

orders as those of God, and hence their wills being conformable to the will of God, they partake of its unity, rectitude, and bliss. Again, they find their joy in the knowledge and love of the virtues and good qualities of their Sisters. For when religious orders are charitable, they are powerful like a well-disciplined army; their influence is multiplied a hundredfold, for union is strength; they astonish the world by their conquests in science, in virtue, in every line of true human progress and civilisation.

I come now to what the world at large will understand and appreciate better,

The Usefulness

of the nun's life. First by her voluntary poverty she enhances the dignity of our human nature and renders immense services to the State and to society. She is content to follow the common rule of her community, to use worn clothes, refrain from costly diversions, rise early, wait upon herself, and transmit, as a perfect communist, the whole fruit of her labor to the community. She is no parasite, she works and makes a suitable return for her daily bread. Alms she receives sometimes for the support of the works of mercy or public utility which she pursues; but the mainspring of her resources is her constant labor combined with skilful economy. In matters of morals, the world is taught far less by books than by example. Tell the world to curb its desires and despise riches, and it will laugh you to scorn. But show it men and women possessed of wealth, or competent to acquire it, cheerfully and voluntarily renouncing it and choosing instead a life of hardship, poverty, and toil in the service of their fellow-men, and believe me, this mute eloquence will win all generous hearts. Realising the grandeur and nobility of sacrifice, they will gain strength to resist at least the illicit seductions of pleasure. The poor will learn of them fruitful resignation instead of rebellious despair, and the rich the nothingness of the baubles by which they are seduced. Equally advantageous to the world at large is

The Example of Chastity.

No Christian can doubt the great value of virginity, after Christ's invitation to embrace it, and its strong recommendation by the Church. Even pagan philosophers admitted its nobility, but trembled for our weakness. Even in our day many elevated souls, totally unaware of the divine strength imparted by the Supernatural to human frailty, are apt to say: 'It would indeed be beautiful, were it possible.' They are entirely wrong; chastity is not only a possibility but a fact, a fact on a grand scale, wide as the universe. Anyone who understands the meaning of the words sacrifice and self-mastery must see that religious render by chastity to society an eminently moral and material service. Now we come to the vow of obedience. First we must remember exactly what religious obedience is? It is a perfectly reasonable submission to one who is a representative of the Church and of God. It is also noble, since it seeks no reward here below; and fruitful, since its object is to do more good; moreover, it is strictly limited to what is not sin. And now, who can enumerate all the advantages which religious have conferred on the Church and on society, not only as regards religion, but as regards arts, sciences, industry, and every branch of civilisation? Angels of peace, they bring down from heaven, by the ardor of their prayers, the choicest blessings upon the Christian people; voluntary victims, they appease the wrath of God kindled against men for their crimes, and stand as a wall of brass between God and sinner; depositaries of profane sciences, they preserved in their precious manuscripts the masterpieces of ancient literature, Grecian and Roman; untiring workers, they cleared the forests and drained the swamps of Europe, and made agriculture flourish in the barren wilderness; watchful sentries in the house of God, they gave the alarm when the enemy strove to sow cockle in the wheat field, and heresy endeavored to beguile the faithful and lead them astray from the path of eternal life; the patrons of literature and arts, they enriched the various departments of human learning with immortal works, in which science flowed from pure, limpid, and untainted sources; zealous apostles of that faith which, in the sweets of contemplation, they had learned to admire and enjoy, they fearlessly preached it to kings and peoples, with the twofold power of doctrine and example; disinterested witnesses, free from the hindrance of family ties and the cares of fortune, they assumed the tenderness of the parents whose place they took; and from their hallowed lips dropped into the child's pliant mind the honey of holy doctrine, the love of country, and that piety which so wonderfully comforts and strengthens the human heart in the woes of life. And now, referring especially to the Dominican Nuns, whose convent we bless and open to-day, under the auspicious title of the Holy Rosary, they, too, have

A Noble Record of Usefulness

since they came, thirty years ago, to this Colony. What varied services they have rendered throughout the length and breadth of this diocese to the vital cause of Catholic education! What, indeed, could have been done without them, particularly in the beginning of the hard struggle against the invasion of State-aided and State-pampered secularism? It is no exaggeration to say that thousands upon thousands of the Catholic women and girls of this diocese owe them a deep debt of gratitude for the thorough and Christian education which they have received at their most competent hands in the primary and secondary schools conducted by them with faultless zeal and conspicuous success, combining solidity of instruction, religious and secular, with the refinement and accomplishments which become a polite and cultured Christian society. May God's most copious blessing ever rest upon them! May they continue to spread and flourish; may their virtues and services attract to their cloister an ever-increasing number of the elite of the Catholic girls of this Colony, so that their blessed community, under the auspices of the Queen of the Holy Rosary, and the potent protection of their great founder, St. Dominic, may be in this twentieth century fraught with so many hopes and apprehensions, and in the centuries to come, an unfailling joy and strength to the

Church, a priceless boon to society, and an honor to the whole Catholic body in New Zealand.

The collection which was made at the close of the High Mass was responded to generously. The lists are not yet complete, as many were prevented from being present owing to the very unfavorable weather. The total of Sunday's collection reached upwards of £200, but this will be considerably increased when the lists are complete.

STYLE AND DIMENSIONS.

THE new convent will, when completed, be one of the best of the many such institutions in New Zealand. It is built on a very commanding site on the high ground which bounds the western side of the town, with a fine view of the white stone city and out to sea, and is well sheltered. The building is constructed entirely of stone on concrete foundations, the outer walls being hearted with cement concrete to insure their absolute dryness. This is the same system of construction which has been used in conjunction with the Oamaru stone in the Oamaru Basilica and many other buildings in different parts of the Colony. The main front of the building is approached by means of a double sweep of concrete steps, with stone newels, and landing on the terrace which runs round three sides of the building. The principal entrance, which is protected by a verandah and balcony 36ft x 7ft, is immediately opposite to the middle landing of the front steps, and opens on to an entrance hall 19ft x 8ft, at the further end of which are the glass doors and screen that mark off the enclosure. On either side of this wall are the two parlors, each 14ft x 19ft. On the ground floor the space is divided into accommodation for the community and the school, the latter being on the left side of the main entrance, and consists of children's refectory, 19ft x 19ft, class-room 19ft x 25ft, kindergarden 19ft x 24ft, and three music-rooms. The entrance to this part of the building is through a porch 7ft x 9ft from the terrace on the left of the building, and which gives access to a stair lobby 27ft x 8ft 6in from which a wide stair in two flights gives access to the first floor which contains a dormitory 50ft x 19ft 6in, a small bedroom 10ft x 12ft, two other bedrooms each 9ft 6in x 20ft, a lavatory 16ft x 32ft fitted up with marble basins, hot and cold water, etc., two bath rooms, wardrobes and all proper sanitary arrangements. In the community division on the ground floor is the choir 25ft x 19ft at the right front of the building, nun's refectory 12ft x 18ft, community room 23ft x 19ft, lay Sisters' room 12ft 6in x 15ft, with bath rooms, etc., in addition, kitchen 25ft x 16ft, and scullery 15ft x 10ft. The kitchen range is one of Barningham and Co's 5ft 6in, high pressure ranges with a hot water circulator sufficient to give an ample supply to all parts of the building. These rooms are all approached by means of two wide corridors, one 50ft x 6ft and the other containing the stairs 32ft x 9ft. This stair is similar to that described as being in the school side. The accommodation for the community on the first floor is most complete, consisting of 14 separate bedrooms of an average size of 10ft x 12ft together with two bath rooms, linen rooms, etc. The whole of the interior of the building is finished in a plain but substantial manner, the two parlors and the choir having the ceilings finished with Wunderlich's embossed metal, making a permanent and effective finish. All the public rooms are well ventilated, and the drainage, water supply, gas are brought into the building through a concrete tunnel which passes from the outside of the front under the building to a centre court yard from which the various pipes branch off. This arrangement renders the work of inspecting and repairing the pipes very simple, avoiding opening ground or lifting floors, etc. The whole of the drainage from the building flows into a septic tank for treatment. The roof of the building is covered with Marseilles tiles, which take away the somewhat cold effect of the white stone walls. The recess between the two wings of the front is finished with both verandah and balcony having ornamental cast iron brackets to the posts and cast iron frieze to the balcony roof. A similar balcony is carried along the whole of the right side of the building. The two balconies are entered from the top floor of the community division by means of two glass doors, and the verandah by means of two French windows besides the side entrance and front entrance door. This will ensure the nuns obtaining plenty of exercise in any weather. The building is from the designs of Mr. F. W. Petre, architect, Dunedin, and has been erected by Mr. Alexander Gillin, contractor, Oamaru.

INTERCOLONIAL.

The Rev. F. Huault, S.M., has left Sydney to take charge of the parish of Carrieton, in the diocese of Port Augusta, S.A.

The Right Rev. Dr. Gallagher blessed and opened a new church at Norrong, near Goulburn, a few Sundays ago. The sacred edifice is dedicated to St. Finbar. The whole of the work was carried out during the present year under the guidance and control of Rev. Father O'Donoghue.

The following clerical changes have taken place in the Arch-diocese of Sydney:—The Rev. Father Baugh from Araluen to Picton; Rev. Father Hanrahan from Picton to Araluen; Rev. Father P. Power, who has been officiating at Windsor during the absence of the Rev. Father McDonald, has been appointed to assist the Rev. Father O'Regan at Redfern.

MR. J. J. DEVINE has been re-elected chairman of the Wellington United District Charitable Aid Board.

DURING the past five years the New Zealand settlers born in England, Scotland, Ireland, and Wales have decreased. On the other hand the native-born have increased by nearly 17 per cent.