

INTERCOLONIAL.

Miss O'Carroll, who for the past 30 years filled the position of organist at St. Patrick's Church, Singleton, was presented the other day with a testimonial by the townspeople, and also with a separate one from the parishioners on the occasion of her departure for America.

The Rev. P. C. Cregan has been appointed administrator of St. Mary's Cathedral, Sydney, during the absence of Dean O'Haran. The following clerical changes have been made in the archdiocese: The Rev. Father Condon has been removed from Pambula to Surry Hills; Rev. Father Keany goes from Cobargo to Pambula; Rev. Father McNamara from Pyrmont to Cobargo; Rev. Father Mahony from Granville to Milton; Rev. Father Corbett from Milton to St. Mary's Cathedral, Sydney.

The religious statistics of the New South Wales census taken last year show that the Anglican Church had 623,131 adherents, being an increase in 10 years of 120,000; the Catholics 347,847, an increase of 60,000 in the same period; the Presbyterians 132,617, an increase of 23,000; Methodists 135,390, an increase of 25,000; Baptists 16,618, an increase of 3,000; Independents 24,834, an increase of 740; other Christian denominations 23,263, an increase of 2300; the Salvation Army 9585, a decrease of 730; indefinite religions 128, a decrease of 176. The non-Christian religions returned 14,389, a decrease of 2600; sceptics 3529, a decrease of 2700; no religion 10,231; objected to state their religion 13,000. The Protestants number 965,654, or an increase of 174,000.

His Eminence Cardinal Moran (writes a Sydney correspondent) is known as the Master Builder of the State, and the Minister for Works declared lately that next to the Government his Eminence is the largest employer of labor in N.S.W. He is a popular employer, too, for he insists on the highest wage being paid. At present he has fifteen schools in the course of erection. A curious event has occurred in one parish. Since the present Education Act came into force over 20 years ago the State had been renting the Catholic school and occupying it as a State school. Some months ago the Cardinal gave them notice to quit, having decided to put religious teachers in charge. Thereupon the State set about building a new school, which has just been completed, but to their amazement they have discovered that they have no pupils. It is a Catholic district, and the children are remaining in the old school, and the brand-new school must be closed.

A few Sundays ago Archbishop O'Reilly formally opened a new school of the Sisters of St. Joseph, erected in Port Adelaide. The ceremony took place in the presence of a large number of people, and amongst those present were the Minister of Education (Hon. T. H. Brooker), Commissioner of Crown Lands (Hon. L. O'Loughlin), the Mayor and Mayoress of Port Adelaide, Representative P. McE. Glynn, the Hon. A. A. Kirkpatrick, Mr. W. O. Archibald, M.P., and a number of the Catholic clergy and laity. The school, which is a fine spacious building, was blessed by the Archbishop. The Very Rev. Father Hilary, C.P., said that there were now in South Australia over 200 Catholic schools in charge of the Sisters of the various Orders. In the course of an address his Grace the Archbishop of Adelaide remarked that the present was the 35th year of convent work in South Australia. The good work was commenced by the Venerable Mother Mary. The Sisters' work was purely one of love, as all they got in return for their labors was food and clothing. There were at the present time 260 women engaged in imparting knowledge to the young of South Australia. Of this number 120 were Sisters of St. Joseph, and the remaining 140 were from other Sisterhoods. This building had involved the outlay of over £3000. The Sisters had obtained £600 towards the cost from the Catholic church, Port Adelaide, so that there was still a debt of nearly £2500.

The Sydney correspondent of the *Southern Cross*, writing on the work which has been accomplished by Cardinal Moran in the Archdiocese of Sydney during the past 18 years, says:—We find in Sydney no fewer than 24 institutions of charity, all (with the exception of St. Vincent's Hospital, which has been doubled in size) dating from the time of the Cardinal's arrival. These institutions include the Home for the Aged and Destitute at Randwick (Little Sisters of the Poor); St. Vincent's Home and Industrial School for Boys at Westmead, Parramatta; Home and Industrial School for Girls at Manly; Asylum and School for the Blind, Lewisham; Asylum for Mental Invalids, Ryde; Hospital for Women and Children, Lewisham; St. Joseph's Hospital and Sanatorium, Auburn; Foundling Hospital, Waitara; St. Joseph's Orphanage, Lane Cove; St. Martha's Industrial School, Leichhardt; St. Anne's Orphanage, Liverpool; St. Brigid's Orphanage, Ryde; St. Magdalen's Retreat, Tempe; Mater Misericordiae Home, Churchill; Hospice for the Dying, Darlinghurst. In addition to these institutions, there are a number of charity societies and guilds, foremost among them the Society of St. Vincent de Paul. His Eminence has spent £100,000 on St. Mary's Cathedral, and his labors in the cause of religious education are colossal. First place must be given to the founding, building, and endowment of St. Patrick's Ecclesiastical College at Manly. The Cardinal, without any appeal to the Catholic community, paid for the erection and furnishing of St. Patrick's. The cost of the college for the training of a native priesthood to his Eminence could not have been less than £80,000. Besides St. Patrick's, which stands apart as an Ecclesiastical College, there are now in the Sydney Diocese five colleges for boys, including those great institutions, St. Ignatius', Riverview (Jesuit Fathers), and St. Joseph's, Hunters' Hill (Marist Brothers). There are 20 boarding schools or colleges for girls, 20 superior day schools, and 159 primary schools. All these schools are taught by religious, and the total attendance is 28,889.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

March	23, Sunday.	—Palm Sunday.
"	24, Monday.	—Feria.
"	25, Tuesday.	—Feria.
"	26, Wednesday.	—Feria.
"	27, Thursday.	—The Last Supper.
"	28, Friday.	—Good Friday
"	29, Saturday.	—Holy Saturday.

HOLY THURSDAY.

The Thursday before Easter is called Holy Thursday. On this day only one Mass can be said in the same church, and that Mass must be a public one. The Mass is celebrated in white vestments, because the institution of the Eucharist is joyfully commemorated, but at the same time there are certain signs of the mourning proper to Holy week. The bells, which are rung at the 'Gloria,' do not sound again till the 'Gloria' on Holy Saturday, and the Church returns to her ancient use of summoning the Faithful or arousing their attention by a wooden clapper. Nor is the embrace of peace given. The celebrant consecrates an additional host, which is placed in a chalice and borne in procession, after the Mass, to a place prepared for it. The '*Pange Lingua*' is sung during the procession, and the place to which the Blessed Sacrament is removed—often called the sepulchre, but properly the repository—is decked with flowers and lights. Afterwards the altars are stripped, to remind the Christians of the way in which their Master was stripped of His garments. In some churches, the priest or prelate, assisted by deacon and subdeacon, washes the feet of 12 poor men, in imitation of our Saviour who washed the feet of His Apostles. Since the seventh century the holy oils, formerly consecrated at any time, have been blessed by the bishop in the Mass of this day.

GOOD FRIDAY.

Good Friday is the day of God's mercy, because it is the day on which Jesus Christ, by an excess of love, incomprehensible to every created mind, suffered the greatest torments, and expired ignominiously on the Cross, in order that we might be healed through His wounds, washed in His blood, and that in His death we might find the principle of our true life. We call this *Holy* or *Good Friday*; it is also called *Parascere*, which means a preparation, it being the day in which the Jews prepared for the celebration of the Sabbath. Our ancestors gave it the name of Adoration Friday, on account of the solemn worship of the Cross which takes place on that day. The Greeks call it the Pasch of Jesus Crucified, and the Sunday following it, they term the Pasch of Jesus Resurrected.

In the office of Good Friday, everything inspires compunction, and all the ceremonies and prayers tend to penetrate the soul with the most profound and salutary affliction. The bells are silent on this mournful day, the candles are extinguished, the altars are stripped of their ornaments; over the main altar a simple cloth only is extended to symbolize the winding sheet which covered the dead body of the Saviour. At the commencement of the office the celebrant and his assistants prostrate themselves upon the floor, testifying by this posture the bitterness in which the heart is plunged at the thought of the ignominious death which Christ suffered in order to take away from us the yoke of the devil.

On Good Friday the holy sacrifice of the Mass is not celebrated. Although it is a real living representation and continuation of the Sacrifice on the Cross, it can inspire us only with joy and fill us with consolation; but these sentiments are incompatible with the mourning of the Church on account of the death of Jesus Christ. Nevertheless the order and many ceremonies of the Mass are preserved therein; it is called the Mass of the Presanctified. This Mass was formerly observed on fast days by the Eastern Churches, during which the priest and faithful communicated by receiving the hosts which were consecrated the preceding day.

The office of Good Friday commences with two lessons taken from Holy Scripture, which are followed by the reading or chanting of the Passion, according to St. John. After this the celebrant offers solemn prayers for all the states and conditions of life, for the just as well as for the unjust, and even for heretics, schismatics, Jews, and pagans, because Jesus Christ died for all men, and wishes all men to be saved. The foregoing solemn prayers are followed by the adoration of the Cross. The Cross, covered with a veil, to signify that the mystery of the Cross had been hidden for a long time, is now solemnly uncovered. After having uncovered the Cross, the celebrant raises it and shows it to the people, with these words: '*Ecce lignum crucis*' (behold the wood of the cross); the deacon and subdeacon sing with him: '*In quo salus mundi pependit*' (upon which has rested the salvation of the world), to which the choir replies: '*Venite adoremus*' (Come let us adore). Then the celebrant and ministers, having taken off their vestments, prostrate themselves three times and adore the Cross. The people likewise do the same. After this the celebrant goes in procession, without singing, to the Repository to take to the altar the sacred Host which had lain in the Repository from the preceding day. Arriving at the main altar, the priest proceeds with the Mass of the Presanctified, so called, because he consumes the sacred Host which had been consecrated the preceding day.

According to the present discipline of the Church, neither clergy nor people may communicate on Good Friday; an exception to this rule is made in favor of those in danger of death.