

no longer as Coadjutor but as first Vicar-Apostolic of Hyderabad that Dr. Murphy was consecrated to the Episcopate office.

#### THE CONSECRATION IN KINSALE.

The 11th of October, 1846, will long be memorable in the annals of Kinsale, that picturesque township in the County of Cork, where the newly-appointed Vicar-Apostolic's brother was then parish priest. On that day the Right Rev. Dr. John Murphy, Bishop of Cork, assisted by the Bishops of Limerick and Kerry, imposed hands with solemn rite on our Archbishop, and it is the 50th anniversary of that consecration ceremony that we now celebrate. It deserves to be remembered that it was the same Bishop who, many years before, had administered to the young soldier of Christ the Sacrament of Confirmation who now promoted him to the Episcopate, and adorned him with the crown of the priesthood. Accompanied by a band of truly-zealous priests, the Vicar-Apostolic sails once more for India. Four of these missionaries were companions of my youth in the Irish College of Rome, and one of them was destined in after years, as Bishop of Bathurst, to become a pillar of the Faith in our Australian Church.

#### DIFFICULTIES WITH THE SCHISMATICS.

Dr. Murphy in a short time became familiar with the Hindoostanee and other languages of South India, but, furthermore, he made a special study of the Arabic that thus he might be able to appeal to the Koran in the original text when treating with the Mahomedans, who were the most numerous and the most embittered enemies of the Faith. Convinced by his reasoning and overcome by his gentleness, not a few leading men amongst them renounced their errors and embraced the truth. Several of the Goanese schismatics were also reconciled to the Church. It was not easy to avoid entanglement with those schismatics, possessed as they were of the old religious endowments and patronised, moreover, as they not unfrequently were, by the anti-Catholic officials of the British Government. One fact may be mentioned which well illustrates the singular difficulties in connection with those schismatics that from time to time troubled the Church in India in those days. The 84th Royal Irish Regiment, stationed at Secunderabad, erected at its sole expense a beautiful small wooden chapel for its own devotions, fully equipped with altars and all the requisites for Holy Mass. It was so constructed that it might easily be taken to pieces and transferred elsewhere, being intended for the use of that Catholic regiment. It happened that a native regiment, in which there was a considerable number of Goanese schismatics was moved to Secunderabad. The schismatic clergyman applied to the military authorities to be allowed the use of this chapel for their religious exercises. The matter being referred to the Vicar-Apostolic, it was fully explained by him that as the chaplain referred to was a schismatic the desired permission could not be granted. Nevertheless, the military authorities forwarded the desired order to the schismatic regiment granting their request. They accordingly marched to the chapel with their chaplain at their head, but the Royal Irish Regiment refused to admit them.

#### THE IRISH SOLDIERS' CHAPEL.

An imperative mandate was at once issued transferring the keys of the chapel to the schismatic priest. So far, the victory was with the schismatics, but when next day they marched to celebrate Mass in the coveted chapel, the chapel had mysteriously disappeared, and not a vestige of it could anywhere be found. Needless to say, the Royal Irish had taken the matter into their own hands, and had resolved that their loved chapel would not be de-secrated by schismatic rites. They had acted in what appeared to them a commonsense way of taking their church to pieces, and reserving it for future use. The military authorities were in a rage. The Vicar-Apostolic and his chaplain must have been in the plot, they said, and punishment for in-subordination must be inflicted on them. The dismantling of the chapel was branded as a gross and unparalleled outrage. An order from the Governor in Council at Madras was soon published, banishing the chaplain from the military lines, which was practically to exile him from the country. The Vicar-Apostolic, too, was to be excluded from the cantonment of Secunderabad, and a request was addressed to the British Resident at Hyderabad that the Nizam would be urged to recognise the wisdom of those proceedings and banish the Vicar-Apostolic from his territory. General Fraser, who was at this time the representative of her Majesty the Queen at the Nizam's court, was a brave and experienced officer, and he resolved to be guided in the course of action by the interests of the empire and not by the bigotry of the Madras agents. He declined to recommend the suggested course to the Nizam's court. He moreover forwarded to the Supreme Council in Calcutta an official report fully exonerating the Vicar-Apostolic from any fault and commending in the highest terms the beneficent influence which he exercised on all with whom he came in contact throughout the territory of Hyderabad.

#### A BRAVE OFFICER'S TRIBUTE.

The life of General Fraser has been published, and the words which he used regarding the Vicar-Apostolic deserve to be recorded. Dr. Murphy, he says in one despatch in 1848, is Vicar-Apostolic of a very large diocese, including Hyderabad, and has been about ten years at this station, "and during the whole of this time I have never heard him spoken of by anyone otherwise than as a person of the most gentlemanly and conciliatory demeanour, and undeviatingly characterised by the most humble and unassuming deportment." In another letter he writes that Dr. Murphy "is held in high respect and regard, as I have reason to know, both at Rome and by all the bishops and members of his communion in India," and again he attests in 1851: "I have known Dr. Murphy for at least ten years, and a man of milder disposition and temper and of more gentlemanly and unassuming deportment I have never known in my life." Despite all this it was only after a correspondence extending over three years and after a personal appeal made by the Bishop to the authorities in London in 1851, that the military

interdict was raised and that his Lordship was allowed to resume the full exercise of his episcopal functions in Secunderabad.

#### IN THE MIDST OF THE INDIAN MUTINY.

The terrible period of the Indian Mutiny brought into bold relief the heroism of the Vicar-Apostolic as a promoter of peace and of everything connected with the best interests of his people. It is not a little remarkable that the Archbishop, who is the most prominent figure in our religious ceremony of to-day, and his Excellency, who so worthily represents her Most Gracious Majesty amongst us here in Tasmania, should have both been engaged in their respective spheres in India in those days, and that both merited the highest official approval for the course which they pursued. If the Europeans remained unharmed and peace was preserved throughout all that trying period in the Nizam's territory, that happy result was in no small measure to be attributed to the prudence and foresight and unflinching courage of the then Vicar-Apostolic.

#### MONUMENTS OF SPIRITUAL TOIL.

But we must accompany his Lordship to another field of spiritual toil. What, it will be asked, were the results achieved in Hyderabad? They may be briefly told. When Dr. Murphy arrived in India there was only one solitary chapel on those shores of the Bay of Bengal in communion with the Holy See. There was not a single Catholic school, not even one Catholic congregation. At the close of his mission there were in Hyderabad 25 chapels, each with its large congregation, there were schools scattered through the various districts, there was a well-organised asylum for orphans, particularly dear to the heart of the good pastor. There was a flourishing college frequented by Europeans and natives, and, towering in splendour above the buildings of all other denominations, there was a grand Catholic cathedral. But viewing the singular religious change effected, not in Hyderabad alone, but throughout India, still more marvellous were the results achieved by what may be designated the Irish apostolate in India. One of Dr. Carew's first recommendations to the Holy See was to the effect that new dioceses should be erected, and acting on his suggestion no fewer than fifteen Vicariates Apostolic were within a few years organised. The Goanese schism, which rendered well-nigh impossible the work of the mission in India, received a death blow. The patrons of the schism, whether in Lisbon or in Calcutta, were forced to recognise that the power of truth was superior to any prestige that wealth or court patronage could impart, and that the triumph of the Catholic cause was certain. Moreover, the seed of an abundant spiritual harvest was sown. When the census returns were issued in 1842 the total number of Catholics and schismatics was about 800,000. At the present day the schism is extinct, and the Catholic natives are reckoned at more than two millions. When Dr. O'Connor entered on his missionary career in India in August, 1835, there were four Vicars-Apostolic in communion with the Holy See. There are now eight Archbishops with 22 suffragan dioceses. Another result should not be omitted. The British Government became convinced of the sterling worth and sterling honesty of the Irish missionaries. Their patriotism was indomitable, but withal their spirit of sacrifice was such as to overcome every obstacle, and linked with it was an invincible loyalty to religion and an unswerving fidelity in the discharge of their duties to the State.

#### TRANSLATED TO TASMANIA.

Tasmania now becomes the theatre of Dr. Murphy's zeal. Worn out by more than a quarter of a century's incessant toil beneath India's burning sun, his failing health compelled him in 1865 to quit the flock which he loved so well. Just at that time in the ways of Divine Providence another See awaited him. The Bishop of Hobart, Right Rev. Dr. Willson, had at this very time applied to Rome for a Coadjutor, and Rome, well aware of the singular merit of which the Vicar-Apostolic of Hyderabad had given abundant proof, translated him without delay to the more genial climate of this privileged See.

#### THE FIRST BISHOP OF HOBART.

Dr. Willson, the first Bishop of Hobart, was a man admirably suited by untiring energy and unflinching courage to guard the interests of religion here in very difficult times. Tasmania was in those days a convict settlement, and terrible were the sufferings and the hardships which awaited the poor convicts at the hands of the heartless and almost irresponsible taskmasters. During the twenty-three years of his episcopate Dr. Willson, with unwearied zeal and unswerving fortitude, watched over the interests of the sufferers. He fought so persistently against their tormentors, and he championed so ably and so perseveringly the claims of justice and philanthropy, that their cause eventually triumphed, and Dr. Willson merited to be loved and revered as the father of the convicts and the apostle of all who were in misery. Almost immediately on the appointment of a coadjutor he requested to be relieved of the charge of the See, and in a few months he passed to his reward. His memory is still lovingly cherished throughout Tasmania, and shall long be embalmed in the hearts of those among whom he ministered.

#### THE NEW BISHOP.

From the very outset Providence watched over the newly-appointed Bishop and his missionary companions setting out for this chosen field of their spiritual toil. Their berths were engaged in the steam-ship London to sail for Tasmania, but the Bishop was obliged to proceed on some business to Paris, and though he made all possible haste, he arrived back only in time to find that the vessel had set sail. A day or two later it had foundered in the Bay of Biscay and almost all on board perished. Towards the close of April, 1866, Dr. Murphy landed at Hobart, and during the thirty years that he has watched over the interests of religion amongst you, he has proved himself a true Angel of Peace, ever intent on the great purpose of his missionary career, to make those whom among his lot was cast partakers of all the happiness and all the blessings that it was in his power to impart. The first words