

DERRY CATHOLIC REGISTRATION ASSOCIATION.

We take the following encouraging report from the *Derry Journal* :
 The annual meeting of the members and friends of the Londonderry Catholic Registration Association was held in the news-room, Diamond, on Monday evening, at eight o'clock. The chair was occupied by Mr. James E. O'Doherty, solicitor. The following report, showing the steps taken to promote the objects of the society during the past year, was submitted to the meeting, for approval, by Mr. William Duffy :—"The results of your exertions for the registration of Catholic voters still continue most encouraging. Starting with about 713 in 1876, the number of Catholic voters has increased every year by an average of twenty-five, the number this year being 788, or within a dozen of 800. The actual numbers, as recorded on your books, are as follows:—713 for 1876, 743 for 1877, 767 for 1878, and 788 for the present year. The net gain of the Catholics is twenty-one this year. I have experienced, like my predecessors, the difficulty of getting people to attend and prove their qualifications. There were sixty Catholics returned by the Town Clerk as duly qualified who did not attend. The same number of claimants were lost through the same cause. I have made out a list of these for the committee. Assuming 100 of these to be also qualified next year, I see plainly that with the addition of those whose houses are not rated this year the Catholics should have 100 more on the register. I cannot conclude this report without expressing the sense of my great obligations to your late secretary, Mr. Carlin, whose assistance was invaluable to me; nor can I forget the earnest co-operation of Mr. White, the Liberal agent, and his assistant, Mr. Cunningham. I have to add that great credit is due to the many working people who attended by themselves, or by members of their families, and remained at great inconvenience till they had proved their right to the franchise." On the motion of Mr. John McLoughlin, Foyle street, seconded by Mr. O'Hanlon, the report was adopted.

FRENCH OPINION ON IRISH AFFAIRS.

THE following is an extract from an article which appeared in the *Journal des Debats*. That journal, it may be useful to remember, is edited by M. John Lemoine, a notorious admirer and adulator of England :—

The agrarian agitation is developing more and more every day in Ireland. A league has been definitively constituted under the presidency of Mr. Parnell, M.P. for Meath. A large number of meetings have been attended by thousands of people, and at which speeches have been delivered whose violence can only injure the cause the orators wish to serve. This movement in Ireland offers many striking analogies with the state of affairs in 1847. To-day, as then, the misery is extreme, especially in the West, off the Shores of the Atlantic. This has been the worst year that can be remembered since then, and the harvest of cereals and potatoes is almost worthless. In this state of frightful destitution people become irritated, and the less enlightened are easily led to throw the responsibility of their woes on the Government and the landlords. The former could at least in some measure mitigate these sufferings by organising enterprises of public utility, and so creating the work which is so much wanting. But this way of working does not come within the traditions of the English Government, and up to the present the complaints of the Irish people have not been able to induce them to do so. The movement is spreading, and is being organised, and is partly the result of the demands of the clergy, the press, and the municipal bodies receiving no satisfactory response. It must soon force itself on the attention of the Cabinet presided over by Lord Beaconsfield. In the numerous speeches lately delivered by its most eminent as well as its best known members questions of foreign policy have had nearly a monopoly, but it will be necessary some day to reflect that on the other side of St. George's Channel are some millions of men threatened with starvation, and for whom less apparently cannot be done than was effected a couple of years ago for the Indian subjects of her Majesty.

THE WONDERS OF AN ATOM.

ALL things visible around us are aggregations of atoms. From particles of dust, which under the microscope could scarcely be distinguished one from the other, are all the varied forms of nature created. This grain of dust, this particle of sand, has strange properties and powers. Science has discovered some, but still more truths are hidden within this irregular molecule of matter which we now survey than even philosophy dares dream of. How strangely it obeys the impulses of heat—mysterious are the influences of light upon it—and still more curious is the manner in which it obeys the magic of chemical force. These are phenomena which we have seen; we know them and can reproduce them at our pleasure. We have advanced a little way into the secrets of nature, and from the spot we have gained we look forward with a vision somewhat brightened by our task; but we discover so much yet unknown, that we learn another truth—our vast ignorance of many things gathers around this grain of dust. Its other particles; they cling together, and each acting upon every other one, and all of them arranging themselves around the little centre, according to some law, a beautiful crystal results, the geometric perfection of its form being a source of admiration. It quickens with yet undiscovered energies; it moves with life; dust and vital force combine; blood and bone, nerve and muscle result from the combination. Forces which we cannot by the utmost refinements of our philosophy, object, direct the whole, and from the same dust that formed the rock and grew in the tree, is produced a living and breathing thing, capable of receiving a divine illumination, of hearing in its new state the gladness and the glory of a soul.—*Exchange.*

IRELAND AND ST. AUGUSTINE.

THE Very Rev. Canon Ulick J. Burke recently delivered a most learned and exhaustive discourse on the life and character of St. Augustine, of Hippo, preaching on the feast of that Saint at the Friary Ballyhaunis, Archdiocese of Tuam. After pointing out that St. Augustine, as soon as he became bishop of Hippo, founded the Canons Regular, turning his episcopal palace into a pastoral monastic centre which soon made its influence felt not only throughout North Europe, but even in their own island home, "bathed by the Atlantic wave," he said :—"It is a remarkable fact that Catholic Ireland owes much of her interior spirit of piety and of self-sacrifice to St. Augustine, and to this order of priests—the Canons Regular—which he then established at his own palace. When the Vandals began to spread desolation in Africa, the spirited sons of St. Augustine were forced to fly to Europe, Spain, Southern Italy, and France, and the islands in the Mediterranean Sea became the abode of the Canons Regular. All this took place in the early years of the fifth century, just at the very time that Patrick, who was destined to be the apostle of the Irish, had left his captivity and the home of his master, Melcho, in the mountains of Antrim. Patrick himself lived eighty years with the "Hermits of St. Augustine." His uncle, St. Martin of Tours, was the first to introduce the religious orders into France, St. Augustine's hermits, very likely. Either at Tours or at Lerins then, St. Patrick had lived with the "hermits." In the Divine Office and Calendar of the Canons Regular it is expressly stated that St. Patrick lived eighty years with the hermits, and that the saint having followed in all things his holy father Augustine, he (Patrick) departed full of days to heaven. According to Sir James Ware, all the monasteries founded in Ireland by St. Patrick and his immediate disciples were Canons Regular. All the monasteries founded by St. Brendan, St. Columba, St. Brendan of Birr, St. Kevin, St. Jarlath, St. Finian, St. Kiernan, St. MacCartin, St. Coleman and others, were peopled by the priests who lived according to the rules laid down by the holy doctor for the Canons. All the nuns—St. Bridget SS. Ita, Attracta, and Daserca (Patrick's Sister)—adopted the rules of the Canonesses of St. Augustine. Thus in the middle and at the close of the eighth century Ireland was on fire with the spirit of faith, of charity and zeal, that Augustine had enkindled on the coast of Africa. It was from this holy doctor that the Irish Christians derived the spirit of holocaustic sacrifice, of stability and of Christian zeal. Thus to the children of St. Augustine, the Irish people are indebted not only for their missionary zeal since the thirteenth century, but for much of that spirit of Christian fervor which St. Patrick and his disciples infused into the hearts and souls of the Irish, and above all for their evangelical spirit of self-sacrifice and dependance on Providence, like children on a father's care. Irish Catholics do not appear sufficiently grateful to the sons of St. Augustine, simply because they do not mind all they owe to those illustrious teachers, the Augustinian Friars and the Canons Regular.

THE POWER OF THE SCAPULAR.

I HAVE always been convinced from my childhood that every form of devotion, which the Church institutes and teaches to be useful for the end she proposes, namely—to the more effectually enable man to raise his mind and heart to God, ought never, and in fact is never thought little of by any practical Catholic. I am inclined to think I know my religion, and I am well aware that there are many devotions in the church by no means necessary or essential. But I know that there are none that are not most useful for the end the Church proposes in them, elevating men's thoughts to God and eternity, at this time when otherwise they would never think of doing so. Even on the mind and heart of the savage they produce the most wonderful effects, as an incident, which I am going to relate, will clearly show : About one week ago to-day, not having much to do, I went a fishing, in a river about six miles from camp. The day being oppressively hot, I resolved to have a bath. Scarcely had I got into the water, when I saw about twenty-five or thirty young Indian warriors of the Sioux tribe on the bank of the river where my clothes lay. Terror immediately seized my soul, and my terror grew the greater as the thought flashed across my mind that on the previous day three wood-choppers got scalped by these very same Indians. I gave myself up for lost. About one year ago I was a patient in the St. Joseph Hospital, St. Paul, and while there Sister Baptist gave me a scapular of Mt. Carmel. I was invested with it, and ever since have worn it. Whether sleeping or waking, or whatever else I do, I never left it off. Seeing that I was completely in the power of these Indians, and that there was no possible means of escape left for me, I formed the sign of the cross on my person, recommended myself to the protection of the Mother of God, and approached them. As I came near, they gathered around me, gave a terrific yell, threw down their guns, and fell on their knees. After kneeling for a few moments, they arose, took hold of the scapular on my breast, and showed it to one another making signs to God and to the scapular. Each one kissed it most reverently, and then sat down and smoked their long pipes. They gave me one to smoke, I took it and smoked it. When we had sat for about one hour, they got up to go away. But before doing so, they unbuttoned my blue flannel shirt and again each of them kissed the scapular, this time making signs to me to give it to them. But this I refused to do. Rather would I part with my life at that moment. However, as a compromise, I took a little medal that was attached to the scapular, gave it to them, and all knelt down again, kissed the scapular for the third time, and went their way, seemingly well pleased and satisfied with me; but not more so than I was grateful to God and His Blessed Mother, by whose intercession I am sure, I was saved no doubt from a sudden death, and the deprivation of Christian burial.—Letter of "D. H." to *St. Paul North-Western Chronicle.*

Mr. James Murphy has removed his bootmaking establishment to premises in Princes-street, Dunedin, opposite Messrs. Herbert, Haynes and Co.