

# The Catholic Chronicle

## ROME.

At no time since the coming of the great pilgrimages during the Jubilee year has Rome been so crowded as this Easter. Its ancient, and, in spite of many vicissitudes, has never been more evident than now. Through there are Courts in Rome at the present time, that of King Victor Emanuel III at the former Lupal Palace at the Quirinal, that of Queen Margaret at the Palazzo Reale, and the new quarters of the city, and that of the Pontiff in the Vatican, yet the last of these seems to absorb the general attention. During the past week all the world of Rome and the many thousands within its gates, made their way to the churches to assist at the ceremonies of Holy Week. Even Queen Margaret herself, still wearing the heavy weeds of widowhood, comes forth from her Palace to fulfil her Easter duties at the Church of St. Silvestro, where the Rev. William Whitmore, Minister General of the Pallottine Fathers, is Rector. There is no news of the King and Queen fulfilling this duty, but special mention is made of the blessing of the royal apartments in the Quirinal on Holy Saturday by the parish priest of the church of SS. Vincent and Anastasia—Rev. Father Ferrini—in which parish the Quirinal is situated. It is that "Father Ferrini blessed all the apartments except those in which the Pontiff formerly dwelt." The same Father Ferrini went to the residence of Queen Margaret in a closed carriage, where he blessed all the apartments inhabited by the Queen and by her mother, the Duchess Dowager of Genoa, by the Marchioness of Villamansia, the Queen's attendant, and by the other priests of her Court.

The parish priest, accompanied by an acolyte, goes on Holy Saturday from house to house, blessing the various rooms. In one of the rooms it is the general custom to have a table covered with a white cloth and flowers scattered over it, on which are eggs, and cake, and wine, and lamb, and the sausage known as corallini, all of which the priest blesses and sprinkles with holy water for the feast of Easter Sunday. Even Protestants are desirous of having their houses blessed on this day. A gift of money is given to the priest on this occasion, the coin, strange to say, being dropped into the holy water vessel carried by the acolyte. It is recorded that Queen Margaret on this occasion handed to Father Ferrini a sum of money for his parishioners.

The Ablegates destined by the Pope to bring to the new foreign Cardinals the announcement of their election to the Sacred College are—Mgr. Giulio Zechy, to the Archbishop of Prague; Mgr. Garcia-Dominoni, to the Archbishop of Cracow; and Mgr. Reginald Epps De Raymond, to Mgr. Martinelli, Delegate Apostolic in the United States. Mgr. De Raymond is well-known in Rome, where he has lived for many years. He is descended from an Irish family which had settled in Italy, his father being in the service of the Pontiff, was nominated Count. It was in Florence that Mgr. De Raymond was born. For several years he was a lay private chamberlain to the Sovereign Pontiff, and in that capacity assisted at nearly all the grand functions in the Vatican. About four years after a course of study he was ordained to the priesthood, and shortly after His Holiness, Leo XIII, elevated him to the dignity of Monsignor. Mgr. De Raymond is now known as a devoted and zealous priest; his appointment to this very important mission is a sufficient testimony to the high esteem in which he is held in the Vatican. He will be accompanied in the journey to the United States by Count Stanislas Colacicchi, one of the Pontiff's Noble Guards.

On April 24th the great hall of the Pontifical Roman Seminary was thronged by a distinguished audience, gathered together by the desire of hearing Commandatore Oratio Marucchi discourse on the more important monuments of the Catacombs, and Baron Rodolph Kanzler describes the costumes of the early Christians. His Eminence Cardinal Serafini, Vanantelli, Bishop of Frascati, president, and amongst those present were—Mgr. Duchesne, Director of the French School of History and Archaeology; Mgr. Crostarosa, Secretary of the Commission of Sacred Archaeology; Mgr. Joseph Wildpert, the Marquis Lessani, Mgr. De Fauw, and indeed the chief members of the Roman nobility. The lectures were illustrated by many luminous projections that reproduced in an admirable way the reproductions of the Roman Catacombs grows in proportion to one's acquaintance with them; and it was felt this evening by most of those present that such a lecture as this of Marucchi was but the barest summary of the marvelous story of these subterranean cemeteries. The first picture cast upon the screen was that of an object almost quite unknown by sight to the majority of the students of Christian antiquity—the celebrated Papyrus of the Abbot John. This papyrus was charged by Queen Theodolinda of Lombardy in the year A.D. 600 to come to Rome, and to gather about her. In this papyrus the names of the shrines of Saints in the city and in the Catacombs are visited. He took some of the oil from the lamps that burned before these shrines, and enclosed this oil in little phials, to the neck of each phial attaching a label bearing the name of the shrine from which it was taken. The papyrus and a number of the tiny phials are still preserved in the Sacristy of the Cathedral of Monza, and besides their interest as antiquities they have greatly contributed to determine the localities of unknown shrines in the Catacombs and the names of several of these cemeteries. The explorers of the past and of more recent years were spoken of and their likenesses shown. Anthonio

Bosio, the Columbus of the Catacombs, who lived over three centuries ago, was represented only by an autograph written large with charcoal on one of the plastered walls in one of the subterranean chambers, but Father Marucchi, the Jesuit, Commandatore Giovanni Battista De Rossi, Mariano Armellini, and Enrico Stevenson, were shown in their habit as they lived. Then followed numerous reproductions of the monuments of sculpture, painting and inscription contained in these Catacombs, accompanied by brief descriptions that explained their purpose and gave them their place in the development of art, and in their chronological order.

The portion which fell to Baron Kanzler to describe, namely, the costumes of the early Christians as seen on the monuments and in the Catacomb paintings, had a remarkably artistic character. Starting from a modern fresco in the Church of San Lorenzo beyond the walls, where St. Laurence is represented as standing before the Pagan judge, the lecturer drew attention to the simplicity and sculptural lines of garb in which the youthful saint is arrayed. Taking this as a suggestion, he followed out the mode in which the figures are arrayed in the representations on the marble sarcophagi and in the frescoes, and he had such dresses made, and placing them on models photographed them. Then, placing these models thus clothed in the Catacombs and arranging them in groups, he produced pictures of scenes that were true to nature, classical in character, and beautiful to look upon. Here the friends of the martyr bore to his last resting place are seen descending the long stair to the chapel where he is to be placed. Palma, suggestive of the victory which he has attained, are borne by his mourners. The open grave is waiting to receive its tenant; the priest, in the ecclesiastical costume of the third century, stands near, reading the prayers pronounced on such an occasion. Then, another scene shows the mother bringing her child to the tomb in the long semi-darkness of the Catacomb where his father reposes, and points out the slab which encloses the grave, so that the boy may know and remember it afterwards. Here again a "fossoir," or grave-digger, is at work, while a woman, his wife or daughter, holds the lamp by whose faint light he labors. In another chapel of the Catacombs we see the Bishop seated upon the seat carved in the tufa rock, and engaged in teaching the Catechumens standing around. The place itself only wanted the figures, clothed in the costumes of the past, to render the scene an almost accurate representation of the life that was once lived here. The lecture of Baron Kanzler was listened to with the keenest interest, and was highly applauded. Cardinal Vanantelli complimented the Baron on his excellent exposition of early Christian habits.

On April 24th His Holiness Leo XIII came to the Sistine Chapel, where he assisted at the mass which was celebrated there. This furnished an occasion for the many strangers in Rome to see the Sovereign Pontiff, and about 1,500 persons were admitted to the Chapel. Even the Sala Ducale and the Sala Regia were thronged with persons eager to see him as he passed. After the mass he ascended the steps of the altar, and in a voice that was firm and far-reaching pronounced the Apostolic Benediction. Then he sat upon a chair placed upon the altar platform, and gave brief audiences to the most prominent persons in the Chapel. Among those received by His Holiness on this occasion were Count Grellé Rogier, Belgian Minister in Holland; Count de Puyfontaine, Minister Plenipotentiary; Rev. Dr. Weiss, Rector of the University of Gratz; Monsignor Gerald Molloy, D.D., Domestic-Deputy of His Holiness and Rector of the Catholic University of Ireland; Countess Maria Stolberg-Stolberg, Count Stolberg-Paultrau, Princess Ra'xwili, Mgr. Klein, Mgr. John Vaughan, Rev. Herbert Vaughan, and many other persons.

## UNITED STATES.

A Philadelphia despatch says that Rev. Francis J. Quinn, rector of the Church of the Nativity, whose death had been expected for some time, passed to his reward after an illness which covered a period of years, and which confined him to his bed since January. Father Quinn was born in the parish of Maghera, County Derry, Ireland, November 15, 1848. His early education was obtained in a classical academy near his native place.

## HIS LIFE'S SACRIFICE.

New York, April 22.—After a long life, devoted almost in its entirety to the service of God and to works of charity, Rev. Patrick W. Tandy, pastor of St. Jerome's Church, 608 Hundred and Thirty-eighth street and Alexander avenue, died yesterday afternoon. His death was the result of nervous exhaustion brought about by his intense devotion to the work to which he had consecrated his life.

His unselfishness was absolute. Reserving for himself not even sufficient time for sleep, he went about his duties always doing good. The poor of the parish looked upon him as their protector, and their admiration of him amounted almost to worship. He seldom slept more than four hours a day, and often went from early morning till late at night with nothing more than a cup of coffee with which to sustain himself.

Father Tandy celebrated his mass in St. Jerome's Sunday morning, Mar. 24. Toward the end of the mass he was taken so ill that he had to be assisted to the rectory. He looked ill, and leading physicians were called in to attend him. They found him nervous, vitally spent, and in spite of all they could do he failed to respond to their treatment. He was death, and fully appreciated its approach.

Mgr. O'Connell, who became rector of the American College in 1895, was born in Lowell, Mass., December 8, 1859, and was educated in the public schools of that city. After graduating in 1878 he entered St. Charles College, near Billcott City, Md., and finished his collegiate education at Boston College, Boston, in 1880, graduating with the highest honors. He then went to the American College at Rome for his ecclesiastical education, where he occupied the position of honor of first prefect. He was ordained June 8, 1884. Among his professors at college was Cardinal Saffold.

He is a man of fine presence and of pleasing delivery and is ranked among the highest orators in the Catholic Church. He is deeply interested in educational and economic questions and as a musician of considerable note having composed several masses.

## CARDINAL-ELECT MARTINELLI.

A Washington despatch says, Wednesday, May 8, has been fixed upon as the date for the ceremony of conferring the red biretta upon Cardinal-elect Martinelli. The ceremony will take place in the Cathedral at Baltimore. Cardinal Gibbons will officiate. Archbishop Ryan will preach.

Count Stanislaus Colacicchi, the Noble Guard from the Vatican who is dragging the viaticum, is due to arrive in New York this Saturday, and will reach Washington in time to present his credentials on Sunday.

Rev. Dr. Rooker, secretary to the Apostolic Delegation, will go to New York to meet the bearer of the biretta.

## ARCHBISHOP IRELAND'S ADDRESS.

In the cathedral at Dubuque on April 7, on the occasion of Archbishop Keane receiving the pallium, his sermon on "The Church in America," was preached by Archbishop Ireland. He said: "The Catholic Church of America has the world-wide duties which the world-wide influence of America's flag, wherever goes the prestige of its power, and example, there should the Catholic Church of America be seen and felt; there should her influence for good be recognized. And this will always be the special mission of the Catholic Church in America, to thrive amid democratic institutions, to show how congenial to her spirit is democratic freedom, how natural is the evolution of the democratic principles of liberty, equality and brotherhood, from the germinal teachings of Christ's religion. It is because of this special mission that the American Catholic Church is so anxiously watched by thinkers the world over. Humanity, beyond a doubt, is entering upon a new phase of social and political order, and to what degree will the Church of the nineteenth century find herself at home in it is the question that men cease not to ask. The reply is to come from America.

The planet of light shines not to-day upon a land where greater things are within the reach of children of the Catholic Church, where nobler incentives move them to God and for humanity than in our beloved America.

"Remember the days of old; ask thy Father and He will declare unto thee; thy elders, and they will tell thee."

Let us, above all else, retain the strong faith, the ardent zeal, the deep piety, the unswerving disinterestedness of our fathers in the faith. Spirit of Jesus, apart of our pioneer Catholics, be ever with us. There is need of new plans and new methods; but the old virtues that have served the Church in the past are those that will serve her in the future; these of their own force will put on the new forms that circumstances of other times demand. Only where those virtues are as God's help given, without which all human labor is vain. Only where they flourish will the human labor itself be given in the work for religion that exalted, generosity which alone assures success.

With God's grace working in us and with us, let us labor with all our might whenever and wherever opportunity offers. Away from the American Church that fatal un-Christian fancy, that God will, without our cooperation, do the work of the Church. What ruin this fatal fancy has in certain times and certain countries brought to religion! Where bishops and priests become mere administrators, mere dispensers of sacraments, where they cling to presbytery and monasticism, without rushing into the world in search of the erring, without thrusting God's truth and grace into the heart of living humanity; where the laity satisfied with the dream of their personal salvation, with the hearing of mass and the receiving of sacraments, fold their arms in lazy quietude and refrain from active participation in works of religion for the glory of God and the salvation of souls, the church will never prosper; dry rot will consume her timbers, decay will seize upon her whole framework. How limitless the works that await the zeal of American Catholics.

There is the work of higher education. Our youths are too generally content with a common school education; too few of them are pupils of colleges or universities. Indeed, the number that seek a higher education is lamentably small. Parents do not understand the importance of such education for their children; priests do not understand the great importance of such education for their people and for the Church. Intelligence is power; intelligence means influence; it means victory. If Catholics are to rise to positions of distinction, if they are to be in the society something more than heads of voters, if they are to elevate themselves and honor the Church they must be educated. Henceforth the cry must be—'Send a blessed one to us to which, as time goes by our lips must say—'Blessed—Catholic schools! Henceforth must go this other cry—and it even the lauder—Catholic schools and a Catholic university. And since the people will rise only as their cry rises, be there still, as there ever has been, the loudest of all—'Seminary! for our leaders and money can bestow that thought and the religious education of the people. Without this, mere secular education will not avail; it will be the perill and a menace. We must multiply Catholic schools and colleges. This is not an optional duty, but a duty that is taken

to instruct in religion the legions of children who, for one season or another, do not attend Catholic schools and colleges? The neglect of such children will be a terrible misfortune for the Church. And, I further ask, is the religious instruction usually given in Sunday classes and in schools as deep, as extensive, as exclusive, as dogmatic, as the need of the times demand? The letter of the times demand that dogmas and moral principles will never enable our youth to encounter the cold winds of unbelief passing over the land; will never fit them to be, before non-Catholic defenders and expounders of the faith. The need of the hour is solid instruction in the great dogmas and moral principles of the Catholic religion. We are taken up too much with little things, the mere flowers and fruits of piety; and we forget the vital elements which produce and nurture the vital religion for which alone men to-day have the time and taste, and which alone will defy all storms.

Is there sufficient religious instruction for the Catholic body at large? How many there are who rarely attend a sermon. Is the sermon of itself all sufficient? Are proper means taken to supplement the sermon by the reading of Catholic books? If I were to seek to-day a disconcerting sign I would find it in the absence from Catholic homes of Catholic periodicals and Catholic books. In their patronage of Catholic literature the Catholics of to-day have gone backward. There were more Catholic books in one library fifty years ago than in half a dozen pretentious mansions of Catholics of the present time. The chief Catholic literature sent to-day by Catholic publication houses in America are prayer books and catechisms; there is but a scanty sale for publications of a more serious kind.

"Are we doing enough to reach out to all classes of people? What are we doing in the slums of cities? What are we doing to recover lukewarm Catholics who because of social isolation or spiritual anarchy are holding aloof from mass and sacraments, whom, however, a kindly effort would stay in their receding march? What are we doing for unfortunate Catholics, inmates of state institutions, who cannot come to us, who remain without instruction or sacraments unless we go to them?

I might ask, do we take of our young men that very special care which the perils of their surroundings, as, also, the importance of this element of our population to the Church, would warrant? More than in other classes of her children must the Church place her future hope in the hands of her young men; and I fear much, that sufficient attention is not given to this fact. A crying need everywhere, but particularly in cities, is that of organizations for young men, in which, through provisions made for their social and material interests, their spiritual welfare may also be guarded. More necessary for the future of religion are organizations of this kind than costly church structures; more profitably spent, in the interest of souls, is money put into such organizations; than much of that which goes to works of pure charity, which I would not, indeed, eliminate from our lists; but which I would at least supplement by what is sure to bring a hundredfold more in substantial returns.

Then, let us not forget that Catholic people are a part of the American nation, dividing with their fellow-citizens the responsibilities of the public weal, and that they are, at the bar of public opinion, judged more by their citizenship and outward life than by their churcheis. Without the good will and esteem of our fellow-citizens, Catholics may not hope that many will come to the knowledge of the true faith, or that the church will be in the enjoyment of the public respect and outward dignity to which, for Christ's sake, she would aspire.

Let no effort be spared that the spiritual life dispensed from the sanctuaries of our temples flow in abundant rivulets into the outward life of our people. Let us emphasize to Catholics the importance of the great moral virtues, of truthfulness, temperance, honesty in business, purity of morals, observance of laws. Let Catholics take deepest interest in the public affairs of city, state and nation; be most vigilant guardians of the public weal, and most loyal to its purposes to their use of the electoral ballot.

And, finally, in my earnest desire that the Catholic Church in America be well that God intends her to be, may I be allowed to say to Catholics of America; be you in the truest and best meaning of the word, be American loving America, loving its institutions, devoted to its interests, ably assisting it, ardent in defending it. The Church in America did in the past from the necessity of circumstance wear a foreign aspect; and it were futile to say that no harm came to her from this. To do away with possible misunderstanding or suspicion, we owe it to church and to country to emphasize our Americanism. We must be thoroughly on our guard not to act or speak as to give rise to a single thought that we are not in hearty accord with our country. We need not approve all that the country does, all that is done in its name; as citizens it is our right to condemn, to blame, to strive, to alter; but whatever we do, it must be plain that we love America and that if we do find fault it is for very love of country. There is among some of us, I am afraid to say, a disposition to criticize at every moment, to rejoice in criticizing, to exaggerate faults, to minimize virtues, to pile up grievances and to grumble perpetually. Such a disposition is unpatriotic and does most serious harm to the Catholic faith in the eyes of intelligent and earnest Americans. Let it disappear for good. If grievances there are, that Catholics have reason to complain of let us by proper methods seek to redress them; and apart from things which we might wish to be improved, let us not allow ourselves to be misled by the cry of change, of times may not allow to be once changed, grievances will be redressed. I have myet abundant confidence in American liberty and American justice; and I believe that it is the sincere will of

public men and citizens generally to give to all classes of Americans their just rights. I have not known a case where a reasonable appeal through reasonable methods was not courteously heard and in due time was not answered as justice and patriotism would suggest. It is unfair to America to go back fifty or a hundred years to discover in America acts of unfairness or of ill-will toward Catholics. It is most un-American, most childish, indeed, to lay down public meetings with resolutions to the effect that Catholics have grievances, without even being sure that grievances do really exist, or doing sought to remedy them, or to grumble; or to inscribe on the pages of every issue of a weekly newspaper that either Catholics are persecuted, or are most probably going to be persecuted. Surely the time has come to leave off the old spirit which days of real persecution in other times did beget, to live of the present and the future, and to reach courageously but honorably forward towards the elevation of our people to the character as well as to the condition of free men. Let us be just to America, and know and proclaim that nowhere, all things being considered, is the Church freer than in America; that nowhere, as in America, is she allowed to live in untrammelled freedom and to prosper as her forces and the zeal of her sons permit her.

## IRELAND.

The members of the Limerick Arch-Confraternity of the Holy Family numbering 2,600 walked in procession on Sunday for the second Jubilee visit. Six bands played hymns, which were sung by the processionalists.

## EMIGRATION.

A Parliamentary paper has been issued showing the number of emigrants from each county and province in Ireland during the year 1900, and also their ages, occupations, civil or conjugal conditions, the ports at which they embarked, and their intended destinations. The number of emigrants who left Irish ports in 1900 was 47,107, or 10.5 per cent. of the estimated population of Ireland in the middle of the year, being an increase of 3,347, as compared with the number in 1899, of 33,760. The number of emigrants was 23,225 were males, and 23,882 females, and of the total number of emigrants, 1,838,075 females, and of the total number of emigrants, 1,838,075 females, and of the total number of emigrants, 1,838,075 females.

The Rev. Bernard Vaughan, S. J. who has so zealously labored at the Church of the Holy Name, Manchest. for the past twenty years, left that town for the Church of the Immaculate Conception, Farm Street, London, where he will labor in the future. His departure has caused great regret amongst the people of Manchester, and the Church of the Holy Name was crowded to overflowing on Sunday night, when the reverend gentleman preached his farewell sermon. Taking for his text the words, "Rise up and go forth, thy testimony shall be heard, and a good deal later about the importance of speed in commerce, and with a little anxiety was being shown in some quarters because England, which once held the first prize for speed in the race for sea, was now falling back in the race being run across the planet. Out of the fifty-seven fastest trains in 1899 only eight were British. Clearly France and America were leaving us behind on the iron road while Germany was forging ahead of us on the pathways of the sea. All that rank here, had now to competitors in the race for the prizes of this life because to them the hour gained in a long voyage or journey sometimes meant a fortune. After exemplifying the importance of speed, quickness of thought, and readiness of decision in men of business, art, and the learned professions, Father Vaughan said that while he was interested in every fibre of their being, and every moment of their time, he could only help reminding his hearers that they must measure the success or failure of their mission in life by the prizes lost or won in the competitive markets of the world. "What does it profit a man to gain the whole world, and lose his soul? If the loss of a few hours or moments was looked upon as a possible disaster, in commercial life, how was he to describe the loss of time but of eternity, and of eternal happiness itself? Father Vaughan insisted that there was nothing here on earth that could satisfy man constituted as he was, with a mind, will and heart yearning for the eternal and infinite.

## DEATH OF FATHER WILLIAMS.

The Newcastle Daily Leader says:—It is with sincere and heartfelt regret, conscious up to the moment of his death that we have to announce the death of the Very Rev. Father Antonius Williams, until a few weeks ago Prior of St. Dominic's, which occurred at Woodchester, on Tuesday, April 9th, from a complication of cardiac diseases with bronchitis. The late Prior was obliged in February last to leave Newcastle, owing to the failure of his health, and to seek a milder and more congenial climate in the Priory of Woodchester, in Gloucestershire, but none of his friends in the North—and they are numberless—had any suspicion that his illness would have a fatal termination, and it was with a little shock that the sad news of his death was received.

Though associated with religious life in Newcastle for many years, Father Williams was not born in the neighborhood, but saw the light of day first in Teicostarabire in 1836. Following his vocation, and guided by the Holy Spirit, he chose the monastic life in the order of St. Dominic, and studied for the priesthood first at Viterbo, and afterwards at Rome. He was ordained in 1860, and four years later he began his long connection with Newcastle, coming in 1864 to old St. Andrew's in Worswick street. Here he remained till 1869, when he began his first great work in the building of the present beautiful Church of St. Dominic's, which was finished in 1875. There is no doubt that the church owes its existence to the late Prior, because he not only collected the greater part of the necessary funds, but the whole of the architectural and artistic work, if it did not emanate from his brain, was certainly chosen and arranged by him. In 1878 the church was opened with great solemnity, and Cardinal, then Archbishop Manning, preached in the morning and Father Tom Burke, that shining light of the Dominican Order, at the evening service. The fine organ and the beautiful pulpit were built after the latter being the gift of Father Williams to the church; paid for by the contents of a purse of gold which his parishioners presented to him on his leaving Newcastle to go to Havering Hill, London. At the same time he was able to bestow on the Priory in Newcastle a portrait of his predecessor, Father Aylward.

## SCOTLAND.

For many years there has been no equal interest taken in the advent of any preacher as was taken in Monsignor Croke-Robinson by the Catholics of Glasgow, and the subject announced had all the merit of freshness to recommend it. It was not to be supposed that Catholics on that side of the Tweed have no sympathy with their brethren all the world over in their laudable aspirations that the Pope must have his own again, but somehow with the lapse of years the subject has lost that place in the forefront of Catholic thought and speech, which it should always occupy. Therefore St. John's Church in Portugal Street, was crowded in every part at both the services at which he preached. At the morning service a retiring collection was taken on behalf of the Whitehall Orphanage, whilst the proceeds of the evening services went to the St. Vincent de Paul Society. At the outset of his remarks the very rev. gentleman pointed out that the question of the temporal sovereignty of the Pontiff was once more coming to the front, and that it was the wish of every Catholic here that the Pope should once more be independent in his rule of the church.

## DISPENSATION WITHDRAWN.

In all the churches of the Archdiocese of Glasgow a letter was read from His Grace the Archbishop allowing the dispensation to eat meat on Fridays and Saturdays during the dispersion, which had been abated. It may be said in passing that very few of the people availed themselves of it, preferring to add themselves on Page Three.

## A ROYAL RESIDENCE.

The question of a royal residence in Ireland is believed to be coming rapidly within the sphere of practical politics. The project is now under consideration, and it is believed that any opposition to the suggestion will come from the Treasury rather than from the royal family.

## AN IRISH CENTENARIAN.

Mrs. Ellen O'Mullane has just died at Greener, near Millstreet; County Cork, at the age of 118 years. Her three daughters are still living; the eldest is 82. She also leaves twenty-five grandchildren and eighteen great-grandchildren.