CATHOLIC PROGRESS

NEW CHURCH AT MT. BARKER

OPENED BY ARCHBISHOP O'REILY

A solid indication of the progress being made by Catholics in the country was demonstrated on Sunday when a new church at Mount Barker was declared open and dedicated for worship by his Grace Archbishop O'Reily. The building is designed on the lines of an Early English Gothic edifice, with the introduction of modern features incidental to requirements and local materials. The nave is 50 ft. x 30 ft., with a height of 26 ft. to colar beams, the frontal portion being broken into smal transepts. The inner porch is 15 ft. x 7 ft., and is protected by an effective portico. A separate entrance is gained to the church through the belfry tower that will serve also for stairs to a future choir gallery. Provision is made in the building for the future erection of sanctuary, sisters' chapel, and sacristy. The walling is executed in local freestone, flanked with massive buttresses in Littlehampton bricks, relieved with cement dressings. The roof principals are exposed in heavy timbering, supported on framed wood cantilevers, and the ceilings are lined in stained wood boarding. The main and side altars are in red pine, and have been specially designed in conformity with building. Mr. F. Fricker has completed the work from the designs and under the superintendence of Messrs. A. S. and F. H. Conrad, architects.

His Grace expreeed pleasure for being afforded the opportunity to visit Mount Barker, where Catholics formed a fair percentage of its population. The edifice that had just been dedicated to the service of God would be for the Catholics of the locality both a convenience and a comfort. It would have the merit, too—especially when completed according to the full design—of being a picturesque and not unstately ornament to the town.

Catholics believed in the wisdom of mutliplying churches where and when they were needed. Prospective expense did not flutter them. Things that were good were commonly attainable only by sacrifice, and whatever sacrifice was called for in the erection of their churches Catholics were ever prepared to make it. Yet the credit in the present instance—as in many other instances—was not due to the liberality of Catholics alone, for many non-Catholics by their donations had generously helped towards the cost of the building. One lady, a non-Catholic, who bore an honored name in South Australia, but who wished her name untold, bought out of her own purse and presented as a gift to the local congregation the very splendid site—it was in the heart of the township—on which the building stood. The work accomplished was gratifying, but was by no means exceptional in character. During the past four years 10 churches of substantial stone or brick had been erected in the Archdiocese of Adelaide. Three others had been largely added to, and four were in actual process of erection. The cost of one of these alone—that at West terrace, representing merely a portion of the building to be completed later on, would amount to over £14,00. Sites had been secured for a few other churches, the erection of which would be, if not in the immediate, yet certainly in the near future.

In every effective picture there was shade, however, as well as light. Every passing happiness carried with it a forecast of regret. In the city and suburbs of Adelaide they had 22 churches; yet they could do with a full dozen more at the present hour. If they could erect them to-morrow every one of them would be amply utilised.

Catholic Charity.

Temples in which homage could be paid to God subserved the interests of religion. If faith was to flourish it must have a corner in which it might be fostered and in which it might grow. Mere brick and mortar did not make religion. That was the outcome of warm, throbbing, earnest human souls. Catholic strength had its origin, not in lifeless walls, but in living people. How earnest South Australian Catholics were was easily realised. South Australian Catholics were a family group with thoughts passionately wrapped in their churches—to them so many sacred homes. They had, too, a care of all of their household. The weaklings, as the little ones of the flock, were not forgotten. In two orphanages they fed and clothed and educated 165 babes day by day. In the Fullarton Refuge was housed adults of varying creeds, who, with their children, numbered 141. Other institutions were less ambitious in their aims. He need not enter into detail, but in three of those institutions some 43 inmates found a temporary or permanent resting place. To the list of their charitable efforts he added those of the St. Vincent de Paul Society, whose concern lay with the helpless and the poor, and the Clothing Guild, the desire of whose associates it was to provide garments by their own deft fingers for those in want. Catholics, like their neighbors, believed in thrift. They thought it well that every working man should make provision for sickness and old age, and had accordingly their benefit societies, with numerous members. Their business was to provide when the hour of misfortune came for every brother's needs. Nor were the little ones overlooked. In 85 schools in the archdiocese—in 79 in the whole State—they saw to the religious as well as to the secular education of their children. The number of scholars was 5550.

No Whining.

Here a remark might be permitted. Whining was no favorite pastime of his. Catholics did not want the State to help the orphans or the sick or the crippled whom Providence had entrusted to their care. He spoke with all deference and with no intention of giving offence. Official aid to works of charity meant not unfrequently official worry. He spoke deliberately—his words were measured—for he spoke from long experience. Fault was freely found, but real help was not so freely given. He did not blame officials. As a rule they were not to blame. They were fettered by castiron rules that allowed them but little freedom of action. An anecdote would il-

allowed them but little freedom of action. An anecdote would illustrate his meaning. In some war, a soldier who had been marching for months found himself at length without soles to his boots. A supply train of waggons came along and a han new pair of boots were issued to him. He put them on in gladness of heart. He paraded. The eagle eye of the sergeant of his company was, however, upon him. That eagle eye discovered that the bootlace on the right foot was a half an inch longer than the bootlace on the left. Now, there were two military laws which might not be transgressed. One was that each soldier's uniform must be exactly like the uniform of all others in the rinks. Here was a difficulty. An ordinary mortal would meet the dilemma by cutting off the half-inch of boot-

lace that the right foot showed too long. But then that course would involve another unlawful act. To damage Government property was a high crime in the army, and the half inch of surplus leather on Tommy's right boot was certainly Government property. There was only one way out. The boots were returned to the waggon that brought them and the unfortunate Atkins had to tramp bare foot for five more weeks. Then, fortunately, a fresh supply train arrived, and Tommy was made happy with a new pair of boots that had laces of exactly the length prescribed by military regulation. The new boots passed muster. The moral of the story each one can draw for himself. With the exception of the home for unruly boys, where there were 24 inmates—and all wards of the State Children's Department—no institution under Catholic management receives pecuniary aid from the Government. They did not ask for Government aid. They love their freedom and preferred to go without. "But for the 5550 children in our schools," continued his grace, "we feel concern."

The Schools.

"To them we fondly think we give as good an education as the State schools give. Secular training is necessary, undoubtedly The State makes its reckoning of the secular work done in its own establishments. Why will the State not make a reckoning of the purely secular work done by us? The State schools have an educational system, of which many non-Catholics approve and which most non-Catholics are content to accept. That education is most decidedly repugnant to us. We teach religion to our pupils—teach it every day. Of our religious education we do not ask the State either to approve or to judge. Its business is professedly with secular knowlerge alone, and if we impart such secular knowledge to the satisfaction of the State's inspector, the State, we think, should bear the cost. We ask for not a penny of the money contributed by non-Catholic taxpayers. We ask only for the share contributed by ourselves to the public purse. Catholics are but human, and feel unfear dealing, as really as do other folk."

His Grace contended that the Catholics saved South Australian taxpayers in works of charity and education £15,000 a year. It was a heavy drain, but they were willing and able to bear it. Their firm conviction was that those who helped themselves might confidently look for

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Heaven's help.

Children reaching adolescence required care as much as—very often more than—did those of tender years. Catholics recognised the peril and tried to meet it. They had numbers of societies, purely religious, the object of all and everyone of which was to hold growing youths and maidens to the practice of their faith. All strove for the encouragement of piety, pure and simple. One, the Guild of St. John the Baptist, advocates total abstinence as well.

Care of the Soul.

Every human being had a body as well as a soul. The body was the type of things material; the soul was the emblem of things above. They strive to catch their children young, and to keep them as they grew. They strove still to hold them when they were old. There was the Boys' Club in Adelaide, where lads were cared for. They had their literary societies, in which encouragement to mental cultivation was given to young men. They had their Adelaide Catholic Club, where those who are near to and actually of man's estate, could spend their evening hours and gain something by each evening spent.

Unity of Effort.

The motto of the Adelaide City Council would serve me as a text for their latest effort. On council documents the words may be read—"Ut prosint omnibus conjuncti." That motto expressed the scope of the council's work. It was an appropriate motto. His Grace paraphrased the motto as follows:—"Firmly knit together, we labor for the gain of each and every dweller within our city's bounds." The council's thoughts were his thoughts. He believed in the advantage of unity of effort, where the cause was good. The Sacred Book told them that "a brother that is helped by his brother is like a strong city." It told them, too, that "a three-fold chord is not easily broken." Unity revealed, as it added to strength. The principle was a safe one to follow. Catholics were over 50,000 thousand strong in South Australia. They had their interests, they had their views, they had their prejudices. Fervidly devoted to their State, they still thought that, as a large constituent of the population, their ideas should have weight. Without thought of offence to any one, without the faintest tinge of anger or slighest sense of ill-will, they had come to think that the time was meet for the marshaling of their forces and for their acting together as one man.

Catholic Federation.

In their youngest movement Adelaide was but following the example of Victoria. Victoria herself but walked in the footsteps of Germany and the United States. Germany was supposed to be a Protestant country. The truth was it was largely Catholic; 16,000,000 Germans—over three times as numerous a body as all Australians of every form of belief—professed the Catholic faith. In religious matters those German Catholics moved, as a pamphlet written by a master of arts of Oxford University informed him, in unbroken ranks. They had 255 Catholic dailies, all published in the Fatherland. Catholic papers and periodicals to the number of 245, issued at longer intervals, also saw the light. The aggregate of subscribers to all publications numbered

also saw the light. The aggregate of subscribers to all publications numbered 6,678,530. The United States statistics at hand were not so complete. He knew, however, that the American Catholic Federation held its tenth national convention in 1911. Its statements reckoned its members at 3,000,000 actually enrolled.

It might be thought—it possibly would be thought—that the starting of the Catholic Federation in South Australia owed its impulse to him. No thought could be further from the truth. The federation was the creation of their Catholic men. They had founded it, and from them it drew its support. The clergy helped certainly, for Catholic laity and Catholic clergy go ever hand in hand. For one cleric, who is a member of the federation there are at least 100 lay members. I look for no credit; I can claim none. My part has been but to approve of the movement, to encourage those who sought to further it; and my approval and my encouragement I continue unstintedly to give.

The Catholic Federation—of which some wild ideas were afloat at its institution — is simply the result of Catholic devotion to interests that were to Catholics dear. In many societies they had at their disposal a superabundance of utilisable material. The aim was to weld the members of those societies into a solid and homogeneous whole; and as the signs went, welded they would soon be. In the movement there was no element of aggressiveness. Catholics wished every resident of the State, no matter what his belief, the enjoyment of the same privileges as were looked for by themselves. With politics, as politics, the federation has nothing to do. Every individual enrolled in its ranks would, in matters political, be as free as air. He might be a Liberal or he might be a Laborite, and cast his vote accordingly. He might be a protectionist or a freetrader. He might have his own views on the question of railway gauges; he might think the broad gauge or the narrow gauge, or, if he so elected, the medium gauge the best. On the schemes for the conservation of the Murray River waters he might opine as he lists. Say he looked upon the Australian principle of soldiering as the invention of the evil one, or he was convinced that every citizen did well if should unlawful aggressor come he seized his rifle and defended his country and his home. Whatever his judgment was on these and sundry other debated points, he might still be a sound Catholic federationist. With his ideas on public matters, if those matters did not impinge upon religion, the Catholic Federation positively declined to have anything whatever to do.

He spoke with a full knowledge of the federation's rules. In those rules one item would, he felt sure, win general approval. That item went in for broad-mindedness. It saw good in every movement, no matter by whom prompted, that made for the well-being of the State. Here was the rule just as it stood:—The federation "is willing to co-operate with all citizens and with all civil and social agencies which work for truth and virtue. It seeks the promotion of the interests of all Australian Catholic citizens, and of all who believe in the divine revelation of a religion through Christ;" of, indeed, all others as well. To that pronouncement there were but few Australians who will make demur.

It was an old saying that "Charity begins at home." He ventured to extend the adage. It was a poor sort of charity that kept itself within its home, and never went beyond to help those to whom fortune had been unkind. Those of his own household were, or should be, as the apostle told them—every honest man's care. Yet were there not ties that bound as really as those that sprang from blood? "Charity," the Sacred Book told them in one place, "covered a multitude of sins." In another it enlarged its message and told them that "Charity covereth all sins." Catholics looked after their stricken and helpless ones. The saying of a heathen poet came to mind:—"I am a man; nothing that concerns the human race but concerns me." Catholic goodwill took a wide ambit. Feebleness and distress appealed to Catholics in no matter what form they came. They made no distinction of class or creed or nationality. They drew no line—so far as Australian laws allowed—even at color. There was one Providence, whose children they all were. Towards the lowliest of His creatures He felt tenderness and pity. "As long as you did it to one of these, my least brethren, you did it to me." The conclusion was irresistible. Kindness to a brother or a sister in need was accepted by the Great Father as a kindness done to himself. Than this promise, what higher pledge of guerdon need they seek?