

## The Early Days of the Church in Tasmania

At a recent ceremony of blessing and opening a new school (St. Joseph's), at Hobart, his Grace the Most Rev. Dr. Delany, Archbishop of Hobart, in the course of an address to the assemblage, said (as reported in the *Catholic Standard*):—

It has been repeatedly said that Father Therry founded the Catholic Church in Tasmania, and that St. Joseph's School was one of his foundations. I wish to correct a false impression to which this report may naturally give rise. Not Father Therry, but Father Conolly founded the Tasmanian Catholic Church, and it was Bishop Willson, not Father Therry who started the first school at St. Joseph's. I feel it to be a duty of my position to say this. Some years ago a certain English Benedictine priest published a book dealing with the early history of the Catholic Church in Australia and Tasmania; very recently a young priest of the Archdiocese of Sydney likewise published a book on the life and work of Father Therry. The Benedictine was unjust both to Father Therry and Father Conolly, and that I am satisfied was due to his ignorance of the field of their labors. He relied on documents alone. The later writer has been no less unjust to Father Conolly, and for the same reason. Now I am in a position to appraise Father Conolly's work more justly. I know all the ground over which his apostolic labors extended, and that, single-handed, for fourteen years. All that time Father Therry was meritoriously employed on the mainland, but not in such isolation nor beset with conditions at all so discouraging as those which opposed Father Conolly without a break. Social conditions for the priests were far pleasanter in Sydney and New South Wales than they were in Hobart. A most intense antipathy to the Catholic Church raged during the 'twenties of that century. The fight sustained in Ireland especially on behalf of Emancipation from the disabilities under which Catholics were ostracised wherever the British Flag waved, aroused a storm of virulent No Popery. But when at length in 1829, the Emancipation from at least the most odious exclusions against Catholics was carried through, when O'Connell at the head of a compact body of Catholics entered the House of Commons, and Catholic Peers were no longer excluded from the House of Lords, the new spirit of the time also passed a Reform of such a far-reaching nature in parliamentary representation, that in a few years the entire system of administration in these colonies became fair to Catholics. Father Conolly having lived through the dark days, was, I regret to say, harshly and unjustly treated by the new men who came out to rule the Church, and that, when they had friends, not enemies in the places of power. But it is to Father Conolly we owe the possession of more than thirteen acres of Church land in the heart of Hobart. All that Father Therry secured here or elsewhere is only one rood and a few perches—the site on which are crowded St. Joseph's Church, and Convent and School. If he planned a school, and raised some portion of a wall a few feet above the ground, it was not he but Bishop Willson who had to bring the building to completion. It was the Bishop who appointed to its charge a man whose memory is not likely to fade from the present or immediate generation of Hobart Catholics. I refer to Mr. William Roper. For many years Mr. Roper formed the minds of boys and girls in that old school at St. Joseph's, and although he was paid as teacher by the Government he ceased not to teach and defend the religion he had embraced and in which he reared up a large family, all of them sound Catholics and educated men and women. It was Bishop Willson, too, who introduced a small band of Sisters of Charity from Sydney. He brought them to Hobart, not to teach in his school, which was, as I have said competently staffed, but to aid him in the great and urgent work to which Providence had so signally called him, the instruction and salvation of the convict prisoners. And in that blessed field of his great endeavors the Sisters of Charity made a name for themselves.

Later on, when Mr. Roper's advanced years seemed to call for other provision in the School, the late Archbishop, who had succeeded Dr. Willson felt that it was vain to expect many Mr. Ropers, who would work at once to satisfy State requirements, for which they were paid, and devote time to religious instruction for which they were not paid.

He boldly resolved to have good Catholic teachers even without State assistance rather than uncertain teachers with such assistance. Then he found in the Sisters of Charity and in the Presentation Sisters the loyal helpers whom he needed. In his declining years when I was sent to his aid his first request to me was to take charge of the Diocesan Catholic Schools. After a while the prospect was darkened by the passage of the Teachers' and Schools' Registration Act. Nearly all the so-called private schools went down under its operation. We were anxious. We turned once more to our Sisterhoods and to the Christian Brothers, and we turned to our Catholic people. It was a great test of their loyalty to Church and Faith. Well, the result as you see in this magnificent school before you, shows we did not appeal in vain. And it is the same throughout the diocese. Of the entire Catholic population, including the "nominals," of Tasmania one tenth is represented in the children who attend our Catholic Schools. And the spirit and the courage which have achieved this show no sign of weakening. Priests and people in many quarters are calling out for the Catholic School and are prepared to meet the cost.

## Pope Creates Two New Cardinals

At the Whitsun Consistory (says *Catholic News Service*, London, for June 2) Pope Pius XI. created two new Cardinals, and imposed the Red Hat on two of the Cardinals who were created at his first Consistory.

The new *purpurati* are Mgr. Naselli-Rocca, Archbishop of Bologna, from which See Benedict XV. came, and Mgr. Sincero, who is Assessor of the Consistorial Congregation.

Cardinal Reig, who now goes to Toledo as its Archbishop and the Primate of Spain, was raised to the Purple last December, as also was Cardinal Locatelli, who has just relinquished the Nunciship at Lisbon. Both their Eminences received the scarlet zucchetto at the hands of the Head of the State—Cardinal Reig from the King of Spain, and Cardinal Locatelli from the Portuguese President. But the reception of the Red Hat was deferred until last week.

The Holy Father's Allocution at the Secret Consistory has attracted a great deal of attention, not only in Rome and Italy, but in outside countries as well.

After declaring that the Holy See would persist in upholding the Church's claims in regard to the Holy Places of Palestine, the Holy Father made a wide reference to world conditions.

"Our paternal eyes," said his Holiness, "see in the crowds of combatants some of the best of Our children, for various reasons beloved by this Holy Apostolic See. We see the children of the Island of Saints, also the children of the Island of Angels, the children of the Church's Eldest Daughter, and also children of that Catholic Germany who, in spite of her defection, four centuries ago, has always known, even during the terrible war, or during the present tribulation, how to reward Us with such studious fervor and such solid and industrious organisation of Catholic life. We must specially remark the immense loss which all religious institutions and works are sustaining among all these Our sons, whose sufferings only make them more dear."

In touching on religious conditions in Russia, his Holiness spoke by name of the Catholic and Orthodox clergy who had, in spite of the protestations of the Holy See, been made to suffer for their religion at the hands of the Bolsheviks. From the blood which had been shed, the Holy Father declared, would spring the seeds of a renewed and vigorous growth of Christianity. Nor, continued the Holy Father, would recent events in Russia lessen in the least the solicitude of the Holy See for the starving and suffering people.

In commemoration of Leo XIII.'s great Encyclical *Rerum Novarum*, a delegation of the organisation of Christian Co-operatives waited on his Holiness and was received in private audience. Before the audience the delegates were permitted to assist at the Pope's private Mass, when they received Holy Communion from his Holiness.

Signor Chiri, who headed the delegation, read a little address, to which the Pope replied very affectionately, and afterwards the delegates presented a souvenir in the shape of some very fine study furniture, which had been made specially for the Pope by the Union of Carpenters of Brianza.