

vellous adaptation of this divine institution to the needs of suffering and sinful humanity. This mystery of faith and love was foreshadowed by the miraculous multiplication of the loaves and fishes described in that day's gospel. It was the Blessed Eucharist that kept the nun faithful to her vows, that moved the priest to face contagion in his ministrations to the sick, that sustained all the faithful in their life-long struggle with temptation, and that prepared all true Catholics for the glories of the resurrection.

In the evening Father Drummond preached from Apoc. 2; 10: "Be thou faithful until death, and I will give thee the crown of life." He showed that while salvation from first to last depended entirely on God, it was also true that personal salvation was a result of the free will of the individual. Perseverance in grace was what all should seek to attain, and to do so it was necessary to be faithful, to have full faith in the teachings of the Catholic Church. Prayer would lead to God, and the holy sacraments were channels of grace. It was necessary to watch and pray; to be full of faith, full of trust, fidelity, to be faithful for all time if we were to receive the crown of life. There was no real reward when we labor for the world, but no labor for God was forgotten, and if we held on to the end to each one was given the crown of life, a life that was to be more real and intense than any life on this earth, because it meant eternal youth of body and soul, illumination of the intellect and the highest and most entrancing love of Him who is substantial love.

After the sermon and before the Benediction of the Blessed Sacrament, Father Drummond, in virtue of powers delegated to him as a missionary of the Society of Jesus, announced that, over and above the Jubilee plenary indulgence, he would impart, together with the Papal blessing, another plenary indulgence to all those who, having attended five mission exercises and received absolution and Holy Communion, would recite with him five Our Fathers and Hail Marys for the Pope's intentions. Having recited these prayers, he then gave the Papal benediction, making the sign of the cross over the kneeling congregation with a crucifix. The church was crowded with a large and most attentive audience.

CATHOLIC PROGRESS IN BELGIUM.

General Intention for July Blessed by the Sovereign Pontiff.

Canadian Messenger of the Sacred Heart.

One of the favorite charges brought against the Church by her enemies in our time is that she is a bar to progress. She teaches a self-denial that represses the activities and stifles the talents of her followers. She lays such stress on the life to come and the vanity of the present as to shift the moral centre of gravity from earth to heaven. She insists on an obedience to authority that checks individual initiative and kills self-reliance. Those who indulge in such sophisms seem oblivious of the fact that they are striking at the root of Gospel religion itself and the Christian civilization that has sprung from it. They do not realize that it was the inculcation of those principles of self-restraint, detachment and submission to the guidance of authority, which has in the past lifted nations from barbarism and alone can in the future prevent their relapse. That true liberty with which Christ has set us free lies before all in the deliverance of mind and will and heart from enslavement to error, prejudice, blind impulse and animal passion, that it may tend to what is really good, and be directed in the pursuit.

Without drifting into abstract argument we have only to point to a people, the most progressive on earth, which is thoroughly Catholic and is progressive because it is Catholic—the kingdom of Belgium. Breaking away from Protestant Holland at the close of the early quarter of the last century, and recalling its long lost spirit and traditions, it adopted a form of government suitable to its wants

and circumstances. The social venom of the French Revolution, which had overrun the country, still left a taint in a considerable part of the people, and worked several blots into the new constitution, but on the whole did not check the growth of religion or oppose a barrier to national progress. As in France, a certain number among the good allowed themselves to be lulled by Liberalism into a false security till, at the polls, power was snatched from the Catholics and put into the hands of Liberal Masonry. Then came a crisis similar to what we behold today in France. The clergy were banished from the schools and religious teaching interdicted. The taxes of a Catholic people were used to subsidize schools, academies, universities, theatres and other institutions openly hostile to the Church. The Papal Nuncio was ignominiously dismissed from Brussels. The awakening soon came. The very intensity of the conflict united all that was sane in the little kingdom, and after four years the Catholic party with an overwhelming majority returned to power which they have retained ever since. Twenty years of Catholic rule, what blessings have they not poured out on Belgium? Listen to the Bishops in their joint pastoral letter calling upon the nation to celebrate the seventy-fifth anniversary of their independence and to give proof of their gratitude to the Heart of Jesus for their prosperity:

It will be shortly seventy-five years since Belgium, after bending for centuries under foreign rule, proudly stood up, reconquered its independence and became wedded, as never before to the ancient liberties and faith of its fathers.

Under the shadow of freedom rightly understood, and courageously applied to action, religion revived, and a new life stirred the whole people. The army and public service were organized with amazing rapidity. Industry went bounding forward. The population has increased; the cities expand and are embellished. Agriculture, taking the road of progress, pours out its products upon all the home and foreign markets. Letters, science, arts, are cultivated with success, and instruction reaches all ranks of society. A new legislation, socially Christian, has trusted the people with the broadest exercise of rights, multiplied in behalf of the workman, and the poor, all kinds of aids and institutions through which, according to the expression of Holy Writ, mercy and truth, justice and grace meet in fraternal embrace.

What claims our attention is the fact that Belgium, for the last twenty years especially, has been the most progressive and prosperous of kingdoms, because of its Catholicity. It was through the social action of the people united with their clergy under the direction of the Bishops that such splendid results have been achieved. The education given in the Catholic schools and colleges of the country had its crowning in the great Catholic University of Louvain with its two thousand students and fifty professors, in which the elite of Belgian youth were equipped for duties of state and offices of social trust. Forth they went every year united in faith, in principles of public life as well as in principles of private conduct, to fill leading positions in the Communes, in the Councils, in the Judiciary and Legislature of the country as well as in the liberal professions, manufactures, commerce and agriculture. When Socialism sprang up among the dregs of the revolution and began to spread among the working classes, it swallowed up the anti-Christian Liberals but in Catholic organization it met a breakwater and is now rapidly on the decline. Today, no country enjoys such freedom, security and prosperity. It is the only one which, extending its elective franchise, has applied a remedy to the inherent injustice of majority government by granting representation to the minority according to their number.

It is likewise owing to religion, to the beneficent action of the clergy creating and sustaining co-operative societies, rural banks, associations for the aid of the struggling classes and working

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people, that want and indigence are unknown.

Through such aids the small farms of a densely inhabited country were rendered equal in their yield to the rapid growth of the population. With an extent of a little over 10,000 square miles, Belgium keeps in comfort 7,000,000 people, or with one-third the acreage it feeds double the population of Ireland—a terrible fact to contemplate for those who are responsible for Irish government. Belgium is one of the few countries from which there is no emigration, and they who travel from it to other lands go not so much driven by distress as in quest of larger fortune. Whilst a considerable percentage of the families of the large cities of England and the United States are tenants of a single room, scarcely one in Belgium but claims a roof of its own no matter how modest. Such is the prosperity of a country where flourish legislation according to Catholic principles and government according to Catholic ideas.

Devotion to the Divine Heart in Belgium dates back to its earliest manifestation, and in no country has it, together with the Apostleship of Prayer, borne more precious fruits. Its religious communities, colleges, convents, sodalities, all ranks of clergy and people breathe its spirit and embrace its practices.

We could have no more convincing proof of this than the solemn act with which the nation is preparing to mark the seventy-fifth anniversary of its independence—the erection of a splendid Basilica on the heights overhanging Brussels as a national monument of thanksgiving to the Sacred Heart.

It was the king who conceived the idea, donated the site and made provision for maintenance, after granting a portion of his fortune for the construction; but Bishops, clergy and people will have their share in so glorious a work, and there could be no better evidence of the spirit which animates all than the following passage from the joint-pastoral of the Belgian Episcopate for the occasion which sums up all we have said:

In presence of the innumerable blessings which flow from the Heart of Jesus, and which it secures unto men in the course of ages through the ministry of the Church, were it rash to affirm that Belgium has been privileged amongst all nations, and has obtained her share of the lavished favors. Is she not then, in justice bound to distinguish herself in gratitude to God? That is what she intends to do, and we consider it our duty to encourage her to the task. Yes, one and all, rich and poor, each according to his means will contribute to enhance the worship of the Heart of Jesus by elevating to Him a

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