

diction that such sacrifice was to be found amongst Catholics and Catholics only. He was aware that both in Australia and New Zealand efforts had been recently made to throw upon the Government the duty of imparting religious instruction to children—a duty which belonged not to the State, but the Christian Church. But he would not occupy their time in pointing out the utter inadequacy and inconsistency of the proposed remedy. It would hopelessly fail to reach the root of the evil, and would only serve to delay the application of a real and effective remedy in the future. He should only say in conclusion that he was most sincerely grateful for their splendid reception and very eloquent address.

His Grace the Archbishop of Wellington said that after the very eloquent reply of his Grace the Archbishop of Melbourne, he must of necessity be brief in his remarks. He thanked them for the splendid reception that had been accorded them that evening. This was in keeping with the character of the people of Dunedin, who had been noted in this respect. It was their faith that had prompted the warmth of that reception, and it was that same faith which had enabled them and other Catholics of New Zealand to record so splendid a series of facts proving the vast progress the Church had made in this fair land. He need not enter into the record of that progress. They had instanced several facts which had amply proved it. He went on to say that one of the greatest phenomena of our time was the marvellous spread of the Catholic Church in the country where freedom prevails to the highest degree. In the free lands that boasted most of their freedom, in Australia, in the United States, and everywhere where the flag of liberty floats, it was there they saw the most marvellous developments of the Catholic religion.

His Lordship the Bishop of Christchurch said that he did not desire to speak at any length after the eloquent addresses of the illustrious prelates who had preceded him, but merely to thank the people of Dunedin for the addresses presented and the splendid reception accorded the visiting prelates. He also thanked them for the interest which they showed in the memorable ceremony which took place in Christchurch on Sunday.

The Right Rev. Mgr. O'Reilly returned thanks on behalf of his Lordship Bishop Lenihan and himself for the expressions of goodwill, and incidentally mentioned that it was their first Bishop who had appointed him to his first charge at the Thames.

The proceedings were brought to a close by the Archbishops of Melbourne and Wellington imparting their benediction.

On Friday evening the members of St. Joseph's Cathedral choir entertained the visiting prelates and clergy, to a social evening in St. Joseph's Hall. Mrs. J. Woods having played a pianoforte solo, songs were given by Misses C. Pearson, M. Heffernan, K. Hegarty, and M. Kersey, and Messrs. P. Carolin, J. Woods, T. Hussey, and T. McCosker, and instrumental items by Messrs. R. Phillips, T. Dechan, Crean, and McDonnell. Archbishop Redwood played as a violin solo Gounod's 'Ave Maria,' and had to respond to an encore. Dean O'Leary sang 'God Save Ireland' in Irish, an encore being insisted upon. During the evening refreshments were handed around by the ladies of the choir, to whom much credit is due for the admirable way in which they had decorated the hall. The accompaniments during the evening were played by Mrs. J. Woods and Mr. A. Vallis.

THE NEW CONVENT OF MERCY, SOUTH DUNEDIN.

LAYING THE FOUNDATION STONE.

EVER since the advent of the Sisters of Mercy to South Dunedin they have had to make a small, weather-board cottage serve as a convent. This building, it is needless to observe, is altogether unsuited for the purpose, being ill adapted in every way to the wants of the community. Knowing the numerous calls which have been made on the Catholic public the good Sisters bore with the many inconveniences and discomforts inseparable from such a house, as long as they possibly could, and only determined to build a portion, at least, of a convent when the health of the community was threatened should they occupy the old building much longer. The necessity of a new convent suitable to the needs of the growing community has been recognised for some time, and the attendance at the ceremony on Sunday showed that the public of this city sympathised with the Sisters in the good and necessary work which they have reluctantly undertaken—reluctantly because they have preferred to suffer many inconveniences rather than appeal to the generosity of the Catholic people. It is well known to our readers that the Sisters of Mercy conduct with considerable success the St. Vincent de Paul Orphanage, where the fatherless and neglected, and waifs and strays are cared for and brought up so as to become useful members of society; they also have charge of the parish schools, and besides this they visit the sick both in their own homes and in the hospital, and in fact are always to the fore at the call of charity. To permit them then to be housed in a building wanting in many respects, but more especially in space and ordinary convenience, would be very ungrateful on the part of the Catholic community, who are ever noted for their generosity and many sacrifices on behalf of religion and education. Under these circumstances it was no wonder then that there was a large and representative gathering present on Sunday when the foundation stone of the new convent was laid with befitting ceremony by his Grace the Archbishop of Wellington.

THE PONTIFICAL MASS.

At 10.30 o'clock a Solemn Pontifical Mass was celebrated in St. Patrick's Basilica by the Right Rev. Dr. Grimes, Bishop of Christchurch. Very Rev. Dean Foley (Christchurch) was assistant priest, Rev. Father Regnault (Waimate) deacon, Rev. Father M. Carthy

(Melbourne) subdeacon, Rev. Father M. Ryan (Holy Cross College) and Rev. Father Delany being first and second masters of ceremony respectively. The following prelates and clergy were present in the sanctuary:—His Grace the Archbishop of Melbourne, his Grace the Archbishop of Wellington, his Lordship the Bishop of Dunedin, Right Rev. Mgr. O'Reilly (representing the Bishop of Auckland), Right Rev. Mgr. Mackay (Oamaru), Very Rev. Mgr. O'Leary (Lawrence), Very Rev. Father Lewis, A.G. (Wellington), Very Rev. Father Boyle (Sydney), Rev. Father Rogers (Marlborough), Rev. Fathers Murphy, Coffey, O'Neill (Winton), Henry Moloney (Wellington), and Rev. P. O'Neill.

THE SERMON.

The sermon was preached by his Grace the Archbishop of Melbourne from the words, 'And now there remain, faith, hope, charity, but the greatest of these is charity.' These words, said his Grace, were taken from the First Epistle of St. Paul to the Corinthians, and they contained a summary or collection of the entire consideration of the virtue of charity, with which the whole of the 13th chapter is occupied. Some of the early converts were over-anxious to possess all those characteristic gifts which God had given to the early Christian Church. To some He gave the power of working miracles, to others the faculty of speaking languages they had not learnt, and to others the power of interpreting the Holy Scriptures. Now, the early converts, or some of them, imagined that the gift of working miracles should be continued to prominent members in the Church particularly for the sanctification and edification of the people. They did not understand that once the Church was founded this was not necessary. St. Gregory, in his beautiful illustration of the action of God in regard to the working of miracles, showed that once the Church had taken root on the earth, miracles were no longer necessary to prove the truth of the Christian religion. The Apostle, in making use of these words, wished to bring before the minds of the Corinthian converts those gifts which should be prominently practised by them both for their own sanctification as well as the edification of others. He declared that the greatest of these favors from God was charity. And he tells them that if he were to speak with the tongues of men and angels and had not charity, he would become as sounding brass or a tinkling cymbal. And in comparing the moral virtues he says, 'And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity it profiteth me nothing.' In enumerating the theological virtues—faith, hope, and charity—the Apostle says the greatest of these is charity. They would find that this estimate which they had formed of the value of charity was in agreement with the ideal that the Almighty Himself had revealed to us. On one occasion our Blessed Lord Himself was asked which was the greatest commandment, and He said, 'Thou shalt love the Lord thy God with thy whole heart, and with all thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' The whole of the commandments was contained in these two. Now, in speaking of charity as the love of God and love of thy neighbor, it would appear that there were two commandments, but in reality there was only one, because the love of the neighbor must be for God's sake not for that of ourselves. They would also remember that our Blessed Lord referred to the virtue of charity as a new virtue, and to the commandment of loving our neighbor as a new commandment. Love for the neighbor was very little noticed in the Old Law and very rarely practised, but our Blessed Lord brought it forward and elevated it to a higher position, and placed it before men. Our Blessed Lord has said that the practice of the

Virtue of Charity would be a Distinguishing Mark

of his followers in all times. Whenever our Lord speaks of loving one another He refers to it as the love of God. It is very important that we should understand the characteristics of this virtue and how to practice it. Charity is the same as love. Now love is the most active of the feelings of the human mind. Sometimes it is good, and sometimes it is bad. If they took the power of disinterested love, such as that of a father for his family, a mother for her children, it would give an appreciation of the love of God. One of the characteristics of human love is a desire to benefit the individual. In human love it is the desire that the object of our love should be perfectly happy, that he should not want anything which our love could supply, and that no trouble is too great to supply this. The tendency of love is unity of one another, and that is the reason of the union of the soul with God. First of all if we love God sincerely we have the thought before us that He is infinitely good. If we love God we are pleased to increase His intrinsic glory. And if we love Him truly we desire and are particularly united to Him in grace in this life, and we shall be united with Him in glory in the kingdom of Heaven. Now there is only one motive for this, and that is the virtue of charity. If we love our neighbor we are practically applying ourselves to a love of God, for the motive is the same. God is most anxious that we should exercise this branch of charity. See the divine charity which exercised Him, see the love He manifested to man in leaving His throne in heaven to come down on this earth. He showed to men that in loving their neighbor they were fulfilling that precept He came to inculcate. After speaking of the great love which our Saviour had for the poor, who, He said, would be always with us, his Grace went on to refer to the love of our Divine Lord for little children, whom He called the lambs of the fold. More especially those children, who had lost their natural protectors, are the special object of the love of Christ. Speaking at one time to His apostles He said unless you become as little children, you shall not enter the kingdom of Heaven. And on another occasion He said, 'Suffer the little children to come unto Me for such is the kingdom of Heaven.' He thus impressed on them His love for little children, and as He would not be always on earth He gave a commission to His Church to be ever solicitous for the children, a commission which the Church has faithfully