

carried out. And so that the little children might receive the highest graces in this life, we find orphanages and institutions of charity erected in every country for their reception and education. Here amongst themselves it was in the same spirit which always animated the Church, that they had erected the orphanage and were maintaining and providing for the 50 or 60 children who are there. There were three things which the children required—food, clothing, and shelter for the body. They have, however, something else besides the body, something higher than the body. They have a mind for which they require education in order that they might learn the beauties of those objects they saw around them, in order that they might learn something of arts and science so that they might be rendered independent later in life. They have a still greater requirement:

They have Immortal Souls.

These require to be carefully cultivated. It was for the sanctification of these souls that God came down from Heaven. This is the reason that the Church fights so earnestly for religious education. Others fight for the body. Catholics recognise that the soul is immortal, and must love and serve God here on earth. In providing for the souls and bodies of these children they were doing something for the love of God. They would have been abandoned by the world were it not for these good Sisters. They are receiving an excellent education, which fits them to engage in the condition of life for which they are suited. Furthermore, they are taught the knowledge and love of God, to understand virtue, and therefore they will be good and faithful members of the Church, and will reign with God forever in eternity. Whatever is done in the orphanage is done by the Providence of God. Among the many Orders in the Church which devote themselves to this work of charity there was no Order which did more good in ministering to poor little children than the Sisters of Mercy. The Order was instituted in 1827, and in 1832 it was called upon to exercise its spirit of charity when Ireland was visited by cholera, and in 1847 there was another visitation which decimated the whole country. They are now spread all over the English-speaking world, and are not new to this Colony. He (his Grace) remembered reading some time ago about a German baron who had hardened his heart and spent the greater part of his life in sin. He fell ill, and a priest who was sent for exhorted him to repentance, but his efforts were fruitless. At length the confessor went to a school that was on the land of the baron and maintained by him. This was one of the good works done by the sick man. The confessor marshalled the children, took them to the hall, and directed them to sing the hymn to the Blessed Virgin, which they did. The baron on hearing the children singing inquired what it was, and was informed by the confessor that those children that had been maintained by the sick man's bounty and charity, were now singing for the salvation of his soul. The baron was moved to contrition, and died as far as we know a happy death. To assist the building fund and give aid to an institution like this might help to bring many to a favorable judgment.

THE MUSIC.

The music of the Mass was Weber's Mass in G, which was rendered by the combined choirs of St. Joseph's Cathedral and St. Patrick's Basilica, assisted by an efficient orchestra, under the conductorship of Mr. Vallis. The solo parts were taken by Miss R. Blaney (soprano), Miss M. Drumm and Mrs. Neave (alto), Mr. P. Carolin (tenor), and Mr. W. Woods (bass). During the offertory two instrumental trios were rendered by Messrs. Vallis, Phillips, and MacDonnell, and Messrs. Vallis, Crean and Deehan. Mr. Jas. Jago, at an interval in the Mass, sang the 'Pro Peccatis' from the 'Stabat Mater.'

LAYING THE FOUNDATION STONE.

Immediately after Mass the prelates and clergy, preceded by cross bearer, acolytes, the Children of Mary, and the Hibernian Society, left the church for the site of the new convent where the ceremony of laying the foundation stone was performed by his Grace Archbishop Redwood, assisted by Very Rev. Dean Foley, and Rev. Fathers Regnault and McCarthy.

After the stone had been well and truly laid, his Grace, in the course of a brief address, said that after the eloquent sermon of the Archbishop of Melbourne he would not detain his hearers for any length of time. However, he desired to tender his congratulations to their Bishop on the occasion of the laying of the foundation stone of the beautiful convent, and he assured them he did so with lively feelings of pleasure. That was, indeed, a great and a blessed day for South Dunedin. That day they had laid the foundation stone of a chapel connected with the beautiful convent that was soon going to rise in their midst as an ornament to that part of the city, and as a proof and token of the faith of the people and of the generosity of their hearts. It was not necessary for him to call on them to lay generously their offerings on the stone, because he knew they had already presented their offerings in the church. However, there might be some who would prefer to lay their offerings on the stone, and these he invited to advance and give their contributions as a gift to Almighty God, and as a gift that would fructify marvellously in the future. Of all the virtues, they were told, charity was the queen, and when they contributed to raise a convent for the Sisters of Mercy they were contributing in the most perfect manner to the practice of charity in their midst. In that building the children who had none to care for them—who had neither father nor mother, nor anyone dear to them to provide for their various wants, temporal and spiritual—would find in the orphanage all they wanted for their bodies, for their souls, and for their future destiny, and within that convent would be practised all the virtues that adorned a Christian and made the glory of the religion of Jesus Christ.

The Archbishop of Melbourne said that when the convent was completed it would be one that might well be envied in any city of Australasia, and he congratulated them very sincerely on the fact

that they were about to possess a building that would prove such a source of blessing to God.

THE BUILDING.

Since last described in the TABLET the building has had certain alterations and additions made in its design with the view of increasing the accommodation for the Sisters. The plans now show a building of brick and concrete plainly but strongly and comfortably arranged similar in style to that already described, but having a chapel 20ft by 48 ft with an apse for the altar, a community room 30ft by 20ft, refectory 30ft by 16ft, novitiate 26ft by 16ft, two parlors 17ft by 16ft, an infirmary 16ft by 14ft, library 21ft by 16ft, a kitchen 20ft by 14ft, together with 20 bedrooms of an average size of 10ft by 16ft, and three bathrooms. The building will have a complete arrangement for the supply of both hot and cold water all over it, and a complete system of drainage ready to come into use so soon as the borough of South Dunedin shall have its drainage scheme properly carried out. Gas will be laid throughout the building on both floors to insure a thorough system of lighting. The ceiling heights of the first design have been altered so as to increase the ground floor to 13ft and the chapel to 15ft. The convent is to be erected at the rear of the parish school, and will face Adelaide street. The plans allow for additions to be made later on.

The following inscription was placed under the foundation stone:—'This foundation stone of the convent for the Sisters of Mercy, of South Dunedin, was laid on the 17th day of February, 1901, by the Most Rev. Dr. Redwood, Archbishop of Wellington, First Metropolitan of the Province of New Zealand, in the presence of the Most Rev. Dr. Carr, Archbishop of Melbourne; the Right Rev. Dr. Grimes, Bishop of Christchurch, New Zealand; the Right Rev. Mgr. O'Reilly (representing the Bishop of Auckland, New Zealand); and the Right Rev. Dr. Verdon, Bishop of Dunedin, New Zealand; his Holiness Leo, XIII, being Pope; the Right Rev. M. Verdon Bishop of Dunedin; during the first year of the reign of Edward the VII., King of Great Britain and Emperor of India; the Right Hon. Uchter John Mark, Earl of Ranfurly, K.C.M.G., being Governor of New Zealand; the Right Hon. Richard J. Seddon, being Premier of New Zealand; Robert Chisholm, Esq., being Mayor of the City of Dunedin; Frank W. Petre, Esq., the architect for the building; and Messrs Crawford and Watson, the building contractors.' Copies of the N.Z. TABLET, and of the local papers, and coins of the realm were also placed under the stone.

The collection in the church and at the ceremony, with subscriptions previously received, amounted to £480. Among the principal subscriptions received were the following:—Bishop Verdon, £50; Archbishop Carr, £20; Archbishop Redwood, £5; Bishop Grimes, £5 5s; Mr. M. McKey, £50; Shiel Bros., £20; Rev. P. O'Neill, £10 10s; Rev. J. F. O'Donnell, £10 10s; Mr. J. F. McDonnell (Balmain, Sydney), £10 10s; Mr. M. Flemming, £10. Other subscriptions received will be published in an early issue of the N.Z. TABLET.

After the ceremony the prelates, clergy, and a number of the Catholic laity were entertained at luncheon by the Sisters of Mercy.

REGULATIONS FOR LENT.

The following are the regulations for Lent in the Archdiocese of Wellington, and in the Dioceses of Christchurch and Dunedin:—

ARCHDIOCESE OF WELLINGTON.

1st.—We grant permission for the use of flesh meat, at dinner only, on all Mondays, Tuesdays, and Thursdays, and also on all Saturdays except one, that is the second Saturday during Lent and Monday in Holy Week.

2nd.—Lard and dripping may be used after the manner of butter, at dinner, on days of fast and abstinence during Lent, and also throughout the year, with the exception of the first and last Wednesdays of Lent and Good Friday.

3rd.—White meats—such as butter, milk, cheese, and eggs—are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday. A little milk is always allowed in tea, coffee, or other beverage.

4th.—For those who, though not bound to fast, are bound to abstain: the kinds of food which are allowed at their chief meal to those who are bound to fast are allowed at all times to those who are not so bound.

5th.—Fish and flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on Sunday in Lent.

His Holiness Pope Leo XIII. has caused St. Patrick's Day to be no longer a fast day in Australasia, or a day of abstinence, unless it happens to fall on a Friday or during the Quatuor Tense.

All who have completed their 21st year are bound to fast and abstain—unless excused by the state of their health or the nature of their employment—according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their 21st year, are nevertheless bound to abstain from the use of flesh meats on the days appointed—unless exempted for a legitimate cause, of which the respective pastors are the judges.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which, in this diocese, commences on Ash Wednesday and ends on the Octave of Saints Peter and Paul.

The collection for the Holy Father will take place on Good Friday.

The collection for the Seminary Fund will be held on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.