

one of us knows how wisely he handles the Irish troubles of to-day; just with the wisdom given by predecessors of his to the troubles out of which these troubles of to-day have come. What more can be said of the good ship "Tablet" but that she is still ploughing the sea of contemporary history along the courses marked by the illustrious prelate who launched her for her salutary career.

A word of the many who have served under the fostering care of these editors and of the auxiliaries who have been marshalled in the fighting line by them on the fields of sacred defensive combat. We all acknowledge their help with a gratitude which is for them and for us alike a glory. In our columns Princes of the Church have realised her splendors, set forth the brightness of Eternal Truth, and dissipated the mists of error. Faithful writers have taken out from the stream of history much of the poison mixed with its waters at their source. Cultured learning has furnished the Lamp of Literature, goodness has benefited by exhortation, evil has been weakened by denunciation. Every issue before it turned to the work of the day has breathed the spirit of prayer—the whole a splendid reminder of the truth that the good that men do lives after them.

Opposition we have had, fierce hostility we have encountered, the fate of misunderstanding we have not escaped. We will only say here that human institutions are subject to the rules and fortunes of humanity. If these things have caused us bitterness, the trust and acclamations of friends have, with the commendations of the judicious brought us joy. With the balance of the account we are thankfully content.

My pleasant task of memory is done. I end with a salute of reverence to the splendid past, shimmering in the wake towards the horizon astern, and a bow to the horizon ahead of fervent hope for a future even more splendid, with much love of friends, wholesome respect of enemies, and gratitude in the hearts of the children of God.

The Founder of the "Tablet," Bishop Moran

(By DEAN BURKE.)

It is a privilege to be asked on the fiftieth birth-day of the *Tablet* to give some recollections of Dr. Moran, first Bishop of Dunedin and founder of the *Tablet*. To know him, to have lived with him, witnessed his daily going out and coming in, enjoyed his conversation and received his advice and encouragement were blessings on the pathway of one's life. The agreeableness of his manner, his ready humor, his sweetness and simplicity of soul—all remain as a vivid happy memory treasured by those who had close intercourse with him. They look back to him as a man who, as an ecclesiastic, was a credit to the Church and who, as an Irishman, was an honor to his race and country.

When Bishop Moran was transferred from Grahams-town to Dunedin in 1871 he was not welcomed by the party predominant in Dunedin at the time. The spirit of John Knox hovered over the place; and John in his day was no lover of bishops. Hostility to episcopacy was as vigorous in Otago and Southland in 1871 as it was, when freshly kindled by him, in Glasgow and Edinburgh in 1571. An Anglican See had been established in Dunedin in the 'sixties. The Bishop, Dr. Jenner, was a quiet, peace-loving man; whilst the row raised against him was so bitter, noisy and insistent that he chose to resign and leave the country.

Bishop Moran was subjected to the same ordeal. Floods of controversial vituperation were turned upon him. He was made responsible for the fires of the Spanish Inquisition, for the massacres in Ireland in 1641, for the luridly painted horrors of St. Bartholomew's Eve in 1572, and for much more beside! But all to no purpose. The new "popish" arrival was equal to the troubled situation. He had had in South Africa some experience in newspaper work and some practice in religious and political polemics. Editors and Presbyterian parsons soon discovered that he was no weakling or easily frightened green-horn. Newspaper clamor had no terrors for him. He was armed to defend and quite ready to attack when occasion demanded. The preachers slackened off in their warfare and the editors

considered it best policy to close their columns against the enemy. They saw that it was foolish to afford him the means to spread abroad his principles and doctrines—novelties to the contents of Dunedin in those days. Hence arose the necessity of a paper in which Catholic views and Catholic teaching might be published and the *Tablet* came into being.

For twenty-one years, that is, from 1873 to 1894, the leading articles in the *Tablet* were written by the Bishop. Over and above, every Wednesday afternoon, he supervised the matter that went into the paper. Mr. Perrin, though an able and well-read man always submitted his work to this supervision. But as time went on Dr. Moran's literary activities were not confined to the *Tablet*. The exclusive bigotries of the early 'seventies relaxed. The secular papers, all through the Colony, opened their correspondence columns to him and he freely and frequently used the opportunity. No need to say, the Church was often attacked: Irish people and Irish political movements were often decried. The Bishop was ever ready in defence. He became well known from end to end of the land. During vacancies from time to time, he had charge of the northern dioceses. On visitation, he preached twice, oftener three times, on Sundays—at the morning Mass, at the Confirmation ceremony in the afternoon, and at the evening devotions. His addresses, often containing contentious matter, were published in the local papers as he went. Editors, preachers, politicians, schoolmasters, and the crowd of free-lance *litterati* fell upon him. But they found in him a ready, keen, disputant prepared to give back as much as he received. His replies were usually brief, to the point, adroit and generally conclusive against his opponents. Rarely, if ever, did one hear it said that he managed his theme incapably or injudicially.

All through his career in New Zealand Bishop Moran was much engaged in controversy; yet he had no love for it, especially for religious controversy. Necessity—a sense of duty—laid it upon him. Quarrels and disputes were painful to his kindly nature. He never preached controversial sermons; he discouraged such preaching. He advised the younger clergy to be plain in their expositions of doctrine and practical in their moral teaching—always aiming at making their own people good, intelligent Catholics. This he considered the best way to preserve peace and harmony in a country of mixed religions; also the best way to spread Catholic truth and make converts to it. The road, he would often say, to the understandings of those outside, was through their heart, by the exercise of charity, good will and good example. Hence his sermons to his own people were plain, simple, unstudied expositions of doctrine and morals or earnest affectionate appeals of a father to the consciences of his children. So when asked, he was always ready to preach. In St. Joseph's he preached once, sometimes twice, every Sunday when at home. He looked for no popularity, for no admiration. His sole thought was to do some good to his audience—to lead them nearer to God and to our Lord Jesus Christ.

Sincerity and depth of conviction were fundamental in Bishop Moran's character. He was a Catholic and he was an Irishman; and he was both—sternly, sturdily, uncompromisingly. When the dignity and worth of his ancestral faith and the good name of his native land were questioned no timorous feeling of expediency softened his attitude. For him there was no toning down of shades, no softening of the sharp edges of doctrines or principles. He had a vivid grasp of the difference between true Christian charity and that spurious liberality which fears to oppose the wishes or cross the nice feelings of other people. All who had to deal with him knew that he was speaking from the depths of an honest soul; never from a brief or merely professionally. It was this uncompromising sincerity that gained for him so much confidence and credit from his fellow-citizens of all classes.

Naturally, he was of a happy, lively disposition. He was full of kindly humor and his memory was stocked with a fund of stories which he could tell with a charm not easy to imitate. Hence he was a favorite with youth and children. His spirit was as light, as sunny, as guileless as theirs and he soon had their confidence. They loved to see him coming into the schools. He came frequently especially during catechism hour. The Sunday catechisms at St. Patrick's, South Dunedin, he never missed. Indeed,