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## The Late Bishop of Dunedin.

ALTHOUGH the events of the Most Rev Dr Moran's career are all of them of interest to us, the chief interest for us of his life naturally lies within the limits of the time during which he was Bishop of Dunedin.

It is now a long retrospect to those days of his studentship and of his earlier life in the priesthood, when he was giving promise of the useful and honourable course which he was destined so eminently to run, and on which indeed he had already entered. A man's character may be known, we are told by an old French proverb, from the company he keeps. The Bishop reckoned among the friends of his youth many who were also to deserve and win distinction. There was, for example, that tried defender of the poor and the oppressed, Dr Nulty, Bishop of Meath. There was the sterling and fearless patriot, Canon Doyle, of Ramsgrange, from whom, we may remind our readers, a few weeks before his death, as we mentioned at the time, the Bishop had received a kind and sympathetic letter, which gave him much consolation. There was the genial and witty Father Healy who some months ago preceded him to the grave, and whose wit he was wont often, in his own graphic way, to quote. There were many others also to part from, when, on his appointment to the Cape, he was called upon to relinquish his cure in Dublin, at the church of St Mary, Star of the Sea, Haddington Road, and leave his native country. Dean O'Connell, however, the parish priest, under whom he served, and to whom he was warmly attached, still survived when, in 1870, he left Ireland once more—this time for Dunedin,—and to bid him again a long, and, as it proved, a last, farewell was one of his principal trials. The late Canon Lee, too, Dean O'Connell's successor, was there on that occasion to say good-bye, as he was also when, for the last time, nearly six years ago the Bishop again left Dublin. Canon Lee was among the dearest of his life-long friends and was a generous benefactor of his mission. His death—like some others—that of Bishop Bicarde, that of Archbishop Kirby—occurring during his illness was a severe affliction to him.

The earlier part of the Bishop's life as a priest in Dublin was one well fitted to put his priestly qualities to the proof. True, the "bad times," as they were called, were not so severely felt in the

city as they were in some of the country towns and districts. Still they were times even there of great and crushing distress, and poverty in its extreme forms was thickly to be met. There was sickness too—and that in its most terrible shape. Typhus fever was common. The cholera broke out in 1849 and worked sad havoc for a season. Dr Moran refused no call and held back from no bed of death or suffering. At all hours and under all circumstances he dared contact with the pestilence-stricken. Some restriction was placed upon the junior clergy lest their strength should be overtaxed, but he risked even the displeasure of his superiors—which, nevertheless, he possibly knew was not likely to be very severe. But his labours had in no way impaired his health and his appearance was such that on his first visit as a Bishop—at the age of 33—to the Vatican, the Pope looked at him with surprise. "I must have made a mistake," he said, "I cannot have appointed you bishop." "Your Holiness has very probably made a mistake," was the reply, "but I am certainly the man you have appointed bishop." Pius IX. then asked him his age, and on hearing that it was 33, expressed himself satisfied—that, he said, being the age of our Divine Lord. The Bishop's youthful looks had surprised the Pope.

It was 14 years afterwards, in 1870, as has already been stated by us, that the same Pope desired the Bishop to resign his position at the Cape and come to Dunedin. This was a command that caused the Bishop deep sorrow. His diocese and his people at the Cape had become very dear to him. His home was there, and there was important work, begun by him, for him to complete. He ventured to represent all this to the Pope—induced, no doubt, as we may judge from what we know of his character, by the consideration of his work. "My son," said the Pope, "will you not obey?" There was not another word of remonstrance uttered. He obeyed with all his heart—giving up home and everything else to begin the world anew at the command.

It was on October 5, 1870, that the party who were to form the head and nucleus of the Catholic mission at Dunedin, set out from the Dominican convent at Kingstown—where the pioneer members of the Order from Sion Hill, Black Rock, had repaired to take into their company some nuns who were bound for the diocese of Maitland, N.S.W. These were two professed nuns—one of whom is now Prioress of a convent in the diocese in question—and one postulant. There were also two professed nuns and two postulants of the Order of the Presentation, bound for Hobart. Another postulant of the same Order joined the party in London, where they were also joined by the late Monsignor Coleman. From Kingstown the party went by sea to Gravesend in a steamer named the *Cymba*—commanded by a Captain Dunne, who is still, for his kindness, held in grateful remembrance by their survivors, and, comparatively short as was the passage, the Bishop said Mass on board. The nuns bound for Dunedin were 8 choir-nuns and two lay-sisters—namely, the Sisters Mary Gabriel (Prioress); Mary Agnes (sub-prioress); Mary Catherine; Mary de Ricci; Mary Gertrude; Mary Vincent; Mary Francis; Mary Bertrand; Mary Lucy; and Mary Peter. Of these ladies all but two are still alive—one of them at a great age. The Sisters Mary Francis and Mary Lucy died, as our readers will remember, under very touching circumstances, the one within a few hours of the other, about a year and a half ago. Several years previously the Sister Mary Gertrude, who had suffered from defective eyesight—who, indeed, may be said to have sacrificed her eye-sight to religion—for her malady was supposed to be caused by over-work at a very fine kind of illuminating in which she excelled, and which was done by her in the interests of the community, returned to the mother house near Dublin. The Sister Mary Agnes was even then—at leaving home—a lady well advanced in years—whose courage at braving the ocean and life in a strange land, to give the younger nuns the protection of her mature age, should never be forgotten. The Sister Mary Gabriel had renounced for the religious life the luxurious surroundings of a wealthy home where she was an only surviving child. To this lady's brave spirit and encouraging words and example, in difficult circumstances, both the Bishop and Father Coleman in after years acknowledged a lasting debt. The Sister Mary de Ricci was a niece of the late illustrious Archbishop Kirby—Pope Leo's personal friend. The Sister Mary Catherine was a sister of the late Lady Duffy,

wife of Sir Charles Gavan Duffy, and, like Lady Duffy, who had been a pupil of Chopin, a brilliant musician. Exceptional hard work was the portion of all the pioneer nuns for many years. Their position was uncomfortable. Their convent in Dunedin was confined and inconvenient. But their success was marked. Dr Moran himself would be the first to insist on their taking full credit for a chief part in the success of the mission, generally, as well as for the expansion of their Order, their fine establishment in Dunedin, and the foundation of their houses elsewhere—in Invercargill, Oamaru, Queenstown, Milton, and Lawrence.

The party, enlarged by the addition of several younger members of the priesthood who were to make the voyage under the care of the Most Rev Dr Moran, and some older priests who were returning to the colonies—among them the much beloved Monsignor Macdonald of Panmure—set sail for Sydney from Gravesend on October 9, 1870. The outset of their voyage was unfavourable. An accident detained their ship in the channel, and, on October 16, when off Torbay, she was believed to be in imminent danger of foundering. Matters had gone so far that the Bishop prepared himself to give the last absolution—and he was not a cowardly man, or one unused to the sea.—The ship was eventually obliged to put into Plymouth, where she remained until the beginning of November. On Christmas Day, 1870, the ship was rounding the Cape—but the duties and glories of the festival were not forgotten. Nine Masses were celebrated on board, and the feast was well observed. There were Masses and devotions daily throughout the voyage. Every evening the nuns chanted the Litany and the "Salve Regina." The devotion of the Bishop to the Rosary of the Blessed Virgin came markedly under the notice of those who were travelling with him.

On February 2, 1871, the ship arrived in Sydney. Of the stay of the party there the present writer can speak as an eye-witness. It quickly spread abroad among the Catholic people that the Bishop of Dunedin had arrived with a company of priests and nuns. Many citizens of good position hastened to visit them. Some of the ladies had been pupils of the nuns at Sion Hill, and their delight at once more meeting their former teachers or fellow pupils, as the case might be, was unbounded. Everything was done to make their few days' stay in the capital of New South Wales agreeable to the welcome visitors, who, for their art, seemed highly to appreciate the new scenes and conditions of life that met their view. In a few days, however, they took their departure,—Dr Moran and Father Coleman, with the 10 Dominican nuns named by us, taking their passages, *via* Melbourne, for Dunedin. On February 18 they arrived at Port Chalmers, whence they were conveyed by road to this city. Here a hearty reception, and one as imposing as the circumstances of the times allowed of, awaited them. The Rev Father Moreau, S.M., the priest then in charge of the mission—whose memory was always held in veneration by the Bishop, as it still is by all the survivors who were acquainted with him—gave what accommodation and comfort he had to give.

Up-hill work, nevertheless, lay before the Bishop. The priests found by him in the diocese—Father Martin—still remembered here with affection by some of the older members of the Catholic congregation, and now, these many years, the honoured and beloved parish priest of Hokitika having left some little time before—were the Fathers Moreau, Ecuier and Pélissier, S.M.,—respectively at Dunedin, Lawrence and Invercargill. But in a short time they were withdrawn and the Bishop and Father Coleman were left alone. Their first assistance came from Australia, whence the late Father Donovan arrived. Shortly afterwards Father Mackay, now senior priest of the diocese, and highly esteemed parish priest of Oamaru, arrived from Scotland. The Bishop spent the next year or two travelling through the diocese—confirming the young people and making efforts for the promotion of Catholic education. Of that great cause he became at once a champion in the Colony.

An addition to the Bishop's labours was caused by his appointment, on the death of the Most Rev Dr Viard, as administrator of the diocese of Wellington. This made it necessary for him to travel far and wide throughout the islands—most frequently at great inconvenience, and sometimes at considerable personal risk. As an instance of his humility the nuns relate that on one occasion he brought back to them his vestments, which he was obliged to carry with him, and of which they had the care, with some of the lace stained by dye-stuff that had run. He apologised for the trouble that the matter must give them—but they found that the mischief, of which, in itself, in fact, they thought very little, had occurred in the passage of a flooded river, where the Bishop had been in danger of losing his life—getting cheaply off with a wetting.

The first church the Bishop opened in his diocese was at the Taieri. Since then, up to the day of his death, the work of opening churches here had been continuous, and he himself, until his health failed, always officiated. That the church should be opened free of debt, too, was always his advice and anxious endeavour. All of us know the great strain put upon him, in order that such might be the case with regard to St Joseph's Cathedral, and, indeed, it is to be feared that the first roots of his long illness may be traced to that effort.

Some of those who closely watched him have seen reason to believe that from the day the cathedral was opened his health began to fail. It may be recollected, too, that Father Coleman, who knew him so well and loved him so dearly, long hung back from the undertaking of such a work as that in question, declaring that it would kill the Bishop. The work, however, was necessary, and he never spared himself.

The Bishop left Dunedin on his first visit to Europe in April 1881, returning in April 1882. Father Coleman had gone, at a moment's notice, to Ireland at Easter 1874, to induce priests to come out here. Of those who accepted the invitation two are still among us, and high in our regard and esteem, namely Fathers Walsh and O'Leary. Father Higgins who also came out at that time returned home in a few years and died there. At the time in question too, the Dominican nuns received their first reinforcement, as effectual as it was welcome—in the persons of the Sisters Mary Raymond and Mary Alphonsus. The Bishop's return in 1882 was preceded by the arrival of Fathers Burke and McGrath and the late lamented Father Fitzgerald, accompanied by Father J. O'Neill—not as yet in priests' orders and whose ordination shortly afterwards to the priesthood was the first ceremony of the kind ever performed in Dunedin. There came also some nuns and postulants. The Bishop in returning was accompanied by Father Lynch, who, as our readers will remember, was detained for some time in Melbourne by the results of an accident and who likewise was afterwards ordained in Dunedin.

On February 2, 1889, his Lordship left on his last visit to Rome, returning in the October of the same year accompanied by Fathers Murphy, McMullan, J. Lynch, J. O'Donnell, and P. O'Neill. Some postulants of the Dominican Order came also, among whom were two of his Lordship's nieces. The Most Rev Dr Murray Bishop of Maitland had on this occasion been the Bishop's travelling companion as far as Melbourne. On each occasion of his return from Europe the reception given to the Bishop was an eloquent proof of the people's love for him—how well deserved we dare not trust our pen to write.

The Bishop's last personal part in a ceremony outside Dunedin—although he was afterwards present at the opening of the church at Oamaru—took place at his opening of the schools of the Dominican nuns at Lawrence on February 5, 1893—and in no more consistent act could he be seen for the last time by any portion of his people. His heart was above all in the schools and with the children. He not only presided every year at the distribution of prizes at the school of the Christian Brothers and of the Dominican Nuns, but he constantly visited them. We looked upon that on which he delivered his annual address at the Brothers' school as his particular day. Last December too, he was there once more, after the enforced absence of the year before, as he was also at the nuns' school, but on each occasion his address was read for him. We have been reminded by the nuns of how he never let a week pass without visiting St Patrick's school, South Dunedin. Whatever the weather might be, there he was without fail, every Wednesday—his appointed day, examining the children himself. One of the Christian Brothers has recalled to us his happy way of catechising the boys, coming in and putting questions to them in a manner all his own, that invariably elicited an answer.

His last address to his people in Dunedin was delivered in St Joseph's cathedral from the altar on Low Sunday 1893. Its concluding words—treasured in the heart of one to whom he was very dear—were

"To-day, my brethren, I celebrate the 37th anniversary of my episcopal consecration. I beg of you to pray for me that God may grant me a happy death and a favourable judgment."

He then turned, in the quick, energetic manner habitual to him, and went out erect and manly almost as ever, notwithstanding his broken health—but we all knew—for now that the words have been recalled to us, we remember vividly—that he hastened away to hide his emotion.

Our prayers have been answered, for we all responded to his request. He has before our eyes, as it were, had the happy death. We trust in the mercy of God and with a perfect confidence that he has had also the favourable judgment.

His last Mass was said in St Joseph's Cathedral on the Feast of Our Lady of Perpetual Succour in June, 1893. He was present for the last time at Mass in the Cathedral, this year, on St Patrick's Day.

We have spoken already of his work in connection with the TABLET, but we have still something to say. What brightness and courage he brought with him when he came into this office, as he very frequently was wont to come. If anything was wrong, with a word or two he set it right. If there was perplexity, a clear direction made everything plain. It was always the effort of the present writer to remember the exact words in which he gave instructions for the writing of a note or paragraph. In proportion as they were exactly remembered the writing was well done. The last occasion was the death of Archbishop Kirby. He gave the writer, in words spoken, a sketch of what he wished to have said. Afterwards he commended the note and thanked the writer. He had told the nuns, he said, and

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especially Sister Mary de Ricci, who it was that had written the notice. But, in fact, to all intents and purposes it was he himself, although he did not know it. Everything he said was well said and everything he did was well done. Those who were the most closely associated with him can the most fully know how great is his loss.—“My father, my father, the chariot of Israel and the driver thereof.”

### DEATH AND OBSEQUIES OF THE MOST REV DR MORAN.

ON Wednesday last, the 22nd inst., at about 5.50 p.m., the tolling of the bell of St Joseph's cathedral, Dunedin, announced to the city that the Most Rev Dr Moran was dead. Serious fears had been entertained from the night before, but, as the Bishop's condition had frequently varied, and he had more than once rallied when he seemed at the extreme point, hope had not been wholly abandoned. About three hours before the end, the funeral of the late sacristan, Mr James McCaw, had taken place from the cathedral. The Bishop throughout his illness had retained all his clearness of mind, remaining conscious until a very short time before he drew his last breath, when he fell into a slumber from which he never in this world awoke. He asked that he might be moved so as to see from his window the last, as he himself said, of a “loyal old servant.” He asked at the same time for his spectacles, with which he could see to some distance. He expressed himself contented, but in a few minutes the nurse in attendance on him noticed that a change had come over his looks. It was found, too, that he was growing cold—but this he himself did not seem to perceive—replying, in answer to an inquiry, that it was not so. The death-damp, however, was gathering on his forehead.

We may take the opportunity here of testifying to the care bestowed by Miss Anne Mulholland, his personal attendant and nurse, on her venerable charge. No daughter could have tended a father with a more constant or a more loving care. Through all his long illness she never faltered, and there can be little doubt that the pro-

and I feel compelled to say a few words. You have expressed your sympathy with the priests in their loss. On behalf of the clergy permit me to express our great sympathy with you in your loss. Our loss is your loss. We share in your great sorrow. Our Bishop, our father, is dead. God has taken to Himself a good and faithful servant. A saint has gone to his reward. I need not—this morning I dare not—speak of the life and worth of our beloved Bishop. You were privileged to witness the saintliness of his life for many years—for nearly a quarter of a century. Those who were privileged—and it was a great privilege—to attend on him during his illness, and kneel by his bedside last evening as his pure soul passed away, can testify that Archbishop Redwood, in his touching address last night, expressed the thoughts in the mind of all when he said that the death befitted the life—that a holy death had terminated a saintly life. Need I ask you to pray for him—you who, during his long illness, unremittingly pleaded that God would leave him with you a little longer. Your prayers were then heard. That he survived so long was on the fringes of the miraculous. Your prayers—if, indeed, after his patiently-borne sufferings he requires our suffrages—will now, I am sure, be likewise heard. He was always deeply grateful for your charity and the more than kind sympathy so generally expressed throughout the whole Colony. He is gone, and if we follow, guided by his example, we will serve God faithfully, and, like him, end a meritorious life by a happy death. He loved his spiritual children while on earth. Before the throne of God the first Bishop of Dunedin will not forget his diocese and his faithful people.” In the evening there was again a large congregation. The Rosary of the Blessed Virgin was offered for the repose of the Bishop's soul, and it was announced that, at 10 a.m. next day—by a strange coincidence his birthday—the mortuary chapel at the palace would be thrown open—the necessary preparations not permitting this to be any sooner done.

Masses were offered in the morning and at the appointed hour the chapel was opened. The reception room at the palace had been prepared for the purpose. A heavy black curtain, tied back in part with white cord, replaced the door. The walls

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longation of his life was, in no small degree, due to her devotion. In this respect all who venerate the memory of Bishop Moran remain her debtors.

It is not necessary for us to speak of his medical attendant, Dr Alex. Fergusson. Dr Fergusson is well known as not only a skilful physician, but as one of an exceptionally kind heart, and all his kindest, as well as his most skilful care, was given to the Bishop. To him, also, a debt that cannot be paid by us, is due. Nor must we forget to acknowledge the valuable occasional services of Dr Brown—to whom, moreover, the Bishop was indebted for the country residence which gave him so much pleasure and did him so much good last summer.

The Archbishop of Wellington had arrived the evening before, and during the day Father Newport had come from Port Chalmers. The priests of the cathedral, Fathers Lynch, Murphy, and Howard were also present, as were the members of the Bishop's household, and the prayers for the dying were said. His Grace had given the last absolution, and was conducting the Rosary of the Blessed Virgin, as he afterwards, in a brief address, made in the cathedral and quoted by us in our supplement of last week, related, when the end came, peacefully and hardly perceptibly, as the Archbishop, in effect, said. The Bishop's last words, uttered so as to be barely audible, had been the prayer “My Jesus, mercy.”

The tolling of the bell speedily drew a concourse of the people to the church, where, to their great grief, they found their worst fears confirmed. It was the evening of the weekly meeting of the Confraternity of our Lady of Perpetual Succour, in addition to the usual devotions of the Month of Mary, and prayers were fervently offered for the repose of the departed soul. The address of the Archbishop we have already given, and nothing can be added to that.

Next day was the Feast of the Ascension. The occurrence of the Feast prevented the celebration of Masses of *Requiem*, but the particular intention of those offered was for the departed soul. The congregations were large. The celebrant at 11 a.m. was Father Murphy, and Father Lynch spoke as follows:—“My dear brethren,—It is painful for me to have to address you to-day, but it is my duty,

were hung from ceiling to floor with black cloth, relieved by a white fringe, and concealing the windows and fireplace. On a *catapulte* in the centre of the room lay the beloved body fully vested in cope and mitre. The pectoral cross was laid upon the breast; the hands were gloved and folded, and the pastoral staff was lying at the right-hand side. A wax candle at each corner gave all the light admitted into the chamber, and around the bier were floral crosses and wreaths that had been brought as a last offering of affection and esteem. Of the donors and the words of love and regard that marked their gifts we give a list below. The face was changed, indeed; yet when the long course of suffering that had preceded death was considered it could only be wondered that the features retained so much of their well-remembered form. The expression was that of one at rest. But the face that had been lit with a bright intelligence, with a keenness of intellect tempered by a forbearing and far-reaching kindness and a most considerate wisdom, was the face of the dead. The eyes in whose very look there was comfort in the hour of trouble and courage and strength in the hour of weakness were closed, and the lips whence the words of instruction, of exhortation, of consolation, sympathy, or counsel, or of genial, wholesome humour and wit had come, were sealed for ever. Who could look upon the sight unmoved?

The body lay thus in the mortuary chapel until Sunday afternoon. On Saturday night a heavy downpour of rain had suddenly set in. It continued unabated throughout the next day, but, notwithstanding, in the morning the Masses were numerously attended and large numbers of communicants offered their communions for the departed soul. At the North East Valley and at South Dunedin Fathers Murphy and Hunt respectively spoke with deep pathos of the Bishop. At the 11 a.m. Mass in the cathedral, the organist, Mr A. Vallie, played Chopin's “Funeral March,” and, as an outgoing voluntary, the “Dead March” in *F*aul. The celebrant was Father Howard.

On the termination of the Mass Father Lynch made a short address. He alluded to the great loss they had sustained—that of a beloved father.—They had received a great deal of kindness in their

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affliction. The congregation in Dunedin had shown themselves kind and sympathetic towards the clergy, and they themselves had received kindness and sympathy from others. Telegrams and letters, very many of them most touching in their expression, had come from many places. They were too numerous to mention in detail. Praise of the Bishop and sorrow for him were heard on all sides. Members of other denominations were most kind. They testified their regard for the Bishop most touchingly. He went on to recall some reminiscences of the deceased.—How he had retained to the end the affection of his surviving fellow students and schoolfellows. As an instance of what he had witnessed during the cholera of 1849, the speaker narrated the case of a lady who had been taken ill at her dinner table. The Bishop had seen at once that she was attacked by the pestilence and had given her the last Sacraments. He then left to attend to others who were in need of his ministry. In a few hours he came back to inquire and found her still sitting in the same place, but dead. Her husband had been unable to obtain aid for the removal of the body, so great was the terror of the illness. Friday, he continued, had been the Bishop's birthday, but he had not lived to see it. It was his (the very rev speaker's), conviction, so great had been his merits, so heroic his patience, in the words of the Archbishop—that he spent it in Heaven. Father Lynch alluded also to the desire that had been expressed for the burial of the body in the cathedral—as that of its founder, and the first Bishop of the diocese—a desire also, he said expressed by non-Catholics. He had spoken to the Bishop about his approaching end—when duty obliged him to do so, or the venerable invalid himself alluded to the subject. The Bishop had known of the desire referred to, and, for the last time, had said to him, "Father say no more to me about this matter. Bury me in the midst of my people." That must decide the question. The burial, therefore would take place in the Southern cemetery, in the ground selected. Father Lynch concluded by giving some directions regarding the funeral. In reference to the fitness of the attendance of the children in the conveyance of the body from the palace to the cathedral he spoke of the Christian Brothers. Ever since their arrival in Dunedin, he said, their relation toward the Bishop had been that of father and child. He afterwards asked the congregation to join him in prayer for the beloved soul—adding a prayer for the soul of Father Coleman—the Bishop's friend, he said, his early fellow-worker in this diocese, whom he had held so dear, and beside whose remains his body would be laid.

It had been arranged that, at 3 p.m., the body should be brought to the cathedral. A spacious *catafalque* had been erected near the Western end of the nave beneath a lofty Gothic canopy. The whole construction, erected on the plan and under the personal supervision of Mr W. F. Petre, was of wood, covered with black cloth—which the nuns had braided in a suitable design with white braid. Crosses, beneath which the Bishop's arms, in black on a circular shield of white, were placed, surmounted each of four fronting canopies with cusped arches, and at the angles were pillars terminating in pinnacles corded down in spirals. On the pillars below were placed wreaths of white flowers from which twining garlands descended to the ground. Over the centre of each of four arches, traced severally in white braid on the black cloth of the canopies, hung a wreath. The interior roofing was divided by groining. The structure was imposing and solemnly beautiful. At the appointed hour, the rain still falling heavily, a procession set out from the Cathedral. Girls of the nuns' schools came first, and were followed by boys of the Christian Brothers. Then came the members of the H.A.C.B.S., wearing their regalia; the men of the Society of the Sacred Heart; the members of the Catholic Literary Society; the members of the Confraternity of the Holy Family. On reaching the door of the episcopal palace the procession was headed by a cross-bearer and other acolytes, and when the school children and the members of the societies and confraternities had passed on in front the priests, Very Rev Fathers Mackay, O'Leary, and Lynch, and Rev Fathers Murphy, Hunt and Howard, took up the coffin and bore it with their own hands to the church—no light task, indeed, in the teeming rain and through streets running with water almost like the beds of mountain torrents. The children and men, meantime, who had preceded the clergy, on reaching the street beneath and before the palace, formed a line with the members of the women's Societies—the children of Mary, the Sacred Heart, St Vincent de Paul's, Our Lady of Perpetual Succour—on the other side, both making a passage through which the coffin was carried. On either side of the central passage of the nave of the cathedral wax tapers in tall holders knotted with crape were burning at short intervals, and as the coffin was borne up the church and placed on the *catafalque*, the "Miserere" was chanted with great solemnity by the choir. A different meaning indeed had that window over the door through which the mortal remains of the Bishop were borne into the church he had built now taken for us. "Pray for Patrick Moran, Bishop of Dunedin" says the legend beneath its painted angels. Truly we will never neglect the appeal of our beloved father that thus abides with us. The light of that window has now become pathetic to us by falling on the coffin through whose lid of glass his dearly

loved features have been seen by us for the last time. The altar, the Bishop's throne, the pulpit, the sanctuary rail, and the pedestals of the statues had been draped by the nuns in black, relieved by wreaths and crosses of white flowers. The ladies of the choir had thus draped the front of the organ loft. The *catafalque* was lit with wax tapers, and wreaths and crosses were placed around the coffin. The gloom of the church had been deepened by the lowering skies, but it seemed more in keeping with what was going on. It is not hard to divine how the old saying arose, "Happy is the corpse that the rain rains on." The unhappiness of the sorrowful heart, at least, is not mocked by the sunshine then.

Among those who sorrow for Bishop Moran are many who are not of his creed, and they are not mistaken. The Bishop set a high value on the goodness of Protestants. One evening last summer the present writer had occasion to visit him on some slight matter of business. He found him sitting alone in the twilight. It was Saturday evening and the priests were in the confessionals. The Bishop expressed a wish that his visitor should stay for a little time, to keep him company, he said. In the course of conversation he alluded to his boyhood. He had, he said, been sent to attend a day-school in Dublin. He lodged for the purpose with some connections of his family, an elderly couple with grown-up sons. The old lady, his mother's relative, her husband being an Englishman, was a strong Protestant of the old-fashioned type and her common practice was to attack the religion of her young charge. "All my defence," he said, "was taken from the catechism. I had no other reliance." The old gentleman would sit by greatly amused at the contest—as we may believe, admiring the courage and skill in argument of the boy. One of the sons was a professor of music, an excellent fellow, said the Bishop, who worked hard at his profession. "One day," he continued, "I went unexpectedly into his room and found him kneeling by his piano praying fervently. My astonishment was great, for I had been told that Protestants never said their prayers." He (the Bishop) then appealed to his visitor to say if his experience also was not that Protestants could be, and that very many of them actually were, very good Christians. And that was the Bishop—firm as a rock in his own faith, which was based on clear and manly reasoning and strengthened by profound learning, but charitable towards all understanding the position of those who differed from him, and readily acknowledging all that was good in it. No, indeed, the non-Catholics who mourn for Bishop Moran have made no mistake. They also have lost a sincere friend.

When the coffin had been placed upon the *catafalque*, the people, of whom, notwithstanding the rain, a large crowd was present, withdrew from the church, and the doors were shut. The Dominican nuns then came from their chapel into the nave. The foundresses were the first to approach the *catafalque* and see the body. But throughout the nights the nuns kept watch, the church being locked up from everyone else. The Christian Brothers had performed the same solemn office in the mortuary chapel. And all must admit that both were in their proper place. The Bishop was most thankful to the teachers of his children. We all know how thoughtful he was about the nuns—how anxious lest their strength should be overtaxed. And, indeed, in the earlier days even his care could hardly prevent this. There are some of us who still remember how, when they themselves were going home tired from a day's work, they often found that the Sisters, who had risen earlier and worked harder, were but beginning fresh labours. The Bishop owed a heavy debt of gratitude to the pioneer nuns—and not the Bishop alone. For the Christian Brothers he expressed not only admiration but reverence. In the course of a conversation with the present writer, a little time ago, he pointed from his window to their house. Their sole object in life, he said, was to sanctify themselves, and to promote the interests of their boys. For this they worked and for this they studied. All their time was given to it.

The news of the Bishop's death brought to the Very Rev Father Lynch telegrams and letters of condolence and sympathy from every quarter of the Colony and from people of all classes and denominations. So numerous were these that we are obliged to confine ourselves to a very few extracts as examples. We take them at random, as samples of the whole:—"I desire to say that as an Anglican I have always admired the late Most Rev Dr Moran"; "All here deeply regret Bishop's death and share in universal grief. Regret not being able to attend funeral"; "Your church has lost an able and zealous leader, but the memory of his good works and sterling qualities will be ever green"; "Profound sorrow of clergy and laity here for your irreparable loss"; "Allow me as an outsider who had received kindness at the hands of your Bishop and admired him for his many virtues, to offer you and your congregation my sincerest sympathy in your great bereavement"; "Accept in behalf of my wife and myself this expression of our deep sympathy with you and your people in the loss you sustain by the death of the good Bishop. One of his latest acts of thoughtfulness was to ask you to express his sympathy with my relations in their bereavement and thus makes our feelings the more heartfelt"; "Kindly accept our most profound sympathy in this very sad hour. A servant of the Most High has reached that haven of rest prepared for all those who love and serve our blessed

The People's Caterers, is VICTORIA BUILDINGS (Opposite Victoria Street Bridge), CHRISTCHURCH. Every description of Pastry, etc., made to Order on the shortest notice. ALEXANDER & CO., Proprietors. Your Patronage respectfully solicited.

Lord and Saviour Jesus Christ;" "Will you allow me to say how deeply I sympathise with the clergy and people of your communion in the loss of their venerable chief Pastor. The loss is indeed one which will be felt not only by them but by the entire community. To all who came however slightly into contact with him he inspired feelings of respect and affection. It has indeed seldom been my lot to encounter a more attractive personality;" "Allow me to express my sincere sympathy with you and your brethren in the great loss which your church and indeed the whole community has sustained in the death of the Rev Dr Moran;" "Without distinction of creed I believe in a good man, and the actions, through a long life of the dear departed have always tended to good;" "One cannot feel sorry for himself, his work being done and himself released from a life of pain, but I hope you will allow me to express my sympathy with you in your great personal loss and with the Catholic community in its even greater loss. You have the comfort of knowing that your Bishop was universally esteemed in the Colony by Protestants as well as Catholics;" "Accept earnest expressions of our sympathy. Dr Moran is dead, his work I believe to be imperishable." "Although I knew the dear saint so short a time, he reached my heart. His patience, gentleness and brave suffering we shall never forget."

A quantity of wreaths, crosses, and other floral designs were sent. Very many of them were of great beauty, and would well deserve description. But at that we can make no attempt. We give the following list of the senders, with such of the mottoes as we have been able to obtain. Any mistake or omissions will be corrected on being pointed out to us. Mr and Mrs W. J. Hall; Children of Mr and Mrs W. J. Hall; Mr and Mrs J. S. McDonald, "In memoriam"; Mr and Mrs J. B. Callan, "In affectionate remembrance of Bishop Moran"; Hon Dr Grace, Count of the holy Roman Empire, "From Dr Grace in affectionate remembrance of Bishop Moran"; Captain and Mrs Bernech, "In loving memory of our dear beloved Bishop"; Society of St Vincent de Paul, Dunedin, "With deepest sympathy and respect"; H.A.C.B.S., Dunedin, "In loving memory of our dear Bishop and true patriot"; Sisters of Mercy, Gore, "With devoted sympathy"; Catholics of Invercargill, "In loving memory of our beloved Bishop, from St Mary's congregation"; M. Hannan, "With deepest sympathy"; K. Hannan, "With deepest sympathy"; Miss Phillips, "To our dear Bishop with deepest sympathy"; Mrs J. Carroll, "In loving memory of our dear Bishop"; Mr and Mrs Morkane, "With loving sympathy"; Dr and Mrs A. J. Fergusson, "With deepest sympathy"; Mr and Mrs Liston, "In loving memory of our dear Bishop"; Mr and Mrs J. F. Perrin, "Fiat Voluntas Tua"; Mr and Mrs W. D. Houston, "With deepest sympathy"; Ladies' Association of Knox Church, "With deepest sympathy"; Mrs L. Court, "with deep regret"; Mrs Philip H. Russell, "With deep sympathy"; Mr and Mrs J. J. Connor and family, "In loving remembrance of our holy Bishop enshrined in our hearts forever"; Shareholders of the NEW ZEALAND TABLET, "In affectionate remembrance of its founder, Bishop Moran"; Ex-pupils of St Joseph's School, "With loving remembrance of our dear Bishop"; Mrs L. Court, "With deep regret"; Dr and Mrs E. Lindo Ferguson, "With sincerest sympathy"; St Patrick's pupils, Lawrence; Mr and Mrs D. W. Woods; Mr N. and the Misses Smith; Miss Gawne; Mr and Miss Crawford; Mr and Mrs Badcliffe Taylor; Mr and Mrs Hooper; Mr and Mrs Mee; Miss Maggie Dormer; Sister Bordaio; Mrs Roche; family of Mrs Roche; Mr and Mrs James O'Neill; Mrs Reid; Miss Annie Reid; Mrs John Griffen and family; Mrs Hesford; Miss Hesford; Miss Macedo; Miss M'Carthy; Mr and Mrs Dallas; Miss Dallas; Children of Mr and Mrs Ratcliff Taylor "Lord teach us how to pray"; James Walsh; Mr and Mrs J. Carroll; Mr and Mrs W. D. Houston; Mr and Mrs Meenan; Mr and Mrs J. McKewen; St Joseph's Choir; Mrs Lewis; Mr and Mrs W. J. Hall; the Misses Hill; Sophie Hall, "In loving memory of our dear Bishop"; Mrs O'Connor, "With deepest sympathy"; Mr J. O'Toole, "With deepest sorrow for our Bishop"; Mr and Mrs F. Meenan and family, "With sincere sympathy"; the Sisters of the Missions, Christchurch; the Hospital nurses, with kind messages and regrets; Mr and Mrs Trinder and family "With deepest sympathy"; the Misses Miller; Members of the Sussex; Mr W. Rosbotham and family, "With deepest sympathy"; Mr and Mrs R. Rosbotham, "With deepest sympathy"; Miss Darrow; Mr and Mrs J. Hally; Sr Robert and Lady Stout; Mr and Mrs E. Burke; Mrs Men man; Mr and Mrs Greenslade; the Misses Wall, "With deep regret and sympathy"; Mrs Lennon; Mrs Pigott and family, "In loving memory of our dear Bishop—may his soul rest in peace"; Mrs O'Connor; Miss Cotter; Mrs Johnston, "In loving memory of our dear Bishop"; Mrs Simpson; Mr and Mrs Falkner and family, "In deep sympathy for our beloved Bishop"; Catholics of Christchurch, "In Memoriam—Souvenir from Catholics of Christchurch"; Boarders of the Dominican Convent, "With loving sympathy"; District officers H.A.C.B.S., Auckland, "In loving memory of Bishop Moran, our own eoggarth aron"; the Kisses Drumm, "With deepest sympathy"; Dr and Mrs Brown, "With deepest regret and sympathy"; Mrs Toal; Catherine and Amelia Harrop; Mr and Mrs Hayden; Mrs Wise, Oamaru; Mrs Shea and Sissie Feorin; Children of N. B. Valley; Mrs Scanlan, Milton; Mrs Falconer; Mr and Mrs Colehan, Waitati; Mr Couston; The Dresden; Hugh Gourley; Mr and Mrs Gollar and family, "In loving memory of our dear Bishop"; Dominican nuns, Dunedin, anchor with the Holy Name "Jesus"; Dominican nuns, Oamaru, Invercargill, Milton, Lawrence; Patients of Dunedin Hospital; Mr and Mrs McNamara, "In loving and grateful memory"; Mrs Towler, "May he rest in peace."

The coffin, which was made of figured red pine, polished, with silver mountings, the inscription on the wooden lid being

Illmus et Revmus,  
P A T R I T I U S M O R A N,  
Episcopus Dunedinensis Primus,  
Annos 72 Natus,  
Die 22a Maii,  
1895.  
Placide in Domino Quievit.  
R.I.P.,

remained until Wednesday on the *catafalque*. On Monday and Tuesday morning Masses for the dead were celebrated every half hour from 7 to 10.30. In the evenings the Rosary of the Blessed Virgin, appointed by the Bishop himself on his arrival here to be said every evening, and never since omitted, was offered for the departed soul. There were, besides, with a similar intention added, devotions proper to the Month of Mary, and the office for the dead was also recited. The church was constantly crowded. All day long large numbers visited it, and in the evening there were throngs.

He lay there with his boys about him—his altar boys—attending to the lighting and renewing of candles and other lesser matters that come within the sphere of their duties, and with his people coming to look their last at his dear face and to pray beside his body. Many others came as well, and all seemed reverent and impressed. Many, and not Catholics only, showed signs of deep emotion.

On Tuesday evening the Archbishop of Wellington returned from Gore, where he had gone on the day succeeding the death, and the Bishop of Christchurch came from his episcopal city. Several members of the clergy, too, came from divers places to show their respect and to do honour to the Bishop's memory.

On Wednesday morning the Masses began at 6.30. His Grace the Archbishop was celebrant at the high altar at eight. Still the church kept full, and people came to take a loving farewell look. At 10 a.m. solemn office for the dead and Pontifical High Mass of *Requiem* were begun. The celebrant of the Mass was the Right Rev Dr Grimes, Bishop of Christchurch; the deacon, the Very Rev Father Walsh (Riverton); sub-deacon, Very Rev Father O'Leary (Lawrence); assistant-priest, Very Rev Father Pestre, S.M., (Meanee); first master of ceremonies, Father Murphy (Dunedin); second master of ceremonies, Father Howard (Dunedin). The prelates and those fulfilling the office of prelates at the absolution were the Archbishop of Wellington, the Bishop of Christchurch (officiating minister); Very Rev Fathers Mackay (Oamaru); Lynch, Rector of St Joseph's Cathedral; and Cummins, S.M., V.G., (Christchurch). The lessons at the office were read by the Very Rev Dr Watters, S.M., (Wellington); Very Rev Father Devoy, S.M., V.G., (Wellington); Very Rev Canon O'Donnell (Ashburton); Very Rev Father Le Menant des Chesnais, S.M. (Christchurch); the Rev Fathers Regnault, S.M. (Waimate); Hurilo, S.M. (Timaru); Bowers (Geraldine); and Foley, S.M. (Leeston). The chanters were the Very Rev Canon O'Donnell and the Rev J.O'Neill. The Archbishop read the last lesson. The other priests present were the Very Rev Father Sheehan (Ophir); the Rev Fathers Lavery (Hawarden); O'Connor (Bangora); Hunt (Dunedin); P. O'Donnell, P. O'Neill (Gore); N. Vereker, P. O'Dea (Invercargill); J. Coffey (Lawrence); J. Ryan (Wilton); W. McMullen (Oamaru); J. O'Donnell (Palmerston South); W. Newport (Port Chalmers); W. Burke (Queenstown); J. Lynch (Arrowtown); and M. Keenan (Winton).

The scene was one of great solemnity. The mourning into which the church had been put—the black hangings of the sanctuary, of the altar, the pulpit, the organ-loft, the Bishop's throne—with the great canopy over the *catafalque* towering up into the clerestory, and the tapers that again burned in a row on each side of the central passage of the nave gave the building an appropriate funeral appearance. The congregation by which the church was densely thronged for the most part wore black garments. Some half an hour before the ceremonies began the organist of the cathedral played a funeral march by Mendelssohn. The "Miserere" followed chanted by the choir, and then the organist played Guitteman's "Marche Funèbre." The "Benedictus" was sung during the office, antiphonally by the sanctuary choir, singing in unison, and the choir of the church, who sang in harmony. The Mass was sung in plain chant, and after it was chanted the "Absolutio." The fine Gregorian music was finely sung, and what so fit to express a pleading for the dead? The chanting of the priests also was most affecting. The score of the Mass was contained in a book for which the Bishop had given his imprimatur, and his portrait was on its cover. The book also contained pictures of the cathedral and

(Continued on page 13.)

Messrs Scoullar and Co's Regina Tea takes the cake and needs no bush.

All those in search of a desirable luncheon room will find it at Vannini's Hotel, Morey place, Dunedin. The luncheon hours are from 12 to 2. Boarders are also provided for with great comfort at extremely moderate charges.

Kay's remedies still keep to the fore. The cures worked by them prove their value.

Messrs A. and T. Inglis' emporium, George Street, continues to be visited with most satisfactory results by all those who need excellent articles at moderate prices.

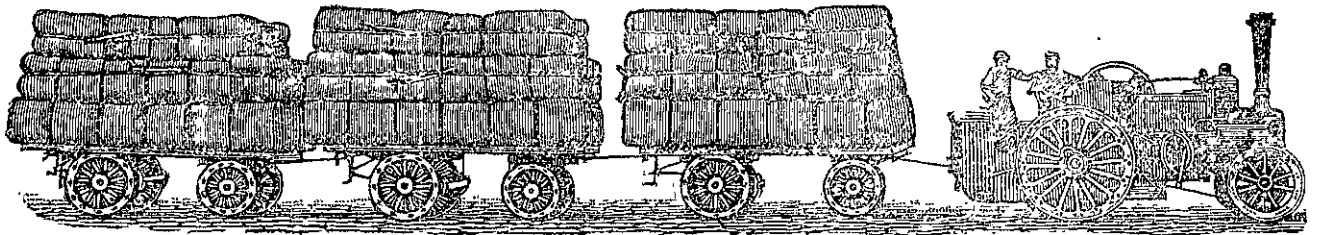
To draw up a set of advertisements, in our opinion, is about the most difficult task you can set a man. He cannot hammer them out of his brains by sheer plodding, but must seize on some stray idea, and jot it down the moment it occurs to him. I cut some advertisements' out of a Christchurch daily when last in Canterbury, as follows:—One of our best known caterers asserts one pound of Palm brand Indian Tea, at 2s 4d, will make 200 large cups of tea fit for a king to drink. A grocer says, my customers are going mad on Joko Tea, and are glad to hear your second shipment has arrived. The Queen of Teas is the pure unblended Palm brand. Have a cup at our tea room, 155 Colombo Street. Come early to avoid crowd. On enquiry I learnt that these advertisements emanated from the well-known tea firm of Jameson, Anderson and Co, of 155 Colombo Street, Christchurch, and that all their statements were borne out by facts. Their tea room is filled to overflowing daily.

The BEST VALUE FOR MONEY RAINBOW'S SUPERLATIVE MIXTURE for COUGHS, COLDS, BRONCHITIS, ASTHMA, SHORTNESS OF BREATH, or DISTENDED LUNGS. It never fails to cure.

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GOLD MEDAL, Haddington, N.B., after a Trial Open to All Comers. FIRST PRIZE, £75, Glasgow, 1888, after a Severe Trial. The above Awards are the Latest that have been competed for at Home, and McLAREN was First in both. They are the ONLY Traction Engines used for Carting Wool from the back country to Christchurch.

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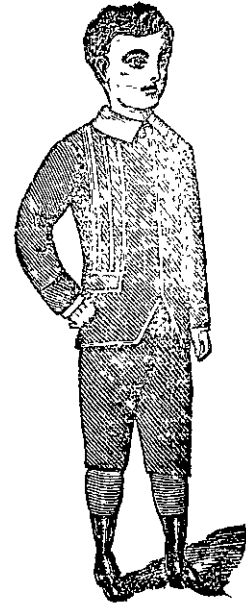
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BOYS'  
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Sure Dealings Unequalled  
and all the  
Leading Stockists

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HORSE SALES EVERY SATURDAY.  
Sheepskins, Wool, Hides, and Tallow sold Weekly.  
{Correspondence invited.

### NOTICE.

All communications connected with the Commercial De-  
partment of the N.Z. TABLET Newspaper are to be addressed  
to John Murray, Secretary, to whom also Post Office Orders  
and Cheques are in all instances to be made payable.

To insure publication in any particular issue of the paper  
communications must reach this office not later than Tuesday  
morning.

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145 ARMAGH STREET, CHRISTCHURCH.  
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124 Colombo Street, Christchurch.

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## WESTPORT.

(From an occasional Correspondent.)

THE League of the Cross Catholic Temperance Society held their second popular social in the Princess Theatre on Thursday last, May 9, when there was a very fair attendance in spite of the boisterous weather. Our old friend Mr Sontgin occupied the chair, and executed the charge entrusted to him in a very creditable manner. The programme was a bright and attractive one, and went through without a hitch. The following contributed:—The Clarke Bros played a well executed piano duet. Miss Hale, an old favourite, sang "Scenes that are brightest" in her usual style; Mrs Labatt's rendering of "Eileen Allannah" was heartily received; Mr Lynch played a violin solo, which was re-demanded; Mr Clarke sang "Only a blue bell" very pleasingly, Mr Robertson brought down the house with his character song, entitled "Dree dougan I miles away; Mr Sherlock made his first appearance on the stage with the recitation, "Beautiful snow"; Miss Hannah O'Gorman received a well-deserved encore for her song, "Please give me a penny, sir"; Miss Coughlan did well with a humorous recitation, entitled "Auction extraordinary"; Mr Lynch sang "Off to Port-au-Prince"; Mr Coughlan sang "The Romany lass" and "Home they brought her warrior dead" in his well known style, that needs no comment. Mr Hugh McConnell wound up the first part of the entertainment with a capital stump speech, entitled "This world was not made in 24 hours. Refreshments, which were liberally supplied by members, were then handed round and thoroughly enjoyed. Dancing was then started and kept vigorously going until 1 a.m. Everybody was well satisfied with the night's enjoyment—except the secretary, who I believe gave a sovereign away in taking change from a two shilling piece.

## THE CATHOLIC INSTITUTIONS OF PONSONBY.

(Auckland Weekly News.)

ON May 19 his Excellency the Governor and the Countess of Glasgow, accompanied by Captain Clayton, A.D.C., paid a visit by arrangement to the Catholic institutions of Ponsonby. The Home of the Little Sisters of the Poor, St Mary's Orphanage ("Star of the Sea"), and the Young Ladies' High School, at the Convent, Ponsonby. His Lordship Bishop Luck (accompanied by his private secretary, Father Purton), met the vice-regal party at the Home of the Little Sisters of the Poor, in the first instance, and chaperoned them over that establishment, accompanied by the Sister Superior. His Excellency received an original address from one of the inmates, an old Crimean veteran, named Smith, who had received medals, the first of the medals being earned in India, in the Sikh campaign under Lord Gough, nearly half a century ago. The address was to the effect that the Sisters manage the establishment not by iron rule, but by love and charity, and all that they required from the inmates who were in "the sure and yellow leaf" was such light service as they were able to give. The vice-regal party went through the dormitories, and chatted with some of the bed-ridden inmates. The kitchen, day-rooms, etc, were also inspected. His Excellency before leaving made a kindly address to the old people, in which he referred in eulogistic terms to the evident care bestowed upon them by the Sisters, and to the neatness and scrupulous cleanliness of the establishment.

The vice-regal party then drove off, accompanied by Bishop Luck, to St Mary's Orphanage, where nearly 70 young girls are kept, educated, and trained. They were received by the Sister Superintendent, and proceeded to the schoolroom where the children were at their school duties. An address was read by one of the children on behalf of the children of the Orphanage, in which they thanked his Excellency for visiting them, and were also grateful to their dear Bishop for having obtained the favour of that visit. The vice-regal party were pleased with the general arrangements, as also struck

with the happy and healthy appearance of the children. The children sang "The blue bells of Scotland," "God defend New Zealand," and "God save the Queen," in a manner which elicited the marked approval of his Excellency. Two of the orphans presented a handsome bouquet of flowers to his Excellency, and another to the Countess of Glasgow. His Excellency, in accepting the floral offering, said it was the first bouquet he had received in the Colony. The Countess of Glasgow on a show of hands, claimed a half holiday on the occasion for the children from the Sister Superintendent, which was readily accorded.

The next institution visited by his Excellency and party was the Young Ladies' High School, at the Convent, Ponsonby, for the purpose of distributing the certificates of the South Kensington Society of Arts to the successful prize winners, 15 out of 16 competitors. The young ladies were all assembled, as also a number of their friends, and at this stage Father Madden, the popular preacher at St Patrick's and administrator of that parish, joined the party. On the advent of his Excellency and the vice-regal party the National Anthem was struck up. A short musical programme was gone through, vocal and instrumental (pianoforte selections) which was greatly admired, after which the pupils presented an address to his Excellency, to the effect that they received in his Excellency the representative of Her Most Gracious Majesty the Queen, and, appreciating his condescension, they hoped it would increase their attachment and loyalty to the mother country. The address went on to state that it was not the first visit which the High School had received from the representatives of Her Majesty, their Excellencies Sir Thomas Gore Browne and Sir George Bowen having similarly honoured it with a visit. Bishop Luck then thanked his Excellency for paying a visit to the institution. He was pleased to note in the address presented by the pupils the sentiments he intended to express, and their appreciation of the honour conferred upon them in the visit of his Excellency—the representative of the person of Her Majesty the Queen. His Lordship then explained the object of the certificates to be presented, and went on to make some laudatory remarks as to the work of the Sisters of Mercy, and their successful efforts in the work of Christian education. He (Bishop Luck) had seen with pleasure from his Excellency's remarks on other occasions of a similar character how he had himself admitted the necessity for the combination of religious with secular education. His Lordship concluded by expressing anew his thanks to his Excellency and the Countess of Glasgow for visiting the Catholic institutions of Ponsonby. His Excellency then distributed the certificates to the young lady pupils entitled to receive them. In doing so, he expressed his satisfaction in coming to distribute the certificates, and was highly pleased with the reference his Lordship made to his own convictions, as regards the necessity of conjoining religion with secular education. Indeed, the necessity of it was evidenced by the lawless demonstration in Newton by a number of youths last week, and which ought to bring home to the minds of parents the importance of religious training. His Excellency concluded by expressing himself greatly pleased with the singing of the pupils, as also with the pianoforte playing. Three young ladies presented his Excellency with a handsome bouquet of flowers, as also the Countess of Glasgow, her ladyship receiving in addition a basket of violets. A holiday had been granted to the school children in honour of the vice-regal visit.

An adjournment was made to Bishop Luck's handsome palatial residence adjacent. The vice-regal party were conducted to the terraced roof of the building, which commands one of the loveliest views in Auckland of the harbour, city, and suburbs, after which his Lordship dispensed "afternoon tea" to the visitors.

While inspecting some of the curios in the residence the vice-regal party were greatly struck with a splendid fern album presented to Bishop Luck by Mr and Miss Teutenberg, of Wellesley Street, also with an American invention for lighting the gasalier through medium of the electric spark, which the Bishop procured in travelling through the United States, and believed to be the only specimen of the kind at present in the Australasian colonies. In the residence were also to be seen some beautiful specimens of cabinet and carved work by that

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Two of Alcock's best Billiard Tables.

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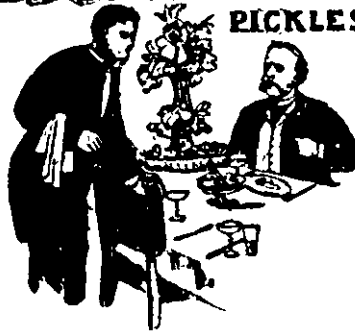
**JAMES LISTON.**

**IN INTIMATING TO THE IN-**  
**HABITANTS OF DUNEDIN AND**  
**SUBURBS** that for the future we intend making  
 a speciality of the Cash Trade in connection  
 with our Business, we also inform them that,  
 on account of want of room at main shop, we  
 have had to arrange to OPEN A BRANCH in  
 GEORGE STREET, in those Premises lately  
 occupied by Nelson, Moate, and Co, which will  
 OPEN for Business on FRIDAY AFTER-  
 NOON, July 13th, and trust that our efforts  
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 The Terms at Branch will be all cash. Our  
 counter prices at both shops as under:—  
 BEEF, ROAST, from 2½d to 5d; RUMP  
 STEAK, 6d; BEEF STEAK from 4d;  
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 Civility and Full Weight Guaranteed.

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Oamaru	..6d	9d	1s 0d	1s 6d	2s 0d	3s 6d
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### BISHOP OF DUNEDIN.

(Continued from page 9.)

of St Patrick's, and the Sacred Heart Churches. On the conclusion of the Mass the Archbishop ascended the pulpit which had been moved outside the sanctuary to a position near the head of the *catafalque*, and preached. His Grace's sermon we publish, and our readers will judge of it for themselves—to us it appeared what he whose death had called it forth would himself most have liked to hear. It was true and just, and truth and justice were what he had lived to teach and advocate. The wisdom of the preacher, too, was manifest. He made no fervent appeal to hearts that, indeed, were overburdened. He said nothing that must cause an irrepressible outburst of grief. He himself evidently by an effort controlled strong feeling in his own heart, and only now and then betrayed how hard he found the task. The tribute had been well-deserved by him to whose memory it was paid. It was not exaggerated; it was not diminished. It was a true and just debt kindly and wisely paid. In any other way than his it would be out of place for us to offer an opinion. The Archbishop spoke as follows:—“He was a burning and a shining light; and ye were willing for a season to rejoice in his light.” These words, my dear brethren, are taken from the Gospel according to St John, chapter 5, verse 35. The words were pronounced by the Divine lips of Jesus Christ as an eulogy of one whom He styled as holding the highest place as a prophet among the children of men, and yet I think that these words, with due proportion, may be fitly applied to the pontiff whose remains we have come here to honour for the last time. In thinking over the way of dealing with the subject I have to put before you to-day, I endeavoured to concentrate and focus, as it were, the life of him whose loss we deplore—a great loss indeed to the Church of God, to the clergy and the laity, to this Colony at large, in fact, a national loss. I endeavoured to focus the whole of his life in one sentence. It seems to me that it may be summed up in the one I have just put before you. “He was a burning and a shining light.” His great title to our praise and to our imitation is the fact that he was above all things an apostolic man. Now, what makes the apostle? Pre-eminently the fire of zeal; and zeal is the flame of charity, and you will see that throughout the whole of his career the keynote of his existence and the source of his deeds was in this fact: that he was a burning as well as a shining light. He burned with true charity, with true love for God, for religion, for his flock, for his country, for his neighbour at large. He burned with the fire of that Divine love, the flame of zeal, and therefore his whole life was a proof and an exhibition of that fire of Divine zeal. His whole life was the life of an Apostle. He was trained by God and gifted by God in a peculiar and striking manner with all the qualities of a great Apostle. His gifts in the natural order fitted him for this high career. He was short of stature, indeed, but with a well-knit frame and a strong constitution, and in that frame there burned a soul that had a bright and keen intellect. He was a ‘shining light’ in his intellect, and there was in that body also a will that was strong and indomitable in its purposes. Then to these natural qualities God superadded a whole train of

supernatural graces and gifts. Upon this nature, fit to receive them, he engrafted the characteristic of Himself, and that is charity, for God Himself, we are told by the Apostle, is charity, and zeal is the flame of charity, and, therefore, in that frame, so well fitted for fatigue, in that mind so keen, in that heart so strong, and in that will so tenacious, Almighty God had given the fire of charity with its strength and with its sweetness. He was full of zeal for religion first of all, and you have only to raise your eyes around you to see that. I need not have any other demonstration than the fact of his having raised in your midst this worthy monument of his mind and of his heart, this worthy testimony to his faith and to the sublimity of that faith, as I said here on the very day when we laid the foundation-stone of the building. He showed his zeal for religion by raising churches in this city in various places for the glory of God, for the great sacrifice that was to be offered in them, that the people might have devotion to God and to their religion, that they might be spoken to in their minds, that they might be warmed in their hearts, that they might be appealed to in their senses, and so raise true devotion and true piety to God. He was full of zeal for his neighbour, and, first of all, for his flock. He was indeed a pastor. He had the qualities of a pastor, such as they are laid down by the Great Pastor Himself, Jesus Christ. Jesus Christ says that the true shepherd giveth his life for his flock. Did he not give his life for his flock? Did he not give all his thoughts and his desires and his aspirations and his labours for his flock? The good shepherd feeds his flock, as our Divine Saviour says. Did he not feed his flock with the Word of God? Was there ever a prelate more assiduous to preach the Word of God? I appeal to you here who know it. Was there ever one who conveyed more dearly to the minds of his faithful people a true and correct idea of the religion they believe and which they are to practice. No doubt, there have been greater orators than he was, because, as he said to me himself, ‘In me the mind predominates. I study clearness of thought, but there is a want of colour in my words.’ He felt there was a want of colouring. He had not that brilliant imagination which is required to give that glow and that perfect finish to the preacher's words. But he had clearness of thought, correctness of expression, and a logical sequence in his thoughts that brought truth home to his people, and so, in the result, he was really eloquent. His eloquence was something like a beautiful forest in Europe in the winter time. There are great trees—oaks, ashes, and other minor trees—with a certain number of evergreens, but there is wanting in that forest the beautiful and delicate and varied verdure of spring and summer. Had he possessed that imagination, which he knew he lacked, he would have been a finished orator and a finished preacher in every respect. But he was certainly a most efficient preacher in the sense that he enunciated truths clearly and strongly, and the people felt that the truth flowed from a mind that saw it plainly and from a heart that was desirous that the truth should be accepted and lived up to. He fed his flock with the Word of God, and he fed them not only with truth, but with Divine grace, for men require grace as well as truth. A man may know what he has to do, but he may not have the power and the courage to do it, and so, besides religion, we get grace to assist us live up to it. He, therefore, gave his people the *food* of Divine grace. He gave it to them in the confessional. Was there ever a prelate more assiduous in the confessional to pour down Divine grace to forgive sins? Was there ever a prelate more assiduous to see the people approach the holy table, to be there fed by the body and the blood of Christ? “My flesh is meat indeed, and My blood is drink indeed.” He wished, therefore, to give to his people the love of Jesus Christ, to feed them with His Divine grace, and no one was more assiduous in training his people to frequent the sacraments. Not

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Steamers	Tons	Leave Sydney	Leave Melbourne	Leave Adelaide
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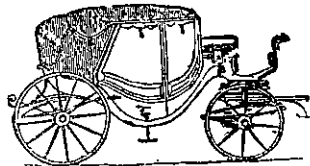
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**NAPIER, GISBORNE, and AUCKLAND—**  
Rotomahana Tues, 4th June 2 pm D'din  
Manapouri Wed, 12th June 2.30 pm train  
**SYDNEY, via WELLINGTON—**  
Talune Thurs June 6 3 pm D'din  
Wakatipu Mor, June 17 2.30 pm train  
**SYDNEY, via AUCKLAND—**  
Rotomahana Tues, June 4 2 pm D'din  
Manapouri Wed, June 12 2.30 pm train  
**MELBOURNE, via BLUFF and HOBART—**  
Hauroto Thur, 6th June 3 pm D'din  
Waikato, Mon, June 17 2.30 pm train  
**WESTPORT, via TIMARU, AKAROA, LYTTELTON and WELLINGTON—**  
Coriuna Friday, 7th June 4 pm. D'din  
Omapers Friday, June 14 4 pm. D'din  
**GREYMOUTH, via OAMARU, TIMARU, LYTTELTON and WELLINGTON—**  
Herald about June 12 from D'din  
**NAPIER, via BLUFF, OAMARU, TIMARU, and LYTTELTON—**  
Dingadee, about 6th June from D'din  
**TONGA, SAMOA, FIJI, and SYDNEY—**  
Taviani About 7th June from Auckland  
**FIJI (SUVA and LEVUKA)—**  
Paupo Thurs, June 20 From Auckland

**J.B. MANSFIELD**

MANCHESTER STREET SOUTH,  
Near Railway Station,  
CHRISTCHURCH.

**DRESSMAKING AND SCHOOL OF INSTRUCTION.**

**MRS YOUNG**  
(Late Collins street, Melbourne)  
Begs to announce that she has commenced business at 42 Princes street (over Braithwaite's Book Arcade). Instruction given in Practical Cutting, Fitting, and Correct Making-up. Butterick's Ladies' Tailor System, which Mrs Young has taught with great success both in London and Melbourne. By its aid any description of garment, either for ladies, gentlemen, or children, may be made in a most perfect and satisfactory manner. For simplicity, accuracy, and grace Butterick's System cannot be excelled; no fitting necessary. Young ladies, from the age of twelve, may easily learn. Mrs Young will be pleased at all times to answer any inquiries either by letter or otherwise. Terms, One Guinea per course, payable in advance. Evening Tuition for dressmakers and others engaged during the day. N.B.—The system is Butterick's—practical, reliable, artistic and useful; should be in use in every home. Hours, from 10 to 5. Private classes granted to three or more lady friends at ordinary class fees.

Do not forget Address:  
**MRS YOUNG, COSTUMIERE,**  
OCTAGON (3 doors from Dr Martin's)  
N.B.—Perfect-fitting bodice linings cut to measure, 2s each.

SADDLER, TENT, TARPULIN, HORSE-CLOVE, AND HAY-BASS MATS, Wholesale and Retail Waterproof Oil-Clothing Manufacturer, HIGH STREET, HINGWRA. Your patronage respectfully solicited.

**C. ANDERSON.**

only did he feed his flock, but he guarded them. A good shepherd protects his flock against the wolf, and against the wild beasts that would destroy them. Was there ever a prelate in these colonies more careful to guard his flock? He knew that the future of the flock depends above all things on the children, and if the children are not brought up in religion, the virtues required in the family can never be there. It was the children, then, that he particularly protected against the wolf, and so his voice was heard and his pen was used continually, without compromise, to keep his children out of schools where he knew they were in danger for their faith and their morals. And a great portion of what he was constantly doing was simply devising means to keep Catholic children and Catholic youth out of the schools where their faith and morality are in danger. And he guarded his flock also from every other contamination. Not only did he watch over and feed them, but he also led his flock, because a good shepherd, according to Jesus Christ, does not drive his sheep, as a man does ordinary sheep, and so he, according to Divine law, 'goes before them and they follow him and know his voice.' He went before his flock, therefore, and how? By being a pattern to his flock from his heart, by being a model, by giving the example of every virtue—not only by preaching it, but by showing it—by showing that self-sacrifice, that fire and zeal—which loves God to that degree that it sacrifices wealth and gives up every comfort when necessary, and every enjoyment, and makes every sacrifice in order to set the people an example of perfect virtue. He was then, as you see, a true pastor. He fed his flock with truth and with grace. He guarded his flock from danger and from enemies, and he led his flock into good pastures by his own example. Whatever he called upon them to do he did himself first. There, again, he imitated Jesus Christ, Who came, says the Gospel, to do and to teach. He began by doing first of all, and then he taught. And so your pastor, your noble pontiff, on whose demise so many tears have been shed, also gave that perfect example to his flock of every apostolic virtue. He showed, therefore, his zeal to his flock, and he showed it to his neighbours around. If there was any work of colonial importance, any work calculated to be for the good of society, his voice and pen were never wanting to uphold that cause. He was, indeed, a man who retired a good deal from the world, because he was an apostle, and the apostles, although they went about in the world and did good in many ways, were not men of the world. They were not worldly men, they were not seen in all society. They were men who went there sometimes, indeed, but they were men who kept themselves away from the contamination of the world. He was, indeed, not a man of the world in that way, but he took an interest in every good work that would benefit society, and so he showed his good influence over men of all classes and all denominations. He had a broad heart that embraced the whole of mankind, and whenever he saw anything that was calculated to be beneficial to mankind, no matter who might represent that mankind, he was heart and soul in the promotion of that cause. He showed his zeal, therefore, to his fellow-man at large and to the interests of the Colony, and, as everybody knows, he was zealous for the good of his own countrymen. Everybody knows that he lifted up his countrymen. He set them on a pinnacle or pedestal that they had not before attained. This was largely due to the character he possessed and to the force and influence he exerted over his people. It was largely to him that they owed the happy fact that they had been lifted considerably before their fellow-men throughout the whole Colony. He showed his zeal for his countrymen. You see, therefore, that the whole of his life is summed up in those words—'He was a burning and a shining light.' He burned with fire Divine for religion, he burned with fire Divine for his flock, and he burned with fire Divine for all his fellow-men around him. He had true patriotism—solid, well grounded and enlightened, always kept within moderate limits. He was not one of your fiery orators, but he was sincere and deep, and he knew how far to go; he was moderate. He set the whole Colony a true model of what a patriot prelate ought to be. He was, therefore, as you see, a model to us all by his Divine fire of charity, by his zeal, which is nothing more, we are told by the authors, than the flame of charity; and, last of all, he was full of zeal for himself, and that was the most important point of all. He remembered these words of the Apostle—'Attend to yourself and to doctrine.' *Attende tibi et doctrinae.* The Apostle told the bishops to take care of themselves, to take care of their own souls, to be zealous for their own sanctification first of all. And he did so. He was a man of meditation, a man of communion with God, and he looked after his own soul first of all. He knew he had only one soul, and he had to save that soul. He was charitable first of all to himself, and then, having become a burning light, he became a shining light by the flame of that fire. His zeal was solid and lasting. The fire never went out. It never dimmed, even during his hours of sickness, and in those hours his zeal was just as bright as in his time of vigorous health. I think, then, I am not exaggerating his work when I apply that sentence to him—'He was a burning and a shining light.' And now, my dear brethren, as you do not expect from me to-day, at such short notice, an elaborate panegyric, I have said enough to indicate that we are here lamenting the death of an apostle, a great prelate,

whom it would be very hard to replace. It will be hard to find a success or equal to the apostle we have lost. We have now to ask ourselves what lessons his life and death give us on this solemn occasion. He gives us, my dear brethren, a great lesson and example. A great lesson. He teaches the clergy and the laity and all men that are in this world for a high purpose. We are here to serve God, to promote His glory, to save our own souls, to save the souls of others. We are in this world to do good, and to do good at the expense of ourselves. He teaches you the great lesson of Christian abnegation, of Christian self-sacrifice. The very heart and core of Christianity is self-sacrifice, and it is a thing we see fading away from this Colony every hour of the day, for if there is anything remarkable in this Colony it is the love of self, it is the love of comfort, it is levity and frivolity of mind, it is fear to overcome oneself, it is want of courage to overcome one's passions and to lead serious lives. He gives us that great lesson: that our life is a serious thing. It is not to be frittered away in mere pleasure, but on the contrary we must set our minds to truth, we must influence others for good, and we must overcome every passion, and so set an example of Christian fortitude. So he holds up to you in a remarkable manner the great standard of Christian abnegation, of Christian self-sacrifice, which has made the glory of Christianity. Christianity is founded upon the cross, and the cross means the overcoming of ourselves, and that is a lesson this Colony needs much to learn. It is a lesson this great prelate taught for years and years, in fact for a lifetime. Then he gives us a great example. He did not merely make known truths by his pen or by his preaching, and think he had done all by telling men the way they ought to go or the conduct they ought to embrace. He did what he taught. He became a model of self-sacrifice, and therefore is an example we have to follow. If we wish to save our souls we must sacrifice our evil inclinations, and often we must sacrifice our legitimate comforts. We must take up the cross and lie upon it, and we must die upon that cross, if necessary, for the salvation of our fellow-men and for our own sanctification, and that is the great example he has given you. Now, my dear brethren, this afternoon you are going to take his remains and deposit them where he desired to be. We wished to bury him in the Cathedral and the people wished the same, but there was an obstacle in the way, and it could not be done. However, we are glad to know he did not wish to be buried in this Cathedral. He wished, he said, to be buried in the midst of his people. He loved his people in life, and he wished to be with them in death, so he desired to be taken out and laid in the midst of them, so that when any of his flock were brought to the last resting place they might think of him there and of the virtues he showed them. At the same time, his people can offer up a prayer for him, though we hope he does not need our prayers. At any rate, his heart was in the midst of his people, and it is there you are going to deposit him. No doubt, many a tear will you shed while you are doing it, many a heart will throb, many a one will feel a pang that will go through his being. There are old friends of his here who have known him for years. There are the clergy, and his flock whose sins he pardoned so often. We have reason to hope that the soul that once filled that frame is now resting in the presence of God, face to face with His glory. Why have we so great a hope? Because God gave to him the final touch of greatness and goodness, and that was the touch and mark of the Cross. His life was a life of extreme activity, and perhaps in the midst of that activity he might have been a little remiss in regarding himself; but Almighty God then took him and laid him upon the cross—laid him upon the cross for two years—during which time he bore his sufferings with admirable patience and fortitude. Jesus Christ cannot give us a greater honour than to lay us on the cross as he was laid Himself, and this holy prelate was laid on the cross for two years. There he suffered in every manner of way, and he suffered with the spirit of Christ, and united his sufferings with those of Christ. And while he was suffering he was also satisfying Heaven for any sin he might not have paid sufficient for in this world. He had these sufferings, and we may hope that if he has not already gone to his reward he will have but a short stay in the place of purification. Therefore, while we shed tears for him they are tears of sweetness and hope. But you will not be satisfied with tears, nor even with prayers, because if he could speak to you he would not be satisfied with all that. What, then, can you give him? You can follow his virtues and lead a good Christian life, and then you will be with him for all eternity in Heaven. When we deposit these remains in their last resting place let us all resolve to be true to the lesson he has given us, and then, indeed, we shall be with him one day in Heaven sharing God's glory and bliss for all eternity.

At 2 p.m. the funeral ceremonies began. When the proper prayers had been said, the coffin was carried by priests, Fathers Mackay, Walsh, O'Leary, Sheehan, Burke, Newport, J. O'Neill, Vereker, and P. O'Donnell, to the hearse—the choir meantime singing the "In Paradisum." The members of the women's societies, wearing the scarfs or badges of their confraternities—the Children of

(Continued on page 19)

NOW READY—4th Edition of

# ST. JOSEPH'S PRAYER BOOK

St Joseph's Prayer Book has been approved by our Holy Father the Pope, Leo XIII. who has been pleased to give his Apostolic Blessing to all who will help to spread the use of the book or devoutly use it. St Joseph's Prayer Book is also warmly recommended by the Most Rev Dr Moran, his Grace the Archbishop of Wellington, Dr Grimes, Bishop of Christchurch; Dr Luck, Bishop of Auckland, and the Catholic Bishops throughout the Australian colonies.

The cheapest and most complete Prayer Book for children and young people published in the colonies.

PRICE—Prayer Book, 1s; by post, 1s 2d. Prayer Book and Catechism, 1s 2d; by post, 1s 5d.

To be had from all Catholic Booksellers and Schools.  
WHOLESALE from J. J. CONNOR, Tablet Office, Octagon Dunedin.

**PARTNERSHIP NOTICE.**—We, the Undersigned, beg to intimate to our friends and the public generally that we have agreed to ENTER into PARTNERSHIP as Public Accountants, Financial and Estate Agents, as from 1st JUNE, 1895, with the view especially of carrying on the Business conducted for many years by the late Mr R. H. Leary under the style of R. H. LEARY & CO. The title of the Firm will be BARR, LEARY, AND CO.

PETER BARR,  
SIDNEY COOPER LEARY.

Dunedin, 20th May, 1895.

**J. DUNHAM,**  
THE PEOPLE'S CHEAP BOOTMAKER,  
64 COLOMBO STREET, SYDENHAM.  
Please note address, and inspect window.

## WEST AUSTRALIA.

The REPRESENTATIVE of the INTER-COLONIAL INVESTMENT COMPANY, Pitt Street, Sydney (Mr JOHN BLYTH), is now in Dunedin, and staying at the Coffee Palace, for the purpose of

SELLING BLOCKS OF LAND

In the  
**CITY OF PERTH**  
And  
**ALBANY.**

Anyone investing in PERTH or ALBANY now will be in exactly the same relative position as those who purchased Land in Dunedin, Sydney, and Melbourne when they were young cities, and will make a sure fortune in the near future.

CITY LOTS, from	...	...	£60
SUBURBAN (Half-acre) LOTS, from	...	...	£17

FREE TITLE.

Invest a few pounds for your Children; it will give them a good start in life.

TERMS: Small Deposit, and Balance from £1 PER MONTH.  
TITLE Guaranteed Absolutely Perfect.

PERTH is the Capital of Western Australia; it will be the First Port of Call for the Mail Steamers from London in a few years, the mails going by rail through COOLGARDIE, via Port Augusta, and on to Adelaide.

What Ballarat and Bendigo did for Melbourne, COOLGARDIE will do for PERTH.

Gold produced last year, 221,000, zs.—Melbourne *Age*, January 2, 1895.

Reference as to *bona fides*:

BANK OF NEW SOUTH WALES.

**6 D M E A L S.**  
VANNINI'S HOTEL, MORAY PLACE.

I beg to intimate to my numerous Customers that I have OPENED my LARGE DINING ROOM. Luncheon hours, 12 to 2. Board, 15s per week. Hot, Cold, and Shower Baths.

PATRICK MOLONEY,  
Proprietor, Moray Place.

## ST. MARY'S SCHOOL ART UNION.

The following are the WINNING NUMBERS:—

1921, 12723, 1234, 3985, 1927, 543, 7673, 13835, 4829, 13654, 10335, 7021, 14522, 1740, 15518, 15034, 1931, 489, 11924, 14534, 15437, 6593, 1350, 847, 1412, 13981, 816, 9894, 1980, 7619, 787, 6512, 1985, 183, 424, 15037, 14523, 1912, 10311, 1915, 1489, 15040, 10571, 1053, 5497, 16180, 10239, 14538, 6251, 6273, 979, 9611, 1110, 5698, 3628, 14537, 14536, 339, 656, 16283, 13985, 5283, 1128, 15514, 1868, 15141, 1932, 14981, 5357, 1996, 1936, 6274, 15048, 389, 5472, 13827, 5355, 14527, 5470, 7517, 2151.

24th May, 1895.

H. H. LOUGHAN.

## MICHAEL DAVITT

Has arrived in Australia, and will shortly visit  
NEW ZEALAND

On a

LECTURE TOUR

As MR DAVITT'S stay will be limited, particulars of his Tour can be obtained from


JOSEPH WINTER

Advance Office,

Melbourne.

## DEATHS.

REGNAULT—Of your charity pray for the soul of Madame Mathurice Regnault, mother of the Rev Father Regnault, S.M., of Waimate, who died at Merdignac, Côtes du Nord, France, on April 2, aged 76 years.—R.I.P.



Of your charity pray for the soul of Mr THOMAS REYNOLDS, a director of NEW ZEALAND TABLET Company, who died at his residence, Dowling street, Dunedin, on Tuesday night the 28th inst; aged 72—*Requiescat in pace.*

## FUNERAL NOTICE.

The Friends of the late Mr THOMAS REYNOLDS are respectfully invited to attend his Funeral, which will leave his late Residence, Dowling street, for the Catholic Cemetery (South) TO-MORROW (FRIDAY), the 31st inst., at 2.30 p.m.

HUGH GOUBLEY, Undertaker.

Clarke and MacLagan streets.

# The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MAY 31, 1895.

## PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY

The Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

## THE LATE MOST REV DR MORAN, FIRST BISHOP OF DUNEDIN.

**T**HE dreaded event, so long expected, has come at last. The Most Rev Dr MORAN is dead. The trusty friend of all our readers and our own loved chief has passed away. We shall no longer listen to the strong words of his wise counsel or read the soul-stirring effusions of his prolific pen. We mourn the loss of a true Father of his people, and of one who, by his sterling qualities, won the esteem of those not privileged to be called his children. The news of the death of Bishop MORAN has been received with real sorrow throughout New Zealand and, indeed, in every part of Australasia. It is difficult to supply the place of a man of unswerving principle and of constant devotion to duty. People of all shades of opinion regret the demise of a citizen who was a true friend and a generous opponent, and who had deeply at heart the welfare of his adopted country. Bishop MORAN was a faithful ecclesiastic, a wise administrator, a warm-hearted Irishman, a much respected citizen, a patriotic colonist, a cultured scholar, an able

journalist, and a recognised champion in the cause of religious education. In writing this we do not write a fitting epitaph. He was a great man—great in the good done for his fellows—great in the modesty of the worker—great always, without aiming to be great. The child is said to be father to the man. The zealous Irish priest, in heroic devotion to duty, foreshadowed the active missionary Bishop who never spared himself for his scattered flock. The limited sphere of a hard-working Dublin curate widened into the arduous work of a Vicar Apostolic, and the herculean labour of the founder of a diocese. The office changed, the duties increased, but the man remained the same—faithful to the end in the exercise of all his sacerdotal duties. Dr MORAN was as eager to hear the confession of the penitent sinner in the declining years of his episcopate as he was in the vigor of his manhood to attend to the wants of the faithful in a South African vicariate or to minister to the spiritual maladies of the cholera-stricken in the slums of Dublin. During the first years of his ministry he crossed and recrossed the seas and exercised his sacred office in many lands but *semper fidelis*. He always bore the same glorious character; he was ever a zealous servant of God. THOMAS MOORE says that “seasons may roll, but the true soul breathes the same where'er it goes.” Dr MORAN saw in active service more of the world than most churchmen, but whether doing missionary duty in Ireland, or South Africa, or New Zealand he was always a faithful ecclesiastic. Without doubt his many friends, in the desire to perpetuate their loving memory of his faithful life, will raise a monument to his honour. This is as it should be; but Dr MORAN has written, in enduring work, his own epitaph, and erected lasting monuments that will for future times effectively speak the praise of the first Bishop of Dunedin. A Doctor of the Church tells us that pictures from their silent corner in the wall speak and benefit exceedingly. The many churches, beautiful in their classic architecture, the many religious houses and Christian schools, homes of piety and learning, erected during a long lifetime eloquently testify to the great worth as a “wise administrator” of a ruler whose motto was: “No debt to man on the house of God and property of the Church.” Need we speak of Dr MORAN as a true lover of his native land? He had a soul-absorbing affection for holy Ireland. The words of his favourite GOLDSMITH can be well applied:—“Such is the patriot's boast where'er he roam, his first, best country ever is at home.” The venerable Bishop of Dunedin yielded to no living patriot in the strength of true love for his afflicted country. It was the delight of his early boyhood to read the stirring speeches of the great O'Connell to the assembled guests in his father's house. It was a delight in his declining years to watch the struggles of the sons and friends of Ireland in the cause of long-deferred justice. It was his constant endeavour, by advise and pen and labour, to assist his kith and kin at Home and cause the name of Irishman to be respected abroad. Dr MORAN was a typical son of Erin. He had, in a marked degree, the generosity and humour and trueheartedness of the Celt. The genial nature which showed itself in softening the death pillow of the poor in the slums of Dublin expanded itself in the successful effort to lighten the burden of those who long and faithfully attended him in his last illness. His cheery word, hearty laugh, and apposite story always made the evident kindness of his noble heart doubly appreciated. He was in the best sense a warm-hearted Irishman. Love of his native-land did not take from the love which he bore to his adopted country. In Grahamstown Bishop MORAN was a much-respected, and an enthusiastic South African Colonist; in Dunedin Bishop MORAN was a universally respected citizen and an enthusiastic New Zealander. A paid agent would not expend half the energy or exhibit nearly the amount of zeal that Dr MORAN showed when on his periodical visits to Europe he praised the Colony, enumerated its resources, and accentuated its importance. He was not a croaker as far as the future was concerned. A thorough optimist in his thoughts about this fair land, he always advocated a strong policy of land settlement, and public works. He was a firm believer in the advisability of promoting extensive fruit culture, dairying, and the small industries which support a teeming and happy population in central Europe. New Zealand, in his mind, was naturally the Eden of the world. The key of industry only was required to wisely unlock the treasures of this granary of nature. Money expended in opening up the country and in rendering agricultural pursuits

easy, he believed, was money lent out at high interest. In politics he was neither so-called Liberal or so-called Conservative. He looked always to the advantage of the country and not to the selfish interest of party. Dr MORAN was a patriotic Colonist. In private life the genial and scholarly Bishop was greatly esteemed. His learning was varied, and his vast experience enabled him to turn book-knowledge to most practical account. It goes without saying that he was a keen and accurate theologian. In the domain of history, and especially ecclesiastical history, we doubt if he had many equals in the Southern Hemisphere. He was a great reader, with a splendid memory, and even in the time of his greatest activity made leisure to peruse a favourite author. Uniting thus the talent of industry to his natural ability he became a cultured scholar. He turned his extensive reading and far-reaching experience to profitable account in the field of journalism. Even before he came to these shores he wrote for a Catholic paper in South Africa. In a presentation copy of the first year's NEW ZEALAND TABLET we find the following words beautifully engraved:—“Presented to the Most Rev Dr MORAN, Bishop of Dunedin, by the Directors of the NEW ZEALAND TABLET Company, in grateful recognition of his patronage and invaluable services and in establishing this journal, and also in appreciation of his literary labours on behalf of the TABLET, the first and only Catholic organ in New Zealand.” Dr MORAN founded the TABLET. Dr MORAN constantly wrote for the TABLET. Under his guidance and fatherly care it became a power in this new land, and firmly established by a wise chief has, we hope a long career of usefulness before it. We have before us a document written over twenty years by Cardinal BARNABO, Perfect of Propaganda. His Eminence, learning of the establishment of the TABLET of New Zealand, and learning the objects of its establishment, directed the Bishop of Dunedin to help by every means in his power the management and staff in their laudable work of refuting calumnies against religion and defending the rights of the Holy See. How well, in almost a quarter of a century, Bishop MORAN obeyed the command of Rome and advanced the interests of the TABLET even those opposed to him readily bear witness. That the NEW ZEALAND TABLET occupies an acknowledged high place among Catholic newspapers and colonial journals we gratefully attribute to the wisdom and labour of our departed chief, who was always regarded as a clever, fearless writer and a very able journalist. Dr MORAN's views on education are well known. His name will be handed down to posterity as the great champion of religious education in the early days of New Zealand. The zeal which characterised him when, as a young priest, he loved to give religious instruction to the children of his parish in Dublin, blossomed into the choicest pastoral care, and unwearying labour in the cause of Catholic schools. One of his first discourses in Dunedin was on his favourite subject. He formulated his demand and on it rang the changes till his death. His words are now recalled with advantage:—“As we contribute our share to the public burdens, and take our share in the public duties, we ask for our share of the grant for education to enable us to educate our own children in our own way. I do not wish to interfere with others; they may educate their children as they please. I only want to do my duty to my own people. My only object is to be faithful to my trust and to obey the Holy See, to make our children good and moral, proper and useful members of the State.” In the public Press, in his own journal, in the pulpit, on even the electoral platform, on every possible occasion, in season and out of season, he urged the Catholic people to support their schools and eloquently pleaded for simple justice. He used strong language in denouncing the iniquity of godless education and the continued injustice of the Legislature, because he had a strong conviction that “all education should be based on religion.” He did not succeed in fully obtaining the justice he so earnestly sought for his people. He lived, however, to see flourishing Catholic schools in every part of the country, and multitudes of young men and young women untainted by the atmosphere of indifference and godlessness, and saved by the sound policy he advocated. By New Zealand Catholic youth he will be long remembered, when their parents have passed away, as the Champion of Christian and Catholic Education. Our Father is dead. His children grieve, but resolve to continue his glorious work and to be true to his teaching. A Great Priest has gone. May he receive the reward of the faithful servant, and, after his great life-work, rest with God in peace

TRIBUTE DUE.

THERE is one especially to whom, above all others, we feel that a tribute of gratitude is due from all those who revere the memory of Bishop MORAN. We need not say that we refer to the Very Rev Father LYNCH, Rector of St Joseph's Cathedral. None of us have witnessed the filial love, the tender, watchful care, the constant attendance, given by Father LYNCH to the Bishop during his long illness without being deeply touched by it. No one more than he deserves sympathy in the common loss that has befallen us. The Bishop loved and trusted him from the first, and he was not mistaken. He recognised a true heart and safely relied upon it. To Father LYNCH, therefore, we for our part tender our most respectful thanks and sympathy, feeling assured that he will accept our tribute in the spirit in which it is offered.

OUR paper is late this week. Our publication has been retarded by a day. We offer no apology. Our subscribers would reproach us had we gone to press, as we must otherwise have done, on the day of Bishop Moran's burial.

REFERENCE (says Monday's *Daily Times*) was made in many of the churches in and around the city yesterday to the death of Bishop Moran. At Knox Church the Rev Adam Begg referred to the loss sustained by the Roman Catholic community by the death of their leader. At St Matthew's Church the "Dead March" from Saul was played. At St Paul's Cathedral, the Dean, preaching at evensong, made sympathetic reference to the sad loss the Roman communion had sustained in the death of their chief pastor, and the preacher expressed his conviction that all bodies of Christians in the town joined him in acknowledging the loss that had befallen them. At the conclusion of the service Chopin's "Funeral March" was played by Mr Taylor, the whole congregation standing.

WE have received from Mr E. W. Dunne, George street, Dunedin, a cabinet photograph of the late Bishop of Dunedin, and a mourning card in his memory. The photograph is a remarkably good one. It is an extremely faithful likeness, and gives an expression often seen on the Bishop's face. The card is tastefully designed, and well executed. It also contains a photograph, but of a smaller size—and with a different expression—perhaps a rarer one than that often caught by the photographer. The Bishop looks amused, and as if about to make one of those witty comments by which he was distinguished. We can recommend both pictures to those who are desirous to have such a souvenir of Dr Moran, as excellent and pleasing likenesses.

WE publish elsewhere the winning numbers in the St Mary's school art union, Christchurch.

THE Right Rev Dr Nevill writes as follows to the *Otago Daily Times*. To the editor.—Sir,—I observe that the allusions made to Bishop Moran last Sunday by other preachers have been noticed in your paper, but the fact that I paid my tribute of respect at St Paul's Cathedral in the morning has not been mentioned. Taking for my text the words of Christ, "I must work the works of Him that sent Me while it is day, the night cometh when no man can work," I intended the whole sermon to be an enforcement of the lessons derived from such a life and death, and towards the end of my address I made a brief allusion both to the "laborious prelate" and the "upright merchant," the late Mr Le Cren, who had recently been removed from among us. I should like to add that before giving my lecture on the Monday evening I made further respectful allusion to Bishop Moran. I ask your admission of this letter, as I should be most grieved to be thought disrespectful to one whom I highly honoured or to the communion he represented among us,—I am, &c., S. T. DUNEDIN, May 29.

DUNEDIN DIOCESAN NEWS.

A MEETING of the ten senior priests of the Diocese of Dunedin was held in St Joseph's Cathedral on Thursday, May 30, at 11 a.m. His Grace the Most Rev Dr Redwood, Archbishop of Wellington, presided. The object of the meeting was to select three names of ecclesiastics to be submitted for the consideration of the Holy See in the matter of the vacant bishopric. The names selected were Rev William Burke, Queenstown, *dignissimus*; Very Rev Patrick O'Leary, Lawrence, *dignior*; Rev Michael Walsh, Riverton, *dignus*. The names will be considered by the bishops of the province of New Zealand, and forwarded by Archbishop Redwood to Rome.

In a document, signed over twelve months ago, the Most Rev Dr Moran appointed, in virtue of special faculties of the Holy See, the Very Rev J. Mackay, Oamaru, and Very Rev P. Lynch, Dunedin,

joint Administrators of the diocese of Dunedin after his death till the appointment of a successor by the Holy See.

By his will Dr Moran has left everything, with the exception of a few trifling bequests, to his successor.

BISHOP OF DUNEDIN.

(Continued from page 15.)

Mary, the Sacred Heart, St Vincent de Paul, and the Confraternity of our Lady of Perpetual Succour—formed, outside the doors of the church and down the steps in front, an avenue along which the body was borne. The order of the cortege was as follows:—

- Citizens' Band
- Girls of Catholic Schools and Societies
- Boys of Catholic Schools and Societies
- Members of Hibernian Societies
- Dunedin Catholic Literary Society
- Sacred Heart Society
- Confraternity of the Holy Family
- Delegates from other parts of New Zealand, on foot
- The Cathedral Choir
- The Christian Brothers
- Cross
- Acolytes
- The Clergy
- Archbishop and Bishop

HEARSE.

- The Bishop's Physicians
- Members of Bishop's Household
- Clergy of other Denominations
- The Cathedral Congregation
- St Patrick's Congregation, South Dunedin
- Sacred Heart Congregation, North Dunedin
- Public
- Office-bearers of other Churches
- Clergy of other Denominations, in carriages
- His Worship the Mayor and City Councillors, in carriages
- The Chairman and Members of the Harbour Board, in carriages
- The Chairman and Members of the Charitable Aid Board, in carriages
- The Chairman and Members of the Benevolent Institution, in carriages
- Delegates from other parts of New Zealand, in carriages
- Public, in carriages
- Horsemen

The following gentlemen acted as Marshals:—Major Callan, Messrs Hugh Gourley, John Fleming, and John Murray.

The girls of St Joseph's and St Patrick's schools were dressed in white, with black ribbons. The girls of the convent high school were in black with a white band on the arm; the boys of the Christian Brother's schools wore blue scarfs or the pink scarfs of the Infant Jesus. The members of the H.A.C.B.S. wore their regalia, and the members of the other societies had also distinguishing badges. They all mustered in full numbers—amounting to close on 700. Those of the general public who followed the hearse on foot were counted at 753, and there was a long line of carriages. The acolytes, who, headed by a cross-bearer, walked before the clergy's carriages, with tapers and tapers, were bare-headed, and in their soutans and surplices. The cortege was of great length, taking over half-an-hour to pass a given point. The crowds of spectators in the streets and all along the way to the cemetery seemed quite unprecedented. All along the funeral passed through a narrow lane formed by human beings—windows, roofs, and balconies were also thronged, and far off the hills commanding a view of the line of procession were fringed with people. The utmost order prevailed everywhere and the hush in so great a crowd was most striking. Order too, was admirably preserved in the cemetery and nowhere was there undue crushing or confusion. On arriving at the cemetery the band drew up in a position to the left of the gate of entrance—where they continued to play appropriate music until the ceremony at the grave began. The coffin was carried to the grave by the priests, the women of the confraternities, who had come on in advance for the purpose, as before forming a passage. The men's Societies formed a wide ring around the grave, close to which a place had been reserved for the choir. The music now sung was the "Miserere" the "Benedictus" and the "De Profundis" each chanted antiphonally by the priests and the choir. When all was over and the Archbishop and the Bishop of Christchurch with the other priests had withdrawn, Father Lynch conducted the Rosary of the Blessed Virgin. The grave was then heaped high with flowers, in wreaths, crosses, harps, and designs of many kinds and of exceeding beauty. All the school children had brought wreaths, and many others had done the same. The night had fallen before all the people left the grave, and even then there were not a few who came away with reluctance.

Several members of the Catholic laity had come from distant places to be present at the funeral. From Wellington had come Sir Patrick Buckley and Mr Martin Keenan. From Christchurch, Timaru and Oamaru, as representatives of the H.A.C.B.S., came Messrs Finlay



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APRICOT CONSERVE, in glass jars (2lb nett weight)  
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RASPBERRY JAM, in glass jars (2lb nett weight)  
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The above are made with this Season's FRESH Fruit and boiled within a few hours after being gathered and retain the FULL FLAVOUR and COLOUR of the Fruit. They are the MOST DELICIOUS and WHOLESOME Preserves in the market.

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J. P. Corcoran, and P. Corcoran. The district officers of the Auckland branch desiring to be represented had telegraphed to Mr O'Connor, the Dunedin Secretary, to provide a representative for them—and he had engaged the Very Rev Father Lynch to act in that capacity. As representatives of the Christchurch Catholics and of the Aloysian and Altar Societies of Timaru came Messrs E O Connor, J.P.; W. Hayward, senior; J. P. Kelly (Christchurch); Messrs P. Delahunt and A. H. Blake (St Mary's Christchurch); and Messrs Lane and O'Driscoll (Timaru). These gentlemen were received at the Dunedin terminus on Tuesday night, on the part of the H.A.C.B.S., by Mr J. Hally, president, Mr J. O'Connor, secretary, and some other members, and on behalf of the Catholic laity generally, by Messrs J. B. Callan, J. J. Connor, J. Murray, N. Smith, J. F. Perrin, and C. E. Houghton. Mr E. O'Connor, in replying on behalf of the visitors to an expression made by Mr Callan of the appreciation placed in Dunedin upon their visit, spoke of the great affection that had been felt throughout the colony for Bishop Moran. Not in his own diocese only, he said, but everywhere else he had been regarded with a filial love. Mr O'Connor disclaimed any particular debt as due to his colleagues and himself in the matter. They were conscious only, he said, of fulfilling a duty. Other representative Catholics from places outside Dunedin were Messrs M. Hannan (Oamaru) D. A. Cameron (Nokoma) H. Hart (Lawrence) J. Dunne (Balclutha) J. M. Toomey (Tumuka) M. Quinn (Tumuka) M. F. Coughlan (Clinton) A. Begg (Papamoa) D. Borrie (Papakaio) Deaneby (Pukerau) James Miller (Otepehi) J. B. Forde (Wrey's Bush), B. Hart (Lawrence), Michael Nash (Lawrence), D. Cameron (Queenstown), T. Logan (Queenstown), J. Dyer (Queenstown) F. Carolan (Queenstown), M. J. Gagney (Oamaru), W. J. McKown (Invercargill), T. C. W. J. Boyle (Invercargill), H. Macalister (Invercargill) John Shephard (Invercargill) H. McSherry (Invercargill), W. Murphy (Winton), T. Hinchey (Winton), P. Dooly (Waimate), J. McCorley (Balclutha), W. Knott (Mosgiel) T. Halpin (Lovell's Flat), M. K. Itt (Milton), B. J. Scanlon (Milton) A. McGregor (Mosgiel), D. Enwright (Riversdale), and W. J. Coughlan (Clinton). Some ladies also came:—Mrs D. Deaneby and Mrs O'Driscoll (Timaru) Mrs Barrow (Invercargill), Mrs O. R. Wise Oamaru, Miss May Gardiner (president of the Children of Mary, Timaru) A contingent of the H.A.C.B.S., Milton Branch, with school children from Milton and Mosgiel, were likewise present. Among the non-Catholics present were the following:—

Mr R. Stout, Bishop Nevill, Dr An Fitchett, Mr Justice Williams, Hon S. E. Shrimski, W. J. M. Leroach, T. Fergus, W. M. Bolt, W. D. Sewar, and J. MacGregor, Messrs W. Fraser, W. Hutchings, D. Pinkerton, W. Barnshaw, Jas Allen, A. Morrison, Jas Green, J. A. Millar, W.H.B.s, the Revs R. Waddell, Borrie, Harrison, Richards,

Saunders, Dr Belcher, Dutton, B. King, Butterfield, Cameron, Melville, His Worship; the Mayor and all the city councillors, the chairman, members, and officers of the Harbour Board, the town clerk and municipal staff, the chairman and members of the Charitable Aid and Hospital Boards, the chairman and members of the Benevolent Trust, Messrs Borrie and Cohen, with Secretary Pryde and Inspector Goyen (representing the Education Board), the mayors of suburban boroughs, Messrs James Mills, B. C. Haggitt, Woodhouse, J. M. Gallaway, J. R. Sinclair, H. Mackenzie, A. Michie, Captain Cameron, R. Wilson, Hume, F. R. Chapman, J. W. Jago, E. Wilson, Professor Black, W. Neill (American Consul), Captain Boyd, Mr George Feowick, Dr Lindo Ferguson, Dr Coughtry, Dr Hocken, Dr Hislop, Messrs Keith Ramsay, G. L. Denniston, A. Sligo, G. C. Israel, D. A. Haggitt, J. P. Armstrong, C. S. Keeve, A. Burt, J. R. Thornton, J. Edgar, Richardson, Sew Hoy, John Marshall, Thomas Brown, W. Emery, Burinsson, D. D. Macdonald, Greenslade, Riddle, Hallenstair, John Stephenson, Braithwaite, A. Herdman, J. Sinclair Toomson, C. R. Chapman, the office-bearers of Knox Church in a body, L. Mendelsohn, J. Hayman, J. White, A. Thomson, D. M. Spedding, W. Owen, J. Samsin, J. Hazlett, A. James, S. Brent, P. C. Neill (French Consul), J. A. Cook, B. Sievwright, W. P. Watton.

And so sleeps Bishop Moran—as his loving heart had wished—in the midst of his people. There he lies, far, for our sakes, from his dear native land, by the shore of the broad Pacific—over whose waves no truer man was ever borne to these climes—nor was a man more true than he ever born here. He has left us—and left us in sorrow—but it is not a sorrow that, he being dead, we would exchange for any earthly joy. To have known such a man is a privilege; to have loved him is ennobling; to have lost him is an incentive to live so that we may find him again—in the bosom of that Father he faithfully served, and Whom to teach and guide us to love and serve was the one object of his saintly life. May the soul of our Bishop and our beloved father, through the mercy of God, rest in peace.

Mr Gawne, of Dunedin (says the *Southland Times* of April 13 1891), has just been on a visit to Invercargill to push business little. Not that it wants much canvassing, for since he commenced the manufacture of his Worcestershire Sauce, the demand has kept pace with his capacity to supply it. He makes a really good thing, indistinguishable from the famous Lea and Perrin's, which he places upon one's table at a much lower price, and trusts to that to secure a readily growing trade. Those who have not yet tried the Colonial article should put their prejudice aside for a time and test the question with a bottle or two.—ADVC.

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PRETTIEST MILLINERY IN TOWN.

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## Correspondence.

[We are not responsible for the opinions expressed by our Correspondents.]

### POOR NEW ZEALAND. MELBOURNE TO THE RESCUE.

TO THE EDITOR OF THE NEW ZEALAND TABLET.

DEAR SIR,—As a New Zealand native I regret extremely the poverty of the colony. It would seem, according to the *Otago Daily Times* of 13th inst., that we New Zealanders can't even give names to our mountains and glaciers without borrowing from Melbourne. The *Times* says "A fine rock peak to the south-west of Tutoko w-s named Mt. Syme"; the large glacier the *Age* glacier, the branch of the river *Leader* Creek etc.

David Syme is, I understand, the proprietor of the Melbourne *Age* and *Leader*; now what there is of excellence in those papers or in their proprietor that their names should be identified with some of the beauty spots in this Colony I am utterly at a loss to know. Neither do I think it fair to myself and all other native-born New Zealanders to be compelled to speak of some of the finest scenery in the world by such commonplace names as *Age*, *Leader*, and above all Syme—bless the mark! when dozens of sweet sounding native names could be got by which to call our lovely rivers, lakes, and mountains.

Melbourne please retire and leave New Zealand to the—

NEW ZEALANDER.

### OPENING OF THE NEW CATHOLIC CHURCH AT HASTINGS.

(*Hawke's Bay Herald*, May 13)

THE Catholic community of Hawke's Bay, have for some time past been much interested in the erection of a new church at Hastings, and the opening of the edifice, which took place yesterday, under exceptionally favourable circumstances, attracted a very large congregation, including scores of visitors and non-Catholics from adjacent districts.

As no description of the building has yet been given in our columns, we may state here that the design throughout is simple Gothic. The bell tower is supported to the height of about 60 feet by buttresses, and is finished with minarets at each corner. From these rises the spire, octagonal in shape, to a further height of about 50 feet. Specially strong construction has been needed, as the bell, a grand specimen of the founder's art, from the Fountain Bell Foundry, Dublin, weighs about 10cwt, and with its bearings a total weight of 17cwt has to be supported. The bell, supplied with new patent rotary mountings, bears the following inscription:—"In honorem Sancti Patricii donavit Reverendus P. J. Smyth, A.D., 1895, Hastings. Vox Domini super aquas multas Deus majestatis intonuit Confitebor tibi in populis Domini tecum tibi ingentibus." On entering the church from the spacious vestibule, formed by the lower story of the tower, the proportion and simplicity of the interior at once strike the visitor. The sanctuary and nave are in one, the principles supporting the roof, trusses being carried through on one face, the roof of the main structure necessarily following one height. The sombreness of the chapels on either side of the sanctuary form an excellent setting for the highly ornate altar and embellishments of the sanctuary, the walls of which are in the lower part formed by a timbered dado bearing a double row of panels, the lower ones being boarded diagonally, the upper having trefoil tracery headings. The upper portion is at present painted in fit colouring, but it has been specially prepared for the reception of Lincrust's Walton decorations. The roof of the sanctuary is carried on seven half principals with carved and chamfered bearers. Four beautiful stained glass windows, representing Saints Peter, Paul, John, and Luke, light the sanctuary, the upper windows being glazed with tinted cathedral lights. The windows, the gifts respectively of Messrs I. H. Loughnan, G. Hughes, J. Cullen, and H. Scullion, are from the celebrated works of Messrs Atkinson Bros, of Newcastle-upon-Tyne, and for choice colouring and beauty of outline are a credit to that firm. The altar table is elegantly designed, the top being supported by light Gothic figures, the face being formed with niches for the reception of statues, surmounted by delicate tracery. The colouring is in varied shades of art tints, heavily relieved with gold, which, to tell the truth, at present to a certain extent kills the effect which the delicate traceries would have given. Above the table rises a canopied throne, enclosing a splendidly embossed tabernacle of solid brass, gilt, imported specially from Lyons, the upper portion of which is designed to receive the cross or the Blessed Sacrament. The various niches will be filled with statues, nine in number. The altar is the gift of Sergeant Mitchell. In a canopied niche above the altar stands a statue of the Saviour, the Sacred Heart being visible; the statue, also from Lyons,

somewhat over life size, is richly coloured, and stands out somewhat strikingly from the more sober and delicate tints of the stained windows and general decoration. On the right of the sanctuary is the chapel of the Blessed Virgin, the altar of handsome carved wood being the gift of a lady, who also presented the statue of the Saviour. Above the altar is a statue of the Blessed Virgin with the infant Jesus. From this chapel entrance is obtained to the boys' vestry and a confessional. On the left of the sanctuary, and similar in design to the lady chapel, is the chapel of St Joseph, from which the door opens to the priests' vestry and another confessional. The altar rails, which, with the rest of the ironwork used in the church, came from the Christchurch ironworks, are of good design and show up well with their colouring, picked out with gold. The pulpit, an irregular hexagon, is an excellent specimen of the joiner's art, and has been presented by Mr and Mrs Ellwood. The auditorium, seated to accommodate 500 people, is lighted with twelve double-headed double windows, glazed with cathedral glass in leaded lights of pretty design, the windows having on their base the inscription "Pray for," followed by the names of the various donors. The clerestory windows are of plain tinted cathedral glass. The roof is closed by diagonal boarding painted. The choir are well provided for in a gallery over the vestibule, the window of which is to be glazed with leaded lights, the work of Mr Thompson, a local man. The organ is a particularly fine 'Alexandre pere et fils,' having two rows of keys and 22 stops, some of the combinations being extremely effective. The visitors yesterday examined the church and its appointments with great minuteness, and unanimously expressed the opinion, afterwards voiced by the Archbishop in the course of his sermon, that it was one of the prettiest churches of the kind in New Zealand.

The following ecclesiastics took part in the function:—Archbishop Bedwood, Bishop Grimes, Very Revs Father Davoy, V.G., and Dr Waters, S.M. (Rector of St Patrick's College, Wellington), Rev Fathers Kirk (Wanganui), J. M'Kenna (Masterton), Murnane (deacon), Huault, Goutenoire, Grogan, Binsfield, F. Smythe, and Dr Kennedy. The musical service was under the able direction of Mr A. P. Sheath. The arrangements throughout were perfect, reflecting the utmost credit upon the zealous parish priest, and the musical conductor.

The sermon was preached just before the "Credo," by the Archbishop, who took for his text a passage from the 18th Psalm, "Thy hands have fashioned me, make me to know thy will." The words he pointed out, reminded man of the high purpose of his life as well as of his origin. The Psalmist extols God's sovereignty and begs Him to show what is his will. The erection of the church in which they were now met, was itself an act of faith, and an admission of responsibility. The Creator had a right of jurisdiction, as well as a right of property, over us. Human authority was limited in its scope as well as acquired, but divine authority was the essence of the Godhead. The possession of no talent, no personal greatness, could excuse man from doing his duty to God. And as God was our supreme benefactor, He had the first claim on our gratitude. By the Atonement He had made us His debtors in love. Thus it was both our duty and our interest to serve God. If we neglected to serve Him we were in danger of destruction. How we may best serve Him, is to live according to the light of conscience, which he has placed within us. His ten commandments gave us a summary of our duties to God and man, and one of our duties was certainly to worship Him at appointed times and places. He (the Archbishop) congratulated the people on the erection of this beautiful church, one of the most beautiful of its kind in the colony; he congratulated their noble parish priest on his zeal, and the people on their generosity. In conclusion, having thanked all who had had any part in the erection of the building, the Archbishop exhorted the people to give liberally toward extinguishing a small debt that remained on it.

The collection yielded about £150, and this sum was substantially supplemented in the evening.

At Vespers there was a crowded congregation, and Pontifical Vespers were sung by Archbishop Bedwood. The sermon was preached by Bishop Grimes, who took for his text the double passage, "How lovely are thy tabernacles, O Israel!" and "Lo! I am with you always, even unto the consummation of the world." The popular prelate in the course of an eloquent and pregnant discourse, remarked that the text was specially appropriate under the circumstances of the day. The assurance of our Blessed Lord, which formed the latter part of the text, was the great sustaining idea of the Catholic Church. The Divine commission and promise given to St Peter, first Bishop of Rome, had amply been carried out. Empires had sunk into oblivion, sects and schisms had had their little day, and the Church to-day stood unmoved, and stronger than ever. Millions of people in all quarters of the world recognised in the old man who ruled from the Vatican, a mighty, because divinely-commissioned, power. The preacher then explained and vindicated the claim of the Church for the infallibility of the Pope. As a man not infallible, the Pope was but in his official capacity

"SEQUAH" SPEAKS.

FROM HIS GILDED CHARIOT,

"S E Q U A H"

Will speak to

THE SICK, THE HALT, AND THE LAME.

PLACE AND DATE WILL BE GIVEN IN A FUTURE  
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MUSCULAR, JOINT, AND NERVOUS DISEASES.

Both Sexes.

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Patients may have any Local Medical Practitioner whom they desire to supervise.

### CONSULTING ROOMS:

OCTAGON, DUNEDIN (Dr Macpherson's late residence).

Send for Testimonials and Press Reports.

Glenferry, April 28, 1892

I have much pleasure in stating that I have known Mr Carl v. Ledebur for the period of three years. He is a first-class Masseur and Medical electrician—he has also taken honours in anatomy and physiology.

The cases he attended for me were very much benefited by his treatment.

I have found him at all times conscientious and painstaking in all the cases I have known him to have under treatment and shall be pleased to know that my recommendation may be of service to him.

JOHN MCGILL, F.R.C.S., Edin.

Evandale, Oct. 6, 1893.

Dear Sir,—I am anxious that a lady patient of mine should undergo your treatment. Your name has been mentioned to me by Dr Pardy. Kindly apply treatment over both ovaries, stomach and region of liver.

I hope to find as good results in this case as you have obtained in many of your other cases.

J. G. JOHNSON, M.D.

(Above case chronic constipation and other derangements. Cured in five weeks.—C. V. L.)

Launceston, Tasmania, 14th July, 1894.

This is to certify that I have known Mr Carl v. Ledebur for about eighteen months. He is a Masseur and Medical Electrician by profession, and is very successful in the practice of his art.

He bears a very high character and will succeed in his particular business wherever he may go.

L. GRAY THOMSON, M.D.

St John Street, Launceston, July 14th, 1894.

I have much pleasure in certifying that I have known Mr C. Ledebur for the last two years, and that during that time he has been practising as a Masseur and Medical Electrician, and has attended several cases for me, and has given satisfaction; he also applied his treatment to my own knee when I was suffering from chronic Synovitis, and I found him careful, painstaking, and obliging, and decidedly derived the greatest benefit from his treatment.

HERBERT C HALLOWES.

F.R.C.S., Edin., and L.R.C.P., Lond. Surg. Med. School, London, Consulting Surgeon Launceston General Hospital

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ALL CHARGES ON LOWEST SCALE.

as the teacher of faith and morals, he was the divinely commissioned representative of Jesus Christ. The Bishop then in graphic passages traced the history of the Church, and dwelt upon the evidence its growth afforded of its divine origin. It had conquered the paganism of the past, and it was triumphing over the infidelity and schisms of the present day. The Bishop concluded with an eloquent peroration. His sermon was delivered in a masterly and telling manner, and was listened to with rapt attention.

The visitors from Napier returned to town about half past eleven last night, having thoroughly enjoyed the function and the outing. They express, as do the church authorities, the most grateful acknowledgments to Mr O'Reilly, of the Railway Hotel, who provided a sumptuous dinner and tea for them at his own cost—a very substantial and practical token of Catholic enthusiasm. The day was memorable and delightful. It seems a pity that the railway authorities did not put on a special train for the occasion.

On Saturday evening a number of prominent members of the Catholic communion approached the Archbishop and Bishop Grimes and presented them with copies printed on satin, of the following addresses:—(1) "To the Archbishop—Your Grace,—It is with feelings of joy and gratitude to Almighty God that we are gathered this evening to bid you a hearty welcome to Hastings on the occasion of the completion of our new church, which you are about to bless and dedicate, and to inaugurate to-morrow by the celebration of the Divine mysteries within its walls. It is but a few short months since your Grace laid the foundation stone of this church, and we are sure it will be as great a source of satisfaction to yourself as it is to us, to witness its successful completion, and to be amongst us again to-day, though at much inconvenience to yourself to open it. We are conscious of the sacrifice your Grace must be making to be with us to-day, and though we know it is a labour of love with you, we are not the less grateful. We wish to record our appreciation of the great energy and zeal of our revered pastor in bringing the work to a successful issue. He has had to bear the brunt of the labour and responsibility, and we share in the joy he feels to-day. Offering to your Grace our respectful and most hearty welcome, and begging your blessing for our pastor, our families, and ourselves, we are, your Grace's faithful children, the Catholics of the parish of Hastings; per I. H. Loughnan, A. J. Mitchell, J. P. Elwood, G. E. Lee." (2) "To Bishop Grimes—My Lord,—The Catholics of Hastings cannot worthily express their gratitude to you for the kindly interest which you have always taken in the affairs of their parish and district. Years ago you graced with your presence the opening of our school, which has since its existence been a success, and a means of true education for our children. Your presence to-day on the occasion of the benediction of our new church, is evidence that your Lordship is still desirous to assist in the work of the Church in our district; and when we consider the various calls which you have upon your time in relation to the affairs of your own diocese, we are doubly thankful for your graciousness in coming to assist us. We pray that Almighty God may reward you by giving you length of years and happiness in this life, and in the world to come. We beg to subscribe ourselves on behalf of the congregation,—Your most obedient servants, J. P. Elwood, A. J. Mitchell, I. H. Loughnan, and G. E. Lee.

### THE DAILY USE BEFORE MEALS

Of Wolfe's Schnapps promotes a flow of gastric juice that stimulates the stomach, rekindling its natural craving for food.

MYERS AND CO., Dentists, Octagon, corner of George street. The guarantee highest class work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth. Read—[ADVT.]

(Continued from page 20.)

## THE TRIBUTE OF THE PRESS TO THE LATE BISHOP OF DUNEDIN.

(Dunedin Star.)

AFTER a long and painful illness, borne with Christian resignation and manly fortitude, the venerable Dr Moran, the first Roman Catholic Bishop of Dunedin, passed quietly away yesterday afternoon. "It would be difficult," said Archbishop Redwood last night, "to witness a more peaceful or happy death." Although for nearly two years the state of the Bishop's health has caused great anxiety to his people, they were hardly prepared for the end, and the scene in the Cathedral during the Archbishop's brief address testified to their deep sorrow and the reverent affection with which the deceased prelate was regarded. Dr Moran was endowed with high intellectual gifts, a man of deep culture—no mere theologian, although eminent as a theologian. An accomplished classical scholar, well read in modern literature, he was, moreover, versed in economic science, and his broad liberal views on the social problems of the day have exerted valuable influence. As to the services of the departed Bishop to the great Church in which he held so exalted a position, it does not become us to speak. In another place we have set forth what, during the term of his episcopate, he has done in this diocese and in his former sphere of duty at the Cape. "The tree is known by its fruits." The personal characteristics of Dr Moran are so well known in this city and throughout Otago that we are confident that we do not go beyond public opinion in describing him as having been "without fear and without reproach." He bore to his last hour "the flower of a blameless life." Strong in his convictions, and having in a marked manner the courage of his opinions, he was tolerant with those who differed with him, and essentially humble-minded. His charity—not the mere relieving of material distress—was without limitation. No one ever heard him, in public or private, utter an uncharitable word; and in all his dealings he was kindness personified—a father to the little ones, the friend of all in sickness or trouble. His death will be felt by members of his Church as that of a near and dear relative. Not only have the Catholics to deplore the death of their chief pastor and friend, but Otago and Dunedin have to regret the loss of a citizen who has brought honour on the district and the city, and whose life has been an "object" lesson to young and old alike, demonstrating to what a position in the public esteem high character can raise a man. Dr Moran arrived here nearly a quarter of a century ago as the chief minister of what was then literally an alien Church, so few and insignificant were its members. He has taken up and fought valiantly the altogether unpopular side on the education question, and is well known to have been uncompromising in upholding the tenets of the Roman Catholic Church. Yet in this community, essentially Protestant, Dr Moran has won his way to general esteem, and his death, demonstratively, is most sincerely regretted by persons of all denominations and shades of opinion. The late Bishop rests from his labours, but he has left enduring monuments, and his memory is enshrined in the hearts of his people.

(Otago Daily Times.)

It is with much regret that we announce the death of the Most Reverend Dr Moran, Roman Catholic Bishop of Dunedin. The deceased prelate had been seriously ailing for so long a time that the event cannot be said to bring the shock of surprise, but it may be questioned whether such forewarning has the effect of greatly alleviating the sense of loss, and in this case the loss to the Roman Catholic community in Otago will be very severe. When the sons of the prophets asked of Elisha whether he knew not that his master was taken from his head that day, he answered, "Yes, I know it, hold ye your peace"; and it may be that on an occasion like the present the expression of external sympathy is apt to have an air of formality or intrusion. Nevertheless, we are sure that Bishop Moran's people, as he loved to call them, will neither question or misconstrue the heartfelt sympathy offered to them to-day by the non-Roman Catholic portion of the community. Happily, it is possible to appre-

SCHAFER'S Photographic Studio,

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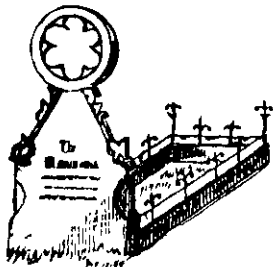
Best Value	British and Foreign Dress Tweeds from 7s 11d Dress Length. New Goods, reliable quality, New Dress Trimmings to match.	Navy and Black All Wool Serge and Coatings from 10s 6d dress length. Fancy Blacks from 13s 6d dress length.	All Wool Nons' Veiling in 15 latest evening shades, only 10s 6d dress length. Pure Shanghai Silk in twenty new colours, 1s 11d per yard.	Best Variety
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**HUGH GOURLEY** desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and MacLaggan street, Dunedin. Funerals attended in Town or Country with promptness and economy.

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Ammonia	4 1/2d.
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Salmon, fresh	7 1/2d.
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Vinegar, English, per bottle	6d.
Mixed Biscuits, per lb	4d.
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150 Test Kerosene, per tin	5s 9d.
White Sugar, per lb	2 1/2d.
Condensed Milk, per tin	7d.
Sago, per lb	2d.
Tapioca, per lb	2d.
Vinegar, per gal	2s 0d.
Tomato Sauce per bottle (large)	7 1/2d.

Orders called for and delivered to any part of Christchurch, also at Station, free.

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IRISH MOSS,

The Marvellous Remedy for

COUGHS, COLDS, INFLUENZA, ASTHMA BRONCHITIS, CONSUMPTION, AND ALL CHEST AFFECTIONS.

4, Stafford Street,

Dunedin, 31st March, 1894.

Mr G. Bonnington, Christchurch.

Dear Sir,—In the course of my travels through Otago and Invercargill, I often come across persons who speak in the highest terms of the beneficial effects from the use of your preparation, Pectoral Oxymel of Carrageen, or Irish Moss. It is very largely used in the country towns as well as in the larger cities. Having taken a good deal of interest in the article, I am in a position to say that there are very few families in Otago and Invercargill who are not in the habit of taking the Irish Moss during the Winter and Spring months. You know, of course, that it is distributed by nearly all the merchants. I always have it in my house, having experienced that it effects all you claim for it.—Sincerely yours,

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**E. F. LAWRENCE** BUTCHER, 82 and 84 George Street, Dunedin.

The Cheapest Shop in town for Prime Ox Beef, Wether Mutton, Dairy Fed Pork, beautiful Lamb, Fat Veal, etc. Small Goods a specialty—fresh daily. Cooked Mince Beef, Cooked Hams, Cooked Ox Tongues got ready on the shortest notice for Picnics and Parties. Families waited upon daily for orders.

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PROMOTES Abundant Growth OF THE HAIR.



It cures itching humors, and keeps the scalp cool, moist, healthy, and free from dandruff.

A lady writes: "I feel compelled to state, for the benefit of others, that six years ago I lost nearly half of my hair, and what was left turned gray. After using Ayer's Hair Vigor several months, my hair began to grow again, and with the natural color restored."

that six years ago I lost nearly half of my hair, and what was left turned gray. After using Ayer's Hair Vigor several months, my hair began to grow again, and with the natural color restored.

## Ayer's Hair Vigor

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cia's high qualities of character in men whose opinions we do not share, and of whose activities, it may be, we cannot altogether approve. Possibly there are persons so blinded with prejudice as to be unable to recognise either usefulness or beauty in the great religious agency known as the Church of Rome, but of such we need not take account to-day; and it should be easy for all clear-sighted men and women to admit that Bishop Moran's long life, take it for all in all, must have been a life of great usefulness. Men do not give themselves self-denyingly for more than half a century to God's work of bettering the spiritual condition of their fellows without achieving much for which mankind in general may well be thankful, and we doubt not that it was with the consciousness, at once proud and humble, of having done his duty according, to his conscience, that Bishop Moran finally fell asleep. In labouring for the great branch of the Church Catholic, in which he was a priest and bishop, his zeal knew no abatement, and in the more than thirty-five years of his episcopate, the amount of work which he accomplished may truly be called remarkable. St Joseph's Cathedral may be taken as at once a monument and a type of his indefatigable assiduity and spiritual fervour, though it is only to his comrades and his people that the full force of those qualities can be known. If it cannot be said that Bishop Moran identified himself to any great extent with the life and the institutions of Dunedin as a whole, the limitation had an ecclesiastical rather than a personal basis, and there was no exclusiveness about his sympathies and goodwill as an individual and citizen. It would be an idle affectation, for which no one would thank us, if we were to slur over the fact that we have felt it our duty strongly to disapprove of many of the late Bishop's utterances and actions in his warfare with the educational system of the Colony, but neither in word nor in thought have we ever questioned the perfect sincerity which underlay his proceedings. Nay, we have respected his zeal while controverting his arguments, and admired his pluck while opposing his ends. Respect was also due to his warm love for the

The animal would triumph o'er the soul,  
And all our noblest aspirations die;  
Then greed, not God, would be man's highest goal,  
And charity's pure stream would soon run dry.  
So thought the pastor who has gone to sleep,  
And what he thought he proved by word and deed;  
He earned the harvest he has gone to reap,  
He won respect from men of every creed

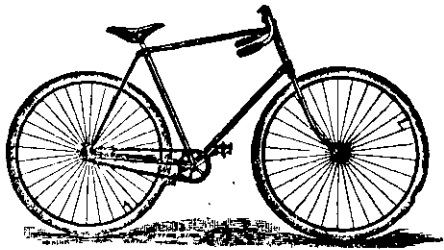
THOMAS BRACKEN.

(Napier News.)

The news of the death of Bishop Moran has been received by colonists of every denomination with the deepest regret. A man noted for his religious zeal, he made innumerable friends by his unaffected and kindly disposition. A well-read man, who made the best use of his intellectual attainments; a priest who preached with fluency and on broad lines; who possessed both physical and mental strength to cope with the difficulties of early life in New Zealand, and subsequently work with unequalled vigour during the remaining years of his well spent life. The deceased prelate paid several visits to Napier, and in 1870 consecrated and opened St Mary's Church. His Lordship was the first Catholic Bishop to administer the sacrament of confirmation here in that year, and many of those whom he then confirmed are still living amongst us.

(Tuarapeka Times.)

The death of Bishop Moran at Dunedin on Wednesday evening, even though the sad event was not unexpected, will be heard of with profound regret by the Roman Catholic community throughout Otago. During the greater part of the past two years, the deceased prelate had suffered almost continually from illness of a painful and exhausting character. His great reserve of vitality, however, the result principally of a life of unchanging regularity and method, had enabled him to withstand repeated attacks successfully until, worn



# S. R. STEDMAN,

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FOR TWO MONTHS ONLY (November and December)—18 of our highly-finished, well-known Enamelled Cabinets to the dozen for 10/6. Or, one dozen Enamelled Cabinets with one 15 x 12 Matt Surface Enlargement, handsomely framed, for £1.

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country of his birth, to the simplicity of his life, and the essential singleness of his character. There was nothing Machiavellian about his mode of controversy; rather did he cause surprise by the naive straightforwardness with which he recommended what to many must have appeared impolitic lines of action. He was a man who made full use of the talents which had been given him—a man to whom may be applied the grand simplicity of the apostolic encomium—"he served his own generation by the will of God." He will long live in the hearts of the people whom he tended as a father and ruled as a spiritual overseer, and he leaves none but kindly memories in the minds of the general community.

(Wellington Post.)

A GOOD priest gone—a man of blameless life,  
A faithful shepherd, loved by all his flock,  
A soldier brave, who fought 'gainst sin and strife,  
A sentry who kept watch upon that Rock  
Which towers above the fitful sea of doubt  
And on its highest peak still keeps ablaze  
The fire of faith that shot its bright rays out  
To light the nations in the olden days.  
That mitred head which now lies low and cold  
Was ever raised to Him who reigns supreme;  
Though gentle, yet his voice and pen were bold  
In battling against vice. No idle dream  
Was immortality, to that clear mind;  
The world to him, without the Master's rule,  
Would soon become a pit wherein mankind  
Would sink and wallow deep in passion's pool;

out and enfeebled, he at last succumbed and "passed away as if in sleep." Outside his own community Bishop Moran was chiefly known in connection with his combative attitude on the question of religious education, the force, directness constancy and uncompromising character of his opinions never varying from the moment he first took his stand on this question down to the last hours of his active life. The policy of his methods, as well as the central principle of his propaganda, might always be a matter of legitimate question, as from their speculative and controversial nature they certainly were; but the sincerity or the faith of the Bishop himself were never open to a suspicion of unseemly doubt or challenge. In the same manner, his courage—the courage of saying at all risks what he deemed to be his duty—was never doubted, and his fearlessness and consistency were admired even by those who most differed from him. It was no doubt the same qualities that inspired such a touching regard and reverence for Bishop Moran among the people of his own communion. Generally speaking, he was a man, contrary to the traditional characteristics of his countrymen, of considerable reserve and austerity of manner. In the pulpit he was fluent and clear, and aimed at being instructive rather than eloquent, explanatory and informing rather than graceful or attractive. But he was above all things a man of great initiative, an able administrator, self-sacrificing and energetic, and unceasing in his efforts to extend and strengthen the influences and the agencies of his Church. In this respect the churches and teaching institutions he was instrumental in establishing throughout his diocese will always remain a tribute and an honour to his zeal and his memory.

(Waimea Plains Review)

The death of Bishop Moran will leave a sense of personal loss in many a household in Otago and Southland—a loss not to be

**BISHOP & GARDNER,** Wine, Spirit, and General Merchants. Agents for Thom and Cameron, Ltd., Rob Roy, Lochiel Reserves Old Highland Whiskies, Vulture and other Australian Wines. Teas—Pure and Unblended, etc., etc., Telephone, 570.

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## OTAGO AGRICULTURAL AND PASTORAL SOCIETY.

GRAND WINTER SHOW OF CHEESE, BUTTER, HAMS, BACON, GRAIN, DRESSED FOULTRY, BREAD, ROOTS, SEEDS, ETC.,

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ENTRIES CLOSE WEDNESDAY, 29th MAY.

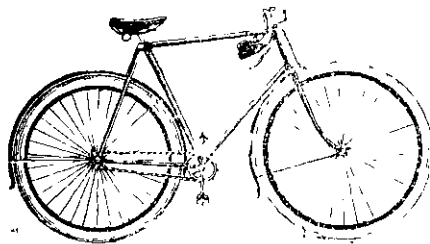
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Schedules of classes and full information can be obtained on application to the undersigned.

ED. F. DUTHIE, Secretary.

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Are now open for the Manufacture and Sale of the Speedwell Cycles.

Easy Payments.

Send your machine along for overhauling and general repairing  
All work guaranteed

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Send for illustrated catalogue.

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KING STREET, ROSLYN.

D. MURPHY desires to remind his friends and residents of Dunedin and Roslyn that he has commenced business as Wood and Coal Merchant at the above address, and hopes by giving first-class value to secure a fair share of their patronage.

D. MURPHY,  
King Street, Roslyn.

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3rd.—Picture-framing and Cut-out Mounts not to be equalled; and for any of Nos. 1, 2, and 3 I am the best and cheapest man in the City.

Any of the above done for the Trade and Amateurs at the lowest rates. Lessons given. Two Dark Rooms on the premises, and one at liberty for customers. Telephone. 680.

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Disease Scientifically treated by ELECTRICITY. Headache and Neuralgia instantaneously relieved and permanently cured by Electricity without feeling or sensation. Especially adapted for Ladies. Rheumatism, Sciatica, and Nerve disorders skillfully treated. Complaints of the Heart successfully treated without the slightest danger to the weakest patient. Consultation free. Medical experience. Consulting Hours daily from 10 to 1 o'clock, 2 to 5, and 6 to 8.30.

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Letters, Telegrams, Night and Day Calls, promptly attended to.  
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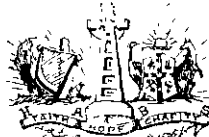
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Sufferers from rheumatism, lumbago, neuralgia, nervous exhaustion, wasting debility, lost vigour of body, nervousness, loss of flesh and vital power, restless sleep, dreams, pimples, weak back, want of development, varicose veins, incapacity, urinary disorders, skin and blood diseases, and all ailments arising from early or later day errors, etc, CONSULT FREE PROF. NOTMANN, M.E., E.M.G., Cambridge Terrace, Market Place (opposite Colombo Street Bridge) Christchurch. The only Expert Specialist advertising that will Guarantee a Thorough Cure. Manufacturer of the only guaranteed Electric Belts and other special electrical appliances in the colonies, Volta-Faradic Batteries, Ladies Corrective Pills for irregularities from any cause, 7s 6d and 12s per box posted. Descriptive pamphlets free

## H. A. C. B. SOCIETY

Established 1871.



Registered under the Friendly Societies' Act.

OBJECTS.—To cherish a love for Faith and Fatherland; to extend the hand of fellowship to our co-religionists of every nationality; to render assistance and visit the sick and distressed; to help the widows and orphans of deceased members. A member on payment of 1s weekly is entitled to medical attendance and medicine for himself and family. Also 20s per week for 26 weeks, 15s for the next 13 weeks, and 10s per week for a period of 13 weeks, in case of sickness. On the death of wife, £10; at his own death relatives receive £20. Twenty branches of this excellent Institution are now established in New Zealand, and everyone eligible for membership should join and participate in its unsurpassed advantages. Full particulars to be had from the branches, and from

P. KEARNEY,  
District Secretary, Auckland.

## THE OTAGO FARMERS' CO-OPERATIVE ASSOCIATION OF NEW ZEALAND, LIMITED.

INCORPORATED UNDER "THE COMPANIES ACT, 1882."

FIRST ISSUE OF SHARES.

The Share List of the above Company is now open, and applications are being received for the first issue of 8,000 shares of £5 each, payable—10s on application, 10s on allotment, and the balance as it may be required in calls of not more than 10s per share at intervals of not less than three months. The total sum to be paid up will be restricted to 10s or less per share, if possible.

The Association is established in the interests of all classes of Farmers, Producers, and Consumers, as a medium for the transaction of all descriptions of business upon a purely Co-operative basis (whereby Shareholders in addition to a dividend on their shares, participate in the profits *pro rata* in accordance with the volume of business contributed by each) thus reducing the cost to the lowest possible limit.

Prospectuses and Forms of Application can be obtained from the interim secretary, Mr TOMSON LAMB, at the Registered Office of the Company, LIVERPOOL STREET, DUNEDIN, or from any Branch or Agency of the BANK OF NEW ZEALAND throughout Otago, with whom applications for shares may also be lodged.

A. ST. GEORGE RYDER,  
Chairman of Directors

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The Largest and Best-Assorted Stock in New Zealand to select from at

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ON THE ONE, TWO OR THREE YEARS' HIRE SYSTEM,  
FROM 20s MONTHLY.

DESIGNS, PRICES AND TERMS POST FREE.

OUR SHEET MUSIC DEPARTMENT IS THE MOST COMPLETE IN THE COLONY.  
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DRESDEN PIANOFORTE MANUFACTURING AND AGENCY COMPANY

29 and 31 PRINCES STREET, DUNEDIN.

J. A. X. RIEDLE, Manager

means confined to the members of his own community. Though not unexpected, the news of the Bishop's demise came as a shock to those who had known and revered him, and the death of the venerable Bishop will be an irreparable loss not only to the Roman Catholic Church, but also to many non-Catholics who were proud to number him amongst their personal friends. A man of strong opinions, he never for an instant deviated from what he considered to be the path of duty, and so open-minded was he in his contentions that those who were most opposed to him were the first to acknowledge the sincerity of his motives.

### THE BISHOP AND THE CHRISTIAN BROTHERS.

THE relations of his Lordship the late Most Rev Dr Moran with the Christian Brothers and their pupils were of the most intimate and friendly nature. Not only did he leave the Brothers perfectly free and untrammelled to carry out their own system of teaching in their own way, but he, moreover, encouraged both themselves and their pupils by every means in his power to aim at a high degree of excellence in scholastic attainments. For years he paid regularly out of his own limited resources for two scholarships of ten pounds and five pounds, respectively, to be competed for annually by the boys of the two higher classes. He frequently visited the schools, and took a special and personal interest in everything pertaining to their welfare. The boys were at all times delighted with his presence amongst them—his friendly word, his winning way, his fatherly smile, endeared him to their hearts.

If anything extra was to be done, any more than ordinary effort to be made, it was enough to tell the lads the Bishop would be pleased with it, to have them go at it with a cheerful heart. He delighted to see the boys go through their physical drill, and often brought any distinguished visitor that came the way to look on whilst the lads went through their various evolutions. When any of the pupils passed the Civil Service or Matriculation Examinations it was to him a special source of pleasure. Their success on these occasions he invariably regarded as his own. Nor was his kindly feeling confined to mere words. Independent of the scholarships above alluded to, he was ever ready to reward the deserving boys with gold or silver medals, and with valuable book prizes. When did anyone in Dunedin ever witness an annual display given by the Christian Brothers' pupils at which his Lordship was not present to encourage the youthful competitors for elocutionary or musical fame, and to reward them, when all was over, by presenting them with prizes and by imparting to them his episcopal benediction? Indeed, to attend the one held in '94 he had himself carried from what was literally his death-bed.

At these annual displays it was that His Lordship was in the habit of delivering some of his most powerful addresses on the education question. These meetings were looked forward to by friend and foe as times on which they were sure of hearing from His Lordship something well worth bearing on this, his favourite topic. For, after all has been said that can be said on this subject, it must be admitted by every thinking mind, that a country is precisely what its schools make it. If these be excellent, such will be the nation. This was the Bishop's idea, and that his acts were fully in accordance with his convictions not even his bitterest opponent will for a moment call in question.

But, if Dr Moran was anxious to raise a high intellectual standard for the younger members of his flock, still more desirous was he of the welfare of their souls. He knew that the Christian instruction of the young was safe in the hands of those Religious teachers to whom he had with all confidence entrusted it. But this would not satisfy his zeal. He should take a personal share in the work himself.

Who is it that does not remember the unfailing source of pleasure it was to him to be present with the children at the second Mass on Sundays? How kindly he used to receive them as they assembled before Mass, and with what excess of condescension he showed them to their places trying so lovingly to get comfortable seats for all. Then in the afternoon how punctual and constant he was in attending to the catechism classes, going through the various school-rooms questioning and instructing as he passed along.

Those who are qualified to give an opinion know what an excellent catechist he was, how skilful in eliciting from the children what they knew, and how thoroughly successful in imparting to them in the simplest and clearest language the instruction they needed on any point of Christian Doctrine. Many of the boys who had the great advantage of sharing in these instructions are now grown to manhood and hold good positions in the city or in other parts of the Colony. These cherish with affectionate regard the memory of the Sunday classes, and gratefully acknowledge that the success that has so far attended their career in life, is due in no small degree to their steady adherence to the principles imbibed in their tender years from the saintly lips of their late beloved Bishop.

The Christian Brothers and their pupils bewail the loss of a revered Bishop, a true, sympathetic friend, a kind and loving Father, but they feel they have gained instead a powerful and no less loving intercessor before the throne of God in Heaven.

### CATHOLIC BODIES.

At a special meeting of the St Vincent de Paul Society, the following resolution was unanimously adopted, and the secretary was instructed to forward a copy of the same to the Very Rev Father Lynch, director of the Society:—"That the members of this Society desire to express their profound sympathy with the Very Rev Father Lynch, the clergy of the diocese, and the Catholic community, in the great loss they have sustained by the death of their beloved and revered Bishop, in whom the poor have lost a kind and generous friend, and the Society has been bereft of one who always took the warmest interest in its welfare and who cheerfully and liberally contributed to the furtherance of its aims.—M. CANTWELL, hon sec.

The following resolution was passed at the meeting of the Dunedin Catholic Literary Society on Wednesday evening, May 22:—"That the Society place on record their deep grief at the decease of the Most Rev the Bishop of the diocese, whose constant kindness and interest in their work will never be forgotten by any member." That the secretary be instructed to forward a copy of this resolution immediately to the administrator of the diocese and the clergy, and express the deep sympathy of the Society with their affliction." At the instance of the chairman the Society adjourned for a fortnight.—C. E. HAUGHTON, V.P., chairman; JAMES EAGAR, secretary.

To Very Rev Father Lynch, administrator, Dunedin.—The Catholics of Christchurch desire to express their deep regret at the death of your late venerable Bishop, Right Rev Dr Moran, and deeply sympathise with you, the clergy, and the Catholics of the diocese, in the irreparable loss sustained by the death of so excellent and devoted a pastor, a loss felt by the entire Catholic community of New Zealand.—ROBERT N. LONARGAN, chairman; E. O'CONNOR honorary secretary, Christchurch.

To Very Rev Father Lynch.—Accept our expressions of deepest regret at the death of your venerable Bishop.—Canterbury Catholic Literary Society, Christchurch.

H.A.C.B.S., St Joseph's branch No 73, Dunedin, 24th May, 1895. The Very Rev Father Lynch, administrator. Rev and dear Father,—It is with deep and sorrowful regret that we place on record the decease of our saintly and well-beloved Bishop. His arduous labours in defence of our Faith, his ardent love for our common fatherland, and his affection for our Society, will ever remain with us a fond and grateful memory. That he shall meet with his due reward in sharing the joys of heaven is the sincere wish and prayer of the Dunedin branch of the Hibernian Australasian Catholic Benefit Society. On behalf of the members, we remain, yours devotedly, JOHN A. HALEY, President; JAMES O'CONNOR, Secretary.



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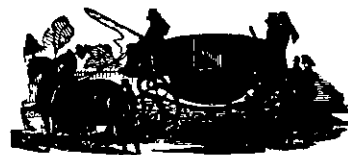
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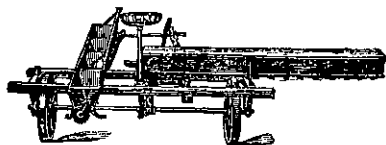
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## THE LATE BISHOP OF DUNEDIN.

Of your charity pray for the soul of the MOST REV. DR. MORAN, who died at his episcopal residence, Dunedin, on Wednesday May 22, at 5.45 p.m.; aged 72 years. May his dear soul rest in peace.

"Quis desiderio sit pudor aut modus  
Tam cari capitis?"

THE MOST REV. PATRICK MORAN was born at Arklow in the County Wicklow, Ireland, of respectable middle-class parents, on May 24, 1823. His earlier education was conducted under the care of a member of a class of tutors who belonged to what is now a by-gone age, but who, notwithstanding a considerable share of eccentricities, often succeeded in turning out good scholars—as, in fact, they generally were themselves. Some wild strain, possibly a slight touch of insanity, not an unfrequent accompaniment of talent, had made their career a failure. An addiction to bouts of drunkenness was one of their common features—and against this careful fathers and mothers were obliged to provide. Sixty or seventy years ago, or even later, however, educational means were not always within easy reach of Irish households, and people were often glad to avail themselves of whatever could be found. The Bishop was wont to describe himself as having been an idle boy. If so, his native gifts made up for his want of application, for he early attained to a ripe scholarship. He had, however, after a year or two been taken out of the hands of his erratic tutor and sent to school—first in Dublin, then in Wexford, and finally at the College of the Vincentian Fathers at Castleknock. His later scholastic course was carried on and completed at Maynooth, where he was a distinguished student. He was ordained on Pentecost Sunday in the year 1847, and his first work in the priesthood was performed at Booterstown, near Dublin. Thence he was removed to a church situated in Haddington road, at the South side of the city and on which a large district depended. Of how he fared in those early days we may judge from an incidental remark once made by him in a conversation with the present writer. It was some years ago, when a collection in aid of the famine-stricken people in Ireland was being made in Dunedin, and the speaker was alluding to the misery he had seen at Home, "It was always my object," he said, "to live within my income and make the ends meet, but I always failed. At the end of the year I was generally about £5 short." Dr Moran's expenditure on himself, as we all know, was never very lavish. From what we saw of him in his more mature and declining years, we may gather how active and energetic he was in his earlier life. Records, moreover, of his work in the Dublin parish alluded to still remain, and prove him to have been then also, as we ourselves ever knew him, most anxious for the intellectual advancement and the education of his people. Among the rest, he was the promoter of a Christian Doctrine and Life way Society, and we not long ago read a report of the regretful parting of its members with him on his appointment to the Cape.

He was consecrated Bishop, *in partibus*, on Low Sunday, 1856 and sent out as Vicar-Apostolic to South Africa at the age of 33. There he laboured for fourteen years, building up the Church in that distant land with eminent success, and gaining general esteem and the warm affection of his flock. Of this some few years ago we saw manifest proofs. On the occasion on which, in 1882, in his returning to Dunedin from Europe, the vessel by which the Bishop was a passenger touched at Capetown, he visited his former diocese, and the reception that was there given to him testified eloquently to the regard in which he was still held. At Port Elizabeth the bells of the Anglican church were rung in his honour.

In 1870, Dr Moran went to Rome to attend the Vatican Council, where he had a part in defining the infallibility of the Sovereign Pontiff, of which he was an ardent supporter. It was then that he was desired by the Pope to exchange his Vicariate-Apostolic at the Cape for the Bishopric of Dunedin, of which See he was the first occupant. His arrival in this Colony, accompanied by the late Monsignor Coleman and nine nuns of the Dominican Order, took place in February, 1871. Of his labours in this diocese there are many witnesses, and the monuments of his episcopate will descend to many generations. The educational movement, indeed, of which he was the source and the life, should influence the whole future of the Colony. He built schools first as the more necessary, leaving the churches to follow in natural sequence. He became the champion of Catholic education, upholding its claims and rights with a spirit that knew no faltering, and hardly even for a passing moment grew weary. Defeat seemed only to remind him that the battle was still to fight and must be resumed with renewed vigour. Under his firm, but gentle and impartial, rule Catholicism in his diocese took new force. As a leader and guide he was unsurpassed. He possessed exceptional powers of organisation; he inspired with confidence all who came in contact with him, and their reliance on him was never betrayed. Of him, also, it may indeed most truly be said that he was "in wit a man, simplicity a child." There was none looked upon by him as too lowly to address him. All who needed it had his ear. To the wants, the desires, the complaints of all he listened patiently, and all who asked for it received his kind and wise advice. Nay, he himself gave a pattern of humility in his readiness to hear the views of others. In all matters, except those which concerned his position as a Churchman and a Bishop, he was open to argument. But there his mind was made up; he saw his way plainly; he understood his duty thoroughly, and performed it fearlessly. His dignity as a Bishop was in no way lowered by his humility as a man. On the contrary, it was perfected by it, and made more impressive on those who witnessed it.

It has been said that the style is the man, and in Dr Moran's case, the saying was true. The terseness, clearness, and strength, that were his in speaking or writing characterised him generally. He had a clear head and a keen eye, and quickly arrived at right conclusions. In speaking he made no attempt at a display of eloquence, and flowers of rhetoric might be vainly sought for in his sermons or addresses. But, nevertheless, he was truly eloquent. His language was chaste and aptly chosen, his speech was pithy and to the point, and his scholarship was, as we have said, ripe. His design was to impress, to enlighten, to teach—to show his hearers what their duty was and rouse or strengthen them for its fulfilment. He was a ready writer. In the manuscript that came from his pen no erasure was to be found. He wrote out of the fulness and vigour of his mind, and never lacked an idea, or halted to find a word for its expression. He spoke with equal exactness and readiness. He was essentially a working man. All his life was given to labour. In all the ministrations of the priesthood he took a constant part—while he discharged the onerous business of his diocese. He took a lively interest in public matters, and carefully watched the action of public men in directing the affairs of the Colony. He was imbued with a fervent spirit of Irish patriotism, and used all his influence, so far as it was possible for him, to promote the interests of Home Rule. He was a genuine Irish priest, a noble development of the *soggarth aroon*, kind, considerate, and appreciative towards every people, but loving his own exceptionally, and understanding them thoroughly. His utmost efforts were directed to raise and improve his people. Their worldly as well as their spiritual condition concerned him deeply, and his thoughts were constantly engaged with it.

Of the work accomplished by Dr Moran in Dunedin it is hardly necessary for us to speak. Under difficult circumstances he made ample provision for the Catholic mission, and the fruits of his labours are before our eyes. Under him the nave and aisles of the Cathedral of St Joseph were built, and built on such a plan and in such a manner as to hand down to future generations the evidence of his zeal for the glory and beauty of God's house. The Bishop's palace, the house of the Christian Brothers, and the site of the Dominican Convent and its schools were purchased. The schools and convent were built. The church in the North-East Valley was erected and that in South Dunedin begun and carried towards completion. The sites of these buildings were also purchased. Dr Moran founded, established, and, in its literary department, directed the NEW ZEALAND TABLET, regularly contributing to its leading columns. This was a task that no engagement, however pressing, induced him to neglect. In every part of the diocese, under his rule, churches and schools sprang up—and an able and devoted body of priests was introduced by him. His people were well kept together, and guided in the union that a true Catholic spirit alone can maintain. The Catholic settlers were lifted out of the inferior position that had been occupied by them, and given a standing of respectability and consideration in the eyes of their non-Catholic fellow-colonists. The

Bishop was indifferent to social distinction or recognition, but, by his manly and independent attitude—by his genuine worth, his fine talents, and his rich acquirements, he won, without an effort, a position for himself that reflected honourably on the Catholic name. His motives were upright and pure. No one could detect in them the slightest trace of crookedness or deceit. He was manliness and honesty themselves. Candid and honourable men, who were the most opposed to his tenets and his aims, could not refuse at least to pay him the homage of respect. He was no man's enemy, but recognised in everyone the good that was in him. His battle was against what was wrong. Against that he was outspoken, unyielding, and energetic, but he knew how to distinguish it from those who did or counselled it. He never gave them an ill wish or bore them malice.

His illness was long and wearing, but it was borne by him with an unflinching patience. All through his attitude was that of one who consciously was, as he himself said, in the hands of God.

And now that he has passed away, leaving us, indeed, in heavy affliction, we sorrow not as those that sorrow without hope. We enter our prayer in confidence that, through the mercy of God, we shall be heard for him—that his soul may rest in peace.

At the weekly meeting of the Confraternity of Our Lady of Perpetual Succour, which took place in St Joseph's Cathedral at 7.30 on the evening of the Bishop's death, the Archbishop of Wellington spoke as follows:—"My dear brethren,—It is but a short time since I assisted at the deathbed of your beloved Bishop, and it will be a comfort to you in your deep sorrow to know that it would be difficult to witness a more peaceful and happy death. I had just recited all the prayer for the agonising and had given him a last absolution, when, during the recitation of the Rosary by myself and the attendant clergy, he quietly slept in the Lord; we could hardly detect the moment when his soul departed. He had been ill for nearly two years, and had endured his very great sufferings with heroic patience. We have reason to hope that, by a great grace of God, he made his purgatory in this world, and that now he is enjoying the sight of God in the splendours of heaven. It were out of place for me to expiate upon him at this moment, but I may sum up his career in a few words: he terminated a most useful, active, apostolic, and saintly life by a peaceful and saintly death. May our death be like unto his! As, however, we know not the judgments of God, he may perhaps be detained for a time in the purifying region of purgatory, and so it is a duty of justice and gratitude for you to pray for him with all the fervour of your souls. We shall therefore recite for him the present Rosary."

The body will be embalmed and will lie for a day or two in the reception room at the Bishop's palace, which will be converted into a mortuary chapel. It will subsequently be removed to the cathedral where it will lie in state for a few days prior to the funeral, which will take place on Wednesday.

