

INTERCOLONIAL

Sister Rose Hughes, one of the oldest members of the Sisters of Mercy, Goulburn, has just passed away at the age of 72 years.

The Rev. Father E. Bertreux, S.M., has been appointed Superior of the Marist Missions in the English Solomon Islands, and is to leave Sydney immediately for the field of his labors.

Speaking at a Catholic function, the Bishop of Goulburn said he thought the next generation would find that the great battles of this country would be between agnosticism pure and simple and the Catholic religion. The Protestants with whom he had discussed the matter had grave apprehensions as to the future. The New South Wales Education Act would be the death of the parsons, and not the death of the Catholic Church, as was once predicted by a politician.

At the garden party given in Adelaide by the Lieutenant-Governor in honor of the Japanese Squadron, the principal feature (says the 'Southern Cross') was the performance of the band, which drew forth much attention. After playing a number of popular Irish airs, including 'The last rose of summer' and 'Erin, the tear and the smile,' the band gave a selection of Japanese pieces, which completely captivated the music-lovers present. The music is wild and weird, and the effect to some extent, reminds one of the bagpipes. Dr. O'Reily, who was an interested listener, was fascinated.

One of the most interesting of the officers of the Japanese Squadron (says the Adelaide 'Southern Cross') was Lieutenant S. Yamamoto, who is a Catholic. The officer met his Grace the Archbishop at the Lieutenant-Governor's garden party, and was driven to the Archbishop's house, Glen Osmond, where he had a very interesting conversation with Dr. O'Reily. Lieutenant Yamamoto speaks English, French, and German fluently, and although but 25 years of age he has travelled Europe, where he had the opportunity of visiting the Vatican and the privilege of a private audience with his Holiness the Pope. Dr. O'Reily made the lieutenant's stay as pleasant as possible considering the limited time at the disposal of the officer, and communicated with other Australian prelates at the various ports at which the squadron will call.

Anyone present in the Jewish portion of the Rookwood Cemetery on the afternoon of May 14 (says the 'Freeman's Journal') would have been confronted by an interesting little function by which a number of Catholic ladies perpetuated their esteem for a departed Jewish maiden. Some six months ago Miss Zara Vandenberg, a former pupil of the Good Samaritan Convent School, Windsor, was laid to rest in the Necropolis. The scattered ex-pupils, with whom she was a great favorite, were much moved at her death. As a small token of their attachment to their old schoolmate a joint effort secured a durable wreath of white flowers, enclosed against the weather and properly inscribed. A bevy of these friends chaperoned by Miss T. Brown, of the Glebe, went to the cemetery on the day mentioned and reverently laid their offering on the grave of their dead friend.

Speaking at the opening of a bazaar at Botany his Eminence referred to the strike in Victoria, and said: 'It was a happy augury for their fair that over the telegraph wires the word had flashed announcing the close of the railway strike in the sister State of Victoria. He might say, without entering into the merits of the strike in any way, that they all rejoiced with the poor men that their struggle with the Government, which had put forward all its powerful strength to crush them, had ended. Everyone would rejoice that peace had been restored and that what had seemed to be inevitable in the way of injuring—for a time at any rate—the harmony of classes in the neighboring State, and the commercial enterprise of the people of Australia, had come to an end. For his part, he entirely dissociated himself from every one of those attacks made upon the poor people who went out on strike. The whole of the public press, and the influence and wealth of the country in not only Victoria, but in New South Wales and other States, seemed to be combined in one great effort to crush these poor people. While he did not see how the men transgressed beyond their rights and privileges in a legitimate way to associate themselves with their unions—as every citizen has the privilege of doing—still, at the same time, they rejoiced that peace had been restored, and they fondly hoped that such measures might now be adopted in the Parliament of Victoria as had already been taken by the Parliament in this country, to prevent such strikes occurring in the future.'

The Lord-Lieutenant of Ireland has (says a Dublin paper) in addition to his salary of £20,000 a year, likewise an 'allowance' on moving into office of £3000 paid to him out of the public funds. This 'allowance' is not paid under any statutory obligation, but is the subject of a special estimate. In the eighteenth century three English noblemen were appointed in immediate succession Lords-Lieutenant of Ireland. Not one of the three ever put foot on Irish soil. They all, however, received and pocketed the £3000 'allowance' for the expenses of entering on their office.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- June 7, Sunday.—Trinity Sunday.
- " 8, Monday.—St. Angela de Mericia, Virgin.
- " 9, Tuesday.—St. Columbkille, Abbot.
- " 10, Wednesday.—St. Margaret of Scotland.
- " 11, Thursday.—Feast of Corpus Christi.
- " 12, Friday.—St. Leo III, Pope and Confessor.
- " 13, Saturday.—St. Anthony of Padua, Confessor.

St. Angela de Mericia.

St. Angela de Mericia was born in the diocese of Verona in 1511. In 1537 she laid the foundation of the institute of Ursulines, and very soon the Order spread all over Europe.

St. Columbkille, Abbot.

St. Columba or Columbkille, the Apostle of the Caledonians or Northern Picts, was a scion of one of the royal houses of Ireland, and was born at Gartán, in the County of Donegal, on December 7, 521. He was educated in the famous school of St. Finnian of Magh-bile, who had himself studied at Rome. Before Columba had reached his twenty-fifth year he had founded a great number of monasteries in Ireland, the most celebrated of which was that of Derry, in his own native province, which was long the seat of a great Catholic bishopric, and is now known under the modern name of Londonderry. He had received deacon's orders from St. Nunnian, and in the year 550 was raised to the priesthood, but his humility was such that he would never consent to take upon him the episcopal office and dignity. In the year 563, when in the forty-second year of his age, Columba set out from his native land, accompanied by 12 companions, sailed to the north, and landed on the shores of the island of Iona, or Hy, to which, in memory of the saint, the name of Hy-Columkil was afterwards given. He and his companions immediately set about building a monastery, which was one of the rudest description, consisting only of a frame covered with the interlaced branches of trees. It was not till some years later that a more substantial edifice was erected, with much danger and labor, as the large oaks to be used in its construction were brought across the waters from the neighboring shores. Such was the beginning of the great monastic centre whence issued those devoted heroes who carried the blessing of religion and civilisation to Scotland and Great Britain. In the year 590 Columba returned to Ireland. In virtue of his privilege as founder of the Church in both Northern and Southern Scotland, he exercised ecclesiastical jurisdiction throughout both of these countries. After a long and laborious life, Columba died as he had lived. After journeying over the entire island and taking a tender farewell of the monks at work in the field, and praying in the cloister, he withdrew to his own cell, and, when the bell rang at midnight for matins, rose and preceded his brethren to the church. Here he was found by his faithful children, prostrate before the altar and in a dying condition. Raising his right hand, he blessed the community and expired, June 9, 597.

Corpus Christi.

The Latin words 'Corpus Christi' mean 'the Body of the Lord.' The festival carried out under this title is an outcome of the Church's devotion to the Hidden Lord in the Sacrament of the Altar. Pious Catholics are ever finding new and beautiful ways of expressing their devotion to our Lord in the Sacrament of His Love. The first mention we have in history of the solemnity of a feast of Corpus Christi is in 1246, when Robert, Bishop of Liege, made arrangements to introduce it into his diocese, but death prevented his intention being carried into effect. After the Bishop's death the Cardinal Legate Hugh undertook to carry out his directions, and celebrated the festival for the first time in the year 1247, in the Church of St. Martin at Liege. Several bishops followed this example, and the festival was observed in many dioceses, before Urban IV, in 1264, finally ordered the celebration by the whole Church. This order was confirmed by Clement V, at the Council of Vienna in 1311, and the Thursday after the octave of Pentecost appointed for its celebration. In 1317, Pope John XXII, instituted the solemn procession.

St. Leo III, Pope and Confessor.

St. Leo III, was Pope from 795 to 816. Immediately after his election he wrote to Charlemagne, requesting him to continue his protection over the Roman See and State. At his request Charlemagne, in the year 800, went to Rome to quell a rebellion in which the Pope came near losing his life. He crowned Charlemagne and proclaimed him emperor, amid the joyful acclamation of the people, in 800.

St. Anthony of Padua.

St. Anthony was born at Lisbon in 1195, and died at Padua in 1231. He entered the Order of St. Francis, who was still alive, and who gave him a mission to preach. He preached with wonderful success in Italy, France, and Spain. His sermons, says his biographer, 'were flames impossible to withstand, which aroused sinners and criminals to repentance.'