

who had given the documents away, 'has absconded as a malefactor. We point him out to all the Masons of the world, and, pending the punishment of his crime, the Council of the Order arraigns him before the tribunal of Masonry. And now, in the name of Freemasonry, altogether we will declare aloud that the Grand Orient of France, in furnishing to the Ministry of War information regarding the Republic's faithful servants and regarding those who by their hostile attitude may give grounds for the most legitimate uneasiness, claims not only to have exercised a legitimate right, but to have fulfilled its most strict duty. The Republic belongs to us, one and all. We have secured it at a great cost, and Masons more than any others may claim the honor of having brought about its triumph.' Then follows a string of accusations against Nationalists and Reactionaries. 'And it is in the face of the cries of dismayed shame,' it goes on, 'from that set that so many Republicans in Parliament, so many of whom were, Masons, were for a moment influenced; so much so that none of them at the opportune moment were able to say the right word or seize the occasion to glorify Masonry when it was assailed by its everlasting foes, and to proclaim in the face of all that it had deserved well of the Republic. We call the attention at all events of our lodges and of all Masons present and future to the faint-hearted, timid, cowardly vote of a certain number of Republicans who, at the moment when they ought to have consolidated against the reactionary attack, went and joined their votes to those of our bitterest foes. In spite of them, the Republic has once more scored a victory. Many, we hope, will thus have the time to become themselves again. Meanwhile our workshops will keep an eye on them.' This manifesto is signed by J. Lafferre, president of the Council of the Order (he is also a member of the Legislature); by Sincholla J. B. Morin, vice-president; and Bonley, secretary. The crack of the whip brought the pack to heel again. Andre might go, and, later on, Combes as well, but the Grand Orient continued to rule through others. None but a Mason may hold a portfolio, none but a Mason may be President of France. They make no vain boast in saying that the Republic is theirs. It was in their workshops that every tool was forged for the destruction, first, of the Congregations, and now, if that were possible, for the destruction of the Church in its bishops and secular clergy. The Separation Law was promulgated in December, 1905. Like the Associations Law, it may be regarded as hinging on one chief contrivance of mischief—

(To be concluded next week.)

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

WELLINGTON.

(Continued from last week.)

Kaikoura.

Kaikoura is a Maori word which signifies 'crawfish-food,' as this species of fish is abundant there. The scenic beauties of Kaikoura are greatly and justly admired. The towering Kaikoura peaks constitute some of the most picturesque mountain scenery in New Zealand. The extensive bay, with the jutting peninsula protecting it on the south, is bordered by a very fertile flat and sloping piece of country. In 1858 Mr Joseph Ward, member of the Nelson Provincial Council, happening to visit Kaikoura, and being an expert surveyor, judged the place suitable for close settlement. He laid his views before the Council, which adopted them, and soon after commissioned him to make a survey of the district. This led to the final settlement of Kaikoura, which was then a mere wilderness, but which is now one of the most prosperous districts in New Zealand. Mr Ward's judgment has been fully confirmed.

Kaikoura is situated in the Marlborough Province, and in the Arch diocese of Wellington. The Rev. Father Augustine Garin, S.M., was the first priest to visit the new settlement. This visit was made on March 9, 1861. Father Garin was accompanied from Blenheim, some ninety-five miles distant, by Mr Joseph Ward and his son Austin, as we gather from a letter by the Rev. Father himself to Mr W. Smith, of Ludstone, Kaikoura. He also informs us that he celebrated Mass on Sunday, March 10, in Mr Fife's residence; that half a dozen Catholics and some non-Catholics filled the room; that he baptised a child on

the 11th, visited the Maori pa on the 12th, and returned to Wairau immediately after. He also paid a visit in 1862.

The Second Priest

who came to the little flock at Kaikoura was Father Tresallet, S.M., whose visit occurred in 1863 or 1864. A flying visit was made by Father M'Caughy in 1865, and another in the same year by Father Tresallet, who, on this occasion, collected £20 for the Bishop's residence in Wellington.

In 1865 there arrived at Kaikoura the Rev. Father Sauzeau, S.M., from Blenheim. It would appear that Father Sauzeau's appointment to Blenheim eventuated in 1864. This Father paid two annual visits up to 1868, subsequent to which he came more frequently, as the settlement was growing in population and importance. Father Sauzeau's connection with Kaikoura ceased in March, 1876. At the time in question the track to Blenheim was full of dangers for the wayfarers. It was very rough and dangerous in many places, leading sometimes along the sides of steep precipices, over rapid and rugged rivers, and again through ill-defined ways. Many were lost on this long and dreary journey. So much for the difficulties besetting pioneer travellers. Now for a brief account of Father Sauzeau's labors at Kaikoura. In 1868 he raised a fund by subscription, which enabled him to make a purchase of twenty acres of suburban land by the Kowhai River, and one acre in the township of Kaikoura, vesting the titles in trustees. With the same unflagging zeal, in the same year, with money also raised by subscription, he caused a church and vestry to be erected, which he opened on the feast of St. Michael, to whom it was dedicated. Mr Walter Hailes, an early pioneer, exerted himself with great zeal and success in collecting the subscriptions. Father Sauzeau also provided a chalice, vestments, and other church requisites. The net amount realised for expenditure was some £100, a considerable sum for a few Catholics when money was very scarce. The new church was small and a mere shell at first, but yet it was a great boon. The dedication took place on September 29, 1868, Father Sauzeau, in the midst of a joyful congregation, performing the first ceremony of the kind at Kaikoura.

During Father Sauzeau's connection with Kaikoura, and in the year 1873, a bishop's first visitation cheered and consoled the little community. The Right Rev. Dr Moran, Bishop of Dunedin and Administrator of Wellington, arrived from Waiapu on horseback. An escort met His Lordship at Waiapu, some sixty miles distant, and conveyed him over exceedingly rough and pathless ways to Kaikoura. His arrival was on September 25. Father Sauzeau was unable to come for the occasion. Dr Moran's visit was the grateful response to a petition addressed to him by the Catholics of Kaikoura, writes Mr W. Smith in notes which we have already quoted, and which form the basis of this article.

The Catholic Community

turned out en masse to meet and greet Dr Moran. They presented him with a very enthusiastic address, for which His Lordship thanked them most cordially, and spoke words of encouragement and consolation. He examined the candidates for Confirmation and administered the Sacrament to nineteen persons, chiefly adults. Dr Moran remained five days in the district, hearing confessions and doing the ordinary duties of a missionary. The old settlers still mention his kindness and goodness of heart in coming to Kaikoura when access to it was so laborious and when he had so extensive a field for duties. But Dr Moran's zeal was very conspicuous, and he had had many years' experience in South Africa before his translation to Dunedin as its first bishop. On his return journey he was escorted back as far as Waiapu by the same company that met him on his coming.

In 1876-77 an addition of 16ft was made to the length of the church, the whole building was improved by lining and painting, and the sanctuary was varnished. Chairs, carpets, furniture, and altar requisites were provided. The road to the church was also improved, and the cemetery was levelled and set in order. In 1878-79 a further expenditure of £20 was made on altar furniture, and a bell, Stations of the Cross, etc., were secured at an outlay of £12. And so, up to the close of the seventies, Church interests were advanced by priest and people with unflagging vigor.

The Second Visitation of a Bishop

was made on February 24, 1876, by Dr Redwood, who arrived on horseback from Blenheim. His Lordship was accompanied by Father Sauzeau and Mr Gilbert Ward, and remained at Kaikoura over two Sundays. Meantime he administered Confirmation to a few candidates (six), relieved Father Sauzeau of

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