

across the Strait, he continues:—'I have calculated our course for Wanganui and steered straight for the mouth of the river. The next morning at break of day we were off the river's mouth, from which a cloud of mist was drifting out before the cold morning land breeze. The sea was quite smooth, so I beat up into the fog till the water shoaled and then anchored in nine feet until I could make out the passage over the bar. The peaks of Tongariro glowing with the sunshine towered over the top of the mist as we advanced, and Mount Egmont's snowy cap peeped out of the clouds to the westward as the sun spread its light that way.'

For the information of present-day readers, I give hereunder extracts from an excellent and comprehensive article on the early Catholic missionary effort at Wanganui and up-river Native settlements, contributed to the 'Tablet' in October, 1899, by a 'Clerical Visitor': 'Father Bernard, S.M., was the first Catholic missionary who preached by the Wanganui—far down its course. His visit was a flying one, but he instructed and baptised four Maoris, and found the field so promising that he induced Father Lampila, S.M., to found a mission on the river in 1852. Father Bernard, after being sent as a missionary to New Caledonia, was drowned whilst attempting, in a heavy sea, to reach a dying Christian. Father Lampila took up his quarters in the Maori village of Kaiwaiki, which is situated on the left bank of the river, about ten miles from Wanganui. His aim was to

Civilise as well as to Christianise

the Natives—a wise policy pursued with marked success by the other French missionaries in the Colony, and notably at Otaaki by Father Comte, whose name is still held in veneration by the Maoris of all the districts around. In pursuance of this plan of operations, Father Lampila—with the aid of a lay Brother and his Maori converts—built and equipped a flour mill at Kaiwaiki, and introduced other improvements in the condition of the local tribe that attracted the notice of a chief of Kawaeroa (about a mile below Jerusalem), who invited the white Father to settle among the people. The pious missionary took advantage of this new door that opened to his zeal. He visited Kawaeroa and other places up and down the river, built other flour mills, introduced the cultivation of wheat, planted in suitable places along the banks gardens of plums, pears, apples, guineas, and vines, which are still to be seen as you go up and down the river, and which, despite neglect and lack of cultivation, still produce crops of fruit in which the Maoris do a considerable trade. Father Lampila had been preceded in his missionary efforts by a Protestant clergyman, a Rev. Mr. Taylor, who had made converts along the river. The good Father, however, won a great number of the Protestants as well as the pagan Maoris, and in a short time had instructed and baptised about a thousand converts. He built a small church on the river bank at Kawaeroa. This was soon too small for his fast-growing congregation, and he erected another, and larger one on higher ground. This in turn proved quite inadequate for the needs of his wonderfully successful missionary work. He therefore proceeded with the erection of a large church, furnished with aisles, and handsomely ornamented throughout with Maori carvings and paintings. The moment of the greatest success of the zealous missionary's labors, however, was close to the hour of its fall. The fierce wars of the 'sixties' broke out. They aroused a fury of racial passion against which the feeble heart of the Maori was not proof. The fanatic Hau-hau invaded Father Lampila's mission. The famous battle of Moutoa was fought on the island of the name a few miles down the river from Jerusalem. The Hau-haus were driven off by the Christian Maoris, and a grim old warrior—still a member of the true fold—showed us in his whare the mere with which he sliced off, in single combat, the top of the skull of the Hau-hau leader. This victory saved Wanganui and the lower reaches of the river from the Hau-hau invasion from that quarter. The Hau-haus were subsequently driven from the pah in which they had entrenched themselves on a spot near where the convent now stands. This is locally known as the battle of Houtahi. These were, however,

Pyrrhic Victories

for the faith in and about Jerusalem. Father Lampila's best and most influential catechists and converts were among the dead at Moutoa and Houtahi. This was, considering the character and work of the catechists, a great blow to the mission. It was followed by another. Government induced the Maoris of the district to invade Taupo, Tauranga, etc. They did good service there—captured the Hau-hau chief, Akaria (a feat which the whites failed to perform), and received

(it is said) £500 for his head. One of Akaria's captors is living in halo old age at Jerusalem. The loss of his catechists, the demoralisation of the long-continued wars, and tribal and racial hate soon destroyed the best results of Father Lampila's mission. Some clung with touching fidelity to the faith. The best of them continued in later years to bring their children for Baptism to Wanganui, but others were carried away into indifference or hostility by the passions of the time. Father Lampila took charge of Wanganui, and the fine new church at Kawaeroa was destroyed. Among the other zealous French missionaries who labored in that part of the Colony during those troubled times were Father Pertuis, S.M., Father Rollin, S.M., Father Pezant, S.M., and Father Sauzeau, S.M. When the troubled times were over, and the lapse of time had begun to mellow the bitter memories of the war, Father Pertuis returned to Jerusalem. He also spent a few months there in (I think) 1879, gave instructions, and baptised. Father Soulas paid a six-weeks' visit to Jerusalem in 1883, baptised 52 children and adults, celebrated several marriages, and found a harvest of souls ready for the reaper. The Maoris petitioned the Bishop to leave him in Jerusalem. Their request was granted, and in June, 1883, Father Soulas left Hawke's Bay, took up his abode permanently in the shattered mission, and set to work to repair the evils of the past, with a zeal and energy which God has blessed with an abundant measure of success.

(To be continued.)

Alleged Clerical Scandals in Italy

The libel from 'Lloyd's Weekly' regarding the Italian clergy, which we dealt with in our editorial columns last week, found its way into the back pages of some of the secular papers of New Zealand, among others the Auckland 'Star.' The fiction was effectively disposed of by the following letter which appeared in the issue of that journal of June 13. The communication appeared over the initials, 'W.H.M.' which are those of a well known priest in the Auckland diocese.—

'CRIMINAL CLERICS' (?)

"Whom the gods wish to destroy they first make mad." So runs the old pagan aphorism; but whom the atheists and rabid anti-clericals of Continental Europe wish to destroy they first make "bad." Hence the campaign of slander and calumny which was inaugurated in France by the "ni Dieu ni l'homme" party, and engineered in Italy by their emissaries, with disastrous results to the libellers themselves, as the following extracts from English and American papers will show, as they also prove that the members of the Italian priesthood are not the criminal clerics that the gutter press of Italy, controlled by the atheistic "bloc," endeavored to show them to be.

A case which was exploited to a great extent by the reptile press was that of the woman Fumagalli, a baby farmer, who opened a house and called it the "Consolata Convent Girls' Orphanage," and though she was never a nun, she and her companions, who were of the same class as herself, solicited alms from credulous people, from whom they begged in the garb of nuns. They were denounced to the police of Milan on two occasions by Cardinal Ferrari, the Archbishop, but the police took no action until one of those victimised laid an information against the impostors for obtaining money under false pretences. The home was broken up, the bogus nuns dispersed, and Fumagalli is now in gaol.

In its issue of January 11, the Philadelphia "Catholic Standard" publishes, in the course of a letter from its Rome correspondent, the following batch of fresh exposures of calumnies that were set afloat by the Masonic and Socialist press:—

"At Genoa, 'Il Lavoro' has been obliged to swallow its accusations against the chaplain of the Immacolatine, also in relation to the 'flight' of Sister Guizzarda from the house of the Devotee, announced by the same paper. The 'flight' in this case was a rather peculiar one. With the permission of her superiors, the religious visited her home to assist at the dying bed of her aged mother.

"On information received, the peace authorities of Cotrone hurried to the orphanage of that place to save the children from the 'terrible sticks' of the Sisters. After a lengthy examination, they trudged home denouncing under their breath the clever scoundrels who had fooled them.

"The great agitation of the anti-clericals at Adria in consequence of the 'flight' of a nun with a local

LANGFORD and RHIND

... (late W. and H. Langford), ...
19 LONDON ST. Phone 839

Funeral Furnishers
and Embalmers

Christchurch

Addresses—HERBERT LANGFORD, 16 London St., Richmond Phone 689
JOHN RHIND, 48 Montreal St., St. Johnham. Phone 1603

Town Office—227, CASHEL ST.
Telephone 812