

with a New Zealander in whom a similar degree of theoretical and practical knowledge of his business is wedded to an intimate acquaintance with local conditions of climate and soil. For this reason we have always considered it as a serious error to import dairy and such-like experts from Canada and other countries where the climate and the conditions of work are widely different from those that prevail in New Zealand. In the first place, the risks of securing an 'inferior article' are sufficiently serious—for testimonials and such-like recommendations are painfully fallible. In the second place, their expert knowledge is lopsided and limping until they know the temper of the soil and climate in which they have to work. And very possibly, when they have reached the stage of real usefulness, they are prepared to flit to fresh woods and pastures new. We are, therefore, pleased to learn, from an utterance of the Minister of Lands at the Otago Winter Show, that the Government has it under consideration to make a beginning of a common-sense course of action by sending a few of our most promising young colonists to Denmark, Canada, and other dairying countries to learn the best methods, with a view to their introduction into New Zealand.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

June 6.

The Marist Brothers' Old Boys' Association held a conversazione at St. Patrick's Hall on Tuesday evening last. During the evening vocal and instrumental items were contributed by members, and other forms of amusement were indulged in. A most enjoyable evening was spent.

At St. Mary of the Angels' on Wednesday last the marriage of Miss Catherine Raines to Mr. F. McPhartland, of Carterton, was celebrated by Ven. Archdeacon Devoy. The bride was attired in cream silk and a wreath and veil. She was attended by her four nieces as bridesmaids, the Misses Eileen and Emily Sullivan and Irene and Nelly Raines, who carried bouquets of autumn leaves. Mr. Joseph Raines, brother of the bride, acted as best man, and the bride was given away by Mr. Matthew Raines.

Mr. P. F. McEvedy an ex-pupil of St. Patrick's College, and now a student of Guy's Hospital, London, was successful at the recent examinations in passing in anatomy and physiology.

STOKE ORPHANAGE

AN APPEAL BY ARCHBISHOP REDWOOD.

(From our Wellington correspondent.)

On Sunday evening, May 31, his Grace Archbishop Redwood preached in the Basilica of the Sacred Heart. 'We celebrate to-day,' said his Grace, 'the great feast of Pentecost, we commemorate one of the greatest events that ever happened in the world, the coming down of the Holy Spirit upon the Apostles and disciples of Christ. We commemorate the day and the hour when they were changed from ignorant and timid men into enlightened and fearless heroes, and went forth to preach the Gospel to the ends of the earth. The great characteristic of this feast is divine charity and perfect love. Those tongues of fire that appeared to the Apostles and disciples of Jesus Christ were symbols of the fire of charity which glowed in their hearts. You know, my dear brethren, the one great law, the great commandment, the one upon which depends our salvation is the love of God above all things for His own sake, on account of His own infinite perfections. That commandment has a two-fold object, it regards God and our neighbor. We are told to love God with our whole hearts, with our whole strength, and with all our minds, and then we are told to love our neighbor as ourselves. Now we do not love ourselves if we do not love God, because by not having that love of God we are the direct enemies of ourselves. A man that does not love God cannot love himself, he is rather a hater of himself than a lover, and we cannot really love our neighbor, therefore, unless we love him for God's sake. There is a difference between mere philanthropy and Divine charity. Philanthropy teaches us to love man for man's sake, because he is our fellow-man, our equal in nature, but Divine charity teaches us to love our neighbor because he is a creature of God, because God commands us to love him, because he is made to the image of God, because he is destined to supernatural happiness. When we love our neighbor for God's sake we have supernatural charity.

True Charity

as distinguished from a mere natural philanthropy. Again, when we love our neighbor as a representative of Christ, as taking the place of Christ, our charity is truly Christian charity. Now our Divine Saviour, in His marvellous love and inestimable condescension, identifies Himself with the human race. We see, for instance, how He identifies Himself with His Church when she is persecuted. You know that fact re-

lated in the Acts of the Apostles. Saul, before his conversion, waging war against the Christians, was journeying towards Damascus, when suddenly a bright light shone before him and he heard the voice of Christ, saying, 'Saul, Saul, why persecutest thou Me?' Can anything be plainer? Is it possible to conceive a more perfect idea of how Christ identified Himself with the representatives of His Church when they suffer? He sympathizes with them when they are persecuted. In a word, he is identical with them in their suffering and in their glory. Now it has often been said by Catholic writers that though Christ has ascended into heaven and sits at the right hand of God, yet He has found means, in His Divine wisdom and infinite power, to remain with us in this world, and that in a threefold manner. He remains in His Church by the Spirit of Truth, He has given to her and by His guidance. He promised He would always remain with her, according to these words, 'Go ye forth, teach all nations, and behold I am with you all days even to the end of the world.' 'I will give you the Spirit of Truth to abide with you for ever.' Therefore Christ remains by that guidance or spirit in His Holy Church through the course of ages. Again, we Catholics know that He abides with us in the Blessed Sacrament, where He is perpetually our sacrifice and our food, a spiritual and heavenly food. But He also dwells with us in the person of the poor and the afflicted; and this is the point I wish to put before you this evening, because it is appropriate for the purpose for which we meet. Christ is always with us in the poor. 'The poor you have always with you,' He Himself has the poor and afflicted as His representatives. That seems an extraordinary proposition, yet it is one He has revealed to us in the most solemn manner possible. I do not know that there is any passage in the Holy Scripture in which He has taught any truth with such force and majesty as that one; for He puts Himself before us as the Sovereign Judge of mankind, coming in great power and majesty, and the nations will be gathered before Him and He will separate the good from the bad as the shepherd separates the sheep from the goats. He pictures to us that great final scene in which we shall all assist. First He will say to the good, 'Come ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took me in, I was naked and you clothed Me; I was a prisoner and you visited Me.' They will say to Him: 'When, Lord, did we do this? When did we feed thee, and visit Thee, when did we take Thee in?' And 'What ye did unto the least of one of My brethren ye did unto Me.' There Christ identifies Himself with the poor, with the neglected, with the afflicted in every way, and therefore, my dear brethren, He is identified in a certain way with those poor neglected fatherless ones in

The Orphanage of Stoke.

This brings me to my subject; but before I appeal to you for generous donations towards that institution I will put before you in a few words its past story. Now, you know, it is characteristic of the works of God to begin in a lowly and obscure manner, and then to grow to perfection, spreading over the whole face of the earth, producing marvels of love and salvation. Many years ago one of the curates of Nelson was travelling in the Motuea district, and there he found some Catholic orphans who were staying with non-Catholics, and in danger of not being able to know and practise their faith. That suggested to him the idea of establishing a place in Nelson where the children would be educated and brought up to know their religion. It suggested the first idea of an orphanage in Nelson. The children were provided for in a very homely way at first; but a building by degrees was erected in the city of Nelson, the orphans grew in numbers, and the building had to be enlarged, for its use and good work spread all over the Colony. Then fatherless and neglected boys were by law sent to Nelson, and we were bound to build a larger institution. We bought a very large estate, borrowing money for the purpose; we made very great sacrifices for a large institution able to accommodate about 200 boys, and this work was going on in a thriving way when it met with the fate of every

Great Work of God,

it met with persecution; it met with the cross, it was tried in the furnace and tried severely; but it thrived still. Almighty God in His wisdom tried it once more in a manner which you all remember. Towards the end of last April, it accidentally caught fire and was destroyed. The children were saved from the fire, all of them in the first instance because the appliances were up to date, but one of the youngest, overcome by curiosity, returned from a distance of over a hundred yards. It happened in the early morning, in the dark, and he was not missed; he returned out of curiosity to some part of the building where some of the staff were trying to save a portion of the property from the flames, and he perished. The boys had nothing on but their night-clothes. The fire started where all the clothing was kept, and the staff of the house, the matron and teachers lost absolutely everything except the clothes they were wearing at the time. Immediately public charity in Nelson took up the matter, ladies came to the presbytery and worked, non-Catholics as well as Catholics, for these children, making clothes for them. We bought clothes in the city, we appealed to charity all round, and in a short time the children were fairly well provided. Then we had to erect dormitories; and all that was possible was done to make them comfortable. But they