

letters to his old friend, which I have before me, Father Joseph graphically described the bombardment of the city by British warships, at the beginning of the campaign against Arabi Pasha, which event occurred shortly after the arrival there of the Franciscan Father. Shells of massive dimensions fell thick and fast within the enclosures of the convent and adjoining hospital, which were crowded with refugees, but, miraculously, none exploded. Father Joseph subsequently went through the dangers of the cholera visitation, attending almost daily to the sick and dying, but he escaped unscathed. Later he was made Superior of the convent in the island of Cyprus. As a result of the bombardment, fire broke out in various parts of the ancient city—of Alexandria, and in its devastating fury swept far and wide. Nowhere was it fiercer than in the vicinity of the Franciscan institutions, which appeared to be in the principal line of attack. Here again, however, the intervention of Divine Providence seemed most markedly manifest, as the fire on all sides, after consuming everything within its course, stopped at the enclosures of the Franciscan buildings, which again escaped—a fact which greatly impressed the whole population. Father Vivand, O.S.F., went from Auckland to China, where he won the crown of martyrdom. Father Dominic Golosi went to Italy, and was killed by a brick from a building falling upon his head. Father Francis Del Monte also went to Italy, and subsequently to Colombo, Ceylon, where, when last heard of, he was still living.

The Rev. Father Chareyre, S.M.

Among the early missionaries who labored in various parts of the Dominion during the pioneering days was the Rev. Father Chareyre, S.M. He was a man of deep learning and more than ordinary attainments, who by zealous and self-sacrificing efforts for the religious and temporal advancement of the people greatly endeared himself to them and secured the enduring appreciation of those among whom he ministered. His longest term in any one place was probably that spent in Christchurch in the early seventies, from which place he finally left for his native France, where he spent the remainder of his life, principally as professor of theology and philosophy in some of the great seminaries. About 1877 he was nominated Bishop of Auckland, but successfully petitioned Propaganda against the appointment. In letters to an old friend in this city, he again and again expressed his love for New Zealand and its people. 'I recall most pleasing remembrances (he once wrote) of New Zealand. One likes to muse upon his young life, and unite past recollections with his present labors. How often do my thoughts fly away from the Boulevards, or even from the libraries of Paris, to the sunny valleys of Nelson, to the grand scenery of the West Coast, and to the broad plains of Canterbury!' In his conclusions regarding the then state of his unhappy country, even so long back as 1880, and the evident trend of affairs, political and religious, he was markedly prophetic. 'We must cross the Red Sea of blood and persecution (he remarked) before we reach the promised land.'

#### SOUTH CANTERBURY.

Among the pioneer Catholics who came to Canterbury in the early days of settlement, and whose name deserves an honored place in any records treating of the foundation and progress of the Church in this province, is that of Mr. J. B. Sheath, head of the well-known family of that name—a family that has done so much to advance religion, and the prosperity of the community generally. Mr. Sheath, who departed this life a few years ago at an advanced age, came from Birmingham, England, and arrived at Lyttelton in July, 1861. In his native land he was principal of the famed gunmaking firm of Hollis and Sheath, of Birmingham, who manufactured the armaments used in the Crimean War, and large quantities of which went to America and other countries. After a varied and considerable amount of colonising experience, principally about the growing city of Christchurch, Mr. Sheath and family settled on the Opawa station in the Albury district, South Canterbury, now occupied by Mr. John Rutherford. The dwelling house, which formed the homestead, and is still in existence, was built in sections by a Mr. Dartnell in his yard at Christchurch, and before being despatched to its permanent site was erected in every detail to make certain that no part was missing. As showing the primitive and roundabout method of transit in those days, the sectional parts of the structure were carted to the old Ferry Wharf at Heathcote, thence taken by water round to Lyttelton, again shipped to Timaru, and, in completion of the journey conveyed to its final destination by Sheath's team of twenty station bullocks. An historical land-mark on the road is still known as the Level, or Sheath's Mound, where the

conveyance became fast embedded in the mud on its way to the Opawa station. It is interesting to learn that the late Mr. George Rhodes, of the Levels station, gave the first site for the Catholic Church buildings at Timaru. This proving unsuitable, Mr. Sheath successfully negotiated an exchange for the present splendid site. When Father Chataignier first settled in Timaru he was periodically (about once a year) conveyed out by Mr. Sheath from Timaru to the back-blocks. Mr. Sheath also guided him about from house to house wherever Catholics were to be found in the Mackenzie Country. Mass being always celebrated at Mr. Sheath's house, sets of vestments and other necessities for the celebration of Mass were always possessed by the family. The first bell used in connection with the Church in Timaru did service previously on the station in directing the men from distant parts. This was given to the Church, and very many other necessities were also supplied by the family. Mr. Alfred Sheath, a brother of Mr. J. B. Sheath, erected the first telegraph line in Canterbury—that between Christchurch and Lyttelton—and afterwards lines nearly all over New Zealand in the early sixties. The first telegram sent on the wires is now in possession of a lady of the family.

### Catholic Industrial Schools

In his annual report on industrial schools, the Minister of Education states there were seven Government schools and four private schools in existence last year. The total number belonging to all schools whose maintenance was a charge against the public funds was 1441. Of this total, 392 were resident at Government schools and 329 at private schools, the numbers boarded out with foster-parents for payment being 687. The net expenditure on the private schools was £1952 3s 3d. On December 31 last there were 519 children on the books of the four Catholic Industrial Schools, being an increase of three on the previous year. The following particulars show the distribution of the inmates in the Catholic schools:—St. Mary's (Auckland), 147; St. Joseph's (Wellington), 49; St. Mary's (Nelson), 262; St. Vincent de Paul's (South Dunedin), 61. From this it will be seen that there were 190 inmates in Catholic Industrial Schools for whom the Government did not pay anything.

The total amount in the Post Office Savings Bank to the credit of the earnings accounts of young people now under the control of industrial schools, or who formerly belonged to them, was £22,084 9s 10d at the 31st December, 1907. Of this amount, £17,514 18s 10d was held on account of Government schools, and £4,569 11s for private schools.

Regarding St. Mary's Industrial School (girls), Ponsonby, Dr. Darby reports as follows:—'I have inspected thoroughly every department of the establishment, and find drainage, water supply, etc., in good order. The children are well clothed and well fed. The dormitories are kept exceedingly clean and sufficiently ventilated. The children's bed-covering is ample, and suited for the season. Every care is taken by the Mother Superior, Sister Mary Francis, to insure thorough cleanliness and happiness amongst the large number of inmates under her immediate control.'

Dr. Mackin reports as follows on St. Joseph's Industrial School (girls), Wellington:—'I made my annual examination on the 4th June, 1908, and found the inmates happy, contented, and in the best of health. The dormitories, class, dining, and work rooms were scrupulously clean and tidy. The ventilating and sanitary arrangements are all that can be desired. Sister Ambrose is still in charge of the institution, and under her good management the health of the children is well looked after.'

Reporting on St. Mary's Industrial School (boys), Stoke, Dr. Bell says:—'During the year ended the 31st March, 1908, the health of the boys at the Stoke Orphanage has been good on the whole. At the end of August, 1907, there was an epidemic of pharyngitis and laryngitis, apparently influenzal in character. One boy died from laryngeal obstruction during this epidemic. I performed tracheotomy on him, but he ceased breathing soon after the trachea was opened. On the occasions of my visits the condition of the dormitories and offices has been satisfactory. None of the boys punished suffered in health therefrom. The septic tank is now working satisfactorily. The management of the whole institution appears satisfactory.'

The following is Dr. O'Neill's report on the St. Vincent de Paul Orphanage, South Dunedin:—'I am pleased to state that the health of the inmates continues in a very satisfactory state. Little sickness, and nothing of an infectious nature, manifested itself during the year. One death—the first in two years—took

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