's quotations: New Zealand, 93s per cwt, Danish, 101s, Slesian, 85s, Canadian, 91s. The cheese market is very slow. The price of New Zealand cheese to-day was nominally 55s, and for Canadian 18s.

SOUTHLAND PRODUCE MARKET.

Invercargill prices current.—Wholesale.—Butter (farm), 8d, butter (factory), bulk, 9½d cash, 10d booked. Eggs, 1s 3d per dozen. Cheese (factory), 6½d. Hams, 9d. Potatoes, £3 10s per ton (bags weighed in). Bailey, 2s to 2s 6d. Chaff, £3 per ton. Flour, £10 to £11. Bran, £1 10s. Pollard, £6 10s. Retail.—Fresh butter, 10d, butter (factory), pats, 1s. Eggs, 1s 6d per dozen. Cheese, 8d. Bacon, 11d. Hams, 10d. Potatoes, 5s per cwt. Flour, 200lb, 22s, 50lb, 6s 3d. Oatmeal, 50lb, 6s 6d, 25lb, 3s 6d. Pollard, 10s per bag. Bran, 5s 6d. Chaff, 2s.

Mr. F. Mcenan, King Street, Dunedin, reports.—Wholesale prices only.—Oats, Milling, 1s 9½d to 1s 10d, feed, 1s 6d to 1s 9½d. Wheat Milling, 3s 10d to 4s 2d, lowls' wheat, 3s to 3s 2d. Potatoes, Derwents, £1 5s, seed kidneys, £3 10s to £1 10s. Chaff, £3 to £3 12s 6d. Straw Pressed wheat, 30s, oats, 35s, loose, £2. Flour Sacks £10, 50lb, £10 15s, 25lb, £11. Oatmeal £9 10s. Pollard, £5 10s. Bran, £3 10s. Butter, Dairy, 8d to 10d, factory, 11d. Cheese Factory, 6d, dairy, 5½d. Eggs, 1s 6d. Onions Melbourne, £5, Christchurch, £1.

Messrs Donald Reid and Co (Limited) report.—We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a large catalogue. There was a full attendance of buyers, who were not, however, disposed to operate freely, and a large proportion of the catalogue had to be passed in, not reaching our valuations or buyers reserves. Prices ruled as under:—

Oats.—There is fair inquiry for prime milling and choice seed lines. The market for good to prime feed continues to be rather quiet. Buyers are not disposed to operate except for actual orders, and these are not being freely received. Inferior and damaged oats are offering in larger quantities, and can only be placed locally at low values. We quote: Good to choice seed lines, 1s 11d to 2s 3d, prime milling, 1s, 8½d to 1s 10d, good to best feed, 1s 7d to 1s 7½d, inferior to medium, 1s to 1s 6d per bushel (sacks extra).

Wheat.—The market is unchanged. Choice milling lines continue to have most attention from millers, but for medium sorts there is only a limited inquiry. Fowl wheat is steady at late values. We quote: Prime milling, 4s to 4s 2d, medium to good, 3s 4d to 3s 10d; whole fowl wheat 3s to 3s 2d; broken and damaged, 2s 6d to 2s 11d per bushel (sacks extra).

Potatoes.—The market continues to be fairly well supplied with good Derwents from Canterbury. Prime Oamarus are strongly inquired for, but are offering sparingly. Kidneys and other seed sorts are in good demand, and offering in small quantities. We quote: Best Derwents, £1 to £1 5s, choice Oamarus, £1 7s 6d to £1 10s, medium to good, £3 to £3 15s, kidneys, Early Roses, and other seed sorts, £1 to £5 per ton (sacks in).

Chaff.—The supply of prime quality has not been so heavy, and this class is in good demand at quotations. Medium sorts are still plentiful, and unchanged in value. We quote: Best oats sheaf, £3 5s to £3 7s 6d; choice, £3 10s; medium to good, £2 10s to £3; inferior, light, and straw chaff, £1 15s to £2 5s per ton (bags extra).

Turnips.—We quote: Best swedes, 15s to 15s 6d per ton (loose, ex truck).

Messrs Stronach, Morris, and Co. report for week ending July 21:—

Wheat.—Millers still show a reluctance to do business except in very small lines, and in consequence there is stagnation in the market. Quotations: Prime milling, 4s to 4s 2d; medium, 3s 4d to 3s 9d, whole fowl wheat, 2s 11d to 3s 2d, damaged and broken, 2s 5d to 2s 10d.

Oats.—Shippers are practically doing nothing and in consequence consignments must either be taken into store or sold at a reduction on late values. Prime milling seed lines hold their own, however, and are worth 1s 9d to 2s 2d; good to best feed, 1s 7d to 1s 8d; inferior and medium, 1s 3d to 1s 6½d.

Potatoes.—Prime Derwents, £4 to £4 5s; medium, £3 10s to £3 15s.

Chaff.—Best oats sheaf, £3 2s 6d to £3 10s; medium to good, £2 10s to £3.

Turnips.—Loose, 14s to 15s.

WOOL.

London, July 17.—The Bradford wool market is dull, and there is only a limited demand. Forty-sixes, 14d. At the wool sales the Gear clip realised 7½d; Haka, 9½d, Caithness, 10½d; Teviotdale, 10½d. Prices generally are firm at late rates.

London, July 19.—At the wool auctions merinos and fine crossbreds were firm at par to 5 per cent. below opening rates, and greasy ½d above. Good merinos sold well, and competition was eager. The top prices realised for New Zealand crossbreds' sales included the following clips:—Woolerina, 20½d; Hill River, 10½d; Talpan Pamkana, 7½d. To date 126,604 bales have been catalogued, and 116,128 sold.

Messrs Stronach, Morris, and Co. report for week ending July 21:—

Rabbitskins.—We submitted a large catalogue yesterday and are pleased to state that winter greys were a shade higher, blacks on the other hand do not command the extreme rates ruling a few weeks ago. We sold winter greys to 15½d, blacks and silver greys, to 25d.

Sheepskins.—At to-day's sale bidding was brisk and our offering brought very satisfactory prices. In sympathy with London wool sales merino skins are easier, crossbreds, however, being very keenly competed for. We quote: Best merinos, 6½d to 7½d; best halfbreds, 5½d to 6½d, best crossbreds, 1½d to 6d, lambskins, 2s 2d to 3s 6d, green skins, 2s 8d to 5s.

Hides.—No sale since last report.

Tallow and Fat.—Buyers still continue to use great caution in their purchases and the high prices ruling some time ago are not now obtainable. Best tallow in small lots sometimes brings 2½s, rough fat is hard to quit at anything over 16s 6d.

ADDINGTON STOCK MARKET.

Owing to rough weather having interfered with the sending forward of stock there was a smaller yarding than usual at Addington.

Fat Cattle.—176 head were yarded, including a fair proportion of prime quality. The sale was somewhat dull, and last week's rates were barely maintained. The price of beef ruled from 27s to 30s per 100lb: steers, £6 10s to £13, heifers, £6 10s to £11 12s 6d; cows, £5 to £10.

Fat Sheep.—The entry was comparatively small, and butchers, being in short supply as the result of the firmness of last market, they competed briskly for all prime quality ewes, which, in consequence, realised 2s to 3s per head higher than usual, as much as 2½s being given by butchers for a pen of ewes. Wethers went freezing buyers principally, the market being firm at late rates. Wethers realised 17s 6d to 21s 6d, prime ewes, 16s 3d to 21s 6d, others, 12s to 15s 6d.

Fat Lambs.—The yarding comprised about 1100, and the bulk was taken by buyers for export. The market was firm at last week's rates. Tegs, 17s 9d to 21s 6d; treezers, 13s 6d to 17s 7d.

Pigs.—A fair entry, but an irregular sale. Porkers realised 30s to 43s 6d, equal to 5½d per lb; baconers, 41s to 62s, equal to 5d per lb, choppers, £4 to £5 5s.

DUNEDIN HORSE SALEYARDS.

Messrs Wright, Stephenson, and Co report as follows:—

There was a very poor entry for this week's sale—about half a dozen draughts and less than 20 hacks and

MUTUAL CO-OPERATIVE,
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MACLAGGAN STREET, (next Arcade)
DUNEDIN.

The Cheapest Place for Country Settlers to
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North Branch:

GEORGE AND HANOVER STREETS,
JOHN BEATTY,
Manager.

GERALDINE HOTEL,
GERALDINE.

MRS. McLEAN ... Proprietress.

This Hotel has just been renovated and
refurnished throughout. It is commodious
and up-to-date, and offers every inducement
to the general travelling public.

Commercial can rely on obtaining the
very best accommodation.

Only the best brands of Wines, Spirits
and beers stocked.

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COOKING RANGES are the Most Popular
the Most Economical, the Cleanest, the
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Single or Double Ovens, High or Low
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CASTINGS OF ALL DESCRIPTIONS.

Catalogues from all Ironmongers,
or the
Maker and Patentee,
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PRINCES STREET, DUNEDIN.

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D. & S. Coal Company, Limited, Castle st.)
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As COAL MERCHANTS and GENERAL
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PRIZE ALES & STOUTS.

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Requisites in Stock.



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Cough!
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Formerly with Hooper & Co., chemists, Pall
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is Replete with Every Appliance to Facilitate
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that the materials in them will be exactly as
prescribed by your doctor—every one of the
Best Quality,—and that the Medicine will be
Compounded with the Utmost Care.

THOMAS JOHNSTONE] [JAMES A. HASLETT
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CHEMISTS AND OPTICIANS,
(Licentiates of the Pharmaceutical Society
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NEURALGIA POWDERS are a safe, in-
stant, and reliable remedy. Sold in boxes
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HASLETT'S IRISH MOSS Cough Cure
is quick to cure any ordinary cough or cold,
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is accompanied by remittance. Send for
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Only the Best Liquors stocked.

First-class accommodation for visitors.

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Vide Juror's Report N.Z. Exhibition.

The above was given, with TWO FIRST-
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LYTTELTON and WELLINGTON—
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Tuesdays, Thursdays and Fridays.
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Every Thursday.

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NELSON and NEW PLYMOUTH, via
Oamaru, Timaru, Akaroa, Lyttelton, and
Wellington—
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Escapethetrying Southern Winter by visiting
THOSE SUNNY ISLES,
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Moura leaves Auckland every four weeks
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TONGA, SAMOA, FIJI, and SYDNEY—
Every Four Weeks.
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MIDWINTER TO MIDSUMMER
Grand Excursions to The Canadian Rockies
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harness horses. The draughts offered were all aged, and sales were effected as follows:—One gelding each at £50, £48, £31, and £28 respectively. There is a very strong demand for young mares and geldings and good fillies, and numerous sales have been made in the country during the week at prices ranging from £45 to £56 for geldings, and up to 70gs for good three-year-old fillies. The market is active for good young draughts, both broken and unbroken, but for stale and aged horses it is decidedly dull, and values of the latter description are distinctively in favor of the buyer. We quote: Superior young draught geldings, £50 to £55, extra good, prize horses, £56 to £63, medium draught mares and geldings, £36 to £48, aged do, £25 to £35; upstanding carriage horses, £30 to £35, well-matched carriage pairs, £70 to £90, strong spring-van horses, £33 to £42, milk-cart and butchers' order-cart horses, £20 to £27, tram horses, £18 to £28, light hacks, £10 to £15, extra good hacks, £18 to £25, weedy and aged hacks and harness horses, £1 to £8.

Late Burnside Stock Report

(Per favor Messrs. Donald Reid and Co.)

Fat Cattle—168 yarded. Best bullocks, up to £12, best cows and heifers, up to £9 15s.

Sheep—2099 penned. Best crossbred wethers, 23s to 26s 9d, best ewes, up to 23s 9d.

Lambs—255 penned. Best lambs, up to 11s 6d.

Pigs—61 forward—Suckers, 11s to 16s, slips, 18s to 20s, stores, none in market. Porkers, 37s to 16s, baconers, 18s to 60s, heavy pigs, 70s to 89s.

MAKE NO MISTAKE—You may fancy a cough is a trivial affair, but unless you take precautions you will find it rapidly develop into something very serious. Take warning, therefore, and at the first symptom of trouble try **TUSSICURA**, which everyone who has once taken it acknowledges to be the only certain remedy for complaints of the Throat and Lungs. There will be no difficulty in obtaining it, as all Chemists and Storekeepers keep **TUSSICURA**, and you should insist on having that and nothing else.—***

The 'Excelsior' plough is 'Champion of the World.' On hillside, low swamp, tussock, or stubble, it is equally at home—Morrow, Bassett, and Co., sole agents in New Zealand.—***

Morrow, Bassett and Co. have been appointed sole agents in New Zealand for the 'Cochshutt Plough Company's' famous 'Excelsior' farm implements. Champions all over the globe. Send for catalogue.—***

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Look out for Auction Sale of Unredeemed Pledges, consisting of very valuable Ladies and Gents' Gold and Silver Watches, Gold and Silver Chains, Diamond, Gem, Wedding, Keeper, and Band Rings, Brooches, Bangles, Costume goods and Jewellery of all descriptions, also Silver and E.P. goods, Clocks, Musical and Medical Instruments, Field and Opera Glass, Guns, Rifles, Revolvers, Fishing Tackle, Gliding Bags, Portmanteaux, Boks, Carpenters' Tools, Richard Pockets, Macintoshes, Overcoats, Ladies' and Gents' Clothing.

Sale to be held at JAMES SAMSON and Co's, Auctioneers, Dowling Street, on SATURDAY, AUGUST 1st, 1903, at 1 o'clock.

WATCH DAILY PAPERS FOR PARTICULARS

The Late Dean Rolland—Continued

A Man of God.

He realised the priest in himself. His fellow-priests knew how wrapt he was in prayer before he celebrated the great Sacrifice; they knew him, they had heard him, they saw how faithful he had been, how kind and fatherly to those who approached him as God's minister for forgiveness, how he rebuked an act of thoughtless youth, how he listened sympathetically to the appeals of the aged and afflicted, and how, although great sums of money passed through his hands, none remained with him. He died comparatively poor; the food and other matters he chose were poor, and his ecclesiastical superiors had to command him to build a presbytery. Yes, he was a man of God, and a man of the people; he was a patriot, not only from a national and geographical standpoint, but he was a patriot where God had placed him, in this fair Colony of ours. The Bishop illustrative of his assertion, here read an extract from Colonel Gudgeon's book, 'The Heroes of New Zealand.' And now they were about to commit his remains to their last resting place they would miss him, they would miss his genial, benign smile, even those who are not of the household of faith, and his charitable deeds would not soon be forgotten. He is dead, yet, would he (the Bishop) presume to say so, though dead, his soul still speaketh. To-day for him, to-morrow for them. And that was the lesson—then time must surely come, no power on earth could frustrate it, put it away, and it behooved them to be ready, for 'at what hour ye think not, the Son of Man cometh.' In conclusion, his Lordship, in an eloquent peroration, urged his hearers to pray for the departed Dean. May his soul rest in peace; eternal rest give to him O Lord! Let perpetual terrestrial light shine upon him, and may the soul of Father Rolland and those of all the faithful departed rest in peace. Amen.

The Funeral.

The absolution of the catafalque was pronounced by Bishop Grimes, and the choral portion by the assistant priests. The funeral procession then formed and proceeded to the New Cemetery in the following order: Band, volunteers, hearse, the late Dean's horse, coffin borne on the shoulders of the members of the Hibernian Society, who fulfilled the duty of love during the whole of the long journey of three miles to the grave, palibearers, Literary, Debating, and Athletic Society, Children of Mary, Sodality of the Holy Angels, general public (on foot), Bishop and clergy (in vehicles), general public (in vehicles or mounted).

At the graveside the Bishop officiated, and with priests sang the burial service. The volunteers then gathered in line and fired three volleys, after which the bugler blew 'The last post,' thus terminating the day's mournful proceedings—R.I.P.

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In conformity with arrangements made at the First Provincial Synod, held in Wellington in 1890 this Seminary has been established for the education of Students from all parts of New Zealand who aspire to the Ecclesiastical State. The Holy Cross College is situated at Mosgiel (10 miles from Dunedin) in a fine building hitherto known as Mosgiel House, which, with 11 acres of rich park land surrounding it, was purchased for use as a Seminary for the Ecclesiastical Province of New Zealand.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The College re-opened on Saturday, February 11th.

The Seminary is under the Patronage and Direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

For further Particulars apply to the Rector, Holy Cross College, Mosgiel.

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Incense, Charcoal, Floats and Wax Tapers.
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EDITOR'S NOTICES.

Correspondents are particularly requested to bear in mind that to insure publication in any particular issue of the paper communications must reach this Office not later than Tuesday morning.

Subscribers desiring to have obituary notices inserted in this paper should either communicate with the editor or send copy of local paper containing particulars. Unless they do this they must not be disappointed if notices of recent deaths do not appear in our columns.

No notice can be taken of anonymous communications. Whatever is intended for insertion must be accompanied by the name and address of the writer, not necessarily for publication.

S. T. PATRICK'S COLLEGE, WELLINGTON.

CONDUCTED BY THE MARIST FATHERS
Under the Distinguished Patronage of His Grace the Archbishop of Wellington.

The object of the Marist Fathers in this country, as in their colleges in Europe and America, is to impart to their pupils a thoroughly Religious and a sound Literary education, which will enable them in after-life to discharge their duties with honour to Religion and Society, and with credit and advantage to themselves.

Students are prepared for the N.Z. University Junior and Senior Civil Service, Medical Entrance, Solicitors' General Knowledge, Bank and all other Public Examinations.

Students not preparing for the learned Professions have the advantage of a Special Commercial Course, under efficient management, where they are taught all that will be of use in mercantile pursuits.

Special attention is also paid to the teaching of Physical Science, for which purpose the College possesses a large Laboratory and Demonstration Hall. Vocal Music, Education, Drawing, and all other branches of a Liberal Education receive due attention.

Physical culture is attended to by a competent Drill Instructor who trains the students three times a week in Drill, Rifle Practice, and Gymnastics. A large and well-equipped Gymnasium is attached to the College.

The religious and moral training of the pupils is an object of special care, and particular attention is bestowed on the teaching of Christian Doctrine.

A well-appointed Infirmary attached to the College is under the charge of the Sisters of Compassion, from whom in case of illness all students receive the most tender and devoted care, and who at all times pay particular attention to the younger and more delicate pupils, who without such care would find the absence of home comforts very trying.

For TERMS, etc., apply to

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SACRED HEART COLLEGE

PONSONBY, AUCKLAND.

Conducted by the Marist Brothers, under the Special Patronage of his Lordship the Right Rev. Dr. Lenihan, Bishop of Auckland.

The above College is now almost built. On the 21st of June, the Feast of the Sacred Heart, it will be solemnly blessed and formally opened by his Lordship the Right Rev. Dr. Lenihan, Bishop of Auckland. Studies will be commenced therein on the 6th of July, and application for Boarders can be accepted forthwith.

The Site of the College is charmingly situated. It is within easy reach of Queen street, overlooks the Waitemata Harbor, and commands a magnificent view of the Waitakerangi Ranges. Abutting the Richmond Road, the College lifts its stately form on a section of land 14 acres in extent. This will afford the students convenient grounds for games and recreations, and so contribute materially to their development, mental, moral, and physical. A plot of five acres is now in course of preparation for a football and cricket ground.

The College is large and commodious. It is built in brick, on concrete foundations. To secure dryness, all its outer walls are cemented, and to guard against fire, the inner walls are plastered and the ceilings built in steel. The dormitories are large and lofty, the class rooms well lighted and ventilated, and the baths supplied with water hot and cold.

For a Boarding School, Auckland possesses unique advantages. It enjoys an immunity from extremes of heat and cold, possesses a mild and salubrious climate, and has scenic surroundings that have made it the favorite city of New Zealand to reside in.

The great object of the Brothers is to give their pupils a Sound Religious Training, to teach them to be virtuous, and to accustom them to the regular practice of their religious duties, and at the same time to impart to them a knowledge of such subjects as will qualify them for Public Examinations, fit them for commercial and professional pursuits, and enable them to discharge the duties of their after-life with honor to religion, benefit to the State, and credit to themselves.

Students will be prepared for Junior and Senior Civil Service and for the N.Z. University Examinations.

Terms—Thirty-five guineas for Boarders, payable in advance at the commencement of each term, viz., the beginning of February, June, and September.

Extras—An entrance fee of two guineas for the use of Bedding, seven guineas a year for Instrumental Music, and medical fees in case of sickness.

A reduction of three guineas is made in favor of Brothers.

Prospectuses can be obtained from the Director,

BRO. BASIL.

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Mr. J. McCarthy (Hawea Flat) ...	1	0	0
Mrs. J. Card. Sen. (Featherston) ...	1	0	0
Mr. Edward Hart (Roxburgh) ...	10	10	0
A Friend (Queenstown) ...	0	10	0

A sum of £2 credited to Mr. P. McCarthy (Queenstown) should be acknowledged as follows: Mr. P. McCarthy (Queenstown) £1, Mr. P. Lynch (per Mr. P. McCarthy) £1.



'To promote the cause of Religion and Justice by the way of Truth and Peace.'

LEO XIII. to the N.Z. TABLET.

THURSDAY, JULY 23, 1903

ST. MALACHY AND THE POPES



WHO has not heard of the 'prophecies' of the mythical or half-mythical Mother Shipton? A few halting and tentative 'sayings' attributed to her were first issued by enterprising publishers in 1611—nearly a century after her supposed death. They found favor with the British public of the time. Fresh editions were therefore

brought out, garnished by editors or authors with such additions as to them seemed good, and at last the doubtful old lady's posthumous 'predictions' culminated in the production and publication, in the name of this antiquated 'Mrs. Harris,' of the wretched doggerel verses which have become famous through their description of sundry modern inventions and discoveries and their declaration that 'the world to an end will come in 1881.' This strange volume of uncouth and splay-foot rhymes appeared in 1862 and attracted great attention. It was at first allowed to have been taken from a certain 'old book,' and afterwards from 'an old manuscript,' in the British Museum Library. But neither the book nor the manuscript referred to could be found there. Eleven years later, in 'Notes and Queries' of April 26, 1873, one Charles Hendley owned the sort impeachment of being the author of those strange rhymed 'prophecies.' Yet, despite this disclaimer of their genuineness, tens of thousands of persons expected momentarily to hear the blast of Gabriel's trumpet in 1881, and felt a sense of strong relief when New Year's Day of 1882 saw the world spinning as gaily through space as it had done on the previous day.

There were heroes before Agamemnon, and there were literary practical jesters before Charles Hendley. Ciacconi appears to have been one of these. He lived, moved, and had his being in the sixteenth century and in all probability devised the strangely cryptic 'prophecies' which profess to detail the succession of the crack o'doom St. Malachy, the great twelfth-century archbishop of Armagh and friend of St. Bernard, was, in his day, blessed by God with prophetic vision. Ciacconi made the sainted prelate's name the vehicle for the diffusion of his sorry jest—turned the 'clarum et venerabile nomen' into an earlier Mother Shipton. The true inwardness of Ciacconi's 'predictions' is sufficiently well known to Catholic historians. In 1896, for instance, the 'Irish

Ecclesiastical Record' threw grave doubts upon the authenticity of the alleged prophecies. The Abbe Maistre wrote a book on the subject in 1901; Father Thurston, S.J., has dealt learnedly and exhaustively with it during the past few years; and the last illness and lamented death of the great Pontiff Leo XIII. has once more brought it into the arena of speculation and discussion, even in the columns of the New Zealand secular press.

St. Malachy died at Clairvaux, in France, in the arms of his illustrious friend, St. Bernard, on November 2, 1148. An account of his life was written by St. Bernard. But neither in that nor in any other original account of the great Irish saint was any mention made of these papal predictions, nor is any extract given from them. They first appear in a volume entitled 'Lignum Vitae,' which saw the light in Venice in 1595, 447 years after the death of St. Malachy. The compiler of this book was a Benedictine named Arnold Wion. He is described as 'a man of extreme simplicity, who gathered into his disorderly pages any sort of historical gossip' which suited the purpose of his compilation. The prophecies which he attributes to St. Malachy consist of one hundred and eleven mottoes, with the names of the corresponding Popes down to his day, including Clement VIII., who was then reigning. All these were 'interpreted' by Ciacconi, and the whole series are, in the opinion of Father Thurston, a mere jeu d'esprit—a joke played off upon the simple-minded Wion by his friend. The 'predictions' regarding the Popes that followed the then reigning Pontiff, Clement VIII., are, significantly enough, left without any names or interpretations. The fount of Ciacconi's inspiration gave out at this point. 'If,' says Father Thurston, 'we count on in due order, we find that the 101st motto—"Crux de Cruce" ("A Cross from a Cross")—corresponds with the pontificate of Pius IX.; the next—"Lumen in Coelo" ("A Light in the Sky")—belongs to Leo XIII.; the 103rd—"Ignis Ardens" ("A Burning Fire")—is supposed to designate his successor; while after this come only eight more mottoes, beginning with 104—"Religio Depopulata" ("Religion laid waste")—and ending with 111—"De Gloria Olivae" ("From the Glory of the Olive"). The list concludes with an announcement of a final persecution in which another Peter shall be Bishop of Rome, after whose time the seven-hilled city (Rome) shall be destroyed and the son of Man shall come to judge the world.' By a manifest mistranslation the name of Cardinal Svampa has been made to fit the cryptic designation 'Ignis Ardens.' And it was, indeed, a daring, not to say irreverent flight of fancy that presumed to fix the time of 'the day of wrath, that dreadful day,' which 'shall the whole world in ashes lay.' God made man 'a little less than the angels.' But the author of this strange jumble of meaningless mottoes claims, in this matter, a knowledge of the divine counsels far superior to that of the spirits who are for ever before the great White Throne. For does not the Savior in the Scriptures (Matt. xxiv, 36) say: 'Of that day and hour no one knoweth; no, not the angels of heaven, but the Father alone'?

It would be about as impossible to marshal within the limits of a brief editorial article the many and overwhelming reasons which tell against the genuineness of the alleged St. Malachy prophecies as it would be to manoeuvre an army-corps within the four walls of a drill-room. The chief reasons against them may, however, be briefly summed up as follows: (1) Even the older critics of these pseudo-prophecies noted the extremely suspicious circumstances under which the document was first published—447 years after the death of its reputed author, and then in the gossipy collection or scrap-book of a credulous and simple-minded man, and without the slightest indication of the manuscript in which it was found or of the source from which it was taken. Moreover, (2) it was and is rightly deemed ab-

RIDE "ANGLO SPECIAL" CYCLES.

surd that 'a prophet, believing himself to be divinely inspired, should include in his visions of the future not only the lawful Popes, but the anti-Popes as well, and that he should designate by preposterous names, such as 'bellua insatiabilis' ('insatiable monster'), or 'animal rurale' ('the beast of the field') some of the gentlest and holiest of the Pontiffs.' (3) More curious still is the method of 'interpretation' of the mottoes of the Popes that preceded, and of those that followed, the publication of the supposed prophecies. Down to the then reigning Pontiff (Urban VII., who was elected in 1590, five years before Wion's work saw the light) the 'interpretation' of the mottoes was supplied by facts which preceded the election of each Cardinal in question to the Papal chair. 'But,' says Father Thurston, 'when we proceed to try to interpret the mottoes of the Popes subsequent to 1595, we find that the vast majority are uncertain, vague, extravagantly far-fetched, hardly any two commentators agreeing as to how the particular motto is to be brought into connection with the Pope it ought to fit. True it is that there seem to be just a few happy hits, but these hits are obtained in every case by applying the motto, not to the antecedents of the Pope in question, but to the events of his pontificate. "Peregrinus Apostolicus" ("the apostolic pilgrim") seems, no doubt, a suitable device for the exiled Pius VI., as Pope, not to Pius VI. as Cardinal. "Aquila rapax" ("the rapacious eagle") does not seem a pretty name for a Pontiff like Pius VII., and the commentators refer it to the Imperial eagle of his oppressor, Napoleon; but it has obviously nothing to do with the gentle Cardinal Chiaramonte before his election.' The mottoes applied to Pius IX. ("Crux de cruce"—"the cross from the cross") and the lately deceased Pope, Leo XIII. ("Lumen de coelo"—"The light in heaven") are, says the same learned Jesuit Father, mere coincidences 'which will have little to astonish those who consider the five hundred salient features which even the most uneventful pontificate supplies, as well as the protean mutability of application of all such mystic utterances.'

(4) But the most decisive proof which Catholic writers advance against St. Malachy's authorship of the supposed prophetic mottoes that have been made to bear his name, is this: that they are based entirely upon the incorrect and blundering printed list of Popes published by Panvinio in 1575. Panvinio gives equal prominence to Popes and anti-Popes. So do the mottoes. Furthermore, the order of succession as given by Panvinio is to be found in no other writer—except in the alleged prophecies of St. Malachy. Panvinio omits the anti-Pope who called himself Innocent III. So does the pseudo-Malachy. Panvinio transposes the names of the two anti-Popes who were styled Pascal III. and Calixtus III. So does the pseudo-Malachy. Panvinio gives the family name, Christian name, birth-place, titles, and engraved coats-of-arms of the various Popes on his list. The pretended prophecies follow Panvinio even down to the blunders which he makes regarding the family name and occupation of Pope John XXII. and the coats-of-arms of several Popes such as Clement IV., Gregory X., and Martin IV. Learned Catholic writers have over and over again demonstrated the non-genuineness of the alleged Malachy prophecies, and the notice into which they have sprung in some New Zealand dailies in consequence of the recent illness and death of the late illustrious Pontiff, has induced us to lay these facts before our readers and thus incidentally to vindicate the memory of one of the greatest of the long line of Catholic Archbishops of Armagh.

In the most obstinate cases of coughs and colds **TUSSICURA** can be relied upon to afford immediate and permanent relief.—***

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Notes

The Coming Conclave

In our next issue we purpose giving a full and authentic account of the process of electing a successor to the late beloved and venerated Pontiff Leo XIII. Among other details we will place before our readers type-facsimiles of the various forms of ballot-papers used in the Conclave. Our readers—many of whom have probably perused misleading summary accounts of the Conclave in the secular press—will, no doubt, welcome an authoritative statement of the proceedings of this most remarkable elective assembly in the world.

An Idle Rumor

Rumors and reports and conjectures are falling as thick as leaves in Vallombrosa around the death-bed of Leo XIII. Here is one from London that appeared in Tuesday's daily papers:—

'Surprise is expressed in Paris and Rome at the Pope's reported delegation of extensive spiritual powers to Cardinal Rampolla. It is alleged that it is unprecedented for a Pope to delegate powers when in articulo mortis.'

The unprecedented thing would be the delegation of spiritual powers, whether extensive or otherwise, to his Cardinal Secretary of State by Pope Leo XIII. On the death of a Pope all offices held by the Cardinals, three alone excepted, are thereby rendered vacant. The Cardinal Camerlingo (that is, the Cardinal Chamberlain), as chief of the Church in temporal matters, the Cardinal Penitentiary, for obvious reasons, and the Cardinal Vicar, as administrator of the diocese of Rome in ecclesiastical matters, alone retain office. By the long-established laws and usages of the Vatican, therefore, Cardinal Rampolla, the Papal Secretary of State, dropped out of office as soon as Leo passed away. The Cardinal Chamberlain (Cardinal Oreglia di S. Stefano) has a life-appointment. He holds, by virtue of his office, the 'sceptre of regency' The chief of his solemn and responsible duties began with the Pontiff's death. He assumed control of the Vatican, is regent or chief administrator of the Church until a new occupant has been chosen for the Chair of St. Peter; and to him, if to any, the 'extensive spiritual powers' referred to in the quoted cable would naturally be delegated by the dying Pope. But the story of such special delegation is, in the present circumstances of the Holy See, so extremely improbable that it may be dismissed as one of the fantastic tricks that the imagination of secular journalists is apt to play around the bier of a defunct Pontiff.

LAST DAYS OF THE POPE

WORLD-WIDE SYMPATHY

WHAT NEW ZEALAND CATHOLICS ARE DOING

The marvellous vitality displayed by the Pope during the greater part of his last illness of seventeen days buoyed many up with the hope that he would be the victor for a time in the wrestle with death and live on for yet a time to fill the throne that he has graced by his many virtues. On Saturday Drs. Lapponi and Mazzoni reported him out of danger, and for a brief space hope told a flattering tale. Then came, on Monday, messages telling of restlessness, of deep depression, extremeunction, and the other last solemn rites for the dying. The final struggle had commenced at 10 o'clock on Sunday evening. By noon on Monday there was a marked change for the worse in the condition of the illustrious patient. The Cardinals were summoned, and Cardinal Vannutelli recited the prayers for the dying. Mons. Pifferi, the Pope's sacristan, gave absolution. There was but little sign of consciousness till the Pope's three nephews knelt at the bedside. Then by a supreme effort the Pope raised his hand in the act of blessing, repeating the gesture in the direction of the Cardinals

GEO. T WHITE

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and the household. At half-past one unconsciousness supervened, and the breathing was more difficult, ceasing at four minutes past four o'clock after a slight convulsive movement.

Throughout the 17 days' struggle the Pope has exhibited marvellous courage and no impatience. He preserved his intellect throughout.

Cardinal Oreglia, the Camerlingo, assumed control after the death. All strangers were ordered to leave the Vatican. The closing of the bronze gates informed the public of the Pope's death.

The Camerlingo verified the Pope's death with the customary ceremonies, omitting the tapping of the forehead thrice with a silver hammer, but sprinkling instead with holy water from a silver bowl, while calling aloud thrice 'Gioacchino,' the dead Pope's name. He then pronounced the Pope dead. The fisherman's ring was then removed from the Pope's hand and the body attired in pontifical vestment, and removed to the tapestry chamber, preliminary to a public exposition at St. Peter's.

The Pope's death created a great impression in Rome. The populace were quiet and reverent. Many shops closed, and flags were half-masted. The bands stopped playing, and vast crowds congregated at the Vatican and St. Peter's.

The Italian Government has promised the Conclave complete liberty in connection with the election of a successor to Leo XIII.

A London message states that profound sorrow is expressed throughout Europe at the Pope's death. The press unanimously laud his saintly character. The 'Times' says the late Pope was a great bishop, thinker, and student.

President Roosevelt cabled to Cardinal Rampolla: 'America is conscious the Christian world has sustained a great loss.'

Regret at the Pope's death was widely expressed in Sydney, the flags on the Government buildings being half-masted.

DUNEDIN

The following circular has been sent to the clergy of the diocese of Dunedin by his Lordship Bishop Verdon:—

St. Joseph's Cathedral,
Dunedin, July 21, 1903.

Very Reverend and Reverend Brethren,—

With deep regret I announce to you the death of our holy and beloved Father in Christ, Pope Leo XIII. The Venerable and Illustrious Pontiff died on Monday, fortified by all the consolations which our Holy Religion can afford. His life was spent in the practice of every virtue. His death was precious in the sight of the Lord.

When we think of his unceasing labors, his unaffected piety, his patience in the midst of sufferings, and his unswerving fidelity to duty, we may confidently hope that so holy and useful a life is even now receiving its reward in heaven. Still, we should be ungrateful children if we did not remember him in our prayers, and, no doubt you, Very Rev. and Rev. Brethren, will offer up the Holy Sacrifice as soon as possible, and exhort your faithful people to pray earnestly for the repose of his soul. I ask you, moreover, to celebrate a Requiem Mass on next Monday, and to announce to your flocks on Sunday next, the hour at which the Mass will be celebrated. A Solemn Requiem for the eternal repose of the late Pontiff's soul will be celebrated in St. Joseph's Cathedral at 9.30 on Tuesday next.

After ten days of mourning the Cardinals will enter Conclave to elect a successor to the late illustrious Pontiff. It is our duty to pray earnestly that the Holy Ghost may guide them in the choice of a worthy successor. During the interregnum you will say each day at Mass as preces imperatae the Collects taken from the Missa pro eligendo Summo Pontifice, sede vacante, which may be found in the Missal after the Missae Volucae de S. Maria—Wishing you every blessing, I am, Very Reverend and Reverend Brethren,

Yours sincerely in Christ,

✠ M. VERDON,
Bishop of Dunedin.

By direction of the Mayor the Town Hall flag was flown at half-mast out of respect to the memory of the deceased Pontiff.

As soon as the news of the Pope's death reached Dunedin the Cathedral was draped in black, the bell was tolled, a congregation assembled, and prayers for the deceased Pontiff were recited by Father Murphy.

At a meeting of the Dunedin branch of the Hibernian Society on Tuesday evening a resolution was passed recording the members' great sorrow at the death of his Holiness, and deploring the loss of so holy, able, and eminent a Pontiff.

WELLINGTON

Our Wellington correspondent telegraphs: The bells in all the Catholic churches were tolled on receipt of the news of the Pope's death. There will be a Requiem Mass for the children at the Sacred Heart and St. Joseph's Churches on Thursday. A Solemn Requiem Mass will be celebrated at the Sacred Heart Basilica on Tuesday next, when the Archbishop will preach, and at which the priests of the archdiocese will attend.

AUCKLAND

The news of the Pope's death (telegraphs our Auckland correspondent) was received here with the most profound sorrow. The flags on the municipal buildings, the Bishop's palace, and other places were hoisted to half-mast. The bells of the Catholic churches were tolled and on Tuesday night prayers for the repose of the deceased Pontiff's soul were offered in all the Catholic churches. The Bishop has summoned the priests of the diocese to be present at the Cathedral on Tuesday evening, when a solemn dirge will be sung, and on Wednesday morning, when a Solemn Requiem Mass will be celebrated by Bishop Lenihan. Immediately on receipt of the news the Cathedral was draped in black. During the day numbers of citizens called on his Lordship and offered their condolences, amongst whom was Rabbi Goldstein.

CHRISTCHURCH

On Tuesday morning (telegraphs our Christchurch correspondent), when the announcement of the Pope's death reached Christchurch, the bells of the Pro-Cathedral and St. Mary's were tolled until after midday. Prayers were offered by the children in the schools and churches, and they were afterwards dismissed for the day. On Sunday the Pro-Cathedral is to be draped in mourning, and on Tuesday a Solemn Requiem Mass will be celebrated, at which all the clergy of Canterbury will assist, and will be attended by the various Orders of religious. A funeral oration on the late illustrious Pontiff will be preached on that occasion. On Thursday next at Greymouth a Pontifical Requiem Mass is to be celebrated in the presence of the Westland clergy. Special prayers for the election of the new Pontiff will be offered by all the diocesan clergy from now until that event transpires.

DIOCESE OF DUNEDIN

We are pleased to learn that Mrs. P. Duffy has been appointed postmistress at Miller's Flat.

St. Joseph's Men's Club held a musical evening on Friday. The president presided, and the attendance was very good. Songs were given by Messrs Hill, Fottrell, Foley, and Columb, a recitation by Mr. S. Whitty, and a short essay by Mr. D. Heffernan, whilst Mr. East acted as accompanist.

The Rev. Father Regnault, S.M., who, during the past week conducted a retreat at Holy Cross College for the students, returned to Waimate on Saturday.

At the nine o'clock Mass at St. Joseph's Cathedral on Sunday his Lordship the Bishop referred to the good work which was being done in Dunedin by the members of the St. Vincent de Paul Society, and urged the young ladies of the congregation to become active members, so that the Society's sphere of usefulness might be still further extended.

A cable message was received in Dunedin on Friday announcing the death of Mr. James McLoughlin, a well-known Catholic of Castlereagh, County Roscommon, and a most generous benefactor of the Church and of every good work. The late Mr. McLoughlin, whose wife predeceased him about three years ago, was 81 years of age. Among those left to mourn his demise are his daughter, Mother Bertrand, St. Dominic's Priory, Dunedin, and a son, Mr. T. McLoughlin, of Wellington. Two sisters of the deceased are nuns—one a member of the Dominican community at Sion Hill, Dublin, and the other a Sister of Mercy—R.I.P.

The concert being promoted as a farewell to Miss Rose Blaney promises to be a great success. Leading societies and prominent citizens have come forward and offered their patronage. Sir Joseph Ward wired from Wellington that he extremely regretted that he would not be able to be present on account of pressure of parliamentary business. The programme selected is a fine one, the committee making it as varied as possible and not too long. Miss Blaney will contribute two vocal selections, and take part in a duet with Mrs. Costelloe, of Cromwell. The latter will also contribute one of her favorite songs. We are confident that the programme will meet all requirements for the occasion, for the very

pick of local talent is included. It will be published in our next issue. The public do not need to be reminded of Miss Blaney's many generous services, and we are sure there will be a crowded house on Friday, July 31st, at his Majesty's Theatre.

On Friday evening, July 10, a very successful entertainment was given by the pupils of the Convent of Mercy, Mosgiel, in the Volunteer Hall. Although the weather was very inclement still there was a crowded attendance. At eight o'clock sharp the curtain was drawn, and the stage, which had been artistically decorated, presented the appearance of a drawing room. The opening piece was a duet on two pianos, 'Diabelli in D,' which was rendered very tastefully by Misses Wilkie, Rankin, Monyhan, and Hawke. This was followed by a chorus, 'Moonlight on the lake,' in four parts, with organ and violin accompaniment. The members of St. Mary's choir were greeted with long and loud applause. Next came a great treat, the 'Marche aux Flambeaux,' by Master Wilkie and Miss Mears (1st violins), Master Thompson and Miss Tonner (2nd violins), Miss Walton (organ), Misses Wilkie and Hawke (pianos). The gem of the evening was a comic song, 'Mr. Mulcahy, Esq.' (in costume), by Masters Wilkie and Hawke. It fairly brought down the house. The pianoforte trio, 'Scottish airs,' by Misses Cahill, Dodd, and Cheyne, Miss Wilkie (organ), and Master Wilkie (violin), was very capably played. The dialogue, 'Little mothers,' by Misses O'Donnell, Walshe, and Harty, and a very interesting item. A pianoforte solo, 'Highland gems,' by Miss Walton, was played with taste. The Juvenile Minstrel Troup then appeared on the stage and sang 'Keep in the middle of the road' in a manner which would have done credit to adults. The boys then displayed their elocutionary abilities in a manner which quite surprised the audience. 'The Gipsy laughing chorus' (in costume) was quite a novelty. The solos, which were sung by Miss L. Hawke (gipsy king), and Miss M. O'Donnell (gipsy queen), were very well given. This ended the first part of the programme. The second part opened with Blake's 'Grand March,' by Miss Walton (organ), Misses Wilkie and Hawke (pianos), Master Wilkie and Miss Mears (1st violins), and Master Thompson and Miss Tonner (2nd violins). The Juvenile Minstrel Troupe again put in an appearance, and went very cleverly through some of their amusing performances. A pianoforte duet, 'Trovatore' (two pianos), was well played by Misses Wilkie, Thompson, Hawke, and Monyhan. The 'Nightingale and the rose,' a very pretty chorus, brought the musical part of the programme to a close. Rev. Father O'Neill then made a brief speech, in which he thanked those present for their attendance, and congratulated the performers on the excellent entertainment they had provided. The last item was a farce, 'Ici on parle Francais.' In this Miss N. Mehalski, who took the part of Mr. Spriggins, deserves special mention for the able manner in which she acted. Miss A. Mears also deserves a word of praise. Throughout the evening Misses Walton and Wilkie acted as accompanists. Among those present were Rev. Fathers Ryan, Delany, and O'Neill.

KOZIE TEA CASH BONUSES. Results of first distribution closed 21st May, 1903.—

1st Bonus, £10, cash, goes to Convent of Mercy, Hokitika; 2nd, £5, Mrs. W. Simpson Jun., Arno; 3rd, £3, Miss Fitzgerald, Waimihini; 4th, £2, Mrs. W. Lockhart, Milton; 5th, £1, Mrs. A. Hewitson Jun., Milton; 6th, 10s, Miss McMurtrie, Milton; 7th, 10s, Miss G. Paulin, Opoho; 8th, 10s, Miss M. Hunter, Caversham; 9th, 10s, Mrs. Gunn, Chatto Creek; 10th, 5s, Miss Ida Mills, Dunback; 11th, 5s, Miss Myrtle Curtis, Westport; 12th, 5s, Miss M. Hay, Invercargill; 13th, 5s, Mr. A. Singer, Hokitika; 14th, 5s, Miss E. Shipman, Balfour; 15th, 5s, Mr. Regie Harter, Poverty Bay; 16th, 5s, Mr. J. Feely, Timaru; 17th, 5s, Mrs. Johnstone, Nelson. The next distribution closes on the 30th November, and coupons must be sent in not later than 7th December. Remember the first three bonuses are £5 each, and the tea is the best and most economical in the world, retailed at 1s 6d, 1s 9d, and 2s per lb. Golden Tipped Kozie, a specially fine high grown tea, at 2s 6d, is superb. Notice change in the distribution of bonuses.—So as to give all a good chance of securing a substantial cash bonus, we have decided to withdraw the first and second bonuses of £10 and £5 and to substitute three bonuses of £5 each to go to the consumers sending in coupons representing the three largest quantities of Kozie Tea. The other bonuses will remain unchanged. We have checked the coupons returned to Messrs W. Scouler and Co. for first Kozie Tea distribution of cash bonuses, and certify that the above is a correct list of the winners.—(Signed) Barr, Leary, and Co., Auditors, Dunedin, June 10th, 1903.—***

Popular appreciation is a great test of the worth of anything, and as Red Cross Ointment has been for 20 years on the market and is every day increasing in popularity it is proof positive that it possesses all the qualities that are claimed for it by the sole proprietor, Mr. Peter Dutton, of Auckland. All wholesale houses stock it....

Religious Profession at Gisborne

July 18.

A ceremony of religious profession (writes an occasional correspondent) took place at the Convent of Mercy, Gisborne, last Thursday. The novices admitted to profession were: Miss Julia McCarthy (in religion Sister Mary Aloysius), youngest daughter of Mrs. T. McCarthy, Greymouth, and Miss Elizabeth Cowan (in religion Sister Catherine), daughter of Mr. L. Cowan, Athlone, County Westmeath, Ireland. The beautiful music incidental to the solemn ceremony of religious profession was rendered by the convent choir. Rev. Fathers Mulvihill and Lane officiated.

HELD OVER

In consequence of the unusual pressure on our space several reports are unavoidably held over till next issue and others appear in a necessarily condensed form.

PROCEEDINGS IN PARLIAMENT

The debate on the Address-in-Reply was resumed on Tuesday in the House, and continued during the week. The discussion became very monotonous towards the end, and nearly everyone save those who had not had an opportunity of airing their views would have much pleasure in seeing it brought to a close several days earlier. As it was, 72 members, out of a House of 100, succeeded in getting their views on many and various subjects into 'Hansard,' and it is doubtful if the words of wisdom which fell from the lips of our legislators will have any very appreciable effect in shaping public opinion. In fact nearly the whole of the speeches delivered were more remarkable for quantity than quality.

A number of Auckland residents and several legislators met in the House during the week and made a presentation to Mr. W. T. Jennings, member for Egmont, for his wife, of a lady's gold watch (suitably inscribed) and chain. The articles were the gift of the Auckland branch of the New Zealand Natives' Association and of personal friends, and were intended as an expression of the satisfaction of the donors at Mr. Jennings's election to the House. The Hon. J. Carroll acted as spokesman.

Messrs A. and T. Inglis, the well-known drapers of George street, Dunedin, have an important notice with regard to their annual colossal sale in this issue...

According to their usual custom at this season of the year, Messrs Duthie Bros, the old-established drapers of George street, Dunedin, are now clearing out seasonable lines so as to make room for their new stock. To do this as expeditiously as possible they have made substantial reductions in all departments, and as a further inducement will give all cash purchasers of twenty shillings worth of goods a discount of 2s in the £. The sale will only last four weeks.

Now is the season for waterproofs, and any of our readers requiring such a necessary article of clothing cannot do better than visit the New Zealand Clothing Factory, which has branches in every centre of the Colony. The New Zealand Clothing Factory makes a speciality of these goods, and in case a customer is hard to fit a coat will be made to measure at very short notice...

Mr. J. W. Copithorne, of Ingestre street, Wellington, is an expert brass, orchestral, and military band instrument repairer, and his work has been highly praised by many of the leading bandmasters of New Zealand. He is prepared to tune and repair organs and pianos at very moderate rates, and give the fullest satisfaction to all patrons. Brass instruments which were quite useless and apparently battered out of shape have, under his skilful manipulation, been made to look as good as new....

One of the most comfortable and best appointed hotels in Dunedin is the Crown in Rattray street, which has been conducted for many years with such marked success by Mr. P. Keligher. The accommodation for visitors and boarders is unsurpassed, the bedrooms being all commodious and comfortable, whilst the dining and other rooms are all that could be desired. The sanitary arrangements are according to the most modern ideas, whilst fire escapes and other requirements are in accordance with the regulations of the public authorities. The Crown has been, ever since Mr. Keligher has become proprietor, noted for its excellent table, the mid-day luncheon being a special feature of the establishment. For country visitors and travellers the Crown has first-class accommodation, and will be found most convenient, situated as it is in the very heart of the business portion of the city, and within two minutes walk of the Post Office, the banks, and the principal warehouses....

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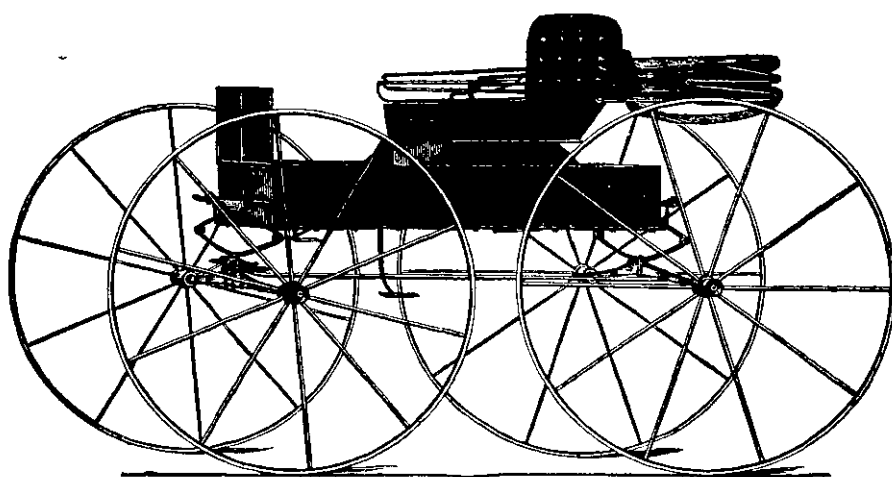


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My Aunt Caroline possessed a marvellous amount of executive ability, and as she was also surcharged with force, achievement was as simple to her as it was natural. She had the long, executive chin and observant eyes; that were set wide apart, and took in entire situations at one comprehensive glance. Aunt Caroline possessed also the spirit of the reformer, and she longed to reorganise people and their affairs, and so acute were her perceptions, so prompt her decisions, so unerring her judgment, that she invariably succeeded in reducing the most intricate of problems to their lowest terms and producing correct results. Aunt Caroline had individuality of a rare and pronounced nature. She has up-to-date, elegant, well-groomed, and in a manner she was all that is designated by the term 'good form.' As a tribute to individualism she had her own name in the city directory, where it appeared directly in advance of her husband's. But Uncle Jacob was a man of rare sense as well as good nature and indulgence, and he always seemed mildly appreciative of his wife's talents.

Nothing was ever a care to capable Aunt Caroline. She was a member of three boards of lady managers, a strict parliamentarian, president of three or four clubs, was interested in a free kindergarten and day nursery, a leader of the best society in town, and a Shakespearian enthusiast. She took French lessons, painted on China, made lace, trimmed the children's hats, designed their gowns and her own, and had taken out nine patents. Her house ran like a clock, her children were perfectly groomed and well behaved, and—well, there was never a woman to compare with her.

'You are sure to like Aunt Caroline,' I said to Margaret before we were married. 'We shall live across the street from her, and she will be the best kind of friend.' Uncle Jacob is a quiet man who never says much, and he never interferes with my aunt. She has full rein to do as she likes. Thus in many ways I sought to prepare my wife for this particular member of my family by illustrating her peculiar tendencies, even when we were on our wedding trip. I was very anxious to have Margaret like her. Men make a great mistake when they try to influence women to like each other.

'What peculiar names Aunt Caroline's daughters have,' was Margaret's comment a month later. It was her first comment, and I had listened for it rather anxiously. 'Mary Jane, Amanda, Betsy, and Cordelia Odd and old-fashioned, aren't they?'

'They are family names of two generations ago,' I said. 'Aunt Caroline likes them because they are substantial and sincere. She thinks there is artistic value in severe and honest fashions.'

'And yet she does not impress me as a person who would select names of that sort for children,' my wife continued. 'There is an incongruity about it. They are very pretty, well-behaved girls. I never saw such neat, well-cared for heads of hair in my life. She tells me that she employs a hairdresser and manicure by the year to come twice a week to attend the girls, and that between times they attend each other. She says each girl has certain responsibilities which she must live up to.'

'I don't know how she manages,' I responded, 'but certainly no other woman on earth accomplishes so much as she does. I have often told her that she should open a training school, and teach other women to be as capable as she is.'

'I have been studying your Aunt Caroline's methods,' Margaret remarked one evening, when returning from a call across the street. 'Another month had passed and I had not hastened my wife's verdict. I find that she has every hour of the day scheduled for a certain duty. Pleasure comes under the same head. She has office hours in the morning between eight and nine, and again in the evening between six and seven. The girls and servants consult her at those times. Friday afternoons, from four to six, she spends with her daughters. She has one week in every month in which she paints china, and another week for lacemaking. She keeps up with all the new books. She devotes a selected interval in each day to some work that counts. She gives certain hours to club meetings, and she has a nine o'clock embroidery and a two o'clock needlework. At ten in the morning she makes a round of calls on her charities, and there are certain days that are devoted to social calls, that are regulated with time-table exactness. She plans her days and nights, and she keeps a pencil and paper on the taborette at the side of the bed, so that when a particularly good idea suggests itself she may strike a

light and jot it down. One day of each month is devoted to millinery, when she refurbishes the hats of the family; another day a woman comes in to mend, and on three other days a seamstress is expected. She even has telephone hours, and she is never at home over the telephone at other times.

'She is a woman of unusual executive ability,' I said.

'I think she is crazy,' announced Margaret, coolly. 'If she isn't insane she will soon kill herself. No human being can keep speed up all the time. Aunt Caroline never rests.'

Margaret may be devoid of executive ability, but she has the spirit of prophecy. Whenever she prophesies, I regard her statements with apprehension.

'Your Aunt Caroline is very ill,' Margaret told me when I entered the house three days later. 'No, I have not seen her,' she continued, in answer to my question, 'but Uncle Jacob has been here and he looked very grave. He has told her that the doctors give her only one chance to live, and that chance depends upon herself alone. If she will lie still and rest, and not even think about anything, she may pull out; but if she fights her condition she won't live two months. It's her heart, and a complete nervous prostration,' concluded my wife in an I-told-you-so manner. 'I feel sorry for Uncle Jacob,' she added, 'although I thought he took it rather coolly. Aunt Caroline has been looking terrible for some time, but no one has noticed it, for she understands so well how to fix herself up. I never saw any woman who understood the art of "making up" as she does. She can wear false hair so that no one discovers it, she can pencil her eyebrows and rouge her cheeks so that even her own husband doesn't suspect it.'

'I've known Aunt Caroline a great many years,' I replied, with some asperity, 'and I never knew her to do such a thing in my life.'

'Then you don't know rouge when you see it,' said Margaret, quietly, and with that clear-toned decision that is so feminine and so convincing, and that makes a man feel what a dullard he is. 'Only an artist uses rouge so that it is undetected,' she added, 'and Aunt Caroline is an artist as well as—other things.'

'What did Uncle Jacob say?' I asked, in order to change the subject.

'He said that he had talked with Caroline, and that she had asked to be left alone, she had so many things to think about. You know she is nearly twenty years younger than he is. He said "You know, Caroline is a strenuous woman. She is like Atlas. She thinks the world would not hold to its orbit if she did not support a large section of it. I have often told her that it would go on just the same if we both dropped out. She always looks at me as though she could understand how it could get along without me, but she doubts its going on just the same without her." And yet,' added Margaret, who had imitated Uncle Jacob perfectly, 'anyone can see that Uncle Jacob is the steady spoke in the wheel. I guess if he didn't provide the wherewithal for her to do with her executive ability would have to go out of business.'

'You don't like Aunt Caroline,' I ventured.

'Certainly I like her, but she accomplishes so much she fairly makes me dizzy, then, too, I like to see the credit bestowed where it is due. But I am so sorry she is ill, and I don't mean to criticise her. She is too hard on herself, and she doesn't know how to live and take things moderately. Everything she does is a feat.'

*

'Terrible things have happened since you went away this morning,' said my wife when I got home a few days later. 'Didn't you hear anything about it down-town? I called you over the phone, but they said you were out. Why, Uncle Jacob's house took fire, and we thought the whole place would go surely. One of the firemen carried Aunt Caroline down in his arms and brought her in here. There was the wildest excitement, and I didn't know but the shock would kill her, but she was as cool and serene as a May morning. The fire only burned out the parlor, and when it was over, and everything quieted down, she insisted upon being carried back. You would have thought from her manner that a fire was an everyday affair, and that she was running the whole thing. Uncle Jacob is not at home, and—well, it's just terrible.'

I went at once to my aunt's bedside. She seemed brighter than she had been for a long time, but she looked delicate and old, a mere shadow of her former vivacious, capable self.

'The fire woke me up, Richard,' she said to me, with much of her old-time energy. 'I have been sleeping and dreaming the time away lately, and I have a great deal to do. I must now get about it.'

'You must do nothing and think of nothing, Aunt Caroline,' I said, 'at least not until you are well and strong.'

She paid no attention to my remark, and after a short hiatus she continued, as if she had not heard me:

'You know, Richard, I have always wanted an Empire parlor; and now I can have it.'

'What in the world do you want with an Empire parlor?' I demanded.

'Of course, I grant you that I may never need it but once; but I should like to know that it is all right for the last function that will occur in my honor.'

'I wouldn't talk in that way, my dear.'

'Well, no; Richard, you are right. I will not talk, but act. I am going to have an Empire parlor. I have it all planned. Heretofore I have not had it because of the expense, but now the insurance money will supply that. I shall have it all planned before to-morrow morning. I wish you would explain it to your uncle when he comes home, for he will object. Tell him I have made up my mind. He will understand that.'

Uncle Jacob did appear to understand it. He spoke of the carpenters and the noise that would disturb her, but it was no use, he said, to object, if Caroline had made up her mind. For the first time it seemed to me that Aunt Caroline was not right in her head, and I asked him about it.

'Your aunt is a strenuous woman, my boy. It would do no good to oppose her.'

One week later Margaret and I discussed the subject again.

'It's a remarkable thing how Aunt Caroline's house goes on just the same when she is sick as it does when she is well,' she said. 'But I dare say she directs the entire menage from her bed, or else the momentum is so well established that it would run away. The carpenters finished to-day, and she has been selecting the wall paper and carpet, the furniture, tapestry, curtains, and draperies. I declare it's positively ghastly to see the way she has her bed covered with samples, and she is as eagerly interested in everything connected with that Empire parlor as if she were in perfect health. It's the first time I ever heard of anyone's getting ready to give a funeral, especially one's own. What do you think of it, Richard, anyway?'

'Perhaps it's the ruling passion strong in death,' I made reply.

My Aunt Caroline's condition kept us on the quiver of excitement for days and weeks. When the Empire parlor was completed and the furniture arranged according to her direction, with every hanging and fold in place, she turned her attention to other things. She ordered samples of a thin cotton material resembling China silk, and from among a score of patterns she selected four, and ordered material for a pair of comfortable of each, with cotton wool to fill them. When they were completed and brought to her room, she summoned Mary Jane to her bedside.

'Now, my daughter,' she said, briskly, 'here are eight comfortable—one pair for each of the four beds. Do not mix them. The blue ones are for the guest chamber, and the olive for your father's bed. Be sure to keep the pairs together. If you take proper care of them you will have bedding enough to last three years. Then you must have another set made. Don't cry! These are things which we must look calmly in the face. You may have the pink ones for your own room, as they match your dressing-table and the wall paper. Give the younger girls the yellow ones. There, don't cry! The house will have to run, even if I am not here. Retain the hair-woman, and see to it that she takes the usual pains with Betsy's hair and with Amanda's. Never permit their hair to be done in curl rags. Cordelia's braids should be clipped some every month for the next year. Get a pencil and put down the quantity of sheeting I always buy, for you are sure to forget, and I am very particular about the brand. You may as well buy the sheets and pillow cases ready-made, but never get the hemstitched ones. They don't wear. To-morrow the dressmaker is coming to make up some dresses for you and the girls. I want to see that you are properly clad for the winter.'

Aunt Caroline got ready for her demise rather leisurely, although no one could say that more work could have been done even if it had been planned. When the girls' gowns were completed they were tried on and inspected, and then hung up in the closet. They were not black dresses. My aunt was too sensible for that. She had no wish to have her children gowned in somber black. Four new hats were also added to the collection of things to be worn after a while. Of course we were all very much stirred up by these active preparations for death. The children, at first shocked, then grieved and terrified, finally began to take a lively interest in the mother's plans, and the entire family developed a frame of mind that was ludicrously paradoxical.

But time slipped away, and Aunt Caroline still lingered, with apparently slight change in her condition. She maintained a melancholy attitude toward the present, and with tightly compressed lips watched the execution of her ideas for the future.

'I guess Aunt Caroline has thought of about everything, hasn't she?' I said to Margaret one evening, for

there seemed to be a temporary lull in the activity of preparation. 'I am glad the girls do not seem to take the matter so seriously as they might.'

'Every one is busy, and there is no time to mourn,' said Margaret. 'I thought everything had been attended to, but she called me over to-day to consult with me about her plans for the last offices, and she made me feel very sad in spite of the absurdity of it all. She has made up her mind that she is going to die, and I suppose Fate, as well as the rest of us, will have to give in to her executive force. She doesn't look much more like dying than I do, and I am sure she is not right in her head.'

'What did she want of you?'

'She gave me directions about her funeral, and if the thing were not so lugubrious it would be awfully funny. She wants a violet funeral! What do you think of that? The casket is to be violet color, and her gown is to be violet, and there are to be no flowers but violets.' Margaret shuddered. 'Don't bring me home any more violets for a while, please. I assure you, Richard, that I have gone very nearly to the end of my rope. Somebody will die around here soon. If Aunt Caroline doesn't, I believe I shall.' Margaret looked extremely serious for a moment, and then began to cry. Presently she was laughing again, so that I was alarmed.

'It's nothing, Richard. I have to laugh, I can't help it. And yet I must cry, too. Please let me cry.'

'Control yourself, my dear,' I said, 'and tell me the rest, if it is not too painful.'

'Painful!' exclaimed my wife, and she shook with suppressed laughter. 'Aunt Caroline has asked the children what they wish to give each other and to their father next Christmas. She has made out a list of gifts, and next on the programme is their purchase. She has even ordered tissue paper and violet ribbon with which to tie up the parcels. When they told me that, after she had been ordering a violet funeral, I nearly collapsed. It is ridiculous to permit her to wear everybody out as she is doing. She seems to have nothing but executive brain cells, and she certainly has an abnormal amount of them. She is not only crazy herself, but she will drive me to insanity before she gets through. I have begun to plan my affairs at night, even now.'

I regarded my wife with some concern as she made this disclosure, and forthwith decided that something must be done. I should certainly feel sorry to have Margaret become the strenuous woman that my Aunt Caroline had always been. Business shaped itself so that I was compelled to take a trip abroad, and I made my plans to take my wife along with me. Her health demanded that she should have a rest, and I went home one night with the information.

'We will go to New York to-morrow, so that we will be ready to sail on Saturday,' I said. 'Get yourself ready at once.'

'Aunt Caroline says she wants to be cremated,' said Margaret, betraying the fact that the all-absorbing family topic was still uppermost in her mind. 'Do you think we had better go until after—that is—while Aunt Caroline lives?'

'We will sail Saturday, life or death,' I said, with emphasis.

'Doesn't it interest you, Richard, to know that your aunt has abandoned the idea of being buried in the cemetery, even after buying the lot and composing her epitaph?' My wife spoke seriously and with tears in her eyes. The situation was certainly telling upon her nerves. Margaret no longer mentioned the subject with levity.

'Yes, I know, my dear, it is all very painful and exhausting, but let us drop the subject now and talk about the trip.'

The next day we made our farewells. Aunt Caroline took considerable interest in our intended departure, and we left her with the feeling that we had looked upon her face for the last time. It was a sad beginning of a trip that should have been one of only pleasurable anticipation.

We had been in London less than a fortnight when we received a cablegram from home, and as I tore it open Margaret sat down on the nearest chair and held her hand to her heart as though to fortify herself against the worst news that it could contain. I read it. Then I read it again. And then again. Then I read it aloud:

'Sail Germanic with Caroline Wednesday.'

It was signed by Uncle Jacob.

'Do you suppose Aunt Caroline decided to be buried over here?' I inquired at last.

'I cannot think that,' said Margaret. 'There is a limit to everything. You know she had the drawing-room in Empire style. She doted on that drawing-room. I don't mind telling you now, although Aunt Caroline told me in the strictest confidence, that she designated the exact place in the parlor where the—the—box, you know, Richard—was to stand the day of the—the—funeral.'

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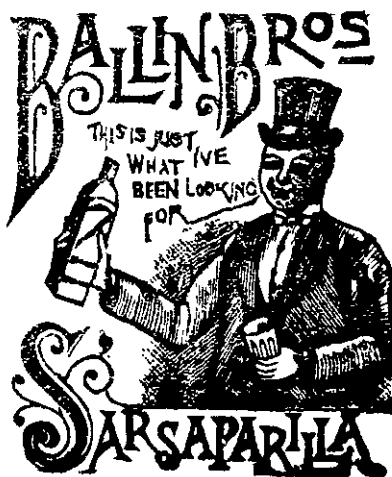
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'My poor darling,' I murmured, smoothing my wife's hair. Your sympathies have indeed been imposed upon. However, you think that if she had made up her mind to have a function instead of an obsequy she would not wish to change her mind. I wish you would not cry about it. Something has happened or else she would not travel abroad.'

'Probably she has changed her mind about the demise altogether, and thinks she will live a while longer. She claims that every condition is mental; that we can control circumstances by will power. I presume,' concluded Margaret, 'that, as she has everything arranged to run for two years after she has departed this life, she thinks she may as well take advantage of the situation and go abroad.'

I regarded my wife so seriously that she mistook the expression of my face for one of rebuke.

'You think me facetious, I know, Richard,' she said. 'I haven't told you half. The house was to have been decorated with palms, and the musicians were to play dirges and things in the Empire balcony.'

'And as we do not know in what condition my aunt is now, I think we should not jest,' I said.

But I was sorry on the instant of the utterance, for Margaret produced the ominous pocket handkerchief.

'There, there, dear!' I said, with all possible haste. 'We will wait and see. You are such an excellent prophet that I dare not dispute you. It would be jolly if Aunt Caroline should get well, you know.'

'She will outlive us all,' said my wife, with quiet assurance.

Talk the matter over as much as we would, Margaret and I could not seem to interpret the significance of Uncle Jacob's message. Perhaps he was bringing her over for some treatment not possible in America, and in that case she was not dead at all. In any event, I could not tax my wife with the care of the sick, so I took her to Switzerland at once, and after finding comfortable lodgings for her I went to Liverpool on the day of the arrival of the steamer to meet Uncle Jacob.

But the smiling lady with my uncle was no candidate for burial nor yet for a sanatorium. In her neat and stylish travelling coat Aunt Caroline was as trig and as well groomed as ever she was, and she bore not the least resemblance to her shade.

'How did it all come about?' I asked.

'Ah, Richard, my dear boy,' said my aunt, 'this is too good a world to leave, so I decided to stay. Death itself is much a matter of will power. I decided to live, and here I am.'

'A sensible and practical idea,' said I.

Uncle Jacob and I stepped out together a short time after they were settled in their hotel, and what he said was this:

'I didn't think any of the time that your aunt was going to die,' said he with his characteristic drawl. 'But I knew that she would never lie in bed if she had no plans to execute. When she took a notion to plan her own funeral, why, I let her do it. She fixed the whole house all over new. She cleaned the house, she made bedding, she made clothing for the girls, and she planned everything ahead for three years to come. You know your Aunt Caroline likes to run things. She has a great deal of executive ability. She always runs me. I'm used to it. She has so much force she is obliged to exhaust it in some way. Why, she runs all the charities in town, and all the reforms and all the clubs, the church and everything else. The notion of running her own funeral was a brand-new idea. Then she planned to run us all for the remainder of our lives. She's a master hand at running things. If she had been a man she would have been a Napoleon. But while she has been in bed thinking all these things over, she has been really enjoying herself. As soon as you and Margaret left she showed a disposition to abandon her plan of dying and decided to think about going abroad. She says she has fixed things so that she can stay three years if necessary.'

'Well,' I said, and I hope it did not sound as if I lacked cordiality, 'I have got to go home on the next steamer. If I had known you were coming we might have waited for you. In fact, as it has turned out, we needn't have come at all.'

But dear old Uncle Jacob never suspected what I meant.—'Ledger Monthly.'

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The Catholic World

ENGLAND.—Ladies of Charity

The Ladies of Charity have purchased and entered into possession of Troy House, near Monmouth. The house, which formerly belonged to the Duke of Beaufort, will accommodate some 60 persons, and will serve the purpose of an asylum for fallen women.

Diocese of Shrewsbury

The Bishop of Shrewsbury (Dr. Allen) laid recently the foundation stone of a Catholic church to be erected in Stockport. The new building, which will be one of the finest churches in the diocese, is estimated to cost between £10,000 and £11,000, and in addition there is to be a presbytery. The new church will supersede the Church of SS. Philip and James, Chapel Street, Edgeley, which is to be removed to provide a site for new schools.

Church-going in London

According to a cablegram the census of church attendance made by the 'Daily News' has concluded. It shows that the attendance on a given date was as follows:—Anglican churches, 430,153; Nonconformist, 416,225; Catholic, 93,572; other bodies, 62,990.

The League of the Cross

The General Council of the League of the Cross, the great temperance organisation founded by the late Cardinal Manning, has decided upon a new departure—the celebration of the birthday of Cardinal Manning, which will take the form of a monster procession from the Embankment to Hyde Park on Sunday, July 26, when trade unions, temperance, and friendly societies are to be invited to take part in the celebration. A sub-committee has been appointed to carry out the arrangements for the demonstration and also details of the Crystal Palace festival on August 24.

Catholics at Oxford

A party of 100 visited Oxford under the auspices of the Catholic Association on Whit Monday. They were met at the railway station by the Rev. Sir David Hunter-Blair, M.A., O.S.B., and were conducted by him through Worcester, St. John's, and Balliol Colleges. A visit was also paid to the Bodleian Library and the Sheldonian Theatre. At luncheon, Father Bannin, chairman of the committee of the Catholic Association, proposed the health of Father Hunter-Blair, and the rev. baronet in replying stated that there are now 72 Catholic undergraduates at the various colleges of the university. After luncheon Canon Kennard kindly took charge of the party.

FRANCE.—Douai College

Abbot Larkin, of Douai, and the community have issued a statement to the effect that the college has been finally closed and broken up. The religious and educational work so successfully carried on by the English Benedictines at Douai during the past three hundred years is to be resumed at Woolhampton. The re-opening of Woolhampton College under the direction of the English Benedictines of Douai will take place on Tuesday, September 8.

The Concordat

The Archbishops of Albi, Toulouse, and Aix have made statements which are published in the Paris 'Gaulois' pointing out that disastrous consequences would ensue to the Church in France from the denunciation of the Concordat. The Archbishop of Albi says: 'I have nearly eight hundred priests in my diocese. Half of them would die of starvation if their modest stipends were suppressed.'

The Premier and the Religious Orders

M. Combes had recently a conference with the delegates of the four groups comprising the majority in the French Chamber. The questions of female Congregations and the income tax, which is about to be brought before the Chamber, were discussed. With regard to the female Congregations, M. Combes stated that 390 of these had asked for authorisation, of which number 70 or 80 were teaching Orders. He proposed that all the petitions for authorisation presented by the latter should be rejected en bloc. He was, however, in favor of granting authorisation to Orders which were mainly devoted to charitable objects.

ROME.—The Franciscans

Father David Fleming (writes a Rome correspondent) has ceased to occupy the onerous position of Vicar-General to the Franciscan Order. Father Schuller, a German Franciscan, has been elected in his stead. Father David, as he is familiarly named, was called to rule over the Order of St. Francis by a special mandate

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of the Pope. For the present he goes to reside at the Vatican Palace, where the Pope desires him to devote his individual attention to the work of the Biblical Commission, whose existence is largely due to Father Fleming's influence with the Pope, who appointed him secretary thereof. Father Fleming is a native of Kerry, and has some relatives in New Zealand.

SCOTLAND.—Carthusians and Iona

An Edinburgh correspondent states that it is rumored that negotiations have been entered into with the Duke of Argyll for the purchase of the Island of Iona with a view of converting it into a retreat for the French Carthusians lately driven from their monastery at Charteux by the Combes clique. Should the rumor result in realisation France's loss will read Scotland's reward.

Papal Honor

In recognition of his many years' valuable services to the cause of Catholicity in Scotland, both in its religious and social spheres, the Pope has been pleased to confer on Mr James Brand, J.P., a well-known Catholic citizen of Glasgow, a Knighthood of the Order of St. Gregory.

Presentation to a Jesuit

The members of the Catholic Caledonian Association of Edinburgh have presented their esteemed and energetic chaplain, the Very Rev. Father Campbell, S.J., with a purse of sovereigns as a token of their appreciation.

A Jubilee Memorial

On Sunday, May 31, in St. Mungo's Church, Townhead, Glasgow, the Father Cornelius Jubilee Memorial pulpit was unveiled. The new pulpit is largely the gift of Rev. Father Cornelius, as the cheque which he received on the occasion of his silver jubilee as a priest, amounting to £220, he handed over to the rector.

Death of a Priest

The news of the death of the Very Rev. Canon Joseph Hannan was received with deep grief by all who knew him. Especially was this the case in Lennoxton, Edinburgh, Loanhead, Denny, Falkirk, and Bathgate, to Catholics of which places he had endeared himself by his many sterling qualities and quiet, unassuming manner.

Appointments

Very Rev. Canon John Smith, Stirling, has been appointed Vicar-General of the Archdiocese of St. Andrews and Edinburgh. Canon Smith is a native of Aberdeenshire, and was educated at Blairs College and afterwards at Rome. Rev. William E. Rooney, of Galashiels, has been appointed a Canon of the Cathedral Chapter, Edinburgh, a vacancy having been caused some time ago by the death of the Right Rev. Mgr. Provost McKerrrell.

Open-air Preaching

For the past few years (writes an Edinburgh correspondent) the Rev. Father Power (a brother of the member for East Waterford), one of the Jesuit Fathers attached to the mission of the Sacred Heart, Lauriston, has conducted open air services on the Sunday evenings during the summer months. At first he preached only in the famous Grassmarket, but latterly he was to be seen standing amid a large crowd in the Lothian road, the spot being marked by a large wooden cross. Father Power states that his object is not to convert but to get into touch with non-Catholics, to explain the reasons why Catholics believe those doctrines which separate them from other denominations.

UNITED STATES.—Confirmation

A class of 611 persons was confirmed, May 10, in the Church of the Holy Rosary, Baltimore, Md., by Cardinal Gibbons, assisted by the Right Rev. Joseph H. Higgins, D.D., of Rochampton, Queensland. In this large class were about 250 adults, including many Poles, who in their native land, on account of Russian oppression, had no opportunity to receive this Sacrament.

GENERAL

Jubilee at Malta

The British Government placed a sum of £500 at the disposal of the local authorities in Malta for decorations and illuminations in honor of the Pope's jubilee. The Governor and his staff were present at the Solemn High Mass of Thanksgiving. The fetes in Malta have been of a very enthusiastic character.

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The Late Father Croke, Auckland

The sad news has reached us of the death of the Rev. William J. Croke, of Auckland, who died in Philadelphia on June 8, whilst on his way to visit his relatives in Ireland. An esteemed Philadelphia correspondent, writing to us some days before the sad event, said:—

The numerous readers of your valuable paper, especially those in Auckland, will be sorry to learn that the Rev. Father Croke, of St. Patrick's Cathedral, Auckland, has arrived in this city in a most exhausted, in fact a dying state. It is the common opinion of all the doctors here that his recovery is hopeless. He is receiving the very best of care from the good Sisters of St. Vincent de Paul in St. Joseph's Hospital. His Lordship Bishop Prendergast and several of the clergy of Philadelphia have visited him, especially may be mentioned the Rev. Father Keegan, formerly parish priest of Waipawa, Hawke's Bay, but at present a distinguished member of the Congregation of the Holy Ghost. Father Keegan's frequent visits do much to cheer and comfort the poor dying priest, who is here in a strange country without an acquaintance, or, we may even say, a friend, except those whom God in His mercy has called around his bedside in the persons of his confreres and the good Sisters.

Our valued contemporary 'The Catholic Standard and Times,' of June 13, gives the following particulars of the demise and burial of Father Croke:—Philadelphia's title of 'City of Brotherly Love' never seemed more fitting or possessed of a higher and holier significance than when viewed in the light of the sad, pathetic circumstances attending the death and burial of a young Irish priest during the past few days. In the last stages of consumption, contracted during six years' labor on the missions of the diocese of Auckland, New Zealand, Rev. William J. Croke, started on a long journey to his home in Ireland. He hoped and prayed that he might live to meet his family, especially his aged mother, to whom he was deeply attached. His strength almost spent, he reached Philadelphia, only to learn that no vessel would sail for several days. Worry over the delay hastened his collapse, and he died on Monday last at St. Joseph's Hospital. He was 32 years old.

His remains were taken from the hospital to St. John the Evangelist's rectory, the pastor, Rev. Nevin F. Fisher, having become deeply interested in the young priest after visiting him at the Hotel Walton. The body lay in state on Wednesday evening, a guard of honor from the parish societies remaining beside the casket throughout the night. On Thursday morning the funeral services were held in the presence of a congregation that filled the church. At least 50 priests filled seats in the sanctuary and in the pews nearby. The Divine Office was chanted, Rev. John J. Toomey, of the Immaculate Conception, and Rev. William V. McLoughlin, of St. Veronica's, being antiphonarians. Right Rev. Bishop Prendergast presided. Solemn Requiem Mass was celebrated by Father Fisher. Rev. Daniel I. McGlinchey, of St. Patrick's, was deacon; Rev. Robert J. Thompson, of St. John the Evangelist's, sub-deacon, and Rev. John J. Wheeler, of the same church, master of ceremonies.

The Right Rev. Bishop performed the absolution of the body and preached the sermon. He feelingly depicted the young priest's ardor and zeal in leaving his native land for the missions in a distant country; his labors resulting in the contraction of a fatal disease; his anxiety and heroic struggle to reach his home before death would overtake him, in order that he might pass away with his family around him. But God willed otherwise, and though stricken down, 'a stranger in a strange land,' every kindness and attention had been shown to him. All that medical science could do to prolong his life or alleviate his sufferings had been done, and now that he had passed away, every honor was bestowed upon him by those who a few days before knew him not were gathered around his remains and praying for the repose of his soul.

His only relatives in attendance were his cousins, Mrs. Fitzpatrick, of Jersey City and Thomas McBride, of Pittsburg. These, with Mr. Fox, who accompanied him from Pittsburg to Philadelphia; the Rev. M. A. Keegan, C.S.S., formerly pastor of Waipawa, I.I.B., New Zealand, and Mr. Pohlen, of Chester, at one time a parishioner of Father Croke at Auckland, were the only other persons present who knew him before he came here.

Interment was made in the priests' plot at Holy Cross Cemetery, where the final absolution was given and the clergy chanted 'Benedictus.' The pall-bearers were Fathers Fisher, Toomey, Thompson, O'X Wastl (of Weatherly), and Henry W. Baker (of Chester).—R.I.P.

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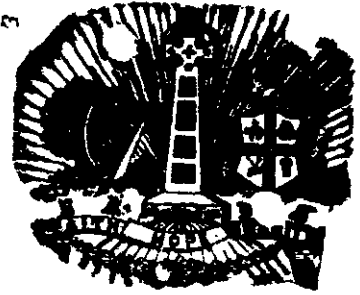
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District Secretary,
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NEW ZEALAND
NEW INDUSTRY

INTERCOLONIAL

Six Marist Brothers arrived in Melbourne the other day from France on their way to Sydney.

The Very Rev. Father M. D'Arcy, P.P., Braidwood, has been appointed Archdeacon of the archdiocese of Sydney in place of the late Monsignor Rigney.

Mr. and Mrs. John Collins, Candelo, New South Wales, have just celebrated the 61st anniversary of their wedding, being 82 and 80 years of age respectively.

Dr. Keogh, of Melbourne, alighted from a moving train at Culcairn and fell between the carriage and the platform. The wheel of the car passed over portion of his right foot, the forepart of which it was found necessary to amputate.

The following priests, amongst others, have taken a trip to the South Sea Islands.—Very Rev. M. Carey, P.P. (West Melbourne), Rev. E. O'Brien, P.P. (Collingwood), Rev. J. McCarthy (Clifton Hill), Rev. L. Martin (the Cathedral), Rev. M. Roche (Sale).

Visitors to Bathurst (writes a correspondent) have always been struck by the stately pile of buildings belonging to the Catholic community. Very rapidly another fine building is showing out in the shape of the Bishop's palace. The brick work is nearing completion of what gives promise of being a home worthy of a bishop. A short time ago the ladies, who generally take up any worthy cause, met together for the purpose of devising means of helping to pay for the building. A bazaar was decided upon, and a grand art union of valuable prizes. These events will not take place until the end of the year.

The following students of St. John's College, Sydney, have this year passed their final examinations:—T. J. Lehane, LL.B.; Henry P. Blaney, M.D., Ch., M.; William H. Elworthy, M.B., Ch., M.; C. B. L. Fitzpatrick, M.B., Ch., M. This is a notable record for a single year at St. John's College, of which the Rector (Monsignor O'Brien, D.D.) should be no more gratified than the Catholic community, whose credit this college so well maintains. Of the three young gentlemen who have been thus added to the medical profession (says the 'Freeman's Journal') the two first-named are from Queensland. Dr. Blaney, it is needless to remark, has won distinction not only in a brilliant medical course, but also on the Sydney football field, where he is facile princeps at his especial post. Dr. Fitzpatrick is a son of Mr. Thomas Fitzpatrick, M.L.A. for Murrumbidgee.

At a meeting at the Pro-Cathedral at Broken Hill, it was decided that the erection of the new Cathedral should be started as soon as possible, and that tenders be called as soon as the water famine has ceased. Bishop Dunne stated that the net financial result of the fancy fair would be upwards of £300, which would practically clear off the debt on the Pro-Cathedral and the North Broken Hill school church. After much consideration, it has been decided to at once initiate the movement for the erection of a church that would be worthy to serve the city and be the Pro-Cathedral of the diocese. The plans of a very handsome church, to be built of brick and stone, on a site generously given by the Sisters of Mercy, are now ready. The church, which will have its frontage to Lane street, will consist of nave, sanctuary, nuns' chapel, and tower, and will seat about 1000 people, and will be a decided addition to the architecture of the city.

At the laying of a foundation-stone of a new convent in Melbourne the other day his Grace the Most Rev. Dr. Carrisaid that 'one of the first things by which he was impressed when he first came to the country was the good feeling on occasions of that kind, when all sections went in harmony and peace, and with that tolerance towards each other which was fast replacing the prejudices of the past. Such had always been his experience in the country, and his only wish, so far as he was concerned, was that a still greater advance towards mutual tolerance and peace should be made in the Christian community. He did not care to what religion a man belonged. That was a matter between himself and Almighty God. So long as men met their fellow-men in a tolerant spirit, there was peace and harmony amongst the creatures God had made and designed to serve Him, and this was the teaching of the Catholic Church.' (The man who approached his fellows in a narrow-minded or intolerant spirit was not a Catholic, because one of the primary lessons of Catholicity was to love one's neighbor as one's self, even those who differed from them in religion. It had always been his aim to foster a better feeling between Catholics and non-Catholics, and he would be unworthy of the position he filled did he not endeavor to do so.)

A single trial of MOUNTAIN KING ASTHMA POWDER will convince the most sceptical of its efficacy.—***

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 26, Sunday.—Eighth Sunday after Pentecost. St. Anne, Mother of the Blessed Virgin Mary.
 „ 27, Monday.—St. Veronica Juliana, Virgin.
 „ 28, Tuesday.—St. Victor I., Pope and Martyr; St. Innocent I., Pope and Confessor; Sts. Nazarius and Celsus, Martyrs.
 „ 29, Wednesday.—St. Felix II., Pope and Martyr.
 „ 30, Thursday.—St. Martha, Virgin.
 „ 31, Friday.—St. Ignatius Loyola, Confessor.
 August 1, Saturday.—St. Peter's Chains.

St. Anne, Mother of the Blessed Virgin Mary.

According to old traditions, the saintly Mother of the Blessed Virgin, whose name, Anne, signifies grace, was descended, on her father's side from the tribe of Levi, and on her mother's side from the tribe of Juda. She was born in Bethlehem and was married, while still a pure and pious virgin, to Joachim, a man of position, with whom she lived, occupied in pious works, and patiently conforming to the will of God in all things. When the pious couple had reached a very advanced age, in which they could scarcely expect to have children, an angel announced to them that they were to be blessed with a daughter whom they were to name Mary. And it occurred as foretold. In the autumn (September 8th) following the announcement was born the holiest of God's creatures, the Queen of angels and of men, the Mother of the Son of God, not so much the fruit of the body as she was the fruit of grace. Joachim and Anne brought this child Mary, at a very tender age, to Jerusalem, presenting her to the High Priest as an offering to God, to be brought up in the service of the temple. How long Anne lived after this sacrifice is not known, but she is now enthroned among the elect in heaven with her beloved child in glory. The devotion towards St. Anne is very great among the faithful. Her remains, first buried at Bethlehem, in the tomb of her parents, then transferred by the faithful into the Church of the Sepulchre of Notre Dame, in the Valley of Josaphat, were, finally, transferred into the Church of Apt, in Provence.

St. Veronica Juliana, Virgin.

St. Veronica was a native of Mercatelli, a town in Italy. Having become a nun, she led during fifty years a life of extraordinary mortification and perfect obedience. She died in 1727.

St. Victor I., Pope and Martyr.

St. Victor I. was Pope from 192 to 201. He was a native of Africa, and exerted his zeal particularly in the controversy relating to the celebration of Easter. For the settling of this question he held a Synod at Rome, and called upon the bishops everywhere to meet in councils for the same purpose. He excommunicated Theodotus of Byzantium, and decided that common water might, in case of necessity, be used in baptism.

St. Innocent I., Pope and Confessor.

St. Innocent I. occupied the Papal Chair from 402 to 417. He warmly espoused the cause of St. John Chrysostom, who had been unjustly deposed and exiled. To save Rome from being sacked, he urged Emperor Honorius to treat for peace with Alaric. Innocent condemned the heresy of Pelagius.

St. Felix II., Pope and Martyr.

St. Felix was Supreme Pontiff about the middle of the fourth century. No records of his life are extant.

St. Martha, Virgin.

St. Martha was a sister of Lazarus, whom Our Lord raised from the dead. During the great persecution of the Church at Jerusalem, Martha, Lazarus, Mary Magdalen, and other Christians were placed on a vessel without sails, rudder, pilot, or provisions, so that they might perish in the midst of the sea. The vessel landed at Marseilles. St. Martha having converted the inhabitants of the city of Tarascon, lived there until her death in A.D. 81. She was buried in the actual crypt of the Church of St. Martha. She is the patron saint of Tarascon.

A little wonder is the Broadcast Patent Seed-sower, sold by Morrow, Bassett, and Co. For sowing turnip, rape, grass, and clover seed it has no equal, while for oats, wheat, and barley you have only to see it to know its value. A boy can work it. Sow four acres per hour, and any quantity up to six bushels per acre. Price only 20s.—***

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TELEPHONE 1306.

The Passing of Pope Leo XIII.

AN APPRECIATION.



TELEGRAM in Tuesday's daily papers announced the death of Pope LEO XIII., one of the most illustrious of the long line of Pontiffs that have occupied the Chair of St. PETER. LEO XIII. was far past the ordinary span of human existence, and his declining years were, in KEBLE'S words, marked with

'Such calm old age as conscience pure
And self-commanding hearts ensue ;
Waiting his summons to the sky,
Content to live, but not afraid to die.'

Now the Grand Old Man has passed to his reward—

'Life's race well run,
Life's work well done,
Life's victory won :
Now comes rest'—

and, let us pray, rest eternal !

For several years past the world knew that the cord must soon snap, and Protestants as well as Catholics watched the closing days of the great Pontiff with a profound interest and friendly sympathy which has once more found eloquent voice in the almost universal chorus of eulogy which the non-Catholic press has devoted to the memory of his name and work. Perhaps no one that had a hold upon the world's ear had such peculiar opportunities of studying what may be called the inner life of Pope LEO XIII. as the eminent Italian-born novelist, Mr. MARION CRAWFORD. And, speaking of great men, Mr. CRAWFORD says that 'in some rare high types, head, heart, and hand are balanced to one expression of power, and every deed is a function of all three. LEO XIII. probably approaches as nearly to such superiority as any great man now living. As a statesman his abilities are admitted to be of the highest order ; as a scholar he is undisputedly one of the finest Latinists of our time, and one of the most accomplished writers in Latin and Italian prose and verse. As a man, he possesses the simplicity of character which almost always accompanies greatness, together with a healthy sobriety of temper, habit, and individual taste, rarely found in those beings whom we might well call "motors" among men. . . . It is commonly said,' Mr. CRAWFORD goes on, 'that the Pope has not changed his manner of life since he was a simple bishop. He is, indeed, a man who could not easily change either his habits or his opinions ; for he is of that enduring, melancholic, slow-speaking, hard-thinking temperament which makes hard workers, and in which everything tends directly to hard work as a prime object, even with persons in whose existence necessary labor need play no part, and far more so with those whose little daily tasks hew history out of humanity in the rough state. . . . For he is a great Pope,' says Mr. CRAWFORD. 'There has not been his equal intellectually for a long time, nor shall we presently see his match again.'

It was quite in keeping with the life and character of Pope LEO XIII. that he should pass away, so to speak, in harness. In the quoted words of KEBLE, he was 'content to live, but not afraid to die.' But he had, even in the slow twilight of his long day, much beneficent work to do, and neither extreme age nor weariness prevented him working while yet it was light. He was of the kind who wear out, but never rust out. And he was a very hero of duty. 'The Pope, in fact,' says a distinguished writer, 'had made up his mind not to be an invalid. So long as there was work to be done he was quietly determined to do it. He was much happier in that way than many great princes and prelates. The shadow of death gets witheringly on many men in great positions, and makes them incapable of or indifferent to the business of their high place. The story of emperors and kings is full of pathetic and pitiful accounts of the manner in which this or that sovereign collapsed and became cowed when it was made clear that only a short time could interpose between him and his death. There was no weakness of this kind in the moral and mental constitution of Leo the Thirteenth. So long as there was a year, so long as there was an hour left to him, he meant to do the work of that year or of that hour. When he must go he must, but, in the meantime, let work go on. . . . So long as

he lived he lived, and so long as life lasted to him, his duty to life lasted too.'

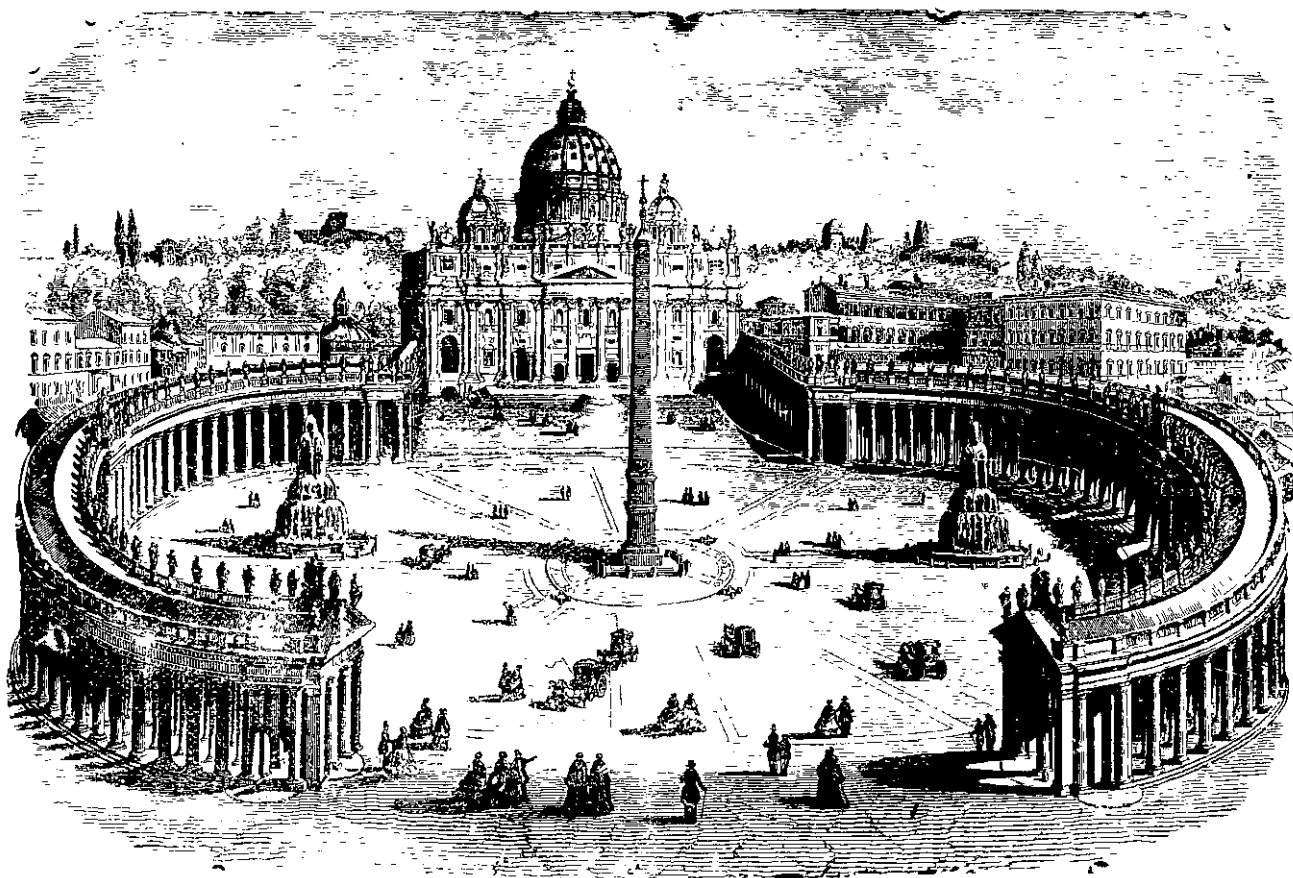
LEO'S mental and moral activity knew no flagging, and to his latest day his eye swept the whole horizon of human affairs. 'It would seem,' said Cardinal SATOLLI, in his summary of the purpose and results of the late Pope's reign, 'as if from the time when LEO XIII. succeeded PIUS IX., he had formed a grand plan, in which he took cognisance of all the needs of humanity, and determined on the provisions he would make for those needs during the whole course of his Pontificate. We can,' he continues, 'best distinguish this design of the Pope in three particular directions : Firstly, in the Holy Father's ardent zeal for the development of studies ; secondly, in the continued interest which he has shown in social science ; and thirdly, in his untiring efforts to bring peace into the Christian countries by the spread of civilisation, the teaching of religion, and the promotion of concord between the Church and the State.' It is unnecessary here to enter into any detail of what the great and scholarly Pontiff did for the study of classical literature, of philosophy and the natural sciences, of theology, of Biblical exegesis, of ecclesiastical history, and of Roman and comparative civil law. By the masses of the people he will, perhaps, be best remembered as the Pope of the working man. The late Mr. GLADSTONE once said that the most striking characteristic of DANIEL O'CONNELL was 'a passion for philanthropy.' 'The words,' says JUSTIN MCCARTHY, 'would apply with absolute accuracy to Pope LEO the Thirteenth. Philanthropy, indeed, appears to be with him a passion. There have been political Popes and theological Popes, but LEO the Thirteenth is above all things a philanthropic Pope. Some of the great social movements which came up during his time might well have intimidated a less heroic spirit. Some men in any position at all resembling that of LEO might have turned away in mere affright from certain of the developments of Socialism which we have all seen during these later years. The Pope had no fear. He looked boldly and searchingly into each new phenomenon, and calmly endeavored to unders and its actual significance. He seems to have brought to bear no prejudices, no unalterable preconceived opinions, to the task of examination. He had, apparently, made up his mind to the recognition of the fact that where there is an impassioned demand, there is also a claim which has a right to a hearing.' His bold and weighty encyclical of 1878 against Socialism, Communism, and Nihilism ; that of 1888 on Liberty ; and that of 1891 on the Condition of the Working Classes, excited universal attention, proved him both a statesman and a churchman of the highest order, and received from politicians, preachers, and writers outside the Fold a warmth of commendation such as had probably never before been accorded by them to a papal utterance. In the words of the Anglican Bishop of Manchester, LEO 'put his finger on the sore part of our social system, and his word must be listened to, or otherwise the world would have to expiate its neglect by some terrible calamities.' He pleaded for the slave both in Africa and Brazil ; he was the constant and bountiful friend of the poor and the afflicted ; and, in the words of a great writer of our day, 'it is only just to LEO XIII. to say that no cry of a wounded soul ever reached him which did not arouse his compassion, and his best efforts to give relief.'

The deceased Pontiff was a strenuous, though prudent, defender of the rights and liberties of the Church. Against the usurping Italian Government he combined the dignified '*non possumus*' of PIUS IX. with the passive principle of *ne electi ne electori*—'neither electors nor elected,' so long as an Italian Parliament sat inside the violated walls of the Eternal City. The long struggle of the Church in Germany against the infamous Falk Laws forms a memorable incident in the pontificate of LEO XIII. The first chapter of the struggle ended in the downfall and resignation of Dr. FALK in 1879—'the inevitable result,' says an historian of the period, 'of the discouragement which had come over his policy in the strife with the Vatican.' Such, in effect, was the admission made by BISMARCK in the Imperial Parliament. 'It is,' said he, 'the part of a brave man to fight on when the conditions demand it ; but no real statesman desires to combat a permanent institution.' The Pope insisted that the Church must be perfectly free in its spiritual

influence, and in the discharge of its ecclesiastical functions. It was a long struggle. But in the end LEO won. The second and final chapter in the struggle ended in the dismissal of BISMARCK, as the first had ended in the fall of Dr. FALK. The Kultur-Kampf was closed; peace settled down upon the Church in Germany; and within the past few weeks the crowned head of that great Empire went in state to the Vatican to do honor to the aged Pontiff who brought 'the Man of Blood and Iron' to Canossa.

It is unnecessary in this place to do more than refer in passing to the marked influence which the late Pope exercised, even outside the limits of his own Fold, in Germany, England, the United States, and even Russia; to his great policy of pacification; to his successful mediation in the dispute about the Caroline Islands and other international difficulties; to his re-establishment of the Catholic hierarchy in Scotland; to his affectionate letter to the English people; and to his strong missionary spirit and the gratifying success with which he watched over the interests of the Faith in every land, but especially among the ancient

Churches of the East. All these things are tolerably fresh in the minds of our readers. His was, indeed, a noble life, fruitful of good deeds. And 'it is hard indeed,' says his ablest biographer, JUSTIN MCCARTHY, 'not to grow enthusiastic as one studies the records of such a career. Statesmanship and philanthropy are combined in it, each at its best and highest. Pope LEO loved the working people and the poor, and strove unceasingly with all his power to lighten their burdens and to brighten their lives. He showed to others the best and most practical way to the accomplishment of such objects. He spread the light of education all around him. As a great leader of men, endowed with unrivalled influence, he made it his task to maintain peace among his neighbors. Better praise no man could have earned; better life no man could have lived.' Death cannot carry away the good that he has done. For (as JOHN BOYLE O'REILLY has said) behind the passage of death 'lives on the faithful labor of the dead man, and the truth, the kindness, the public spirit, the noble example, the good name. These remain as a blessing and a pride, even when the dear hand of the priest closes the eyes, and his prayer ascends over the senseless clay.'



BASILICA OF ST. PETER'S, ROME with its double colonnade enclosing the great Square, adorned with Egyptian obelisk and two fountains. It is in St. Peter's that the remains of the late Pope lie in state and the solemn obsequies will take place, lasting nine days. To the right of St. Peter's is a portion of the VATICAN PALACE, which contains 22 courtyards and 11,000 rooms, exclusive of chapels, halls, museums, and library. The middle row of windows in large square building lights the Pope's private apartments, and about midway on the shadow side is the bedroom where LEO XIII. passed away.

A RECORD OF LEO'S LIFE AND WORK.

Pope Leo XIII. has been placed upon his death-bed, if not confined full many a time and oft by imaginative cablemen. But the end has come at last to the grey and venerable old Pontiff of three-and-ninety years. When we saw him last October he was frail and transparent, but his eye was still the eye of the eagle of his native Voscan Hills, his voice was strong and vibrant to a degree that set the hearers a-marvelling as it rang through the long arched vaults of the Sala delle Carte Geografiche, and his great mind was as fresh and green and virile as it was when he ascended the papal throne five-and-twenty years ago. On Monday, the 6th inst. the daily papers published brief but portentous messages of fainting-fits and adynamic pneumonia. A serious combination, this, for one who has passed so far on the road to centenarianism. For many days he stoutly wrestled with death, displaying throughout a marvellous vitality—even rallying so far that, by a striking effort of will-power and endurance, the pallid and wasted nonagenarian rose from his death-bed, attended to weighty

affairs of the Universal Church, and dictated a Latin ode to the Mother of the Lord and Savior. But he knew, and the world knew, that death was to prevail. And hence the message was not unexpected that came to hand on Tuesday that the soul of LEO XIII., one of the greatest of the long line of Roman Pontiffs had passed away.

Elsewhere we have summed up the characteristics of his long and remarkable career as Pope. Here we take up the role of chronicler and record, as briefly as may be, the main facts of his life and work. His name was Vincenzo Gioacchino Pecci. He was born at Carpineto, in the Papal States, on March 2, 1810—and was thus, for the time being, a subject of the first Napoleon, who lorded it in Rome in that year. He was the

Son of Count Ludovico Pecci

and his wife Anna Prosperi. The Pecci family date far back into the middle ages. They have been the lords of Carpineto and its green valleys and rocky hills

ever since the sixteenth century. On his mother's side, the late Pope claimed descent from the celebrated Cola di Rienzi, 'the last of the Roman tribunes.' In 1817, his father, Colonel Count Pecci brought his seven-year old boy to Rome. When eight years old he was sent to the Jesuit college at Viterbo, where he remained six years, afterwards removing to Rome where he completed his studies, gaining the highest honors in philosophy, mathematical science, and chemistry. His father, being himself a soldier, wished him to adopt a military career, but his mother, who seems to have had some presentiment of her son's future greatness, wished him to join the ranks of the priesthood, silencing her husband's protests by assuring him that Gioacchino

Would One Day be Pope

Gioacchino was one of the poets that are born so. He probably 'lipped in numbers,' for we are told that at eleven years of age he commemorated his first communion by a sonnet in Latin verse. Years and cares weighed heavily on him since those days, but he ever, till his farthest old age—and even on his death-bed—cultivated the Muses, at one time trying to charm away pain by the aid of poetry, and with a fair measure of success too, for he says 'pain, when charmed by verse, seemed half allayed'; at another time writing exquisite poems on such up-to-date subjects as photography and electricity, using Latin, the language of the ancients and of the schools, as the vehicle to convey his thoughts on modern science

After a most brilliant college career he was

Ordained Priest in 1837

and appointed one of the Pope's prelates. Almost immediately he attracted notice, being appointed the following year as Papal delegate to the province of Benevento. Benevento had long been the home of brigands, who flourished there, protected on one hand by a kind of false hero-worship which casts a glamour of romance about evil-doers of the Robin Hood type, and on the other hand by the liberal distribution of their ill-gotten gains to a decaying nobility and landlord class, who, in return, sheltered them from the officers of the law. Monsignor Pecci saw clearly how matters stood. He knew that he would have to fight not only the brigands, but the more formidable nobles who backed them up, and who threatened to have the delegate recalled to Rome if he showed too much courage and vigor in the crusade. Pecci took prompt and vigorous action against the brigands, and soon had the satisfaction of seeing the district clear of those unwelcome parasites.

The following years were years of rapid change for Monsignor Pecci. In 1841 we find he was recalled to Rome and sent to Spoleto; shortly after to Perugia—he was

Appointed Archbishop

there some years afterwards—and then made Nuncio to Brussels. When he was appointed to Brussels his knowledge of French was of the slenderest kind. But those were not the days of the Empire trains and 'sud-expresses,' and so he improved the many shining hours that it then took to get to the Belgian capital by learning the language of diplomacy. Ten days' detention at Nimes through illness, helped him to still further master the language, so that he was able to express himself correctly and fluently on his arrival in the Belgian capital. Belgium was then the youngest country in Europe. It had all its new problems to face and solve, and its rulers found in the new Nuncio a broad-minded and sympathetic friend, who watched the early struggles of the little nation with deep interest. It must have been pleasing for him to note in after years how that little country has more than realised the sanguine hopes of its early friends, and stands to-day amongst the most happy and prosperous nations of the earth, and an affliction of spirit to the over-ardent pulpit orators who try to prove that Catholicism and national decadence are convertible terms.

On his recall from Brussels, he journeyed to London, where he was received by the late Queen Victoria; and it is pleasing to note that the most cordial good-will ever afterwards existed between him and the good Sovereign who preceded him to the grave. On the occasion of her golden jubilee and record reign celebrations, Pope Leo's congratulations and good wishes were conveyed by special envoy; and on her part the late Queen sent the expression of her compliments and good wishes to him from time to time, and in 1888 presented him with a magnificent set of vestments, for which she received a flowing measure of rough abuse from her 'loyal' subjects of the Orange order. He arrived in Rome only in time to hear of the death of his kind friend and patron, Pope Gregory XVI., and to know that Cardinal Mastai Ferretti had been raised to the Papal chair, under the title of Pius IX. The new Pope gave him a most cordial welcome, sent him to the See of Perugia, and made him Archbishop in recognition of his valuable services as Nuncio at Brussels. In Perugia, the new archbishop labored with indomitable energy in the promotion of every good work. He established during his two and thirty years there, colleges, schools, hospitals, and all manner of charitable associations. Later on (in 1853) he was made Cardinal, and in 1877 was nominated by Pius IX. to the dignified and commanding office of Cardinal Camerlengo (that is, Cardinal Chamberlain). It was in that capacity that on the decease of Pope Pius IX., he was called upon to verify the fact of death, to destroy the Fisherman's Ring (or Papal Great Seal) so as to prevent its further use, to enter upon the administration of the Apostolic Palace (the Vatican), and to make

the arrangements for the Conclave, which ended in his elevation to the Papal throne.

A Striking Ceremonial

There is a strange and striking ceremonial, by which the Cardinal Chamberlain assures himself, and the Vatican, and the outer world, that the late Pope is actually dead. The examination of the corpse is duly made by medical men and Vatican officials in the Cardinal Chamberlain's presence. When it is completed, the Cardinal, holding in his hand a little silver hammer, prostrates himself before the bed, calls the dead man three times by his baptismal name, each time touching him lightly on the forehead with the silver hammer. The silence which follows this appeal by voice and touch is final proof that he who makes no answer to it is beyond its reach, and the Chamberlain announces to the waiting officials that the Pope has ceased to live. Pope Pius did not answer to the sad, unhoping call, and then Cardinal Pecci announced that Pius IX. was dead. Such is the ceremony as described by one who knows it well.

It was in February, 1878, that the Conclave of Cardinals assembled to elect the new Pope. The choice, as already stated, fell upon Cardinal Pecci. This was on February 20. He took the name of Leo XIII., and his election was announced from the loggia or gallery of St. Peter's to the expectant throng in the crowded and magnificent piazza below. His coronation took place on March 3, 1878.

His First Acts

The very first act of any international interest or importance performed by the new Pope after his enthronement brought him into a certain relationship with the people of Great Britain. On March 4, 1878—one day after his coronation, fifteen days after his election—he published a Bull re-establishing the Catholic hierarchy in Scotland. This was indeed but carrying on the policy of his predecessor. Pius IX. had re-established the Catholic hierarchy in England, an act which stirred up an extraordinary hurricane of popular passion. There was, indeed, a demonstration and some wild talking on Glasgow Green immediately after the promulgation of the Pope's Bull, a copy of which was melodramatically burned in the presence of thousands of spectators. It was, however, a mere patty-pan ebullition and ended there. Scotland as a whole viewed this so-called instance of 'papal aggression' with commendable good-temper and common-sense.

The new Pope ascended the Papal throne under peculiar conditions. The temporal power of the Pope passed away when Victor Emanuel occupied Rome in 1870. The gaze of the world was turned towards Rome to see how the new Pope would grapple with the altered conditions. Leo had a special training in the ways of diplomacy, he had met and measured the great ones of the earth, was credited with a keen insight into ways and motives that actuate public men, with a sound judgment and a strong will to execute a well matured policy for the benefit of the Church. In Italy the politicians thought Leo would relinquish the views of Pius IX. with regard to the States of the Church and kiss the hand that had deprived her of the patrimony of Peter and give his blessing to the monarch who had made Rome the seat of an usurper's Government. In regard to the Italian Government Leo carried out the policy of Pius IX. He would not recognise the Italian Government any more than he did the brigands of Benevento. His motto, like that of Pius IX., was 'ne eletti ne elettori' (neither elected nor electors—Catholics were not to go to the polls) and he spurned the annual allowance—or bribe—voted him by the Italian Parliament under the Law of Guarantees. When we recollect that this annual grant, if accepted, would now amount to some £8,000,000 we can form a good idea of what the Pope has sacrificed for a principle. His first encyclical letter was published on April 21, 1878. Its subject was the evils affecting modern society—their cause and remedy. It was awaited with keenest interest by the nations. Something defiant was expected. But it was nothing of the kind. It was, instead, a masterly and sweetly reasonable treatment of a difficult and perplexing theme. The rule of the new Pontiff could not well have been more wisely and graciously inaugurated than by this appeal to the understanding and the conscience of the civilised world.

His Personal Appearance

We first set eyes upon the deceased Pontiff in 1880. He was then in the full flush of virile, though advanced, manhood—keen-eyed, alert, of active step, and, though only middle-sized and thin and transparently white, he was a commanding and impressive personality—a very king of men. Justin McCarthy, writing of him a few years ago, said: 'Pope Leo XIII. is a man of singularly graceful and imposing presence. He is generally described as very tall, but his slender form gives him the appearance of being much taller than he really is. He is not a man much above the middle height, but very slight and stately. His face is as bloodless as that of a marble statue. He dresses in white, and the white of his robes is only of a different tone from the pallor of his face. Even now, despite his advanced years, the Pope moves with a quick and easy tread, which has no suggestion of creeping old age about it. He enters readily and simply into conversation, and has the native-born sympathy which enables him to come at once into a cordial and thorough understanding with his visitors. It can hardly be necessary to say that he is brought into constant communication with men and women from all parts of the world, and I have never heard of any one who did not go away impressed with his geniality

and graciousness. Among the many commanding figures in Europe of our days his is one of the most commanding. I have been acquainted with Gladstone, and I have talked with Bismarck and with Cardinal Newman, and I can recall to memory the presence of the Emperor Nicholas of Russia, and I knew Charles Sumner, the great American orator and abolitionist, and I have often seen and heard the late Prince Consort. But no picture has impressed me more than that of Pope Leo XIII.

The Falk Laws

The first struggle which Pope Leo XIII. had to take up was that against Prince Bismarck, 'The Man of Blood and Iron.' That struggle is famous, and will long be famous in the modern history of the world as the Kulturkampf—in other words, the struggle about the education of Catholics within the German Empire. Pope Leo had to encounter in this struggle the greatest Continental Empire of our times, and the most powerful statesman Continental Europe has known since the days of the first Napoleon. The war began in the days of Pius IX. It was brought to a close at an early part of the pontificate of Leo XIII. It ended in the complete surrender of Bismarck and in the triumph of the Pope. The struggle started in this way. The theory of Prince Bismarck was that the worst enemies of the German Empire were to be found in the Papal Court, and he believed (or professed to believe) that the war



From Thaddeus's famous Portrait of POPE LEO XIII.

against Prussia had been set up by the Vatican. A study of the history of the time shows that in this opinion Bismarck was altogether—even absurdly—in the wrong. The Second Empire was a failure, and it was necessary to distract the minds of the people from home affairs. Hence the war with Prussia. Soon after the King of Prussia had been proclaimed German Emperor, Bismarck conceived the idea of getting the education of the Catholics—and especially of the Catholic clergy—of Germany completely under the control of the State. The Catholic States, which the war against France had brought into the German union were weak, and would not count for much in a struggle against the Vatican. It seemed, therefore, to Bismarck that the time was opportune to strengthen the new Empire against the dreaded influence of the Pope and his Court. There was inspired in the German National Parliament a sort of crusade against the educational influence of the Catholic Church. The idea was to make the State supreme over every form of religious teaching in Germany. It was only the repetition of an effort which has been made time and again in every State in Europe and has always ended in disappointment and failure. And so Bismarck—like Oliver—entered upon the war against the Church 'd'un cœur léger'—with a light heart. 'There shall never be peace,' he declared, 'till Rome is crushed.' 'I have no fear,' said the Iron Chancellor on another occasion, 'that I shall ever have to go to Canossa' (alluding to the castle in Modena where the German Emperor, Henry IV, made his submission to Pope Gregory VII in 1077).

The first hunt of the Bismarckian war was borne by the Jesuits. An Act passed in June 1872, placed them under the ban of the law, suppressed their houses, banished their foreign members, and confined the German members to enforced residence within certain specified

areas. In the following year (1873) an Act was passed depriving the Church in Russia of self-government, prohibiting the reading of papal encyclicals in churches, penalising in various ways the recognition of the Pope's spiritual authority, giving to the Government the right of appointment and deposition of bishops and parish priests, and placing the education, training, and teaching of aspirants to the priesthood completely under the control of the State. A new penal code was, in fact, established against the Catholic Church in Russia.

Eight out of the twelve bishops who came within the law were either exiled or thrown into prison. In one swoop 12,000 parish priests and 600 curates were deprived of their charges and driven into exile. In the law courts the judges held that the new acts were incompatible with the principles of the Constitution. Bismarck soon remedied this by altering or abolishing anything in the constitution that interfered with his plans. Falk, the Minister of Public Worship, who drew up and administered the code, was a strong man. But there were strong men, too, on the other side. The Catholics found an able champion for their rights in Herr Windthorst, the O'Connell of Prussia, one of the ablest debaters in any European Parliament. The law served, as far as the Catholics were concerned, to bind them in a closer stranded union than ever. They absolutely refused to accept a priest on the Government nomination. Rome refused to appoint a bishop under similar circumstances. And the war went fiercely on.

The wholesale imprisonment of their bishops and pastors thoroughly aroused the good Catholics and waked up the apathetic ones. When Leo XIII. became Pope, he—in 1878—opened up negotiations with the Emperor William on lines that disconcerted Bismarck's plans. About the same time two serious attempts were made by the Socialists on the life of the Emperor. This opened his eyes to the dangers of irreligion in the land. 'Religion must be sustained in Germany,' said the Emperor. Bismarck, however, had his own idea as to the brand of religion that should be sustained. He went to the country on the cry of a war against the Catholics and Socialists. The Centre (or Catholic) party came back to the House in increased strength. The Socialist members went into opposition. Bismarck could no longer carry on the Government of the country. He opened up negotiations with the Vatican without the knowledge of Dr. Falk. When Falk learned this he promptly tendered his resignation. This was the end of the first chapter of the Kulturkampf. It saw Bismarck in Canossa. After war peace. The Iron Chancellor was, after all, magnanimous. In 1886, at his request, the Pope arbitrated between Germany and Spain in the Caroline Islands dispute. After the publication of the Pope's award, Bismarck sent him a gracious letter of thanks for his high-minded and perfect impartiality. And among the many decorations that graced the breast of the rugged old statesman, and one much prized by him, was that given him by the Pope after the award made by him between Germany and Spain. Thus ended, in peace and good will, one of the bitterest battles in the history of the Church.

Fast upon the successful close of Bismarck's long war with the Church, came differences with the Belgian Government, that had set about the complete secularisation of the system of primary instruction, and with the MacMahon administration in France, which had begun in 1879, an active propaganda of persecution against the religious Orders, and especially against those engaged in educational work. Things adjusted themselves satisfactorily in Belgium by the complete overthrow of the so-called 'Liberal' Government, which had brought the country to the verge of ruin. Fortunately for Belgium's moral and material progress, they have never since returned to power. In France, however, the Pope's appeal for just treatment fell on deaf ears. Successive Ministers pushed on a policy of persecution which, in varying degrees has gone on ever since, and in the past few months, under the Combes administration, has reached a point of ferocious illegality which deeply embittered the last days of the venerable old Pontiff.

Pope Leo and Ireland

The condition of Ireland also occupied a good deal of the late Pope's attention in the early eighties. The Home Rule movement was in full swing, and, side by side and in union with it, the agrarian agitation of the newly-established Land League for the abolition of rack-renting and other phases of the despotic landlordism of Ireland. The Pope and his counsellors relied, in the matter, a good deal on the representations and advice of prominent English Catholics who were, in politics, Conservatives, and therefore out of sympathy with Irish national aspirations. The land agitation was a strike against an intolerable system. To the counsellors of the Vatican it seemed a rebellion against some of the sacred principles of social law, and to the Papal Court nothing that could happen to Ireland seemed so terrible as that the faithful old land should commit a crime. The Pope intervened and condemned the Land League. It was suppressed by Mr. Gladstone and its leaders thrown into prison. 'No one can doubt,' says a prominent Irish Nationalist writer—'no calm observer among Irish Nationalists ever did doubt—the absolute good faith and sympathy of the advice which the Vatican gave to Ireland. The sweetest affection for Ireland inspired, beyond question, the condemnation, such as it was, of the Land League. But the intervention was a mistake all the same, for it was founded on imperfect knowledge and a misapprehension of the whole condition of the political and social struggle in Ireland.' The Irish hierarchy and priests remained faithful to the national cause, and all alike recognised that this was a

purely political question and not one on which the Pope claimed the right to decide as head of the Church. On the death of Cardinal McCabe, the Pope appointed the brilliant and distinguished President of Maynooth College, Dr. Walsh—a strong Home Ruler—to succeed him in the See of Dublin. As he became more closely acquainted with the realities of the Irish struggle, Leo's sympathies with the Irish National cause grew and he sent his blessing to John Dillon on the day that this prominent leader of the political and agrarian agitation in Ireland took to himself a partner of his joys and woes.

An Anti-Papal Outrage

After the forcible occupation of the Eternal City by the troops of Victor Emmanuel in 1870, Pope Pius IX. confined himself strictly, for motives of personal safety, within the walls of the Vatican. Leo XIII. did likewise, and the Catholic world, by common accord, referred to the visible Head of their Church as 'the Prisoner of the Vatican.' But in England and elsewhere there were many who entertained the idea that the Pope was performing, for his own purposes, a sort of melodramatic part and playing the role of an imprisoned martyr. As a matter of fact he was naturally and prudently avoiding exposing himself to the attacks of the turbulent and ferocious anti-papal element that had come into Rome at the heels of the military and officialdom of Piedmont on and after the fall of the city in 1870. An incident occurred in July, 1881, which amply justified the seclusion of the Pope within his palace walls. The remains of Pius IX. were to be conveyed to the Basilica of St. Lawrence, a mile outside the city walls. The crypt of that ancient and venerable church had been selected by Pius IX. for his final resting-place. Arrangements for the transfer of the remains were made, on behalf of the Vatican authorities, by Count Vespignani. The Italian Government declined to allow the solemn procession to pass through the streets in the day-time. It was to take place after dusk, and to be sparsely attended, and proper police and military precautions were promised to repress any hostile demonstration by the riff-raff and the irreconcilables. A simple hearse, a few carriages, and a modest line of pedestrians formed the procession. They had scarcely moved away from St. Peter's when they were accompanied by the yells, hooting, curses, and ribaldry of small but organised gangs of the brutalised members of the anti-Catholic secret societies of the city. The processionists were hustled, assailed, ill-used, the glass sides of the hearse were smashed in by volleys of stones, which rattled off the coffin that enclosed the remains of the dead Pontiff, a rush was made to seize the body and throw it into the Tiber. The diabolical purpose was frustrated by the gallant stand made by those who followed the remains and by the shocked citizens who came to their rescue. There was no need for calling out the military to suppress this rabid and indecent outburst of ruffianism. And they were not called out. The police were amply sufficient to protect the procession. But they displayed a criminal inactivity which called forth vigorous condemnation from decent people of every class. We were in the Eternal City at the time, and the sad cortege passed close under our windows amidst the uproar and savage yells of the residuum of the ruffianism of the great city. Messages and telegrams of sympathy and protest were poured in upon the Pope from every part of Italy and the civilised world, and in an allocution on the subject Leo said: 'Let the Catholic world see, by what has happened, what security is left for Us in the Eternal City. The world will better understand, by what it has seen, that we cannot at present remain in Rome except as prisoner in the Vatican.'

Leo and the Slave

It was the Catholic Church that emancipated the slave in Europe. She is, and has ever been, the foe of slavery. Her voice was ever against it in the Southern States and Brazil. It was raised once more against the inhuman traffic in human beings when the earth-hunger of the Powers opened up Darkest Africa to commerce and the Arab slave-raiders did a lucrative business in providing traders with negroes as beasts of burden. Cardinal Lavigerie was the first to direct attention to the inhuman character of the African slave-trade, in a letter to Pope Leo XIII. The Pope supplied him with 300,000 francs to combat the traffic, and the militant Cardinal established a semi-military Order (the White Fathers) to deal with the matter and led the campaign for the enslaved negroes till his death in 1892. The Powers were, by Leo's example, also drawn into the task of suppression of the slave-trade, which now exists only to a small extent.

The Rights of Labor

It is no very violent transition from the question of slavery to that of the due and proper rights of labor. This is a subject which the late Pope made all his own. On May 15, 1891, he published his famous encyclical on the Condition of Labor. It defined the relative rights of the rich and poor, of capital and labor, and was received with the warmest appreciation, not alone by the Catholic, but by the non-Catholic, world. The London 'Times' said of it that 'it breathed the spirit of Christian Charity, and a goodwill which, if it were imitated and shared widely, would go far to resolve all the industrial questions of the epoch.'

Leo and the French Republic

France, 'the eldest daughter of the Church,' had ever since the downfall of the Empire, followed a system

of persecution against the Catholic faith. A great number of French Catholics, especially of the higher ranks, associated Republicanism with persecution and saw no hope of security for the free exercise of religion but under a monarchical form of Government. They, therefore, kept apart from public life under the new regime. Others—and a large number—of the Catholic body held quite different views. There was a prospect of dangerous and lasting dissensions. The Pope's opinion was eagerly sought. It came, through Cardinal Lavigerie, on November 12, 1890, and impressed on French Catholics the necessity of accepting the established form of Government as being the expressed will of the people. A few days later Cardinal Rampolla, Secretary of State, gave confirmation to this advice, and in February of the following year the Pope issued an encyclical in which he practically endorsed the view expressed in Cardinal Rampolla's letter.

Varia

Pope Leo XIII. took a keen and active interest in the Church of the East, established colleges in Rome for the education of their clergy, created (in 1886) a hierarchy of eight ecclesiastical provinces in the East Indies, and did much to further the interests of religion in China and Japan. In 1893 he organised a Eucharistic Congress in Jerusalem with a view of drawing the Eastern schismatic churches into the one true fold.

On February 19, 1893, Pope Leo XIII. celebrated his episcopal jubilee in St. Peter's in the presence of 80,000 people, almost 50,000 of whom were pilgrims of all nationalities, who greeted the Pontiff's entrance into the basilica with enthusiastic plaudits and cries of 'Viva il Papa-Re' ('Long live the Pope-king'). In the early spring of 1895 he addressed his memorable letter 'ad Anglos'—to the English people. It was an affectionate fatherly appeal for unity of faith, in which he invited the English people 'to implore light to know the truth in all its fulness, and to embrace the designs of God's mercy with single and entire faithfulness.' The letter of Leo XIII. was received with much good feeling by the public and press of England. Never since the Reformation was there a time when 'the public heart of England was filled with a more general kindness, and cordiality' towards the head of the Catholic Church. About the same time some members of the Established Church of England appealed to the Pope for recognition of the validity of Anglican Orders. The Papal decision was however, against their validity.

The Friend of Peace

It is almost unnecessary here to refer to his efforts on behalf of peace, and how through his mediation the European Powers were induced to hold a Conference at the Hague for the consideration of a scheme of general disarmament—a conference from which his Holiness's representative was excluded through the jealous intervention of Italy. The later facts of his life—such as the proclamation of the Universal Jubilee of the Holy Year (1900), his encyclical on social and Christian Democracy, the recent Jubilee celebrations in Rome, the visits of King Edward and of the Emperor of Germany to the Vatican, are sufficiently well known to our readers. He lived far beyond the usual span allotted to man, and his great mind was clear to the last. Not counting St. Peter, only one Pope governed the Church for a longer period than Leo XIII.—namely Pius IX., his immediate predecessor, who bore the tiara from 1846 to 1878. Only two of the long line of Roman Pontiffs lived to a greater age than Leo. One of these was Pope Agatho, who lived to the unusual age of 107 years and died in 682; the other was Gregory IX., who died in 1241 at the age of 99 years.

When the fact of death was ascertained, in accordance with the solemn ceremony already described, the Cardinal-Chamberlain assumed supreme control within the Vatican, assembled the prelates of the Apostolic Chamber, allotted to each his special office during the vacancy of the Holy See, had an inventory taken of the papal apartments, sealed every desk, drawer, and chest, cleared the palace of intruding visitors, notified all the Cardinals of the demise of the illustrious Pontiff, and made arrangements for the conclave for the election of his successor. The body of the deceased Pope was embalmed and clad in purple vestments. The funeral obsequies last for nine days, and on the tenth day begins the solemn conclave, or closed assembly, of Cardinals who are to choose a successor to the great High Priest who in his day pleased God and was found just.

An Appreciation

In concluding his biographical sketch of Leo XIII. Mr. Justin McCarthy said: 'I am sure the calm judgment of the civilised world, apart from political or sectarian prejudice, one way or another, will accept this summary of Pope Leo's career. I have tried to tell the story of his life as one might tell the story of the life of any other prince or statesman. . . . But it is hard indeed not to grow enthusiastic as one studies the records of such a career. Statesmanship and philanthropy are combined in it, each at its highest and best. Pope Leo loved the working people and the poor, and strove unceasingly with all his power to lighten their burdens and to brighten their lives. He showed to others the best and most practical way to the accomplishment of such objects. He spread the light of education all around him. As a great leader of men, endowed with unrivalled influence, he made it his task to maintain peace among his neighbors. Better praise no man could have earned: a better life no man could have lived.'

May his soul rest in peace!

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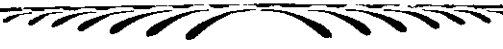
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