

Molloy, M. Molloy, L. Flemming, F. Flynn, H. Sharman, G. Cassin, N. Cassin, A. Nelson, S. Murray, E. Livingstone, H. Flynn; train-bearers, Misses Dulcie Deamer and Dorothy Deamer; pages, Masters Carl Plummer and Fred Livingstone.

At the conclusion of the entertainment his Lordship addressed a few kind words to the children. He had to respond, he said, to a very affectionate address for which he thanked them most sincerely. The Lord remarked that their daily prayers had followed him all through his long absence from them; this assurance gave him great pleasure, and he felt certain that their holy prayers had protected and averted many dangers from him. Many a time, in the loneliness which one experiences in a large city, his thoughts had reverted to the children of his far-off diocese. He thanked them very warmly for the enjoyable treat given that afternoon, and congratulated them and their devoted teachers on the great progress made during his absence. The varied character of the entertainment, and the marked proficiency shown by those who had just taken part in it, evidenced the high standard of excellence to which they had attained. In conclusion, his Lordship granted the children a holiday, an announcement which received their hearty approval.

His Grace Archbishop Redwood, who is in Christchurch attending the annual session of the Senate of the University of New Zealand, is the guest of Bishop Grimes at the episcopal residence, Barbadoes street. At Vespers in the Pro-Cathedral on Sunday evening his Grace preached to a congregation which filled the sacred edifice to overflowing. Taking for his text the opening words of St. Paul's Epistle to the Corinthians, 'Brethren, we exhort you that you receive not the grace of God in vain,' he pointed out the means to be adopted for the due observance of the holy season of Lent. His Grace the Archbishop, assisted by the Rev. Fathers Richards and Crotty, as deacon and sub-deacon respectively, gave Benediction of the Most Blessed Sacrament.

The Sisters of our Lady of Missions have been successful in passing three pupils in the recent Civil Service examination, their names being Misses Ka'ie Gallagher, Marion Picken, and Catherine Bourke. Miss Maud O'Neill also passed the matriculation examination. In addition to these results the Sisters were very successful in the teachers' examination.

The Rev. Father Fay, who has been spending a brief holiday with his friends in Canterbury, returned to the archdiocese on Tuesday last.

Whilst in this city some of the members of the Moore-Roberts Dramatic Company have assisted the choir at the Pro-Cathedral on Sunday evenings.

Miss Alice Dix, a pupil of the Sisters of Mercy in this city, succeeded in getting a 'D' certificate at the recent examination for teachers, and also passed the second grade drawing in freehand and model. Miss Dix entered the Greymouth Convent as a postulant a few weeks ago.

The Rev. Father Aubrey, S.M., who is leaving the Rangiora parish, where he has been in charge during the last two years, bade farewell to the congregation on Sunday last. After Mass the parishioners invited him to meet them in the schoolroom, when Mr. T. Roebuck read an address, which was tastefully illuminated by the Sisters of the Mission. The address, which was signed by Messrs R. Anderson, M. Duncan, J. Kearney, J. Power, and J. Morris, on behalf of the parishioners, expressed the sorrow of the Catholics of Rangiora at the removal of Father Aubrey. Father Aubrey feelingly replied, thanking the parishioners for the great and uniform kindness shown him, and for the harmonious way in which they had worked with him to advance the interests of the Church. Mr. R. Anderson then presented Father Aubrey with a cheque for a handsome amount subscribed by the congregation. The choir also presented him with a travelling rug and an illuminated address, and on the Friday previous the children of St. Joseph's school presented him with a surplice and a nicely illuminated address. Father Aubrey goes to assist the Very Rev. Father Chervier at Leeston; the Rev. Father Cooney assumes charge at Rangiora, and will be assisted by the Rev. Father Price.

(From our TIMARU correspondent.)

February 27.

A meeting of the St. Patrick's Day Sports Association was held in the Mechanics' Hall on Thursday the 23rd inst. Mr. T. J. Burns, in the absence of the president, was voted to the chair. The report of the concert committee was adopted. The following were elected members:—Messrs. G. P. Wood, J. Shaw, G. B. Findlay, J. Brown, M. Collins, J. H. Smith, J. Gawne, J. O'Hagan, J. W. Mathieson, J. Puroell, C. T. Hall, J. Larkin, W. Kelly, J. Quirk, C. Crimmins, and Captain Morgan. This addition increases the membership list considerably, and there is every prospect, in view of the reduced charge (5s.), of having a further increase. Efforts are being made to get a special train on the sports day, 16th March, and with every prospect of success. The date of the meeting seems to fit in happily with the other fixtures in South Canterbury, and should be alike convenient to holiday-makers and competitors.

The Very Rev. Dr. Pestre, S.M., who is spending a few days here, celebrated the 9 o'clock Mass on Sunday last and also preached at Vespers.

Mr. Gawne, of Dunedin (says the *Southland Times* of April 13, 1891), has just been on a visit to Invercargill to push business a little. Not that it wants much canvassing, for since he commenced the manufacture of his Worcestershire Sauce, the demand has kept pace with his capacity to supply it. He makes a really good thing; indistinguishable from the famous Lea and Perrins which he places upon one's table at a much lower price, and trusts to that to secure a steadily growing trade. Those who have not yet tried the colonial article should put their prejudice aside for a time and test the question with a bottle or two.—*.

THE CHURCH IN EVERY AGE.

THE Right Rev. Dr. Gallagher, Coadjutor-Bishop of Goulbourn, preached at Vespers on the occasion of the blessing of the additions to St. Joseph's Church, Orange, New South Wales, on February 12. In the course of the discourse his Lordship said:—

What institution is there amongst civilised nations even at the present day of beneficence and charity that can compare with the Church of God? What lofty conception of the human mind, for the alleviation of distress, is there that does not owe its origin to the Catholic Church? What theory of beneficence could the philanthropist of to-day suggest which the Church has not perfected in undying institutions? For what form of suffering has she not devised a remedy? To what ailment of the body or the mind has she not applied a balm? Who has instructed the ignorant of every age, who has raised the fallen, who has given courage to the despondent, who has guided the steps of the wavering, who has staunch the wounds of society—pouring in the wine and oil—who in a word has lifted up and pressed to her bosom the weak and the despised and outcast ones of humanity as fondly as she? Was it not a Catholic lady—Fabiola—one of the brightest and purest ornaments of the Early Church, who founded in the city of Rome itself

THE FIRST HOSPITAL

that the world had ever seen? Were not the convents and monasteries of the Middle Ages the welcome homes for suffering and old age, and misery and pain, and even in our own day were not these hospitals or houses of refuge that won the admiration of the traveller of every land memorials of Catholic faith, of Catholic charity and beneficence? What man amongst them was so prejudiced or so vulgar as to refuse the homage, admiration, and gratitude to those exalted spirits of the past from whose munificence and enlightened zeal sprung the schools, colleges, and universities of Europe, wherever had been inculcated the pursuit of the good, the beautiful, and the true—where the three graces—Liberty, Learning, and Religion, were linked hand in hand; where with an affectionate—reverent love for the venerable memorials of the past have ever bloomed the highest aspirations after an enlightened freedom—from whose walls have gone forth in every succeeding age

THE BUILDERS OF HUMAN PROGRESS,

the teachers, the graces, the exemplars, and rulers of mankind. Yet hardly one of those notable institutions that does not owe its origin to the Catholic Church. Of all the calumnies, his Lordship went on to say, which, in the Church's struggle against infidelity and secularism, their enemies heaped upon them, that which he could bear with the least equanimity was the calumny that the Catholic Church had been the enemy of the Christian religion. Let the secularists call them tyrants if they will—let them say that in the ages past the Church had grasped at power with an unscrupulous hand, and used that power despotically. Let them tell us that we are idolators—worshippers of sticks and stones—that to a statue chiselled by the cunning old Michael Angelo we bend in adoration—that to a Madonna lighted up with the spirituality of Heaven we bow the knee. All that we can afford to smile at. The Catholic Church possessed, indeed, immense power in the ages that are gone. But honest history did not tell that the Church abused that power, but rather used it

FOR HIGH AND HOLY PURPOSES

wisely and well. Her sculptors have, it is true, carved and our painters have limned images and pictures of perfect loveliness to excite devotion, to lift our thought to heavenly things, to enable us to realise the ideal—never to adore. But that Catholics were the enemies of religion the very stones of the old Sorbonne at Paris, at Oxford, and at Cambridge, in England, become vocal, and with all but human voice cry out that it is a lie. The indignant spirits of Alfred the Great and Venerable Bede, of Anselm, and of Lanfranc, of Lorenzo de Medici and Leo X., of William of Waynesfleet, and William of Wykeham, of Cardinal Wolsey, and Henry VI.—the most saintly of England's kings—arise, as it were, from the insulted graves to hurl back the falsehood. We, the enemies of religion! we, especially the clergy, whose name had been all through the Christian ages synonymous with knowledge and the possession of scholarship—we who, at least many of us, almost grudge to the reciting of the Divine praises those few moments which we steal, from communing with Plato, and Cicero, and Virgil, Dante, Milton, and kindred spirits of the mighty past—in a word we, whose lives are spent in the increasing effort to assimilate the minds of the rising race in every land to the nearest possible likeness of their Maker by cultivating every form of knowledge human and Divine—the highest attributes of the soul. The foundation and endowment of the colleges and universities of Europe, to pass over the cloistral and episcopal primary schools of the Middle Ages, was itself

A WORK OF SOCIAL ELEVATION,

the memory of which a grateful world ought not willingly allow to die. To ascend to a higher level, brethren, contemplate the action of Holy Mother Church in moulding the customs, and forming the character, and shaping the destiny of nations and peoples. Turkey, for example, that fair and fertile land, that once captivated the refined taste of Constantine—that land which was adorned by the piety and genius of a St. Thomas Chrysostom, and enlightened by the wisdom of a Justinian, whose once proud capital, surrounded by smiling gardens and cornfields waving with golden grain, that capital which was enriched with all the precious treasures of classic genius—the centre of civilisation and progress of the Eastern world, had sunk deeper into degradation lower than in the time of Byzantium. And, on the other hand, why had Switzerland or Belgium, with a sky less serene, and a soil less prolific, amid incessant struggles, fostered the highest fruits of virtue and genius, and preserved the highest aspirations after enlightened freedom? The