

parents and the clergy should follow the Catholic example, wake up and do their duty to the children, and not scheme to pick their neighbors' pockets for the cost of performing an elementary religious obligation of their state.

A Mighty Growth

In 1806 there were, in round numbers, five million inhabitants in the United States. Only some 50,000 of these were Catholics. They were ministered to by one bishop and forty priests. In fifty years the number of bishops had risen to 33, the priests to 1800, and the Catholic population to about 3,000,000. At the close of last year there were in the Great Republic one papal delegate, one cardinal, 14 archbishops, 90 bishops, 15,093 priests, 12,148 churches, 86 ecclesiastical seminaries (with 5697 students), 4364 parochial schools (with an aggregate attendance of 1,098,842 pupils), and 255 orphan asylums (with 10,588 inmates). So far the returns for last year (which are from the '1907 Official Catholic Directory') are the result of a count of heads. No such enumeration has ever been made of the Catholic population, the figures given under this head in the 'Directory' being mere estimates based on a principle that can hardly fail to err considerably by under-statement. The actual Catholic population must be fully 15,000,000 strong. What a triumphal march Catholicism has accomplished in one century under the Stars and Stripes! It has long been by far the most numerically strongest and most energising faith in the Republic. And it seems destined to achieve still greater triumphs in the future. To His children, God never closes one door without opening another. The defections of the sixteenth century found their compensation in the conquests of the Faith in the New World and the East. The trials of the Church in France have a magnificent offset 'beyond the Atlantic's foam.'

Exit Dowie

John Alexander Dowie—religion-maker, city builder, and autocrat—has 'passed out.' His flame of life went out like a smoky rush-light. His last months were months of failure, deposition, violent quarrels, paralysis, physical wreck, and mental eclipse; and his last hours (if the cables speak truly) were vibrant with great bursts of his old wild invective against his enemies. But it was, we hope, the poor, jolted intellect that spoke at the last, not the sane and self-possessed dying man that was conscious of his passing and of all that it implied. As a maker of 'sport' or 'fancy' religions, Dowie was merely a link in a chain of freakish sequence that has extended without a break from the Reformation to our day. From the Anabaptists to the Disciples of Free Love, from the Muggletonians to the Dukhobors, from the Southcottians to the Eddyites—all alike have found their charter in the Reformed principle that makes the private opinion of even a Hodge or a Colin Clout the court of final appeal, for Hodge or Colin, in matters of faith and morals. Johanna Southcott and Joseph Smith and John Alexander Dowie built up their religious systems on the same shifting and sandy foundation as did their spiritual forefathers, the Reformers of the sixteenth century. In the process of sorting out and picking and choosing, some of them retained more, some less, of the Christianity of Christ. That is about the only difference among them all: it was merely a question of mixture—how much of man and how little of Christ went to make up the new systems. For the rest, the more preposterous the claims of the new Reformers, the more sudden seems to be their success. And it seems to be in no way marred by the gross obtrusion of the financial element. Johanna Southcott, a domestic servant, pretending to be about to give birth to the Prince of Peace, piled the shekels high by selling to her adherents thousands of passports to heaven. Joseph Smith

rose to wealth on his new 'revelation.' Dowie—professing to be the second Elijah—boldly imitated Smith in building a new city, and when he 'passed in his checks' was probably in very truth a millionaire. His will disposes (according to the cables) of over four million pounds of property—although the Zionist officials declare that much of it is imaginary. He may have been what Charcot calls a man of 'the fixed idea'—a little crazy, perhaps, in some lobe or other of his brain. Or in Zion City he may have bitten off a bigger financial proposition than he could well chew. But however that may be, the cabled description of him seems not much of a misfit—the most astounding spiritual adventurer of the nineteenth century.

DIOCESE OF DUNEDIN

On last Monday the Very Rev. Dean Burke left the Bluff by the 'Moeraki' on his trip to Europe. By the same steamer the Right Rev. Mgr. O'Haran, and the Rev. Fathers Phelan and Byrne left New Zealand for Sydney.

The arrangements for the Irish national concert in connection with St. Patrick's Day, which takes place in the Garrison Hall on Monday evening, March 18, are now completed. The entertainment committee are to be congratulated on securing the services of some of the leading vocalists and instrumentalists in the city, and it is safe to assume that the concert will be one of the best ever given here on a similar occasion. The following ladies and gentlemen will contribute items:—Vocal solos, Mrs. R. A. Power, Misses Hall and Fraser, Messrs. J. McGrath, T. J. Hussey, P. Carolin, and A. Murphy; vocal quartet, Messrs. A. Wright, E. Falck, P. Lemon, and T. J. Hussey. The members of St. Joseph's Choir will give selections from Moore's Melodies. The Kaikorai Band will assist, and the band's quartet party will play the selection for which it gained the championship at the International Exhibition.

Presentation to Dean Burke

(From our Special Reporter.)

On Saturday, the 9th inst., a presentation was made to Dean Burke, at St. Mary's presbytery, Invercargill, on behalf of the clergy of the diocese. Monsignor O'Leary, who presided at the function, explained that, having heard on the previous day that the Dean meant to leave for Melbourne by Monday's steamer, en route to the Holy Land, and half suspecting that it was a ruse to avoid further attentions at the hands of his (the Dean's) friends, he (the speaker) realised that there was nothing for it but to come to Invercargill and discharge the duty confided to him. It would not be in accordance with the spirit of union that existed for many years among the priests of the diocese if the Dean were allowed to slip away without receiving some tangible proof of the kindly feelings entertained for him, by his fellow-priests. There were special reasons for honoring the Dean, apart from those common to all working in a diocese of unique surroundings such as this. The Dean's learning and dialectic skill had been used by him, to excellent effect in repelling false charges against our Holy Church. In this he was fighting our battles, and so determined was he that truth should prevail, that he did not hesitate to incur a heavy expense in order that he might have the final blow in a historic controversy, which was getting too hot for the friends of his opponent. On many occasions his eloquence was readily placed at the service of his fellow-priests in connection with the inauguration of various parochial and diocesan works. Besides this, he had developed an architectural taste that resulted in the imposing and unique Basilica upon which they were now gazing. With truth might it be said, 'Si monumentum quaeris circumspice.' The presence of such a monument to the Dean's enterprise and the people's generosity must necessarily have the effect of raising the status of the Catholic body in this important centre and surrounding country. For these and many other reasons the priests of the diocese unanimously resolved that the occasion should be availed of to wish the Dean God-speed and a safe return after his trip, and to ask his