

great pains to remove the obstacles that arise not seldom from the poverty of the family."

Parents as well as priests have much to do in directing the thoughts of their children to the service of God in the sanctuary or the cloister. God, no other, gives the grace of vocation, but He wishes it to be won for children by their parents and won by prayer and sacrifice and personal sanctification.

In truly Catholic homes it is the holy and prayerful ambition of parents to give at least one of their children to the altar or the religious class-room. They have a deep sense of the honor and blessing conferred upon them by God in calling one of their own flesh and blood to serve Him in His work for souls. They respect the freedom of the child, but count it their right to use their God-given position in the home gently to turn the minds of their little ones to the priestly or religious calling. They know that if their child has ordinary talents, good health, the wish to serve God and souls, and has above all character and solid value, it may offer itself as Peter and his companions did of old to the Lord. All this means prayer and watchfulness and prudence and sacrifices not a few, but oh! what joy for father and mother to assist on earth or from heaven at the First Mass of their son or the religious clothing of their child. "Let not fathers and mothers of families fear to direct the attention of their children towards the radiant glory of the sanctuary." (Pope Benedict XV).

May I say to you, brethren, that if God calls the young aspirant to the priesthood, He calls upon you also to help Him by your prayers and generous assistance?

But it is time for me to end. The past our fathers have wrought; the future, let us remember it with humility, is in our hands. Close on 100 years have seen mighty deeds for souls in the Church in our land; the next century in its life will be what New Zealand priests and people, with God's grace, choose to make it. Changes will come, but the everlasting hills will remain; men will seek God and find salvation only through Jesus Christ, and the Church will stand to make Him known and loved. How much the Church will do here amongst us will depend in great measure on the New Zealanders who, reared in pious families and entering at an early age the stadium of Jesus Christ, learn from their receptive years to love the holy Christian faith, and, fashioned in the habit of prayer and strengthened by Christ's ascetical training and come forth from the College of Holy Cross with the fire of apostolic zeal in their priestly hearts.

We to-day receive the Provincial Seminary as a rich inheritance from the past. We must see to it, bishops, priests, and people, that this inheritance shall not fail in our hands; we must transmit it not only unimpaired but in increased honor and usefulness to our successors.

We face the task with confidence because our trust is in the Lord. He has been gracious to the College of Holy Cross in these first 25 years of her existence: He will surely be no less gracious in the years to come.

When little time and less of gold

Have wrought so much thro' faith and love,

What may we trust when years have rolled  
With added blessings from above?

Those who gather in this House of Prayer in the year 2000 will look back on many changes. May they find unchanged the priestly spirit breathed into her soul by her humble, holy founder. There are monasteries in the Old World that have seen the sun rise and set for 1000, 1200, 1500 years, but they are what they were centuries ago, though not a stone now stands on a stone of what they were, because their name and work and ideals are all unchanged. We do not cling for life to walls of brick, but to the work which God quickens, to the memory, the ways, the traditions, and the teaching of the true sons of the Gospel.

I pray with you and all other friends of this work that the Great High Priest will bless this College of His, and make her the *magna mater virum*, the potent mother of heroes. May her priests carry in their hearts the courage, zeal, high purpose, and ideals that come from prayer and holiness. May they be forever known by the sweet

charity of Christ and win souls for Him by the saving sign of the Cross.

#### PONTIFICAL BENEDICTION

With the archbishops and bishops in their purple robes, the brilliant vestments of the Pontificating prelate, assistant, and attendant clergy, the high altar resplendent in rich furnishings and most chastely adorned, the sanctuary in the morning presented an imposing and strikingly beautiful spectacle; while at night the illuminations imparted splendor to a scene which will long be remembered by all who witnessed it.

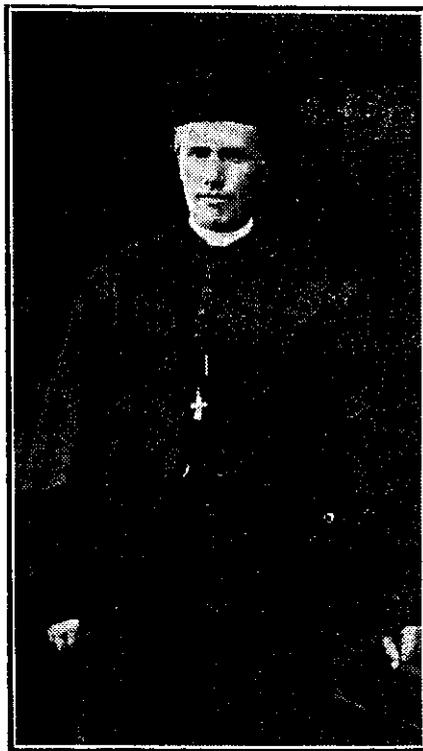
His Grace Archbishop O'Shea officiated at Pontifical Benediction of the Blessed Sacrament; Rev. Father F. Cullen (Wellington) and Rev. Father Shore (Auckland) being deacon and subdeacon respectively, and Rev. Fathers Buckley and Ardagh, masters of ceremonies. The music, splendidly rendered by the students' choir of Holy Cross College, conducted by Rev. Father Andersen with Mr. Gordon O'Moeghan at the organ, consisted of the "O Salutaris" (Silver), the "Te Deum," "Tantum Ergo," (Oreste Ravenello), "Divine Praises" (G. O'Moeghan) and the "Adoremus" (Molitor).

The day's ceremonies were concluded by the singing of "Faith of Our Fathers."

## The Church in New Zealand

THE ARCHDIOCESE OF WELLINGTON: IN THE 'SEVENTIES AND AFTER

### A Well-Loved Pastor



VERY REV. DEAN KIRK, S.M.

An old newspaper (March 6, 1875), contained the following—then as now—interesting paragraph:—“The steamer *Easby*, which arrived at Wellington from Sydney a few days' since, brought a welcome addition to the Catholic priesthood of New Zealand. Five reverend gentlemen were passengers by the vessel, and on their arrival were received and welcomed by the Most Rev. Dr. Redwood, the Bishop of the diocese. The names of the clergymen were:—Rev. Fathers

Yardin, Ryan, Mahoney, Carew, and Kirk.”

Father (afterwards Dean) Kirk, S.M., mentioned in this connection, was best known as pastor of Wanganui, and his parochial district extended far to the north, and on the South and East included practically the whole of what is now the Rangitikei county. There he labored over a very lengthy period with great zeal and conspicuous success. His death was deeply lamented not alone by his own parishioners, but also by those of every denomination. Passers-by along Victoria Avenue, Wanganui, pause to look upon a memorial to the dear departed erected by the people of the town as a whole. This monument, which consists of a marble column surmounted with a Celtic cross, is erected on a stone base within the enclosure of St. Mary's Church and adjacent to the side-walk, bears the following inscription:—

“In loving memory of the Very Rev. Chas. H. Kirk, S.M., Dean, who was pastor of St. Mary's, Wanganui, 29 years, and died 22nd march, 1904.—R.I.P.”

### Wanganui's Old-Time Name

It is not generally known that the town of Wanganui was originally called *Petre*, after Lord *Petre*, chairman of the N.Z. Company, but the inhabitants preferred the town being named after the noble river. It appears that Lord *Petre*, who was a prominent Catholic, was very desirous that Otago should be a Catholic settlement, but Captain *Cargill* (founder of Otago) was sufficiently strong on the board of management to secure that as a Scotch Presbyterian centre. The Board, however, offered to allow the Canterbury settlement to be a Catholic one, in order to placate Lord *Petre*, who

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