

accustomed speed of the man-driven machine. Gulls, for instance, flying against the gale in front of the overtaking car, suddenly dropped flatfish or pipi-shell and swerved in alarm to right or left, while the kuakas (curlews), flying ahead close to the sand, were gradually overhauled and also took refuge in rapid swerves to one side or the other. To Europeans, the sheep is an emblem of senseless imitation: if a sheep in a long file jumps at an imaginary obstacle, thousands that follow will jump in the same way at the same place. To the Maoris, the kuaka is a like emblem of easy and brainless imitation. To that bird they apply their old proverbial saying: '*Ka tau te manu kotahi ki te tahuna, tau katoa, tau katoa*'—'One bird alights on the sand-hill, all alight, all alight.'

When close to the precipitous rocks of Scott's Point—an ideal fishing-ground lies at its base—the Bishop was met by a number of riders from the Te Pahi Station, some six miles further inland. Among them was Mr. Stuart Hill, son of Mr. and Mrs. Hill, of the station. Young Mr. Hill mounted the car beside the Bishop, as his guide, while Father Bruning mounted Mr. Hill's horse. The car was then headed up a shallow, sandy creek. On each side were steep, barren hills of shifting sands—a desolate, narrow gateway to a smiling land. The Bishop easily negotiated, on his engine power, one very bad patch of soft sand, and then dashed up the narrowing valley to a place where the waters of the little river, imprisoned by the encroaching sand, spread into a little lake, bounded on its western side by a curving and almost precipitous yellow sand-wall. A dangerous quicksand was just avoided at this point. Further on—after nearly five miles up the river—a particularly steep and impracticable looking hill was encountered. It rose suddenly from a mass of fascines, thrown across the creek—the fascines slowing the car and preventing an assault on the hill at high speed. The track was over grass, low ti-tree, etc., soaked by the drenching rain of the day. The car, however, surmounted the worst part of the hill, and, after a few moments' stop at a very wet and slippery part, speedily gripped again when held off the brakes, and covered the rest of the steep rise at high speed. Another wet rise was similarly treated, and the car, with the Bishop and his young guide, was soon tearing up the mushroom-shaped top of the hill on which the large and beautiful new mansion occupied by Mr. and Mrs. Hill is situated. It was the second car to arrive at Te Pahi, the first to arrive on its own power. The visitors were received with splendid cordiality by Mr. and Mrs. Hill, and by their guests, Mr. Keene (Wellington) and Mr. and Mrs. Norris (Tauranga). Nothing could exceed the charming hospitality of Mr. and Mrs. Hill both then and on the return of the Bishop from Parenga and Te Hapua. His Lordship speaks of his stay at Te Pahi in glowing terms, and describes it as one of the pleasantest memories of his life.

To Parenga and Te Hapua.

The next day (Saturday, January 23), the Bishop, accompanied by Mr. Stuart Hill as guide, and by Father Bruning and others, motored for four or five miles, mostly along a steeply sloping siding (impassable by motor after a half-hour's rain) to the end of the track at the Waitiki River. There the Bishop and Father Bruning (with a Catholic Maori youth for Confirmation) were met by the launch of the Parenga Company, whose highest officials and local representatives showed the Bishop the most gracious courtesy. By the company's launch the party went down the winding, yellow Waitiki River, first to Parenga, and then across Parenga Harbor to the Native settlement of Te Hapua, where there are thirty or forty Catholics.

At Te Hapua.

Protestants and Catholics at Te Hapua had arranged to accord the Bishop a *korero* of welcome in the village *whare-hui* or meeting-house. This arrangement was, unfortunately, upset by a tragedy, which had occurred on the preceding Friday, and by which a prominent and respected Catholic native (Wells) had lost his life by drowning. This cast a great gloom over the district, and prevented the formal public welcome

in the village meeting-house, as Maori etiquette does not allow the body of the dead to be left without what they consider proper attendance. The Bishop and Father Bruning first proceeded to the house of death, where they recited the appropriate prayers of the Church. All the afternoon and evening and night fresh parties arrived to join in the mourning. As each party reached the house of death, the old-time *tangi* or cry of sorrow arose afresh, accompanied by words or chants bearing a close resemblance to those formerly in use in Ireland and in many other lands. Thus death makes the whole world kin.

During the evening the Bishop and Father Bruning attended night prayers, and prayers for the departed, in the house of death. While there, several Catholic and Protestant orators, one after the other, formally welcomed the Bishop, each concluding with an apostrophe to the dead. His Lordship replied at some length in Maori. The next morning (Sunday) Masses were celebrated in the house of the death. There were many communicants. At the close of the last Mass Confirmation was administered. A Native lady has made arrangements for a gift of land for a church at Te Hapua, and a sum of £70 is in hand for the purpose of erecting the sacred edifice; but, with only 30 to 40 Catholics—mostly children—and no ready money except what is earned by work, the project is no easy one; and Father Bruning (Saies, Whangaroa) will gratefully acknowledge donations in aid.

The funeral of the drowned man took place on Monday, January 25, the Bishop and Father Bruning joining in the procession, in the sweltering heat to the hill-top, where the cemetery adjoins the Anglican church. They then left by the Parenga Company's launch for Parenga, and afterwards for the landing on the Waitiki River, where the car was paddocked. A number of Maoris came to see the first car in that district. The Bishop took a big load of them up the steep hill-slope from the river, to their great delight. Then, under the guidance of Mr. Stuart Hill, the Te Pahi Station was soon reached, and the visitors again experienced the splendid hospitality of a beautiful and refined home set in the far North. Around it there are rich flats and hills that may, in the near future, be clad with wide areas of wealth-producing vineyards and orchards. In fact, those great North lands, from Auckland onwards, will probably yet be the California of New Zealand.

The Return.

Next morning (January 26) the Bishop and Father Bruning (again under the pleasant guidance of Mr. Stuart Hill) started on their return trip to Ahipara. They easily passed, on the car's own power, over the tracts of soft sand, and reached the beach about low water. Here they parted regretfully with their genial guide and set out at a rapid pace against a strong head wind on the splendid, hard beach. The sixty miles to Ahipara occupied just an hour and forty minutes. On the following morning (January 27) Masses were celebrated at Reid's Hall, Ahipara. There were about twenty persons present. After the Masses the Bishop instructed the children and preached and administered the Sacrament of Confirmation.

An account of the Bishop's visit to the Sweetwater gumfields and elsewhere will be forwarded in another communication.

The three million dollar marble Palace of Peace at the Hague, is in a state of deep solitude, its sole occupant being a single janitor living amidst lonely grandeur.

What Catholic schools are doing for the United States may be gathered from the following facts: There are 1,700,000 children in the Catholic schools of the country. Chicago is first with 107,750 children; New York, 83,742; Brooklyn, 72,363; Philadelphia, 71,833; Boston, 60,428. It is estimated that as a result there is a saving of over 65,000,000 dollars to the different municipalities.

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