

to learn what Kilkee was like nearly a century ago.

One of your respected members invited me to visit you before my return to my adopted home in New Zealand, and I am here to-night in answer to that invitation. Before I left the Antipodes in March last I had the privilege of addressing the Irish Club in New Zealand's metropolis, Wellington. This is one of several societies in the far away Dominion that exist for the fostering of a love for the old land in the hearts of the Irish people born under the Southern Cross. In one respect the Wellington society is more comprehensive than your club in this, that it is open to friends of Ireland of every nationality and creed. Amongst its most prominent and useful members is Miss Jessie Mackay, of Scottish extraction, and a non-Catholic, who was selected as one of the representatives of the local Irish at the Convention of the Irish Race that took place in Paris about the time the Treaty between England and Ireland was signed.

The driving power of the Wellington club is largely derived from members of the Bourke family, hailing originally from Limerick, and no more enthusiastic ladies are to be found anywhere than the cultured and devoted wives of Mr. James and Mr. Thomas Bourke. A gifted devotee of the muse is also one of the members—Miss Eileen Duggan—whose poetic effusions in published form have had a wide circulation; and to complete the enumeration of the notabilities, I have only to say that the eloquent young president is a Nolan—which at once proclaims his Limerick origin. I shall be happy to tell them on my return to my distant home that the same spirit that animates them is found in Limerick, and that when members come to see Ireland under her new conditions they will get a hearty *cead mile failte* from the Limerick club.

"Absence makes the heart grow fonder" is particularly true of Irish exiles whom I have met in many lands. But it is equally true that many only discovered the deep, abiding sentiment of affection for home which lay dormant in them while in Ireland, but bloomed into full fruition under foreign skies.

I will mention three distinguished names of noted Irish ecclesiastics who whilst in Ireland were not remarkable for any special sympathy with the people in their long-drawn-out struggle for justice. First in order of time I place my own dear old Bishop,

Dr. Moran,

who enlisted me many years ago for missionary work in the diocese of Dunedin in southern New Zealand. Whilst a curate in the city of Dublin he lived under a regime in the 'fifties of the last century, when priests in politics were unheard of in that diocese. He often told me that not until he went as Bishop to South Africa, whence after thirteen years he was transferred to New Zealand, did he have any adequate idea of the nature of Ireland's grievances. Meeting with the victims of the unfortunate state of thralldom that prevailed in Erin, who were driven by cruel and unjust laws to make homes far from their native land, all his feelings of outraged humanity were aroused

and he became both in Africa and New Zealand a

Tower of Strength to the Irish Cause.

In New Zealand he found he had to cope with an intense and unreasoning bigotry that tried his soul to the utmost but brought out those fine qualities which enabled him to so rule his flock and defend them from unmerited obloquy that he gained the respect of all classes, and when he was called to his reward his remains were honored with the largest and most representative funeral demonstration that ever took place in that intensely Protestant city of Dunedin.

More than fifty years ago Dr. Moran found himself under the necessity of establishing a Catholic journal to counteract the baneful influence of the hostile press of the country. That journal, the *New Zealand Tablet*, has flourished, and borne abundant fruit in the half-century of its existence, and is still under efficient management and enlightened editing, winning golden opinions from all parts of the world. "Faith and Fatherland" have been the inspiring ideals underlying the conduct of the *Tablet*, and no better or more devoted paper exists for the defence of both against the attacks of enemies.

In New Zealand the Catholics are under a double taxation, which weighs heavily on them. They build and support their own schools and run them efficiently, as testified by the reports of Government inspectors, but they get no aid to carry them on, whilst they have to pay their share for the support of the State schools, of which they cannot avail themselves except in the scattered and thinly populated districts of the country.

Dr. Moran set himself to endeavor to remedy the injustice, and for years every session of Parliament saw a private schools Bill introduced, the voting on which gave the Catholics a knowledge of who their friends and who their enemies were. A black list published in the *Tablet* after each such vote in the House enabled the Catholic voters to remember where their duty lay in giving their votes subsequently to candidates for Parliament.

Dr. Moran encouraged the study of Irish History in the Catholic schools, and his work has borne fruit, for every year there is an examination in Irish History, which draws competitors from all parts of the Dominion.

I may mention that I am bringing out some Limerick lace from the Good Shepherd Convent as prizes for the girls in the Irish History classes in New Zealand.

Every delegation coming from Ireland in the years gone by to enlist sympathy in the cause of Home Rule was enthusiastically welcomed by Bishop Moran, and received his whole-hearted support. Though nearly thirty years have passed since he was called to his reward, his memory is still green amongst the friends of Ireland in New Zealand, and remains an inspiration for all who desire to help in any way the cause of the land that was so dear to him.

Cardinal Moran

during his years as Bishop in Ireland did not identify himself with the Irish struggle as many of his fellow-prelates did. His

writings on historic subjects remain as monuments of his desire to see the Ireland of the past rescued from oblivion, but the living Ireland, with its crying needs, had to wait for his translation to the sunny lands of Australia, where he soon took a leading part in all movements for the amelioration of the condition of his countrymen at home.

When going out for the first time to Sydney he met a prominent New Zealand Catholic business man returning from a trip, and discussed with him the merits of his namesake, the Bishop of Dunedin. Hearing that Bishop Moran had descended to the hustings and become a candidate for a seat in Parliament, he expressed surprise that a Catholic Bishop should so act, but

The Irony of Fate

was illustrated in his own case, for, some years later, he himself became a candidate for a seat in the Australian Parliament, and, though defeated, as Bishop Moran was, he had the satisfaction of knowing that his action had focussed the attention of the fair-minded Australians on the grievances under which the Catholics labored in educational and social matters. Till the end the Cardinal was the trusted adviser of Ireland's political leaders, and when he passed away his loss was deplored as that of a giant in the cause of Nationality.

Archbishop Mannix

came to Melbourne in the vigor of his manhood, and with a record for scholarship made in the National College of Maynooth that gave joy to the Catholics of the Southern Hemisphere. Whilst Coadjutor to the Venerable Dr. Carr, he set himself to erect a college in the Melbourne University which, under the name of Newman College, has done splendid work in improving the status of Catholics engaged in University studies. The vast sum required for this work was raised by the exertions of the Coadjutor Archbishop, helped by generous legacies, and it is now a flourishing institute, which alone would hand down his name to posterity in honor. More recently he has purchased for £75,000 a property of a thousand acres within 20 miles of the city of Melbourne, on which one of those palatial residences of one of the early wool kings was erected.

This is now the Catholic college for the training of priests for the province of Victoria, and bids fair, under the Archbishop's fostering care, to become one of the most up-to-date ecclesiastical seminaries for the supply of the missionary needs of the province.

These are only some of the many permanent monuments of Dr. Mannix's zeal for the extension of God's kingdom on earth—a zeal which has endeared him to his people, and made the Catholics of the Southern Hemisphere proud to have such a man from Ireland ruling in their midst. Now it is well known that Dr. Mannix did not take part prominently in the National struggle whilst in Ireland, but no sooner had he found himself in the midst of one of the most intensely Irish bodies of priests and people than he took his place as leader and worked with devotion and consistency for the cause of Ireland.

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