

INTERCOLONIAL.

Mr. Donald Mackintosh, who has just been re-elected M.L.A. for Jambooya (Q.), has received many congratulations on his victory. As we have had occasion to remark before, the hon. member is of the Highland clan of Mackintoshes which clung to the old Faith during all the persecutions of the 'Reformation' and post-'Reformation' times, and he is one of the sturdiest adherents of the Church in Australia. Mr. Mackintosh had hardly returned thanks for his election when he left the Darling Downs for Sydney, to attend the entrance of his seventh son, Francis Aloysius, into the Lewisham novitiate of the Christian Brothers.

In reply to a speech made by the Archbishop of Melbourne at the national concert in the Melbourne Town Hall on St. Patrick's night, his Excellency the Governor-General made a felicitous speech reminding his Grace that on his first arrival here the Archbishop had been one of the earliest to welcome himself and Lady Hopetoun. As to the union between Ireland and Scotland his Excellency remarked that his own idea of that was shown by the fact that he had married an Irishwoman. When he first went to Ireland as a young man, an Irishman he met there—he thought his name was Murphy—suggested that among the daughters of the Isle he might see one who would take his fancy. He did. In conclusion, he would say in strict confidence to any present who might still be free to choose that they could not do better than follow his example and marry an Irish girl. He could not wish them to thank Providence for any greater happiness than he and Lady Hopetoun had had during their 16 years of married life.

Referring to the discussion on the Catholic vote at the Methodist Conference, the Melbourne *Leader* of March 15, says:—If a little more consideration had been given to the matter it might have dawned upon the conference that the real obstacle to the adoption of the league's proposals is to be found in the hostility of public opinion, and that neither Catholic nor Orange feeling in the matter is the determining factor. The country has had experience in the past of denominational education, and does not wish to return to the system. It realises that if the State departs from the principle that its duty lies only with secular education, and that parents and the churches must accept the responsibility of religious teaching, the floodgates of sectarian animosity will be opened again. The acceptance of the league's scheme would embitter the existing grievance of the Roman Catholics, and if in alleviation of the injustice a separate grant were given to the Catholics as demanded, the foundations of the national system would soon be swept away.

In Melbourne, as in Sydney, the St. Patrick's Day celebration was uniquely successful. In the Southern City they had the customary procession—one of the oldest Melbourne's pageants, for to quote the *Argus*—In the early days of "The Settlement," when every second resident in the little community hailed from the Emerald Isle, once a year, on 'the seventeenth,' they carried their hearts back to Tipperary and Connemara as they followed the few primitive banners along the half-formed streets. This year thousands turned out to see it parade the streets, and it was universally admitted one of the best that the Catholics of Victoria have organised to date. The luncheon, of course, was the great feature, more especially as a true Irish national note was sounded, as was the case in Sydney. Mr. M. Sheahan presided, and amongst others present were Senator O'Connor, Sir Malcolm McEacharn, M.H.R., the Premier (Mr. Peacock), the Premier of New South Wales (Mr. See), the Mayor of Melbourne (Sir Samuel Gillott), Mr. Fitzgerald, M.L.C., Mr. Murray, M.L.A., Mr. Beazley, M.L.A., Mr. P. J. O'Connor, M.L.A., Dean Phelan, the Rev. Dr. Rentoul, and Sir Bryan O'Loughlin. Apologies were received from a number of prominent gentlemen, including the Prime Minister (Mr. Barton), the Speaker of the House of Representatives (Mr. Holder), the Speaker of the Victorian Assembly (Mr. Mason), and the Victorian Minister for Lands (Mr. Duggan). At the concert given in the Town Hall in the evening Lord and Lady Hopetoun were present.

The celebration of St. Patrick's Day in Sydney was marked by greater enthusiasm, if possible, than on any former occasion. It was thought for a time that in consequence of the day not having been proclaimed a public holiday it would militate against the success of the celebration, but the fact that upwards of 10,000 persons were present at the sports in the Agricultural Show Grounds was evidence sufficient to show that under any circumstances the Irish men and Irish women of Sydney had determined to celebrate the national festival in becoming manner. The banquet which was held during the afternoon in the building on the grounds was remarkable for the number of public men present. His Grace the Coadjutor-Archbishop presided, having on his immediate right and left respectively the Federal Prime Minister (the Right Hon. E. Barton, P.C., K.C.) and the Federal Home Secretary (Sir Wm. Lyne). The State Ministry was represented by the Hon. E. W. O'Sullivan, Minister of Works; the Hon. W. P. Crick, Minister for Lands; and the Hon. T. Waddell, Treasurer. The Legislature and Municipal Government were also well in evidence in the persons of the Hon. Captain Charles, M.L.C.; the Hon. John Toohy, M.L.C.; the Hon. John Meagher, M.L.C.; the Hon. T. M. Slattery, M.L.C.; Mr. Austin Chapman, M.L.A.; Mr. Thomas Fitzpatrick, M.L.A.; Mr. J. G. Carroll, M.L.A.; Mr. P. E. Quinn, M.L.A.; Alderman R. D. Meagher, M.L.A.; Alderman A. J. Kelly, M.L.A.; Mr. Eden George, M.L.A.; Mr. Brinsley Hall, M.L.A.; the Mayor of Sydney (Alderman Thomas Hughes), the Town Clerk (Mr. T. H. Nesbitt). Nearly all the Catholic clergy in and around the city attended. Stirring speeches were delivered by Archbishop Kelly, Alderman Meagher, Hon. E. Barton, Major Freehill, Hon. T. Waddell, Hon. E. W. O'Sullivan, Hon. W. P. Crick, Sir William Manning, and Brigadier-General Finn. In the evening there was a national concert given in the Town Hall, which was packed, hundreds being unable to gain admittance.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 6, Sunday.—Low Sunday.
 " 7, Monday.—The Annunciation of the Blessed Virgin Mary (transferred from March 25).
 " 8, Tuesday.—St. Rupert, Bishop and Confessor.
 " 9, Wednesday.—St. Peter Damian, Bishop, Confessor, and Doctor.
 " 10, Thursday.—St. Thomas Aquinas, Confessor and Doctor.
 " 11, Friday.—St. Leo the Great, Pope, Confessor, and Doctor.
 " 12, Saturday.—St. Julius I, Pope and Confessor.

LOW SUNDAY.

The first Sunday after Easter is called Low Sunday because it emphasises the contrast between the great Easter solemnity and the Sunday which ends the octave. The name given to it in the Missal is 'Dominica in Albis,' because then the newly-baptised wore their white robes for the last time.

THE ANNUNCIATION.

In consequence of March 25 falling this year within Holy Week the feast of the Annunciation was transferred to April 7. The institution of this feast dates back to the first centuries of Christianity. St. Athanasius mentions it in one of his sermons. For a long time they commenced the civil year with the feast of the Annunciation. The custom of commencing the year on the first day of January was introduced in France in 1564, in Scotland in 1579, and in England in 1752.

ST. RUPERT, BISHOP AND CONFESSOR.

St. Rupert, a Frenchman illustrious for his noble birth, but still more so for his many virtues, was Bishop of Salzburg in Bavaria, the inhabitants of which country he had converted to the True Faith. He died about the beginning of the seventh century.

ST. THOMAS AQUINAS, BISHOP AND CONFESSOR.

St. Thomas Aquinas, the angel of the school, was born at Aquino, a town near Naples. His family was connected by marriage with the Hohenstaufen. His early education was entrusted to the care of the Benedictines of Monte Cassino. After completing his studies at the University of Naples, he entered the Dominican Order, and became the scholar of Albertus Magnus. He taught with universal admiration at Cologne, Paris, Bologna, Naples, and other places; he was equally famous as a preacher. He persistently refused any ecclesiastical dignity. Called by Gregory X. to assist at the Ecumenical Council of Lyons in 1274, he fell sick on the journey in the Cistercian monastery of Fossanova, before he had completed his fiftieth year. He was solemnly canonised by John XXII. in 1323, and ranked among the great Doctors of the Church by Pius V. in 1567. His most renowned work is the 'Summa Theologiæ.' He composed many touching prayers, such as the Office of Corpus Christi, and hymns: 'Pange Lingua,' 'Sacris Solemnis,' 'Verbum Supernum,' 'Adoro Te Devote,' 'Lauda Sion Salvatorem.'

ST. LEO THE GREAT.

St. Leo I. was Pope from 440 to 461. On account of his eminent learning, sanctity, and great achievements is called the 'Great.' It was this great Pontiff who, by his confidence in God and noble and courageous conduct, in 452 saved Rome from being pillaged by the Huns under Attila, 'the Scourge of God,' and again, in 455, he saved the city from destruction by the awe which he inspired in the fierce Genseric, King of the Vandals. Rejecting the false Council of Ephesus, Leo, in 451, summoned the General Council of Chalcedon, over which he presided by his legates and in which his dogmatic Epistle was accepted as the expression of true Catholic faith. He strongly maintained Papal supremacy against arrogant and aspiring bishops, and was zealous everywhere for the interests of the faith and Church discipline.

ST. JULIUS I, POPE AND CONFESSOR.

Julius I. was Pope from 337 to 352, being the successor of Marcus. During the violent struggle with Arianism, Julius was the strenuous champion of the Nicene faith and the constant defender of St. Athanasius and other orthodox bishops oppressed by the heretics. The bishops, whom the Eusebians had unjustly deposed, were reinstated by Julius, by virtue of the prerogative of the Roman See. With the concurrence of the two emperors, Constantius and Constantine, he, in 343, summoned the great Council of Sardica.

We have to thank Messrs. Guy and Co. of Cork, for the October—December number of the *Journal of the Cork Historical and Archaeological Society*. This is one of the most interesting publications of the kind we receive, as its pages are always filled with reading matter of great interest, from a historical point of view, not alone to Corkmen but to Irishmen generally. Its articles are written in an impartial spirit, and men of all creeds contribute to its pages.

The man who has not learned to say 'No' will be a weak, if not a wretched, man as long as he lives.

The patient heart is a willow, the impatient heart a dry reed; when the storm of sorrow comes the reed breaks, but the willow yields and recovers.