

tained the best traditions of its illustrious founder. For many years the following legend over the brilliant editorials left no manner of doubt as to its policy: 'Progress and Justice in the Nineteenth Century.'—The Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children! This is tyranny, oppression, and plunder.

Writing in the *Sun*, a newspaper formerly published in Christchurch, a well-known journalist contributed the following at the time of Bishop Moran's death:—'I was genuinely sorry to hear of the death of Bishop Moran. He was an enthusiast, a hard worker—a host in himself. Dunedin will feel his loss as a citizen. His Church will not repair the loss it has sustained; no, not in fifty years. The Bishop had his fads, and he had his prejudices, but he was a kindly man, withal, and thoroughly consistent. He did battle over the present system of education and fought squarely and unceasingly against what he termed our godless system. That system was his *bête noir*, and it must have been a severe trial to the good old man to know at the last that he was no further ahead at the end of his long life than when he first started his crusade. What a genuine pleasure he took in the opening of a new school, to be sure! I can well remember—for I stood reporting him just at his elbow—the speech he made when he declared the convent school at Queenstown, Otago, open for pupils. Towards the close of his speech, he became painfully impressive, and as he turned away from the people, nearly all of whom were visibly affected, he brushed the tears from his own face and said to myself and others: "Dear, dear, I am a child again surely!" This was his simple way of apologising for the emotion he had displayed.'

Poor Tom Bracken, New Zealand's Poet Laureate, also paid tribute to his life-long friend in the following lines which were among the last he composed:—

### IN MEMORIAM

BISHOP MORAN.

A good priest gone—a man of blameless life,  
A faithful shepherd, loved by all his flock,  
A soldier brave, who fought 'gainst sin and strife,  
A sentry who kept watch upon that Rock  
Which towers above the fitful sea of doubt,  
And on its highest peak still keeps ablaze  
The fire of faith, that shot its bright rays out  
To light the nations in the olden days.  
That mitred head, which now lies low and cold,  
Was ever raised to Him who reigns supreme;  
Though gentle, yet his voice and pen were bold  
In battling against vice. No idle dream  
Was immortality to that clear mind;  
The world to him, without the Master's rule,  
Would soon become a pit wherein mankind  
Would sink and wallow deep in passion's pool;  
The animal would triumph o'er the soul,  
And all our noblest aspirations die;  
Then greed, not God, would be man's highest goal,  
And charity's pure stream would soon run dry,  
So thought the pastor who has gone to sleep,  
And what he thought he proved by word and deed:  
He earned the harvest he has gone to reap,  
He won respect from men of every creed.

(To be continued.)

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

August 29.

On Wednesday evening a very successful social gathering in aid of the church fund was held at Island Bay.

The Catholic Club will meet the Kent Terrace Presbyterian Club on Monday evening in debate. This will be the third round for the championship.

An art union in aid of St. Anne's Catholic Club, South Wellington, is being promoted, and the necessary tickets are in circulation.

### Otaki

(From an occasional correspondent.)

The missionaries to the Maoris in the archdiocese of Wellington arranged for a special meeting at Otaki on August 6, when a number of Native girls took part in a retreat, preparatory to receiving First Communion, and their reception into the Sodality of Children of Mary. Several girls came from Wairarapa, Rangitikei, Wangaehu, Awahuri, and Levin. These were accompanied in most instances by their relatives. A comfortable Maori meeting house (100ft by 20ft) was prepared for the accommodation of the girls, and a smaller building was set apart for the use of other visitors. Towards evening a distinguished chief of the Ngapuhi tribe, Te Rikihana, arrived and received a most enthusiastic welcome. His ability and sterling character as a chief and catechist were so well and favorably known that we anticipated great results from his visit. He came from the Hokianga tribes, who were the first in New Zealand to embrace the faith, and who have ever remained faithful to the teaching of the Church. It may be here mentioned that Otaki was also one of the privileged spots in New Zealand where the flag of faith was first hoisted.

On August 7, after the celebration of Mass, Rev. Father Cognet explained the object of the meeting, and the spiritual benefits which would result therefrom. The whole day was divided between praying, preaching, and catechising, with suitable time for relaxation, the work being shared by Fathers Cognet and Delach. The missionaries were agreeably surprised on Wednesday, August 12, by a visit from the Very Rev. Father Regnault (Provincial), who was accompanied by the Rev. Father O'Connell. Father Regnault had come to preside at the final ceremonies of the retreat. The Natives gave him a most cordial welcome. Meeting him near the gate, they performed with great enthusiasm their two favorite welcome dances—'Toia mai te waka' and 'Ka mate, Ka ora,' repeating them as he proceeded towards the meeting house. Later on the visitors were addressed by the leading chiefs and catechists. Pokaitara led the way by saying: 'Come, come, welcome to Pukekarakara, to the very spot where our faith was first planted in this part of our island! Come! Welcome to Father Comte's own grounds! Welcome to the sacred enclosure of Hine-nui-o-teao (Blessed Virgin Mary)! Welcome to Wharekura, the sacred house of knowledge, where our children are to receive their initiation to the highest mysteries of our faith. Welcome! Your very presence here to-night is to us an earnest of success in our actual undertaking. Welcome! Your visit makes God nearer to us.' The speech, which went on in this joyful strain, was followed by another dance of welcome. Other chiefs followed, their speeches expressing the greatest joy and gratitude. The Very Rev. Father Regnault replied at some length, his address being interpreted by Father Cognet. He thanked them for the magnificent reception given to Father O'Connell and himself, and expressed his sincere affection for, and sympathy with, the native race, and promised his hearty support to whatever may be found conducive to its welfare. He said he could not help admiring the religious fervor of those present, and concluded by giving some good advice to those making the retreat. Rev. Father O'Connell also added a few thoughtful words, and referred to the progress made during the past fifteen years.

On Friday evening Rev. Father Maillard, of Jerusalem, Wanganui River, arrived from the north. I must here mention that one of the principal workers at the meeting was Mr. J. R. McDonald, of Heatherlea, Levin, whose great knowledge of Maori customs has been of such invaluable help to us. On many occasions during the meeting we had occasion to appreciate the readiness and ability with which Te Rikihana explained the doctrines and precepts of our holy religion. Other zealous catechists, such as Pokaitara, Taiaroa, Tutohe, also gave much valued assistance.

On August 15, the Feast of the Assumption, twenty-six Native girls, clad in white and blue, received their First Communion at the half-past 7 o'clock Mass, which was celebrated by Rev. Father Cognet. In the afternoon the First Communicants proceeded to the church, where, after addresses had been delivered by the Very Rev. Father Regnault and the Rev. Father Cognet, they received the medal of aspirants to the Sodality of

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