

INTERCOLONIAL.

The recent bazaar in aid of the Catholic church at Albury yielded over £600.

The Very Rev. Dean Hegarty, P.P., V.F., Kyneton, is about to take a well-earned twelve months' leave of absence after 30 years' labor on the Victorian mission.

A very old resident of the Grabben Gullen district passed away recently, in the person of Mr John Kelleher, at the age of 90 years. Deceased was a native of County Clare, Ireland, and had been a resident of New South Wales for over 60 years.

Speaking the other day at a picnic organised by the Hibernian Society in honor of his Lordship the Bishop of Maitland, Mr R. McCormack, district president of New South Wales, said that the total membership of the H.A.C.B. Society in New South Wales was something over 4000, and the funds aggregated £25,000. In the whole of the States the society had a membership of 21,000, with funds amounting to £125,000. Out of this number there were 8000 members in Victoria, and he was glad to say that the 2500 members in New South Wales twelve months ago had been increased by 1500 during that period. He regarded this as a good augury that they would equal, if not surpass, the number of members in Victoria within a space of a few years.

The narrow jealousies of a small coterie of busybodies in Melbourne have landed a society journal called *Table Talk* in trouble. That journal recently made a statement which, though amusing to Catholics, needed a prompt contradiction. That contradiction appeared in *Table Talk's* last issue as follows:—'Sir,—The following paragraph appears in your issue of the 10th instant: "Gratitude is a distinguishing trait in Miss Amy Castles's character. She gives 30 per cent. of her Australian earnings to the Catholic Church. As she is paid £750 for the three Melbourne concerts, the share of Catholic Church is £250. This statement is made by people who are privy to the agreement with Miss Castles, but it may, nevertheless, not be true." The first line we believe to be entirely true. The rest of the paragraph we know to be absolutely without foundation. On behalf of Miss Castles, we request that you will be good enough either to publish our letter or make the necessary correction in suitable manner in your next issue.—Yours truly, Gavan Duffy and King, 69 Chancery lane, Melbourne. April 15, 1902.—[We stated 'it may, nevertheless, not be true.' The statement, however, was generally made by respectable people, and we are glad to find that it is now authoritatively contradicted.—Editor, *Table Talk*.]

Smarting under the criticism evoked by the garbled 'points' cabled during the week respecting an article he has contributed to an English newspaper, Mr. Wood, History Professor at the Sydney University (says the *Freeman's Journal*), applies a useful sidelight to the methods of the cableman in general, and particularly on the subject of Ireland. Writing to the *Morning Herald*, Mr. Wood says:—'In an article, which not having seen, you abuse, one point which I ventured to emphasize was the disadvantage we in Australia suffer in that, being five weeks away from England, we are for that period entirely at the mercy of the cable. We learn what he chooses to tell us, and we learn no more. Now, with the best will in the world, no cable can do justice to the news of the day in a few phrases. He has to select one sentence out of a hundred, and he naturally selects that sentence which, in his opinion, will be of most service to his employers and give most pleasure to his readers. So, e.g., it was cabled, if my memory serves me, a few weeks ago that John Morley had expressed disapproval of the reception given by some Irish members to the news of the capture of Lord Methuen. When the English newspapers arrived we found that this was one sentence from a great oration dealing with the general political situation from the Liberal standpoint. All Australians have read the sentence. How many have read the great plea for justice to Ireland from which it was wrenched? Your cable as to what you call "the gist" of my article is a good example of the disadvantage I speak of.'

A few Sundays ago a very large gathering of the parishioners of St. Mary's, St. Kilda East, Melbourne, assembled to witness the interesting ceremony of laying the memorial stone of the new Catholic Hall and Club rooms, now in course of erection at the intersection of Dandenong road, and Westbury street. His Grace the Archbishop of Melbourne, who was accompanied by the Very Rev. Dean Phelan, was received by the Very Rev. T. Lynch, P.P., Revs. J. Norris and J. Barry, and the building committee. After the ceremony had been performed the Very Rev. T. Lynch, pastor of St. Mary's, said that they were all aware of the object of that day's meeting, viz., to help to liquidate the debt on the hall and ground, which amounted to about £7500. The hall itself would cost about £5000, and the land £2500. He felt confident that the whole of the debt would be paid in a short time, for he knew the intelligence, zeal and generosity of his own people, and the generous sentiments of non-Catholic fellow-citizens, many of whom had, unsolicited, banded in generous contributions towards the cost of the hall. He hoped that the spirit of goodwill would long continue amongst the citizens of St. Kilda. Certainly, on his part, nothing would be wanting to foster and encourage the bond of union amongst all classes of citizens. Later on Father Lynch read a partial list of subscriptions received before the ceremony, the principal being:—Mr. Fitzgerald £100, Mr. A. Tobin £100, Mrs. Tobin £100, Father Lynch £100, Catholic Young Men's Society £100, Mr. W. Rigg £50, Mr. D. Day £50, Mr. Retallick £50, Dr. R. Power £30, Mr. J. G. Duffy £25, Mr. J. W. O'Halloran £25, Mr. P. Acton £25, Ladies' Branch Hibernian Society £20, Women's Branch Sacred Heart Sodality £30, Men's do. £20, Children of Mary 20 guineas. The total subscriptions exceeded £2000.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- May 18, Sunday.—Pentecost Sunday.
- " 19, Monday.—Feria.
- " 20, Tuesday.—St. Felix of Cantalice, Confessor.
- " 21, Wednesday.—Ember Day
- " 22, Thursday.—St. John Baptist de Rossi.
- " 23, Friday.—Ember Day.
- " 24, Saturday.—Ember Day. St. Gregory III., Pope and Confessor.

PENTECOST SUNDAY.

PENTECOST was the name given to the feast among the Jews held on the 50th day after the Passover, in celebration of the 'ingathering,' and in thanksgiving for the harvest. From the Jewish use, it was introduced into the Christian, and with special solemnity, as being the day of the descent of the Holy Ghost on the Apostles, and of the first solemn preaching of the Christian religion. From early times Pentecost has been regarded as one of the great festivals of the Christian year, and it was chosen as one of the times for the solemn administration of baptism. The English name of the festival, Whit Sunday, is derived from the white robes in which the newly-baptised were clad. It is regarded as especially sacred to the Third Person of the Blessed Trinity, in whose honor the services of the day are directly addressed.

EMBER DAYS.

The Ember Days are the first Wednesday, Friday, and Saturday of each of the four seasons of the year, set apart as fast days by the Catholic Church. According to the testimony of Pope Leo, they originated in the time of the Apostles, who were inspired by the Holy Ghost to dedicate each season of the year to God by a few days of penance; or, as it were, to pay three days' interest, every three months, on the graces received from God. The Church always commanded the faithful to fast at the beginning of each of the four seasons of the year, because it is at this time that she ordains the priests and other servants of the Church, which even the Apostles did with much prayer and fasting. Thus she desires that during the Ember Days Christians should fervently ask of God by prayer, fasting, and other good works, for worthy pastors and servants, on whom depends the welfare of the whole Christian flock; she also desires that in the spring Ember Days we should ask God's blessing for the fertility of the earth; in summer for the preservation of the fruits of the field; in autumn when the harvest is ripe, and in winter when it is sheltered, that we should offer to God, by fasting and prayer, a sacrifice of thanks, petitioning Him to assist us, that we may not use His gifts for our soul's detriment, but refer all praise to Him, the fountain of all good, and assist our neighbor according to our means.

Vice is most dangerous when it puts on the semblance of virtue.

Before every decisive resolution the dice of death must be thrown.

Practical education implies the art of making active and useful what we learn.

When we see the mantle of our guilt on someone else, how quickly we condemn ourselves.

Prudence is common sense well trained in the art of manner, of discrimination, and of address.

He alone who can resist the genius of the age, the tone of fashion, with vigorous simplicity and moral courage is a man.

A psalm which cultivates the spirit of gratitude is a psalm which we ought often to read. If we were more grateful, both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies.

To enjoy alone is to be able to share. No participation can make that of value which in itself is of none. It is not love alone, but pride also, and often only pride, that leads to the desire for another to be present with us in possession.

There is no part of the history of Jesus but Mary has her part in it. There are those who profess to be His servants who think that her work was ended when she bore Him, and after that she had nothing to do but disappear and be forgotten. But we, O Lord, Thy children of the Catholic Church, do not so think of Thy Mother.

A wise and high-principled person avoids, if possible, the office of confidant to husband and wife, to kindred or friends of long standing during the time of their slight estrangements. But if the confidence is forced upon him, he remembers, even though no reservation has been made, no pledge exacted, that it is a confidence of a most sacred kind.

He who lives without a definite purpose achieves no higher end than to serve as a warning to others. He is a kind of bell buoy, mournfully tolled by the waves of circumstance to mark the rocks or shoals which are to be avoided. What the sun glass does to the sun's rays—converge them until they become a blazing and irresistible point—that a definite purpose does to the energies of the soul. It brings them to a focus, and achievement follows as a matter of course.

In connection with the Dunedin winter races, to be held on May 21 and 24, holiday excursion tickets will be issued on the Government railways from any station on the Hurunui-Bluff section to Dunedin from May 17 to 23, and from stations between Oamaru and Clinton also by morning train on 24th inst....