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

LEO XIII to the N.Z. TABLET.

THURSDAY, SEPTEMBER 13, 1900.

THE AUSTRALASIAN CATHOLIC CONGRESS.



HE long-expected Catholic Congress was opened in Sydney on Monday by his Eminence Cardinal MORAN with an address on 'The Catholic Church in the Nineteenth Century.' On Sunday the solemn dedication of St. Mary's Cathedral took place, when his Eminence Cardinal MORAN presided at what the cable messages describe as an impressive ceremony. Archbishops and Bishops from every part of Australasia were present, together with 200 priests. His Grace Archbishop REDWOOD and his Lordship Bishop GRIMES were the New Zealand prelates. The Governors of New South Wales, Queensland, and the Lieutenant-Governor of New Guinea were present at Pontifical High Mass, when his Grace the Archbishop of Wellington preached. The movement for the holding of a Catholic Congress originated last year. It had the blessing and high approval of our Holy Father the Pope; it received the active co-operation of men distinguished in literature, science, art, sociology, apologetics, and other branches of human knowledge; and the preparations which were in progress for over twelve months past have been viewed with lively interest both by Catholics and non-Catholics in every colony of the Australasian group. Under the guidance of the distinguished Prince of the Church who bears so worthily the mitre of the Mother Church of Australasia, the first general idea of a Catholic Congress assumed form and symmetry; its lines rose like those of a great Gothic building; and both his Eminence and the Church in these colonies are to be congratulated on the splendid success which has attended this, the first gathering of the kind that has ever been held in any English-speaking land.

With happy appropriateness, the eve of this remarkable gathering was made memorable by the solemn dedication of St. Mary's Cathedral, the mother-church of Australasia. This noble building was, in Cardinal MORAN's words, 'erected on the site where the first foundations of the Church were laid in the southern continent—foundations which for many a long year were destined to be cemented with the tears and sanctified by the toil of heroic men, exiles for religion, and confessors of the Faith.' It is the story in stone that brings us back to the days of those pioneers of the Australian mission, Father TERRY, Dr. ULLATHORNE, and Dr. POLDING, the first Bishop of Australasia. In the two episcopates of Archbishops POLDING and VAUGHAN, no less a sum than £102,000 was spent upon this great temple of the Living God. During the reign of their present illustrious successor an almost equal sum has been expended on the noble pile. In mere money it stands for over £200,000. But it stands for more than

this. It stands for the history of the Australian Church. Every stone within its walls, every soaring line of pillar and roof and pointed pinnacle tells a story of early trials, of noble endeavor, and the completed fane, in its grand proportions and its architectural beauty, is a fit emblem of the splendid progress which the Church has made in the great south land. The *Catholic Press* has appropriately remarked that if the heroic band of missionary toilers, whose dust sanctified Australian soil, could have come forth and gazed on the gorgeous spectacle which St. Mary's Cathedral presented on last Sunday, they would have joined in the anthems of thanksgiving with especial fervor, beholding the golden harvest which they sowed in tears. The Congress, then, practically opened with the solemn dedication of the splendid monument of Catholic faith and piety which is the record of the Church's past achievements in these lands—a monument on whose foundations, as Cardinal MORAN has pointed out, the whole sacred superstructure of Catholicism in Australia rests.

But the Congress is something more than a great gathering called together to gaze upon the trials and triumphs of the past. It also looks forward to the future. It is a Christian embodiment of the idea which the pagan sculptors endeavored to typify in cold marble when they represented JANUS with two faces: the one looking back upon the past; the other with earnest and hopeful gaze fixed upon the future. The wide scope of the interests and activities for which this eager and hopeful young Church intends to provide in the future finds significant expression in the various branches of work into which the deliberations of the Congress are divided: Social Questions, Catholic Apologetics, Science, Art, Education, History, Missions, Ethnology, Statistics, the Press, etc. 'It is not proposed,' said his Eminence Cardinal MORAN recently, 'to bring the Congress into the controversial arena, and it is intended to be very different indeed from a mere literary tournament. It is intended to lay before the public what Catholic teaching is, and to present the tenets of the Church. Considering the many prejudices which have beset the Catholic Church during the past centuries it is no wonder that there should be some misrepresentations and misunderstandings. We only desire that those tenets and maxims which guide the Church shall be presented in their true aspect.' Science and brotherly love are its motto: to make the Church, its tenets, and its aims better known to those outside our Fold; to make wisdom and charity embrace, and thus to gently pull down the rude barriers of religious prejudice; and to smooth and broaden the road along which the Catholic Church in Australasia is to march to the peaceful conquests of the future. The Sydney Catholic Congress is a sacred and fitting commemoration and thanksgiving for the graces and triumphs of the nineteenth century; it is the evidence of a conscious strength and fervid energy in the present; it is the earnest of a bounding hope in the high possibilities of the Church in Australasia in the century which is so soon to dawn upon us.

NOTICE.

DURING the absence of the Editor (Rev. H. W. Cleary) on a well earned and much needed holiday, the attention of correspondents is specially directed to our standing rule that all communications connected with the literary department of this paper—such as reports, correspondence, etc.—should be addressed to 'The Editor.' Closed communications addressed by name to Rev. H. W. Cleary will be treated as his private correspondence and will be forwarded to his temporary address in Australia.

DIOCESE OF DUNEDIN.

A very enjoyable game of football between the Catholic Literary Societies of Dunedin and South Dunedin took place on Saturday last. Great interest was taken in the match, which resulted in a draw, each side scoring six points.

An Invercargill correspondent informs us that Miss Carrie Sheehan, a pupil of St. Catherine's Dominican Convent, has passed the examination in the theory of music, held under the auspices of the Associated Board of the Royal Academy of Music and the Royal College of Music. Miss Sheehan gained 77 marks, the maximum being 99.

Mr. J. F. M. Fraser delivered an interesting address on matters connected with the Transvaal before the members of the South Dunedin Catholic Institute at the weekly meeting on the 5th inst. The Rev. Father Coffey presided, and a large number of members were present. Mr. Fraser spoke for over an hour on war

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