

## *The Correspondence of Fr Matthew Gaughren OMI (1888-1890)*

### *As correspondências do Padre Matthew Gaughren OMI (1888-1890)*

Edmundo Murray & Edward Walsh

**Abstract:** *In mid-1888, Fr Matthew Gaughren (1843-1914) was sent to Argentina by his superior, the O.M.I. provincial in Great Britain, on a “begging expedition”, which aimed at collecting money among the Irish settlers to lessen the debt upon the church of Our Lady of Grace at Tower Hill. However, Gaughren changed the priorities of his mission in South America and appealed to the English-speaking community to support the Irish immigrants who arrived in Buenos Aires in February 1889 on the Dresden steamer ship from Cork and were sent to an ill-fated Irish Colony in Napostá, near the port of Bahía Blanca. His thinking and his struggle are revealed in the following letters, collected from various archival sources, which are now being published, most of them for the first time, in their complete form.*

**Keywords:** *Fr Matthew Gaughren; Dresden; Letters; Ireland; Immigration.*

**Resumo:** *Em meados de 1888, o padre Matthew Gaughren (1843-1914) foi enviado à Argentina por seu superior, o O.M.I. provincial da Grã-Bretanha, a uma “expedição de mendicância”, que visava arrecadar dinheiro entre os colonos irlandeses para diminuir a dívida da igreja de Nossa Senhora da Graça em Tower Hill. No entanto, Gaughren mudou as prioridades de sua missão na América do Sul e apelou à comunidade de língua inglesa para apoiar os imigrantes irlandeses vindos de Cork, em fevereiro de 1889, no navio a vapor Dresden, e enviados a uma malfadada colônia irlandesa em Napostá, próxima ao porto de Bahía Blanca. Seu pensamento e sua luta são revelados nas cartas a seguir, coletadas de diversos arquivos, que agora estão sendo publicadas, a maioria delas pela primeira vez, em sua forma completa.*

**Palavras-chave:** *Fr Matthew Gaughren; Dresden; Cartas; Irlanda; Imigração.*

## Introduction

The English-language press in Argentina reserves a special characterisation for Matthew Gaughren in an issue of April 1889: the “guide, philosopher, friend” of the *Dresden* immigrants.<sup>1</sup> In mid-1888, Matthew Gaughren was sent to Argentina by his superior, the O.M.I. provincial in Great Britain, on a “begging expedition”.<sup>2</sup> The objective was to collect money among the Irish settlers to lessen the debt upon the church of Our Lady of Grace at Tower Hill. This is the most accurate description of the person who would be the only support of the desperate Irish immigrants who arrived in Buenos Aires in February 1889 on the *Dresden* steamer ship from Cork, and were sent to an ill-fated Irish Colony in Napostá, near the port of Bahía Blanca.

Matthew Gaughren (1843-1914) was born on 7 April 1843 in Stillorgan, near Dublin, one of the four children of Ignatius Gaughren and his wife. Three brothers became Roman Catholic priests, including Anthony Gaughren (1849-1901) who preceded Matthew as bishop in the same vicariate in South Africa, and their only sister was a Holy Faith sister in Ireland. Matthew Gaughren joined the Oblates of Mary Immaculate (O.M.I.) and was ordained priest on 29 April 1867. He was appointed successively to Holy Cross Liverpool, St. Kevin’s Reformatory in Glencree (Ireland) and Tower Hill, London, before becoming provincial. After his term of office as provincial he became superior in Leith, Scotland. After his South American journey in 1889, Gaughren returned to Europe and was appointed provincial in Ireland, and in 1892 established the Oblates in Australia. Matthew Gaughren remained as parish priest in Fremantle for a year. He then became Vicar Apostolic of Orange River Colony in South Africa. On 16 March 1902 Gaughren was consecrated bishop in the parish church of Leith, Scotland, and at the same time he was appointed Administrator of the Vicariate of Transvaal. Fr Gaughren died on 1 June 1914 in Cape Town, and was buried at Kimberly.

In mid-1888, Matthew Gaughren was sent to Argentina by his superior, the O.M.I. provincial in Great Britain, on a “begging expedition”.<sup>3</sup> The objective was to collect money among the Irish settlers to lessen the debt upon the church of Our Lady of Grace at Tower Hill. But the mission was not easy for various reasons. The Irish of Argentina were supposed to be wealthy and generous, but only a few could support Fr Gaughren’s goals. Since the mid-nineteenth century, taking advantage of the flourishing wool business, a number of Irish settlers – between 5 and 10 per cent of the immigrants – acquired large flocks of sheep and land. However, when Fr Gaughren approached them, their farms were affected by bad weather and the unfavourable international exchange rate of the local currency.

Furthermore, Gaughren was met by hard competition from local and international charities appealing to the same target. The Passionists, the Pallotines, the Sisters of Mercy were only a few of the predominantly Irish religious orders working in the country and being supported by the Irish well-off families. Missionaries from the British Isles and other places were present at the same time in the pampas trying to get a share of the donations. Gaughren cites among his contemporary “rivals” Fr John M. Sheedy who was building a church in Rosario, the Passionists who “have pretty well beaten the ground here”, and Fr Patrick Costello from New Zealand.<sup>4</sup>

Gaughren had to be very prudent to continue working in the country because “there is in ecclesiastical circles here a considerable amount of jealousy regarding collectors”.<sup>5</sup> He needed discretion and diplomacy, and he worked “quietly so as to get as much money as possible without coming into collision with the bishop”.<sup>6</sup> This competition among different fund collectors was not new and was an aspect of the reputation (largely exaggerated) of the Irish in Argentina as successful and affluent sheep-farmers. Since at least the mid-nineteenth century missions were organised to finance Irish Catholic and Protestant works in the country and around the world.

Already in 1864 John Murphy was asking his brother in Ireland to “tell Father Kavanagh & Father John Furlong [of Wexford] that I am sorry that I cannot carry out the collections on the cards entrusted to me, owing to a very scandalous dispute that arose between the Irish clergy here relative to a Dr O’Reilly that came here on a mission to collect from the Cape of Good Hope.”<sup>7</sup> Pleas for donations were also made through the post, like “Father John £ Furlong [who] wrote to me last May a very supplicating letter asking for some help to pay off the debt on the Enniscorthy Cathedral.”<sup>8</sup>

The history of financial support for the Irish religious institutions in Latin America is still to be written. It provides a coloured illustration of the globalised relations between religion, ethnicity and social structure. How did the Catholic and Protestant institutions of various denominations originated in or related to Ireland obtain funding for their works? Where were the financial resources, and how did priests and ecclesiastical authorities research, approach and appropriate them? How they administered their funds, and in what works they did invest? What criteria were used to assess the financial worth of a future investment in churches, schools, novitiates, orphanages and other works? And, how was the money obtained in one location transferred, invested and used to pay capital investment and operating expenses in other places of the world?

Since the early nineteenth century, Irish priests, nuns, bishops and lay people were involved in the complex undertaking of obtaining funds to create, maintain or save their

works. They were members of Catholic and Protestant faiths, and there was no distinction on the approached donors. Thomas Armstrong (1797-1875) of County Offaly was a proud member of the Church of Ireland and later of the Anglican community in Argentina. While he maintained his faith with the reformed church, Armstrong was equally generous with Protestant and Catholic works in South America and in Ireland. He was fundamental to support the Dominican priest Anthony Fahy (1805-1871) in his vast missionary work in the pampas, and was a liberal donor of the Anglican and Presbyterian churches and schools in Argentina, Paraguay and Uruguay.

While most wealthy Irish families in Argentina were reluctant to help funding Protestant activities (with the exception of a few donations to English and Scottish schools in Buenos Aires), the founder of the first Evangelist community in Cochabamba, Bolivia, Dublin-born William Payne (1870-1924) witnessed to the generosity of many Catholic families and priests who helped him during his missionary labour in Córdoba, Tucumán and Bolivia.

The principal appeal to obtain spiritual “revenue”, i.e. the eternal salvation (or fear of eternal condemnation), was the most important reason to “invest” cash or properties to support a religious cause. Donating the financial resources to build a church, a school or a hospital could be the way to obtain the benefits of thousands of the faithful who would pray for the donor’s soul, whose name would be prominently inscribed in carved marble and windows from the time of the construction. An example among the many benefactors of Irish religious causes in Argentina was Margarita Morgan [née Mooney] (1839-1923), for whom the stoup of St. Patrick’s Church and Clonmacnoise school in San Antonio de Areco was dedicated: “please offer a pray for the benefactors of Clonmacnoise school and chapel.”<sup>9</sup> Although most people would donate funds for missions abroad, some like John Jackson of Uruguay supported the Fathers of the Society of St. Joseph but with the “notion that no money ought to go out of the country while there is so much to be done here.”<sup>10</sup>

Another incentive to donate funds was grounded on ethnicity. The Irish offered their support to charities in Ireland and elsewhere to alleviate the life of their poor fellow Irishmen and women and to fulfil their spiritual and material needs. They were also willing to fund the works of Irish religious orders in many places. But most of them were indisposed to donate money or property for the benefit of other ethnical groups. While there were cases of Irish and Irish Argentines who generously backed the works of religious orders working with other immigrant communities, the vast majority were more inclined to help their fellow country people (especially from their own counties in

Ireland). Thomas Murray in his *Story of the Irish in Argentina* (1919) abounds in examples of charitable campaigns among the members of the community to support the works of the Irish chaplains and religious orders (as well as political foundations in Ireland). The Irish-funded establishment of the Passionist Fathers in Argentina in the early 1880s is an interesting case. When the Irish learned that the Passionists would work among the Italian immigrant group, they called meetings and organised a committee to oppose. They started a judicial process in the Vatican to oblige the order to work only with the Irish. The conflict was finally settled and the conditions were stated in a document addressed to Leo XIII, including that the Passionists “should be for the benefit of the Irish, ... should receive the private donations which the Colonists gave definitely for the Province and in exchange of priests.” The document went further to state that “all funds and foundations should be supplied by the Irish, ... and that no foreign Passionist, and nomination no Italian, could possess any of the foundations or its revenues.”<sup>11</sup> The Irish were proud to help Irish works, but were not inclined to share their efforts with Italian or other ethnic communities.

A third powerful reason to support the Irish missionary work has been frequently related to the social structure of the community in Argentina and in Ireland. To make a donation was an external sign of wealth and influence. It was therefore an affirmation addressed to the rest of the community – and also to the non-Irish elites – that the individual or family achieved financial independence and social respectability. When Fr Gaughren made a balance of his mission after some time of his arrival in Uruguay, he reckoned that “there are only a few families here on whom I can rely.”<sup>12</sup> These affluent families would be willing to help him on account of their social relations in Argentina and within the Irish Diaspora.

When Matthew Gaughren’s mission among the rich was completed, he dedicated himself to help the souls and bodies of the poor. The Dresden immigrants departed from Cork and called at Montevideo, Uruguay, on 11 February 1889. They were approximately 1,700 persons from many points in Ireland. Fr Gaughren met the immigrants in Montevideo, where he was raising funds since mid-January. Although there is no evidence as to his intentions regarding the immigrants, he probably learned about them in Uruguay and decided to assist them. He returned to Buenos Aires as a registered passenger of the *Dresden* (the only one in first class) and continued supporting the immigrants in their sufferings upon arrival to Argentina and during two journeys to the Irish Colony in Napostá. Furthermore, Gaughren changed in some way the priorities of his mission in South America and appealed to the English-speaking community to support the underprivileged members of the Irish community and to provide for their

most urgent needs. His thinking and his struggle are revealed – with writing skills and not without drama – in the following collection of letters. These letters were collected from various archival sources and are now published, most of them for the first time, in their complete form.

Fr Matthew Gaughren OMI - the Dresden Incident  
& the Colonia Irlandesa, Napostá, Argentina

1.

Gaughren to Provincial

4 July 1888

[OMIPAD]

L.J.C. & M.I.

*SS Galicia*<sup>13</sup>

Lisbon

4 July 1888

My Dear Father Provincial,

I have safely accomplished one stage of my journey towards the New World. I was very sick for one day but since then I have not felt slightest tendency to that weakness, although our ship rolled heavily very frequently. I have a comfortable cabin to myself, which is a great advantage. On our way here we touched at Bordeaux, Coruña and Vigo, but passengers were not allowed to go ashore at any of those places as our stay was short at each. I hope we shall be able to get off this morning. In that case I shall try to say mass at the English College.<sup>14</sup> I am very sorry I could not get the requisites for saying mass before I left, as there are a great many poor Catholics on board, chiefly Spaniards.

The weather hitherto has been rather cold, but I think we are now in for a hot time of it. We shall proceed straight from here to Rio de Janeiro, calling only at St Vincent<sup>15</sup> to coal. From Rio<sup>16</sup> we go to Montevideo<sup>17</sup> and Buenos Aires, but it seems quite possible we may be detained in quarantine for ten or twelve days before being allowed to reach our destination. That will depend on whether Rio is free from fever or not. Do not forget me in your prayers. Kind regards to all.

I remain, dear Fr Provincial,

Yours very sincerely,

M. Gaughren OMI

2.

Gaughren to Provincial

19 October 1888

[OMIPAD]

Office of *The Southern Cross*,

Buenos Aires

19 October 1888

L.J.C. & M. I.

My Dear Father Provincial,

I received your letter dated 20 Sept. last night. The previous one of the 6th Sept., I got only three days ago owing to my absence from town. I thank you very much for your kind wishes and encouraging words, as well as for all the news you give me. On the 22 Aug., I went to the country for the first time. A place about fifty miles from Buenos Aires called “Capilla del Señor” was the scene of my first experiences in the camp. I began by a sort of little mission there from Sunday to Thursday. Every day I was kept five or six hours in the confessional, people coming in from distances of seven or eight leagues fasting so that they might receive Holy Communion. It was much more consoling work than gathering money, and it had the merit of preparing the way for the latter. The following Sunday I went to Yarete,<sup>18</sup> a place about five leagues away to do whatever work there might be among the Irish people there. Such a storm came on Saturday night however that no one could come into town and the rain made the camps so soft that there was no possibility of travelling, so I had to return to town for a week. On the 8 Sept., I went out again, I did what spiritual work was to be done on the Sunday and then started on my begging expedition. I have already told you of the difficulties in my way as I had been told of them. Last year and the year before were ruinous on the farmers owing to drought. All lost more or less heavily, many almost all their flocks. The poorer ones were utterly ruined beyond hope of rising again, for the time has gone by when the poor man could make a fortune in this country, at least by sheep farming. The Passionist Fathers too are collecting for their

establishments – here – the foundation stone of the church was laid on Sunday week, - and one in Chile. And just before me on the track was a priest from New Zealand collecting for a church and schools. Notwithstanding I think I did not do badly, everything considered. I stayed out over five weeks, returning on Monday last on account of the great work of the year, the shearing having begun. The result of my labours in town and country so far is 2,750 dollars. If gold were at par that would be equal to £550, but unfortunately the currency of this country is paper and is much depreciated, gold being now at 47 premium, so I would not get more than about £360. It is expected however, that that there will be a fall in gold towards the end of next month on account of the remittances from Europe for wool. I hope therefore to be able to send Fr Pinet<sup>19</sup> a good remittance before Christmas. After the shearing, about the 1 Dec., I will try my fortune again “in the country.” People will then have much more money and will, I hope, be in good humour and willing to share it. Wherever I have gone I have received the greatest kindness. Of course I have gone only to the Irish people. It is useless to apply to anyone else in the camp, although a few of the natives have helped me in the city. I have had to leave to say mass in the private houses – a privilege, I am told, not often granted – I have had a sort of missionary career therefore in the camp. I reach a certain house in the afternoon and ask for hospitality. I am welcomed, tea is made, - tea is very common amongst our people, - and I am asked to partake. I tell the people of the house that I can say mass and hear confessions next morning. Presently all available messengers are sent round to give notice to the neighbours, shepherds etc. The messengers take their horses and ride round for a league or two. Next morning all the members of the household and as many of the neighbours as can attend come to mass. There are generally some confessions and communions, sometimes a good many, for our people are glad of the opportunity of getting to the sacraments. After mass I get what each one has to give. The servants and shepherds give one or two dollars each, the estanciero<sup>20</sup> ten, twenty or a hundred according to his means and generosity. After breakfast – I start for some other house, my hosts finding a house for me where there is a coach by which I may be conveyed further on next day. If there are any smaller houses near I may call to them en route. So the work goes on day after day. Sometimes the houses are many leagues apart and my conductors may have to get a change of horses, especially if the roads be bad, as they always are in wet weather. Sometimes my domicile is a very fine mansion, sometimes only a mud ranche.<sup>21</sup>

I want to ask two or rather three favours. First, I would like to get some copies, as many as convenient, of Fr Cooke’s<sup>22</sup> book,<sup>23</sup> as soon as possible. There are some rich people here who I am trying to interest in the work who could do something worthwhile if they

wished. They would get a very favourable idea of the Congregation from the life of Mgr. De Mazenod.<sup>24</sup> Secondly, I would like to have a portable altar. I am sure Father Sarduo<sup>25</sup> must have some of them on hand. I have had to borrow from the men of the S. Heart and the Passionists. The latter lent me a chalice and altar stone at some inconvenience to themselves. Thirdly, I am told it is easy to obtain at Rome the title of Missionary Apostolic, which carries with it the privilege of saying mass everywhere.

I have not yet received Fr O'Reilly's<sup>26</sup> letter with the enclosure from Dr Walsh.<sup>27</sup> Up to the present I have had good health, thank God, with the exception of a slight cold which laid me up for three or four days. I don't know how the hot weather which has just come will agree with me. December and January are I am told frightfully hot here. What I dread most are the venomous flies. I have been thrown into quite a frenzied state with the mosquitoes here.

I am sorry to hear the sad news about Father Barber.<sup>28</sup> Don't let Belcamp go if it be possible to keep it.

I remain, dear Father Provincial,

M. Gaughren OMI

3.

An Appeal To English Catholics

14 November 1888

[*The Standard*, Wednesday 14 November 1888, No. 7888]

With so many pressing local calls on our charity, we should be slow indeed to recommend any foreign appeal (notwithstanding the grand imperishable truth that charity knows no difference of creed or nationality), were it not for the peculiarly good and noble nature of Father Gaughren's mission, as expressed in the prospectus.

For our countrymen in the camp the question is one of the most vital importance, as the small number of Irish priests is being rapidly reduced by death by death, and the few that remain may be said literally to have grown grey in the good cause. How then is their place to be filled if some effort of the kind we advocate be not immediately made?

The Passionist Fathers have long been trying to meet the emergency, but were their community ten times as numerous they could not cope fairly with the heavy task.

English speaking Catholics are not longer compressed within the narrow limits of Capilla del Señor or San Antonio, but are now actually scattered all over the Republic, from Mendoza to the Rio Negro, or even down to Sandy Point.<sup>29</sup> Add to this the fact that

Father Fidelis<sup>30</sup> and some of his ablest coadjutors have been sent to Chile, where on zealous lady gave £40,000 stg. to the foundation or the Order, so that her country might be blessed by the religious services of these truly good and virtuous priests.

We hardly expect that the present appeal of the no less worth Order of Oblate Fathers will meet with any such princely charity from even the wealthiest amongst us, but we do hope that each one will give something towards a noble work on which the future welfare and happiness of our community so largely depend. Without religion man is little better than an animal, and, if we may judge by the late inhuman Whitechapel crimes, often a great deal worse.

4.

Gaughren to Provincial

24 December 1888

[OMIPAD]

Office of [*The Southern Cross*?]

Buenos Aires

24 Dec., 1888

L.J.C & M.I.

My dear Father Provincial,

A thousand thanks to you for your kind letter of the 18th ult. With its Christmas cards and good wishes.

I am delighted to hear that things are going on so well in the Province. The financial crisis seems to be almost at an end and if the land at [ ? ] sells well it ought to be quite so. I am sorry Belcamp has gone. I think the Gen. Administration might have imitated the example of generosity shewn by the Franciscans and have left Belcamp to the Province on the same terms which they have received the new house. A little mutual generosity would not do any of us harm.

I was very sorry to hear of poor Fr Barber's death. I had seen it in the *Catholic Times* before I got you letter.<sup>31</sup> The good priest must have endured great suffering. RIP. What a marvellous escape Fr Pinet has had. I always feared those hot air concerns, on account of that very danger! Hot water is a much better means of heating and infinitely safer. By the steamer "*Galicia*" – the same by which I came out here – which left Montevideo on the 21 inst. – Fr Pinet's Feast, I sent him my contribution of £550. I hope it will reach him safely.

The second bill of exchange for the same I forwarded to Fr O'Brien by another steamer on 22 for Fr Pinet. Gold still keeps high, that I had to pay \$7.35 for the pound sterling instead of \$5 – the normal rate.

I have not much news to tell. I am still in the city. I hope to run down to Montevideo for a week or so after Christmas. After that the camp.

Although it is Christmas Eve it is impossible for one to realise this fact. The weather is fearfully hot and the days are at their longest. But night comes down about eight o'clock. We have not the long summer evenings of home. I am going to say my three masses tomorrow at the convent of the S. Heart. Mother Fitzgerald,<sup>32</sup> the Superior, who was at one time at Mount Anville, near by us, has been exceedingly kind to me from my coming.

I am much obliged to you for supplying of the portable altar and the faculties. I hope they will come soon. I am still longing for Fr Cooke's book. There are plenty of copies of the first volume at Tower Hill. You cannot imagine how useful it will be if I get it soon. Please remember me kindly to Fr Ring<sup>33</sup> and Fr McIntyre.<sup>34</sup>

I remain, very dear Fr Provincial,

Yours very kindly,

M. Gaughren OMI

5.

Gaughren to Provincial

14 January 1889

[OMIPAD]

Montevideo

14 Jan. 1889

L.J.C. & M.I.

Mr dear Father Provincial,

I am exceeding grateful to you for your kind letter and your goodness in looking after the things I asked for. I have had two letters from Fr Martinet<sup>35</sup> regarding the portable altar, the last enclosing the carrier's receipt. I have handed this over to a gentleman who will see to the case being passed through the Custom House. I have not yet heard of its arrival, but it will come quite safely to hand I have no doubt. There is always much delay in the Customs at Buenos Aires. I have not yet heard of the copies Fr Cooke's book. If they have been forwarded the shipper's receipt ought to be sent me. I regret very much

not having brought a number of copies with me, but then I did not know the need of them as I do now. They would have been literally worth their weight in gold in many cases and in some a great deal more. It is becoming almost too late for them now, except as gifts to generous donors.

I came down here on Tuesday last having previously received an offer of hospitality from a good priest, Fr Vincent Kopf,<sup>36</sup> a member of the same order as the Fathers<sup>37</sup> of Hatton Garden,<sup>38</sup> London, who have always been good friends to us from the foundation on the Tower Hill mission, as Fr Ring can tell you. I intended to spend only a week or ten days at most and then return to Buenos Aires for the camp, but Fr Kopf is not well and is obliged to go away for a change and I have promised to do what is necessary here until the end of this month. There is another priest here besides, a German like Fr Kopf but both speak English. They are in charge of a church built by a Mr Jackson<sup>39</sup> in honour of Our Lady of Lourdes. Mr Jackson is the son of an Englishman and the richest man in Montevideo. He is also very charitable. He is at the head of the Commission de Beneficenza, a committee which practically manages all the works of charity in the city and which has enormous revenue from frequent lotteries sanctioned by the government. He supports, himself, an orphanage for girls under the care of the Sisters of Charity<sup>40</sup> and he is about to establish an Industrial school for boys. Two Fathers of the Society of St Joseph who have some houses in France are here just now negotiating the conditions on which they are to undertake the work. Mr Jackson offers them a quantity of land, a building according to their requirements, free passages for as many persons as they wish to bring over from Europe, and he undertakes to pay for 100 boys. Trades and agriculture are to be taught. Rich and generous as Mr J. is, I fear I need not expect much from him as he has a notion that no money ought to go out of the country while there is so much to be done here. In fact there are only a few families here on whom I can rely. And even with them I must be prudent for the bishop<sup>41</sup> sets his face against collectors. I did not see himself but I saw his secretary who afterwards sent me faculties but at the same time said the bishop does not permit you to collect “in any manner.” However, as I had not asked his Lordship’s permission and as I know of no law by which he can forbid me, I mean to do all I can quietly so as to get as much money as possible without coming into collision with the bishop.

The weather here is much more pleasant than at Buenos Aires. The city is built in a tongue of land running out into the Atlantic, so that we have nearly always a sea breeze. I shall take advantage of my stay here to have some baths. The place is full of strangers who have come for the bathing from Buenos Aires and elsewhere.

With kind regards to all the Fathers,  
I remain my dear Fr Provincial,  
Yours very sincerely,  
M. Gaughren OMI

P.S. I forgot to thank you for the Annals which I have received.

MG.

Montevideo 14 Janv.1889

6.

Gaughren to the Editor<sup>42</sup> of *The Standard*

18 February 1889

[*The Standard*, Wednesday 20 February 1889, No. 7968]

Buenos Aires

18 February 1889

To the Editor of *The Standard*

Dear Sir,

#### The Irish Immigrants

Allow me, as an eye witness, to give your readers some idea of the treatment which the newly arrived immigrants have received at the Hotel de Immigrants. Anything more scandalous could not well be imagined. The 1,800 passengers from the *Dresden* were allowed to land on Saturday when the authorities well knew that there was no accommodation for them. Many hundreds of these poor people had not received orders for the Hotel before leaving the ship, and weary hours were spent in the struggle to get to the table where these orders were issued. Then, the orders obtained, strong men could fight their way through the throng of Italians into the dining hall, but the weak, the women and children were left supperless. It was soon evident that unless some special arrangements were made, even the shelter of a roof could not be obtained. At the instance of Mr Johnston, the Director promised to clear out the dining hall after supper and allow the women and children to sleep there for the night. The promise was not kept. Men, women and children, hungry and exhausted after the fatigues of the day, had to sleep as best they might on the flags of the court yard. To say that they were treated like cattle would not be true, for the owner of cattle would at least provide them with food and drink; but these poor people were left to

live or die unaided by the officials who are paid to look after them, and without the slightest sign of sympathy from these officials. I am told that as a result, a child died during the night of exhaustion. In England those responsible would be prosecuted for manslaughter, but in this land of liberty no one minds.

On Sunday things were nearly as bad, and were it not for the generosity of Mr Duggan, Mr Johnson, and other charitable gentlemen, who themselves provided food and helped to serve it out, other deaths might have had to be recorded. We witnessed there scenes of helpless [-----?] them until his dying day and all will [?] pray that, until the arrangements which humanity and decency would prompt have been made, no more immigrants from the British Isles may arrive in Buenos Aires.

As many of these poor people are badly clad, and in want of bed clothes, the Superioress of the Irish Convent, Calle Tucuman 1305, kindly consents to receive clothes, blankets etc., for the immigrants.

I remain Sir,

Your obedient servant,

M. Gaughren OMI

7.

Gaughren to the Editor of *The Nation*

24 February 1889

[*The Nation*, 13 April 1889, Vol.XLVII, No.15]

Buenos Aires

24 February 1889

Dear Sir,

The Emigrants to The Argentine

It will, no doubt, be of interest to many in Ireland to learn how the 1,600 emigrants, who, a month ago, left the shores of the Emerald Isle in the SS *Dresden*, have fared since their arrival in the Argentine Republic.

When the telegraph flashed the news of the departure from Queenstown of such a large addition to the might army of exiles in these remote parts man an Irish heart on this side of the great ocean was heavy with anxiety as to the fate in store for such a number of their countrymen who had left home and fatherland in evident ignorance of the dangers and difficulties which they would have to meet. Those who were crossing the blue waters

of the mighty Atlantic were buoyed up by the high hopes and comforted, even at the moment of separation from kindred and friends, by the bright visions of the happy future towards which they were speeding in one of the finest steamers that ever Europe for the River Plate. But Irishmen here, who the lot in store for the immigrants to these shores, were full well aware of the falseness of these hopes and of the rude awakening from the dream of bliss which awaited their sadly deceived countrymen. What is to be done? Such was the question on everybody's lips. How are those poor people to be provided for? Can we make any adequate provision for such a multitude of souls? It was easy to foresee the difficulties in the way of assisting the immigrants. Their imaginations had been fired by the plausible tales of the emigration agents, by the pictures of a land abounding in wealth, which they had only to stretch out the hand to grasp and make their own. And it was easy to paint such tales by pointing to the number of Irishmen who have made vast fortunes in this Republic. In the commercial world the names of Duggan<sup>43</sup> and of Casey<sup>44</sup> are like those of Rothschild and of Baring in London; in the professions, whether military, medical, or legal, the names of Irishmen, such as Donovan,<sup>45</sup> Hanley,<sup>46</sup> Peakin,<sup>47</sup> O'Farrell,<sup>48</sup> and many others, are familiar household words. Hundreds of our countrymen had risen from poverty to affluence. All that is undeniable. But the intending emigrant is not told that those who have so risen owe their success not only to their talents, industry, and steadiness, but also to a concurrence of circumstances which has passed away forever. Times are changed for the immigrant, and that the residents here well know. The enormous proportions which Italian immigration has assumed of late years have altogether altered the prospects and the position of an Irishman who arrives here without capital. Under ordinary circumstances he has to compete with the lithe and hardy son of Italy, who can work hard under a scorching sun, who can live on little, and who can sleep anywhere – who has, furthermore, the advantage, owing to the affinity of the Italian and Spanish languages, of being able to understand and make himself understood on his arrival in the country. Agriculture, introduced by and chiefly in the hands of the Italians, has almost altogether supplanted the sheep farming industry, by which the Irish mostly made their fortunes in the past.

The problem, then, for the friends of the poor people who had been induced to sail for the River Plate, was how to place their countrymen on a footing of equality, at least, with the Italians who flock hither in such vast numbers. While others talked, it was given to Mr F. H. Mulhall,<sup>49</sup> a brother of the celebrated statistician,<sup>50</sup> to solve the problem. Through his influence Mr Gartland, himself the son of an Irishman, has been inducted to devote a large tract of land belonging to him to the purposes of an Irish Colony. The land is situated about four hundred miles south of Buenos Aires, about four leagues from a

port called Bahía Blanca, with a climate admirable suited to Irishmen. The owner engages to lay it out in farms of about eighty acres each, which he will sell to the colonists on what are recognised as favourable terms – about £4 an acre, twenty years being allowed for the payment of purchase money. He, furthermore, engages to advance provision for the first year, materials for house, stock, and farming implements to the amount of about £135 for each family.

When this scheme became public the feeling of dismay with which many of us awaited the arrival of the *Dresden* gave way to a more hopeful view of the situation. Many, at all events, of the new arrivals would find homes, and get a start in life on the soil of the country of their adoption. A meeting was convened of the English speaking residents of Buenos Aires to consider the steps to be taken under the circumstances. English, Scotch, and natives of the great Republic of North America, as well as Irish assembled. A committee was named to consider Mr Gartland's and any other proposals which might be made, and to do all that might be necessary for the benefit of the expected arrivals. Little did the meeting or the committee dream of how much would need to be done.

Mr F. H. Mulhall and I went to Montevideo to meet the *Dresden* on her arrival at that port, in order to cheer the passengers after their long voyage and to explain to them what their friends were doing for them in Buenos Aires. After a wonderfully rapid passage of nineteen days the *Dresden* cast anchor in the waters of the River Plate. We found the passengers in remarkably good health and good spirits. Most of them had suffered little from sea sickness. Nearly all seemed grateful for the kind treatment that had received on board. After a few hours delay the good ship got steam up for Buenos Aires. I had an opportunity that evening and the next day of admiring the piety of the greater part of the Irish passengers. A number of the men had been members of the Confraternity of the Holy Family, some in Rathmines, some in Limerick. These good men assembled every morning and evening on the deck of the steamer for the recitation of the Rosary and the singing of their accustomed hymns. Around them gathered a great crowd. It was truly a touching spectacle to witness these sons of the Island of Saints so faithful to the pious practices of home, as fervent in their prayers to heaven on the open deck and beneath a Southern sky as if their feet trod the holy sod of Ireland, or they had the help of the zealous directors from whom they had been separated, mayhap for ever on this side of the grave.

And it needed all the grace bestowed in answer to their prayers to enable them to bear the unforeseen trials which awaited them. Poor people, how sadly they had been deceived! Readers of Dickens know how Mark Tapley<sup>51</sup> and his master fared at the hands of the unscrupulous villain, and how bitter were their experiences of the Eden to which

they directed their steps. Our poor immigrants were in a similar plight on their landing in Buenos Aires. It had been told them that on their arrival in the land of promise they would be lodged in a hotel for five days at the expense of the Government, which would, moreover, find them employment at high wages. Labourers were told that they might expect from £7 to “10 per month, artisans from eight to 16 shillings per day. Many among the immigrants left good situation at home on the faith of these premises. How were the promises kept? The hotel to which our poor people were conducted is a vast building constructed to accommodate 2,000 immigrants. On the evening of the arrival of the *Dresden* there were over 5,000 persons within its walls – people of all nationalities, Italian, German, French, all huddled promiscuously together. The whole place reeks of every conceivable abomination, material and moral. Dirt and vermin of all kinds everywhere abound. To this hospitable abode the agents of the Argentine Government conducted the 1,800 passengers of the *Dresden* – for along with the 1,000 Irish were 200 English. There was no room for the new arrivals within doors, so they had to content themselves, weary as they were after the fatigues of the long voyage and the transshipment with make the hard flags of the courtyard their bed. Then as darkness fell might be seen hundreds of our country people, men, women and children, without food, for they could not fight their way through the crowd of hungry Italians to the dining hall, without any protection against the night air, sleeping the sleep of utter exhaustion. Others better able to bear the fatigue kept the weary vigil of the night pacing the courtyard of the Hotel de Immigrants on the street outside. Around them prowled human wolves, awaiting their opportunity to clutch at some object of value or, worse still, to lure or carry off to destruction some tender lamb heedlessly left unguarded. No more striking picture of pandemonium could well be imagined than this Hotel presented on that Saturday night – utter, hopeless confusion and disorder, struggling, cursing and swearing in many tongues, heartless laughter, speechless misery and despair. How the high hopes of the poor immigrants fell! Now they began to realise how cruelly they had been deceived by the smooth tongues of the emigration agents. This was their reception at the hands of the Government of the Argentine.

One good, however, resulted from all the misery. It was the occasion of the most splendid outburst of spontaneous charity which I have ever witnessed. A number of the English speaking residents of the city went next day to see the immigrants, and when they learned of the treatment accorded to them their indignation knew no bounds. They set to work at once to feed the unfortunate people, who, having passed the night supperless, found no breakfast awaiting them in the morning. All the resources of a neighbouring tavern, the only available place, were put into requisition, some of the first men in the city

keeping order or handing round the plates among the hungry guests. It was far into the afternoon before all were fed, and then the question arose as to how the poor people were to be lodged for the night. They were rich men there who, I verily believe, would, in that moment of honest indignation, have sacrificed half their fortunes could they have provided for the wants of those distressed strangers by the sacrifice. But even money cannot procure shelter for 1,800 people in a crowded city like this at a moment's notice. The young girls were sent away either to respectable lodgings or to kind ladies who offered to take charge of them. The good nuns of the Sacred Heart took more than twenty into their convent; other ladies, Catholic and Protestant, did likewise in proportion to the accommodation available. The great mass of the immigrants, however, had to fall back on the Government "Hotel" for the night again. Next day, though the agency of Dr Newberry,<sup>52</sup> a native of the United States, who has devoted himself night and day to these distressed people, a large shed was found and engaged. A plentiful supply of hay was put in, in lieu of bedding, a kitchen was organised, and to this shelter all the families were transferred and abundantly supplied with not only good nourishing food, but with the medicines and the delicacies which the weak or the sick stood in need of. Charitable ladies visited the "Asilo,"<sup>53</sup> as it came to be called – truly "ministering angels" – bringing words of sympathy and encouragement, supplying clothing to many who were almost naked, taking children to their homes and themselves washing away the dirt which disfigured their rosy faces, making themselves, in fact, the servants of the most helpless of the poor. Their charity must surely bring blessings not only on themselves, but even on this wicked city.

Thus has passed the first week from the landing of the immigrants. In the meantime the girls for service have found situations, and the young men have got employment. It only remains now to send the families to the colony, and during the week the necessary arrangement have been completed, so that the train which will convey them to their new home will leave tomorrow or the day after. As there is no Irish priest to look after the spiritual interests of these poor people I intend to accompany them to the settlement and remain with them three or four weeks. I hope to be able to give you an account later on of the success of the enterprise which for the first time provides an Irish centre in the Argentine Republic.

Before I conclude let me remark that one of the great difficulties which the friends of the immigrants have had to contend with is the outrageously exaggerated ideas these poor people have obtained from the emigration agents, and the pamphlets published by them, as to the rates of wages in this country. A labourer earns from 1 dol. 20c. to 1 dol. 50c. per day, that is about 3s. 2d. to 4s, English money, as the paper dollar is worth only 2s,

8d. at present. A man employed by a farmer will get about 20 dols. a month, all found. A mechanic may earn 3 dols., or, under exceptional circumstances, 3 dols. 50c. a day. Servant girls are best paid of all. Their wages range from 15 dols. to 30 dols. a month. But labourers and mechanics have to remember that the cost of living is at least twice what it is at home, and house rent in the cities is three or four times as high as in Ireland. In fact a man with a family, whether labourer or artisan, cannot afford to live in the cities here. During the past week many of our people, men and women, lost good offers by insisting on absurdly high wages, and were ultimately compelled to accept worse places for much less money.

Another matter loudly complained of by the passengers by the *Dresden* is that the emigration agents extracted the last shilling from them before they sailed under one pretence or another, whereas they have no right to demand a single penny for fees or anything else. Mr O'Meara,<sup>54</sup> of Dublin, is an honourable exception. The immigrants from Dublin state that he did not demand even the price of a postage stamp.

Let me, in conclusion, offer a word of advice to my countrymen.

Do not be deceived by the oil tongues of paid agents into giving up good employment at home in the expectation of the Argentine Government finding you work at high wages. The Government will do nothing of the sort. Artisans who lived comfortably at home have out here to a life of misery. If you must emigrate do not come here until you are assured that there is an organisation in existence which will treat you and your families humanely at least on your arrival. Ignorance of the language places you at an immense disadvantage in this country. No can newcomers in future hope for the same amount of private charity and sympathy which has been lavished so freely on the immigrants by the *Dresden*.

I have just learned that, owing to the representations of the British Immigration Committee, as the association formed to assist English speaking immigrants has been called, the Minister for Foreign Affairs, who is personally anxious to promote the comfort of new arrivals, has undertaken to restrict the immigration from Ireland within manageable proportions, and to provide the committee with a house and with funds for the reception of their countrymen who may come here in future. Let us hope that the promise will be fulfilled, and that the shameful scenes of inhumanity and misery which we have been compelled to witness during the past week shall never be repeated. I remain, dear Sir, yours truly,

M. Gaughren OMI

8.

Gaughren to the Editor of *The Southern Cross*<sup>55</sup>

5 March 1889

[Reprinted in *The Nation*, 20 April 1889, Vol. XLVII, No.16]

Colonia Irlandesa, Napostá,

5 March 1889

Dear Sir,

Both you and your readers will, no doubt, feel some curiosity to know how the poor exiles of Erin have been faring since the date of my last letter. Most of them, within a few hours from leaving Buenos Aires, found in “Nature’s sweet restorer, balmy sleep,” a temporary reprieve from their miseries. The railway arrangements as regards space were fairly good, and there was nothing that could be called overcrowding. When day dawned, however, and seven hungry mouths craved for breakfast, the first untoward incident of the journey occurred. It was found that the meat supplied by the Government has gone bad during the night, and the bread fell very far short of the quantity required. Mr Gartland considerably endeavoured to eke out the scanty Government supply by the help of the resources of a wayside station. Tea, coffee, and bread were obtained for the women and children until the refreshment rooms could provide no more. Later on a quantity of bread was got which helped to fill that vacuum which nature is said to abhor, until towards evening we arrived within the hospitable boundary of Mr Casey’s estate when, through his generous forethought, a supply of bread, meat and milk awaited us, which gave the poor travellers a satisfying supper. Through unpardonable mismanagement somewhere we did not reach our journey’s end until after seven o’clock. As we alighted from the train darkness was just closing in, and the scene of confusion which ensued in consequence can well be imagined. The wagons had to be unloaded without delay, and there were no lights in the train to guide the workers. Men, women and children were landed on unknown ground, over which they had to grope their way. It was too dark to permit of the tents which had come with us being pitched, and all had to resign themselves to the prospect of passing the night in the open air. I must confess that my heart sank within me when I beheld the number of helpless women and children, enfeebled by the long voyage and by the miseries of their stay in Buenos Aires, thus condemned to fresh wretchedness without a possibility of relief and the more so as some lightning flashes in the borazon seemed to threaten a storm. Fortunately, the beds and tent canvass formed some protection against the dampness of the ground and the dews of the night. But of what use would they have

been had a thunderstorm come on? A large quantity of roast beef was again distributed among the immigrants, thus forestalling the pang of hunger. Then all settled down for the night as best they could to that repose which even their misfortune and sufferings could not rob them.

Morning dawned bright and cheerful, and the gloomy foreshadowings of the previous nights melted away with the rising sun. Diving Providence had taken pity on the poor and removed the storm far from them. The buoyant and Celtic temperament asserted itself, and soon the miseries of the past were forgotten, and hopes rose high at the prospect of the future. And if the future of the immigrants at all resembles the landscape which the first rays of the morning's sun unfolded to our view. There is reason to leave sorrow behind. The country is really beautiful. It consists of a series of undulations in the land, not high enough to be called hills, but which in England would have the name of downs. It reminds me very much of the counties of Kent or Sussex. There is no part of Ireland that I know of like it. In the far distance rise up the peaks of the mountains of Curumalan. If the land is only equal in quality to the landscape, and if the seasons prove favourable, the lot of these poor immigrants will have been cast in pleasant places. Of the quality of the land I may not be a competent judge, but if I might form an opinion from the result obtained from the Vine Culture Company after five months' working, I would say that much of it is very fertile.

Early on the morning after their arrival the colonists moved off to the spot selected for their encampment. Wagons provided by Mr Gartland conveyed the luggage, stores, tents, &c. An unfortunate accident, by which some women sitting on the luggage in a bullock cart were thrown off, resulted in the death of a child whom one of them held in her arms. Before night all the tents were pitched, and order began to prevail where chaos had hitherto reigned. Friday and Saturday were spent in completing arrangements, in securing a proper distribution of food, and building a temporary chapel.

On Sunday I had the happiness of celebrating the Holy Sacrifice of the Mass for the poor people, under the shelter provided on the hillside, and hearts and hands were raised towards heaven as fervently as if the sacred rites were solemnised within the precincts of some glorious cathedral. May the prayers of those poor, simple, but faithful people bring down upon them abundant blessings, temporal and spiritual!

On Wednesday work began. Some were told off to build houses, some to sink wells, some to construct corrales for the cattle, and those who had previous experience in tilling to plough the ground. As soon as their houses will be completed the farms will be

distributed by lot and each family will be left to shift for itself, provisions, however, being supplied until the crops come in.

Many of the poor people have not yet recovered from the effects of the hardships which they have gone through, and illness, especially diarrhoea, prevails to a great extent among the children. Three deaths have already resulted from it, and some more are sure to follow. In several cases mothers are too debilitated to suckle their infants. Although Mr Gartland has provided fourteen milch cows, the supply of milk is no equal to the demand, and children who have been accustomed to it have to go without. Of course, after a little time, each family will have its own cow, but meanwhile the want is felt, as our people have, rightly or wrongly – wrongly say the natives here – an idea that milk is the most beneficial food for their children.

The Government supplies have been supplemented by a liberal allowance of fresh meat rations of biscuit, tea, sugar, salt, &c., are being dealt out, and if the commissariat is not ideally perfect, it is such, at all events, as to obviate any damage of starvation.

Notwithstanding the efforts made by so many charitable friends to supply their wants, many of these poor people are still sadly in need of clothing of all kinds, and as the nights are getting cold, blankets will be required for a considerable number amongst them. Donations of these necessary articles will be much more useful than money.

I remain, dear Sir,

Yours very truly,

M. Gaughren OMI

9.

Gaughren to Provincial

2 April 1889<sup>56</sup>

[OMIPAD]

Buenos Aires

2 April 1889

L.J.C. & M.I.

My dear Father Provincial,

A thousand thanks for your very kind letter. I have just returned from the Irish colony where I had been staying for the past month. One my way home I picked up a few dollars and I must now start again in a few days for the camp to do a little work. There are

about 700 Irish people in the colony and within the past few days 120 English have gone down. A great many took advantage of my being there to make their Easter communion. I had besides a first Communion class of 26 children who received from the first time on the 24 ult. Most of the people are still living under canvas on the slope of a hill on which, higher up, is a small shed of galvanised iron just large enough to shelter the altar which served for a chapel. The people heard mass outside under the canopy of heaven. I had a good many graves to bless for there was a large mortality among the infants, chiefly from diarrhoea, the result of the change of climate and of food.

There was great grief among the poor people when I left as it is quite uncertain when they may get a priest. If I can manage it I will call to see them again before leaving the province although it is a long journey – 20 hours by train from here.

I cannot speak too highly of the kindness I have received from the nuns of the Sacred Heart here. They think nothing a trouble to help me. When I am in the country I have only to write to them to get whatever I want.

Although we ought to have some signs of winter here now, and in the colony the nights were very cold, the weather in Buenos Aires is still extremely warm, both day and night. So far thank God we have escaped the yellow fever which has been making such ravages in Rio (de) Janeiro and other parts of Brazil.

There is a movement on foot to celebrate Parnell's<sup>57</sup> victory by a public dinner.<sup>58</sup> I have been asked to act on the committee. Of course I could not well refuse. With kind regards to all the Fathers and asking a continuance of your prayers.

Yours very sincerely,  
M. Gaughren OMI.

11.

Gaughren to Provincial

8 June 1889<sup>59</sup>

[OMIPAD]

Carmen de Areco

8 June 1889

L. J. C. & M. I.

My dear Father Provincial,

Your very welcome letter has just reached me here. I am wandering again through the camps of Buenos Aires and getting dollars together but not without some difficulty. The year has been unusually wet, and, as a consequence, the country is in many places covered with water, the roads are bad and in many places quite impracticable. It is no easy matter, under these circumstances, to travel about. The wet season too has been very bad for the sheep – the chief source of wealth for our people. They are dying by thousands in some camps, and it is quite painful to pass, as one has to do frequently, scores of carcasses of dead sheep and to see so many hardly able to move out of the way of horses. Last year was good but as the two previous years were very bad it is no wonder that the sheep farmers are not in a very joyous mood. Nevertheless I have been fairly successful. I could send you £300 now, but gold is enormously high, and I think it better to wait for a fall which is likely. If war breaks out in Europe, however, gold will go to the skies here.

I am keeping in good health thank God, although the weather is now very cold. A difficult thing in this country to keep oneself warm in winter. There are, as a rule, no fires in houses and if the ground is wet it is impossible to walk out of doors. Today I came a distance of fifteen miles, in the face of a listing south wind, to say the last mass and hear some confessions here. Only a few of our people turned up however. The cura<sup>60</sup> gave a long harangue on the Civil Marriage Law which I would have appreciated more had I had my breakfast. The government here has lately introduced here a law making it obligatory to go through a form of marriage before a civil officer before any religious ceremony can be gone through. So many formalities are required and so many difficulties are being placed in the way of parties getting married that deplorable results are sure to follow. Everybody grumbles, but there is so little cohesion among the various nationalities that go to form this so-called republic that no action is taken. There is a fine and imprisonment decreed against the priest who marries a couple without the civil form having been gone through and I believe it would be a very beneficial thing if a few priests were sent to jail, but the archbishop has directed the priests to observe the law. With kind regards to all the Fathers, I remain, my dear Father Provincial,

Yours very sincerely,  
M. Gaughren OMI.

12.

Gaughren to Provincial

24 June 1889<sup>61</sup>

[OMIPAD]

Buenos Aires

24 June 1889

L.J.C. & M.I.

My dear Father Provincial,

A thought occurred to me yesterday during the procession of the B. Sacrament which may be a good inspiration. It is to ask leave to spend six months with poor people who form the Irish colony – the immigrants of the ‘*Dresden.*’ With the exception of a few days’ visit from the Passionist Fathers they have been entirely without a priest since I left them at the end of March, and there seems no immediate prospect of their spiritual needs being provided for. There are nearly seven hundred Catholics and about 100 Protestants there who do not know a word of Spanish and for whom in consequence the Spanish cura who lives twelve miles off can do little. I cannot, of course, expect to make any money from what I propose, for these people are utterly penniless. I leave the matter entirely in your hands. If you say Yes be kind enough to get my celebret renewed. The celebret I have will expire on the 26 August. A renewal for eight months from then would give me a few weeks to look about me after my return from the colony and also, perhaps, some little work in the way of getting money.

I am trying now to finish up my work here by the end of August. At present it would be useless for me to go to the other provinces. In Santa Fé there are a certain number of Irish people, but not very many, and they are being taxed heavily just now for a new church which Father Sheedy,<sup>62</sup> their chaplain, is building in Rosario. I could not travel overland to Chile before the month of November and the fare by sea is so high – \$40 each way – that I might lose instead of gaining by the trip as moreover the Passionists have pretty well beaten the ground there. There is too much sickness in Brazil and business is, as I leave, too dull there to make it much worthwhile to collect there. Everything considered, and especially bearing in mind the fact that there is in ecclesiastical circles here a considerable amount of jealousy regarding collectors. I believe I ought to wind up the work by the end of August and return home unless you wish me to remain for the missionary work among the poor

colonists as I have suggested.

Please let me have an answer as soon as possible so that I may be in a position to make the necessary arrangements before my present celebret expires. I am going out again to the camp tomorrow which I shall travel about for five or six weeks.

I have in the bank now about £300 but I cannot send it yet on account of the state of the money market.

Please remember me kindly to all the Fathers and pray for me.

Yours very sincerely,  
M. Gaughren OMI.

13.

Gaughren to Provincial

1 September 1889

[OMIPAD]

Buenos Aires

1 Sept. 1889

L.J.C & M.I.

My dear Father Provincial,

Many thanks for your letter which reached me yesterday. I had become anxious about it as I expected it ten days previously, but “all’s well that ends well.” Dr Johnson<sup>63</sup> sent me by the same mail a renewed celebret from the Cardinal<sup>64</sup> up to 1 February next. I have received faculties here up to that date.

Notwithstanding that this has been a most disastrous year in most parts of this country I have done pretty well. I have now in bank 5000 dollars. If gold were at par that would be £1000. But the money market is in such an unsettled state that no one knows from day to day which the Argentine paper is worth. Gold has been up to 187; it has fallen from that to 175. Many think that it will fall lower coming on shearing as about that time a quantity of gold comes from Europe to pay for the wool, which is the staple export of the country. Gold at 175 mean with bank commission nearly nine dollars to the English sovereign or, say, £ for which I have £550 for what I have now in hand. If gold falls to 150 I will gain over £100. And as there is a chance of that I had better delay sending. Meantime I may be able to add a few hundred pounds to the amount. As you leave the matter to my discretion I have resolved to go down to the colony for some time.<sup>65</sup> I do not think the

Province will lose by my going and it may gain considerably. I shall try to get a pass on the railway which will enable me to come up to this city from time to time for confessions and to call upon some whom I have not yet seen. There are parts of the country too that I have not been able to visit owing to the floods where I may get some money. People accustomed to European countries only, where there are always roads of some kind, can form no idea of the difficulties of travelling here in a wet season such as we have had. The roads, so-called, are mere tracks. The soil is without stone or gravel and when saturated with water becomes so much mud. To travel through it is often impossible not only for a carriage but even for a horseman. I have known 100 dols. being offered for a carriage for four leagues and no vehicle could be got for the money. The summer will remedy all that it is to be hoped. Meanwhile sheep farmers in the low-lying lands are losing, in some cases, their entire flocks.

Just now I have two rivals in the collecting field. Father Sheedy, an Irish priest from Rosario who wants to build a church and school, and Father Costello<sup>66</sup> from New Zealand. Both are just now in the city.

Please remember me kindly to all the Fathers and believe me to [-----?]

Yours very sincerely,

M. Gaughren OMI

P.S. I was glad to see that Tower Hill was so well represented at the Thurles Convention<sup>67</sup> by Fr O'Brien.<sup>68</sup>

MG.

14.

Gaughren to Frank Mulhall

10 September 1889<sup>69</sup>

[*The Standard*, Thursday 19 September 1889, No.8136]

Irish Colony, Napostá

10 September 1889

...O'Connell has just arrived with your note and is to get a house and farm-lot tomorrow. The wagon load of clothes will be very welcome, although the distress is happily not so great as I thought, the weather too is milder. I find among the colonists a much better spirit than I could have expected. There is not a man amongst them who is not feverishly eager

to work. To all complaints I recommend patience telling then that Mr Gartland will set all right on his return from Europe. Thus the people at long last seem fully convinced of the really splendid start that have got, and are determined to make the best of it. In what other part of the world could paupers be transformed into landlords at a moment's notice?

15.

Gaughren to the Editor of The Standard

29 September 1889

[The Standard, Thursday 26 September 1889, No. 8143]

Viticola Argentine, Napostá

29 September 1889

To the Editor of The Standard,

Dear Sir,

The Napostá Settlers

In your issue of yesterday is an extract from a letter of mine to Mr F. H. Mulhall, read at the last meeting of the British Immigration Society, which, as it stands, would lead the public to believe, in my opinion, that the colonists here have no reasonable grounds for complaining. The entire scope of my letter was in a contrary direction, and I specified five or six points on which I think their complaints are justified, in the hope that, through the kind intervention of Mr F. H. Mulhall with the Viticola Company, redress may be obtained. In reference to one of these, viz, what the colonists believe to be an outrage for provisions, I have recommended patience until the return of Mr Gartland, who distinctly stated that only the cost price should be charged. The kindly offices of Mr F. H. Mulhall will, I trust, bring about an improvement in some other respects, for I well believe that the Directors, as honourable men, are only anxious to do justice to the colonists and to redress the grievances which are fairly pointed out to them.

Perhaps you will allow me to add that the clothing, etc., despatched from Buenos Aires on the 9th inst, arrived here only on the 17th. I have formed a committee of respectable men among the colonists to aid in the rapid and equitable distribution of the articles forwarded. Permit me, on the part of the colonists, as well as myself, to thank the generous donors. I would suggest to any who think of sending further gifts, that more blankets are needed, and a supply of calico for inner garments.

I remain dear Sir,

Your obedient servant,

M. Gaughren.

16.

Frank Mulhall to the Editor of *The Standard*<sup>70</sup>

27 (?) September 1889

[*The Standard*, Saturday 28 September 1889, No. 8145]

To The Editor of *The Standard*,

Dear Sir,

#### The Napostá Settlers

My good friend Father Gaughren has no reason to complain of my giving extracts from his letter, as on entering the “British Immigration Society” all turned to me for information about the delivery of the gifts of clothing etc. which were despatched by special wagon on the 9th inst. I stated that my latest advices were to the 10th inst., and a wish being expressed to hear the news, I read out all the general matter, including the various causes of complain, observing there and then that I would consult the Vine culture company’s managing partner on the matter, In reporting the meeting, however, I did not think it fair either to the writer or to the colonists to bring the complains before the public.

Firstly, because I felt certain that, although not marked “private,” the writer meant me to lay it before Señor René, in the hope of having the abuses redressed if on due examination they should really be found to exist.

Secondly, the colonists, if not patient and industrious, may fall out with both the public and the company. Nothing in my mind can be nobler or more generous than the conduct of the entire British community to our countrymen since their arrival in the Dresden last February, but as Mr Drysdale very properly said at our last committee meeting on 17th inst. It is not fair to overtax us; for there may be others just as deserving and necessitous to be attended to.

On the other hand I honestly believe that the Argentine Vine Company are doing their best to help the settlers, whose interests are mutual. For, no crops mean loss to the Company as well as to the colonists, while a good harvest means wealth and happiness for both parties. Therefore, it behoves all to pull well together and it is our duty to smooth over any difficulties between them instead of setting both parties at one another with the

inevitable result of injuring irredeemably the weaker party.

It is easy enough to find fault with Mr Gartland's partners, but it is by no means easy to get anyone else to do as much for the immigrants. They think that it is only necessary to come up to town and find splendid employment "right off." But we know the contrary. And I hold it to be our sacred duty to advise our countrymen in time. No false hopes should be held out to them, resulting in misery and disappointment. Let them work steadily at their farms; grateful to Almighty God that they have more already than many another 10 years in the country; grateful to the kind ladies and gentlemen who have protected them from the moment of their arrival here, and grateful to the Spanish company who are doing their very best to help the settlers. When Mr Gartland returns from Europe in November I shall gladly use all my influence with him on behalf of "justice."

More than that I do not promise, for more than that I cannot do for Father Gaughren or any other man.

Yours, etc.,

Francis H. Mulhall.

10.

28 April 1890

[*The Standard*, Sunday 28 April 1890, No. 8021]

The Rev. Father Gaughren

This worthy gentleman and good priest came to the country last year at the special recommendation of no less a personage than his Eminence Cardinal Manning, Lord Archbishop of Westminster, who view with equal pleasure and pride the good work that Father Gaughren has in hand, and the already well earned reputation for charity which our countrymen of all creeds and denominations here have established for themselves throughout the world.

Father Gaughren is a member of the Oblate Fathers, Inchicore, Dublin. It is to help the novitiate house at Stillorgan that he has come among us. His first impulse, he tells us, was to proceed to South Africa where his brother wears a mitre, and where it might be reasonably expected himself and his good work would receive a hearty welcome. But Cardinal Manning resolved otherwise.

Immediately on his arrival he commenced his holy mission, going round from house to house; both in Montevideo and in this city he everywhere met the greatest kindness and generosity, the good work securing him more support than even his high credentials.

Thus Father Gaughren has already been able to make a small remittance to his superiors in Dublin; but it is to his wealth countrymen in the camp that he looks for his main support, and to them he now turns, having left for Mercedes on Tuesday last. During his stay in that district he will be the guest of Father Petty, passing thence to Carmen de Areco, San Antonio and even as far north as the Pavón and Rosario. Here in the very cradle of the Irish sheep farming industry, Father Gaughren is certain of a hearty welcome from the Duggans, Morgans, Mooneys and hundreds of other wealth sheep farmers whose good fortune has not chilled their hearts.

No doubt money was more plentiful three months ago than it is today. Had Father Gaughren gone then instead of now a much more generous response would perhaps have awaited him; but then what was to become of the *Dresden* immigrants, whose guide, philosopher and friend he has been from first to last, passing a month or more at Napostá administering the sacraments, caring for the sick and consoling the dying? These are acts of self abnegation and true charity, and when found, whether in priest or layman, must command the respect and admiration of all true men, regardless of nation or religion.

F.W.M.

17.

Gaughren to Fr Tatin<sup>71</sup>

16 June 1890

[OMIPAD]

Church of the English Martyrs,  
Great Prescot St. Tower Hill. E.

16 June 1890

L.J.C.& M.I.

My dear Father Tatin,

I am almost ashamed to write to you after delaying so long to answer your very kind letters. However you know something of the cares of provincial ship and so you will make allowances for my seeming neglect. The fact is I have been kept on the move since my return to the Province and, being on an apprentice at this work, my time has been fully occupied.

The voyage home from South America took a much longer time that I expected. I reached Genoa only on the 16 April. I did not then know that you were so near, or I would

have been very strongly tempted to presume permission to visit the Eternal City. As it was I determined to hurry home without any delay. You may imagine my surprise when, on my arrival at Paris, Father General himself announced to me my appointment. To use Fr Pinet's historical expression, "it came upon me like a bomb." I could hardly believe me ears and for some time I was inclined to believe it was just a good joke. I am afraid I may blame you for the mischief. Whether I succeed or fail, I think I can honestly say that I never coveted the office nor did I in the least suspect what was before me on my return.

There is just one consolation – I have been received in the kindest manner by all the Fathers. I hope I may continue to retain their confidence as you did. But I fear I am scarcely fit for work.

Ought I to congratulate you or to sympathise you on my appointment? Both perhaps. I know the change will be in some respects disagreeable to you and, perhaps, a little difficult; on the other hand, I am glad that you occupy the position you do because I know how well you will fulfil its duties. Your great experience, too, will be of immense advantage to the scholastics in every way, materially, intellectually and spiritually. I am quite sure of that, God blessing your efforts, the health of the brothers will not suffer so much as hitherto. I am told there is a great change for the better already.

What a sad state of things exists in the other scholasticate! Three brothers have home here ill; one Br Sheveland,<sup>72</sup> is dying at the scholasticate and cannot be removed. The French brothers are suffering quite as heavily. It is now we feel the loss of Belcamp. How I wish the scholastics could spend at least a part of the time of their studies here!

I remain, my dear Father Tatin,

Yours very sincerely,

M.Gaughren OMI

## Notes

<sup>1</sup> *The Standard*, 28 April 1890.

<sup>2</sup> Gaughren to Provincial, 19 October 1888.

<sup>3</sup> Gaughren to Provincial, 19 October 1888.

<sup>4</sup> Gaughren to Provincial, 1 September 1889.

<sup>5</sup> Gaughren to Provincial, 24 June 1889.

<sup>6</sup> Gaughren to Provincial, 14 January 1889.

<sup>7</sup> John James Murphy to Martin Murphy, 26 January 1864

- <sup>8</sup> John James Murphy to Martin Murphy, 1 January 1875. The “£” sign between the name and family name of Fr. John Furlong may have been a joke about the insistence of this priest to request for funds.
- <sup>9</sup> “Se ruega ofrecer una oración por los bienhechores del colegio y de la capilla Clonmacnoise” (my translation). The stoup is decorated with the carved inscription on marble under a Celtic Cross and shamrocks, and a plaque in the same church includes the name of the benefactor.
- <sup>10</sup> Gaughren to Provincial, 14 January 1889.
- <sup>11</sup> Murray, Thomas (1919), p. 409.
- <sup>12</sup> Gaughren to Provincial, 14 January 1889.
- <sup>13</sup> S.S. *Galicia*, an iron screw steamer; registered tonnage 2319; built 1873 by R. Napier & Sons, Glasgow, owned by the Pacific Steam Navigation Co., Liverpool home port. See *Lloyds Register* 1888-1889, No.43.
- <sup>14</sup> The ship “arrived at 4 a.m. Liverpool for Chile” on Wednesday 4 July and sailed on Monday 9 July. See *Lloyds List*, Wednesday 4 July, 1888. No. 15,868 (4/16), and Monday 9 July, No.15,872 (9/22).
- <sup>15</sup> Sao Vicente, one of the fifteen islands of the Cape Verde archipelago in the central Atlantic, 570 kilometres off the coast of West Africa.
- <sup>16</sup> Rio de Janeiro was reached on 18 July. *Lloyds List*, Saturday 21 July 1888, No.15, 883 (21/11).
- <sup>17</sup> The *Galicia* docked at Montevideo on 23 July 1888, *Lloyds List*, Tuesday 24 July, No. 15,885 (24/35).
- <sup>18</sup> This should read Zárate.
- <sup>19</sup> Thomas Pinet OMI b.1819 Quebec, d.11 November 1892. See *Necrology OMI, Anglo Irish Province* 2007, pp.23, 42.
- <sup>20</sup> Estanciero – farmer and/or rancher.
- <sup>21</sup> Should read “rancho” a small hut.
- <sup>22</sup> Robert Cooke OMI (1821-1882) a native of Dungarvan, Co.Waterford. Studied law and medicine before joining the Oblates. Ordained 1846, An outstanding missionary, preacher and leader; provincial of the Anglo Irish Province on two occasions. In England he laboured very much in the service of Irish workers.
- <sup>23</sup> Robert Cooke OMI, *Sketches of the Life of Mgr. De Mazenod*, London and Dublin 1879.
- <sup>24</sup> Charles Joseph Eugene Mazenod, (1782-1861) bishop of Marseilles and founder of the Oblates of Mary Immaculate.

- <sup>25</sup> Marc Antoine Sardou OMI, b. Marseilles 1828, joined the Oblates 1849, ordained 1854; professor and preached, Treasurer General 1863-1898, d. Paris 1898.
- <sup>26</sup> This may be either James O'Reilly OMI, b. 1852 Meath, d. Kilburn 10 February 1915 or Matthew O'Reilly OMI, b. 1852 Meath, d. Rock Ferry 1927. *OMI Necrology*, pp.4, 10, 42.
- <sup>27</sup> Dr William J. Walsh (1841-1921) appointed archbishop of Dublin 1885. A search of the Dublin Diocesan Archives has not found any documentation about this matter.
- <sup>28</sup> Daniel Barber OMI, b. Dublin 1847, d. 13 November 1888. See *Necrology OMI*, pp. 23, 42.
- <sup>29</sup> The city of Punta Arenas in southern Chile.
- <sup>30</sup> Fr Fidelis Kent Stone C.P. (1842-1921).
- <sup>31</sup> The obit was published in the *Catholic Times* of Friday 16 November 1888, No.1115.
- <sup>32</sup> Mother August Bridget Fitzgerald (1829-1916) daughter of Sir James Fitzgerald of Castle Ishen, Co. Cork and Lady August Henrietta Fremantle. Educated principally in England. Entered the Society of the Sacred Heart in Rome 1853; professed 1861 in Paris. Spent a short time at Roehampton before coming to Roscrea and then to Armagh and in 1878 to Mount Anville in Dublin where she was Superior. She worked in Argentina from 1880 to 1892 from where she went to Chile before returning to Rome. She left a journal of account of her trip from Paris to Argentina in July 1880 kept at the General Archive, Society of the Sacred Heart, Rome.
- <sup>33</sup> William Ring OMI b. 1834, d. 29 April 1919 at Kilburn, London. Native of Belfast where his father was a medical doctor. A convert to Catholicism who joined the Oblates 1859. Superior at Tower Hill. Survived a rail crash of the night mail from Ireland at Tamworth in 1870. Provincial in Ireland and superior at Stillorgan and Inchicore. See *The Catholic Who's Who* 1908, p.340 and *OMI Necrology*, pp. 9, 43.
- <sup>34</sup> Daniel McIntyre OMI, b. 1849, d. 16 December 1903 at Inchicore; *OMI Necrology*, pp. 25, 39.
- <sup>35</sup> Aimè Martine OMI b. 1829 Domère (Isère), joined the Oblates 1847, ordained 1852; professor and preacher, Secretary General 1867-1894; d. Bordeaux 1894.
- <sup>36</sup> Fr Vincent Kopf was a native of Germany who came to England as a boy and joined the Pallotines in Ipswich about 1875 and was sent to Rome a few years later where he was ordained in 1882. He first worked at the Italian Church in London and in 1886 went to Brazil and later to Montevideo. He later became the first Provincial of the Limburg Province. See John S. Gaynor, *The English-Speaking Pallotines*, Rome,

1962, p.104.

<sup>37</sup> The Rosminian Fathers.

<sup>38</sup> St Etheldreda's Church, Ely Place, off Charterhouse Street, Holborn, London.

<sup>39</sup> John Jackson (1832-1892). Born Montevideo, educated at Stoneyhurst, returned to Uruguay and became a wealthy merchant, property owner and businessman. Described as a man of prodigious wealth and of inflexible honesty, he "sent home distressed families to England, pair for funerals of poor people, and was moreover one of the principal men in the Society of St Vincent de Paul." See E. T. Mulhall, *Saudades*, Buenos Aires, 1923, pp.82, 83.

<sup>40</sup> The orphanage near Paso Molino for 120 girls was built by Jackson at his own expense having brought out French Sisters of Charity from Bordeaux to manage it. Mulhall pp. 82, 83.

<sup>41</sup> Innocenzo María Yeregui (1833-1890) appointed bishop of Montevideo 1881.

<sup>42</sup> Edward Thomas Mulhall (1832-1899). A Dubliner who went to the USA 1852 and shortly afterwards to Argentina and started sheep farming at Ranchos and then Zárate. In 1861 sold his farming interests and together with his brother Michael founded *The Standard* the first English language daily newspaper in Argentina. 1856 married Sarah Eliza "Eloisa" Eborall b. Lichfield, England, 1841. Collaborated with his brother Michael in producing various editions of *Handbooks of the River Plate*.

<sup>43</sup> Thomas Duggan (1838-1913) arrived in Argentina in 1859 with his brothers Michael and Daniel. They had owned a farm at Mullingham, Co. Longford. They became friends with Anthony Fahy O.P. and he officiated at the marriage of Thomas to Marcella Casey the daughter of an Irish rancher who had amassed considerable wealth. They purchased the Estancia San Ramón (seventy square miles) near San Antonio in 1864. See María Saenz Quesada, *Estancias: The Great Houses and Ranches of Argentina*, New York, 1992; San Ramón, pp. 72-76.

<sup>44</sup> Edward Casey (1847-1906) brother-in-law of the Duggans, estanciero, business man and entrepreneur who brought the Duggans into the booming construction industry. He was involved in building a large wholesale fruit market at Avellaneda in the city of Buenos Aires and another large building project in Montevideo when the depression of 1890 set in. See Eduardo A. Coghlan, *Los Irlandeses En La Argentina – Su Actuación Y Descendencia*, Buenos Aires, 1987, Vol.1, p. 129.

<sup>45</sup> Probably General Antonio Donovan (1849-1897) one time Governor of Chaco. Coghlan, Vol.1, p. 270.

- <sup>46</sup> Dr Edward Hanley b. Buenos Aires, son of Edward Hanley of Monkstown, Co. Dublin; undertook specialist studies in Europe, working in hospitals in London returning to Argentina in 1881. Coghlan, Vol.1, p.453.
- <sup>47</sup> Dr Luke Peacan (1851-1926) native of Co. Galway. After receiving his degree practiced in London before proceeding to Argentina in 1874. Coghlan, Vol.2, p.749.
- <sup>48</sup> Santiago Gregorio O'Farrell (1861-1926) highly esteemed lawyer, politician, company director and President of the Irish Catholic Association. Coghlan, Vol.1, pp.318, 319.
- <sup>49</sup> Francis Healy Mulhall (1845-1898) arrived in Buenos Aires 1865. Journalist who worked for a time for *The Southern Cross* and subsequently on the *Standard* with his brothers Edward and Michael.
- <sup>50</sup> Michael George Mulhall (1836-1900). Statistician, prolific writer and journalist. Arrived Buenos Aires 1860, With his brother Edward, joint editor, manager and proprietor of *The Standard* newspaper. Married Marion MacMurrough Murphy (herself a writer) in Dublin 1868.
- <sup>51</sup> Mark Tapley is the body-servant to Martin Chuzzlewit in Charles Dickens novel of the same name.
- <sup>52</sup> Dr Ralph Lamartine Newbery, dentist b.1848 New York. Emigrated from Long Island to Argentina after the American Civil War in which he is said to have taken part in the Battle of Gettesburg. Father of Jorge Alejandro Newbery and Eduardo Frederico Newbery, Argentine aviation pioneers.
- <sup>53</sup> Asilo – refuge.
- <sup>54</sup> M. Buckley O'Meara, Argentine propagandist and Dublin based emigration agent.
- <sup>55</sup> Irish Catholic newspaper founded in Buenos Aires by Dean Patrick Dillon in 1875.
- <sup>56</sup> There is a note under the address which seems to indicate the letter arrived on 3 June.
- <sup>57</sup> Charles Stewart Parnell MP (1846-1891).
- <sup>58</sup> The banquet was held in Buenos Aires on 13 May and the guest of honour was Thomas Alexander Dickson MP for St Stephen's Green division of Dublin 1888-1892 who had business interests in Argentina and was visiting the country. *The Standard*, Wednesday 24 April 1889, No.8017.
- <sup>59</sup> There is a note under the address which seems to indicated the letter arrived on 13 July.
- <sup>60</sup> El cura – the priest.
- <sup>61</sup> There is a note under the address which seems to indicate that the letter arrived on 27 July.
- <sup>62</sup> Mons. John Morgan Sheedy (1857-1949) a native of Clogheen, Co. Tipperary. Studied

at the Irish College, Paris. Prior to ordination in 1887 he met Fr James Foran on his way back to the diocese of Hexham and Newcastle from the Falklands. Foran advised him of the needs of Irish residents in Rosario and Sheedy decided to go and work there. Sheedy lived in Rosario for the rest of his life and acquired land to build St Patrick's Church church and parish house. See Santiago M. Ussher, *Los Capellanes Irlandeses en la Colectividad Hiberno-Argentina Durante el Siglo XIX*, Buenos Aires, 1954, pp.210-215.

<sup>63</sup> Dr William Anthony Johnson DD, VG, (1832-1909) for many years Provost of the Archdiocese of Westminster; secretary to Cardinal Manning 1867-1892. Appointed Titular Bishop of Arendeta 1906.

<sup>64</sup> Cardinal Henry Edward Manning, (1808-1892) Cardinal Archbishop of Westminster 1865-1892.

<sup>65</sup> Gaughren travelled to Naposta 4 September. "Father Gaughren, who left last night for the colony, has kindly volunteered to superintend the distribution of clothes ...." F. H. Mulhall 5 September 1889 letter to the Editor of *The Standard*, Friday 6 September 1889, No.8126.

<sup>66</sup> Fr Patrick Curtis Costello (1859-1912) a native of Co. Clare who undertook his theology studies at Prior Park, England and the Irish College, Paris. Ordained in Ireland 1882 and arrived in Auckland Diocese the following year. The Auckland Diocesan Archive records note that he "travelled in South America and England in aid of church funds."

<sup>67</sup> This would seem to refer to the 1889 GAA Convention at Thurles which saw the second Fenian takeover of the leadership of the organisation.

<sup>68</sup> This is probably John O'Brien OMI b. Dublin 1848, d. Inchicore 11 July 1905. See *OMI Necrology*, pp. 14, 40.

<sup>69</sup> The text of Gaughren's letter was read by Frank Mulhall to a special meeting of the British Immigrants Society held in Buenos Aires on 3 September 1889. This excerpt appeared in the *Editor's Table* column of the newspaper. The complete text of Gaughren's letter was not printed

<sup>70</sup> Frank Mulhall wrote in response to Gaughren's letter of 28 September 1889.

<sup>71</sup> Charles Tatin b.1837 Romans (Isère). Joined the Oblates 1855, ordained 1860. Professor and educator. When the Oblates were expelled from France in 1885 he came to Inchicore with the majority of the scholastics and went to Belcamp Hall. Provincial 1889-1890; Procurator 1890-1892; Assistant General 1894-1906; d. Rome 1917.

<sup>72</sup> Patrick Sheveland OMI b.1862, Clogher, d.26 July 1890 at Bleijerheide in the Netherlands.

*OMI Necrology*, pp.15, 44.

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*Necrology OMI*, Anglo Irish Province, 2007.

OMIPAD : Order of Mary Immaculate, Provincial Archives, Dublin; Oblate Fathers, Tyrconnell Road, Inchicore, Dublin 8.