

out of the total population of the Dominion, according to the last census, which is 5,371,051, we are over 41 per cent. of the whole population, or nearly one-half, and the administration of the Church is a matter of much importance.

We hope that the proposed Council, when held will be productive of much good.

The Dominion is divided into eight Provinces with twenty-nine Sees. Newfoundland is also an ecclesiastical province, with three Sees, and as it will probably before many years, be incorporated into the Dominion of Canada, it may also be represented at the plenary Council.

British Columbia was only recently erected into an ecclesiastical Province consisting of two Sees, Victoria and Vancouver, of which Vancouver was previously attached to the province of Oregon in the United States.

There have been several plenary or national Councils held in the United States, and they have greatly contributed towards the progress and influence of the Church. The proposed Council will be the first of the kind in Canada, and we have no doubt its influence for good will also be very great.

Beginning next Sunday a Mission will be given in St. Peter's Cathedral, as has been previously announced, by three Jesuit Fathers. The Mission will be continued for two weeks, the first being set apart for the women, and the second for the men. The people of this city and the surrounding country have reason to be grateful to His Lordship the Bishop of London for this special occasion thus placed at their disposal in order to obtain the numerous graces and blessings which will be theirs if they faithfully attend the various spiritual exercises.

We regret exceedingly that Rev. John O'Neill, parish priest of Kinkora, Ontario, has been taken seriously ill. This will be sad news to Father O'Neill's many admirers and friends throughout this diocese. We feel sure that prayers without number will be offered to the Throne of Grace that this good priest will yet be spared many more years to minister to the flock whose respect and love have been his for over a period of forty years.

PROMINENT CATHOLIC.

In this issue we publish an account of a presentation and banquet tendered H. P. Sharpe, Esq., on the occasion of his removal to Toronto to occupy a much higher position in the service of the Dominion Express Co.

For a number of years he had been manager in London. Mr. Sharpe was one of the most prominent and highly esteemed Catholics of this city, a member of the Separate School Board and the St. Vincent de Paul Society. He was also a member of Branch No. 4 of the C. M. B. A. His departure is a distinct loss to London, but will be a gain for the Queen City. The Publisher of the CATHOLIC RECORD joins with Mr. Sharpe's host of friends in wishing himself and his estimable family long life and abundant success in their new home.

CATHOLIC NOTES.

The Catholics of the northwest end of Glasgow, Scotland, will shortly have a new parish erected for their better convenience.

A life of Bishop Grandin, the saintly prelate of the far Northwest, has just been completed by Father Jonquet, O. M. I., of Winnipeg, Manitoba.

There are at present thirty-two students for the priesthood in the Scotch College at Rome, and six of these were until lately ministers of the Church of Scotland.

In proportion to their small number Catholics are handsomely represented in the English peerage. They are twenty six in number and most of them are associated with the history of the country, calling up many stirring and romantic recollections. The baronets are thirty four.

Immigration into Manitoba and the Northwest Territories continue to increase, adding immensely to the responsibilities of missionary Bishops. In the diocese of St. Boniface alone there are now 30,000 Galicians, mostly Catholics. But they are poor, like the majority of immigrants.

One of the most noted conversions to the Catholic faith in St. Louis recently is that of Capt. Algernon Sartoris, grandson of former President Gen. U. S. Grant. He was baptized in the chapel connected with St. Louis University by Rev. John Conway, S. J. Most Rev. J. J. Glennon, coadjutor Archbishop of St. Louis, acted as sponsor. Capt. Sartoris was a former member of the Episcopal Church.

An autograph letter written by St. Francis of Assisi to one of his friars in the thirteenth century, which was in possession of their municipality of Spoleto, disappeared several years ago and came into the hands of an Italian priest, who sent it to the late Pope. By order of Pius X. the precious manuscript has now been returned to the city of Spoleto, where it is to be preserved in the Cathedral. The act of restitution made by the Archbishop, Mgr. Serafini, in behalf of the Pope, was witnessed by all the authorities of the city, in presence of a notary, who drew the official records of the ceremony.

Rev. P. Augustine Minkel, of the illustrious order of St. Benedict, and pastor of St. Bartholomew's Crab Tree, Westmoreland county, has the spirit of

a St. Francis Xavier. Recently while away from home in search of needed health he learned that small-pox had broken out in the parochial residence and that his substitute was quarantined. He at once returned to Crab Tree, and in order to be near the church he took up his quarters in a temporary improvised room in the stable adjoining the parochial residence. Here he remained day and night engaged in the arduous duties involved by this fell scourge among his people, and it was not for four weeks that he could occupy the parochial residence.

JUBILEE OF THE IMMACULATE CONCEPTION.

CONTINUED FROM FIRST PAGE.

the contrary, let the nations believe and confess that the Virgin Mary, in the first instant of her conception was free from all stain, and it follows that they admit both original sin and the redemption of mankind by Christ, and the Gospel and the Church, and even the very law of suffering—by all which everything savoring of rationalism and materialism is torn up by the roots and destroyed and to Christianity remains the glory of guarding and defending the truth. Nor is this all—all the adversaries of the faith, especially in our time, possess in common the vice of repudiating and of professing that they repudiate all obedience to the authority of the Church, and even to all human authority, in order that they may thus more easily tear the faith from the minds of men. Hence those beginnings of anarchism, that most pestiferous obstacle to natural as well as supernatural order. Now even this plague, which is equally destructive of civil and of Christian society, finds its antidote in the Immaculate Conception of Mary, by which we are all constrained to recognize in the Church a power to which not only the intellect, but the will, must submit, since it is through this subjection of the intellect that the Christian people salute the Virgin with the hymn: "Thou art all fair, O Mary, and there is no original sin in thee" (Grad. of Mass for Feast Immac. Con.). And thus we have another proof of the justice with which the Church attributes to the august Virgin "the merit of having destroyed by herself all heresies in the whole world."

And since, as the Apostle says, faith is the substance of things to be hoped for, it is clear that by the Immaculate Conception faith is confirmed and that we are at the same time excited to hope. All the more since the Virgin herself was exempt from original sin, because she was to be the Mother of Christ; and she was the Mother of Christ in order that the hope of eternal blessings might be revived in us.

Passing from charity toward God, who can contemplate the Immaculate Virgin without feeling moved to fulfill that precept which is called peculiarly His own, namely that of loving one another as He loved us. "A great sign," thus the Apostle St. John describes a vision divinely sent him, "appeared in the heaven: A woman clothed with the sun, and with the moon under her feet and a crown of twelve stars upon her head" (Apoc. xii. 1). Everybody knows that this woman signified the Virgin Mary, the stainless one who brought forth our Chief. The Apostle continues: "And being with child she cried travailing in birth and was in pain to be delivered." John, therefore saw the Most Holy Mother of God already in eternal happiness, yet travelling in a mysterious childbirth. What birth was it? Surely it was the birth of us who kept still in exile, are yet to be generated to the perfect charity of God and to eternal happiness. And the birth pains show the love and desire with which the Virgin from heaven above watches over us and strives with unwearying prayer to bring about the fulfillment of the number of the elect.

This same charity we desire that all should earnestly endeavor to attain, taking special occasion from the extraordinary feasts in honor of the Immaculate Conception of the Blessed Virgin. O how bitterly and fiercely is Jesus Christ being persecuted, and the most holy religion which He founded! And how grave is the peril that threatens many of better days, and errors that crawl on all sides, and abandoning the faith: "Then let him who thinks he stands take heed lest he fall." (1. Cor. x. 12.) And let all with humble prayer and entreaty implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience that such prayer, born of charity and leaning on the Virgin, has never been in vain. True, even in the future the strife against the Church will never cease, "for there must be also heresies, that they also who are reproved may be made manifest among you." (1. Cor. xi. 19.) But neither will the Virgin ever cease to succor us in our trials, however grave they be, and to carry on the fight fought by her since her conception, so that every day we may repeat: "To-day the head of the serpent of old was crushed by her," Office Immac. Con. at 11. vespers, Magnificat.

And that heavenly graces may help us to perfect the imitation of the Blessed Virgin more abundantly than usual during this year in which we may her fuller honor, and that thus we may more easily attain the aim of restoring to the Church the example of Our Predecessors, to grant to the Catholic world an extraordinary indulgence in the form of a jubilee.

Wherefore, confiding in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which, unworthy though we are, the Lord has given us. We do hereby impart the most plenary indulgence of all their sins to the faithful, all and several of both sexes, dwelling in this Our beloved City, or who come to it, who from the first Sunday of Lent, that is from the 21st of February, to the second day of June, the solemnity of

the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for the concord of Christian princes and the peace and unity of all the faithful, and according to Our intention; and who within the said period shall fast once using only meagre fare except the days not included in the Lenten Indult; and after confessing their sins shall receive the most holy Sacrament of the Eucharist; and to all others, wherever they be, dwelling outside this city, who within the time above mentioned or during a space of three months, even not continuous, to be definitely appointed by the Ordinaries according to the convenience of the faithful, but before the eighth day of December, shall three times visit the cathedral church, if there be one, or, if not, the parish church, or, in the absence of this, the principal church, and devoutly fulfil the other works above mentioned. And We do at the same time permit that this Indulgence, which is to be gained only once, may be applied in suffrage for the souls which have passed from this life united in charity with God.

We do, moreover, concede that travellers by land or sea may gain the same Indulgence immediately they return to their homes, provided they perform the works already noted.

To confessors approved by their respective Ordinaries We grant faculties for commuting the above works enjoined by Us for other works of piety, and this concession shall be applicable not only to regulars of both sexes, but to all others who cannot perform the works prescribed, and We do grant faculties also to dispense from Communion children who have not yet been admitted to it.

Moreover, to the faithful, all and several, the laity and the clergy, both secular and regular, of all orders and institutes, even those calling for special mention, We do grant permission and power, for this sole object, to select any priest, regular or secular, among those actually approved (which faculty may also be used by nuns, novices and other women living in cloister, provided the confessor they select be one approved for nuns) by whom, when they have confessed to him within the prescribed time with the intention of gaining the present jubilee and of fulfilling all the other works requisite for gaining it, may on this sole occasion and only in the forum of conscience be absolved from all ex-communication, suspension and other ecclesiastical penalties and censures pronounced or inflicted for any cause by the law or by a judge, including those reserved to the Ordinary and to Us or to the Apostolic See, even in cases reserved in a special manner to anybody whomsoever and to Us and to the Apostolic See; and they may also be absolved from all sin or excess, even those reserved to the Ordinary and to Us and to the Apostolic See, on condition, however, that a salutary penance be enjoined together with the other prescriptions of the law, and in the case of heresy after the abjuration and retraction of error as is enjoined by the law; and the said priests may further commute to other pious and salutary works all vows, even when taken under oath, and reserved to the Apostolic See (except those of chastity, of religion and of obligations which have been accepted by third persons); and with the said penitents, even regulars in sacred orders, they may dispense from all secret irregularities contracted solely by violation of censures affecting the exercise of said orders and promotion to higher orders.

We do not intend by the present Letters to dispense from any irregularity whatsoever, or from crime or defect, public or private, contracted in any manner through notoriety or other incapacity or inability; nor do We intend to derogate from the Constitution with its accompanying declarations, published by Benedict XIV. of happy memory, which begins with the words "Sacramentum poenitentiae," nor is it Our intention that these present Letters may or can in any way avail those who by Us and the Apostolic See or by any ecclesiastical judge have been by name ex-communicated, suspended, interdicted or declared under other sentences or censures, or who have been publicly denounced, unless they do within the aforesaid time satisfy or when necessary come to an arrangement with parties concerned.

To all this We are pleased to add that We do concede and will that all retain during this time of jubilee the privilege of gaining all other indulgences, not excepting plenary indulgences, which have been granted by Our Predecessors or by Ourselves.

We close these Letters Venerable Brothers by manifesting anew the great hope We earnestly cherish that through this extraordinary gift of Jubilee granted by Us under the auspices of the Immaculate Virgin, large numbers of those who are unhappily separated from Jesus Christ may return to Him, and that love of virtue and fervor of devotion may flourish anew among the Christian people. Fifty years ago, when Pius IX. proclaimed as an article of Faith the Immaculate Conception of the most blessed Mother of Christ, it seemed, as We have already said, as if an incredible wealth of grace was poured out upon the earth; and with the increase of confidence in the Virgin Mother of God, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True, we are passing through distressful times, so that we may well make our own the lamentation of the Prophet: "There is no truth and no mercy and no knowledge of God on the earth. Blasphemy and lying and homicide and theft and adultery have inundated it." (Os. iv. 1-2.) Yet in the midst of this deluge of evil the Virgin Most Clement rises before our eyes like a rainbow, as the arbiter of peace between God and man: "I will set My bow in the clouds and it

shall be the sign of a covenant between Me and between the earth." (Gen. ix. 13.) Let the storm rage and the sky darken—not for that shall we be dismayed. "And the bow shall be in the clouds and I shall see it and shall remember the everlasting covenant." (Ibid. 16.) "And there shall no more be waters of a flood, to destroy all flesh." (Ibid. 15.) Oh, yes, if we trust as we should in Mary, now especially when we are about to celebrate with more than usual fervor her Immaculate Conception we shall recognize in her that Virgin most powerful "who with virginal foot did crush the head of the serpent." (Off. Immac. Con.)

In pledge of these graces Venerable Brothers, We impart the Apostolic benediction lovingly in the Lord to you and to your peoples.

Given at Rome at St. Peter's on the second day of February, 1904, in the first year of Our Pontificate.

Pius X., POPE.

THE FAULTS OF MEN.

A SEVERE INDICTMENT DRAWN UP BY A BALTIMORE PASTOR—GREAT VOID IN THE MALE CHARACTER.

Rev. C. F. Thomas in Baltimore Sun.

A strong prejudice exists against men. They are given no credit for virtue; none for high, noble purpose; none for the tender sentiments of love and devotion; none for piety and religion. They are considered hard, cruel, selfish, ambitious, "without affection, without fidelity, without mercy." John Ruskin has called attention to the character of the men in Shakespeare's plays as illustrative of the general opinion held about men when compared with women. There is depicted not entirely heroic figure in all his plays. If there be any nobility, any virtue, any strength of character, any show of wisdom—if there is any sacrifice, any devotion to duty, any magnanimity, it is to be found in a woman, never in a man. Othello is so simple as to leave him a prey to every base practice around him; Hamlet is indolent and drowsily speculative; Romeo an indolent, languidly submissive to adverse fortune; Richard III. is a septic; Iago a consummate villain. From man no high conceptions, no heroic purpose can be expected. Men are always unfortunate dupes to blindness, helplessness and vindictive passion.

The same writer says that Sir Walter Scott has only three men who reach the heroic type. In all the others there is either the selfishness and narrowness of thought of Basanquett or the weak religious enthusiasm of Edward Glenning.

Even the types that David of old had before him were not of the best and grandest. There was Absalom, his son, whose wickedness and rebelliousness caused him much bitterness and sorrow. The prominent men who lived before him were not calculated to produce in him reverence and admiration. Most of them were noted for their iniquities, their crimes and evil lives. Even the character of Moses was not above reproach. Adam was weak, fickle and ignoble; his sons much worse. David himself was by no means invulnerable. Nobility was displayed by the women, not by the men of Old Testament times. And therefore there is just a tone of disgust and disappointment struck by the knowledge David had of man's unreliable character in his sentence: "What is man, O Lord, that Thou shouldst be mindful of him, or the Son of Man that Thou shouldst visit him?"

Is the representation made on the stage and in the novel borne out in private judgment and practical life? Families tell you that they would rather have girls than boys, and many say men have nothing to redeem themselves. They are found more at the clubs than at home, more in the street than at church, more at pleasure than at prayer. They are coarse, given to vulgarity, prone to succumb to passing trouble and to easily yield to temptation. Not often are they found equal to pressing emergency, and seldom do they show the courage of their convictions. They lack wisdom in counsel, skill in execution, nerve in danger and constancy in difficulty. As lovers they are inconstant and silly; as husbands they are recklessly impatient or obstinate and foolish; as fathers they are incompetent to understand their children; as young men they are playthings of fantastic fortune, and only by accident survive, not vanquish, the trials they involuntarily sustain; as older men they have no character, earnest in purpose wisely conceived or dealing with forms of evil definitely challenged and resolutely subdued. There are such generally that it seems almost a mistake to have given them the place of dignity and hardship and intrusted to them the bread-winning office in the family and the directing influence in public affairs. There are so many of them headless or heartless. They drink, gamble, are unfaithful to wedded faith and plighted trust; they scorn domestic virtues and boast of freedom from parental and conjugal restraints. It is hard to impress them with sentiments noble and glorious, to bring them under the influence of religion or instill the germs of piety to make them other than men could, selfish, overbearing, cruel, with no deep sense of honor and refinement, vulgar, repulsive and scoffers at virtue.

Perhaps it is because they are thrown out early and most intimately into contact with all that is hard and cold and bitter and severe in the world; perhaps it is because the struggles they have to sustain and the broader insight into human ways and human life given them by the knowledge of the tender emotions and leave their hearts callous or dead to pity, to sympathy, to love; perhaps it is because they are not understood and have been trained in uncongenial molds and raised on unpalatable food; but the men are not what they can be and should be, not that into which their nature is capable of evolution. We must acknowledge a great void in the male character, a pressing need in his life. Man in the

concrete falls far below man in the abstract. The men we meet do not come up to the height on which we should be placed, and we do not experience the chivalry, the nobility, the honor, the intelligence, the bravery that we might deem attributes of the sex. The catastrophe in almost every turn of life is brought about by the folly or fault of a man.

As men are so will the world be. I do not believe it is the women who make the men. Women do exercise an influence or control over the men; they do at some time elevate men and pull down others; yet a man may raise a woman to his sphere, but a woman can never raise a man to hers. The men of the land and of the world are not molded by them. It is the men that imprint their characters on society and on the family. Their deeds bring weal or woe to the nation and their conduct wrecks the family or causes its happiness.

Let men arouse themselves and cease to be a disgrace to their families and a shame to their acquaintances. Let them not drink or squander their earnings at the gaming table and the bar. Let them not abandon their homes to seek their pleasures at the club or among reckless, dissipated companions; for they, too, often make of their dwellings boarding and lodging houses rather than homes. Clubs form one of the worst enemies of the home and should receive no encouragement. Let married men especially remember it is theirs to love and cherish their wives and children, and let them stay at home to do it. They are away from home enough at work. Let them go to no place to which they cannot take their wives and children. Let them delight in providing good shelter and decent apparel for them: some men dole out money to them as if they were bestowing charity. Let them give them attention, respect and friendship. If only men would give to their own at home one-half of the kindness, politeness, attention, respect and money and time they give to others how many wives and children would be more happy!

Let young men display less frivolous dispositions, more energy, more stability of character, more capacity for earnest, serious, constant work. Most of them have no sacred, worthy ambition—they are unrefined, effeminate and indolent. They may be bold yet reckless, cautious yet cowardly, and they have no hand to stem the torrent of their passions or to control the tendencies of their natures.

Let them all be men of religious principles. Let piety and religion be as second natures. Men scoff at these. They think they can afford to despise or neglect the spirit, commands and practices of religion. But they have no duty more urgent, no prerogative more glorious than what religion gives them. They are the lords of creation, the first God placed on earth. They first of all are bound to pay to God the homage and worship He demands from humanity. They are the heads of the family; through them are wives and children to be brought to sing the praises of the Father of all. They are the leaders of the nation, and the nation as God's society must recognize the presence and authority of the Sovereign Ruler above. Who can give recognition better than men, who govern and lead the nation? They are the patriarchs and priests of nature and they must offer sacrifices to nature's God.

Under the influence of Religion men will reform their conduct toward women. Men are sadly deficient in the sense of chivalry toward women.

Let a man so act that every woman can feel safe in his company; so act that reverence may be the motive of his conduct; act toward every woman with that innate sense of respect and awe he feels toward his mother and disdain and refrain from every indignity which if done by others toward his sister would be avenged at the point of the pistol. Self-control, self-respect, honor—the gifts of religion—will secure for men the confidence of the world, and women can be found in their company without subjecting themselves to sinister remarks. The perfect gentleman—the perfect man—revered by word, look or gesture, let a woman be by his own brother, a physician named Copious, he died after a little. Then Gregory, on the very day of the monk's death, ordained that the Holy Sacrifice of the Mass should be celebrated for the repose of the departed soul, on each day of the next succeeding thirty days. On the thirtieth day Copious, the physician, had a dream in which his brother, appearing to him in great joy and splendor, told him that he had that day entered into the great glory of Paradise. When Copious, ignorant of the order which Gregory had given in his monastery regarding the celebration of the daily Mass for thirty days, came to the latter and related the vision, Gregory gave thanks to God, for he attributed the coincidence by which Justus was released from pain to the efficacy of the Divine sacrifice.

The fact soon became widely known, and when subsequently the holy influence of Gregory was spread abroad through his elevation to the Supreme Pontificate many priests were eager to imitate his devotions and pilgrims from France and Spain came to Rome to visit the tomb of the Apostles, were in the habit of going to the monastery of St. Andreas on the Coelian Hill, that they might celebrate the holy mysteries at the altar where Justus had obtained his release from purgatory, in the hope that they might receive a like assurance for some departed friend.

In recent years Leo XIII. confirmed the practice of this devotion in behalf of the faithful departed and encouraged the same as based upon a reasonable view of the mercy of God, who thus honors the memory of His faithful servant Gregory, by according particular graces to the souls recommended through his intercession.—Catholic Columbian.

Good Work for Lent.

Now that the penitential season has come, all should try earnestly to enter into the spirit of the Lenten days, and to conform our actions to the rules laid down. All may not be able to fast, but those who cannot should make up in prayers and good works, in little acts of sacrifice and in special visits to the Blessed Sacrament. Of course all who can possibly do so will go to Mass every morning during Lent, and try and attend the evening devotions twice a week. Nothing is more edifying than to see the large crowds who attend the early Masses in so many city churches, before going to their day's work. Such piety will surely be rewarded by the Eucharistic King Whom they love to honor.

One wilt be at liberty within thine own heart and darkness will not overwhelm thee.

A coward can't stand defeat. It is only a brave man or woman who can turn a defeat into a triumph.—Success.

A PLENARY COUNCIL IN CANADA.

An important item of news comes from Ottawa to the effect that a meeting of distinguished clergymen from all parts of the country was held in the Archbishop's Palace during several days last week. The object of the meeting was to make preparations for the holding of a Plenary Council of the Catholic Church in Canada. The Government of the Church up to the present time in this country was carried on by the general laws of the Church and by Provincial Councils, as, for instance, in this Province we have had the Council of Toronto, which was approved by the Holy See. However, as the population of Canada is increasing, and as nearly half the people of the whole Dominion is Catholic, it is evident that a Plenary Council will be a powerful assistance in promoting unity of discipline and harmony throughout the several Ecclesiastical Provinces.

The holding of the Council will remind the Catholics of the advantages they enjoy as members of the Church of Christ; and now that the Church is being persecuted in many of the old countries, we should appreciate and be thankful that they live in a country where the rights of the Church are respected and where they possess liberty without license.

We predict great results from the holding of this Plenary Council, and the names of the Priests selected by the Archbishops and Bishops to make the necessary preparations are a guarantee that the work will be well and faithfully done.

The following are the names of the clergymen and the ecclesiastical Provinces they represent:

Halifax. Very Rev. S. MacDonald, V. G., Antigonish, and Rev. J. Levallois, Professor in the Edrist Seminary, Halifax.

Quebec. Monsignor Marois, V. G., Quebec, and Rev. A. Paquet, D. D., Quebec Seminary.

Montreal. Monsignor Archambault, Vice Rector Laval University, and Very Rev. C. Leog, Superior of the Sulpician Order, Montreal.

Ottawa. Rev. R. M. Rouleau, Professor of Theology in the Dominican Order, and Rev. E. Latulippe, Pembroke.

Kingston. Very Rev. John Masterson, V. G., Prescott, and Venerable Archdeacon Casey, Lindsay.

Toronto. Very Rev. J. J. McCann, V. G., Toronto, and Very Rev. J. E. Meunier, V. G., Windsor.

St. Boniface. Very Rev. J. E. Emery, O. M. I., and Rev. M. Froc, O. M. I., Ottawa.

Vancouver. Rev. W. J. Murphy, O. M. I.

GREGORIAN MASSES.

SOMETHING ABOUT THE TIME-HONORED DEVOTION.

Since the days of St. Gregory the Great the devotion he inaugurated for the release of a soul from purgatory has been widely practiced. This is the offering of the Holy Sacrifice of the Mass thirty times in succession. The current number of the Ecclesiastical Review gives the origin of the devotion. St. Gregory in his Book of Dialogues tells us how during the peaceful days which he spent in retirement within the monastery walls of St. Andreas on the Coelian Hill, in Rome, one of the monks named Justus, whom he greatly loved, became ill; an ailment which the sick man was attended with great care by his own brother, a physician named Copious, he died after a little. Then Gregory, on the very day of the monk's death, ordained that the Holy Sacrifice of the Mass should be celebrated for the repose of the departed soul, on each day of the next succeeding thirty days. On the thirtieth day Copious, the physician, had a dream in which his brother, appearing to him in great joy and splendor, told him that he had that day entered into the great glory of Paradise. When Copious, ignorant of the order which Gregory had given in his monastery regarding the celebration of the daily Mass for thirty days, came to the latter and related the vision, Gregory gave thanks to God, for he attributed the coincidence by which Justus was released from pain to the efficacy of the Divine sacrifice.

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