

Church's mission to diffuse lessons of truth. New forms of thought arose from day to day; men's ideas change with the novelties of the passing hour. Hence the need to speak the word of God afresh in each succeeding age, and whilst standing firm in the old doctrines, to present new statements of truth. Many outside the fold were in absolute ignorance of the Church's life, and many were quickened by intense hatred of her teaching, through the calumnies which from childhood had been instilled into their minds. One of the greatest needs of the Church at the present day was good Catholic newspapers. He spoke of the need for abounding charity, to which they were commanded by the Redeemer. There was, however, a further motive which should stimulate them to the exercise of this abounding charity. In the religious indifference that nowadays prevailed there was little room for controversy regarding the doctrines of religion or the teachings of divine faith. It was by its fruits that men's judgment was formed as to the merits of the tree. Works of charity were the proof that led captive the infidelity of the modern world. That charity abounded in the Church. Moreover, she yearned for peace, and used all her endeavors to bring to man its joyous blessings. The Redeemer's words, 'Peace I leave to you; my peace I give unto you,' primarily referred to the peace of heart and of mind, but, furthermore, embraced the paramount blessing of peace between the nations, which it must ever be the ambition of Christian civilisation to ensure.

Capital and Labor.

Then there was the social peace which each individual State should safeguard and defend. They saw intensified from time to time the strife between capitalists and labor that developed into strikes, which brought untold miseries to countless families. The late Pontiff, Pope Leo XIII., laid down the golden rule to guarantee true peace, assuring on the one hand to the laboring classes the frugal comfort to themselves to which they were entitled, and on the other securing to the capitalists the legitimate use of the property which was theirs. In the education of youth, the Church attended not only to the instruction that was imparted, but much more to the teachers on whom the formation of the children's character depended. Mind and heart and will had to be moulded to the practice of virtue, and disciplined in the ennobling pursuits of truth. The true Christian home was the vestibule of Paradise. Family prayers were a matter of course, and so was fulfillment of every duty to God, to country, to family, and to self; in domestic life, in conversation, in reading, everything would be ennobling and edifying, conformable to justice and truth.

The Power of the Priest.

Speaking in regard to the union of the clergy and the laity, Cardinal Moran said the priest called by God to the sacred ministry was invested with authority and privileges and power, infinitely surpassing anything that this world could confer. But all this was given him that he might become the servant of the faithful, promoting the salvation of his fellow-men. The title 'Servus Servorum Dei' assumed by the Sovereign Pontiff was not a mere empty name. The whole purpose of every rank of the sacred ministry, from the highest to the lowest, was one of service, to give glory to God by bringing the blessings of redemption within the reach of men. Thus, as a matter of duty, the priest must be united to his people.

Catholic Church Aim.

'Our statesmen with one accord,' the Cardinal concluded, 'foreshadowed a grand and glorious future for this Australian continent. It is the aim of the Catholic Church by pursuing the paths of charity, piety, and religion, to keep pace with Australia's progress, thus to enhance, and sanctify, and ennoble it. The Congress on which we are entering will have done its part towards the attainment of this happy result, if we go forth from its sessions, quickened by earnest resolve to co-operate with Holy Church in spreading far and wide around us the enlivening blessings of faith, and hope, and love—the teachings of divine truth revealed by Him who neither can deceive nor be deceived—the comforting assurance of hope for the consolations of heaven in our days of pilgrimage, and of the glory of Paradise hereafter; with an all-consuming love for the Divine Redeemer and for those whom it is His command that we should love. In all this we will follow in the footsteps of Him who is "The Way, the Truth, and the Life," and whilst with chivalrous allegiance and devoted loyalty we reverence His Holy Church we will endeavor with generous enthusiasm to promote all the great objects for which He created it.'

A cable message was despatched to Pope Pius X., asking for blessings upon the labors of the Congress.

GROWTH OF THE CHURCH IN AMERICA.

Cardinal Gibbons, Archbishop of Baltimore, U.S.A., forwarded an address to the Congress on the Church in the United States, which, he said, had many bonds of union with the Church in Australia. Though separated by an immense ocean, they were united in a heritage of common faith. They also inherited the same traditions of civil and political freedom, and lived practically under the same system of Government. Going on to refer to

the spread of the English-speaking Church all over the world and the extension of the British Empire, he said that the latter had a commercial network over oceans and continents, and he asked, Should not God's ministers avail themselves of this providential agency by the propagation of the Kingdom of Christ? The brethren of Australia had a vast field open to their zeal and activity, and his prayer was that they might be blessed in spreading the Gospel. At the present time, one century since Baltimore was raised to a Metropolitan See, the Church in the United States comprised a hierarchy of nearly 100 Bishops, 16,000 priests, and a Catholic population numbering 14,000,000. Including Porto Rico and the Philippines, the number of the faithful under the American flag amounted to fully 22,000,000. This marvellous growth was due to the natural increase of families, conversions, and the stream of immigration. The addition to the Catholic fold by natural accretion was, of course, very considerable, for, with rare exception, the Christian mothers were not initiated in the dark mysteries of race-suicide. Numerous conversions were every year swelling the ranks of the clergy and laity. In the diocese of Baltimore the annual conversions averaged 800 souls, and on this basis the aggregate accessions of neophytes in the United States would amount annually to about 45,000.

THE IRISH QUESTION.

An historical paper received from Mr. J. E. Redmond, M.P., reviewing the situation in Ireland for 100 years, was partly read by Father Barry, as it was too long to read in its entirety. 'The very name of Ireland,' wrote Mr. Redmond, 'must bring the blush of shame to the cheek of any honest Englishman. Less than seven years ago, the Boers were waging a war against England, which threatened her very existence. To-day the Boers enjoy Home Rule, and are loyal to the Empire. Twenty-three years ago Ireland was willing to accept Home Rule, and to make her peace with England. England refused the offer, and to-day Ireland is probably more rebel at heart than at any time since the Norman Invasion. Yet the same policy which won the loyalty of the Boers is capable of winning that of the Irish. It is the policy of trusting the people.' He dealt at great length with Emancipation, the tithe system, disestablishment, education, the University, and land questions, the laws relating to the working classes and the poor, local government, and Home Rule.

EDUCATION IN THEORY AND PRACTICE.

The afternoon session was held in St. John's College, Sydney University. The subject was 'Education in Theory and Practice.' The Cardinal, who presided, said that in the matter of education there was a great deal of uncertainty. The State had its own peculiar system of education, but as far as he could understand, there was considerable unrest in every one of the Australian States in this matter of primary schools. In the State of New South Wales they had proofs of that unrest, and a desire that if possible some organisation could be devised which would bring Catholic principles into perfect harmony with the public system of education. Their Protestant fellow-citizens did not realise what their Catholic principles were, and judged their actions in accordance with their own principles. Therefore, one of the most desirable features of the Congress was that certain matters now misunderstood would be set right. It is not in any spirit of hostility to others that they were carrying on their schools, but to be true to their principles.

'Some Groundwork Principles of Religious Education' was the subject of a very able and thoughtful paper by Rev. Dr. Cleary (Dunedin). The microscopic attention given to methods and details, he said, had led some teachers to lose sight of the true scope and purpose of all education properly so called, to treat the school life of the child as something apart from its life as a Christian, to isolate the philosophy of life from the practical work of training for life. The child had a religious as well as a social nature and destiny, and in any complete education the religious as well as the social nature must receive its due development and direction; the child must share in the spiritual as well as the domestic and social and political inheritance of our race. Far removed from the true principles of religious education were the three systems in vogue in the various States of Australasia—(1) 'the right of entry' for denominational religious instruction; (2) the so-called 'unsectarian' and 'undenominational' system of Biblical instruction (in which the sectarian authorised version of the Scriptures was commonly used), and (3) the outright secularisation of public instruction and the exclusion of religion and religious influence from the school life of the child. Under the first of these systems public instruction was, in substance, non-religious, and was rescued from utter Godlessness only by the few stolen moments of more or less perfunctory religious instruction imparted in a withering atmosphere of State agnosticism. The idea of an 'unsectarian' and 'undenominational' system of religious instruction arose in these countries out of efforts at an educational compromise among the rival Protestant denominations. Catholics, at least, would never accept any maimed, mutilated, or lifeless teaching in matters of faith, or any compromise affecting the principles of religious education. The third system, the secularisation of pub-

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