

politics, and were, under the blue skies of Australia, deprived for long years of priests, sacraments, and religious services. Severe punishment attended their constant refusal to attend Protestant services.

"Felon" Priests.

Among the miscalled felons sent out to the convict settlement in 1798 were three priests—Father Harold, of Dublin; Father O'Neil, of Cork; and Father James Dixon, of Waterford. Frequent remonstrances addressed to the home authorities by the governors of the settlement on the injustice of denying the Irish the consolations of their religion had at length effect, and the last-mentioned priest was permitted to minister to his co-religionists, but the facilities for doing so were almost unavailable. At length the sacred oils were brought from Rio Janeiro: a chalice was fashioned out of tin, while vestments were manufactured out of damask hangings given by a charitable lady. In 1804 Father Dixon was made Prefect-Apostolic of the new territory, called New Holland, and the two other priests received faculties from home. This good state of things did not last long. On the misstatements of a few bigots, the home authorities revoked the permission they had given, and Father Dixon, worn out by years of labor, returned to Ireland in 1803, and died pastor of Crossbeg, in Wexford.

The Faith at the Antipodes.

It was eight years before the appeal of a Father Hayes, whose brother was a political convict in New Holland, resulted in the appointment as Prefect-Apostolic of New Holland, with faculties to administer Confirmation, of a Father Flynn, an Irish Cistercian. He was not, however, long permitted to exercise his sacred functions. He was arrested after celebrating Mass in the house of a man named Davis, and the pyx containing the Blessed Sacrament lay safely guarded in a cedar press, till at the expiration of two years two priests arrived in the colony. Davis gave the house and the land about it as a site for the Church of Saint Patrick.

In 1820 Father Therry took up work in Sydney, while his companion, Father Connolly, proceeded to Tasmania, where he dedicated his first poor, little church to Saint Virgilius, his countryman.

It was Bishop Ullathorne who was largely instrumental in bringing the unsatisfactory state of the eighteen thousand Irish Catholics in New South Wales to an end. During a visit to Ireland he secured several priests for the Australian Mission. Father MacEnroe had been appointed chaplain of his fellow-countrymen of the penal settlement in 1832, and for over thirty years he labored strenuously in his chosen sphere. His great energy was directed to the establishment of an Irish Hierarchy in Australia, and for this he strove incessantly until his death in 1868. English diplomacy in Rome labored when the appointment of an Australian Bishop was in question for the appointment of an English ecclesiastic. This diplomacy was defeated when Bishop Goold became the first Bishop of the Australian continent. Ninety-five per cent. of the Catholics of Australia were at that time Irish.

Bishop Goold brought over several foundations of Irish nuns. The Sisters of Charity were the first to arrive; after them came the community despatched by Mother Mary Aikenhead, of whom a novice was the first nun to have the privilege of making her vows on Australian soil. She died as recently as 1892 at a green old age.

The first Bishop of South Australia was Father Murphy, a native of Meath; and Father Brady, who was the pioneer priest of West Australia, was the first Bishop of Perth. Father Therry, who had reached Sydney in 1820, was the first priest to visit Queensland, and an Irish Franciscan, Father Geoghegan, said the first Mass in Melbourne in 1839.

Thomas Poynton, an Irishman, was the first Catholic to settle in New Zealand. His wife carried her first child to Sydney for baptism. Her second child was taken the thousand-mile journey for the same purpose. This family gave much assistance when the Marist Fathers finally reached New Zealand in after years.

The fight between France and England on American soil in the eighteenth century was the cause of many Irish soldiers settling in Canada; some had enlisted in the French service; many deserted from the army of England; and

others had been taken prisoners by the French. Later many disbanded soldiers settled in the province of Quebec, where they were kindly received and sheltered by the French peasantry.

Catholicity in Canada.

But there was not much Irish immigration into Canada till the beginning of the nineteenth century. The evident desire to crush out the Catholic Church did not make "Our Lady of the Snows" a happy ground for Irish Catholics, and it was not till Bishop Plessis took up work that Catholics enjoyed any rights or privileges. In 1803 a Talbot of Malahide secured nearly seven hundred thousand acres in Western Ontario, and on this land many Irish settled.

In the summer of the year 1847 one hundred thousand Irish people, flying from the famine in their own land, found death from fever in the seaports and river towns of Eastern Canada. Numbers of devoted priests and nuns carried the consolations of religion to the perishing people. Official figures show that over thirty thousand souls died, while other reports put the figures far higher.

In the records of the Latin republics of South America Irish names appear frequently. The first Irishman whose name occurs in the history of the South American continent is that of Father Field, a native of Limerick, who spent forty years in missionary labor in Paraguay. He arrived in Brazil in 1577, and after ten years departed to work among the barbarians of Paraguay in company with Father de Ortega, another Jesuit. It is said that those two Jesuits baptised no less than one hundred and fifty thousand Indians. Father Filde, as his name is written in South American records, died at Asuncion in 1626.

South American Pioneers.

Incredible as it may appear, there were many Irish-born viceroys governing Chile, Peru, and Mexico prior to the wars for independence, and in the colonial ranks, as in those of the Spanish, Irish soldiers fought. Many Irish were honored in Argentina prior to the defeat of the Spanish; and such names as Dillon, Butler, Sheridan, Farrell, etc., are yet known in the state. The interests of the Irish colony were seen to by a friar named Burke, and afterwards by Father O'Gorman, who was sent out to minister to his countrymen by Archbishop Murray, of Dublin, in 1829.

The name of Father Daly, a Dominican, is beloved still in the country where he labored, and he was intimately connected with the spiritual and temporal prosperity of the large Irish community of Buenos Aires. He brought over a company of Sisters of Mercy from Dublin, though these were afterwards driven out of the city. They were intimately induced to return. An Irish Passionist prepared the way for the Passionists' Congregation.

Chile and Peru revere the memories of the two O'Higgins, Ambrose, the "Great Viceroy" of Peru under the Spanish, and his son, Bernard, the Dictator of Chile. General John McKenna, of Tyrone, did good service when the war against Spain broke out, while John Devereux fought under Bolivar. Many other Irishmen are mentioned during that period.

South Africa.

The Catholics of South Africa are either mostly all of Irish birth or extraction. In 1832 Bishop Ullathorne found only a single priest in South Africa. In 1835 the Holy See sent Father Griffith, an Irish Dominican, as Vicar-Apostolic to Cape Town; all his successors without exception have been Irishmen. The Transvaal became a separate vicariate in 1904, when an Irish prelate, the Right Reverend W. Miller, became first Bishop, and the Vicar-Apostolic of the Eastern district is Bishop MacSherry, who was consecrated by Cardinal Logue in 1896. The Vicar-Apostolic of Kimberley is another Irishman, the Right Rev. Matthew MacGeoghan.

The constant flow of Irish immigrants into England gave a great impetus to the cause of Catholicity in England and Scotland; it was fitting, therefore, that the first head of the restored hierarchy should be the son of Irish parents. It is absolutely impossible to estimate the numbers of the Irish priests that served in Great Britain during the last century. They were found everywhere—in the great mining centres, in manufacturing districts, and in the crowded seaport towns. Nearly all Catholics in the Army and

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