

by the *Directory*. The figures given out by the *Directory*, it should at once be remarked, are not of the *Directory's* own finding. They are those furnished by the Most Rev. Archbishop of St. Louis to the National Bureau of the Census at Washington, under instructions received from the National Bureau itself. Archbishop Ireland then went on to explain that the laws of the United States 'do not authorise the questioning as to the religious belief of the citizen in the taking of the regular census of the population. The Bureau, however, is encouraged to obtain a religious census by such indirect means as may seem practicable and effective.' They usually have recourse to 'the religious bodies themselves, and to such agencies as they severally may recommend. In the case of the Roman Catholic Church, it was agreed between Mr. S. N. D. North, director of the National Bureau, and the body of the Archbishops, that the Metropolitan of St. Louis should have the matter in hand, and, by putting himself into communication with every Bishop and every parish priest, obtain for the Bureau an exact estimate of the Roman Catholic population, so far as this was possible, upon such basis and through such calculations as Mr. North himself had previously approved.'

The Archbishop of St. Paul then proceeds to switch the electric light on to the statistical fiction of the *Times* correspondent. He quotes as follows the basis of calculation approved by Mr. North: 'Those shall be reckoned as Catholics who, baptised in the Church, whether in their infancy or in their later years, still profess to be Catholics—not having, since their baptism, withdrawn from the Church, either by open act of apostasy or by conduct impliedly tantamount to a renunciation of the Catholic faith—mere infrequency, however, in attendance at Mass or at the Sacraments not constituting such renunciation. 'Actual initiation into the Church by baptism,' adds Archbishop Ireland, 'and subsequent personal profession of the Catholic faith, alone constitute membership in the Catholic Church, and only such persons as come under those conditions are comprised in the figures of the recent Roman Catholic census. Never would it have entered into the mind of a Catholic acquainted with his catechism to imagine that a mere vicarious profession of faith, through the agency of friends or relatives, constitutes a Catholic; never did it enter into the minds of bishops or priests contributing to the Roman Catholic census to mark down as a Catholic one who would claim only such vicarious affiliation. In families where some members profess the Catholic faith, where others are Protestants, or profess no religious faith whatever, only those who personally profess the Catholic faith—few or many as they may relatively have been—were remembered as Catholics.'

Thus goes to the wall another

'Fairy-tale of a far-off land.'

Another matter, however, remains to be stated. The figures of the Catholic population of the United States given above (14,235,451) were provisional and incomplete. 'It is my personal opinion,' said Archbishop Ireland in his letter to the *Times*, 'that those figures are too low. To represent fully the reality, I believe they should not be under 16 or even 17 millions. Three or four dioceses—among which is to be found one of the most populous dioceses in the country—sent no report to the Metropolitan of St. Louis, so that he was obliged to credit them with only the figures printed in older numbers of the *Directory*. In the reports of some other dioceses no adequate allowance, it seems to me, was made of the masses of newly arrived immigrants, especially those of Oriental rites. Throughout, too, I could read vestiges of older habits of some parish priests to claim as Catholics only those who are pew-holders or regular contributors to church funds.' But, even as they stand, the figures give a minimum Catholic population of 22,474,440 living under the star-spangled banner. In this connection we may appropriately quote from a statement made by Archbishop Glennon, of St. Louis, to Pope Pius X. on December 12 of the past year. 'Our results,' said the Archbishop, 'show about 14,000,000, from which 15 per cent is to be deducted in the printed reports to allow for children under a certain age, who are not counted. But I had to explain to the Pope that while these are the figures recorded in the official count, a great deal of supplementary information convinces me that the actual number of Catholics in the United States is not short of 18,000,000.'

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THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

AUCKLAND.

Pioneer Catholic Families.

Much as the desirability exists for recording the life-work of prominent pioneer Catholic families, the scope of these memoirs does not permit of this being done, with the exception of a few notable instances here and there throughout the Dominion, which have been brought under our notice in the process of collecting material suitable for the publication in which we are engaged. Closely associated with the rise and progress of the Church in Auckland, and bearing a considerable share in the advancement of religion and education, are the families of Mr. Edward Mahoney and Mr. Edmund Mahony, the heads of which, although bearing a similar name, were not related except by marriage.

Mr. Edward Mahoney, head of the firm of Messrs. E. Mahoney and Sons, the well known architects, was a native of Cork, where he studied his profession, and came out to New Zealand with his wife and three young children in February, 1856. There being little scope in Auckland in those days for the practice of his profession, Mr. Mahoney, who also had had a technical training, started in business first as a builder and later as a timber merchant. In 1870, he commenced the practice of his profession, being joined later by his eldest son, Mr. Thomas Mahoney, the present head of the firm, and afterwards by his youngest son, the late Mr. Robert Mahoney. For over thirty years the firm held the leading practice in Auckland as architects, designing and supervising the erection of all classes of buildings, including all the Catholic ecclesiastical edifices of the diocese with few exceptions, and also churches for other denominations, as well as a great many of the most important commercial and residential buildings in the province. Mr. Mahoney was for many years architect to the Bank of New Zealand and the Auckland Education and Grammar School Boards. He died in 1895 at the age of 71 years, Mrs. Mahoney having predeceased him in 1891. Out of eleven children he is survived by one daughter and two sons (Mr. T. Mahoney and Very Rev. Father Mahoney, of Onehunga).

As the Very Rev. W. H. Mahoney was the first native-born New Zealander ordained priest, and as he will celebrate his sacerdotal silver jubilee on April 12, a brief account of his career deserves a place in these memoirs.

The Very Rev. William H. Mahoney, youngest surviving son of the late Mr. Edward Mahoney, architect, was born at Auckland in October, 1857, and educated by the Sisters of Mercy and at the Catholic boys' schools in Auckland. In February, 1876, after a short classical course in Auckland, and upon the recommendation of the Most Rev. Dr. Croke, Archbishop of Cashel, who was translated a few years previously from Auckland, Father Mahoney went to Thurles, where the Archbishop resided, in order to study for the priesthood. While there Dr. Croke took a great interest in his young protégé, whom he had confirmed in Auckland, and of whom he held a high opinion. His health failing him after a few years, the young student went to St. Omer (France) to read his course of philosophy, but finding the climate of northern France rather trying he eventually went to St. Mary's College, Oscott, near Birmingham, where the venerable Bishop Ullathorne, so well known in Australia, then resided. Here Father Mahoney finished his course after having received Minor Orders a few years before at Ramsgate from Dr. Luck, just then consecrated Bishop of Auckland, and upon the same occasion that Bishop Lenihan was ordained priest. On April 12, 1884, Father Mahoney was raised to the priesthood by Dr. Hsley, the present Bishop of Birmingham. After touring through Europe in company with his elder brother, Mr. Thomas Mahoney, he returned to New Zealand in October, 1884, and was sent by Bishop Luck as assistant for a short time to Monsignor Paul at Onehunga. In June, 1885, he was appointed to the charge of the district embracing the whole of the north of Auckland from the North Shore to the North Cape, with the exception of the Kaipara, Wairoa, and Hokianga, and having his headquarters at the German settlement of Puhoi. Here Father Mahoney remained for nearly fifteen years, with the exception of about ten months in 1891, when he accompanied Bishop Luck to Europe and, together with his younger brother, Mr. Robert Mahoney, he made a tour of the East, staying for a short time in Egypt, the Holy Land, Greece, Turkey, and Asia Minor. In 1896 he made another visit to Europe with his sister, visiting South America en route, and also South Africa on his return. In 1899 Father Mahoney went to

'Nae doot, if ye drank "Cock o' the North" Tea ye wadna be sae fashed wi' indigestion.'