

in the diocese for many years, and together made a tour of the Continent. Their route lay down the Rhine and Danube, through the Slav provinces of Austria, and back to Ireland by way of Italy, Switzerland and France. Many a time and oft has the writer of this sketch been charmed and benefited by the recital of the incidents of that tour from the late prelate's lips. Bishop O'Mahony was of supreme excellence as a talker. To a mind stored with knowledge covering the whole range of European history and literature, was added the rarer quality of being able to give it eloquent expression, and of conveying to the listener a vivid sense of the scenes and incidents described, and, what will ever be remembered as one of his most lovable characteristics, was the disposition to admit into the circle of his hearers at such times those who, from their position in society, had no claim either upon his time or his hospitality.

But to return to the main incidents of the Bishop's career. His zeal and piety in the work of the Church in Cork had long marked him out for promotion to a more exalted sphere of usefulness, and when, in 1871, the Holy See created the new diocese of Armidale in Australia, Pope Pius IX. named Father O'Mahony its first bishop. Armidale is situated in the north-eastern portion of New South Wales, and thither, in obedience to the Sovereign's Pontiff's command, Bishop O'Mahony journeyed, and with characteristic energy entered upon the duties of the episcopate. Arduous as these duties are at any time and in any country they were doubly so in a new continent and in a territory largely untrodden wilderness, with only here and there a settlement of Europeans.

For four years he labored incessantly in his far-off diocese. Covering a great extent of territory and possessing at that time scarcely any means of communication between the sea-coast and the interior other than that afforded by pack horses or mules, the difficulties to be surmounted were by no means insignificant. A visitation of his diocese usually covered a period of several months. Mounted on the back of a mule and accompanied sometimes only by a "black fellow" (as the native servants of Australia are called), the Bishop's route lay through almost impenetrable forests, over steep mountains and across turbulent streams to the distant portions of his diocese, where, here and there, members of his flock were to be found, carving out for themselves homes which had been denied to them in their native Ireland. Bishop O'Mahony's own verbal accounts of these journeys, could they be reproduced faithfully from memory, and printed, would make interesting reading. But that is impossible now, though the narration is indelible impressed upon one at least of those who were privileged to hear him. His bed was sometimes in the saddle, often on the rough ground; and his food the roots and berries with which the forests abounded or the game which fell a prey to the unerring rifle of the "black fellow." But, however romantic and entertaining to us now, these travels, coupled with the excessive heat of the country, told upon a once hardy constitution, and in the short space of four years the Bishop was a broken-down man, and he felt himself unable to continue the work. He accordingly returned to Europe and begged Pope Pius IX. to relieve him of the burden that he might settle down in Rome to die in peace. He had laid a firm foundation in Armidale and he left it to others who were better adapted to the exigencies of the climate to continue the work. When he took possession of the See it contained but four or five priests; he left it with eighteen. He had built a cathedral and several churches, had established numerous schools, and had brought many souls into the fold of the Church.

Under these circumstances Bishop O'Mahony took up his residence in Rome. A few years rest and change somewhat restored his health and opened up new prospects of usefulness. Meantime he was not idle. He studied hard and, as his strength would admit, preached in many of the Roman churches. When the Vatican Council was summoned he became an active parti-

cipant in its deliberations and attended every session of that memorable and historic gathering. It was during the progress of the Council that he first made the acquaintance of Archbishop Lynch, with whom he was subsequently to become so intimately associated. During his prolonged residence in Rome he was brought into close relationship with many of the great men, both in Church and State, who frequented that city. There, as well as when in Ireland, he was on terms of the closest intimacy and affection with His Eminence Cardinal Cullen, with Father Tom Burke, the great Dominican preacher, and with His Eminence Cardinal Hergenrother, afterwards Chief Librarian of the Vatican library.

During his visit to Rome in 1879, His Grace the late Archbishop Lynch, who had begun to feel the weight of years telling upon him, invited Bishop O'Mahony to return with him to Canada to co-operate in the work of his archdiocese. To the Holy Father the Archbishop also preferred his request, and the result was that Bishop O'Mahony consented to the change. The two prelates arrived in Toronto together in December of that year, and the reception they met with, together with the events of Bishop O'Mahony's subsequent thirteen years' residence in our midst, are fresh in the memory of all. He at once took charge of St. Paul's parish which he retained for the remainder of his life. Finding the old church entirely inadequate to the requirements of the parish, he soon turned his attention to the erection of a more suitable edifice. For several years he quietly made preparations to this end, and so successfully, that in 1887 he was enabled to break ground and to begin operations. The work was pushed forward with such vigor that, on Oct. 9th of the same year, the corner-stone was laid by His Eminence Cardinal Taschereau, assisted by His Grace Archbishop Lynch, their Lordships Bishops Walsh and O'Mahony, and Mgr. O'Bryen, Papal Alegate. On December 22nd, 1889, the dedication services took place, His Grace Archbishop Cleary, Bishop O'Mahony's friend and co-laborer of fifty years, being the officiating prelate. Although the Bishop was thus enabled to see the long-desired church practically completed, it proved to be at the cost of his own health. He caught a severe cold at the laying of the corner-stone, from the effects of which he never entirely recovered. A severe illness which brought him to death's door was the immediate effect of the cold. On becoming convalescent he proceeded to Southern California for the winter, with the result that his strength was somewhat recuperated, but from that out the least exertion upset him, and he may be said to have been an invalid more or less ever since. He had not been in the church; he was instrumental in building for eleven months preceding his demise. Latterly his illness turned to dropsy, which in a short time terminated fatally.

As a preacher Bishop O'Mahony took high rank. His sermons were models of learning and lucid exposition of Catholic doctrine, and to this he added a sonorous voice and handsome personal presence. Though rarely of late years heard outside his own parish church, he always, as a preacher, had great influence with non-Catholics, and was seldom without one or more enquirers. An explanation of Catholic teaching from him seldom failed to carry conviction to the intellect and strength to the heart.

By the Catholics of this city he will be greatly missed and his place cannot easily be filled. His work was of an enduring nature, and without exaggeration may be applied to him the words, "He being dead yet speaketh."

H. F. M.

#### BISHOP O'MAHONY'S FUNERAL.

The Mass *de Requiem* was offered up in St. Paul's on Saturday at 10.30 o'clock. The altars and pillars of the church were heavily draped in mourning, and a gloom pervaded the vast