

THE DEVIL'S INTENTIONS.

Written for the CATHOLIC RECORD: The devil says that I am tired this morning, that I shall have plenty of time to say my prayers after breakfast, because he knows that I shall receive some call to prevent me from saying them at that time; therefore I will rise in time to say them before breakfast. The devil says it is not necessary for me to hear Mass on week days, because he knows that if I do I shall thereby receive strength to withstand all his wiles and stratagems; therefore I will endeavor to hear Mass, whenever I can. The devil says it is lawful for me to indulge my appetite to the full, provided I do not make myself ill, because he knows that if I do I shall thereby lose a great deal of my fervor and a full realization of sacred truths; therefore at all my meals I will endeavor to be as temperate as I possibly can. The devil says it will not do me any harm to follow just once again that inclination which I am earnestly striving to overcome, because he knows that if I resist him, his power over me will become considerably weakened, and that I shall have advanced one long step nearer to God; therefore I will fight against that inclination with all my might. The devil says I need not have a very great devotion to the Mother of God, because he knows that if I have, she will give me the special protection of her prayers which her divine Son cannot refuse, and because he knows that if I am a dutiful child of Mary I am a child of Paradise, and consequently he will be sure to lose me; therefore I will increase more and more in my devotion to the Blessed Virgin, above all I will daily recite my beads. The devil says, "don't bother to make acts of reparation to the Sacred Heart, your ordinary prayers are sufficient," because he knows that each time I do so in the proper spirit, I shall very likely be the means of delivering some person though unknown to myself, from his clutches, besides increasing my own spiritual fervor; therefore I will often recite the Litany of the Sacred Heart, or make some other such act of reparation, and especially on the first Friday. The devil says, "the Holy Church does not oblige me to say my stations, I can be saved without doing so," because he knows that by doing so I shall set free or help to set free the souls in purgatory, who in return will become my intercessors against his power over me, and also because he knows that if I pray frequently for the suffering souls, I shall on the last day, be amongst the number of those to whom the King will say "I was in prison, and ye came unto Me;" therefore I will by this means endeavor to help as many souls as I can. The devil says, that in this dilemma the issues of which I cannot foresee, I must follow the inclination of the moment and act immediately, because he knows that if I do so, I shall find myself in a greater entanglement than ever, and because he knows that if I wait a little longer, there is perhaps a letter on its way to me or some help coming from some person which will unravel my difficulty; therefore I will pray for patience and wait a little before taking action. The devil is ever on the watch to strike me in some vulnerable part, and at an unguarded moment; therefore I will put on the whole armour of God by using all the means of grace, and he can then do me no harm.—G. F. F.

THE SAINT OF THE CHRISTMAS SPIRIT.

LITTLE GLIMPSES OF ST. FRANCIS OF ASSISI. There is nothing more noticeable in the character of the Saint of Assisi than his exquisite tenderness towards the temporal needs of his brethren, the wise temperateness with which he ordered and arranged everything pertaining to their physical well-being, or the simplicity of his directions in the matter of each individual requirement. He even went so far as to say that mortification, when carried to that excess which incapacitated a man from performing his duties with exactness, was really self-indulgence. His general teaching is to the effect that, as the body is to be used only as an instrument of the spirit, it should be guided in such manner that it will be as useful and perfect an instrument as possible; inasmuch as if a servant does not nourish himself, or is not given, by his master, sufficient nourishment and care to render him capable of doing his duty, he can be neither a good nor a faithful servant. We have in the beautiful "Fioretto" a vivid picture of the manner in which the Seraph of Assisi made a practical application of this wise and prudent doctrine. "Once on a time," writes Brother Leo, that quaint and delightful chronicler, "when blessed Francis began to have Brothers, and was staying with them at Rivo Torto, near Assisi, it happened one night, when all the Brothers were asleep, about midnight, one of them called out and said: 'I am dying—I am dying!' And all the Brothers woke up in horror and fear. And blessed Francis got up and said: 'Arise, Brothers, and kindle a light.' And when the light was kindled, he said: 'Who is he that said, 'I am dying?' The Brother replied: 'It is I.' And he said to him: 'What is wrong with you, Brother?' And he said: 'I am dying of hunger.' Then blessed Francis had a meal prepared at once; and, as a man full of love and discernment, and with him, lest he might be ashamed to eat alone; and at his desire, all the other Brothers ate also. Could anything have been more discreet, and at the same time more winningly simple than this action on the part of St. Francis, through love and care for the Brother, who might have been 'ashamed to eat alone?' And when all was finished, he made them a little discourse, which he concluded as follows: 'My will is, and I enjoin it upon you, that each of the Brothers, as

our poverty allows, satisfy his body according to his need.' An incident still more touching, and bearing upon the same subject, occurred also at Rivo Torto. "Another time, when blessed Francis was at the same place, a Brother who was very spiritual, was ill there and very feeble. And blessed Francis, taking note of him, was moved with pity for him; but because at that time Brothers in health and sickness treated poverty as abundance, with great joyfulness, and used no medicines in their infirmities, and even felt no need of them, but rather preferred to take things harmful to the body, Blessed Francis said within himself: 'If the Brother were to eat some ripe grapes in the very early morning, I believe it would do him good.' So he reflected and acted accordingly. "For he got up one day in the very early morning, and called that Brother secretly, and took him to a vineyard which was near the colony. And he chose a vine on which there were good grapes for eating; and, sitting with the Brother near the vine, he began to eat some grapes, for fear that the Brother should be ashamed to eat alone. And, while they were eating, the Brother was set free (meaning that his ailment departed); and together they praised the Lord." Incidents such as these, recorded by an eye witness, never lose their flavor but come down to us through the centuries that have elapsed since the son of Peter Bernardone cast aside his raiment in the streets of his native town, and, in the sight of his former frivolous companions, went forth to enter upon the mission of love and labor he was never to lay down till he cast aside the body which had hampered him, and went forth to Paradise, singing palms and praising God.—Ave Maria.

To acquire mistrust of self we have need only to remember three things—first, how often we have erred in our opinions; secondly, how little we have read; thirdly, how little we have studied.—Manning.

DIOCESE OF HAMILTON.

HONORS FOR FATHER MAHONY—DEATH OF FATHER WADEL—CLOSE OF THE GOLDEN JUBILEE. On the feast of the Immaculate Conception, His Lordship the Bishop celebrated the Golden Mass at the Cathedral and after the sermon handed the rector, Father Mahony, an official letter commending him to the care of the Holy See in recognition of his faithful services to the diocese and particularly to the Cathedral, which was indebted for the privilege of its consecration during the year of the golden jubilee chiefly to his zeal in paying off the parochial debt. The following letter from the Secretary on the death of Father Wadel, the closing exercises of the jubilee year and the offering in aid of St. Ann's was read last Sunday in all the churches. To the Reverend Clergy of the Diocese. Very Reverend and Reverend Fathers.—In obedience to instructions from His Lordship the Bishop, I hasten to send you official notification of the death of one of our beloved priests, the Reverend Father Wadel, after a long and painful illness which he bore most patiently and with resignation to the Divine Will, died a most happy death after having been consoled and fortified by the reception of the last Sacraments on Monday last, the 3rd inst., at St. Joseph's Hospital, Quebec. May his soul rest in peace! You will therefore please make your reverent and affectionate prayers for the Holy Communion (if any) in your parishes to remember him in their holy prayers. You are also reminded that the death of the Reverend Father Wadel, who served the Diocese of Hamilton for many years, and was a member of the Diocesan Synod, requiring every priest on the death of a confessor to say quatuor missas, one Mass for the departed soul, and three for the souls of the living. Very Reverend and Reverend Fathers.—In obedience to instructions from His Lordship the Bishop, I hasten to send you official notification of the death of one of our beloved priests, the Reverend Father Wadel, after a long and painful illness which he bore most patiently and with resignation to the Divine Will, died a most happy death after having been consoled and fortified by the reception of the last Sacraments on Monday last, the 3rd inst., at St. Joseph's Hospital, Quebec. May his soul rest in peace! You will therefore please make your reverent and affectionate prayers for the Holy Communion (if any) in your parishes to remember him in their holy prayers. You are also reminded that the death of the Reverend Father Wadel, who served the Diocese of Hamilton for many years, and was a member of the Diocesan Synod, requiring every priest on the death of a confessor to say quatuor missas, one Mass for the departed soul, and three for the souls of the living.

Table with 2 columns: Name and Amount. Includes entries for Father Mahony, Father Wadel, and various benefactors.

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