

It does, however, give me sincere pleasure to see in this demonstration the evidence that you, and the many others associated with you in this testimonial, appreciate the work which Catholic journalism is endeavoring to do. The Catholic paper, properly and efficiently conducted, has been variously described as "the catechism of the twentieth century," "the people's teacher and guide," "the priest's assistant," "an insurance policy on the faith of every member of the household." Pope Leo XIII. has spoken of "the providential mission of the press." And Bishop von Ketteler aptly said some time ago that if St. Paul were to come to life again he would publish a Catholic paper as a means of doing good.—(Applause.) Our elementary schools are for children up to certain standards; our secondary schools see our budding youth through their teens; but the church paper, rightly regulated, is a school for persons of every age.—(Applause.)

In the course of your address you have touched upon an important function which the Catholic paper is called upon to exercise in countries of mixed religion, such as these—the function of exposition and defence. In such countries the Catholic Church is, more than any other, made the target of misrepresentation and calumny. And thus it has frequently fallen to my lot to play the useful part of a literary broom and endeavor to brush away sundry cobwebs that early prejudices and lack of acquaintance with the facts of our position had spun in odd corners of the brains of critics and accusers.—(Applause.)

Except in the case of a certain class of noisome impostors of bad antecedents, such misrepresentations almost invariably spring from ignorance of our teachings and practices, very seldom, I am convinced, from mere wantonness or conscious malice. The Catholic paper serves in a quiet way the cause of peace and good-will among men by showing that the ancient Church is not the familiar old stage bogie that she is sometimes represented to be, tricked out with horns and tail and cloven hoof.—(Laughter.) I hope, incidentally, to have shown that people can differ in a gentlemanly way, and that the due defence and exposition of truth can be made without rancor, and without needlessly wounding the reasonable susceptibilities of any manly and honorable opponent. For the rest, I can only claim that I have steered the N.Z. TABLET along a straightforward course, and that I have not allowed it to be a medium to attack and outrage the religious sentiments of people of other creeds.—(Prolonged applause.) These things, however, are of the ABC of honorable religious journalism, and I have no more idea of claiming special credit for them than I should for keeping out of the lock-up.

It is now 52 years since the first Catholic paper issued in Australasia saw the light of publication. They now number twelve, and there are several excellent Catholic magazines besides. And I speak with reference to the N.Z. TABLET when I state that taken altogether our publications have no rivals in size and literary quality in the religious journalism of Australasia. Much has been achieved in Catholic periodical literature in Australasia during the past half century, and especially during the past ten years. But much remains yet to be done, and I am convinced that there is a bright and promising future before Catholic journalism in these colonies.—(Applause.) I look confidently to the day when the true place of the religious paper in ecclesiastical work will be more fully realised; when the Church will take it under her wing and make it, as recognised a part of her many activities as the convent and the school, with the submarine cable and the overland telegraph as its handmaids. The apostolate of the press is a great factor in the Catholic life of Belgium and Germany. It is a feature of the new awakening in France. It will come in its fullness upon us here in God's good time. And it will have a great field for the best work that, under the Church's more direct guidance, it can do. In conclusion Father Cleary referred in complimentary terms to the active interest which Bishop Verdon displays in the work of the Catholic newspaper, and cordially thanked his Lordship for his constant kindness, and expressed a deep sense of his obligation to the goodness of his friends among the priesthood and the laity of the Colony.

A vote of thanks to his Lordship Bishop Verdon for presiding brought the proceedings to a close. Great numbers of those present remained in the hall after the meeting for the purpose of personally saying good-bye to Father Cleary and wishing him pleasant times in the land of his birth and a safe return to New Zealand.

At the twenty-second annual meeting of the H.A.C.B. Society (N.S.W.) district) in Sydney the secretary in his annual report said:—We have extreme pleasure in expressing how successful have been our efforts in furthering the Society's interests, and with what satisfactory results our year's work has been crowned. Members will be gratified to see the progress shown, the material advancement, numerically and financially, made during the year 1901. We seem with the dawn of the new century to gather fresh impetus, to take a forward movement, and with renewed vigor, and the activity born of the desire to be up and doing, have exceeded our most sanguine expectations. The increase in new members during the year has been very marked, no less than 1119 having been admitted by initiation, while 39 were admitted by clearance, totalling 1158, allowing for 214 whose membership ceased through all causes, this leaves a net increase of 944, the total membership (including 106 ladies) being 3581. The district funeral fund has a credit balance of £7328 5s 7d, and the management fund £253 12s 8d, while the total assets to the credit of the district stand at £8064 14s 8d. The increase in the funeral fund amounts to £860 16s 9d, which must be regarded as very satisfactory. The returns from branches being now complete, we are able to report very substantial progress, their funds showing the creditable increase of £1575 3s 11d for the year, the total funds now to their credit being £8695 16s 5d. The funds of the district and branches stand thus: Total district funds, £8064 14s 8d; total branch funds, £8695 16s 5d; grand total, £16,760 11s 1d; increase for year in total district funds, £933 16s 8d; increase for year in total branch funds, £1575 3s 11d; total increase for year, £2509 0s 7d.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 16, Sunday.—Passion Sunday.
 " 17, Monday.—St. Patrick, Apostle of Ireland.
 " 18, Tuesday.—St. Gabriel, Archangel.
 " 19, Wednesday.—St. Joseph, Patron of the Universal Church.
 " 20, Thursday.—St. Cyril of Jerusalem, Bishop, Confessor, and Doctor.
 " 21, Friday.—St. Benedict, Abbot.
 " 22, Saturday.—Seven Dolors of the Blessed Virgin Mary.

PASSION SUNDAY.

The Sunday before Palm Sunday is called Passion Sunday, because from this day the Church occupies herself exclusively with the contemplation of the Passion and Death of the Saviour. The pictures of Christ crucified are covered on this day in memory of His having hidden Himself from the Jews until His entrance into Jerusalem, no longer showing Himself in public (John xi, 54). In the Mass the Glory be to the Father, etc., is omitted, because in the person of Christ the holy Trinity was dishonored.

ST. PATRICK, APOSTLE OF IRELAND.

There has been a great difference of opinion as to the birthplace of St. Patrick; a number of writers, however, favoring Armoria, Gaul. Though brought up in the Christian religion, St. Patrick tells us in his celebrated 'Confession' that at the age of 16 he was still ignorant of God, which probably means that he had not yet attained to that lively knowledge and ardent love of God which then began to penetrate his soul. At that period he was carried into captivity by a band of marauders, who took him over to Ireland and set him to keep the cattle among the forests and mountains. Here he was exposed to many hardships and privations, but while his body suffered, his soul was strengthened by the exercise of prayer and the frequent consideration of the vanity and emptiness of earthly things. At the end of six months he succeeded by a special Providence in effecting his escape, and returned to his own country. Some years later he was again carried off, but recovered his liberty after two months.

Meanwhile Patrick was inspired by God with an ardent desire for the conversion of the inhabitants of that pagan island which had been the scene of his sufferings, and it was revealed to him, moreover, that he himself was chosen for that glorious work.

On one occasion he beheld in a vision the children of Ireland stretching out their hands to him and imploring him to come to the call, and for some years he devoted himself to prayer and study in preparation for the work of the apostolate. After receiving the sacred orders of deacon, priest, and bishop in his own country, as he himself tells us, Patrick set out for Rome to implore from Pope Celestine his blessing on the work which he had undertaken. The holy Pontiff received him with paternal affection, and bestowed upon him his apostolic benediction, together with full powers for the prosecution of his mission. He then set out on his return, A.D. 432, and undeterred by the remonstrances of his friends and relatives, crossed over to the land of his former captivity which God had given him for his inheritance.

During the 28 years of his laborious apostolate, St. Patrick penetrated into almost every part of Ireland. Wherever he went he erected churches and monasteries, and ordained priests and bishops to minister to the wants of his converts. He established his Episcopal See at Armagh, where he had built a monastery, and where the Primacy has always remained in honor of Ireland's apostle.

ST. GABRIEL, ARCHANGEL.

St. Gabriel was the Archangel sent to the Prophet Daniel to explain his visions and to communicate to him the prophecy of the seventy weeks. Also to Zacharias, to announce to him the future birth of John the Baptist. Six months afterwards he was sent to Nazareth to announce to the Blessed Virgin Mary the birth of Jesus Christ.

ST. JOSEPH, PATRON OF THE UNIVERSAL CHURCH.

St. Joseph, the spouse of the Blessed Virgin Mary and foster-father of Jesus Christ, was of the tribe of Juda and of the family of David. He was a simple artisan, and was instructed by an angel concerning the mystery of the Incarnation. He appears for the last time in the Gospel when he goes to seek with Mary the child Jesus in the midst of the doctors at Jerusalem. Very probably he was dead when Christ began to preach the Gospel. Pope Pius IX. established St. Joseph as patron saint of the Universal Church.

ST. CYRIL OF JERUSALEM.

St. Cyril, a Father of the Church, was born at or near Jerusalem about the year 315. He was ordained priest in 345 by Bishop Maximus, who also entrusted him with the charge of the Catechumens, and in his stead appointed him preacher to the people. In 350 Cyril succeeded Maximus in the See of Jerusalem, and was consecrated by Acacius of Cæsarea. This Acacius, a bitter Arian, soon became a severe enemy and persecutor of Cyril, and in 358 procured his deposition and exile from Jerusalem. Cyril was restored by the Council of Seleucia in 359, but, at the instigation of Acacius, he was banished again, the next year, by Constantius. On the accession of Julian, Cyril returned to Jerusalem. The Emperor Valens, in 367, again banished Cyril from his see, and only after eleven years was he allowed to return. In 381 he assisted at the Second General Council at Constantinople. He died in 386, after a troubled episcopate of 35 years, 16 of which were spent in exile.