A Catholic Centenary Australia.

a recent issue of the Sydney "Morning Heraid" there appeared a very interesting article from the pen of Mr. James T. Donovan, dealing with the humble beginnings of the Catholic Church in Australia. "The history of the Catholic Church in Australia (writes Mr. Donovan) is generally regarded as having commenced with the first public celebration of Mass in Sydney on May 15, 1803. That date this year was the hundreth anniversary of the first assemblage of Catholics at a religious rite or ceremony. There was no of-ficially-appointed or officially-recognized Catholic chaplain at the time but it so happened that there were three Irish priests in the colony who had been sent from Ireland for alleged or actual participation in the 'troubles' which followed the insurrection of 1798. These unfortunate priests, who had with them a Protestant clergyman, the Rev. Mr. Fulton, to share their fate, were described as men who had been transported for holding and advocating 'seditious and rebellious principles. One, the Rev. James Harold, arrived in Sydney in January, 1800. The second, Rev. James Dixon, arrived during the same month. The third, Rev. Peter O'Neil, reached Sydney a little later. All three within a few years were patdoned, and were allowed to leave Australia. The Father Harold proceeded to the United States in 1810 and in Dublin in 1830. The Rev. Father O'Neil was only two years in Australia. He returned to Ireland, and died there in 1846. The Rev. James Dixon left Sydney in 1808, and ended his days in Ireland in 1840. It is remarkable that the three companions in exile and misfortune lived to great ages. One was 85, the second 88, and the third 82.

Of these three Catholic priests, one only was allowed to exercise his functions as a minister of religion in Australia. The Rev. James Dixon was granted "conditional Emancipation" by Governor Philip Didley King early in April, 1803. Then on April 21, Governor King issued a public proclamation in which he stated that it had been considered expedient, "in consequence of a communication from his Majesty's Principal Secretary of State for the Colonies and War Department to grant unto the Reverend Mr. Dixon a ditional emancipation to enable him to exercise his clerical functions as a Roman Catholic priest, which he has qualified himself for by the regular and exemplary conduct he has manifested since his residence in the colony,'

With this proclamation, which is April 19, 1803, there were published on April 21 a set of regulations to be observed by the Rev. Mr. Dixon and the Catholic congregation in this colony. Under these regulations, the Rev. James Dixon was allowed to perform his clerical duties once in three weeks at the settlements in Sydney, Parramatta, the Hawkesbury, in rotation. In the "general orders" it was explained that, "to the end that strict decorum may be observed, a certain number of police will be stationed at and about the places appointed dur-ing the service." The last of the re-gulations ran: "Every person gulations ran: "Every person throughout the colony will observe that the law has sufficiently providfor the punishment of th may disquiet or disturb any assembly or religious worship, or misuse any priest or teacher or any tolerated sect."

The first mass under the regulations published in the "Government was celebrated in the vicinity of the Circular Quay at nine o'clock in the morning of Sunday, May 15. 1803. On the following morning there was a Mass at Parraatta, and on the next Sunday a mass at the Hawkesbury. The "Government Gazette" notified notified where "the meetings," as they were styled, were to be held. No person as permitted to go out of his own district to attend these Sunday orning services, and the priest was 'held responsible to the magistrate for his congregation going regularly and orderly to their respective homes at once after the offices were ended.' No religious gatherings were allow ed in the evening. The hour of "Divine service" was fixed at nine ck in the morning.

ance at Mass was revoked within 12 among the prisoners in March, 1804;

and the Sunday "meetings discontinued on the ground that they were "gatherings of traitors." Yet that when the prisoners rose in reaccompanied the commanding officer and exerted himself nobly on the side of order and hu-manity." The unappreciated peacemaker left Sydney in 1808.

From 1808 until 1817 the Catho lics in New South Wales were without minister or ministrations. 1817 the Very Rev. Jeremiah Francis Flynn arrived in Sydney. He had not been appointed by the Home Government, and Governor Macquarie would not recognize him or give him the desired permission to offi-ciate as a priest. After a few months had passed this volunteer chaplain was put on board ship and sent back to Ireland. In 1819 two authorized Catholic chaplains were furnished with the requisite "ap. pointment papers" by the Home Government. These two Irish priests, the Rev. John Joseph Therry and the Rev. Philip Conolly, arrived in Sydney by the ship Janus on May 3, 1820. The credentials were accepted by Governor Macquarie, and both priests were put on the "salary list" at £100 a year as recognised chaplains. The Rev. Father Conolly proceeded to Hobart and his companion remained in Sydney. On Monday, October 29, 1821. at the invitation of the Rev. Father Therry, Governor Macquarie laid the foundation stone of the "First Roman Catholic Chapel" in Australia. The "St. Mary's Chapel." which was commenced in 1821, developed into the St. Mary's Cathedral which was destroyed by fire in 1865. The Rev. James Dixon did not build any church or religious house and the honor of establishing the first "religious institution" connected with the Catholic Church is rightly claimed by the chaplain of 1821. The Philip Conolly, whose work as a missionary chaplain was confined to Tasmania died in Hobart on August 3, 1839. The Rev. John Joseph Therry, who was made Archpriest, and who figures in Australian history as a remarkable personage, died at Balmain on May 25, 1864, in his 74th

Archdeacon John McEncroe, who arrived in 1832, Dr. William Bernard Uılathorne (1833), Archbishop John Bede Polding (1835), Archdeacon Rigney (1838), Bishop Francis Mur-(1838), and Bishop Wilson, of Hobart (1842), are counted amang the ecclesiastics who have "built up" the Catholic Church in Austra-Archbishop Polding, who had rge of the See of Sydney from charge of the See of Sydney from 1835 till his death in 1877, was succeeded by the Most Rev. Roger Bede Vaughan, who died while on a visit to England in 1883. Dr. Ullathorne who brought the first nuns-the Sisters of Charity-to Sydney in 1838, and who largely helped Archbishop Polding in the work of establishing churches and schools, ended his days as Bishop of Birmingham, England. with the rank of Archbishop, in 1889. Since 1884 Cardinal Moran has been archbishop of Sydney. Of the priests who were active in church affairs in the Sydney diocese 50 years ago there is only one survivor -the Very Rev. Archpriest Sheehy, parish priest of Ryde. This venerable cleric was ordained in "old St. Mary's" 51 years ago. He was for many years Archbishop Polding's Vicar-General. The late Archdeacon Rigney was the senior member of the priesthood, his period of service in Australia covering 65 years.

Archbishop Murphy of Hobert and Bishop Murray, of Maitland, are the two veteran members of the pre sent Australian hierarchy. Dr. Murphy, who has worn the mitre of a bishop 56 years, came from India to Tasmania in 1865. Bishop Murray was appointed to Maitland in the

The spot on which the first mass was celebrated 100 years ago is known. All the traditions of the 'nursery-stage' of the Catholic Church in Sydney cling about St. Mary's Cathedral. Of the first ca thedral, which was commenced by Archpriest Therry, and completed by Archbishop Polding, nothing is left ave the picturesque and time-worn front in College street. But the preent cathedral building has associations which, to many Catholics, are full of "fond regrets and tender recollections." Part of the site wa for a long time occupied by St. Joseph's Chapel, which was user course of erection. The place is not valued as-having been the residence of "the first chaplain," an the first bishop. In this regard there seemed to be a singular fitness in the manifestation of Catholic sentiment which two years ago led to the removal of the remains of Arch priest Therry and Archbishop Polding from the Devonshire street and Petersham Cemeteries to St. Mary's Cathedral. The remains of these "old soldiers" of the Catholic Church now rest in the glamor rather than the gloom of the eastern

aisle, with the groined stone roo like the outstretched wings of a carven angel over them. And with the Benedictine Bishop and the pionee priest there are two other 'faithful servants well remembered"—Archdea-con McEnroe and the Rev. Daniel Power, who came to Sydney in 1827 and who died at Parramatta in 1830. Now that it guards the dust of four of the ecclesiastics whose work stretched back to the early part of the nineteenth century, St. Mary's may be said to contain, as an "imperfect epic" in stone, al in stone, all that is historically and pathetically interesting in connection with the growth and advanc?ment of Catholicism in this part of the world.

MORMON

(By An Occasional Contributor.)

It seems, according to missionary reports, that out in the Tuamotu Islands the inhabitants, called Kanaks, have been afflicted with Mormon evangelizers, and that the Catholic Church there has had no end of trouble, especially on account of the vile methods used by these peoto deceive the natives. It is well known that in Prussia laws were past expelling preachers of that sect from the country, because the government considered that the doctrines that they taught to be immoral and dangerous. In the United States, where they are so firmly established, they live and are treat ed as a separate people. Out in the islands of the Pacific they have been striving by any means possible to make converts. They are very careful, however, not to let their real principles be known, nor to advocate poligamy, nor any other of their dangerous doctrines. They want, firstly, to get the native "converted" and then they will by degrees initiate him into the secrets. From a letter written by a Catholic missionary out there, we can glean an idea of some of the teachings and reasonings of these Mormons. are a few samples of their theories:-

"The Church came to an end when Jerusalem was destroyed; then a reign of darkness commenced the earth which lasted until the com munity of Latter Saints was found-They prove the truth of this statement by citing texts from the Bible; the Prophets and Apocalypse are their principal authorities. In Biblical exegesis these missionaries, who have undertaken the task of enlightening a semi-civilized group of islands, are equally brilliant. ness the following, which was actually heard in a discussion among Mormon deacons in the Island of Marokan: They were establishing the thesis that the Holy Ghost has a body, and their argument, devoid of all the circumlocutions and repetitions with which they had covered it, amounted to this: The Bible says, the Spirit breatheth where He will; now, if the Spirit breathes, He must have organs, as we have, with which to breathe. Hence the Spirit must have a body; it is an evident inference from the Scriptural text.' Here is another sample of their

logic: They wish to prove that God, the Creator, the Divinity, is a corporal being, with a material body such as ours. Thus they reason it: "For has not man a body? But man was created in the image and likeness of God; hence, God has a body. This particular thesis is s favorable one. Another argument to support it is drawn from the texts in which it is recorded that God has spoken to man. Is not the following chain of reasoning particularly convincing? If God has spoken, He has spoken with a mouth; but, if He has mouth, of course, He has a body as well.

Here is a really funny piece of rea oning, as it is described in the missionary's letter; but the humor vanishes, when we consider the harm that is being done by such tactics The attack is on the Pope.

"He is the anit-Christ and un-speakable base: why, they say, not so long ago a certain person visited the Vatican and saw there horrors of every description; it is not what they were, probably a more delightful state of shuddering abhorrence may be experienced by taining a vague uncertainty. Th Pope, to these Mormon missionaries is the beast of Apocalypse. They prove this; notice the proof; it almost makes one lose faith in the power of the human intellect even at its best, when such an argument as

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the following can be evolved in the brain of man. The Pope permits himself to be called the Vicar of the Son of God. These words form the chronagramme VICarIUS fILII Del. Now turn to the Bible and read: "He that hath understanding let him count the number of the beast. For it is the number of a man; and the number of him is six hundred sixtysix." Add the letters, as Roman numerals, of the chronogramme; the exact number, six hundred sixty-six is the result. The thing is as plain as things can be, the Pope and the beast of the Apocalypse are one. This result of keen perspective power is considered by its authors very ingenious; can anyone conceive of anything more grotesque?"

The Mormon leaders alone, however, set forth these doctrines and ideas; the subordinates are not allowed to so speak. They give the Bible, as a work of God, to the people, they are seeking to convert, to read; and yet in Mormon books the Bible is represented as the sole cause of the corruption of the world. A Father Isidore Butaye, S.S.C.C., extracted from Mormon books the false and manifest absurdities which the preachers have taken such care not to disclose to their new

converts and published them abroad. When the Mormons found out what he had done they took mea-sures of defence. They denied the authenticity of the Mormon books which had been used; but, when the Father offered to place the actual texts before them, they refused to listen to him. When the Kanaks were told the opinion of Smith, the founder of Mormonism, on the corruption of the Bible, the preachers were furious and threatened civil ac tion, though it is to be noted that no actual refutation of the charges of inconsistency was made.

The letter closes with this encour aging remark:-

"What has been said will give some idea of the methods adopted by Mormon missionaries in the Pacific Islands. These men play upon the ignorance of a simple people to gain adherents to a faith which all shades of Christian opinion unite in con-

"The work of Catholic missionaries in these regions is made doubly hard for they have not only the labor of converting the Kanaks, but they are obliged to meet the determined opposition of the Mormon preachers as well. It is consoling to know that der which they labor the Fathers in the missions of these islands are meeting with a satisfactory share of When the misrepresentations of the Mormon preachers are shown to be false the natives who though ignorant, dislike to have their simplicity taken advantage of turn away from their deceivers and listen with docility to the teachers of the truth, who are the Catholic missionaries."

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THE LAST 1 Holiness, Pope Le 4.04 o'clock on l The venerable Pon dence that the dis was conscious wa when he opened hi and then closed th words were "Blee Bisleti. Thus read The final scene i ber was profoundly

Pope's death havi since noon, his de rounded by practic bers of the Sacred and the whole Pa the Pontifi's neph from the doctors