

INTERCOLONIAL

The Very Rev. Father Ginisty, S.M., of Sydney, has been appointed Director-General of the League of the Sacred Heart and the Apostleship of Prayer. The position was held for over 20 years by the late Father Muraire, S.M.

Mr. F. Dillon, of Glen Innes, an old man in poor circumstances, has received an intimation that, in conjunction with his brother, who is 70 years of age, he has inherited £80,000, besides landed estate of considerable value. The property was left by a sister in Boston, U.S.A., 25 years ago, and it was only by chance that he heard of his good fortune a few days ago while on a visit to Sydney to undergo medical treatment.

The New South Wales Department of Agriculture has a Kerry cow, Belvedere Bratha, which has put up a big record for the past dry season. Her yield of milk for the season was 834 gallons, with an average test of 4.64 per cent. of butter fat, or equal to 420lb of butter. She yielded 5 gallons of milk per day for some time after calving. The cow is depastured at the Government Stud Farm, Berry, and her milk has been weighed daily. She was giving nearly 2 gallons of milk per day when the farm manager began to dry her off, being near calving.

The Redemptorist Church and Monastery at North Perth (says the 'W.A. Record'), which Messrs. Cavanagh and Cavanagh are erecting for the Redemptorists, is proceeding rapidly. The workmen are now engaged on the third story, and the building gives evidence of becoming one of the landmarks of Perth. Rapid progress is also being made with the Coolgardie Convent, which Mr. O'Donnell, clerk of the works, is carrying out under the same architects. The building is nearly ready for the roof, and, judging from the progress the Sisters of Mercy will have their building completed before the winter. The delay in the work of the Kalgoorlie Church, which Mr. Campbell, contractor, is building from the designs of Messrs. Cavanagh, has been caused by the difficulty of getting the freestone for the windows and tracery work from Sydney. The freestone is, however, now landed, and the masons are at work on it, and the whole of the work will be carried on without further delay.

On Sunday, March 22, his Grace the Archbishop of Melbourne presided at the ceremony of profession and reception at the Convent of the Good Shepherd, Abbotsford. The following young ladies received the white veil:—Miss Mena Gleeson (Hobart), in religion, Sister Mary of St. Ildephonsus; Miss Kathleen O'Neill (New Zealand), Sister Mary of St. Constance; Miss Mary Moore (New Zealand), Sister Mary St. Marcella; Miss Cecilia Guerin (Bendigo), Sister Mary of St. Vincent Ferrar; Miss Agnes McIntosh (Bendigo), Sister Mary of St. Kilian; Miss Kate Clooney (Collingwood), Sister Mary of St. Eulalie; Miss Mary Heurt (Ireland), Sister Mary of St. Patrick. The following were professed:—Miss Meagher, daughter of Mr. T. Meagher, governor of the Melbourne Gaol (in religion Sister Mary Domitilla); Miss Lizzie Donnelly (Sister Mary Patricia); Miss Essie Donane (Sister Mary Marine); and Miss O'Neill (Sister Rose Virginia). His Grace administered the Sacrament of Confirmation to about 140 inmates, 100 being children from St. Joseph's preservative class, and the remainder from the Magdalen class of the convent.

In a recent issue Melbourne 'Punch' had a very appreciative article regarding the work done at St. Vincent's Hospital, conducted by the Sisters of Charity. It said: 'A splendid vindication of the claims of those supporters who, from the first, saw that the institution would be a public benefaction is to be found in the fact that since its foundation over 80,000 patients of all classes and creeds have sought relief within its walls, while there is nothing to show that the public support accorded to St. Vincent's has at any time been the means of detracting from the revenue of any other institution. A consideration that should carry weight with the charitable public is the markedly economical working of the establishment. There are few—if any—amongst us who do not understand that the lives of the Sisters of Charity are devoted unreservedly to the care of suffering humanity, without expectation of any earthly recompense, and herein lies an explanation of the fact that such a comparatively small amount appears in the expenditure column of the annual financial statement as "nursing expenses"; also, there are no paid clerical officials, the Sisters themselves personally attending to that branch of the work of the institution. The contributions of the public towards this charity find their way into the channel for which they are intended, with the least possible deduction. What causes many of the hopeless and friendless poor to yearn for admission to St. Vincent's is the knowledge that, in addition to the leading medical and surgical skill for which the hospital is justly celebrated, they will find, under the care of the Sisters of Charity, a sweet womanly sympathy, coupled with a tender solicitude for their spiritual welfare. St. Vincent's Hospital is now recognised by the Government as one of the charitable institutions of Victoria. With steadily-increasing public support, it now enters upon the second decade of its existence with gratifying prospects, which to the Sisters will, we are sure, be only an incentive to increased fidelity in the discharge of their duty towards the helpless and afflicted under their charge. It is gratifying to know that at no distant date accommodation will be provided for nearly 100 patients.

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR.

- April 19, Sunday.—Low Sunday.
 „ 20, Monday.—St. Cyril of Jerusalem, Bishop, Confessor, and Doctor.
 „ 21, Tuesday.—St. Anselm, Bishop, Confessor, and Doctor.
 „ 22, Wednesday.—SS. Soter and Caius, Popes and Martyrs.
 „ 23, Thursday.—St. George, Martyr.
 „ 24, Friday.—St. Fidelis of Sigmaringen, Martyr.
 „ 25, Saturday.—St. Mark, Evangelist.

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.

St. George, Martyr.

St. George is honored throughout Christendom as one of the most illustrious martyrs of Jesus Christ. In the reign of the first Christian Emperors numerous churches were erected in his honor, and his tomb in Palestine became a celebrated place of pilgrimage. But his history is involved in great obscurity, as no early records of his life or martyrdom are at present in existence. The following are the traditions concerning him which have been handed down to us by the Greek historians, and which are celebrated in verse by that illustrious saint and poet of the eighth century, St. John Damascene. St. George is said to have been born in Cappadocia, of noble Christian parents. After the death of his father he travelled with his mother in Palestine, of which she was a native. Being strong and robust in body, he embraced the profession of a soldier, and was made a tribune, or colonel, in the army. His courage and fidelity attracted the attention of the Emperor Diocletian, who bestowed upon him marks of special favor. When that prince declared war against the Christian religion, St. George laid aside the signs of his dignity, threw up his commission, and complained to the Emperor of the severity of his bloody edicts. He was immediately cast into prison, and alternate threats and promises were employed to induce him to apostatise. As he continued firm he was put to the torture and tormented with great cruelty, and later on beheaded.

St. Mark, Evangelist.

St. Mark, who was a Jew by birth, was probably one of the converts made by the Apostles after Our Lord's resurrection. He seems to have attached himself to the company of St. Peter, who in his first Epistle written at Rome calls him his son. He composed his Gospel at the request of the Romans, who desired to have set down in writing what they had heard from St. Peter by word of mouth, and he wrote it in the Greek language, which was used at that time in the Sacred Liturgy and was familiar to the people of Rome. Rome was the capital of the world, and St. Peter therefore chose it as the seat of his episcopate. He had already erected his chair at Antioch, which was the chief city of the East. The next city of importance was Alexandria, the capital of Egypt and of Roman Africa, and thither St. Peter sent his disciple Mark to preach the Gospel and rule the flock of Christ.

Upon his arrival in Africa St. Mark labored for some time in the district of Pentapolis and in various parts of Egypt and the adjacent provinces, until, by a particular call from God, he entered the important city of Alexandria. Here he soon established a flourishing church, composed in part of Jewish converts and partly of Gentiles. The rapid progress of the faith stirred up the fury of pagans, whereupon St. Mark, leaving St. Anianus to rule the Church in his absence, quitted the city and returned to Pentapolis. Upon revisiting Alexandria a few years later he found the faithful greatly increased both in number and in fervor. Again, however, the rage of the heathen became excited against the venerable Evangelist, whom they called a magician on account of his many miracles. Having resolved upon his death, they sought him for a long time in vain, for God concealed him from their hands. At length upon the feast of the holy idol Seraphis, those who were in search of the holy man discovered him standing at the altar, offering the Adorable Sacrifice of the Mass. Overjoyed at finding him in their hands, they immediately bound him with cords and dragged him by the feet through the streets of the city to a place near the sea full of rocks and precipices. The stones along the way were stained with his blood, and the ground was strewn with pieces of his flesh, but all the while he ceased not to praise and thank God for his sufferings. As he was still alive when evening closed in, they cast him into prison, but next day they recommenced their cruel sport. In the midst of these barbarous torments he happily expired on April 25, A.D. 69, three years after the martyrdom of SS. Peter and Paul.

At this season everybody is liable to Coughs and Colds. Avoid all danger by taking TUSSICURA.—***