

ONE THING AND ANOTHER.

I wonder whether many of the readers of the REVIEW are provided with those highly indulgenced rosaries blessed by the regular Canons of the Order of the Holy Cross. Perhaps in any case, a few words explanatory of this indulgence may not be out of place in this column.

In the first place, to these beads is attached the extraordinary Indulgence of *five hundred days* upon each grain, to this the Bridgettine Indulgence of one hundred days was added subsequently, with the Holy Father's blessing, and this enormous indulgence can be gained as often as one recites devoutly one "Our Father" or one "Hail Mary" on these rosaries, it not being necessary to say the whole five decades.

This privilege was granted on the 20th August, 1516, by Pope Leo X., to the Master-General of the Order of the Holy Cross and to his successors.

On the 9th January, 1848, Pius IX. allowed the Commissary General to confer the power on every priest of the Order. Finally on the 15th March, 1884, His Holiness Leo XIII., by a decree of the Sacred Congregation of Indulgences, recognized this Indulgence as authentic, and declared the above mentioned faculty exclusively proper to the Order of the Holy Cross.

These rosaries, which are rare in this country, are being presented by Rev. Father Nolin, S. J., to such zealous promoters of the cause of colonization as have succeeded for two consecutive years in filling up the cards of ten members which the Rev. Father distributes to all who wish to have them. It is a small task to undertake, ten subscribers of ten cents each are not very difficult to find, and it is surely an honour as well as a pleasure to have a share in the noble work of Catholic colonization.

The Souvenir which Father Nolin gave last year to his *Zélateurs*, is very pretty. It is a medal struck in the name of the Colonization Societies of Montreal and Ottawa, and is in white metal. The religious side bears as a foundation the maple leaf, the emblem of Canada. In the centre of the leaf is engraved the Sacred Heart, to symbolize Jesus in the midst of our country, protecting it, and dispensing throughout its length and breadth the abundant treasures of His grace and His love.

The motto is "*Souvenir aux Zélateurs*," and J. H. S.—Jesus the Saviour of men.

The reverse side of the medal has also the maple leaf for its groundwork. Below the centre is the Cross surmounted by sun rays, to signify the Cross planted by Jacques Cartier on the banks of the St. Lawrence, the rays of light and heat indicate the power of the Cross to enlighten our land, to point out the way to heaven, and communicate the fire of love and of energy of good works. Below this a landscape: one side of which shews the sea, and upon it the sail of Jacques Cartier, *en route* for Canada. On the bank is a tilled field with a plough—that symbol of agriculture and of colonization which has made Canada what she is to-day. On the right hand side of the medal is a wheat-field and a farmer's house, indicating the competency and well-being which result from colonization. Beneath these designs is a little beaver on a maple bough—the ancient emblem of Canada, adopted by its settlers.

It is a very uncommon-looking and pretty medal this—one which is apt to make the beholder covetous, and enlist him among the most enthusiastic of Father Nolin's *Zélateurs*.

Among the many good works of Catholic Christianity is that of the "Holy Childhood," which has for its aim the rescue and salvation of children born in pagan lands. For the year 1886, the sum contributed towards this pious end was \$3,441,718.05. This enormous sum was made up of contributions of 12c. per year, and the circular which has been issued recently by Rev. Abbé Daniel of St. Sulpice, asks if, after the Propagation of the Faith, there exists in the world, a pious association which can boast of so many members. The figures go on to shew that in the year 1886, the numbers of these children who received Christian baptism was 352,609. Of these but 95,459 lived and they are receiving a Christian education and training in 2,316 missions or orphanages, together with a vast number of children baptized in previous years. At the close of an eloquent appeal in the interests of this good work, the circular says:—

"What treasures people may lay up in heaven, if to help these poor missionaries, they give of their abundance. . . . But it is not accorded to everyone to have the same degree of success in the work of the salvation of souls. Let those to whom God has given this grace, take courage, and nerve themselves to little sacrifices by the thought of the great good that they will do, by the vista of recompenses that are promised and by the assurance that the children whom they have been instrumental in saving will unfailingly pray for them."

In a column of the *Moniteur Acadien*, I recently came across some old French superstitions regarding the days of the month of June and their influence on the weather. They do not read so well in an English dress, but the idea is the same:

In the months of June and July, it is said
That they will fare badly who then do wed.

On the day of St. Medard, which is in June,
Workingmen watch the sun and moon,
For if it then rises the proverb says,
Bad weather will last for thirty days.
And if it is fine, we are just as sure
Of a plenteous harvest for the poor.

He who is born on St. Basilide's day (June 12)
Will n'er be an invalid, they say.

If it rain on the eve St. Aurelien's Feast; (June 17)
Good oats and light hay for the poor man's beast

The crops will be chilled and wither away
If the wind blow hard on St. Lenfray's day.

If it rains on the eve of St. Peter's day,
A third of the grape harvest withers away.

If it rain on St. Peter and Paul, then stranger,
For thirty days look out for danger.

The prophecies go on to say that if on the contrary the Feast of SS. Peter and Paul be fine the ensuing year will be fertile. If it rain, wheat will be dear—and further, if it blow hard, it is a sign of war.

An old English proverb relating to St. Barnabas' day—the 11th June, says:—

Barnaby Bright,
The longest day and the shortest night.

which is flippant, and not correct according to our calendar.

Most of us have heard the superstition that if it rains on St. Swithin's day, it will rain for forty days and nights after. Here are two old English couplets in support of the belief:—

July to whom, the dog-star in her train
St. James gives oysters and St. Swithin rain.

—Churchill.

Our old country doggerel runs thus:

St. Swithin's Day, if thou dost rain,
For forty days it will remain,
St. Swithin's Day, if thou be fair,
For forty days 'twill rain na mair.

St. Swithin was a holy Bishop of Winchester, in the days of "merrie England," and what he had to do with the weather, or why he was called the "weeping St. Swithin," was long a mystery to me, but at length I have come across the explanation, which I trust will be of interest to the readers of the REVIEW.

In the year 865 St. Swithin died, and was soon after raised to the honours of the altar. He had on his death-bed requested to be buried in the open church yard, and not in the chancel of the minster, as was usual with other bishops, and his wishes had been complied with.

Upon his canonization the monks of Winchester fancied that it was not proper for a saint to be allowed to lie in the open church-yard, and resolved to remove his body into the choir.

The translation was to have taken place with solemn ceremonies on the 15th July. It rained, however, violently on that day and for forty days afterwards, in fact so great a rain-fall had never been known. So they set aside their intention as heretical and blasphemous, and instead of removing saint Swithin, they erected a chapel over his grave, at which many miracles were wrought.

OLD MORTALITY,