

Whereas in the early days there was but one Archbishop with thirty priests, nearly all foreigners, the United States can boast to-day of thirteen Archbishops, ninety Bishops, 11,486 secular and 4069 regular priests, 12,513 churches, 84 seminaries, and 1,310,300 children receiving instruction in various Catholic schools.

Nowadays one person in every seven is a Catholic, and in certain parts of the country the proportion is much greater. In New York and Chicago the Catholics form one-third of the population; in Boston, the historic citadel of Puritanism, they form one-half.

Such progress, when looked at from the point of view of figures, is magnificent; but it is all the more so when one considers under what difficulties it was accomplished.

Whatever may have been the personal worth of the priests who at first came from abroad, their assistance in the missionary work must necessarily have proved transitory, for a church can only be said to be constituted when it possesses a native clergy. At the present day, save for some regions in the extreme West, the great majority of the priests are American-born.

As matters stand in New York, there is one priest for every 1500 inhabitants, while in Paris there is only one for every 5000, and it is nothing unusual to see a parish of 100,000 with only ten priests.

It is true, however, that in New York we consider the practical Catholics only, whilst in Paris how many out of 100,000 are in touch with their priests? The small number of priests in a country frequently accounts for the growth of irreligion. This cannot, however, be said of America, where the seminaries are flourishing, and where the number of vocations provides a guarantee of the future of the faith. In the same way, the progress of the religious orders is marvellous, particularly of those which have a very active character.

According to calculations made some years ago, New York had 129 churches, or one for every 7700 faithful; Chicago 120, or one for 6900; Philadelphia 84, or one for 4500. Compared with Paris, we find that there was one church for 38,000. And yet with all this flourishing growth, there was nothing to be looked for from the State. The Catholics had to pay all from their own pockets. In the beginning they had been helped by subsidies which came from Europe, notably from the Society of the Propagation of the Faith, which, till 1892, made a grant amounting to 5,000,000 dollars. In 1907 the American Catholic Church received but 20,000 dollars, and their own contribution to the Propagation of the Faith, which in 1880 was less than 11,000 dollars, amounted to nearly 200,000 dollars.

How rapidly the Church extends is shown by what the Abbe Klein tells of a parish he visited when in Ohio. Several years ago the present parish priest was sent there, where, on his arrival, there was no chapel and no presbytery. The population amounted to 4000, composed of all kinds of people, Poles, Magyars, Croates, Italians, Belgians, Syrians. Of the 4000 only 1000 were Catholics. To-day there are owing to the initiative of the same parish priest two churches built, two more building, and three schools. The priest had studied Polish, Italian, Magyar, German, French, and Slavonian, in order to be able to preach to the people in their own tongues. As to the piety of the American Catholics, it is not mystical or wavering, but is virile and practical. Apostolic action is the secret of the success of American priests and laymen, and there is not, says M. Danguin, any illusion or gross exaggeration, in the optimistic view that a day is not far distant when all America may be Catholic.

'Just for the day I'll be away,'
 Remarked his wife last Saturday.
 'If every dog must have his day,
 Then why not every cat her day?'
 'I'll take Woods' Great Peppermint Cure,
 Because that's indispensable,
 And ma will go with me, I'm sure
 You ought to think that's sensible.'
 (He did!)

MYERS & CO., Dentists, Octagon, corner of George Street. They guarantee the highest class of work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth....

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

IN THE FAR NORTH (Continued.)

An interesting occurrence, and one which instilled fresh life into and gave much encouragement to the devoted early missionaries in the far north, was a visit made by the Right Rev. Dr. Polding, Bishop of New Holland, as the continent of Australia was then called. He was accompanied by the Vicar-General of the same vast territory, and Dr. Ullathorne, O.S.B., who subsequently became Archbishop of Birmingham, England. Both were eminent ecclesiastics, and did valuable work in assisting to shape the destinies of and advance the Church in this new country. Dr. Polding sailed for the first time for Europe on November 16, 1840, accompanied by Dr. Ullathorne and the Rev. Father Gregory. Dr. Polding was anxious to call at New Zealand on the way, that he might confer with Bishop Pompallier, who was reaping an abundant harvest among the Maoris. He therefore engaged their berths on a Chilean brig sailing from Sydney for Talcahuana, the port of the City of Concepcion, which was to put in for some days at the Bay of Islands. Dr. Ullathorne stated in his autobiography that they found on their arrival there that 'Bishop Pompallier was absent,' having set out some weeks before on a missionary tour in his little schooner among the islands of the Pacific. We were met on board by Mr. Waterton, brother of the celebrated naturalist, who was residing with the missionaries, and spent his time in botanical research. They were received with much joy, and cordially welcomed by the Marist Fathers, and invited to attend presently at the evening devotions which were about to be given for the Natives. The distinguished visitors were much impressed by the fervor and earnestness with which the Maoris joined in the prayers and sacred hymns, all of which were in the native tongue. One Father read the prayers before the altar, whilst the people responded, and then another Father intoned the hymn, which they took up. It was adapted to the native language, but in the old simple notes. How they did sing! With voices harsh, stentorian, and vehement, beyond European comprehension. After this earnest act of devotion the senior missionary addressed them. The visitors, although not understanding what was said, remarked that the preacher often pointed towards them, using at the same time the word 'Picopo.' In a subsequent explanation to the visitors, the Father said the word used was the Maori equivalent of Bishop, and as some of the Protestant missionaries had endeavored to stir up prejudice against the Catholics by the statement that the Catholic religion was of foreign growth, not the religion of Englishmen, but Frenchmen, with whom the Maoris should have nothing to do, he took advantage of the opportunity to point to Bishop Polding as a refutation of their statements, for they saw before them an English Catholic Bishop seated on the same chair of authority on which the French Bishop usually sat.

The description of what Dr. Ullathorne observed throws great light on the position of the Church in New Zealand during the first years of its existence. The town of Kororareka at that time consisted of a native pah, a small British settlement, and the French Catholic mission. The missionaries' residence was of wood, and their little wooden church, bright with green paint, stood adjoining. Small as it was, it had its font, confessional, and all appointments complete. A chief object of our visit, states Dr. Ullathorne, was to remove an impression made by the Anglican and Wesleyan missionaries upon the Natives that the Catholic religion was not the religion of Englishmen, but the religion of a people with whom they had nothing to do. This statement they had embellished with fantastic stories of the old anti-Catholic type, seasoned for the New Zealand palate with horrible 'examples' in the style of Foxe's 'Book of Martyrs.' In short, the history of the Pagan persecutions was being applied to the Catholics. We visited the tribe the same evening in their low huts, creeping inside, where we could sit, but not stand. After describing the physique, intelligence, customs, and habits of the Maoris, the writer states that the next day the party proceeded to pay their respects to the Governor (Captain Hobson, R.N.). The British settlement had only recently begun, and the Bay of Islands was still the headquarters. The Governor talked freely about the influence of Bishop Pompallier with the Maoris. The Bishop had taught Mrs. Hobson the native language, and she spoke with great respect of him. Describing an excursion made to view some remarkable geological