

turesque pageant; by the inauguration or completion of some important work. The episcopate of his Eminence may be described as a series of historical pictures traced upon a field which will retain its colors fresh and vivid for ever.' During the first three years of his episcopate in Australia—years, too, of much financial embarrassment in New South Wales—eight Religious Orders were introduced by him and no less a sum than £291,540 was expended on religious undertakings in the archdiocese; £106,690 of this splendid total being for convents and institutes of charity. Since the care of Australia's great mother See fell upon his shoulders in 1884, the number of its churches increased from 120 to 190 (while many were enlarged or rebuilt), its priests from 100 to 199, its religious teaching Brothers from 78 to 220, its religious Sisters from 102 to 1374, its Catholic primary schools from 81 to 250, and the children attending them from 10,936 to 24,477. In the same short period of nineteen years the number of Catholic charitable institutions in the archdiocese rose from five to twenty-four. The great ecclesiastical Seminary of Manly was also erected; three Plenary Councils of the Church in Australasia were held—the first in her history; St. Mary's Cathedral was enlarged and dedicated; and the first Australian Catholic Congress was carried out on a bold and striking scale and with complete and gratifying success. The Jubilee volume of the Cardinal's biography says that 'Since 1884 his Eminence has founded, blessed, and opened in the diocese of Sydney alone no less than 400 works of religion, education, and charity—an achievement which, we think it is permitted us to remark, is absolutely without parallel in any other part of the world.' And this manifold and marvellous activity was continued to the very last. Not long ago—at a time when most men of his age would be dreaming of hours of slippered ease—his Eminence inaugurated and set in motion a great scheme for the liquidation of the debt on St. Mary's Cathedral. A little later he initiated a most important movement for enabling Catholic religious to sit for University degrees without having to attend the intra-mural lectures of the local college. And in his later months he devoted himself with characteristic energy to rallying the Catholic forces and focussing public attention on the ever-important subject of education. Thus was he able, by the blessing of God, from first to last of his career, 'to fill,' in the words of Tennyson,

'With worthy thought and deed,  
The measure of his high desire.'

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Notwithstanding the heavy calls which his literary and church work made upon him, Cardinal Moran found time to take an active, broad-minded, and patriotic interest in public affairs. According to unprejudiced, non-Catholic testimony, he rendered distinguished, and indeed invaluable service to the cause of federation. Sir John Quick, a Victorian Federalist, said publicly at Sandhurst: 'If it had not been for the Cardinal, we should have had no Federation to-day.' He took an active and conspicuous part in the State Centenary commemorations of 1888, and in the celebration of the establishment of the Australian Commonwealth; he made noble and highly-appreciated efforts as peacemaker during the maritime strike of 1890; and, generally, he was, from the time of his arrival, a part of the public life of Australasia. From the moment he landed he became, in his own words, 'an Australian among Australians.' 'Outside the circle and pale of religion,' he added, 'I know of no subject relating to our social and our national welfare in which it is not within my power to work with the same energy and the same devotion of heart and feeling as any other man in Australia.'

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We have already referred to the magnificent service which the Cardinal rendered as an exponent and outstanding representative of Irish Nationalism. To the cause of the Irish Party in these southern lands he was a veritable tower of strength; and by his death the Party have lost their best friend. His love for Ireland was a consuming passion. Nine years ago

almost to a day, by the unanimous vote of Catholic and Protestant Councillors, he was presented with the freedom of Cork City. In acknowledging the compliment, in a speech of burning eloquence, he unfolded his own inmost soul and told in tones that came full from the heart his personal pride in and love of the dear old land. No Irishman can read his words unmoved. 'It has fallen to my lot,' he said, 'to travel a good deal, and to visit many lands. Now that the autumn of life is not far distant, and that my period of the sear and yellow leaf is at hand, I may be permitted to give expression to my conviction that there are few countries in the world in which man's pilgrimage here below may be attended by such contentment and peace and happiness as in Ireland. The Englishman will rejoice in being born in Britain, incomparable as it is in commercial enterprise. The Italian may be proud of his country's renown, the home of the muses, of the fine arts. Others would prefer, as the land of their birth, the rugged hills of Switzerland, the fair plains of France, the sunny gardens of chivalrous Spain, or the widespread domain of Germany, unconquerable as it is in its love of fatherland. For my part, "I return thanks to the Almighty that I was born in Ireland, poor Ireland, suffering Ireland, holy Ireland." I venerate the footsteps of Ireland's early saints, her ruined sanctuaries, her wayside graves. I love her harbors, her rivers, her lakes. I rejoice in her blue mountains, her mossy streams, her undulating plains. I cherish every leaf of her forests, every flower of her meadows, every shamrock of her green hills. So long as life remains it will be my prayer that faith, hope, and charity, the virtues typified by the triple leaf of that dear little sacred plant may every day abound more and more among Erin's sons, and that every blessing that heaven can bestow may be the inalienable heritage of this dear old land.'

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And now the call has come; the loved, familiar figure will be seen amongst his people no more; the Grand Old Man has passed to his reward. The grief which found such demonstrative expression amongst the sorrowing crowd in his beloved Cathedral has its echo in the hearts of Catholics throughout the length and breadth of Australasia. He is dead; but 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.' Behold a great priest, who in his days pleased God. May his soul rest in peace!

## Notes

### Cardinal Moran on New Zealand

As mentioned elsewhere in this issue the late Cardinal Moran visited this country in February, 1886, and again in May, 1896. On the former occasion, in acknowledging the presentation of an address from the Dunedin laity, Cardinal Moran thus voiced his first impressions of New Zealand:—

'Gentlemen,—I beg to return you my sincerest thanks for the beautiful addresses which you have presented, and for the more than cordial welcome which you have accorded me. I must feel for ever grateful to your venerable Bishop for affording me the opportunity of paying this most agreeable visit to your great Colony. Coming amongst you I anticipated no little treat. I had read a good deal about the unrivalled scenery of your western coasts, of your lakes and mountain ranges. I had heard of the energy, not surpassed by any of the other Australian colonies, with which your citizens had developed the vast mineral and agricultural resources of this district and made your fair city the commercial capital of the Colony; but I am happy to confess that the reality has far surpassed my most golden anticipations. I rejoice still more to learn