

tion for over 30 years. At times the Archbishop was greatly affected, and many in the congregation were moved to tears. In the latter part of the oration, the Archbishop spoke most feelingly, and the impression he made on all present will not easily fade from recollection. In a word, it was a graceful and beautiful tribute to a prelate who will always stand out as one of the most gifted and respected leaders associated with the Church in these southern lands.

After referring to the early struggles of the Church in Australia, his Grace said: "It is not my purpose to make more than a passing reference to these things to-day. I mention them merely for the purpose of setting the present position of Catholics in its true light and perspective. Those who thought to give the Catholic Church no foothold in this fair land did not reckon with the invincible, unconquerable faith of the Irish exiles; they dropped out of their calculations the providence of God which, all the world over, has shielded and strengthened the faith of the Irish exiles wherever they have made a home. Often, and in many places, they have been met with opposition, even with repression and persecution. But God, in His own patient, wise, leisurely way, if I may say so, has worked out His own designs. The Irish exiles came here one hundred years ago, broken in spirit, without education, without wealth, without the instincts, the habits, the traditions that make for success in this world. In the century that has passed, they have suffered from the poverty and the limitations of their early days in Australia. They are, of course, but a minority of the people, and they must be content with that modicum of justice that a minority can win. In business and trade they have been out-distanced; in education they have not yet fully re-acted their own ideals; in public affairs and in political life they have not yet secured their due place or their proper influence. Indeed, so hard does ascendancy die, that any effort on their part to secure equality is even still enough to awaken resentment and to stir up angry passions. But whatever may be true of worldly success and progress, in all that belongs to God, Catholics have no rivals in Australia. They have done more. I say it in no spirit of boasting, but in a spirit of gratitude - out of their poverty than others with the best intentions have been able to do out of their wealth. They alone, or almost alone, have resisted the temptation to accept from the State godless schools which have banished God Himself from every land in which they have been adopted. Their Christian schools, maintained by the heroic sacrifices of their teaching Orders and by the marvellous generosity of their people, are studded over the land, and, as a consequence, and as a reward, while others, I grieve to say, have to complain of dwindling congregations and empty churches, the Catholic churches are multiplied beyond numbering, and their churches are filled with worshippers. Here, as elsewhere, it is proved by experience that the Christian school is the antechamber of the Church.

What We Owe to Ireland!

"Now, how has the marvellous success of the Church in Australia been achieved? God, of course, it was Who gave the increase. But God works out His plans through human agents. And under God, the growth of the Church in Australia has been due to the strong, living, generous faith of the Irish people who have made this fair land their home. Other nationalities, no doubt, have contributed. There have been in Australia great prelates and priests and laymen who did not come from Ireland. But the sum of their contributions, great though it was in itself, is by comparison negligible. It is not, therefore, surprising that, in common speech, the words Catholic and Irish have come to be synonymous in Australia. It is a rough generalisation of the facts. And it is our joy and our glory that Catholic Australia has borrowed from Ireland its temper and its spirit, its depth and its solidity, its generosity and grace and charm. I shall be told that the Catholic faith is everywhere the same; that in the Church there is no distinction of Jew and Gentile, no difference of

locality, or of party, or of race; that we are 'all one in Christ Jesus.' In a sense, of course, that is true. And, indeed, that essential unity is the most striking attribute of the true Church. But, with that unity, there is also an endless variety. For the Church in each nation or country takes on, as it were, the form and color of the place and spirit and genius of the people. And so different parts of the Church have each its own distinctions, its own good qualities and characteristics, which are not found, or are not so prominent, elsewhere. Australia, with Ireland's faith, has got, in a large measure, the best qualities of Ireland's Catholic people. By their fruits we know them, and Catholic Australia has got a heritage of which we may be justly proud.

"No doubt, in Australia, as in other lands, the faith will put on its own national characteristics, and, as the years go on, these characteristics will be more marked and stable. Just as Australia is evolving her own type of manhood, so she will put her own stamp upon the Catholic faith. We can see the change going on under our own eyes, and it will be all the more rapid as the Church in Australia come to rely, as she must rely, more upon Australian-born priests in the churches and upon Australian-born teachers in the schools. Let up hope, and the hope is well founded, that the inevitable development will bring no weakening of the old faith that has come from over the seas, but only more vigorous life and added beauty and charm. We cannot afford to part with any of these inherited Irish qualities, which have made us what we are, and which to our fathers made their faith, their comfort, their joy, their boast, and their compensation for a hundred worldly disadvantages.

Two Great Irish Prelates.

"Now, why do I dwell upon this note to-day? One reason is because there are those who make it a matter of complaint that the Church in Australia is too closely in sympathy with the Church in Ireland; that its spirit, its ideals, are too obviously and markedly Irish, as if it could be otherwise in view of the origin and the history of Catholicity in Australia. But, moreover, it is neither unreasonable nor unbecoming that I should have lingered with some pride on this topic, standing by the grave of the great Irish priest whose memory has brought us here to-day from the ends of the Commonwealth and from New Zealand. There was no mistaking his race or his nationality. No one could think that he belonged to London or New York. His gentle bearing, his whole appearance, the tone and inflections of his speech; his genial sense of humor, even his very mannerisms took one back to Ireland and to his home by the western sea. It has been a kindly and a beneficent dispensation of providence that he was spared so long to the Church in Australia, that he was known and loved so widely, and that his influence grew deeper and stronger with the years. For, among all those Australian prelates who have gone to their reward, there was no one who has left a deeper impress upon the Church in Australia than Archbishop Carr. I am not unmindful of other great names, but I take no risk when I say that Cardinal Moran and Archbishop Carr are the two men who, like Peter and Paul, stand out where many were distinguished, and their names will be joined together in the grateful heart of Catholic Australia. Together they guided the fortunes of the Church with singular wisdom and with marvellous success. In the minds of the people they were linked together even by their very contrasts. They were not more unlike in appearance than they were in temperament. The one was quick, impetuous, almost fierce in his energy, not easily brooking rebuff or opposition, successful, triumphant, wherever intense earnestness could carry big ideas to a happy issue. The other was calm, retrained, tactful, firm, slow to act, but rarely needing to turn back, and always succeeding whenever a wisdom that often seemed more than natural could provide against failure. The one might sometimes seem to court opposition in order to over-ride it. The other, by tact and delicate handling, often disarmed opposi-