

THE CATHOLIC CONGRESS

IMPRESSIVE INAUGURAL CEREMONIES

OPENING ADDRESS BY CARDINAL MORAN

SERMON BY THE BISHOP OF GOULBURN

The Third Australasian Catholic Congress was commenced in St. Mary's Cathedral, Sydney, on Sunday morning, September 26, when Pontifical High Mass was celebrated at 11 o'clock in the presence of a large number of prelates, ecclesiastics, and delegates from all parts of the Commonwealth and New Zealand, and a congregation that crowded the vast building. Shortly before 11 o'clock a procession was formed at St. Mary's presbytery, and marched to the Cathedral in the following order:—Knights of St. Gregory, his Eminence Cardinal Moran, prelates, clergy, and ecclesiastical students. His Grace Archbishop Kelly was the celebrant of the Mass, and Monsignor O'Brien assistant priest. His Grace Archbishop Redwood, of Wellington, and his Grace Archbishop Delany, of Hobart, were also present, and the Bishops were:—Drs. Dunne (Wilcannia), Murray (Northern Queensland), Higgins (Ballarat), Gallagher (Goulburn), Lenihan (Auckland), Dunne (Bathurst), O'Connor (Armidale), and Norton (Port Augusta). The clergy included Monsignors Carroll and O'Haran (Sydney), O'Reilly (Auckland), Buckley (Wagga), and Meagher (Singleton). The Knights of St. Gregory were:—Messrs. John Hughes and John Meagher, M.L.C.'s, Dr. Kenny (Melbourne), Ald. J. Lane Mullins, and Messrs. Thomas Dalton, Spruson, and D. O'Farrell.

The scene within the Cathedral during the Mass was extremely impressive. The procession of the prelates was headed by the Knights of St. Gregory; the Cardinal, in his red robes, was preceded by the cross-bearer and acolytes, and after him walked the Archbishops and Bishops, in their purple, and with their pectoral crosses; after them were the monsignors, also in purple, and then a long line of priests, in their soutanes and surplices. Around the high altar, which was adorned chiefly with lilies, the Bishops and priests knelt in long lines; the Cardinal, stately in figure, despite his great age, occupied his throne, and the knights were stationed within the altar rails, beyond which an immense congregation filled every part of the cathedral. Wherever one looked he saw a sea of faces. The choir gallery, rising in tiers above the southern entrance, was densely packed, and this was the condition of things everywhere. Hundreds were unable to find seats. Sir Charles Villiers Stanford's 'Mass in G,' a work of devotional character, with melodies of great beauty, was sung for the first time in Australia by a choir of 270 voices and an orchestra, Mr. W. Asprey conducting.

INAUGURAL DISCOURSE.

'Of all the calumnies hurled at Catholics in our unending struggle for the religious and model education of our children, that which I can bear with least equanimity is the calumny which asserts that the Catholic Church has been the foe of education, and has ever sought to cripple the energies or retard the progress of mankind.' Such (says the *Daily Telegraph*) was the keynote of the sermon delivered by the Right Rev. Dr. Gallagher, Bishop of Goulburn, on the occasion.

His Lordship, who preached to an immense congregation, said that when John the Baptist—the inspired volume told them—heard in prison the words of Christ, sending two of his disciples, he said to Him: 'Art Thou He that is to come, or do we look for another?' And Jesus, making answer, said to them: 'Go and relate to John the things which you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead arise again, the poor have the Gospel preached to them, and blessed is he that shall not be scandalised in Me.' Such exactly was the answer of the Catholic Church to every earnest seeker after truth. The works she was doing to-day—the works she had done in every age, bore testimony to her, as they did to her heavenly Founder, that she came from God, that she was divine. What institution was there amongst civilised nations at the present day, of utility, of charity, of religion, of lofty conception for the relief of suffering, for the advancement of mind, that did not owe its origin to the Catholic Church? What theory of muni-

ficence could the philanthropist of to-day suggest which she had not realised in undying institutions many centuries before? What field in all the wide domains of literature, of science, of art, had she not cultivated, ennobled, and enriched? For what form of human misery had she not devised a remedy; to what wound of body or of mind had she not applied a balm? Who had instructed the ignorant of every age, who had taken to her maternal bosom the down-trodden, the outcast, and despoiled of suffering, sad humanity, with such a love as she?

'Liberty, Learning, and Religion.'

Her works of benevolence, philanthropy, and charity would be amply discussed in the Congress; but what mind was so ignoble, so ungenerous as to refuse the homage of its gratitude and admiration to those exalted spirits from whose strong faith, generosity, and enlightened views sprang the universities and colleges and high schools of Europe? Those noble institutions, where had ever been inculcated the pursuit of the good, the beautiful, and the true—where the three graces, Liberty, Learning, and Religion, had nearly always gone hand in hand—at least, in the ages of faith—where, with an affectionate remembrance of the venerable memorials of the past, had ever flourished the highest aspirations after spiritual and civil freedom; from whose halls had gone forth in every succeeding age the builders up of human progress; the guides, rulers, and exemplars of mankind. But there was hardly one of these institutions—he did not refer to primary schools, but to the high schools, colleges, and universities—there was hardly one, although they had been steadily changed from their original purpose, that did not owe its origin to the Catholic Church. He quoted the words used by an eloquent Catholic speaker at the jubilee celebrations of the University of Aberdeen, an institution founded in the grand old Catholic times in Scotland:

'Those famous schools survey through Europe wide
From Albion's vales where Cam and Isis glide,
To where by winding Seine and Danube's tide
State Learning throned amid the public pride
And name but one from Scythia to the West
By priests unplanted, or by priests unblest.
Oxford, Bologna, Paris, and Salern,
Cambridge and Alcalá—wher'er you turn,
Prague and Vienne—Ingolstodt and Louvain,
Leipsig and Basle—from Germany to Spain,
From Thurso to Tarent and back again.
Still here a Pope hath raised a college—there
Some council set a Greek or Hebrew Chair.

'Let men call them tyrants if they would,' said the Bishop, resenting the charge that the Catholic Church had been the foe of education; or let them say that in the past they had grasped at power with an unscrupulous hand, and used that power despotically. History did indeed tell them that during long centuries—800 years and more—the Bishops and priests of the Catholic Church possessed great wealth and wielded a mighty power; but unbiassed history never failed to add that this wealth and power and influence were nearly always used for high and noble purposes—the advancement of religion, the promotion of education, the elevation of the masses, the maintenance of the poor. Let the world say that Catholics were idolators—that to a Madonna lighted up by the brush of a Raphael with the spirituality of heaven they bowed in adoration, or that to a statue carved by the chisel of a Michael Angelo they bent the knee. At all this they could afford to smile. But that the Church was now, or had ever been, the enemy of knowledge, or that the priests had been hostile to learning, why, the very stones of Oxford, Cambridge, Glasgow, Aberdeen, of the old Sorbonne by the banks of the Seine, became vocal, as it were, and with all but human voice cried out that it was a lie. The indignant spirits of the Venerable Bede, Alfred the Great, Anselm, Lanfranc,

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