

pay our pro rata of the school taxes. Among the members of the legal profession there certainly will be found some one who will champion our rights. Why did you single out for attack this little child of seven years? Is it because she is defenceless? Is not that cowardly? The children of Municipal Councillors have also made the Sign of the Cross in school, but you have never threatened them.

Imagine it. Forbidden to make the Sign of the Cross, and—the coins stamped with 'Liberty, Equality, Fraternity'! The picture of France in these awful days is one to sicken the heart. The Christian world can only look on with grief and amazement, and cry with the Psalmist of old: 'How long, O Lord, how long.'

THE PROVINCIAL ECCLESIASTICAL SEMINARY

THE NEW ADDITIONS

On May 3, 1900, nearly seven years ago, the Provincial Ecclesiastical Seminary of Holy Cross, College, Mosgiel, was solemnly blessed and opened. The establishment of the new seminary was the outcome of the decision arrived at by the first Provincial Council held at Wellington during the previous year. The College opened with six students; now there are about thirty. Since the opening many improvements and additions have been made to the college. These include a very handsome chapel, a large and spacious refectory, servants' quarters, a suite of bathrooms, a large, lofty, and well-furnished gymnasium, a students' library and reading-room, various out-buildings, and two well-appointed ball courts. A complete installation of acetylene gas and a high-pressure water-supply are also in full operation.

Some additions have also been made to the landed property, so that now the college is surrounded by over fourteen acres of as rich land as any that can be found in New Zealand.

On May 3, 1906, his Lordship Bishop Verdon laid the corner-stone of further additions to the college. Underneath the stone was placed a paper with an inscription in Latin, of which the following is a translation:—This corner-stone was laid by the Right Rev. Michael Verdon, Bishop of this Diocese of Dunedin, on the third day of May, in the year 1906, Pius X., Supreme Pontiff, happily reigning. In the cavity underneath the stone were also placed copies of the current issues of the 'N.Z. Tablet' and the 'Taieri Advocate.'

The additions, which are to be used as a Senior House, are now completed, and the ceremonies in connection with the blessing and opening commenced on Sunday at St. Joseph's Cathedral with the celebration of High Mass at 11 o'clock, at which his Lordship Bishop Verdon presided, his Grace the Archbishop of Wellington being also present. The Rev. Father O'Reilly was celebrant, Rev. Father Buckley deacon, Rev. Father McDonald (Sydney) subdeacon, Rev. Father Coffey master of ceremonies, Very Rev. Dean Burke and Rev. Father Ryan (Geraldton) priests at the throne. The music of the Mass was Gounod's 'Messe Solennelle.' Mr. Feil conducted, and Mr. Vallis presided at the organ.

The Sermon.

The occasional sermon was preached by his Grace the Archbishop of Wellington, who took for his text the words, 'Thou art a priest for ever according to the order of Melchisedech,' from the 108th psalm. These words, said his Grace, were used by God the Father in addressing His Incarnate Son and proclaiming His eternal priesthood, and were appropriate to the subject of the day's ceremonies, for the glory of the priesthood in the Catholic Church is that it participates in the priesthood of Jesus Christ. In order to understand the glory of the priesthood of Jesus Christ we must remember that He assumed that same priesthood for the redemption of the world by sacrificing Himself, and atoning for the sins of the world. The office of the priesthood should be viewed in respect to the natural and real body of Jesus Christ, and also to the mystic body, the faithful of the Church. What, then, is the priesthood of Christ? It is the office He assumed by sacrificing Himself for the redemption of the world. What is meant by the

participation in Christ's priesthood is that Christ, being one perpetual and universal priest, the Catholic priest shares in that same priesthood. There are not two priesthoods, but one, as there are not two sacrifices, but one offered up eternally in heaven by Christ himself, and perpetually on earth by the succession of His priests. This is the argument of the Epistle to the Hebrews. The priesthood of the Old Law was but a shadow, the priesthood of the New Law a reality. Consider the priest at the altar offering the great sacrifice of the Mass instituted by Christ. He stands there in the place of Christ. He uses the words of Christ, holding the bread and wine in his hands he says over them, 'This is my body, this is my blood,' and instantly the real body of Christ is constituted upon the altar, a real glorified body united with his soul and divinity. These are words of Omnipotence like to the words of God, 'Let there be light,' or those words of Mary, 'Be it done unto me according to Thy word.'

The act of consecrating the body of Christ is the greatest that can be performed by man. No act is greater than the consecration of the body of Christ, says St. Thomas of Aquin. His Grace then developed this idea with considerable force. Equally wonderful is the power of the priest over the mystical body or faithful at large. It is of divine faith that Christ gave to His Apostles at His resurrection the power to forgive sins, when he breathed upon them and said to them, 'Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them, whose sins ye shall retain they are retained.' A person goes to the tribunal of penance, his conscience stained with every possible crime, every form of sin in the world; he makes his sins known to one who has the power to absolve him, and the penitent, having the due disposition, resolves to avoid sin in the future, to make restitution, and is sorry for having offended God—in a word, is truly penitent, he leaves the tribunal of penance, absolved by the priest in the name of Christ, with a soul bright before God. His Grace showed also how the priest administers the other sacraments to the faithful, and besides teaches them, revives their faith, and confers upon them a superabundance of grace. Having thus enumerated some of the powers and duties of the priest, his Grace went on to say how necessary and beneficial it was that there should be a supply of the priesthood.

On the following day (Monday) he was to bless and open the new buildings at the Provincial Ecclesiastical Seminary, a college which had been established as a result of a decision come to at the first Provincial Council held in Wellington, for the purpose of supplying New Zealand with priests. It was necessary for coming generations that there should be a good supply of priests. He trusted that there would be no lack of aspirants for the priesthood in New Zealand, and exhorted parents not to put any obstacle in the way of their sons who showed a vocation for the priesthood. So far they had been fairly successful. Their noble prelate (Right Rev. Dr. Verdon), who founded the college, had devoted his whole life-time to the great work of preparing aspirants for the priesthood. He had been president of Clonliffe College (Dublin), and also of Manly College (Sydney), and was now head of the Ecclesiastical Seminary in New Zealand, to which he had devoted his talents, money, time, and health. It has now been established for nearly seven years, and its success is a good omen for the future. The students go through a solid and excellent course of studies; they are trained to be good men, to cultivate an interior spiritual life, and are safeguarded from the various errors of the world. All of the dioceses of the Province of New Zealand are looking with interest on that institution; their hopes for the future are there. His Grace then exhorted the faithful in general to have the greatest respect, for their priests, and to give them childlike obedience. His Grace trusted that parents would encourage in every way those of their sons who showed that they had a vocation for the priesthood. Among the good Catholics of Ireland it was the greatest consolation and joy to the father and mother to give their son to be a minister at God's altar, and the same ought to be the case in this country, for no greater blessing could be vouchsafed to parents than to have their son show a vocation for the priesthood.

In conclusion his Grace hoped that the day's celebration and also that of the following day would excite in the hearts of the Catholics of New Zealand a deeper interest in the seminary, and that they