

£113,427 loan capital, making altogether £166,558, invested by Irish farmers in the development of this branch of their industry. The value of buildings and plant after depreciation is returned as £97,266, but it is estimated to greatly exceed this figure, as many dairies were in course of equipment at the date to which the returns refer. Turning to the actual trade done by the dairy societies we find that they received nearly twenty-three and a quarter millions of gallons of milk, from which they produced nearly nine and a half million pounds of butter. The farmers supplying milk realised an average price per gallon of 8d, with the separated milk and butter milk given back free. Milk payments absorbed £351,536, and working expenses amounted to £16,081—roughly 11½ per cent. of the value of the output, which realised the large figure of £401,771. A net profit of £6176 was earned on the year's trading, which is available for allocation among the members of the societies, whose reserves and accumulated profit now amount to £13,648. This is undoubtedly a record of which the organisation may well feel proud.

## THE PROGRESS OF THE CENTURY.

HIS Eminence Cardinal Moran recently laid the foundation stone of a new church at Bulli, New South Wales. In the course of his address his Eminence said:—

And when we looked back upon the century just closing what marvellous progress is everywhere disclosed. In those hundred years two mighty agents were introduced to civilisation in steam and electricity. By the agency of the one journeys which once were reckoned by months were now matters of days, while by means of the other communication with the ends of the world was reduced to hours. Some said that we might have been happier had these mighty engines of advancement not been introduced; but, without waiting to consider that point, we must all recognise the marvellous material progress of the century. As another evidence of advancement we had but to look to the newspapers of the last century. The people of to-day would hardly deign to regard them as newspapers. The newspapers had been revolutionised into what we saw them to-day, and it was only right that the people should recognise their value in the enlightenment of the world. The newspapers were the servants of the public, and brought the current facts of daily life to the public, and sustained and helped the maintenance of the people's independence. And what geographical advances had characterised the century! The map of the world

### HAD UNDERGONE MARVELLOUS CHANGES.

At the opening of the century Canada seemed only to exist on that map to attract by its divisions and its internal weakness the attention of Powers bent on the acquisition of new territory. Now it was a vast united dominion marked by every sign of prosperity and exerting a powerful influence in the world. The United States, too, at the opening of the present century was hardly noticed with its scarcely 3,000,000 of population. But from that population had arisen a magnificent and independent people of 80,000,000. It was in Africa, however, upon which the eyes of the world were just now directed that the greatest changes were noted. In that country the marvellous feat of joining two distant portions of the world had been accomplished in the cutting of the Suez Canal. In Africa 100 years ago a million slaves were sent away every year to wear out their lives in foreign lands. By their united influence in the work of civilisation the various European Powers had cut off these 1,000,000 slaves a year from a degrading servitude. He did not know that a greater work had been accomplished in the century than that of England in pacifying the people of Egypt. That country, which had fallen from its ancient enduence, was after the lapse of 2000 years beginning to give promise of becoming a great centre of commerce, and at no distant day of being a distinct aid to the enlightenment of other civilised countries. To show the great hold Europe had upon Africa, England had 2,500,000 square miles, Portugal 900,000 square miles, Germany 900,000 square miles, and France 3,000,000 square miles. It had been said that these various Powers had objects of their own in thus acquiring African territory; but, whatever might have been the objects, the 'Dark Continent' was at present as a result as well explored and as well known as Europe. With regard to the present war, however it might end, he (the Cardinal) felt sure that it would result in the opening of another mighty dominion. But during the 100 years the progress and the spread of enlightenment was not more marvellous anywhere than in our own Australia. They had indeed emerged from darkness to light. And in that work those he (the Cardinal) represented that day had done their share. The pioneer priests of their faith in this land had laid the foundation of that enlightenment and provided those religious advantages they enjoyed to-day.

## THE CATHOLIC CHURCH IN NEW ZEALAND.

WE take the following particulars regarding the Catholic Church in New Zealand from the *Australasian Catholic Directory*—

The archdiocese of Wellington is divided into 26 districts, with 79 churches, attended by 54 priests. There are 31 religious brothers, 236 nuns, 1 college, 8 boarding and high schools, 28 primary schools, 4 orphanages, and 1 industrial school for boys. The number of children receiving Catholic education is about 4000. The total Catholic population of the archdiocese is about 26,500, inclusive of 1500 Maoris.

In the diocese of Auckland there are 23 districts and 61 churches (exclusive of the Maori missions), which are served by 35 priests. There are 10 religious brothers in the diocese, 121 nuns, 5 boarding schools for girls, 12 superior day schools, 24 primary day

schools, 2 orphanages, and one home for the poor. The number of children receiving Catholic education is about 2500, and the total Catholic population is set down at 23,525.

The following is the summary for the diocese of Christchurch:—Number of districts, 19; churches, 50; priests, 35; religious brothers, 13; nuns, 150; boarding and high schools, 6; primary schools, 30; Magdalen Asylum, 1; number of Catholics in diocese, 22,000. There are 2700 pupils attending the primary schools of the diocese, and about 380 the boarding and high schools.

The diocese of Dunedin is divided into 15 districts, with 50 churches attended by 22 priests. There are 7 religious brothers, 108 nuns, 3 boarding schools for girls, 7 superior day schools, and 18 primary schools. The total number of children receiving Catholic education is 2187, and the Catholic population of the diocese is about 20,000.

The total Catholic population of the Colony is over 92,000, and the number of priests 116. There are 213 churches, and 141 schools attended by about 11,600 pupils.

## RETURNING TO THE FOLD.

The *London Tablet* announces that Lady Primrose, wife of Sir Henry Primrose, chairman of the Board of Inland Revenue, has been received into the Catholic Church.

Karl Minati, late professor of the University of Pisa, an active Freemason, renounced Freemasonry when he fell ill, returning all his diplomas to the lodge. Mgr. Cipponi took the Holy Viaticum to him publicly and he died an edifying death.

The Right Rev. Dr. Patterson, Bishop of Emmaus, who is now quite recovered from his recent indisposition, administered the Sacrament of Confirmation on a Sunday recently at St. Mary's, Cadogan street, Chelsea, S.W., to 11 adult converts—12 ladies and two gentlemen.

Baron d'Este, son-in-law of the late General Harney, renounced Protestantism on December 4th, and was admitted into the Catholic Church in the Chapel of the Visitation, St. Louis, by the Rev. Father Sullivan, S.J., of the St. Louis University. Baron d'Este was an Episcopalian.

Hon. Walter J. Hoffmann, D.D., honorary curator of the Catholic university museum of ethnology, Washington, and United States consul at Mannheim, Germany, D.C., has died at his home in Reading, Pennsylvania. He was received into the Catholic Church some time before his death.

Mr. James S. A. Purcell, formerly of New York, was baptized and received into the Catholic Church at Quebec recently. The ceremony took place in St. Patrick's Church, Rev. Father Francis Gutherbutt, C. SS. R., received the abjuration and conferred the Sacrament of Baptism. The sponsors were Senator Joseph Arthur Paquette, Maria Georgiana Paquette, his wife; Caroline Angers Larue, Maria P. Angers, and Felix Larue, N.P.

Mrs. Stanhope Sprigg, who is a well-known black and white artist under the name of 'Jess C.', and who was for some years on the permanent staff of the *Lady's Pictorial*, and has since been connected with the *Daily Mail* and the *Windsor Magazine* (founded and lately edited by her husband), was, on the eve of the Feast of the Immaculate Conception received into the Church by the Rev. L. Kenefick at the Church of Our Lady Star of the Sea, Staithe, Yorkshire. On the feast day itself Mr. and Mrs. Sprigg made their first communion at the same church from the same priest.

Rev. Dr. Benjamin F. De Costa, of New York, who resigned the Protestant Episcopal ministry in September last, and afterward gave up altogether his membership in the Episcopal body, was on Sunday, December 3, received into the Catholic Church. The ceremony took place in the chapel of the Academy of the Sacred Heart, New York. Rev. Father Thomas McLoughlin, pastor of the Church of the Transfiguration, officiated. Among the few present was, by special invitation, the Rev. Father O'Connor, S.J., of St. Francis Xavier's Church. The chapel had been elaborately decorated with roses and the altars were brilliant with many candles. It is understood that the candidate's Protestant baptism being accepted as valid, the baptism was not conditionally repeated, as is done in doubtful cases. This action on the part of Dr. De Costa will not come as a surprise, for it has been long predicted. The majority of those who have hitherto left the Episcopal for the Catholic Church have been Ritualists, but Dr. De Costa has never had much to do with Ritualism. At one time the Ritualists expected that he would join them, but he pronounced the movement 'unreal, hopeless and uncatholic in its spirit and method.' Ritualists, he declared, were merely imitators doomed to extinction in the near future by the broad church movement. He is a descendant of a Huguenot family who settled in Boston seven generations since. He was for many years engaged in journalism, and later on was ordained a minister of the Protestant Episcopal Church. Dr. De Costa devoted many years to study and travel in Europe, and had always taken a prominent part in all social questions affecting the well-being of the industrial classes.

*Dunstan Times* says,—"Messrs W. Gawne and Co. have forwarded us a bottle of their Worcestershire Sauce. The sauce is quite equal in quality to Lea and Perrin's, and is only half the cost of the imported article. It has also a delicate piquancy all its own, which must make it an epicurean's delight and a joy for ever. We asked a number of people to sample the Sauce sent us, and they were charmed with it. Our readers should ask for the Sauce and try it for themselves."