

what it is in my power to teach them, and I have often heard them say: 'If they have given us diplomas, it is because we deserve them.'

I will add no reflections. But you will readily understand what I have to endure from this state of things when I tell you that I have to assume the entire night service without either a physician or an interne in the establishment. The physicians are called only for urgent operations, and only then do the 'guards' come to my help. One night, not a single 'guard' being willing to get up, I found myself obliged to call the ward servants to help me to produce artificial respiration in a drowned person. The next day, when these 'ladies' learned that we had worked four hours and a half, they congratulated themselves on having stayed in their beds.

From the lay head nurse of a 'laicized' hospital in the East of France, which has attempted to establish a training school for nurses, I have a similar letter, from which I quote a few words only: 'The recently 'laicized' hospital of J— is still groping; and its school is not yet organised as it should be, because of the difficulty of recruiting a teaching force offering the guarantee of conscientiousness and of education indispensable in those who are to train hospital nurses. The difficulty arises, I believe, from the unsavory reputations of the lay nurses throughout France.'

And so I might go on citing one provincial hospital after another whose services have been demoralised by 'laicization.' 'Many establishments,' says Dr. Morman, of the National Health Department (a fervent believer in laicization, by the way), 'have already disappeared for want of funds and a capable force. When we try to "laicize" a big establishment, we have all the trouble in the world. It is not enough to decree "laicization"; it is necessary to prepare it.' The situation in Paris, particularly on the moral side, is worse if anything than in the provinces.

A few months ago Mlle. Bertha B—, a young woman who was a nurse in the Hospital La Charite, was arrested for throwing a bowl of vitriol at her paramour. In the course of her trial, the fact was brought out that she had been an inmate of an insane asylum before being entrusted with the care of the city's sick. Mistakes will happen, of course, in any great charitable enterprise, but this is a fair example of the carelessness with which the lay nurses are recruited.

At the military hospitals of Val de-Grace, the nurses, who are soldiers, are currently accused of horrible practices akin to those which caused recent scandals in Germany; and these accusations are taken seriously by professional philanthropists who are not in the habit of paying attention to sensational rumors.

In 25 years, probably, in 10 years, possibly (if the Government makes great exertion in training nurses), the nursing service in the public hospitals of France will become as good as it was before it was meddled with and disorganised by the greed and intolerance of the anti-clerical politicians. But 'laicization' (supposing it desirable) might have been brought about in good time by the exercise of patience and perseverance without any such atrocious consequences. In trying to 'laicize' the hospitals of the country at one fell swoop, the State has done untold harm to the destitute sick. And it has at present neither the money nor the trained workers to repair the damage.

## 'The O'Doherty' and 'Eva of the Nation' Funds

After the death of Dr. Kevin Izod O'Doherty, in Queensland, in 1895 (says the Melbourne *Advocate*), a meeting was held in the Queensland Irish Association rooms, Brisbane, and it was decided to take steps to perpetuate his memory by—(1) providing for his widow and daughter; (2) erecting a suitable monument over his grave; and (3) such other means as the funds will permit. A committee was formed, and the following amounts were received: Queensland, £430 15s 10d; Victoria, £19; Sydney, £11 3s; New Zealand, £1s 6d; total, £462 0s 4d. Some two years ago, at the instigation of the Hon. H. Mahon and Mr. Stratton, of Sydney, a movement was initiated for the benefit of Mrs. Doherty, and the 'Eva of the Nation' fund was started. Mr. Mahon visited several of the States to assist the movement, and his efforts have been rewarded by the collection of £849 4s 7d. In Victoria a committee was formed, of which Mr. Joseph Winter was the hon. secretary and treasurer, and a sum of £380 4s 7d was collected and forwarded to the Brisbane committee. From a balance sheet just issued by the Brisbane committee, the following amounts are acknowledged: Melbourne, £380 4s 7d; Sydney, £250; Adelaide, £130; Hobart, £89; total, £849 4s 7d. The amount sent from Melbourne includes the following sums received from the other States: West Australia, £61 4s 6d; Tasmania, £10 18s 6d; New South Wales, £3 8s; Queensland, £1 1s; New Zealand, £29 4s 6d; making a total of £106 1s 6d. It appears from the balance sheet that Queensland contributed nothing to the 'Eva of the Nation' fund. The amount of £13 17s is interest on the O'Doherty fund. The total receipts for the 'O'Doherty' and the 'Eva of the Nation' funds amount to £1306 1s 11d. The expenditure up to July 12, 1909, was as follows: Incidental expenses, £51 10s 5d; paid Mrs. O'Doherty, £397 9s, leaving a balance of £857 2s 6d, which is invested in two Queensland banks, and in Queensland debentures.

## THE CHURCH IN NEW ZEALAND

### MEMOIRS OF THE EARLY DAYS

(Contributed.)

Writings of the Early Missionaries (continued).

We may rely on the zeal of Father Forest to keep the sacred flame burning. I assure you I was very much pleased with my Sunday in Napier on the 2nd of February. I assisted at the offices, and listened to the organ of the little church; there is nothing approaching it, I am sure, in either New Zealand or several other missions. I was deeply edified, though at the same time pained, to witness the zeal of the good Father. His church being too small to contain all the Catholic population, in consequence of the garrison, he is obliged to say two Masses on Sundays—one at 9 o'clock for the soldiers, and the other at 11 for the civilians. He preaches at each Mass, and this does not prevent his attendance at catechism, and preaching again at Vespers. You can easily imagine how all this fatigue must prey upon an already delicate constitution. Fortunately, he has now to assist him Father Sauzeau, who is delighted to be formed for the missionary life by such a model; and Brother Athanase is also with him, and will be most useful under the present circumstances of the mission. At present all Father Forest's interest seems to be directed to the schools, for which he has already made many sacrifices, and suffered much anxiety; but all this labor is necessary in order to gain souls to God.

I must now give you some account of Father Regnier's labors; he has continued his visits to the Catholic settlements dispersed in the various parts of the province, and also to the Maoris who belong to his mission, and are scattered amidst the mountains and the valleys; but, in the meantime, he has not neglected his great work, one which is probably destined to contribute largely to the spread of religion in the province. I told you four years ago of his having removed his house to the land he had purchased from the Government; that he had extended his property to 400 acres in all, and that it was surrounded by a river or roads so as to be isolated from the rest of the country. [This evidently refers to Mecanee.] I was able to congratulate the Father and the two Brothers on the success of their labors and devotedness. All this large territory is surrounded by a deep trench, with an entrance only by a large gate of galvanised thick iron bars. The land has been cultivated, and the live stock seem thriving. Of course, what has been as yet done is little if compared with all that still must be accomplished, but progress is made every year, and the establishment will become more fruitful. A road that passes by the land, and a bridge thrown across the river, render easy access to the town. I was not a little surprised to find that in this vast plain, which four years since presented nothing but bog, covered with furze and bushes of phormium-tenax, was now dotted with pretty houses, meadows, corn, and numerous herds of cattle. The weather was beautiful, and everything around beamed with life and vigor. Such has been the improvement in the land, that what was sold by Government for 10s 6d could now easily bring twelve pounds sterling an acre, even for the part not yet cultivated.

Father Regnier invited me to accompany him to a great festival of the Maoris, which took place in the environs, and at which a good many Catholics attended. I could not accept his invitation.

I intended to leave Napier on the 3rd March, but a violent tempest broke out on the night of the 2nd, and lasted for three days, causing terrible ravage in several places. I have often heard the climate of New Zealand lauded as being the most beautiful and agreeable in the world, possessing the winter of Naples and the summer of London: the latter is not very wonderful in the way of temperature, and I can equally aver that if the winter of Naples is like ours here, it is not so very desirable. But it must be remembered that New Zealand lies between 33 degrees to 49 of southern latitude, so that the temperature must consequently vary in its different parts. It is, however, take it all in all, a beautiful country, though it is damp and exposed to violent winds.

During the afternoon of the 5th of March, the heavens became clouded, the wind seemed to change, and the storm bird was seen on the sea in the evening. We were soon obliged to take shelter behind a cape, for to have tried to make head against the storm would have been only to burn our coals uselessly. We made another attempt to sail on Friday, but were again obliged quickly to seek a second refuge, and it was with great difficulty that we were able to reach Wellington at nine o'clock on Wednesday evening. I began to feel very uneasy, as the steamer for Sydney was to leave the very next day, and had I not reached in time to go in it, I should be delayed a month, and perhaps longer, in New Zealand.

Father Petitjean was absent visiting the Catholic Maoris of Otaki. Monsignor was unceasing in kind attentions to me. To my great regret I was unable to go to see Father Séon. I have already told you how I met him for a few moments on the first day of my arrival in Wellington. On my return from the South, the Father was in the Wairarapa visiting this distant part of his parish. I went to spend a Sunday at Hutt, but our dear old friend was not there.