

taken the fathers of their people and the best friends of genuine liberty.

The very corner stone of the British Constitution was laid mainly by Archbishop Langton. That great and fearless ecclesiastic headed the bold Barons of England when they extorted from the tyrant John in the field of Runnymede the celebrated "Magna Charta." By this great Charter the liberties of every Englishman were for ever secured to them, and at this hour it is the chief title to our rights as British freemen, whatever order or rank in the State we may belong to. The very first article in that Charter provided for the freedom of the Church of God: *imprimis ecclesia dei sit libera* are the words. Wherever in any State the Church of God the Catholic Church is not free there can be no safety for popular rights. Under such circumstances either some royal or democratic tyrant will destroy the liberty of the people or a portion of the people, who are too weak to resist the oppressor. The English sovereign, Henry VIII., who destroyed the liberty of the Church outright, destroyed at the same time the liberty of the people entirely.

In this colony the Church of God, the Roman Catholic Church, cannot be said to be truly free. An attempt is made to force her children by law into Government schools against their convictions. How then can she be said in a proper sense to be free? They who oppress the Church of God in her weakness will oppress any other portion of the people when opportunity and inducement offer.

If Sir George succeed in his attempt to pass his Manhood Suffrage Bill, he will, I believe, do a great injury to public liberty, and therefore to public virtue. The two are inseparably united. The power of the popular branch of the legislature even now is too great. The power of the other two branches of the legislature has been practically reduced to a mere shadow. But the power of the Crown and Upper House would virtually, and for all practical purposes, cease to exist if the Manhood Suffrage Bill pass. A powerful and overbearing popular majority, such as a manhood suffrage would create, would brook no control. It would ride rough shod over the minority, however large or respectable. The poorer classes would have but little chance of getting fair play if they ever presumed to hint opposition to the dominant majority. There is too much of that even now. Lord Beaconsfield well says that the natural and best "Representative" of the people is the Sovereign. The Crown represents ALL the people and not a mere section of them, however large, as a popular majority does. When the people of the Press were hurrying the country into that most unnecessary—therefore wicked—war, the Crimean war, Mr. Cobden said as well reason with a mad dog, or a mad bull, as with a popular majority, when they take anything, however foolish or unjust, into their heads. They will have it done, whoever may suffer from it. The Press on these occasions are the chief sinners. "The newspaper Press," Lord Macaulay once remarked, "is the demagogue of a nation of readers." It is usually on the side of the most violent and tyrannical party in all times of public excitement. One would fancy that the sight of what is occurring in America might frighten the people of this country at the idea of manhood suffrage. Have we not enough of political venality and corruption in politics and the Press now but we must seek to increase the evil by manhood suffrage? If we are to have it, and I suspect it will come, it would be far more honest and consistent to abolish the power of the Sovereign and the Upper House entirely, than to continue to them a sham power, and make them in reality spectacles of pity or ridicule.

Lord Beaconsfield thinks that as the popular branch of the Government in England has now actually swallowed up the power of the other two branches, the Commons House of Parliament will ere long be itself swallowed up. But where the devourer is to come from, or in what shape he may appear, he would be a bold man who should venture to predict. We live in strange times. But God and His Church are over all, whether the people obey them or disobey them. The Protestant Press of this colony, and of Auckland in particular, are bent on holding up Bishop Moran and Father Hennebery to public odium as bigots and fire-brands. To all appearance they will succeed to a great extent in this their unjust and unholy purpose. We must live down these calumnies by a consistent and good life, and trust to God and the people to defend the right. The enemies of the Catholic Church here, as elsewhere, have a long account to settle for all their past and present calumnies against her and her people. It is not for men to speak of revenge or retribution for such things; vengeance belongs to God only. He will no doubt avenge His Church for all her wrongs in His own good time and in His own way. It is our part to commit our cause to Him and patiently wait the issue, while we take all lawful and moral means to repel the attacks of her enemies and ours.

FREDERICK WILLIAM, the Crown Prince of Germany, presented the other day the Prince of Naples, the heir apparent of Italy, to the multitude before the Quirinal Palace. The *Osservatore Romano* notices this incident as ominous, though in itself it is trivial enough. In the metropolis of Christendom, in a place erected by the Pontiffs for their residence, and from the very spot from which for many centuries the faithful have had announced to them the completion of the work of the Holy Ghost in the election of Christ's august Vicar, the little boy, who, in the mind of the actual sovereign of the world, is one day to be the king of Catholic Italy, is presented to the multitude, and receives his first public honours in the arms and under the kisses of a Protestant Prince!

HISTORICAL. *Vide* "Jurors Reports and Awards. New Zealand Exhibition." Jurors: J. E. Ewen, J. Butterworth, T. G. Skinner "So far as the Colony is concerned, the dyeing of materials is almost entirely confined to the re-dyeing of Articles of Dress and Upholstery, a most useful art, for there are many kinds of material that lose their colour before the texture is half worn. G. HIRSCH, of Dunedin (DUNEDIN DYE WORKS, George-street, opposite Royal George Hotel) exhibits a case of specimens of Dyed Wools, Silks, and Feathers, and dyed Sheepskins. The colors on the whole are very fair, and reflect considerable credit on the Exhibitor, to whom the Jurors recommended an Honorary Certificate should be awarded. Honorary Certificate, 29: Gustav Hirsch, Dunedin, for specimens, of Dyeing in Silk, Feathers, &c.

## POPE LEO XIII.

GIOVACCHINO PECCI, who is now Pope Leo XIII., was born on March 2, 1810, in the village of Carpineto, in the diocese of Anagni—a locality already famous as the birthplace of four Popes, Innocent III., Gregory IX., Alexander IV., and Boniface VIII. His family was noble and of ancient lineage. He displayed in his boyhood a vocation for the priesthood; he was sent to complete his education in Rome, and after following the usual curriculum in law, science, and theology, he was ordained priest. He was then twenty-five years of age, tall, slender, handsome, full of energy, and inspired with the spirit of true piety and love of souls. Two years afterwards, Pope Gregory XVI. called him to the Vatican, and appointed him as one of his domestic chaplains, and afterwards as a private secretary. The Pope soon satisfied himself that Mgr. Pecci was gifted with excellent executive ability, and that he was cool, firm, and brave. The Province of Benevento was at this time disturbed by bands of smugglers from the Neapolitan territory, and infested with brigands; moreover, the nobles of the province were in relations with the law-breakers, and inclined to protect, rather than punish, them. Pope Gregory sent Mgr. Pecci to Benevento, with full powers to reform the civil administration there, and to restore the reign of law and order. In the face of serious obstacles he succeeded. The brigands were arrested or dispersed, the nobles reformed their lives, and the province was made a model of peace and good order. Pleased with Mgr. Pecci's success in this difficult field, the Pope next sent him on a similar mission to Spoleto and Perugia, in both of which districts his zeal, courage and tact were rewarded with the happiest results. In 1843, being then only in his thirty-third year, Mgr. Pecci was created Archbishop of Perugia, and was sent as Papal Nuncio to Brussels, where he was to discharge the delicate task of protecting the interests of a Catholic population ruled by a Protestant King. This mission he accomplished with wonderful tact and success, and the King himself became so greatly attached to him, that upon the young prelate's return to Rome, the King sent a letter to the Pope begging his Holiness to elevate him to the Cardinalate. Meanwhile, however, Archbishop Pecci had asked permission to retire to his own diocese, which sadly needed his presence. There, in the zealous, faithful, and successful discharge of his duties, he remained in quiet until 1853, when the late Pope, then in the seventh year of his reign, invited him to come to Rome, and created him Cardinal-priest. He soon returned, however, to his own diocese, which he dearly loved, and the affairs of which he had administered with so much wisdom and kindness that his people conceived for him the most lively and deep affection. A good priest makes a good bishop; a good bishop makes a good Pope. It was perhaps in these thirty years of quiet labour as the shepherd of his little flock in Perugia that Mgr. Pecci acquired those spiritual graces which fit him for the sublime post to which he has now been called. One may remember that Pius IX. was a good priest, before he was a bishop, and a good bishop before he was Pope. But in September 1877, Pius IX. resolved to no longer permit himself to be deprived of the personal companionship of one whom he esteemed so highly, and whose presence at the Vatican was for many reasons so necessary. Overruling all his objections, he appointed him *Camerlengo*, or Chamberlain, of the Sacred College; and from that time forward Pius IX. and Cardinal Pecci were in constant association with each other. There is reason to believe that the late Pope himself desired that Cardinal Pecci should succeed him. It is reported that in the Conclave two ballots had been taken, at intervals of several hours. The third ballot, taken about noon, on the 20th February, resulted in Cardinal Pecci receiving more votes than were necessary for an election, and he became the 262nd successor of St. Peter. Cardinal Sorso, Dean of the Sacred College and Vice-Chancellor of the Church, demanded of the Pope by what name he would be known. He replied, "Leo XIII.;" and by that name let us pray that he may be known and revered in history as the Lion of the Church.

The personal character and private life of our new Pontiff have been spotless and beyond reproach. The fables related by the correspondents of the non-Catholic Press concerning his ambition, and the antagonism existing between himself and the late Cardinal Antonelli may be dismissed as idle tales. It is said he has been a "Moderate." Well, Pius IX. was the most "moderate" of Popes who ever lived; there was not a day since September 20, 1870, when by simple raising his finger, or by a stroke of his pen, he could not have summoned to Rome an army that would have swept Victor Emmanuel and his legions out of existence. He would not do it because he was "moderate." Pope Leo XIII. we believe will be no more and no less "moderate" than was Pius IX. \* \* \*

In person Leo XIII. is handsome. He is dignified; austere when austerity is becoming, but at other times sweet and gentle; and always graceful, quiet, and attractive. The Church throughout the world will pray that his reign may be a long, happy, and glorious one.—*Catholic Review*.

The *Voce della Verita* publishes a letter containing many interesting details respecting the late Cardinal Riario-Sforza. It seems the Liberal journals vied with the Catholic in praising this true prince of the Church. The Romans styled him "a man of God;" the *Pungolo* commended his "unsullied purity and his heroic charity;" the *Riccolo* called him the "modern Carlo Borromeo;" and the *Fanfulla* characterised him as "glory of Naples." It was proposed that the Largo di Donna Regina and the Strada dell' Anticaglia should be in the future named the Piazza and Via Sisto Riario-Sforza. A well-known sculptor offered to erect a statue to his memory, and subscriptions for this purpose were opened in the columns of the *Libertà Cattolica* and the *Discussione*. His birth was noble on the side of his parents. His father was Giovanni Riario-Sforza, Duke of Grimma and Marquis of Corleto. His mother, Maria Gaetana Cattaneo, of the princely house of San Nicandro. While Archbishop of Naples he saw two revolutions, four invasions of cholera, and three eruptions of Mount Vesuvius. He was twice driven into exile by the revolutionists. He was of so easy a nature as to suffer his servants to neglect him, and kept a long time in his house a drunken cook who sometimes sent up dinners it was impossible to eat.