

community in New Zealand—nearly four hundred were Irish Catholics. When the German Lutheran missionary, Wohlers, arrived at Ruapuke (Foveaux Straits) in 1844, he was welcomed and entertained by an Irish Catholic who lived there with his Maori wife.

The whaling station at Akaroa, afterwards historically interesting as the scene of the forestalling of the French, had already attracted a few Irishmen. Phillip Ryan was one of those who greeted the hoisting of the British flag by Captain Stanley. He had been cast away on the Society Islands, and reached Otakou in the schooner Return in 1838. Gerald Fitzgerald was one of the crew sent out by Captain Bruce to search for the Kaka off Banks Peninsula, and John Watson, another Irishman, succeeded Mr. Robinson as magistrate at Akaroa. Long before this the name of O'Kain, the Irish naturalist, had been given to one of the Peninsula bays by Captain Hamilton, who happened to be reading O'Kain's book as he sailed past.

The settlement at Waitemata was not organised originally at the other end of the world, but had grown in a haphazard manner, drawing its population almost entirely from the adjacent centre of New South Wales and from the whaling and trading ships that frequented these waters. It was under these circumstances that the Irish preponderance was established at Auckland without premeditation. Otago for Scots and Canterbury for English were so designed from the outset; but it was mere chance that made Auckland a colony of Irish.

Writing of the goldfields rush, Mr. Scholefield says:—

In its whole flood: course of twenty years it swept away thousands of Irish, and Irish names and institutions mark its path from beginning to end. Kingston and Queenstown on Lake Wakatipu are Irish landmarks. The goldfields of Otago and the West Coast are to-day repositories of the veterans of the "New Iniquity," grizzled, gay, hard-hitting men, at whom the pious quiet-going Scots glanced narrowly and with protest. Yet, as a class, they were men of great virtue and sterling qualities. The majority of them ended their pilgrimage here; broke up the swag and entered the councils of the pioneers. They imparted an invaluable leaven of liberalism to the insular colonial mind.

Assisted Immigration.

Thus much the Irish had done before the General Government of New Zealand in 1870 embarked upon a systematic search for citizens. Then again Ireland was more persistently neglected than under the separate schemes of the Provincial Governments. The English province of Canterbury, under its assisted scheme, in the early sixties imported Irish in the proportion of one-third. At this period prior to the gold rush—Otago had only 11 per cent. of Irish, and Southland about 7 per cent. The provinces desired Irish, but before an Irish agency could be started on proper lines the condition of the country had so improved and the attractions of America had so diminished that emigration from the Emerald Isle was at a low ebb. In the first three years of the new policy not a single ship was sent direct from an Irish port to New Zealand, and only 1100 out of 7000 immigrants to New Zealand were Irish. Otago knew something of the Irish as settlers, and secured the majority of them, a circumstance which evoked a loud protest from other provinces. They were unanimously dissatisfied with the working of the Dublin Agency, which left little room for doubt that the Irish were still adhering to their traditional parish system of emigration. In 1873, in face of great discouragements, colonies of assisted immigrants from Ireland were established at Arawhata (South Westland) and Martin's Bay (Otago). At the same time, a few Irish miners from the North of England were imported.

The Irish in Public Life.

It is necessary, from the fact that native-born New Zealanders are not classified according to their parentage, and desirable, since they take their character and ideas from the mass of the population and not from individual communities, that we should go back to the first generation of colonists to trace the influences that have been at work in moulding our national character.

The influence of the Irish on the public life of New Zealand has been exercised by individual personalities rather than by the collective character of the Irish colonists; but it is necessary to state by way of reservation that the Catholic belief, which has probably the most powerful religious influence in the country, embraces and is supported by a body of people who are chiefly of Irish birth or descent.

The constitution of the earliest Provincial Parliaments gives the best indication of different nationalities in our public life. The number of members of Irish nationality in the repre-

sentative bodies in the first year of their existence was as follows:—

		Total Members.	Irish Members.
Hawke's Bay.	1858	10	1
Taranaki	1853	10	—
Auckland	1853	26	12
Wellington	1853	19	—
Nelson	1853	21	2
Marlborough	1860	10	1
Westland	1868	8	2
Canterbury	1853	17	3
Otago	1853	11	—
Southland	1861	11	—
Totals.		143	21

The only surviving member of the first Auckland Provincial Council is Mr. James T. Boylan. Writing recently to me in relation to these memoirs, a much-esteemed clerical friend states: 'Mr J. T. Boylan is the sole survivor of the first church committee in Auckland in 1848, and, though about 90 years of age, he has all his faculties unimpaired.'

By the Deborah, which came down from Wellington to Otakou in 1844, there arrived Mr. H. Tucker, a surveyor, in the interests of settlement. This gentleman's mission, after various unpromising episodes, resulted in the purchase of the Otago Block from the Natives the year following. Meantime a few brave pioneers had already been drawn by fair prospects laid before them to risk the voyage from Scotland to a distant and unknown land. In 1846 these lonely colonists were surprised by the arrival of a party of surveyors to begin work on behalf of the Otago Association. The settlement, which was subsequently founded, with Dunedin as the capital, was under the auspices of the Free Church of Scotland, and, whilst mainly intended for Scottish Presbyterians, none were practically excluded with the exception of Catholics, for whom apparently there was no room. When, however, the rich goldfields were discovered in 1861, there was a rush from all parts of Australia and some Catholics found their way thither, and increased proportionately with the increase of population. The truth of the hackneyed phrase, 'time works wonders,' and a remarkable 'levelling-up' of conditions were demonstrated on the occasion of Otago (in March, 1898) celebrating its Jubilee. 'Civis,' commenting in the Otago Daily Times on the curious fact that of all the denominations in the land, not one save the Catholic Church was represented in the Jubilee procession in honor of Otago's colonisation. 'The only serious defect (he wrote) observable in the triumphant procession that celebrated this greatness was the absence of the Presbyterian Synod. The Synod's place, it seems to me, was in front of the "old identities." There they should have marched as proprietors of the whole show; the Right Rev. Moderator in gown and bands at their head. Instead of that, we had the Catholic Bishop riding in State, ecclesiastically attended. Small blame to him! Otago, after all, is a free country, and Dr. Verdon has as much right to be in the procession as anybody else.'

(To be continued.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

August 15.

His Grace the Archbishop arrived in Auckland on Wednesday night from the South Sea Islands.

Good progress is being made with the erection of the new church for the Redemptorist Fathers at Mount St. Gerard.

The latest purchase of land for Church purposes was made by the Rev. Father Hickson, S.M., during the week. Nearly three-quarters of an acre of suitable land has been obtained at Northlands.

For a considerable time past the people of Brooklyn have attended Mass at the residence of Mr. Healy. It has now been arranged that to provide more accommodation Mass will be celebrated in Fullford's Hall.

Contributions to the testimonial for the Very Rev. Father Keogh, S.M., B.A., are coming in freely from all parts of the Dominion, and it is expected that the committee will have some-

'In comes a gancie gash good-wife' (Burns) an' mak's her Hondai Lanka Tea—the favorite wi' shrewd house-wives.

'Time tries a'—even Tea, and Time has given the laurels to pure Ceylon Mondai Lanka.