

enable the meeting to take the discussion on all matters of finance later.

Clause 5—Organisation.

Mr. Poppelwell moved that the words 'local committees' be struck out since they had no representation on parish committees. Mr. McLaughlin seconded.

Mr. Hayward objected: he thought they should not cut out local committees; they should be allowed to come in if they wanted to do so.

On being put to the meeting the motion was lost, consequently the words remain as part of the constitution.

Clause 6—Parish Committees.

(a) 'The Parish Committee shall consist of the parish priest (*ex officio*), two representatives of each Catholic society in the parish, elected or appointed by and from each respective society; six representatives of the general body of parishioners, appointed by the parish priest; and the representatives of local committees (if any).'

Rev. Father Coffey said that Dunedin had sent a remit to the effect that the six representatives of the parish should be elected by the parishioners and not appointed by the parish priest. He said there were two solid objections to the parish priest's appointments. The first was that it would be putting the parish priest in an invidious position. He calls a meeting of the parishioners, and tells them that they are called together for the purpose of establishing a branch of the Federation. Then the parish priest would nominate six of them on the committee, and then he would have to tell them that they had no say in the election of the committee. A great many of the parishioners might think that they ought to have been elected and the result is that they have a grievance, and discuss the foolishness of the priest's action—so that he is put in an invidious position. The clause had apparently been introduced for the purpose of keeping out persons who may not work for the interests of the Federation, but, he maintained, it did not attain that object in the proper manner. He maintained that the priest could have other means of keeping out undesirable members, without nominating six members from his parish on the committee. There was another and still stronger objection to the nomination of six members on the committee by the parish priest. The Federation was supposed to represent the Catholic laity of New Zealand. They might require to form a deputation to a Minister in regard to some matter which might crop up, and they might wish to claim that they represented the Catholic laity. But the Minister could say 'No, you do not represent the parishioners: you are the nominees of the parish priest.' Therefore, he thought that they should allow the whole of the committee to be elected, so many by the societies and so many by the parishioners; that was his opinion. He would move that the words 'appointed by the parish priest' be struck out and the following words inserted in lieu thereof: 'elected by them (i.e., the parishioners) at a general meeting called for the purpose.'

Rev. Father Edge said that he had allowed the parishioners to elect their own representatives, and had then appointed those whom they elected. He had afterwards found that that had been done in other cases, though he was not aware that it was to be done at the time. He had considered that he had not a sufficient knowledge of the parishioners to appoint them. He also pointed out that power would be given to parts of the parish which was denied to the whole parish, which was not right.

Mr. Callaghan explained that the Wellington members were determined not to have the clause as printed. The matter came up in a remit from Napier, and he called it an undemocratic proposal, and was surprised that it should have been put into the New Zealand constitution. He contended that there was nothing so likely to cause disunity and discord than the right of the parish priest to appoint his nominees on the committee. The laymen paid their subscriptions and they should have the right to say who should be on the committee. He quite agreed with Father Coffey on the

matter, and he hoped the clause would be altered in the direction suggested by him.

After further discussion Father Edge moved as an amendment, and Mr. Casey seconded—'That clause (a) stand as printed, with the additional words "Provided always that the parish priest may leave to the general body of parishioners the election of the six representatives aforesaid"'. On being put to the meeting this amendment was lost.

Rev. Father Coffey's motion was then put and carried.

Clause (b)—Mr. Poppelwell moved that this clause be struck out. He could hardly imagine a parish where there was no society. There should be no necessity for six representatives.—Carried.

Clause (c)—'In parishes where there is more than one church, the Parish Committee shall arrange for the formation of local committees (one for each extra church) to act in conjunction with it, each such local committee to elect two representatives on the parish committee.'

On the motion of Father Coffey, seconded by Mr. Callaghan, it was decided to insert after the word 'one' in the third line of the printed clause the words 'not to exceed six members,' and to strike out the words in the same line 'to act in conjunction with it.'

Clause (d)—'The following societies shall be entitled to representation on the Parish Committee: Hibernian Australian Catholic Benefit Society (men's and women's branches), St. Vincent de Paul Society (men's and women's branches), Catholic Club, Sacred Heart Society (men's and women's branches), Children of Mary, Christian Doctrine Society, Altar Society, Confraternity of the Holy Family, Newman Society, and such other approved Catholic societies as may be established in the parish.'

Mr. Poppelwell raised the point as to whether a football club confined to Catholics came under 'Catholic societies' in the last line of the printed clause.

The chairman ruled that a sporting club such as a football club could not be called 'an approved Catholic society.' The Catholic societies referred to were generally literary clubs.

Mr. Poppelwell said that these clubs represented one of the energies of the Catholic Church, and should be entitled to representation. He submitted that the clause should read 'such other Catholic societies approved by the parish priest.'

To get over the difficulty Father Coffey moved, and Mr. Poppelwell seconded, that the words 'or clubs' be inserted after the word 'societies' in the seventh line of the clause.—Carried.

Clause 7—Diocesan Councils.

Diocesan Councils shall consist of two representatives elected or appointed by each Parish Committee in the respective diocese.

Rev. Father Coffey said he thought the clergy should have direct representation on the Diocesan Councils. They were *ex officio* members of the Parish Committees, but not on any other association in connection with the Federation. He thought they should give the Rector of each parish the right to sit on the Diocesan Council, with two lay representatives. He accordingly moved—'That the Diocesan Councils shall consist of the Bishop of the diocese, the parish priest of each parish, or his representative, and two laymen elected or appointed by each parish committee in the respective dioceses.'

Mr. Casey moved, and Mr. McLaughlin seconded, that the following further words be added to the clause 'and one representative of one non-parochial society.'

Mr. Callaghan objected to this amendment; such a society had representation already on the Parish Committee.

On being put to the meeting Mr. Casey's motion was lost, and that moved by Rev. Father Coffey carried.

Considerable further discussion took place regarding the constitution of the Diocesan Councils (Clause 8) and the Dominion Executive (Clause 13), and it was ultimately decided, on the motion of Rev. Father Coffey, to refer these matters to a special committee consisting of Messrs. Hayward, Casey, Poppelwell, and