

Such a need I have felt for the past twelve months, but, among other considerations, the difficulty of securing a supply precluded the possibility of my getting away. This difficulty, however, will soon be removed by the arrival in the diocese of several newly-ordained priests. I hope therefore, to take a much-needed holiday in the beginning of the year, and your generous gift to-night will enable me to do so with comfort.

I beg to thank most sincerely his Lordship the Bishop, the kind father and friend of all his priests, for the honor he has conferred on me by coming here to-night. His Lordship has attended at great inconvenience, and no one appreciates that more than I do. It is a great happiness to see so many clerical friends gathered round me this evening; their presence recalls the events of the past twenty odd years and is a living proof of the fraternal bond which binds the Catholic clergy so closely together. I am most grateful to them and the other kind friends who have come from a distance to enhance by their presence and their greatly esteemed assistance the solemnity of this function. I am deeply touched by the thoughtful offering of the children, which, no doubt, represents their pocket money. It is not only a signal mark of self-denial, but proves a commendable example in those so young of

a realisation of the duty of generosity to the Church, which is most praiseworthy. I am greatly indebted to the good Sisters of Mercy, the members of the Hibernian Society, the choir, and the church collectors, who have been such true friends to me. My earnest hope and fervent prayer shall ever be that God may bless them and increase their measure of doing good in our midst. Last, but not least, I have to emphasise my appreciation of the self-sacrificing energy of the executive testimonial committee who have carried out their programme so well and so perfectly; the vocal and instrumental artists who have so generously given their services to-night, and the ladies who have spent much time and labor in decorating the hall and providing refreshments. In a word, you have all given me, my dear friends, a new reason for remembering you to-night, which will ever be one of mark in my calendar. And if I am spared to grow white in God's Ministry, I shall have the unfading pleasure of living over and over again the bright and pleasant hours we have spent together on the 25th anniversary of my Ordination.

After the function light refreshments were handed round and a social brought the ceremonies of a perfect day to a happy finish.

Blessing and Opening of New Church at Waipawa

The impressive ceremony of blessing and formal opening of the new Church of St. Patrick at Waipawa, Hawke's Bay, which has been erected to replace the one destroyed by fire in March of last year, took place on Sunday the 18th ult. His Grace Archbishop O'Shea officiated, and there was a very large attendance, the interest of the Catholic community in the important event being shared in by many non-Catholic friends. Pontifical High Mass was celebrated by his Lordship Dr. Liston, Coadjutor-Bishop of Auckland; Rev. Father Tymons, S.M. (Napier), being assistant priest; Rev. Father Schaeffer, S.M. (St. Patrick's College, Wellington), deacon; Rev. Dr. Casey, S.M. (St. Mary's Seminary, Greenmeadows), sub-deacon; and Rev. Father Minogue, master of ceremonies. His Grace Archbishop O'Shea presided in the sanctuary.

A strong choir recruited specially for the occasion and consisting of 22 voices gave a particularly fine rendering of Winter's Mass in C under the baton of Mr. B. Cosgrove.

At the conclusion of the Mass his Grace Archbishop O'Shea preached the occasional sermon.

In the course of an eloquent and appealing address the Archbishop referred to the dangers which menace civilisation to-day. It had been declared, he said, that the war would purify the world and remedy all the evils which prevailed. Results had not justified that hopeful prophecy, and the present state was worse than the former. The division between Capital and Labor was more acute, whilst extravagance and sensuality had greatly increased, and the marriage and divorce problem threatened the very existence of the home and family. The politicians had endeavored to ameliorate the sufferings of the oppressed, but their efforts had not been productive of much success. Unless a remedy were found the forces of unrest threatened to destroy the whole fabric of civilisation, to wreck the work of ages. Continuing the Archbishop said that only in Christianity could be found an adequate remedy for all these evils. It had already solved similar and even worse problems in the history of mankind. But it must be admitted that the Church's most effective work for the nations was done when Christianity was one and undivided. Unfortunately, four hundred years of division had had its effect, and in any attempt to settle these after-war problems a divided Christendom meant only temporary and partial success.

The need for reunion was being acknowledged more and more as time went by. If we wished to make this world a happier and better one, the ideal to work for was a united Church. For how could we have a better world unless we got rid of some of the things that kept men in hostile camps to-day bitterly opposed to each other, and enabled them to be used as tools by the powerful and unscrupulous? And one of the greatest sources of division and animosity was to be found in religious differences. For these differences none of the people at present living were responsible. They were an unfortunate legacy from the past. Complete reunion might not come for a long time, though he felt that it was bound to come eventually. There could be no doubt that Christ meant His Church to be one—that He made unity its greatest distinguishing mark. Moreover, He prayed for it, and His prayer would be effective. After all, four hundred years of schism and division was only a very short period in the past history of Christianity, and it would probably appear even more insignificant in that same history in the centuries to come.

Crisis Will Hasten It

Though reunion might not come all at once, the Archbishop thought that the natural course of events, assisted by the Holy Spirit, would force it on. The great crisis now facing the world might, indeed, hasten it. Just as the nations as secular entities were being forced to forget their differences and to come together to save the material side of civilisation, so Christians would have to unite to save the spiritual foundations of society. No matter how great were the obstacles to reunion—and he did not wish to minimise them—they must not be discouraged, for the practical results for the world would far outweigh the difficulties.

The duty of Catholics on this question was to try at all times to eliminate religious differences and rivalries, even before any further steps might be made towards reunion. Let them refrain from attacking and blaming each other. And by means of prayer and charity in thought and word, and by co-operation in work in all things not forbidden by their principles, let them endeavor to defend the plain people from the evils of militarism, greed, and sensuality that were being forced upon them. Finally, by means of this co-operation and mutual sympathy, they



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