

later New Zealand was made a separate ecclesiastical Province of the Catholic Church.

And thus the Church in New Zealand unfolded gently—emerged like the petals from an opening rose-bud. In 1840 the white Catholics of the Colony were not above 500 in a total population of some 5000. To-day their numbers far exceed 100,000, with 230 churches, 190 priests, 60 religious Brothers, 750 nuns, a Provincial Ecclesiastical Seminary, 2 colleges for boys, 25 boarding schools for girls, 18 superior day schools, 15 charitable institutions, and 106 primary schools, in which some 8000 children are nurtured into a full and wholesome development of the faculties that God has bestowed upon them. The parable of the mustard seed is told again in the rapid growth of the Church in New Zealand from the small beginnings of seventy years ago.

## Notes

### The Y.M.C.A.

The Y.M.C.A. forward movement now being pushed in various parts of New Zealand—and especially in Dunedin and Christchurch—deserves every commendation as an earnest and laudable effort on the part of various Protestant denominations to preserve their young men from vicious influences. The statement has been tentatively made—or rather hinted—in some parts in connection with their spirited and well-managed campaigns for funds in the two cities named, that the Association is unsectarian. This does not, however, quite square with the facts. Two of those actively interested in the movement assured us that it is interdenominational as regards the Reformed Churches, and denominational as regards 'Roman Catholicism', and that it is not contemplated that Catholics shall have a share in the management of the fine new halls which the enterprise of the Y.M.C.A. is to raise. In this connection we may quote (from a Philadelphia contemporary) the words used by the Rev. Howard A. Johnston, D.D., in the 'Presbyterian Banner' (Pittsburg, June 13), when urging the establishment of the Y.M.C.A. in the Philippine Islands. He says in part:—

'If the Young Men's Christian Association is needed anywhere on earth, it is needed especially in the city of Manila and the principal cities in the provinces, such as Iloilo and Cebu. The gymnasium, the bowling, the games, the library, available every night in the week, afford attractions such as the usual church plant does not furnish. The association is the arm of the United Protestant Church, doing this greatly needed work wherever it has been able to go. The work of the international committee has been undertaken in cities in Asia, only in answer to the urgent pleas of the missionaries on the ground who are not able to carry on that special form of Christian service.'

It thus appears that the Y.M.C.A. is to be an active agency for the propaganda of Reformed interests, and not (as has been said or hinted in New Zealand) a strictly unsectarian organisation. The Association is engaged in a good work, and, we should say, has no need (nor, we believe, desire) to claim a broader basis in the canvassing than it is prepared to occupy in the working.

### A Tale from Opotiki

A reader calls our attention to a rather slipshod description of Opotiki in the Christchurch 'Weekly Press'. There is nothing in the sketch that might not have been better written by a dozen men that are engaged in the useful calling of sweeping the streets of Christchurch and Dunedin. So much in passing. We readily recognise the difficulties which a great weekly newspaper experiences in getting suitable letterpress supplied for the illustrations that it secures from places that are far afield. But we cannot refrain from ex-

pressing our surprise that a journal with the literary standing and the respectable traditions of the 'Weekly Press' should have admitted to its columns the elephantine attempts at 'wut' that mark its anonymous contributor's story of how an Irish Catholic up Opotiki way is alleged to have gone about committing a crime to which Irish Catholics are, happily, very little addicted—namely, suicide. To Catholics, and especially to Irish Catholics, one of the most offensive features of that stupid—and still more stupidly told—story is the reference to 'the Howley Mary' (a form of reference to the Blessed Virgin that is quite unknown to Irish Catholics), and the oath, 'Be the Howley Mary!' It is needless to say that such an oath, in any shape, is not to be heard from the lips of Irish Catholics. And then we have talk—on Irish lips, too—about a 'wider', and more of the clumsy jabberwocky that is supposed to stand for 'Irish dialect'. Even good old Homer nods at times. And we suppose the lids of the watchful editorial eye of the 'Weekly Press' were falling when it failed to note the coarse offensiveness which its Catholic readers, and especially its Irish Catholic readers, would find in the alleged story from Opotiki.

## DIOCESE OF DUNEDIN

The annual general Communion of the members of the Hibernian Society takes place on Sunday, October 6.

The Very Rev. Dean Burke attended the International Eucharistic Congress, which was held at Metz early in August. He writes to say that the Congress was a brilliant affair, and was attended by two Cardinals, 28 Bishops, 120 abbots and other dignitaries, and 400 priests. The city of Metz was en fete on the occasion.

On Friday evening at the usual weekly meeting of St. Joseph's Men's Club 'The Spectator,' edited by Mr. E. W. Spain, was read. A vote of thanks was accorded to Mr. Spain on the motion of Mr. D. S. Columb, seconded by Mr. J. B. Callan. On Friday next a lecture will be delivered by Rev. Father Cleary, and on the Friday following a musical evening will conclude the session.

The following pupils of Rosary Convent, Oamaru, were successful at the harmony examination in connection with Trinity College, London, held last June. Nine candidates presented themselves for examination, all of whom passed:—Junior division (full marks 100, honors 80, pass 60)—Maggie Ardagh, 95 (honors); Maggie Twomey, 80 (honors); Annie Lynch, 67. Preparatory—Alice Brown, 100 (maximum); Isabella M'Conne, 100 (maximum); Margery Winsley, 95; Janie Pringle, 94; Aggie Pringle, 85; Kitty Ardagh, 76.

On Saturday last the Rev. Father Hearn, of Port Chalmers, received by cable the sad news of the death of his father, Mr. Edward Hearn, who passed away on the previous day at his residence, Glen, Carrick-on-Suir, County Waterford, at the age of 70 years, after an illness of several months' duration. On Wednesday morning a Solemn Requiem Mass for the repose of the soul of the deceased was celebrated in St. Mary's Church, Port Chalmers, when his Lordship the Bishop presided. Right Rev. Mgr. Mackay was celebrant, Rev. James Lynch deacon, Rev. W. A. McMullan subdeacon; Rev. J. Coffey master of ceremonies, and Rev. H. W. Cleary and Rev. J. O'Reilly cantors. There were also present Very Rev. P. O'Donnell, Revs. P. Hearn, M. Howard, J. Liston, John Lynch, and J. Geary. The absolutions at the catafalque were given by his Lordship. There was a large congregation. As the procession moved to the sacristy the 'Dead March' in 'Saul' was played on the organ.—R.I.P.

### Oamaru

(From our own correspondent.)

September 21.

At the Catholic Club on Friday night last a mock banquet was held, the Rev. Father O'Neill occupying the chair. A suitable toast list was gone through, and was interspersed with musical items, the following contributing to the evening's entertainment: Messrs. T. Ford, J. Ardagh, J. Wallace, J. Cagney, jun., and T. Brophy. The evening was a very pleasant one, and passed off very successfully.

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