

THE VISITING PRELATES.

AN ENTHUSIASTIC RECEPTION.

As briefly stated in our last issue, his Grace the Archbishop of Melbourne, his Grace the Archbishop of Wellington, his Lordship the Bishop of Christchurch, his Lordship the Bishop of Dunedin, the Right Rev. Mgr. O'Reilly (Auckland) accompanied by the Right Rev. Mgr. Mackay (Oamaru), Very Rev. Mgr. O'Leary (Lawrence), Very Rev. Dean Foley (Christchurch), Very Rev. Father Lewis, V.G. (Wellington), Very Rev. Father Boyle (Sydney), Rev. Father McCarthy (Melbourne), Rev. Father Regnault (Waimate), Rev. Father Coffey (South Dunedin), and Rev. Father Cleary arrived by the express in Dunedin from Christchurch on Wednesday evening, when the visiting prelates were accorded an enthusiastic reception. The distinguished visitors were received at the station by the Rev. Father Murphy, Adm., St. Joseph's Cathedral, Very Rev. Father O'Neill (Milton), the local clergy, and a number of prominent Catholic laymen. The Hibernian Society formed a guard of honor from the station to the carriages which were in readiness for the visitors. Having taken their seats in the carriages a procession was formed. This was headed by a large number of boys bearing torches, who were followed by a brass band in a drag. Then came the Hibernian Society, the members of the various confraternities, and the general public, after which were the carriages containing the visiting prelates and clergy and prominent Catholic laymen, a number of the Hibernian Society walking on each side of the Archbishops' carriage as a bodyguard. The procession was of considerable length, and was witnessed with much interest by the large crowds who had assembled on the line of route, and at many points enthusiastic cheers were given as the distinguished visitors were recognised. The procession was admirably marshalled by Messrs. Hill and Fleming, assisted by Mr. Clancy. The Dominican Priory and the Bishop's palace were brilliantly illuminated with Chinese lanterns in honor of the visitors. The latter looked very pretty with its scores of colored lights, many of which were placed among the foliage of the grounds with most picturesque effect. The fine proportions of the priory were shown to advantage with every window illuminated, the following inscriptions being displayed: 'Ad multos annos,' 'Cead mile faite,' and 'Welcome.' The Cathedral bells rang out a peal of welcome as the procession left the station. On the prelates and clergy entering the Cathedral the choir sang 'Ecce Sacerdos.' Immediately after the clergy entering the main doors of the Cathedral were thrown open and the vast crowd, which had been patiently waiting for a considerable time, poured into the sacred edifice, filling it in every part. His Grace the Archbishop of Melbourne was seated on the Bishop's throne, the other prelates being accommodated with seats in the sanctuary.

THE ADDRESSES.

Mr. J. B. Callan, supported by Mr. John Carroll, then read the following addresses from the clergy and laity of Dunedin:—
To his Grace the Most Rev. Thomas J. Carr, D.D., Archbishop of Melbourne, on the occasion of his visit to Dunedin, February 13, 1901.

May it please your Grace,—We, the Catholic clergy and laity of Dunedin, bid you a *cead mill faite* to our southern city. Your Grace's visit to New Zealand is directly associated with the inauguration of great religious edifices which give tangible evidence of the advance which the Catholic Church is making in this young and flourishing Colony. We thank your Grace for that kindly evidence of goodwill towards New Zealand Catholics which brought you over a thousand miles of stormy water to assist in the good work of extending the material instruments of the Church's activity in our midst. Your presence amongst us is to us a proof that your zeal for the good Master's glory, like the faith and charity of His Church, knows 'no bound or bar of mountain, sea, or stream.'

We welcome your Grace also as one who has achieved great things both in the material and the spiritual building-up of the church in the great archdiocese over which you so worthily preside. We congratulate your Grace on the triumphant achievement by which you have made architecture the handmaid of religion in the completion and consecration of the noble temple raised in your cathedral city to the glory of the living God under the invocation of the sainted apostle of the isle which gave you birth. We rejoice likewise in your labors in the cause of education, of charity, and of church extension, and in your masterly and triumphant exposition and defence of Catholic truth and Catholic principles. Your Grace's literary labors have strengthened the faith of Catholics; they have dispelled from the minds of many outside our fold erroneous and injurious notions regarding our tenets and practices, and by the unflinching courtesy and winning kindness of their tone have done much to promote that good mutual understanding and harmony of feeling which tend so much to compact society and to strengthen the sinews of the State.—We have the honor to remain, your Grace's humble servants.

P. MURPHY, Adm.; J. B. CALLAN,
F. MEENAN, J. J. CARROLL.

To the Most Rev. Francis Redwood, S.M., D.D., Archbishop of Wellington; the Right Rev. John J. Grimes, S.M., D.D., Bishop of Christchurch; and the Right Rev. Monsignor O'Reilly (representing the Right Rev. George M. Lenihan, D.D., Bishop of Auckland), on the occasion of their visit to Dunedin, February 13, 1901.

Your Grace, your Lordship, Right Rev. Monsignor,—We, the Catholic clergy and laity of Dunedin, bid you a hearty welcome to our midst. We thank you cordially for the kindly feeling which brings you among us to aid in the inauguration of those institutes of learning, piety, and charity which are destined to carry out the

good work of the Master in this portion of His vineyard. We congratulate your Grace on those evidences of marked progress made in recent years by the Catholic Church in New Zealand, and with which you have been associated as its first Metropolitan; the elevation of this Colony to the status of a province of the universal Church, and the successful holding of the first provincial synod. We also rejoice in the recent and solemn opening of the splendid temple which has risen over the ruins of your Grace's loved old Cathedral of St. Mary's. We congratulate you, my Lord of Christchurch, on the memorable ceremonies of last Sunday in connection with the noble Cathedral which you are now raising to the honor of God, and with which your name shall be for ever honorably associated. And we trust and pray that, with heaven's favoring blessing, the two great cathedrals which are to adorn the cities of Wellington and Christchurch may rise to a speedy and happy completion in all their symmetry and beauty. And you, Right Rev. Monsignor: We greet you as the representative of the popular and beloved prelate who guides with such zeal and singleness of purpose the See of Auckland, and whose labors in the cause of education and charity, whose services to the orphan and the poor, are known to and appreciated by us all. We ask you to convey to his Lordship the assurance of our deep respect and admiration. And we gladly take this opportunity of congratulating you on the high and well-merited dignity to which you have been recently raised by the aged and venerable Pontiff who sits in the chair of St. Peter.—We have the honor to remain, etc.,

P. MURPHY, Adm., J. B. CALLAN,
F. MEENAN, J. J. CARROLL.

REPLIES.

His Grace the Archbishop of Melbourne said he had in the first place to thank them all most sincerely for the very splendid reception which they had given to the visiting prelates that evening. There was no city in Christendom in which any body of prelates could be received with more honor and more reverence than they had received that evening. These outward marks of respect, if they were disassociated from the feelings which they naturally tended to express, would be of little value; but when that outward demonstration was, as it certainly was, the sincere expression of their goodwill and reverence, such a demonstration was to be prized more than words could express, because it gave expression to that union which had always existed between the Catholic people and their prelates. Here they were in a new country. Many of the old people had come from older lands; but their children were born in this new land, and could not have the traditions of the past so vividly impressed on their minds as their parents. Their parents had brought with them to this country those glorious traditions which had been handed down from generation to generation, amongst which was the indivisible union between the Catholic people and their pastors. Viewed in that light, that large demonstration and those addresses which had been presented were matters of the utmost importance, as they were to the visitors matters of utmost rejoicing. As they had mentioned in the address to him, he had come to New Zealand to assist at very important ceremonies. He assisted a fortnight ago at the dedication of a splendid basilica in Wellington, last Sunday at the laying of the foundation of the future Cathedral of Christchurch, and next Sunday he hoped, with God's blessing, to assist at the inauguration of a noble institution of charity in their own city. But over and above these ceremonies he had the opportunity of travelling through a great part of the country, and observing that which they expressed in the address—namely, the wonderful progress of religion and education in this Colony. It was not merely in material buildings that he found solid evidence of that progress, but he found that evidence in the character and the conduct of the Catholic people, and in a very particular manner in the number of Christian schools that had been multiplied so much throughout the land. In every small town through which he went he found that there was a Catholic primary school. He desired to call them Christian rather than Catholic, but unfortunately, in this country as well as in Australia, Christian primary schools were almost without exception Catholic schools, and he thought that was a matter to be deeply deplored. He had himself over and over again appealed to those who were not members of the Catholic communion to try and check that downward tendency which existed amongst the rising generation of Australia, if not of Australasia. Those outside the Catholic Church had time and again given expression to the pain which they felt at viewing this decay of Christian ideals. They admitted that the Churches were neglecting their duty, and that there was a great deal of profanity and vice amongst the rising generation, but in this matter they took no steps to counteract a tendency which would be ultimately fatal to family and national life; they would not co-operate with the Catholic Church in trying to introduce a system of education which was an absolutely necessary means of inducing a Christian character in any country. It was deplorable that non-Catholics would not take up that great question of Christian education. It was universally felt by those best competent to judge that as the years went on and as one generation succeeded another there would be more want of religion, there would be more lack of morality and Christian sentiment in the community if the schools continued to be of a non-Christian character. And hence he was delighted during his progress through the portions of New Zealand through which he travelled to observe the wonderfully successful efforts that had been made by the Catholic Church to provide Christian education for Catholic youth. Everywhere, as he had mentioned, he found these schools had been established, and in many cases—in most cases, indeed—they were under the management and control of good Sisters of one Order or another. Now he contended that there could not be a greater proof of the vitality of the Catholic religion than was to be found in the sacrifices which were being made by those devoted teachers, by the parents of the children, and by the clergy in support of that great principle of Christian instruction. He said without fear of contra-