

members of the Gore and Invercargill branches of the Hibernian Society, in full regalia, followed the children, and after them came the members of the Federation. The procession was an imposing one, and the streets were lined with people to witness it as it wended its way to the rendezvous, and a large proportion joined in the proceedings at the grounds. On arrival at the grounds the programme was commenced with High Mass. The Mass was sung by the Rev. Father Woods, the Rev. Father Lynch (Wrey's Bush) being deacon and the Rev. Father Farthing (Gore) subdeacon. The music of the Mass was rendered by St. Mary's Choir, assisted by the members of the Waikiwi choir, under the conductorship of Mr. H. S. Searle, with Mrs. P. O'Byrne at the organ. The High Mass gives a solemn religious tone to the proceedings every year. The 'Song for the Pope' and the hymn 'Faith of Our Fathers' joined in by five or six thousand people after the Mass is something to be remembered.

The religious ceremony concluded, the people scattered here and there through the grounds for luncheon. At 1.30 the bell called them again together for the feast of oratory provided. The Very Rev. Dean Burke, who presided, called upon Mr. D. L. Poppelwell, of Gore, to move the first resolution—'Resolved that this meeting conveys its sympathies to the parents and relatives of those members of the New Zealand Catholic Confederation who have fallen or have been wounded in the present war; whilst, at the same time, all present pray that this sacrifice of the lives of brave men may soon cease and that peace may soon return—but a complete victorious peace which will effectively terminate Prussian threats of the "mailed fist," a peace which will secure the independence of the smaller nations, a peace which will eliminate from international politics the power of a few kings and diplomats to involve whole nations in bloodshed and destruction, a peace which will bring to the masses of the people the control and disposal of their own lives and liberties.'

Mr. Poppelwell, after congratulating the Catholics of Southland on the large attendance at the meeting, continued:—I desire to express the sincere sympathy of the Catholics of Southland for the friends and relatives of those members of our Federation who have fallen or been wounded in the terrible war now being waged in Europe. We who sit at home in the luxury of peace have a difficulty in fully appreciating the great sacrifice of so many of our best and bravest young men in going to fight our battles. After a long period of peace during which the arts and sciences flourished and comfort and luxury made progress among the masses to an extent perhaps unparalleled in history, the ambition of a military clique had plunged Europe into bloodshed and war. The progress of the world has been set back, and modern civilisation is threatened with ruin. Acting under the impulse of a burning patriotism, the flower of our youth in numbers disproportionate to their numbers in the population have sprung to the Empire's assistance in its time of trial. With Catholic France, Catholic Italy, and Catholic Belgium they are fighting to maintain the freedom of Europe, the freedom of the world. Their brave deeds fire the imagination and have made the world ring with their praises. Their young blood has poured itself forth as a sacrifice for us, and we mourn with their parents and relatives for those who will never return and for the maimed and wounded. Their sacrifice has not been in vain. Already the 'mailed fist' of the Prussian is showing signs of weakness. Already the dark night of war is showing signs of the approach of dawn. Let us hope that the new day will reveal a new world, a chastened Europe, a better people, free from the unworthy ambitions of the past, ready and willing to live and let live. If it does not, the war will have been waged in vain. There is one thing certain, namely, that those of our people of all denominations who have fought side by side in the trenches, who have spent their best blood and energy in the common cause, can surely never again be guilty towards one another of the crimes of narrowness and bigotry. May their mutual respect be such that when they return to their

homes they will once and for all sweep away those anomalous grievances under which so large a section of our people are suffering. Let us pray, then, that a victorious peace may soon come—a peace that will destroy the demon of militarism, and will secure to the smaller nations their place in the sun—a peace which will limit the power of kings and politicians to cast the world into bloodshed and destruction,—a peace that will bring to the masses of the people the disposal of their own lives and liberties.

Mr. J. Collins, in a brief stirring speech, seconded the motion, which was carried with applause.

The second resolution was moved by the Very Rev. Dean Burke. It ran thus: Resolved—'That this meeting reaffirms its adherence to the time-honored historical Christian school, the school in which the inculcation of Christian doctrine and the formation of Christian character are treated as of fundamental importance.' The Dean said that at previous meetings of the Pan-Southland gathering speeches on interesting topics were part of the programme. They intended to continue the practice to-day. The speakers would confine themselves mostly to the Catholic school grievance. The resolution which he moved contained three ideas: the antiquity of our Catholic school system, the predominance in it of Christian teaching, and insistence upon the practice of the Christian virtues. Of our Catholic school system we are very proud indeed. We have every reason to be so. Historically considered, our parish schools this day are the lineal descendants of the catechetical schools of the second century of the Christian era. Those early Christian schools of Alexandria, Antioch, Caesarea, and Odessa continued down through the long centuries in the shape of cathedral, monastic, chantry, guild, and church schools, and are represented to-day by our parish schools. The predominant ideas in those Christian schools have been and are now Christian doctrine and the Christian virtues. How could it be otherwise in schools founded and conducted by a Christian people? Religion and things eternal are above the temporal and material. What doth it profit a man if he gain the whole world and suffer the loss of his soul? Why fit up with such inventive care the shepherd's tent pitched to-day on the shifting sands; to-morrow to be folded up and carried away? Why should not due prominence and proportion be observed in those great matters, as we are careful to observe them in small daily things? Again, intimately connected with Christian doctrines are the Christian virtues, supernatural habits and Christian character. Character is above knowledge; hence the formation of character should be valued more than the acquisition of knowledge. The good man should be preferred to the clever man. The good man is always a reliable man; the clever man is often a rogue. Obviously, then, religion and the Christian virtues and habits should prevail in the atmosphere of every school supported by a Christian people. The three agencies providentially set up to protect the young against an environment of wickedness and to bring them up in the way they should go, are the home, the Church, and the school. Speaking for the majority, not one of the three can be done without. Speaking for the majority, most certainly the Christian school cannot be done without. Papal and episcopal legislation tells us so. Our own experience of life tells us so. Hence we go to such expense to maintain our schools and hence this great meeting of Catholics emphatically re-affirms its adherence to the time-honored, historical idea of the Christian school, wherein religion and Christian and supernatural virtue get the first place.

Mr. J. Robertson, in speaking to the resolution, insisted on the necessity of surrounding children in their daily life with the 'atmosphere' of the religious school. He knew the blank pagan emptiness of the secular school, and he furthermore knew that Sunday schools, in most instances were unable to do more than turn out the Sunday Christian—a merely nominal specimen.

Mr. F. G. O'Beirne proposed the following resolution—'That we declare our sense of the want of fair play and elemental justice shown by the New Zealand