

The Catholic Church knew that, and the members made great sacrifices sooner than their children should be brought up without religious teaching in their day schools. Mr. Johnston's convictions on this question were very deep-rooted, and it was Mrs. Johnston's happiness to realise some of his ideals, and to do so in the most graceful manner possible. It was her happiness to contribute in her time facilities for the perfect education of the Catholic children, leaving behind her a monument of enduring good, to which she would be able to look down upon from Heaven with grateful recognition of its usefulness. The architect and contractors had done their work faithfully and well, and had erected a building which, like the Catholic religion, would last for all time, and bring down on the donor's family from generation to generation the greatest blessings of God. He hoped that Mr. Johnston was looking down upon them from Heaven with additional joy at his desires being so splendidly carried to fruition, and given such facilities for the Sisters to impart to the children an all-round Catholic education. The Archbishop concluded by again expressing his thanks to the donors for the generosity exhibited towards the Church.

After the ceremony afternoon tea was partaken of by all present on the lawn at the convent.

The address was beautifully illuminated and engrossed by the Sisters of St. Joseph at the Sacred Heart Convent, Wanganui, and is quite a work of art.

## BISHOP VERDON IN INVERCARGILL

(From Our Own Correspondent.)

The Right Rev. Dr. Verdon was tendered a most enthusiastic welcome in the Victoria Hall on Monday evening, March 29, on the occasion of his pastoral visit to Invercargill. The hall was beautifully decorated with banners, plants, etc., and on the stage were 130 children, dressed in white and carrying bouquets of flowers. The reception was unique as a function here. At 7.30 p.m. the Hibernian Band, followed by the members of the local branch of the Hibernian Society in regalia, the children from the convent and Marist Brothers' schools, and a large crowd of people led his Lordship's carriage in procession from the church along Kelvin and Dee streets to the Victoria Hall. A great assemblage of people waited outside, the hall for the arrival of the procession. The members of the Hibernian Society formed a guard of honor, and his Lordship, accompanied by the Very Rev. Dean Burke and the Rev. Father Lynch, entered the hall to the strains of Irish airs played by the band. The great crowd, numbering close on 800 people, was then allowed to enter gradually, and each person was presented to the Bishop, who received, as it were, personal words of welcome from the majority of his flock in Invercargill.

Everything was carried out with order and precision, and in a short space of time the hall was crowded to the doors. The proceedings took the form of a conversazione, with musical and other items, the following being the programme:—Musical selections by the band, choruses by the choir of children, duets by Misses McGrath and Barrett, songs by Mrs. Matheson, Miss Kirwan, and Mr. Pasco, whilst Master J. Woods and Mr. T. Pound contributed recitations.

### Presentation of Addresses.

At the conclusion of this part of the programme Mr. James Collins read the following address on behalf of the parishioners:—

'May it please your Lordship,—Your presence among us visiting this parish gives us a desirable opportunity not only to welcome you personally but to declare our fidelity to you as chief pastor of the diocese. We know that authority to teach and rule was conferred by Our Lord Jesus Christ on His Apostles; we know that the Bishops inherited that authority by Divine right; and we know that Our Lord commanded obedience to His teaching Church as to Himself. Hence we find it a pleasing exercise of our faith in the Lord's words to assemble here to show you the reverence due to your exalted office in the Church. The author of the Epistle to the Hebrews wrote: "Remember your prelates who have spoken the Word of God to you. . . . Obey your prelates and be subject to them, for they watch as being to render an account of your souls, that they may do this with joy and not with grief." Whilst then offering you this testimony of our obedience and submission, we would like to express the hope that you will find the state of religion among us to be such as to cause you not grief but joy. We hope that the condition of our churches and schools, our frequentation of the Sacraments and observance of the Lord's Day, the confraternities and other organisations active among us are all such as please your Lordship. Eighteen hundred

years ago, the Apostolic Father, St. Ignatius, wrote in his Epistle to the Ephesians: "It will become you to act together according to the will of your Bishop—which, indeed, you do; for your memorable presbytery—worthy of God—is fitted as exactly to the Bishop as the cords are to the lyre. Therefore, in your concord and harmonious charity Jesus Christ is sung and every single person among you makes up the chorus." That union of Bishop, clergy, and people so much insisted on in all his letters by St. Ignatius, the disciple of the Apostle of love St. John, has gone on perfecting itself more and more, with the advance of the centuries, within the bosom of the Catholic Church. Never was her unity in faith, worship, and obedience to lawful authority more perfect than at present. We know that our diocese of Dunedin is not backward as an example of that unity; so we are proud to have our small share in the display of this grand note of the Church. We pray that your Lordship may live long to promote among your flock the spirit of unity and charity and the practice of good works by your example and prudent rule, and that your projects to advance the Christian life in this diocese may be so successful as to turn the burdens of your weighty office into joy, whilst remaining your most obedient servants—J. Collins, C. Tullock, P. Joyce, Jno. Caulfield.'

Mr. T. Pound, P.P., then read the following address from the H.A.C.B. Society:—'May it please your Lordship,—The Hibernians of Invercargill desire to present you with an address of welcome on the occasion of your official visitation of the parish. The constitution and aims of our Society have, we know, your cordial approbation. From the beginning of Christian history the Bishops and the Popes have been leaders in the work of Christian beneficence. As early as the year A.D. 250 the local Church of Rome was called "the Mother of Charities"—other cathedral, parish, and monastic churches, as well as they could, copying her example. The Popes and Bishops of our time are not behind their predecessors in this great matter. All follow the principles of the great Founder of the Church: "I give you a new commandment that you love one another"; "By this shall men know that you are My disciples if you love one another"; "Greater love than this no man hath that a man lay down his life for his friends." And His own spirit of brotherly love our Blessed Lord infused into the hearts of His Apostles: "We know that we have passed from death to life because we love the brethren; he that loveth not, abideth in death" (St. John). "Religion clean and undefiled is this, to visit the fatherless and widows in their tribulation and to keep oneself unspotted from the world" (St. James). "Owe no man anything but to love one another; for he that loveth his neighbor hath fulfilled the law" (St. Paul). Following upon the rise and spread of Christianity was that marvellous efflorescence of benevolent and charitable institutions of which the historians of Christian charity have so much to say. After the heroic communism of the primitive Church at Jerusalem, we see benevolent organisations founded beside every cathedral and important church. Then arose in the Middle Ages the Orders of Mercy and those for the redemption of captives—Orders whose members reached the heroic ideal of Christian charity—"Greater love than this no man hath that a man lay down his life for his friends." In the same ages of faith arose those great guilds of workmen which did so much to promote industry and the arts as well as the comfort and the religious life of the members. In recent centuries religious dissensions and consequent religious indifference and infidelity interfered with or destroyed those pious industrial guilds. But, in our time, they rise again under the auspices of the Popes, the Bishops, and clergy and illustrious Catholic laymen. Our Society follows the true Catholic models. It is beneficent, for we help the sick, the aged, the widow and the orphan. It is Catholic, for we are guided by Christian principles and we follow the Church's ordinances believing that virtue, contentment, and the good order of society are thereby best attained. It is patriotic, for we are ready to join, in heart and hand, with all our fellow-citizens in advancing the true interests of this beautiful "Queen of the Southern Seas," just as our fathers for many generations labored to maintain the national existence and the national life of the "Emerald Gem of the Western World."

'Asking your Lordship's blessing upon our organisation and heartily welcoming you to Invercargill, we beg to remain your most faithful sons—E. J. Columb, P. J. Mulvey, V.P., C. W. Matheson, Sec.

The following address from the Catholic Young Men's Literary Society was read by Mr. Morton:—

'May it please your Lordship,—The Church of Jesus Christ is a great visible society, a great kingdom, consisting of different classes of members set in due order and subordination. There are the orders of teachers, rulers,