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#### GENERAL INTENTION FOR MAY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

DEVOTION TO THE HEART OF MARY The Heart of Mary has always been an object of tender devotion among those who have tried to distinguish themselves in the service of God. The night of Our Blessed of the Infant the Infant God. The sight of Our Blessed Mother lovingly folding the Infant Jesus in her arms, or the more path etic sight of the broken hearted Mary at the foot of the Cross, has always and everywhere appealed to plous souls. To such souls the senti-ments that those scenes disclosed were no new revelation; they were were no new revelation; they were too evident to call for comment of explanation. Human hearts filled with love, or crushed and bleeding could read the Heart of Mary; and they found consolation in the lesson of her suffering and in her resigna tion to the will of God. How often men and women weighed the words the Blessed Mother locked in her heart the day she found her Divine Son in the temple! How often has the sword of sorrow which pierced her pure heart been bathed in the ionate tears of millions who could sympathize with her because their own hearts had also felt pange

Devotion to the Heart of Mary ates from Bethlehem and Calvary yet, strange to say, a feast dedicated to it is of comparatively recent origin in the Church. It was only in the in the Church. It was only in the middle of the seventeenth century that a holy priest, Blessed John Eudes, undertook to propagate devotion to the Heart of Mary; he secured special privileges for his Congregation in France, but the formal Pontifical approbation of a feast was given by Plus VII. only in 1799. In 1855, Pius IX. extended the celebration of the feast of the Universal Church, these by congring up to us a new and thereby opening up to us a new and fruitful source of heavenly grace. Were we not accustomed to the

Were we not accustomed to the prudent methods of the Church, we ould be tempted to ask why it took her so long to give liturgical sanction to a devotion so amiable and so profitable to the souls of men. And still we should remember that the infinitely loftier devotion to the Sacred Heart of Jesus took centuries to receive the official impress of the Church. Only within the past couple of hundred years has devotion to the Sacred Heart been fully recog-nized, and even now its full develop-

ment has not been reached ment has not been reached.

The principles on which devotion to the Heart of Mary rests are the the God made man and necessarily receives the adoration due to a God infinitely good; while in the other it is a heart that throbbed in the bosom of a finite creature. But as Mary was the most perfect creature that ever lived, her heart calls for a veneration higher than that given to any other created object. The heart of ¿Jesus (is the symbol of His im-measurable love, made manifest in the sublime sacrifice of His life for men; the heart of Mary is the symbol of her motherly love, her species purity, her sublime resignation, and the other virtues which she heroic-ally practised during her lifetime

Heart of Jesus there are none al than those taught us by the heart of Mary, and for this reason we should study it and make it the object of our devotion. Many motives urge us to practise devotion to the Heart of Mary. In the first place, it is pleasing to her Divine Son in heaven. Even here on earth a son is pleasad to see his mother honored, and his pleasure will be gauged both by the dignity of the nother and extent of the honor that is paid her. Mary was not like other earthly mothers. Other mothers are ked mariners who have been rescued from the deep; the Immaou-late Mary was the lone passenger taken from the vessel before the bitter waves of sin had time to reach her. God had preserved her from original sin to make her worthy of Himself. "Thou art all fair, O Mary; the stain of sin is not in thee!" She alone of the human race had a heart this heart that Mary loved her Son; it was for His sake that a sword of pierced it through and sorrow pierced it through and through. Surely to honor a heart that loved Jesus so ardently and that He Himself loved and honored, must be pleasing to Him.

If devotion to His mother's heart is pleasing to Our Blessed Saviour, it must be notless gratifying to Mary herself; for when we honor her heart we pay a special tribute to that privilege of which she alone of all creatures was possessed. The title of "Immaculate" would appear privileges; it is her most precious treasure; it is, besides, the casket in which she keeps those heirlooms of the past, the words of her Divine Son, her own sword of sorrow and the

other souvenirs of Calvary. And even though her wounds are healed and count for little in her present glory, they are not forgotten. They are always present to her to remind her of how deeply she loved us and how much she suffered for us. It must surely please Mary when we, in our turn, open the casket of her heart and contemplate its contents; because our action shows her that we can understand and sympathize. She knows well that had we lived with her in Bethlehemor in Nazareth or had we been with her at the foot or had we been with her at the foot of the Cross, we would undoubtedly have shared her sorrows with her; and it consoles and gratifies her to see her children, even after nineteen hundred years, recalling those sorrows and loving the heart that was crushed

Last but not least, devotion to the Heart of Mary is profitable to our-selves. An affectionate mother naturally rejoices at the confidence which her children repose in her.
This confidence, having in it nothing narrow, nothing petty, nothing selfish, expands a mother's heart and fish, expands a mother's heart and urges it to still greater lengths of love. And when a mother knows the weakness of her children and their need of help, her heart goes out to them; she will succor them according to the measure of their confidence and love. Mary is Our Mother. "Behold thy Mother!" exclaimed her dying Son to St. John on Calvary. Undoubtedly these words of Jesus her dying Son to St. John on Calvary.
Undoubtedly these words of Jesus
had a deeper meaning. What He
might have said was, "Behold thy
Mother whose heart is love, who will
love you as she loved Me; behold a
Mother whom you should love and
honor because I love and honor her,
a Mother whose hands will for all
time discourse the greace which I have time dispense the graces which I have destined for her children!" St. John understood Our Lord; he penetrated understood Our Lord; he penetrated the inner meaning of words that were not spoken and sipped the honey hidden in them. Accordingly he became the adopted son of Mary, the first of those millions who have gloried in the title of Children of Mary. We cannot, therefore, honor the heart of our heavenly Mother without drawing down upon ourselves Mary's love and favors; for Mary is loving; she is generous; she is the wonderful provider. The fathers and doctors of the Church reach the limits of their vocabulary not merely in dilating on her motherly goodness and generosity but also ly goodness and generosity but also in proclaiming the greatness of her

intercessory power. However, the great goodness and generosity of the motherly heart of Mary does not exempt her children from personal effort. She is not satisfied with us if we fold our arms ment has not been reached.

The principles on which devotion to the Heart of Mary rests are the same as those which authorize us to practice devotion to the Heart of Jesus; the difference that exists lies in the objects themselves. In the one case it is a heart united to the person of the Incarnate Word; it is a heart that throbbed in the bosom of the God made man and necessarily the God made man and necessarily their gramples all teach us that the their examples all teach us that the more we labor to purify our hearts the more liable are we to be loved by her and to feel the effects of her intercessory power. While, there-fore, putting before ourselves the heart of Mary as the object of our heart of Mary as the object of our love and imitation, and while calling on her incessantly to help us, we should, for her sake, ponder attentively on the duties of our lives; for her sake, we should examine our-selves in order to discover and avoid what might displease her; for her sake, we should watch over our own hearts, we should struggle against our own passions, battle against our own tendencies of character, resist our inclinations to evil. All this means personal work based on the comforting promises of her Divine Son and the strengthening examples of her own life: it is an active service which will bring its own reward. The fruits of practical devotion to the heart of Mary are purity of heart, submission to God's will, resignation in sorrow, and peace of mind. This last fruit is worth the seeking. True peace of mind is some-thing positive and real; it is the state of soul that looks at things as they are without being downcast. We may have reasons for regretting the past, but we are trying to atone for it; and relying on the intercessory power of our heavenly Mother and her readiness to help us if we ask we can face the future, confident that she will guide us safely over the

rocks and shoals we may meet in our journey through life. E. J. DEVINE, S. J.

# SCANDAL

A look, a gesture, and a sneer, a fool on mischief bent; and then upon its darksome way, a word of scandal went; the thoughtless one who turned it loose would fain have checked its the forty-two Trinitarians of Adare course; but on it sped to scatter far were executed to a man, because, course; but on it sped to scatter far grin sorrow and remorse. He knew ti was a coward's act, a monstrous thing to do and tried his best to head it off, but how that scandal flew! A hundred people started out its horrid wrath to tame, but where it to be the one that appealed to her the most, the one she valued above all others. When she appeared to little Bernadette, at Lourdes, she did not say that she was "Queen of Heaven;" she did not ask to be addressed by any special title; she simply said "I am the Immaculate Conception." Her Immaculate Heart is the source whence spring all her privilegas; it to be addressed in the surface whence spring all her privilegas; it to be addressed to life and worst he guise of truth. It were in its dart. It turned the sunshine into gloom, it broke a tentor of the source whence spring all her privilegas; it to be addressed to life and worst her surface with the spotless page was never quite the same; they fought it, killed it, buried it, they thought it gone, forsooth; but by and by it came to life and worst he suite of truth. It were it went the spotless page was never quite the same; they fought it, killed it, buried it, they thought it gone, forsooth; but by and by it came to life and worst he suite the sum; they fought it, killed it, buried it, they thought it gone, forsooth; but by and by it came to life and worst he suite the sum. It went the spotless page was never quite the same; they fought it, killed it, buried it, they thought it gone, forsooth; but by and by it came to life and worst he suite the sum. It went the spotless page was never quite the same; they fought it, killed it, buried it, they thought it gone, forsooth; but by and by it came to life and worst he suite of truth. It went the spotless page was never quite the same; they fought it, killed it, buried it, they thought it gone, forsooth; but by and by it came to life and worst he spotless page was never quite the same; they fought it, killed it, buried it, they thought it gone, forsooth; but by and by it came to life and worst he spotless page was never quite the same; they fought it, killed it, buried it, they thought it, killed it, buried when it's gone, no power on earth can ever call it back; it grows more

### "IRELAND, NURSE OF Cooking Utensils, HEROES"

Our title is taken from the first words of the Papal Decree, published in Rome on St. Patrick's Eve, con-cerning the "Bestification or Declar-ation of Martyrdom" of over three hundred children of Ireland. The Decree recites that the Sacred Con-Decree recites that the Sacred Congregation of Rites, acting on the investigatory process of the Ecclesiastical Court of Dublin and the wishes of "the whole Catholic nation of Ireland," and having heard the presentiments of Mgr. O'Riordan, Relator Cardinal Vannually Postulator and Cardinal Vannutelli, Postulator, and Mgr. Verde, Promoter of the Faith, decided that the Commission for the Introduction of the Bestification of 257 Servants of God and certain of their associates should be instituted, and that the Holy Father, Pope Benedict XV. ratified their judgment, and with his own hand signed the Commission of Introduction. Thus after three hundred years of the world's obloquy or oblivion, have its judgments been reversed by the highest court under heaven, and the representative types of the many it condemned to ignominious and painful deaths have been gloriously vindicated. And not these alone, but with them all the long, unbroken line of Ireland's martyrs. The opening sentence reads: Cardinal Vannutelli, Postulator, and

ing sentence reads:
"In Ireland, nurse of heroes, be-"In Ireland, nurse of heroes, besides the countless athletes of Christ
who fell in the unbridled and furious
persecution waged against Catholics
in the sixteenth and seventeenth
centuries and whose names, unknown
to men, are written in the Book of
Life, many known by name and fame

still live in the memory of men."

Besides the two hundred and fifty Besides the two hundred and fiftyseven martyrs named, the Decree includes three bands of forty Cistercians, thirty-two Dominicans, and
twenty-four companions of Prior
MacFerge, O. P., and several other
unnamed associates of martyrs, so
that the total number of Irish
witnesses of the Faith declared admissible to the Charch's altars witnesses of the Faith declared admissible to the Church's altars approaches, if it does not exceed, three hundred and seventy. Ven. John Travers, O. S. A., one of several Irishmen included among the English martyrs, was executed in 1587, but already thousands had preceded him. Henry VIII., in the very year of his revolt, proclaimed his spiritual supremacy in Ireland, and also the penalties of death and confiscation against all who should deny or con-travene it, and appointed Brown, an English apostate monk, Archbishop of Dublin to execute his designs. He found but one bishop of Irish birth who accepted his supremacy, to the Church. Therefore, against the bishops was his first fury directed and with them, and even more drastically, against the religious Orders, because the monks and friars were faithful and revered, and friars were saithful and revered, and the monasteries were numerous and rich. But he found the prosecution of such matters more difficult than in England. Brown wrote that, "This Island hath long been held in ignorance by the Romish orders," and "The common people of this isle are more zealous in their blindness than the saints and matters was in than the saints and martyrs were in truth at the beginning of the Gospel."

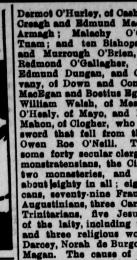
Not only the people. "The forward-ness and obstinacy of the clergy," wrote the King's agents to Chan-cellor Cromwell, "from the beginning of the Parliament and at this session, both of them, the bishops and abbots, was such that his lordship should be advertised thereof." He was : with the result that the spiritual representatives were excluded from all par mentary voice, and a packed parliarenounce the Pope and acknowledge the spiritual supremacy of the King, "Shall suffer the pains of death and other penalties in the case of high treason," and that all the monasteries of Ireland, "with their lands, tene-ments, jewels, goods, chattels," shall

be confiscated to the King. All this was carried out with a literal and exhaustive comprehensive-ness and an ingenuity of rigor for Rome or Japan present a parallel The Commission appointed to execute the King's decree found "The regulars and nuns so addicted to the pesti-ferious doctrines of the Romish Pontiff" that they had to be removed and in what fashion we gather from one of their reports in the State papers of the same year :

"At Waterford we kept sessions, where were put to execution four felons, accompanied with another thief, a friar, whom we commanded to be hanged in his habit, and so to remain upon the gallows for a mirror to all his brethren to live truly."

The mirror was exhibited wherever the King's law ran and gradually by his successors through the length and breadth of the land. In 1589, despite many inducements of high office and preferment, they declared the Vicar of Christ the only Head of the Catholic Church and the King of England, "the Head of the synagogue of Satan ;" and in the same year the fifty members of the rich Trinitarian Convent of Dublin, and the forty-six Trinitarians of the Holy Cross in Limerick, were exterminated—some beheaded, some hanged, others cut to pieces with axes, or boiled in oils, or dragged through the streets at the tails of horses, and so on through every ingenuity of torture. And yet but two Trinitarians are glorified in the recent decretal. Cardinal Moran's explanation has wider significance

"The other convents of the Trini. tarian Order, Cork, Kilkenny, Ross, Dundalk, Galway and Cashel, showed



the same fortitude. All were plun-dered of whatever they possessed and there was not one of them but was adorned with the palm of martyrdom. So universal, indeed was the ruin that fell on this relig ious Order that all vestige of it has disappeared from the subsequent history of our Church."

So severe has been the discrimina-tion of the Sacred Congregation, owing to the destruction of judicially convincing records, that the name of Bishop Conor O'Neill, of Limerick, cial of the Trinitarians and a record of the princely O'Neills of Tyrone, does not appear in the Decree. Consulted by King Henry on his projected divorce from Queen Catharine, Bishop O'Neill firmly declared against it, and, with all his community, was punished accord-ingly. In St. John's Cathedral he pronounced the King's commands pronounced the King's commands heretical, and anathematized him and all his supporters. On the same evening he and his community were executed, with various degrees of ingenious ferocity; and this became, forthwith, the order of the day in Ireland—excepting the short reigns of Mary and of James II—with all of Mary and of James II—with all the religious Orders and the secular clergy and the distinguished or influential, and at every period of stress, with the whole recusant latby; for in fidelity to Rome and invincible endurance of heretical oppression all classes were as one. The martyrs of Drogheda and Wexford and Cashel went into the tens of thousands, but the martyrs beof thousands, but the martyrs be-tween and before and after these events were many times more num-erous. The "Four Masters" con-

"There was not a monastery from Aran of the Saints to the Aran of the Saints to the locian Sea that was not broken and scat-tered. . . . Great as was the persecution of the Roman emperors against the Church, it is not prob-able that so great a persecution as this ever came upon the world; so that it is impossible to tell or nar-rate its description unless it should be teld by one who saw it." be told by one who saw it."

Such a description may be attained in some degree by the students of our day. The accounts of Father Richard Goold, the Trinitarian Professor at Alcala, of O'Sullivan Bearr as stout with the pen as with the sword; of Fathers Rothe, Wadding and Bruodin, O. S. F., include all that was published up to 1669: and practically nothing further appeared until, in 1861, Cardinal Moran commenced his volumes on the martyrs. The first general catalogue of the Irish martyrs had been compiled by Father John Houling, S. J., in 1599; the next was entrusted, after three centuries, to his brother Jesuit of Ireland, Father Denis Murphy, S, J, death, completed the authentic story of "Our Martyrs." The Irish Epis-copate entrusted the continuance of this work to Mgr. O'Riordan, whose imperishable "Catholicity and Proimperishable "Catholicity and Progress in Ireland" marked him as the most appropriate defender of the cause of Ireland's martyre. The result is the comprehensive and most gratifying Declaration just issued by Benedict XV.

Four Archbishops head the list:



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Dermot O'Hurley, of Cashel; Richard Creagh and Edmund MacGauran, of Armagh; Malachy O'Queely, of Tuam; and ten Bishops: Terence and Murrough O'Brien, of Emly; Redmond O'Gallagher, of Derry; Edmund Dungan, and Conor O'Devany, of Down and Connor; Owen MacEgan and Boetius Egan, of Ross; William Walsh, of Meath; Patrick O'Healy, of Mayo, and Heber MacMahon, of Clogher, who took up the sword that fell from the hand of Owen Roe O'Neill. There follow some forty secular clergy, two Premonstratensians, the Cistercians of two monasteries, and ten others, about sighty in all; eighty Dominicans, seventy-nine Franciscans, ten about leighty in all; eighty Dominicans, seventy-nine Franciscans, ten Augustinians, three Carmelites, two Trinitarians, five Jesuits, fifty-six of the laity, including three ladies, and three religious women, Brigid Darcey, Norah de Burgo and Norah Magan. The cause of twenty-three others is postponed for further proof. It is a glorious catalogue, representing every clan and class and calling, and every strain of blood of Celt and Norman and Saxon, whose common fight for a common faith, more than any other influences, made all alike "Kindly Irish of the Irish." As we have seen, the list

Irish." As we have seen, the list could be indefinitely enlarged, excould be indefinitely enlarged, except perhaps for technical difficulties. Archbishops Gibbons of
Cashel, and Talbot, of Dublin;
Bishops Laoy, of Limerick, and
Tanner, of Cork, only fell short of
martyrdom in that they died of sufferings in prison, and not by the axe;
and the records show that averand the records show that every martyr, in each class is representa-tive of thousands, and that Ireland's ancient title may now be extended to Insula Sanctorum Doctorum e Martyrum.—Michael Kenny, S. J.

#### THE FORGIVING HEART

We say that we love the Sacred Heart. We wish to be numbered amongst the friends, the lovers of Jesus. But, whilst we cherish any feeling of revenge, of bitterness, whilst we refuse to forgive from our hearts all who have injured us, never can we call ourselves the friends of Our Divine Saviour, Who forgave his murderers as He hung dving on His murderers as He hung dying on His cross, and pleaded for their for-giveness with His Eternal Father;

The Sacred Human Heart of Jesus is our model in all things. Let us, then, draw near to Calvary and learn from the example of that most merciful Heart how we are to treat those who have wronged us or injured us. who have wronged us or injured us.
"Father, forgive them, for they know
not what they do!" Ah, surely with
these words of the dying Saviour
ringing in our ears, we shall not dare
to cherish feelings of vindictiveness,
to refuse to forgive. Jesus, the ManGod, the All-Holy One, dying in unutterable torments, pardons the guilty wretches who have crucified Him, excuses them, and pleads for their forgiveness with His Heaven. And we, miserable sinners, shall we refuse forgiveness to our enemies? Ah, no! Let us kneel at the foot of the cross, and there let us tell our dying Lord that henceforth and forever we shall banish from our hearts all unkindness, all bitterness, all rancor; that we pardon wholly all rancor; that we pardon wholly and unreservedly those who have injured us, no matter how deeply; that not alone do we pardon them, but that we are ready and willing to do them good, to succor them in their need. Never again shall we know what it is to cherish enmity towards

onyone.

Acknowledging the mercy of the Sacred Heart by which our countless sins have been forgiven, in all humility let us offer this utter surrender of all vengeful feelings as an act of love and reparation to that Heart so constantly and so deeply wounded by inners. Let us resolve that we, at least, shall never cause that dearest sweetest Heart a pang by our bitter, unforgiving thoughts and actions.

Let us do this, and the peace of the Sacred Heart, that peace which passeth all understanding, will inundate our hearts, our souls. As we have lorgiven those who injured us, so shall we ourselves be forgiven, and thus forgiven we shall attain to the possession of those eternal joys con-cerning which St. John tells us that those who enter into them, "shall no more hunger, nor thirst, neither shall the sun fall upon them, nor any heat. For the Lamb, which is in the throne, shall rule them and shall lead them to the fountains of the waters of life. . . . And night shall be no more; and they shall not need the light of the lamp, nor of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever."—St. Paul Bulletin.

THE NAME ABOVE ALL OTHER NAMES

"Profanity, above all the profan-ation of that heaven-born Name, is one of the widest spread and foulest public sins of American people,"
says St. Anselm's College Monthly.
"You know it because you hear it
daily. Who dare profane the Name
of Jesus? The Jew, the Infidel, the
Mohammedan? No. Men, who, if forced to an honest answer will confess they believe in Him, and expect, perhaps, to be saved through Him. Strange inconsistency, is it not? Men respect and revere the names of their parents, their wives, their civil rulers, their political heroes. An insult to the name of one of these will cause the hot blood to rise, perhaps the fist to shoot out and fell the

offender. But if it is the Name of Jesus? Another inconsistency. Do not insult the holiest of names. Do not permit it to be trampled upon by others. You would, if duty called you, rush into the smoke and din of battle behind a brave captain. Then, if you really call yourself Christian, do not deny your leader. Rally behind Him. Fight for Him and with Him against His enemies.

### AN IRISH WIT

Like most of his countrymen, John Philipot Curran was noted for his ready wit. He often raised a laugh at Lord Norbury's expense. The laws at that time made capital pun-ishment so general that nearly all crimes were made punishable with death by the rope. It was remarked that Lord Norbury never hesitated to send a man to the gallows. Dining in company with Curran who was carving some corned beef, Lord Nor-

bury inquired :
"Is that hung beef, Mr. Curran?" Not yet, my lord; you have not

tried it. One day, when out riding with Lord Norbury, they came to a gallows and pointing to it the judge said : "Where would you be, Curran, if that gallows had its due?"
"Riding alone, my lord."

A rich barrister who had no overplus of brains once said sententiously:
"No one should be admitted to the bar who has not an independent landed property."

"And pray, sir," asked Curran, may I ask how many acres make a wiseacre ?"

Curran once met his match in a jolly, pert sonof Erin. Curran much desired to make his witness deny himself. In a towering wrath he finally exclaimed:

"Sirrah, you are incorrigible. I see the villain in your face." "Faith your honor," said the witness, "my face must be mighty clane and shining if it can reflect like that."

For once the great barrister was floored, and his case went against

During Curran's last illness his physician observed one \_\_\_\_\_ that he coughed with great difficulty. "That's rather surprising," said Curran, "as I've been practicing all night."

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and righteous living.

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