

## Define the Modern Mind :

'A mentality (or general disposition of mind and heart) sympathetic with all the efflorescences present and future of "scientific progress" considered, not only as a fact already partially accomplished and "inviolable," but also as an "ideal" good to which humanity ought to incessantly and indefinitely tend, with the duty to strenuously remove every obstacle capable of hampering its "evolutions." We say designedly: 'an ideal,' and not 'the ideal' good (the sole last end), in order to leave an open door to those upright Catholic thinkers, still to-day included in the definition, but who would dread to be made prisoners in it, without all the free breathable air required by their faith and their reason. The definition is broad; it had to be so in order to avoid the charge of being fabricated solely under the inspiration of the exigencies of a prejudice or a school. It remains exact, however, as the logical expression of a regularly drawn induction; and, as was right, it leaves sufficiently transparent, on the essential point, the 'equivocation' which we must now dispel once for all and for ever.

(To be concluded next week.)

## THE CHURCH IN NEW ZEALAND

## MEMOIRS OF THE EARLY DAYS

(Contributed.)

NAPIER.

(Continued.)

Unlike many other chief centres on the seaboard of the Dominion, the beautiful town of Napier owes its rise and expansion to the natural advantages of its situation, its salubrious climate, and very materially to the wide stretching fertile lands of the district, rather than to any scheme of special settlement, or ambitious happenings. Although from earliest times in the occupancy of a dense Native population, this part was practically immune from those devastating wars waged between Maori and European, the details of which fill so many sad pages of the country's history. The Natives of those parts appeared peaceably disposed, and it is recorded they even assisted the side of law and order in attempting to subdue the Hau Hau fanatics. During these troublous times military forces were quartered in Napier, and at the foundation of the Catholic Mission aided therein with much generosity. Very few Catholics, it is recorded, were to be found among the inhabitants of Napier, except among the soldiers, many of whom belonged to the true faith, and showed that they esteemed it as much a pleasure as a duty to assist the priests in their good works, as far as lay in their power. The town of Napier was laid out in 1855. The province of Hawke's Bay was originally part of that of Wellington. In 1858 it was the first to be created under the provisions of the New Provinces Act, and formed the seventh of the provinces. About that time Father Forest was entrusted with the spiritual charge of the town of Napier, and Mr. Thomas Fitzgerald gave a grant of land to the Church. With the help and co-operation of the few Catholic residents, Father Forest built a presbytery on a fine healthy site, and soon after opened a school-church. In some reminiscences contributed to the 'Record' in 1895 we find the following appreciation of Father Forest:—'In none of those lowly and devoted servants of Mary was the blending of those dual qualities, wisdom and simplicity, so strikingly exemplified as in Father Forest, whom to know was to love and admire. In any part of New Zealand where duty claimed his services, his astuteness in temporal affairs left its impress in an unmistakable manner. Unassuming and retiring in private life he was firm as a rock of adamant in matters appertaining to faith and morals. Whilst at Auckland in the early years with Father Petitean, where partly by the labors of their own hands they built the first St. Patrick's, he sustained injuries from which he ever after suffered. To his persistent efforts may be attributed the introduction of that excellent Sisterhood, the Order of Notre Dame des Missions (which since then has spread itself almost throughout the Dominion, and offshoots of which have founded communities in parts of the Commonwealth of Australia, Canada, India and Burmah). Ever advancing, he next procured the little Brothers of Mary (Marist Brothers), who came some ten years later under the direction of that genial and accomplished favorite, the late Rev. Brother Joseph. His long cherished desire had at length become an established fact; the lambs of his

flock, for whom he ever exhibited such tender solicitude, would now be cared for and the lamp of faith kept burning brightly by the self sacrificing efforts of those devoted to religion. Father Forest was more especially engaged in the settlement of Napier, where he built a convent in 1863 for the Sisters of the Missions, where they received boarders and day scholars. He also built a large school for boys, afterwards confided to the Marist Brother, and a handsome church to accommodate 1500 persons. His crown came at last, and the venerable senior in years of the Marist Order was sorrowfully laid at rest in the picturesque cemetery on the summit of Scinde Island, overlooking the town of Napier, where for twenty years he poured the balm of consolation upon repentant hearts. A wise counsellor in prosperity, a true friend in adversity, he was beloved and revered by all classes and denominations.'

(To be continued.)

## WAIMATE

## A NEW CHURCH AND A NEW PASTOR

(From our Special Reporter.)

Last Sunday was marked by several special ceremonies at Waimate—the induction of the new rector of the parish (the Rev. Father Aubry, S.M.), the administration of the Sacrament of Confirmation, and the laying of the foundation stone of the fine new church which is to be the chief architectural adornment of that prosperous South Canterbury town. On the next page we present an engraving of a perspective view of the sacred edifice, as it will be when completed. The drawing was prepared specially for us by the architect, Mr. Frank W. Petre, of Dunedin.

## INDUCTION OF REV. FATHER AUBRY.

Just before the beginning of the 10.30 Mass, the Very Rev. Father Regnault, S.M. (Provincial), welcomed his Lordship the Bishop to Waimate, congratulated him on his restoration to health, and expressed the fervent hope that the Almighty God would long preserve him to continue the good work in the diocese in which he had now been engaged for over twenty-one years. But the joy which he (the speaker) had in welcoming his Lordship was not unmixed. Speaking with much emotion, he said that he felt great grief at the fact that he must resign into his Lordship's hands the authority which he (the Bishop) had confided to him nineteen years ago. He (the speaker) had been sent to the parish when still young and inexperienced, to follow in the footsteps of one who was a wise counsellor and guide to the people, who was an ornament to the ranks of the priesthood, and who had done heroic work for God and souls in South Canterbury and throughout New Zealand. Yet his (the speaker's) difficulties were not, after all, so great as he had feared they would be. His saintly predecessor had instilled Catholic principles deep into the hearts of the people, and they extended to him (the speaker) the same loyalty, and (he had almost said) the same affection as they had extended to the Very Rev. Father Goutencire. They helped him in carrying out the works that were necessary for the progress of religion and for the promotion of the glory of God in the parish. True, he had had his difficulties as well as other priests. But the loyalty and love of the Catholic people of Waimate had enabled him to overcome them all. He would not speak in detail of the work that was done in the parish during the past nineteen years—he would only mention one, the first that he had performed there, namely, bringing into the diocese and the parish the devoted Sisters of St. Joseph. Their work had afforded him the greatest consolation in Waimate; it was a work of which he was most proud, and for which he had many reasons to thank Almighty God. Their schools had been efficient, especially since the advent of the Sisters, and they stood in the front rank of the schools of Canterbury as the examinations by the State Inspectors testified, and as the number of their pupils that occupy prominent and responsible positions testified. The Sisters of St. Joseph were the best auxiliaries and co-operators with the priest in every good work, and if some of the parochial institutions were brought to a successful completion, it was due mainly to the Sisters of St. Joseph. Father Regnault also thanked the assistant priests that had been sent to him from time to time—three of them were present that day, and another, though absent, was with them in spirit. They were model priests; zealous, faithful in the performance of the work entrusted to them. If he (the speaker) felt any consolation in his