

suggested (denominational) 'secular schools.' But the change only gave a greater depth to his conviction as to the need of religion in education. He spoke feelingly of 'the deep religious impression' which his predecessor had made upon the boys; he expressed 'deep gratitude that so true and really holy-minded a man should have taken such a part in influencing their lives,' and, by leading the religious exercises of the school, by sermons, by lectures on the Scriptures, he did what lay in his power to mould the hearts of the pupils to the love of things spiritual and to teach them 'to reverence conscience as the voice of God.' While still headmaster of Rugby, he was a member of the Popular Education Commission of 1860. As such, he made the following declaration: 'No schools were to be aided which did not embody religious teaching' (*Memoirs*, vol. I., p. 124; cf. p. 120). He was likewise a member of the Schools Inquiry Commission of 1864. Its report was published in 1868. Dr. Temple there makes it clear that he stood for religious instruction in all schools. In the following year (1869—his last year in Rugby—there is evidence (vol. I., p. 145) that he holds as firmly as ever for religion in the school.

(To be continued.)

THE LATE CARDINAL MORAN

The following sermon in connection with the death of Cardinal Moran was preached on Sunday, August 20, by the Very Rev. Father Power, Hawera:—

'Blessed are the dead who die in the Lord.'

Australia mourns to-day a great statesman whose personality has had more influence for good upon the national life than that of any other statesman of our day. The Universal Church mourns a great prince, the greatest Churchman Australasia has seen. And the sea-divided children of Erin weep around the grave of one to whom universal acclaim has given the title of greatest Irishman of our generation. The late Sir Henry Parkes declared from his place in Parliament that Australian Federation was in great part due to the Cardinal's great oration at the Bathurst Convention of 1896—an oration, which by its evidence of exalted patriotism and of wise statesmanship, and by its graceful expression, was the wonder and delight of the assembled delegates. At a gathering of Cardinals and other notabilities, held some seven years ago in the presence of Pius X., the Archbishop of San Francisco declared that, after the Holy Father himself, Cardinal Moran was the best known man in the world. And we can very well believe it, for being master of so many languages and such an indefatigable worker, the fruits of his glowing pen were found in frequent and learned contributions to the leading reviews in many countries. But in Australasia he was not only the best known but the best loved. Everyone loves a princely Prince, and he was one of the noblest Princes of Holy Church. A fearless knight, upright and without reproach, becomes the darling of every heart, and such was he to all who followed his steps in the paths of the old faith, and to all who loved high aspirations and heroic achievements.

Chivalry and Enthusiasm

were the characteristics he sought to imprint upon the hearts of those he influenced. And the living embodiment of chivalry and enthusiasm himself, and the darling knight of a knightly race, he bore the standards of Rome and of Erin to these Southern shores, and held them aloft to the free breezes, where they have floated in beauty and in grace during the onward march that has never known a halt for eight and twenty strenuous years. Thirty years ago Sir Henry Parkes, holding aloft his draft bill on public instruction, exclaimed at a public meeting: 'I hold in my hand what will be death to the calling of the priesthood of the Church of Rome.' The Church saw her danger, but she has always had her man, and she found him then in Patrick Francis Moran, Bishop of the ancient See of Ossory, and she sent him out to oppose Parkes and all who would despoil the Christian child of its Christian heritage. He landed in 1884, and received such a welcome from the exiles from Erin as no Governor

had received or has since received at the hands of the general public. At once he took up the challenge of the enemies of the Christian school and of the Catholic priesthood. He declared that he would endow the field of his mission with abundant charity, with the blessings of piety, and with the joy and gladness that flow from the knowledge and love of Jesus. And a veritable march of triumph, such as no country in the wide world has seen, was the executing of his resolve. Every Sunday of the twenty-eight years found him blessing the foundation or the superstructure of some charitable or education institute. And now that he and Parkes have gone to give their account to the great Lover of Souls and the dread Judge of Men, what do we find? Are there proofs of that death to the calling of the priests of Rome which Parkes prophesied? Yea, rather there is the abiding and palpable testimony that the Church over which the Cardinal presided in Australia is the only true and faithful Church of Christ; for while the schools of all the other Churches went down one by one before the dread decree of Parkes, the schools of the Catholic Church, against which it was primarily fulminated, have sprung up in number, in beauty, and in grace to bless and adorn what the beloved Cardinal loved to call 'the fair Australian land.' He came to the children of Erin, priests, and nuns and people who were spreading on the vast continent the heroic faith of their island home, and shy and timid and shepherdless though they had been, he vowed that he would lift their heads in pride for their dear old Motherland. And the whole world knows how loyally and faithfully and successfully that vow has been fulfilled, until we now find even a fourth generation of the Australian-born glorying in

The Name of Irish-Australian,

and refusing to recognise another. Everyone who spoke a word against Ireland or the Church went down before his flashing pen and his burning eloquence, as a tottering ruin before a line of cannon. There were some who thought him too forcible at times; but he had one method of dealing with scholarly men, and another, the only one they could understand, of crushing the blind brutality of the bigoted. But the beauty, grace, and surpassing charm of his eloquence are best seen when he follows and describes the radiant paths traced by his great countrymen, who, in centuries of stress and storm, imparted to England and the great countries of Europe, and preserved therein, the teaching of Christianity and the sweets of civilisation. No man of his day loved Ireland better than he, for none knew her better. I have it from the lips of the leader of the Irish people, that he was the greatest Irishman of our day, and the cables tell us that the English press acknowledges his great influence on the Home Rule movement. Two years ago, when the Catholic and Irish leaders of Australasia were gathered round him to celebrate his eightieth birthday and the jubilee of his Cardinalate, he spoke

These Beautiful Words:

'I have ever deemed it a singular privilege that the religious mission to labor in this youthful Australian Church was assigned to me; but I must confess that there was a wrench in quitting Ireland, my native land. With fondest affection I loved her sanctuaries and her shrines, every daisy of her wide-spreading valleys, every shamrock of her emerald hills; I loved her priests and her people, her traditions of piety, the unconquerable patriotism of her sons, the incomparable virtue of her children. . . . On my coming to Australia you received me with a genuine "Cead mile failte." I had bidden farewell to Irish hearts and Irish affections, but I found the same hearts and the same affections here awaiting me. St. Paul, in his Epistle to the Galatians, writes: "I bear you witness, that, if it could be done, you would have plucked out your eyes and would have given them to me." I would venture to say that you took the Galatians for your model in welcoming me. But the Galatians quickly fell away from their affections. In this my lot has been more favoured than that of the Apostle. As years went on your devotedness did not cease, and your affection became more and more intensified. Affection can only be recompensed by affection; and this is the sole merit that I can claim, that with all earnestness. I have