

NEW CATHOLIC CHURCH

AT

HANMER SPRINGS.

THE NEW CATHOLIC CHURCH at HANMER SPRINGS,

just completed, will be

SOLEMNLY BLESSED AND OPENED

On **SUNDAY, OCTOBER 9th,**

By **HIS LORDSHIP THE RIGHT REV. DR. GRIMES.**

ST. MARY'S CHURCH, MAKIKIHI.

THE following are the **WINNING NUMBERS** in the **ART UNION :-**

Ticket No.	Prize.	Ticket No.	Prize.	Ticket No.	Prize.	Ticket No.	Prize.
302	1	12089	2	15214	3	21257	4
5448	5	3409	6	1893	7	4424	8
7809	9	21483	10	825	11	18227	12
6109	13	13388	14	2843	15	5685	16
4240	17	5587	18	19866	19	1709	20
19444	21	9233	22	4230	23	16875	24
2417	25	5538	26	6137	27	2941	28
2507	29	4591	30	10547	31	3953	32
19684	33	19664	34	13009	35	20311	36
12624	37	8336	38	9444	39	18780	40

We certify the above list of Winning Numbers to be correct.

J. B. MILSON, J.P. W. MACDERMOTT
A. J. MANCHESTER JAS. GOLDSTONE.

LEATH

FLANAGAN.—On the 20th of September, at Queens-town, Patrick, eldest son of P. Flanagan, of Gore. Funeral will take place at Gore on Thursday.—R.I.P.

ANSWERS TO CORRESPONDENTS

H. McD.—The editor acted quite properly in limiting the controversy to those originally engaged in it.

CHRISTCHURCH.—The facts of the Father O'Hara case have been set forth in the last few issues of the 'N.Z. Tablet.'



To promote the cause of Religion and Justice by the ways of Truth and Peace.

LEO. XIII. to the N.Z. TABLET

THURSDAY, SEPTEMBER 22, 1904.

THE GREAT COMING CONGRESS



ONE of Cervantes' immortal creations invoked a blessing on the man who invented sleep and who gave to man in this vale of tears the oblivion of work and grief that comes when 'tired eyelids fall on tired eyes.' In like manner Catholics in the German Fatherland can from their hearts bless the man who invented Congresses; for to those mixed lay and clerical synods or convocations (as we may call them) Catholic Germany owes in good part her virile and voluminously active religious life and the

organised and sturdy spirit which brought about a tyrant's downfall in the day of his power, sent him in sackcloth to Canossa, and secured the religious liberties which he had long ground under his iron heel. 'Nothing great,' says Emerson, 'was ever achieved without enthusiasm.' Strong enthusiasm was needed in the troublesome days when Congresses began, in a tentative way, among those of our faith beyond the Rhine. It still endures and grows in its homeland and it has overflowed to Italy and other European countries—followed everywhere by a wealth of good which is the surest guarantee of its continuance. The First Australasian Catholic Congress, held in Sydney in 1900, was modestly described by Cardinal Moran in a recent speech as merely a preparatory effort. But those who were privileged to be present at its memorable gatherings will readily recall the successive shocks of pleased surprise with which they swiftly realised its astonishing completeness, the vast range of interests which it covered, the results which it so promptly and successfully achieved, and the indelible impression which, from the first day, it produced.

The Second Australasian Catholic Congress—to be held in Melbourne October 23-30—promises to be another striking and history-making success. Vast preparations have long been in hand; an enormous outlay of money (over £12,000) has been expended upon a magnificent new Congress Hall alone; programmes of varied and surpassing interest have been arranged; the keenest interest is being manifested in the movement in every part of the Commonwealth; and everything bids fair to make our Second Congress an event of memorable importance in the history of the Catholic Church in these countries. In explaining recently the main purpose of a Congress, the Archbishop of Melbourne said: 'We live in a new country, and in an age that is passing very quickly before our eyes; and new ideas, and new relations, and new wants, and new remedies are constantly coming before the public. That is true, not only in regard to religious matters, but in regard to social matters, in regard to mercantile matters, in regard to political matters, and in regard to all that great enlarged class of subjects which have interest for busy men. The object of the Congress, as I apprehend it, is this: Even after four years things changed very considerably—what was applicable four years ago would not be at all applicable at the present time. Therefore we, as Catholics and as Catholic citizens of the Commonwealth (because the Congress was not confined to ecclesiastical matters alone, but embraced matters of general import and interest), are anxious to keep up to the times, to become acquainted practically with every new development, and to take measures to profit in the new state of things by what is good, and to avoid in the new state of things what may be bad or injurious. Again, the Congress is intended to serve another very practical purpose. During the past four years the Cardinal, the Bishops, and the clergy have been working away in the Church, and the laymen have been working in their different positions and their different occupations in the world. And that is right and proper, because each one has his own domain in which to work. But the Congress gives an opportunity, and an admirable opportunity, for a new relation between the clergy and the laity. In the Congress they no longer stand, as it were, on separate platforms; they stand on the same platform, and we consider the same subjects, and discuss the same questions, and listen to the same papers, and offer our criticism in the way of approval or disapproval of the treatment of the different matters brought before the Congress. I regard as one of the most important phases of the Congress the fact that it brings the clergy and the laity together in the consideration, and in the equal consideration, of the same subjects, and, as I said before, these subjects were of great value as they were of great interest. That is what the Congress is intended to accomplish.'