

THE NEW ARCHBISHOP OF SYDNEY INTERVIEWED.

(Special Rome Correspondent of *The Pilot*.)

Rome, May 3rd.

The Most Reverend Patrick Francis Moran, D.D., formerly Bishop of Ossory, Ireland, appointed Archbishop of Sydney, Australia, in the Consistory of March 27th last, at present residing in the Irish College of St. Agatha in *Suburra*, Rome, was kind enough to grant me an interview this afternoon. After inquiries were made concerning mutual friends, and the last occasion on which I had the honour of meeting the Archbishop referred to, his conversation with me turned first on the gracious act of His Holiness in raising the Bishop of Ossory to the very important archiepiscopal See of Sydney. The Archbishop said that his appointment to so distant a diocese would indeed bring about a great wrench in his life from all those whom he had held dear for so many years, and he keenly felt his prospective removal from the people among whom he had laboured so long, and with whom the circle of his episcopal duties had made him so intimately acquainted. But, he said, like a soldier who goes where he is ordered by his leader, he was willing to obey the wish of His Holiness. It was not altogether to a land of strangers that he was setting out, but to the faithful Irish people in Australia who had brought the Catholic Faith to that country. Fifty years ago, said the Archbishop, there was not one Bishop in Australia. The whole continent was under the jurisdiction of the Vicar Apostolic of Mauritius. Now, in that vast continent there are seventeen bishops and three Vicars Apostolic; that is to say in Australia and New Zealand. The growth of Catholicity there has been remarkably great, and this result, it may be truthfully said, is chiefly, if not wholly, owing to the Irish. As in England, and in Scotland, and the United States, the very great bulk of the Catholic population is Irish or descended from the Irish people.

The great and rapid growth of the commercial interests of Australia were then spoken of by Mgr. Moran. It appears, from a report furnished to the Home Government by the authorities of Australia, in connection with the question of the contemplated annexation of New Guinea, that the exports and imports of Australia at the present time are equal in value to the exports and imports of England at the date of the accession of Queen Victoria, that is to say, in 1837. The trade with China and India is very extensive. Sydney, Melbourne, and other cities supply to these countries manufactured goods, which were formerly sought in England; and this resource, in addition to its natural productions which are exported, has given a great impetus to its commerce. There is, besides, said the Archbishop, a great and splendid future in store for it when all its abundant natural wealth will be realised. Railways are penetrating into the interior; the dearth of water is supplied by the boring of wells; and the mineral wealth of the country is, in many places, being gradually brought to the populous districts and turned to account there. A recent traveller related to Mgr. Moran that there were vast mineral treasures—gold in considerable quantity amongst them—in the interior of Queensland, which have not yet been either known or wrought, and which, at present, are profitless from want of means to work and transport them.

In reply to a question concerning the state of Ireland at the present time, the Archbishop, whose knowledge of the country is extensive, said that since the landing of the English in Ireland, ay, since the time of Brian Boru, Ireland was never so strong and so promising as now. The land laws in operation, though perhaps not at all what might be justly desired, were working well for the people, and they will in time be still more improved when the necessity for it is made clearly evident. Even the landlords are more contented now than they formerly were, as rents are paid more punctually, and there is a prevailing sense of security. There is a greater opportunity for the tenant to better himself than there was before, especially within the last two years. The people are quiet and peaceable and united together. There has been no period when they have been so united at home and abroad. Education is well attended to; bigotry is gradually dying out, and in most parts of the country good opportunities are given for the instruction of children. The measure of compulsory education proposed to be introduced by the Government, will not, in all probability, be opposed by the bishops, unless, indeed, it contains some clauses to which they could not conscientiously consent, for example, such as would be prejudicial to the Catholic instruction of the children, or clauses which might be annoying or obnoxious to the people, such as the infliction of fines on the parents of absentee children. These, of course, would be objectionable; but the ensuring of the education of each child is not objectionable, but, on the contrary, to be accepted. In fine, the Archbishop spoke in the most hopeful manner of the present and future of Ireland, and dwelt, with what seemed particular satisfaction, on the harmony prevailing amongst the Irish people at home and abroad.

The audience of the Archbishop with the Holy Father on Tuesday last, the 29th of April, was of the most pleasing and affectionate character, and lasted for over an hour. His Holiness expressed his special desire that Mgr. Moran should visit him again before his departure from Rome. On to-morrow evening (May 4), therefore, the Archbishop, in accordance with the Pope's appointment, will have another and a farewell audience. On that occasion he will be accompanied by seven students from the Propaganda who are studying for the Australian Mission. He hopes that by and by the number of students for this Mission, which especially requires priests, will be increased. Mgr. Moran expects to leave Rome on Tuesday or Wednesday next for Ireland, where important business requires his presence; and to sail for Australia, from London, about the end of June, which he expects to reach about the middle of August, towards the commencement of the Australian spring.

P. L. CONNELLAN.

[ADVT].—Sour stomach, sick headache, and dizziness, Hop Bitters cures with a few doses. See.

THE UNIVERSITY OF LOUVAIN.

(From the *Dublin Freeman*.)

THE Catholic University of Louvain has celebrated its Golden Jubilee—the fiftieth anniversary of its reestablishment. Founded in 1834 by the Belgian Episcopate, in virtue of the liberty of education guaranteed after the revolution of 1830, which brought to an end the hated Nassau dynasty, its seat was first fixed at Malines. When the Government college at Louvain, one of the three State establishments then existing, was suppressed, the Burgomaster and Council of that city petitioned the Bishops to restore to them the University. The Catholic University was then transferred to Louvain, and obtained possession of the "halles" and some of the colleges belonging to the old University. Since its installation there it has been extending itself year by year, and now it possesses buildings and a "plant" equal, at least for practical purposes, to any similar institution.

The jubilee festivities were worthy of the occasion, and served as a demonstration in favour of religious education. A central council of organization, at the head of which is Senator Willems, had charge of the celebration arrangements. Among the members of the provincial councils formed to organise the country appear the names of Prince de Ligne, Count Albert de Beaufort, Barons Bethune (2), several senators, former ministers and provincial governors, and many members of the Chamber of Representatives. The programme was large, and embraced religious solemnities, *fêtes* academic and musical, a magnificent procession, reproducing, in tableaux (17), the principal events connected with the mediæval history of the University, as well as representing its present establishments, and a grand banquet.

At seven o'clock on Sunday evening the *carrillons* (2) and the church bells of the city were rung in the *vielle* of the festival. Monday, at 10 a.m., the organization committee and various societies of the University received the Archbishop of Malines, Primate of Belgium, and the others members of the Episcopate, at the College du St. Esprit, after which reception a *dejeuner* was given by the organising council.

At 12 o'clock the Primate, Bishops, University authorities and students repaired to the Collegiate Church of St. Peter to sing a solemn *Te Deum*.

The academic part of the festivities opened at one o'clock in the great auditorium of the College du Pape by the reading of the Pontifical Brief for the foundation of the University. The Rector Magnificus pronounced a discourse, addresses were read, and the Primate delivered an allocution. The Rector then proceeded to promote to the doctorate *honoris causa* some distinguished foreigners.

At 2.30 p.m., the first march of the grand *cortège* took place. A banquet was given by the professional staff to the authorities of the University. In the evening a musical *fête* organised by the students' Choral Union, closed the events of the first day.

Tuesday's festivities began with a Pontifical High Mass, celebrated by the Archbishop in St. Peter's Church. In the great hall of the College of the Holy Trinity, at eleven o'clock, a grand musical festival, arranged by the Flemish Society, "Met Tud en Viut," came off. In the afternoon the historic procession made its second *sortie*. The "grand banquet universitaire," at which the Episcopate, University authorities, etc., were present, was held at 4.30 p.m., in the great academic hall of the Brothers of Charity attached to their monastery (the old Irish Franciscan Convent) of St. Anthony.

At 8.30 p.m., in the parc St. Donat, a *Feu d'artifice*, reproducing the siege of Louvain, 1542, was presented. The illumination of the town followed, and a retreat *aux Flambeaux* terminated the proceedings for that day. The intervening time, up to Sunday, 18th, was occupied with minor festivities, chiefly of the students and inhabitants, and on that day the procession made its final tour of the town.

THE THEOSOPHISTS.

At the beginning of May there is to be a great gathering in Paris of the so-called Theosophists, a mysterious body of men and women moving from America and Asia upon Europe. Colonel Olcott, one of the pontiffs of the sect, is expected, and Madame Blavatsky, a Russian, who started the society somewhere up in the Himalayas, is actually in Paris. It would be useless to go through the lumber of false mysticism and semi-paganism which goes to make up the creed of the Theosophists. In India there are a thousand of them in every city. It appears that Colonel Olcott professes to work miracles, although he complains that this function is too great a strain on nerve power, and that he will have to give it up. A French paper, speaking of the *Theosophist*, the organ of the society in Europe, says that it contains the narration of more miracles in one number than may be found in all the Four Gospels. The new craze will probably be the sensation of Paris *salons*, for Lady Caithness is the president of the association. It is probable that crowds of superficial *savants* of both sexes, who would never dream of believing or even reverently examining the mystery of the Blessed Sacrament, or even of the Incarnation, will jump at Theosophism as a new dispensation. Half the infidels of Paris are Spiritualists, who believe that table-turning will save the world and heal all the ills of humanity. *Séances*, which Meers, Maskelyne and Cooke have proved to be fraudulent, are nightly held, and the men and women who sneer at the doctrine of Christianity flock to hear the spirit of Mozart play his own requiem, or to chat with Gambetta's ghost on the future of France.—*Liverpool Catholic Times*.

A report forwarded to Glasgow states that at a mass meeting of crofters of the Stenshill district of Kilmuir, in Skye; held to protest against threatened evictions for giving evidence before the Royal Commission, resolutions were passed calling on the Government to protect tenants against the abuse of landlord power, and to bring in a bill to provide the necessary protective remedy.