

INTERCOLONIAL.

On Sunday, February 9, his Lordship Dr. Murray, Bishop of Maitland, blessed a statue of the Sacred Heart in the Church at Dugong, erected to commemorate the services of the late Father Carroll.

Mr. Crick (the New South Wales Minister for Lands) was 38 on February 10. This (says the *Catholic Press*) will surprise many, for it seems ages since he first made his mark in Parliament. He is at present at Rotorua (New Zealand), and will not be back in Sydney till the end of this month.

The Rev. Father Cahill, who has been at Berrigan during the past 12 months, was presented with a well-filled purse of sovereigns prior to his departure for the Cathedral of Goulburn, where he has received an appointment. At Tocumwal, Finley, Barooga, and other centres of the parish Father Cahill also received substantial tokens of popular esteem.

On Tuesday, February 11, whilst presiding at a meeting held in connection with the forthcoming St. Patrick's Day celebrations his Eminence the Cardinal announced that the well-known artist, Mr. Thaddeus, had presented the very beautiful portrait of the Holy Father—the well-known 'Obbedienza'—to the Cathedral, and he took advantage of the occasion to thank him for the gift. He had also presented 250 copies of a beautiful engraving of the picture. His Eminence stated that he had prepared a circular which would be duly distributed with a view to making Mr. Thaddeus some return for the portrait of one of the greatest Popes that had ever sat in the chair of St. Peter.

In a letter addressed to the clergy and laity of the archdiocese of Sydney his Eminence Cardinal Moran makes the following reference to his forthcoming visit to Rome:—'Towards the close of the present month I expect to sail from Australia for Rome. The disciplinary laws of the Church by a wise enactment enjoin on all bishops at stated periods, in proof of the Church's unity, to visit the shrines of the Apostles and give an account of their stewardship to the Chief Pastor, the successor of St. Peter. His office is to feed alike the lambs and the sheep of the spiritual fold, and to confirm his brethren lest they be tossed to and fro by the arts of Satan or the guile of deceitful men. The present illustrious occupant of St. Peter's See, by his virtues and indomitable zeal, has won the affection and veneration of his spiritual children. His enlightened teaching on the great problems which engage men's thoughts in the present age has given a marvellous impulse to every just and ennobling cause, and perhaps more than any other Pontiff for centuries he has elicited the admiration and merited the eulogy of the leaders of public opinion, even of those who are not of the fold. He is in his 92nd year, and in a few days will be entering on the 25th year of his pontificate. It will be to me a matter of singular consolation, as a representative of one of the youngest churches of Christendom, to be associated with the Cardinals and bishops of the older sees of the Catholic Church in the festive celebrations which are being devised to do honor to the Holy Father in this remarkable stage of his eventful pontifical rule. I would ask our faithful people to unite their prayers with those of the whole Catholic world, that Pope Leo XIII. may be spared yet for some years to guide with skilled and prudent hand the barque of Peter, and to witness the triumph of Holy Church. The blessing of the Holy Father will, I am confident, be lovingly imparted to all his Australian children, and his blessing cannot fail to give a new impulse to piety amongst us, and to quicken the zeal alike of pastors and people to show forth in our lives the heroism of Christian piety, and to persevere faithfully in the service of Our Divine Lord.'

At the annual meeting of St. Mary's Young Men's Society, Sydney, his Eminence Cardinal Moran was presented with an address. The Cardinal, in the course of his reply, said: I thank you for your address, replete as it is with ennobling sentiments of filial devotedness and affection worthy of the religion which you profess and of the traditions of your race of which you are justly proud. In return, I would commend to you a genuine spirit of true patriotism. Patriotism properly so called is implanted in us by Providence to counteract the selfishness that is so natural to man, and to check the vile passions that would seek to enslave us. Such genuine patriotism is blessed by religion, and becomes in due course an adornment of religion. On the other hand, patriotism that is based on interest or other mere human motives too easily degenerates into selfishness, and tends to degrade rather than to ennoble us. True patriotism hallowed by religion would wish every blessing and comfort and happiness that we can inspire to be shared by everyone of our fellow-citizens, and it can only be perfectly realised when peace, virtue, and prosperity may spread their beneficent influence over the length and breadth of this favored land. In Australia we enjoy many advantages, and we possess as an inalienable heritage manifold resources, which are the envy of other lands. Everything that has contributed to the Empire's greatness at home is here within our reach. We enjoy the most ample freedom that the most enlightened citizens can aspire to. Our people are endowed with a vigor and energy which none can gainsay. Among the many widely-scattered domains of the Celto-British Empire of which we form part, there is not one for which the statesmen of the present day mark out a more glorious destiny than for the Australian Commonwealth. In olden times and in other lands, Celts and Saxons were too often marshalled against each other in hostile array. Here in Australia their only strife should be the friendly rivalry as to who shall render the greater and most enduring services to their native or adopted land. Thus old prejudices shall be laid aside, old injuries shall be forgotten, religion shall continue to guide us by her gentle sway, and many nations from afar shall salute Australia's sons as a truly gifted and enlightened race.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

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| March | 2, Sunday.—Third Sunday in Lent. |
| " | 3, Monday.—The Seven Founders of the Servite Order. |
| " | 4, Tuesday.—St. Lucius I., Pope and Martyr. |
| " | 5, Wednesday.—St. Casimir, King and Confessor. |
| " | 6, Thursday.—St. Fridolinus, Abbot. |
| " | 7, Friday.—The Five Wounds of Our Lord. |
| " | 8, Saturday.—St. Cathaldus, Bishop and Confessor. |

THE SERVITE ORDER.

The Order of the Servants of the Blessed Virgin, commonly called Servites, owes its origin to the zeal and piety of seven Florentine merchants. After distributing their goods among the poor, they retired to Monte Senario, near Florence, where they dwelt in cells as hermits. This was in 1233, which is regarded as the date of the foundation of the Order. They subsequently became a monastic community under the special patronage of the Blessed Virgin. They adopted the Augustinian rule, and for their habit wore a black tunic with a scapular and cape of the same color. Under St. Philip Beniti, the fifth general, the Order spread rapidly, chiefly in Italy in Germany. St. Juliana Falconieri is regarded as the foundress of the Servite Third Order. The Servites were approved by Alexander IV. in 1255. Innocent VIII. declared the Servites a mendicant Order, bestowing on them the privileges enjoyed by the other mendicants.

ST. LUCIUS I., POPE AND MARTYR.

St. Lucius I. was Pope from 253 to 254, being the successor of St. Cornelius. He was exiled by Gallus, then permitted to return to his church, and later on beheaded for the faith by the order of Valerian.

ST. FRIDOLINUS, ABBOT.

St. Fridolinus, the first Apostle of the Alemanni, was a native of Ireland or Scotland. Labored as a missionary in Gaul, where he restored the congregation of St. Hilary at Poitiers, which had been corrupted by Arianism, and in Germany, where he founded a monastery at Seckingen, an island in the Rhine, near Basel. St. Fridolinus lived in the sixth century.

ST. CATHALDUS, BISHOP AND CONFESSOR.

St. Cathaldus, the second apostle of and patron saint of Tarentum, or, as it is now called, Taranto, was born in Ireland about the year 615, and whilst a youth was sent to study in the great monastic school of Lismore. From the life of the saint, written by the Tarentines, the brothers Morini, it would seem that he was a professor as well as a student, for the fame of his learning and virtues attracted many disciples to the new college, and, what is more, raised up against himself many powerful enemies. He not only taught in the schools, but he preached the Gospel most successfully in all the country of the Desii, working many miracles too, and building churches.

After Cathaldus had ruled the See of Rachau for some years, with his brother Donatus and some companions he went on a pilgrimage to Jerusalem—a journey that it was by no means unusual for the fervent saints of Erin to accomplish even at that early period. On their return from Palestine their vessel was wrecked in the Gulf of Taranto, not far from the city of the same name. Taranto, the classical Tarentum, was an ancient and famous city, beautifully situated on the northern shore of the bay.

When the Irish Bishop saw this beautiful city given over to pleasure and to vice, like St. Paul at Athens his spirit was moved within him, and in burning language he implored the inhabitants to return to the service of God, Whom they had forgotten. He performed also many striking miracles in the sight of all the people, healing the sick, and even, it is said, raising the dead to life. It happened at this time that there was no Bishop in the city, so the Tarentines besought the Irish saint to become their Bishop, and promised to obey his commands and follow all his counsels. Reluctantly he consented, in the hope that he might thus be able to win them back to the service of God. His efforts were crowned with complete success. Once more Tarentum became a Christian city in reality as well as in name, and Cathaldus was venerated as the second apostle and patron saint of the city. Cathaldus spent some years in his new See, then, feeling his end approaching, the saint once more exhorted the people and clergy, in language of the most tender affection, to be true to the profession and practice of the Christian Faith. He died shortly after in his city of Tarentum, towards the close of the seventh century, on the eighth day of March. The holy remains, by which many miracles were wrought, were buried in a marble tomb, which up to this day is preserved in the sacristy of the Cathedral of Tarentum.

The Railway authorities notify that certain alterations in and additions to the ordinary train service will be made in connection with the Dunedin Autumn races. Further particulars will be found in our advertising columns...

The appearance abroad of the very orthodox Father Le Renne-tel, S.M., in an unorthodox white helmet (says the *Freeman's Journal*) has given rise to some wonder. The explanation is simply that he is compelled to wear it to counteract the serious effect upon him of the summer sun.