

while as many are received. "And these boys become good and honoured citizens, with the fear of God before their eyes; whether they fill humble or high positions, they never forget the home which has sheltered them in their childhood." But Don Bosco is not a man easily to be forgotten. There are many things connected with him to mark him out from the general run of men—and his natural qualities are remarkable, as well as what seem to be his supernatural gifts and graces. "His memory is astonishing. He never forgets a face or a person; and there is not one of his priests or children in his houses whom he does not know thoroughly, and remember every detail concerning them. In the seminary, and during his theological studies he never required to read or hear anything more than once, for he always remembered every word. And to this hour he can repeat whole cantos of Virgil or Dante by heart. This astonishing facility explains how after being simply a shepherd (like St. Vincent de Paul) till he was fifteen, he was enabled to acquire such solid and profound knowledge, and pass such brilliant examinations." But as to the circumstances connected with his career that seem to be supernatural, we may reckon among them the confidence with which while he was penniless he has undertaken important works, and found himself able to complete them. He undertook, for example, to purchase the ground at Valdocco for 30,000 francs, and immediately the money reached him from unexpected sources, and his resolution to build a beautiful church in honour of St. Francis de Sales upon the site in question was backed up in a similar manner. "On January 20, 1852, the church was consecrated, and those around him remembered his words five years before, when they were digging out the shed, and the boys were running up and down the heaps of earth: 'My children, one day, on this very spot where we stand, a beautiful altar will be erected in a fine church, and you will come here to kneel and receive the Holy Communion, and sing the praises of God.'" On another occasion when he wanted money, the Marquis S—, a relation of the writer's called on him accidentally—having missed a train—and carrying in his pocket a sum of money that had been paid to him a few minutes before. "Don Bosco met him with the words, 'I was expecting you. I want you to give me the money you have in your breast pocket,' mentioning the exact sum. The Marquis exclaimed, 'How on earth could you know this? I received it most unexpectedly, not ten minutes ago. Do you know young Count B—?' 'No,' replied [Don Bosco, but I know you have the very sum I want to pay my workmen. You shall have it back in a week.' Too amazed to reply, the Marquis handed him the money, for which Don Bosco gave him a receipt; and that very day week the exact sum he had lent, was returned to him." Last year, again, at Rome, it happened one day that he was in want of £400 to pay some workmen, when an American lady, who was a perfect stranger to him, came in and presented him with a sealed packet containing the precise amount needed. An English youth, moreover, lately sent to prosecute his studies under Don Bosco's care, and whom the writer accredits with a thorough John Bull spirit of incredulity has written as follows:—"You know how unwilling I was to believe in any of the strange things I was told when I first came here. But, seeing is believing, and the extraordinary miracles worked by Don Bosco almost daily are such that a man must be blind and a fool not to feel that he is in presence of one who, if not a saint, is most singularly favoured by God; for he obtains all he prays for, whether it be for temporal means to carry on his great works, or the cure of physical and moral diseases." A direct instance given by the writer of supernatural power, attributed by Don Bosco himself altogether to the intercession of "Mary, Help of Christians," is that in which a man of high rank, in passing through Turin, saw the complete and permanent cure of a little child who had been deaf and dumb from her birth, and who had been among the crowd of poor, sick, and crippled people waiting around the door at Valdocco for the appearance of the priest. The effect on the gentleman in question was very great. "And this was to him the hour of God's grace, for what he saw changed his whole future life; and from a lover of the world and of pleasure, he became one of the most fervent of Don Bosco's labourers in the great field he has so emphatically made his own." The manner also in which the priest has been defended from attacks on his life, frequently made by members of the secret societies, and in which he has been able to save himself from them is very extraordinary—more especially with regard to his dog, Grigio, believed by some of the boys to be his guardian angel in disguise, and which has not only rescued him from assassins, but even warned him of intended attacks. On the whole, then, as we said, Don Bosco is not a man who may easily be forgotten.

THE meeting held in Dunedin on Monday evening under the auspices of the Trades and Labour Council for the purpose of expressing an opinion on the alleged dummyism at Waikouaiti, although largely attended, and unanimously agreed, cannot, on the whole, be regarded as a marked success. The speaking, for the most part, or perhaps entirely, was mild, and rather desultory, and although the

modesty of several of the speakers was very creditable to them as men, and as speakers places them beyond the reach of criticism, it is to be regretted that something more of a spirited and determined nature was not uttered by them. As it is we have derived from the report merely the disagreeable impression that the workmen of Dunedin are, for the time at least, likely to be the tools of whatever man possessed of a bold face and a glib tongue it is that may find it of interest to him to obtain their support, and that they are destined to continue in the future, as Mr. Thorn said they had been in the past,—that is coming forward at election time to exercise their power in the affairs of the State, but at other times neither moving nor being interested in the matter; and under such circumstances they must, as a matter of course, form the mere unintelligent mob that shall obey the apparent interests of the hour. Men who had thought well over the matter they had adopted for consideration, and who had come to a rational and settled resolution with respect to it need hardly have come forward, for example, with any apology in their mouths because they presumed to appear in the place of "men of good positions" who held aloof. Such an apology betrays a doubt as to the position occupied by those who utter it, and does much to discredit the object they assemble to forward. Prominent men, moreover, or men of good position who owe their prominence and their position to the support of the workman might very well be given to understand that on their attitude towards the popular cause depends the support necessary to their condition. But, on the whole, there was nothing in this meeting to disturb the land monopolists in any very great degree. There was a little feeble advocacy of the nationalisation of the land and a profession of faith in the liberal intentions of the Hon. Mr. Rolleston, who seems likely to occupy a place in the history of the Colony similar, comparing small things with great, to that occupied in the history of the world by certain eminent men, who, although under their sway or guidance lamentable occurrences took place, are held guiltless by certain parties of all connection with them. There was nothing, however, to instruct or encourage the people generally in forming a resolute determination as to the honest disposal of the public estates, or to warn monopolists that their days are numbered.

It is a cheering thing to find that, although we WELL FOUGHT. ourselves have for some weeks refrained in a certain degree from our protest, in which, nevertheless, we shall persist, come weal come woe, to the end, against the secular system, able champions of the Catholic cause have been signalling themselves in the good fight. Our own reason for a season of comparative calm, as we stated indeed in a recent issue, was that, while the whole Press of the Colony was more or less ringing with an exposure of the nefarious system, we thought that, without suffering the matter to grow cold, we might take breathing time, and be all the fresher to renew the struggle so soon as a period of indifference should again threaten to set in. Party encroachments in the North, the bailiffs in the West, insolvency elsewhere, and insupportable expenditure everywhere, were sufficient of themselves to keep the question of the godless schools before the public, and, if anything could do so, they might be expected to cause a distrust and dislike of the system to arise. But, meantime, an able controversy has been maintained in Christchurch, and it must have resulted in making some converts, as it certainly has in discrediting whatever arguments secularists in the town in question may put forward in the future—for such arguments can only be the repetition of those that have now been so fully exposed and answered.—And, in fact, those arguments themselves were but a repetition, for the reasoning in favour of godlessness has from the first been very shallow, and now may fairly be described as the *Pull Mall Gazette*, the other day, described Mr Henry George's project to be, that is—dishonesty plus cant. The controversy we allude to began by an article in the *Press*, which appears to have been a *réchauffé* of the ditto and ditto repeated, that form the strength of the party, and which, with the best inclinations in the world to think as well as we can of our neighbours generally, we cannot receive as the sincere convictions of the writers, —for, indeed, to do so would be for us to accuse them *ipso facto* of being men of very little wit. But, the matter having been set going in this way, a tribe of correspondents came to the fore, and each had his say according to the measure of wisdom that nature had conferred upon him—in some instances apparently a very small measure, indeed. The principle features, of the controversy, however, are very happily described by a correspondent, signing himself "A Catholic Layman," and who showed a complete understanding of the situation, when in opening the defence he spoke as follows:—"The worst of the controversy on education, for us Catholics, is that our opponents can never be content with direct and simply straightforward reasoning. (I use the phrase with no offensive meaning.) Such articles as yours the other day, and many others in public journals; such letters as that of your correspondent 'New Zealander,' and many others are excessively difficult to answer, not because of their intrinsic force, but because they introduce a multiplicity of side issues, vague and irrelevant assertions, roundabout and