

matters—as, for instance, the financial administration of the schools, the pedagogical methods to be followed, the selection of text-books in matters of purely secular instruction having no relation to religion or morals (such as, for instance, arithmetic, etc.), nor in any other purely civil concern connected with education. In New Zealand the Catholic Church authorities pressed for years, and at last successively everywhere, for State inspection and control of the whole secular part of their school curriculum. And in doing so they violated no point of the faith or practice of their Church. Similar demands for State inspection and control have frequently been made in Australia and in the United States. (e) Catholics do not (as is commonly supposed) demand any contribution whatsoever from non-Catholics for the maintenance of Catholic schools—they would be content (as in Canada) with a fair equivalent of what they contribute annually in taxation to the cost of education in this Dominion. And (f) finally, Catholics claim payment for secular results only, and have never demanded, and do not demand, State aid for the religious instruction and training imparted in their schools.

## THE CHURCH IN NEW ZEALAND

### MEMOIRS OF THE EARLY DAYS

(Contributed.)

GREYMOUTH (Continued).

Death of Father Colomb.

'As far as I can remember (states Father Binsfeld) it was in the month of July, 1871, that Father Colomb was called to Wellington by Bishop Viard, probably for the purpose of making his retreat, as immediately on his return I was summoned there for a like duty.' Whilst there, Father Binsfeld was notified of his appointment of priest in charge of the mission of Waimea and Staffordtown in the Hokitika district, and that he would be replaced at Greymouth by Father Pertuis. Meanwhile Father Colomb, having received a call to Half-ounce on parochial business, a distance of thirty-four miles, departed thither after leaving instructions to have preparations made for the other two priests, who were expected by the next steamer, adding that he would hasten back in time to receive them. Heavy rain set in during his journey, and the next day on his return the creeks and rivers he had to cross were in high flood. When he reached the Ahaura he was warned by two gentlemen, who had just come from Greymouth, that it was unsafe for him to proceed on his journey. Determining, however, to proceed, he soon reached the ford of Nelson Creek, which was in full flood. In crossing, the horse encountered one of those treacherous hidden narrow channels mentioned previously, and went down head foremost. Father Colomb was thrown from the saddle, and the horse, in its attempt to swim, struck him over the temple so that his death must have been instantaneous. Fathers Binsfeld and Pertuis heard the sad news next day on their arrival at Westport. To the former it was so unexpected and overwhelming that he could not fully believe it until landing early next morning at Greymouth. Going straight to the church, they found it draped in mourning, and then the awful reality of the catastrophe was borne upon them. It was on a Sunday, and already a telegram from Bishop Viard awaited Father Binsfeld reappointing him to the charge of Greymouth, and appointing Father Pertuis to Waimea and Staffordtown. After the first Mass, celebrated by Father Binsfeld, two search parties were organised by him, as the body of Father Colomb had not as yet been found. One headed by Father Binsfeld began at Nelson Creek and followed the Grey River to Brunnerton, the other from Brunnerton to the sea. The body was found on the beach, having been swept down through snags and obstructions a distance of over twenty miles. The mark of the horse's shoe was clearly defined on the left temple, whilst the face bore a calm expression. A ritual was found in the breast pocket only slightly damaged, and is still in the possession of Father Binsfeld.

All classes in the town and country sorrowed for the loss of a good and holy man who, by his superior ability, affability, and tact, had in the space of a short time endeared himself to the public generally. The day of the funeral was proclaimed a public holiday for the miners, thus enabling them to leave their claims. About eight hundred of them came from every direction and great distances to join in the funeral procession—a very imposing one—which was taken part in by a vast concourse representing every denomination. The funeral sermon was preached by Father Michael Cummings, and the body was enclosed in a leaden coffin, cased in a wooden one, and interred in a brick vault beneath the church. The site of

the church in later years was used for other purposes, and the body of Father Colomb, after a lapse of about twenty years, was exhumed and transferred to the cemetery. He was 45 years of age at the time of his death—the untimely and sudden nature of which came as a great shock to his conferees in New Zealand. Even at his time of life he wrote down all his sermons, which are still preserved at Meanea. He never spoke about the hardships he endured in travelling on the diggings. His memory is still green on the Coast. 'Revisiting Greymouth a few years ago, after an absence of twenty-four years (states Father Binsfeld), I heard the people then speak of Father Colomb as a great priest, a model priest, and one for whom they still entertained the warmest feelings and most tender recollections.'

Some years ago the Canterbury section of the New Zealand Natives' Association, an organisation which has ceased to exist so far as that particular district is concerned, not only conceived, but also put into practice, the laudable idea of discovering and defining by some sort of suitable memorial, the landmarks of early colonising effort. This work, so well begun by those energetic and patriotic young men of the Dominion, is, it is pleasing to see, being carried on in these parts by the pioneers themselves, an advance step that was seen accomplished by the Canterbury Old Colonists Association on the last Anniversary Day of the province (December 16). Previously, in the course of these memoirs, I was led by the remark of one of our young New Zealand-born priests to comment on the fact that the last resting places of many of our pioneer priests are, if not wholly forgotten, but vaguely defined, and in many instances totally neglected. Not even the most inexpensive and modest wooden headstone marks the plot in God's acre where their venerated remains repose. My attention has again been directed to this matter by one who has borne his full share of the missionary burden, and who pleads that this reproach may not be allowed to endure. As a case in point, he mentions the grave of Father Colomb in the Greymouth Cemetery, which, he assures me, was not up to a few years ago even distinguished by a simple wooden cross. This is a work I might respectfully suggest to the numerous Catholic Young Men's Societies in the various centres of the Dominion. If the defining of the mere historical landmarks of the Dominion is thought of such value, how much more so should the care of the little hallowed plots occupied by the remains of our pioneer priests, to whom the young Catholic manhood of this Dominion owes so much.

(To be continued.)

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

March 18.

Mr. D. Kenny has been appointed organist to the choir at Mt. St. Gerard Monastery, Oriental Bay.

The result of the social held at Thorndon on February 17 was that the Karori Catholic Church building fund has been augmented by £15 10s.

The annual meeting of St. Anne's Conference of the St. Vincent de Paul Society will take place on Sunday evening, March 28, after evening devotions.

The St. Anne's Catholic Club are holding a billiard tournament, and Messrs. Guise and Butler are left in the final match, which will be decided next month.

His Grace Archbishop Redwood went to Palmerston North on Monday, 8th inst., and went on the 10th to Hamua, to attend festivities in connection with the Maori Catholic Church.

The Rev. Father O'Meara, of Feilding, has been unwell for some time past, but is now progressing slowly. He has been relieved by Rev. Father Bowden, S.M., of St. Mary of the Angels', Wellington.

The Rev. Father Hurley, of St. Patrick's College, has been transferred to St. Joseph's parish, Buckle street. His place will be taken by the Rev. Father Schaefer, S.M., of St. Mary of the Angels', Boulcott street.

The Ven. Archpriest Walsh, of Maclean, Clarence River, New South Wales, and Rev. Brother O'Shea, of the Christian Brothers of Sydney, arrived in Wellington from Sydney on Monday. The latter is about to pay a visit to Dunedin.

The Wellington Catholic Club cricket team played Milligan's at Newtown Park last Saturday, and were defeated by 20 runs, the scores being for the former 76 runs against 96. McGrath (43) batted well, and McGovern bowled successfully for the Catholic Club.