



VOL. X

JULY, 1900.

No. 7

CHRISTIAN DISINTERESTEDNESS.

*General Intention for July named by the Cardinal Protector
and blessed by the Pope.*

IT WAS a well-known writer who said that an Egotist is the pest of society. When egotism takes possession of a man, he ceases, more or less, to be a social being. He becomes one of the class who are convinced that they can have no dearer friends than themselves; and who are ever willing and ready to act up to their conviction. The consequence is that true charity, "that plant divinely nursed," suffers for want of nourishment.

Our greatest poet says somewhere, "We are born to do benefits..... O what a precious comfort 'tis to have so many, like brothers, commanding one another's fortunes!" Still, it is sad and disquieting to see how many men there are who belie their destiny when it comes to practice. In a world where there should be so much

mutual compensation, where we must live together, suffer trials, and enjoy blessings together, the egotist must feel that he is a misplaced being. Is there anything more unlovable than the man who is continually serving his own interests? anything sadder than to see him ever regardless of others, and looking only at the advantages that may accrue to himself? Such an one knows not how to do a favor unless there is a corresponding favor in store for him. How little there is of the true Christian spirit in this, is seen at a glance; and how little there is in common with the great Prototype of all virtue who "went about doing good" not to Himself but to others.

It would matter little if egotism were the portion of the few. But most men are naturally prone to this vice, and those who do not struggle strenuously against it lapse into the unenviable category that Emerson so graphically depicts. Egotism runs rife in the land; public men are victims of it. The very natural and civic virtues that men are supposed to possess, and that should make a nation vigorous, are tainted with it. Who would dare assert that it is love of country, or desire for the spread of empire, purely and simply, that moves men to heroic deeds now-a-days, and not rather some prospective title or other, or official mention, or special sign of recognition? Who will say that it is pure charity, or even philanthropy, that is the formal motive of the great benefactions we read about, and not rather the dream of some monumental and lasting bronze or marble, that will satisfy the egotistic donor's thirst for praise and notoriety?

It is the old story; when the Gospel loses its influence on men, the world and its favors drag them down. This

has become so common a case that it requires rare powers of mental analysis to see, in even the best of our public men, virtues that are not impregnated with egotism. It has gone so far, and confidence is so shaken in civic virtues, that an author tells us it is hard now-a-days to get a man to believe that any other man can or does act from disinterested motives. There is much truth in this ; for if we take men as we meet them, we shall find that they are rare specimens, indeed, who, in their calculations, will ignore their own interests.

Disinterestedness, on the contrary, is synonymous with unselfishness. The disinterested man is the one who, in his efforts to help others, leaves self out for the moment. The element of generosity must enter into this quasi-definition ; for without generosity the human heart pulsates but feebly ; and we must be generous enough to forget ourselves if we are to think of others. Charity is a virtue of the heart.

There are generous, unselfish men who are moved by mere natural virtue, and who, without hope of reward, sacrifice their pleasures and interests for the sake of others. Such men merit our praise, and writers in all ages have not been sparing of it. But there is something higher ; there is the disinterestedness that is quickened by supernatural motives. When God's grace asserts its influence on generous, unselfish souls, we are in the presence of the material that martyrs and saintly heroes are made of. The great law of Christ, which commands us to love God and our neighbor, and forbids all that could wound that love, is always present to them, and they observe it in a heroic degree ; thereby ignoring their own interests in their desire to promote God's glory calls fit it ; and God's glory and their neighbor's

salvation. This is Christian disinterestedness, a form of the charity that St. Paul mentions in his First Letter to the Corinthians.

In order to be truly disinterested, we must make the interests of Christ pass before our own. We must think rather of extending the Kingdom of God than of advancing in the path of wealth and honors. We must be ready to sacrifice all these and our very selves, if God's glory calls for it; and God's glory and our neighbor's welfare may sometimes call for it.

This sounds heroic; but what do those thousands of men and women do who give up home and kindred to follow Christ more closely? They retire to cloisters and die to the world, the better to hide their sacrifices from eyes of men who cannot understand such things; they start out to foreign and barbarous lands to bring the message of the Saviour to men who are utter strangers to them, and who have no claim to their sympathies, except that they have the image of Christ graven on their immortal souls. Is not this Christian disinterestedness? and can a man show greater charity than to give up his life for his fellow-man?

But the practice of such heroic disinterestedness reveals a special grace of God, which it is only the privilege of the minority to claim. We do not pretend that the practice of this virtue should be counselled for the greater number, so far as to make it necessary for them to give up all and retire to solitude. Much less that they should neglect the duties of their state or the obligations that bind parents and children, masters and servants, etc., in order for instance, to rush into the calm of prayer and contemplation, or into ill-timed works of zeal. A mother who would show her Christian disin-

terestedness and devotedness to God by spending long hours in church, or in helping the poor, and neglecting her children, would be laboring under a deplorable illusion. On the other hand, this incompatibility of obligations is not absolute; our special duties should not take us up so completely as to hinder us from thinking of God and His interests. The golden mean should be observed here as elsewhere. Suffice it to know that Christian disinterestedness urges us to do our share, each according to his means, to bring about the realization of the prayer that all true associates fervently recite every day, "Thy Kingdom Come!" When there is something to be done, or said, or suffered, for the cause of God, suffice it to know that Christian disinterestedness earnestly urges us to be generous with our sweat and toil, and not to stand all day, idly wrapped up in our own selfishness.

We have always our neighbor with us. Even to those of us who are not called, by special vocation, to practice heroic virtue, occasions offer themselves frequently of giving our services to our fellow-men, of showing them compassion and charity, instead of repeating the words of Cain, "Am I my brother's keeper?" The first duty of Christian disinterestedness, evidently, is to cause no hurt or prejudice to our neighbor; this is a negative form of it. But among our brethren there are the poor, the sick and afflicted whom we have always with us, and who may often need our counsel and help. Without neglecting those who have primary claims on our charity and devotedness, does not Christian disinterestedness dictate to us after the fashion of Saint Vincent of Paul, or better still, after the methods of the Heart of Jesus?

What have our methods been? Are we generous and

large-hearted in the exercise of our charity? Do we give of our time and substance disinterestedly, and without after-thought of a return? Alas! our very smallest work of charity is frequently tainted with an all-absorbing selfishness. A concrete instance will bring this fact home to us. Is it not true that in order to induce us to pull open our purse-strings to help some deserving work or charitable object, all possible compensation must be given back to us? Is it not true the human ingenuity is nearing the end of its resources in trying to invent means of amusement and excitement to bring people together for charitable purposes? When we are asked to contribute, the first question we put is, What are the attractions in store for us? This is egotism, quite unworthy of a follower of Christ.

The disinterestedness of a member of the Apostleship of Prayer should be modelled after that of our Lord. The Sacred Heart of Jesus Christ invites us to forget self in our thoughts, words and actions; to think only of God and His interests; and of our neighbor and his needs temporal and spiritual. If we heed this invitation, that Divine Heart will obtain for us all the strength and grace needed to carry out our designs.

“Seek ye, therefore, first the Kingdom of God and His justice; and all these things shall be added unto you.” (Matt. VI. 33.)

E. J. DEVINE, S. J.

Daily prayer during this month.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, and according to all the intentions for which thou sacrificest Thyself continually on the altar. I offer them, in particular, that Christians may always seek the interests of Thy glory before their own.

THE HEART OF JESUS PLEADING.

Chorus.

Hear the Heart of Je - sus plead - ing:

ANDANTH.

“Come and rest sweet-ly in me! With a peace and joy ex-

ceed - ing, Meek and hum - ble. Meek and

hum - ble ev - er bo.....

SOLO.

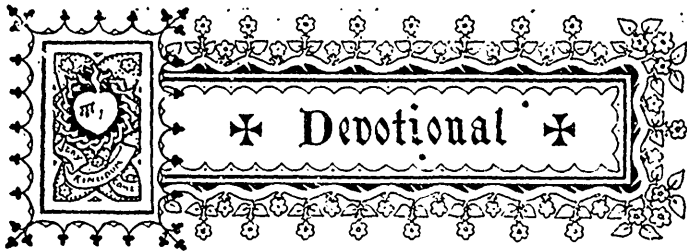
In my Heart se - rene and ho - ly. All your

self - fish cares ro - sign." Dear-est Jo - sus meek, and

low - ly, Make, oh! make our heart like Thine!

2. — Calmly keep your hearts before Me,
From the stain of passion free,
Heart of Jesus, we implore Thee,
Make, oh, make us pure like Thee.
3. — Heart of love, in Thee confiding,
We shall learn to do Thy will ;
In Thy sacred wound abiding,
Burning love our hearts shall fill.
4. — We shall bless Thee and obey Thee,
Ever serve Thee faithfully,
Sweetest Heart, we humbly pray Thee,
Let us live and die in Thee.





THE MERCY OF THE HEART OF JESUS.

CHARITY for the unfortunate has been characterized by the beautiful name of Mercy. It is an efficacious compassion for the miseries of our neighbor, and extends to all his misfortunes, physical and moral. Such is its generous and disinterested nature, that the heart that possesses it is saddened by the sufferings of its fellow-beings, *miserum cor*. (Saint Thomas).

In this vale of tears where all creatures mourn, where all must meet the ups and downs of life, how many occasions present themselves for exercising this compassionate charity? In the Heart of Jesus this virtue shines forth with incomparable splendor. This Divine Heart was full of compassion for all the miseries and sufferings which afflict the human race.

Our Lord having undergone all the sufferings of our nature, can fully sympathize with them; and suffering has thereby become sanctified. (Heb. ii. 17). Tender compassion for our miseries caused the Eternal Word to dwell amongst us, clothed in human flesh, in order that He might testify His mercy for mankind. *Per viscera misericordiae in quibus visitavit nos Oriens ex alto*. (Luke, i.).

It was His compassionate Heart which caused Him to extend to us this loving invitation: "Come to Me all ye who are weary and heavy burdened, and I will refresh you." He cures the sick who come to Him, and the infirm who have the happiness to be visited by Him. When a great multitude, eager to hear the words which fell from His

Divine lips, followed Him into the desert, forgetful of their corporal nourishment, the tenderness of His Sacred Heart prompted Him to work that wonderful miracle of the multiplication of the loaves.

But in coming to the relief of that great moral misery, sin, His merciful charity has signalized itself. The Heart of Jesus is the permanent source of pardon which Heaven grants to sinners, and of the aid which they require that they may be reconciled to God. By how many mysterious ways does Our Lord not call back sinners to His love. When we see all that God has done for us through His Church, and when we consider all the graces and favors which He is continually lavishing upon us, we must believe that He really wishes to save us.

“It is with reason,” says St. Bernard, “that God is called the Father of mercy, and not the Father of judgment or vengeance; first, because mercy is more natural to a father than indignation, and God in His quality of Father has pity on His children; again, because He draws from Himself the origin and cause of His mercy, whilst our malice furnishes Him with the occasion of judgment and punishment.” Pity considers only the misfortune; it forgets the cause of the suffering which it seeks to relieve. When a mother sees her child suffering, she thinks not of his guilty conduct, which has been the cause of his sorrow, but seeks only to extend to him help, consolation and pardon. This is the touching image under which God presents Himself to us in the Scripture. We love to read those expressions of tenderness: “Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee.” (Isaias, XLIX). Our Lord declares that He will have more compassion than a mother for her children. (Eccl. iv. ii.).

When Our Lord deigned to dwell amongst men, He made known to them the ineffable clemency of His Sacred Heart. Sinners came into His presence, and He manifested for them:

only the goodness of a Saviour. The Pharisees bring to Him a woman taken in adultery, asking Him to become her judge. Jesus, in order to save her from torture, braves the accusations which His mercy furnishes as a pretext to His enemies. He finds an ingenious means of delivering her from those who wish her death, and sends her away pardoned.

We recognize Jesus in the father of the prodigal son. He has for him only the heart of a father, losing sight of his degrading misery, which would seem to extinguish all sentiments of pity. *Pater misericordiz motus est.* It suffices for Him to behold the sad state of the poor prodigal.

We have another instance of the tenderness of the Heart of Jesus in the Gospel narrative of the widow of Naim, who was accompanying to the grave the dead body of her only Son ; His compassionate Heart moved Him to dry the tears of that desolate mother, in giving back to her the son for whom she mourned. St. Bernard remarks that as Our Lord approached the end of his life, He manifested greater marks of His compassion for sinners. At His birth the just only are mentioned as being present ; but as He grew, His mercy seemed to augment and make itself known. *Crevit corpus, crevit et misericordia.* He eats with sinners, admits them into His society, and allows them to follow Him. Though He meets with ingratitude and even betrayal, He does not repulse them, — nay more, He dies between two sinners. Our Lord's mercy for His wandering sheep has not diminished ; His Sacred Heart is the refuge ever open to repentant sinners. O merciful Saviour, who would not delight in praising, glorifying and blessing Thy divine mercy, that indulgent goodness always ready to pardon ? Ah ! It is the remembrance of that merciful tenderness, so often ignored, which presses us to respond more faithfully to the love of His Sacred Heart, and to render It our sincere homage by imitating that Divine example.

Yes, our hearts must reproduce the sentiments of the

Heart of Jesus. 'After His example, let us be eyes to the blind, feet to the lame, charitable to the poor, and the comfort of the afflicted. How sweet it is to console those who mourn! What music in those words of benediction which fall from the lips of the unfortunate! What happiness does he not enjoy, who shares the sorrow of his brother! Nothing can be more conformable to the noble instincts of our nature. Who could behold the misfortunes of another without being moved to compassion, and desiring to come to his assistance? This feeling of sympathy is explained first, by the proximity of origin and condition. All are our fellow-beings, and we should wish for them the good that we would desire for ourselves. Moreover, fraternal charity requires that we rejoice with those who are glad, and weep with those who mourn.

According to the Angelic Doctor, there are seven works of mercy, or seven ways of practising spiritual and corporal alms-deeds, corresponding to the respective needs which are found in the physical and moral existence of our neighbor. We will briefly enumerate them.

1st. *To feed the hungry.* In the Mosaic law it was written: "There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth with thee in the land." (Deut. xv. 11.)

The holy old man Tobias recalled this duty to his son when he said to him: "Eat thy bread with the hungry and the needy." (Tobias iv.)

2nd. *To give drink to the thirsty.* In the day of judgment Our Lord will say to the elect: "I was thirsty (in the person of the poor) and you gave Me to drink." (Matt. xxv. 35).

3rd. *To clothe the naked.* We read in the Acts of the Apostles, the touching recital of the miracle worked by St. Peter. Tabitha, a pious and beneficent woman of Joppe, had just died, enriched with good works and alms-deeds.

Peter arriving at Joppe, was met by a crowd of widows in tears, who showed him the coats and garments, which were the charitable gifts of the deceased. This eloquent appeal obtained a miracle. Peter moved to tears, restored to life the pious benefactress of the poor.

4th. *To harbor the homeless.* Our Lord will one day reproach the reprobate for having refused him shelter (in the person of the poor): *Hospes eram et non collegistis me.* (Matt. xxv. 43). The Apostle St. Peter commanded all the faithful to practice hospitality without murmuring. (I Peter, iv. 9.) St. Paul, in giving this same precept, reminded Christians that in harboring the poor, they often entertained angels in human form.

5th. *To visit the sick.* "Religion clean and undefiled "before God and the Father is this: to visit the fatherless "and widows in their tribulation, and to keep oneself un- "spotted from this world." (James, i. 27.) One of the works which Our Lord will publicly praise on the last day, will be that of visiting the sick. *Infirmus eram et visitastis me.* (Matt. xxv. 36.)

6th. *To ransom prisoners.* These words should be understood to embrace all assistance rendered to prisoners. If the progress of Christian civilization no longer requires the Order for the Redemption of Captives to exercise its noble and courageous ministry, yet there are always poor prisoners who have need of the charity of their brothers.

7th. *To bury the dead.* This is the last office we may render to our fellow-beings. After death, the only corporal need is that of burial. Although these services do not affect the soul in any visible manner, nevertheless they are not indifferent, for the reason that we still live in the memory of man, and our name would seem to wither were our body deprived of burial; and again, on account of the affection which during life all men bear their own flesh,—affection, which, in a certain manner, subsists after death, and is manifested in the pious care which we bestow upon the

bodies of our deceased brethren. Hence, many have been commended for the zeal they have shown in rendering these last services to their fellow-beings.

In classing among the works of mercy, the burial of the dead, religion furnishes us with another proof of our future resurrection. The duties it prescribes, or the counsels which it gives, are in perfect harmony with the truths which it teaches. When death has stricken the body, all is not finished ; according to Holy Scripture, man will take up his mortal remains, and be re-invested ; hence it is not a matter of indifference how those remains are treated by those who survive him.

The spiritual works of mercy equally respond to the wants of the souls. We will briefly indicate them :—

1st. *To pray for the living and the dead.* According to those words of the Apostle St. James : “ Pray one for another, that you may be saved.” (v. 16).

2nd. *To instruct the ignorant.* That is, to teach the truths of religion to the children of God, after the example of Our Saviour, who came into this world to spread the knowledge of truth, necessary to the happiness of humanity, “ in order to evangelize the poor.”

3rd. *To give good counsel.* This is not difficult. It an act of charity, when the occasion offers itself, to give others the benefits of our knowledge and experience.

4th. *To comfort the afflicted.* This is spiritual alms-giving ; to pour oil and balsam on wounded hearts ; to soften the bitterness of souls plunged in grief, and who might easily give way to despair.

5th. *To admonish sinners.* To reprove others requires tact and prudence, combined with charity and sweetness.

6th. *To forgive injuries.* This is a meritorious act, whereby we put in practice the words we so often repeat in the Lord’s prayer.

7th. *To bear wrongs patiently.* “ Now we that are stronger ought to bear the infirmities of the weak.” (Ro-

mans, xv. 1). We must suffer with patience, not only our neighbor's faults, but also the trials which he sends us.

Such are the spiritual and corporal works of mercy, which we are called upon to exercise. Do we need encouragement? let us remember the Divine words: "Blessed are the merciful, for they shall obtain mercy." So that in proportion to the compassion which we practice towards our neighbor, the promise of Our Saviour will be realized; there will be showered upon us an abundant effusion of celestial mercies. To be touched by the miseries of our neighbor, to have sympathy for them, to come to their assistance, is to imitate Jesus Christ, who took upon Himself our miseries, gave them the compassion of His Heart, relieved and healed them.

May the Divine Master implant in our hearts a tender and compassionate charity, which will enable us to put into practice all the works of mercy! May His example animate us to walk in His footsteps, in the practice of a virtue so dear to His Sacred Heart. Thus will we obtain the recompense promised in the beatitude, and we will eternally sing in heaven the adorable mercies of our amiable Saviour.

R. P. SEGUIN, S.J.

WE PRAISE THEE, LORD !

The sheep are coming home,
From far hill-pastures, where the wild winds blow,
To the fold's shelter thankfully they go;
And in their meek accord
They praise the Lord !

The children, too, come home —
From lauds afar, from many a city street —
Beneath their childhood's roof what memories meet !
Around the bounteous board
They praise the Lord !

Dear Shepherd, bring us home —
When all the days of all our years are told,
Lead to the shelter of Thy heavenly fold.
Reclaimed, redeemed, restored,
We'll praise Thee, Lord !

— *Outlook.*



Written for
THE CANADIAN MESSENGER

A ROYAL PEACEMAKER.

THE parents of the great saint and princess, Elizabeth of Portugal, were Peter III, king of Aragon, and Constance, daughter of Manfred, king of Sicily. She was born in the year 1271, and at her baptism received her name, in memory of her aunt, the famous Elizabeth of Hungary.

The little princess' mission, even in her cradle, was that of "peacemaker" for the family discussions which existed at her birth between her father and grandfather, James I., were amicably settled and never resumed. Her grandfather James took little Elizabeth under his special care, surrounding her by persons whose counsel and example were to implant in her soul a practical faith and a love of solid virtue. Our little saint corresponded admirably to the desires of father and grandfather, for at the age of eight, she delighted in assisting at the offices of the church, in the practice of bodily mortifications, and seemed able to suppress every sally of self will, and master all her inclinations. From her touching compassion for the poor, it was easy to presuppose that she had inherited many of her saintly aunt's characteristics, and that she would one day become the mother of the needy and afflicted.

Elizabeth had but attained her twelfth year when ambassadors came from Naples and England to ask her hand or the respective heirs of the two kingdoms. But Denis.

king of Portugal, was preferred to his two rivals. Denis was endowed with many excellent qualities, but blinded by worldly greatness, he forgot the first duties of a husband, and it was not long before our saint's virtue was tried in the crucible of suffering.

Elizabeth had chosen as her model the illustrious princess of Thuringia, and like her, she labored to sanctify herself amidst the splendors of the court: which, according to the words of Christ Himself, are abode of relaxation and luxury. Here she succeeded in fulfilling the duties of a true servant of God, without neglecting those of queen or wife, and by charming modesty and sweet simplicity, she won all hearts. Her piety was anything but harsh, or repellent to others, but with herself she exercised no mercy, and had not the king put some limit to her austerities, they would have equalled those of the dwellers of Thebiad. When advised to moderate her mortifications, she would reply that penance was indispensable everywhere, but particularly where the passions are constantly fed, and where occasions of offending God spring up of themselves.

During several years the king's conduct was irreproachable, Elizabeth's saintly life being a daily sermon to him. But, notwithstanding the possession of qualities which might have made him a great king, Denis allowed himself to be led away, and gave himself up to a life of pleasure and licentiousness. Elizabeth suffered this martyrdom, which lasted for years, with heroic calmness, and with the firmness of a strong soul, feeling far more keenly the offences committed against God than the deep injury done to herself. So, instead of giving away to despair, which is the case with ordinary people, Elizabeth had recourse to prayer to the Divine Heart of Jesus, and exercised the greatest patience and sweetness to induce her husband to abandon his evil ways.

Calumny was to be added to our saint's daily trials. Divine Providence, however, intervened in her favor in a

most striking and terrible way. The queen had a very pious, faithful page, whom she employed in the distribution of her secret alms. A wicked fellow-page, jealous of the favors he enjoyed, resolved to injure him; thereupon, he suggested to the king that the queen showed a fondness for the page. The unprincipled king easily gave credence to this calumny, so he resolved to do away with the young man. Accordingly, he and the vile calumniator plotted with a neighboring lime-burner, to throw the virtuous page alive into the lime-kiln. When the day appointed had come, Almighty God, who is always jealously watching over his cherished ones, interposed, and as a reward of his obedience and his fidelity in assisting daily at Holy Mass, he escaped the horrible death planned for him. Which death, with all its torments, was meted out to the wicked slanderer. The king justly surprised at the unlooked-for issue of his brutal plot, was filled with remorse, adored the secret judgments of God, and solemnly swore that he would never again listen to any evil insinuations against his virtuous consort.

The painful circumstance under which the saintly queen earned the title of admirable and intrepid conciliator, must now be related. Her son Alfonso, heir to the crown, had formed a conspiracy against his father; placing himself at the head of a faction of malcontents, he hoped, with their aid, to gain possession of the capital and seize upon the crown. The king being informed of his son's designs, assembled an army, and marched against the rebel, determined to inflict a just punishment upon him for his unseemly conduct. During this time, Elizabeth redoubled her good works, fasts and alms, praying that God would put an end to those fatal dissensions. She sent repeated messages to her son, to warn him of the danger to which he was exposing himself by persisting in his rebellion. But despite these wise counsels and entreaties, the son persevered in his ambitious projects, laid waste the country, and spread ruin and sorrow throughout the kingdom.

Misled once more by the calumnies of his courtiers, the king let himself be persuaded that his peace-loving wife was indifferent to his interests and ready to uphold their son in his unnatural conduct. He therefore thought it expedient to send her into exile, so he commanded her to retire to Alanquer ; she obeyed without a murmur.

In this solitude she continued her rigorous fasts and mortifications, trusting in God's mercy for a restoration of peace. Hearing, however, that hostilities were begun, she no longer could control the charity, which urged her to leave her exile, and come to the place where father and son were about to cross swords. She rushed into the midst of the ranks, spoke to Alfonso in terms of mingled tenderness and severity, representing to him the heinousness of his crime and his duty of filial submission. Finally, she succeeded in touching his heart, and there, in presence of both armies, she brought about a reconciliation between father and son, as well as a solemn promise on Alfonso's part of future love and obedience.

These troubles over, Elizabeth had to mourn the loss of those she loved best, in the persons of her daughter Constance and her husband. It was especially during his last long and painful illness that King Denis learned how signally God had favoured him, in giving him Elizabeth for a wife and counsellor. Her heroic devotion and tender solicitude touched his heart and obtained for him the grace of a holy and happy death. After the severing of those ties, Elizabeth would have gladly entered the monastery of Poor Clares at Coimbra, but she was persuaded by holy priests, that she could more effectually promote God's glory by remaining in the world ; so once again her great love of her poor neighbors prevailed over her own inclinations, and she was content to become a member of the Third Order of St. Francis. In frequent Communion, she sought to give herself without reserve to Jesus, and to prefer His love to all earthly attachments. God was her strength ; the Cross

of Jesus her refuge. From that cross, she drew courage, magnanimity, calm and peace in trials, but above all, she drew from that all-saving cross the untiring charity, which tempered her virtues and her daily life. One of charity's chief attributes, one of its principal glories is, that it is a "peacemaker" it causes peace to reign, or it restores it; and the love of peace was Elizabeth's distinctive merit, as is shown forth by Mother Church, in the collect of her feast.

HERESA A. GETHIN.

BONITATEM FECISTI CUM SERVO TUO.

[PS. CXVIII. 65]

Oh Heart of God ! with love on fire !
 Oh Heart of God ! That lovest me !
 All that I need, I find in Thee
 All I can ask for, or desire.

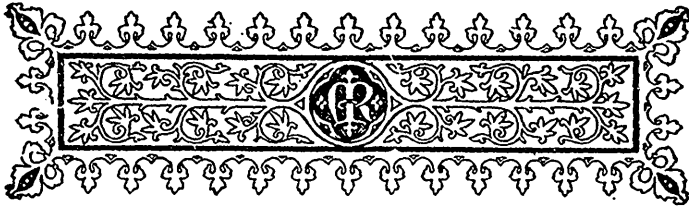
Thou dealest lovingly, oh Love !
 Whenever with Thy Heart I plead ;
 Art very merciful, indeed,
 Our merits and our hopes above.

Out of unfathomable deeps
 Of love, Thou dealest with Thine own ;
 Love that was willing to atone,
 Love that for us its treasure keeps.

Even Thy very discipline,
 Thy chastisement, is gentle still, ?
 That Thou mayst gain us to Thy Will,
 And win us back to Thee, from sin.

Oh Heart, whose love is passing sweet
 Beyond the thoughts or speech of men !
 Fill us with love of Thee, and then
 Make us in Thee, through Thee, complete.

FRANCIS W. GREY.



THE RECENT CANONISATIONS.

THE ceremony of the Canonisation of Saints John Baptist de la Salle and Rita da Cascia, on May 24, has been, so far, the most prominent event of the Holy Year. The magnificence of the decorations of the Papal Basilica was never surpassed. According to reports that have reached us through the press, the whole building was a marvel of artistic taste. The correspondent of the London *Monitor* said it is difficult to think of any mode of decoration not calculated rather to mar than to adorn the magnificence of St. Peter's, but the manner of decoration on this occasion was so well chosen and the lines of architectural beauty so admirably preserved, that thanks to the skill of the artist, a new light appeared to be thrown upon every portion of that beautiful interior. The entire expense of the Canonisation, including the decoration of the Basilica, amounted to 240,000 francs, which sum was contributed in equal parts by the Postulators of the two causes.

Outside the Basilica, and above the principal entrance, was placed an immense painting of the two Saints in glory. This is known as the "Gloria" of the newly canonised. In the Atrium, at the principal gate, and the two side entrances, were placed large frames painted in imitation of gilt bronze, and enclosing the Latin inscriptions relative to the canonisations, dictated by Monsignor Carlo Nocella, Titular Patriarch of Antioch, and Secretary of the Consistorial Acts.

The great columns of the interior were draped with the antique damask which was in use in the time of Alexander VII. The two windows on either side of the Cathedral, as well as the three near the entrance, were covered with transparent linen or gauze in colors, so that they appeared as stained glass. In the Chapel of the Cathedral the Papal Throne was raised on a height of seven steps. It was adorned with cloth-of-gold and rich crimson velvet. Above this, around the "Gloria" of Bernini, were arranged six hundred electric lamps, in the midst of which was the new "Trinita," the work of Cav. Nobili. The effect was truly magnificent, the electric light los-

ing nothing in the myriads of wax lights with which every line of the interior of St. Peter's seemed on this occasion to be distinctly marked out. Each of the ten chapels had twenty-three lamps burning, and from the great arches of the chapels, suspended by cords adorned with tassels, hung the standards bearing representations of the various prodigies wrought by God at the intercession of the Saints to be canonised. These banners were five in number and the remaining five represented the virtues—Faith, Hope, Charity, Temperance and Patience. The last five were painted by Cisterna, Galimberti and Szoldates.

Numerous chandeliers were arranged round the great arch of the apse, and around those of the Chapels of SS. Processo and Martiniano, and SS. Simon and Jude. All along the great cornice and the cornice of the architrave were rows and rows of candles, and before the twelve niches on which are the statues of the Founders of Religious Orders, were immense shell-shaped receptacles painted to imitate marble, and so closely imitating the marbles near, that had I not been assured of it, I could scarcely have believed them merely imitations. These were filled with flowers and flanked with candles. The statue of St. Peter was vested in rich pontificals with the Tiara, and the Confession was adorned with flowers and lamps. I am told that the number of chandeliers was 400, and the number of candles used on this occasion amounted to 13,000.

In the evening, at about 8 o'clock, the façade and the whole of the colonade facing the Piazza were illuminated with about 2,000 lanterns and 1,000 torches. Illuminations were displayed in many parts of the city, along the Tiber, and in almost the entire Borgo in the evening. The streets about St. Peter's displayed decorations all day, tapestry and flowers; often, it must be confessed, more gaudy than elegant, but in the sunlight and in conjunction with the brilliantly-attired crowds passing to and fro, extremely effective.

The Antependiums—there were two, and they were identical—used on this occasion in St. Peter's for the Papal Altar, I had an opportunity of examining closely in the show-rooms of Messrs. Tanfani. They were of gold raised-work on a cloth-of-silver ground. In the midst is the cross, surrounded by floral designs in relief, and on either side the crest of Leo XIII., whilst the crest of the two new saints appear on either side of the altar front, at the further extremity, the Augustinian for St. Rita on the right, and that of De La Salle on the left. The whole is worked by hand and with exquisite delicacy. The workers spent three months at this task, and Signor Tanfani assured me that the time was short considering the work—a statement with which I had no difficulty in agreeing with. The vestments used—special

for the ceremony — were made by the firm of Romanini. All were of fine gold on cloth-of-silver ground. The design in each comprised the mystical symbols, the grapes and wheat, which were also in evidence on the beautiful cloth for the Papal Altar, woven by the firm of Frette and Monza, and which had in each corner the Papal arms, with those of the new Saints on each side.

On either side of the Pontifical Throne were two tribunes for Sovereigns and the Grand Master of the Knights of Malta. Further on, were those for the members of the various Diplomatic Corps; the Master of the Sacred Hospice, the Major-Domo; the Prince-Assistants at the Throne; the Roman nobility; the Pecci family; the relatives of the Beati; the Principals of the Christian Brothers; the Deputation from Cascia and the dignitaries of the Augustinian Order.

At the four corners of the lateral arms were ranged other tribunes in double file for the Chapters of the Basilicas, for Monsignor Pericoli, the President of the Postulation, Archbishop De Neckere, Cav. Sneider, and the Chanters respectively. From the Altar of the Cathedral to that of the Confession or Tomb of the Apostles were ranged four rows of benches. These were for Cardinals, Archbishops, Bishops, Prelates, etc., and immediately behind these were the *personnel* of the Pontifical Antecamera. Before the Tribunes, near the pillars, were benches for the Congregation of Rites, for the Ecclesiastical Academy and Vatican Seminaries, viz., the Roman, Pio, and Capranica, and on each side of the Papal Altar were disposed benches for the Augustinian Religious and the Christian Brothers. In the nave, generally known by the names of the chapels there — SS. Processo and Martiniano and SS. Simon and Jude — two large portions of the ground space were told off for reserved places, though these were not raised as the Tribunes were. The rest of the Basilica was divided into two parts — that nearest the Papal Altar being reserved for pilgrims, and the other part, at the principal entrance, for the public. In the Atrium were raised other Tribunes, for those who assisted only at the procession as it filed into the Basilica.

The procession proceeded from the Sistine Chape' across the Sala Regina, entering the Portico, and passing through the principal door before the statue of Constantine, where his Holiness was received by the Clergy and Chapter of St. Peter's.

When the Holy Father entered the Basilica it was with great difficulty that the assembled multitude refrained from breaking into the usual acclamations, which, by his Holiness's express wish, were suppressed. However, the silver trumpets struck up Silveri's beautiful March, so impressive of joy and triumph, and then the Cantors of the Cappella Pontificia sang the Antiphon, *Regina Cæli*. Afterwards during the ceremony, Palestrina's *Viri Galilei* was sung.

When the procession had reached the Capella della Cattedra, the members were arranged in their appointed places. The Cardinal who was Postulator in the Causes was then led up to the Holy Father, having at his left hand a consistorial advocate, who, in the name of the Cardinal, presented to His Holiness the petition or postulation for the canonisation of the two Saints. Then the Secretary of Briefs, standing on the steps of the Throne, replied that His Holiness recognised the virtues of the two Beati, but desired that before the Decree was given, those present should call upon the intercession of the Blessed Virgin, the holy Apostles, Peter and Paul, and all the celestial army. The Cardinal Postulator and his attendant then returned to their places; the Holy Father knelt on the cushion at the foot of the Throne, and all the others knelt likewise. Two Chaplains then intoned the Litany of the Saints, after which the Cardinal-Postulator and the Consistorial Advocate returned to the Papal Throne with the same demand. They received the answer, again from Mgr. Volpini, that His Holiness was deeply penetrated by the greatness of the acts, to celebrate which he had received such earnest petitions, but that he still desired that they should return, invoking the light of the Holy Ghost, Who, as the Fount of Light and Holiness, would descend upon the implored decision. Then Cardinal Steinhuber said in a loud voice, *Orate*, and the Holy Father, removing his mitre, knelt again with the others until the Cardinal said *Levate*. His Holiness then intoned the *Veni Creator Spiritus*, and returned to the Throne. The Cardinal and Advocate presented their petition for the third time, and now receiving for answer that His Holiness recognising the request for the canonisation of Blessed De La Salle and Blessed Rita de Cascia as a thing pleasing to God, was ready to pronounce the definite judgment. All then rose to their feet, the Holy Father alone remaining seated, and from his chair, as Doctor and Head of the Universal Church, read the confirmatory Decree. After the reading of the Decree, the Cardinal and the Advocate returned again to the Papal Throne, and the Advocate expressed thanks in the name of the Postulator, and supplicated the publication of the relative Apostolic Letters. He then turned to the Apostolic Protonotaries and begged them to draw up the legal instrument. The Holy Father at this juncture removed his mitre, and, standing at the foot of the Throne, intoned the *Te Deum Laudamus*, which is sung in harmony by the Cantors. After the *Te Deum* the Cardinal-Deacon invoked for the first time the newly canonised with the words, *Orate pro nobis, Sancti Joannes Baptista et Rita. Alleluia!* Then the Sovereign Pontiff sang the prayer proper to the new Saints, and the Cardinal-Deacon, going to the foot of the Throne on the left hand of the Holy Father, who remained standing

sang the *Confiteor*, adding after the invocation of the Apostles, that of the new Saints. After this the Auditor of the Rota approached the Throne with the Cross, and the Sovereign Pontiff, still standing, gave the Absolutions and Benediction, adding also in the prayer the names of the new Saints.

Then a trumpet gave the signal, and the bells of St. Peter's rang out, followed by all the church bells of the city, which rang for the space of an hour, to announce to all that the Decree raising two new Saints on the altars of the Church was pronounced.

The Mass was then celebrated by Cardinal Luigi Oreglia di San Stefano, Deacon of the Sacred College. According to the general order of Canonisation the Holy Father would have celebrated the Mass, but on account of his great age and the fatigues to which he had been exposed already, it was deemed imprudent. Cardinal Oreglia was assisted at the altar by Monsignore Giannuzzi, Volpini, and Azzocchi, and the Pontifical Ceremoniere, Monsignor Ciocci.

His Holiness immediately went to the Altar of the Confession and recited with the Cardinal Celebrant the Introit of the Mass, at which he then assisted from the Throne.

During the Mass some exquisite pieces were sung by the choir of the Sistine Chapel. To the singers in ordinary there were added some from the principal choirs of Rome, to the number of about 180, under the direction of Sig. Mustafa. At the moment of the Consecration, the stillness throughout the Basilica, thronged as it was with thousands upon thousands of people, mostly strangers and of every nationality, was truly impressive. The silver trumpets were again heard from the dome, accompanied by a chorus of boys' voices.

After the Mass, when the procession again moved, this time towards the Blessed Sacrament Chapel, through which the Holy Father passed, the enthusiasm of the multitude could be no longer repressed. They had kept restlessly still—if I may employ such a paradox—but now, as the Holy Father appeared amongst them, it broke out almost uncontrollably. Loud *Evvivas!* or whatever may be their equivalent in all tongues, rang out. There was waving of handkerchiefs everywhere; and one felt that it would have been something wanting to the scene if that final burst had been omitted. When afterwards I saw the crowds which filled the Piazza, while the church behind me was far from empty, I began to realise the vast numbers the Basilica has contained on the occasions of this, one of the greatest Church functions of the century.



HALF HOUR IN THE TRAIN.

“**M**INEHEAD ! Minehead ! All in for Minehead ? Last train for Minehead !” Click, click, click, like so many pistol-snaps went one after the other, the carriage-doors, as the busy porter hurried along the platform, then a long slow whistle, and the train was off before Mrs. Burgess, the wife of the Minehead tailor, pushed into her compartment by a good-natured guard, and had time to recover breath.

“ Better late than never, ma’am,” the porter, an old acquaintance, cried, as he tossed a parcel through the window after her, landing it on the seat beyond.

“ I’ll say that if I see you at Mass to-morrow,” was the panting response ; and porter and guard, Catholics, and not over exemplary ones, both looked at each other and laughed.

It was not till she had loosened her bonnet-strings, unfastened her cape, and had counted over her various belongings, including a pocketful of small change, that Mrs. Burgess had time to inspect her fellow-travellers.

Facing her sat a pleasant-looking girl ; at the other end of the carriage, a gentleman busy reading his news-paper was seated ; a *gentleman*, in Mrs. Burgess’s opinion there could be no two opinions about *that*. Who knew *good* broad-cloth better than herself ? Not Burgess — and no “ shoddy ” came out of his hands — himself.

Not a Minehead neighbor in the compartment ! that was a disappointment, and that came from nearly missing one’s train, and not having a moment to look out for one’s friends, nor a second to choose one’s own carriage. Mrs. Burgess,

who having recovered her breath, was in the mood for a chat, looked again at her opposite neighbor, and cleared her throat preparatory to a first remark on the weather, as it had been, and as it might, with the change of moon, be expected.

"Hem, hem, hem," three times Mrs. Burgess cleared her throat without attracting her fellow-passenger's attention, and she was leaning forward to try the effect of proximity in a cough, when she gave a little start. What were the stranger's fingers doing under her cape? Not surely? No, impossible. Yes, indeed, it was as she thought, the girl was *saying her beads*. No mistake about that. Why, her lips were moving too, Mrs. Burgess could see by their tightening when she came to the "Blessed" every time, she was "*one of themselves*," a Catholic, and a good one, at least it looked like it, and on her way to Minehead. No mistake about that either, for was not Minehead the terminus, terminus and one station, of its own little line?

Mrs. Burgess's face brightened as she laid a firm and — one might say — congratulatory hand on the girl's knee.

"You'll be on your way to Minehead to hear his lordship preach?" she asked, in friendly tones. How could a fellow-Catholic bent on such an errand be a stranger?

The girl, looking up for the first time, dropped her beads with a start.

"I — I — beg your pardon," she stammered; then, in her turn, her face brightened. "Mrs. Burgess, I declare! Why," with a little laugh, "you don't know me?"

The tailor's wife shook her head.

"I seem to know your face, my dear, but I've no name to put to it, unless — but, no, that's not possible, it can't be little Polly Bindloss? None of the breed were that way of thinking, the more's the pity," she nodded towards the beads.

"One of them is now," the girl said, and laughed again.

"You don't tell me!" and as Mrs. Burgess sat up in her astonishment, two of her parcels rolled to the floor. "You don't tell me you are old Jacob Bindloss's grand-daughter, and a Catholic?"

The girl nodded shyly.

"And your grandfather?" the tailor's wife asked.

"My grandfather," the girl hesitated and then went on. "Mrs. Burgess, there's a heap of people know no better."

"That's true." Mrs. Burgess in her turn nodded, she was quick enough to see the girl wanted to turn the conversation, and she went on in a breath: "You'll have a treat to-morrow, his lordship the Bishop is to preach."

"His lordship, the Bishop! that's good news for me, it was he that turned me." Again the shy note in the girl's voice.

At the end of the carriage the newspaper rustled and, for a second, a pair of keen eyes looked over its top.

"Converted you?" the tailor's wife asked.

"Yes, turned me," the girl repeated, using the country phrase. "A lot of us factory ones used to go, Sunday evenings, to hear him preach, that and the music, and what I heard him say, turned me, not that he knows it."

"He'll know it when he meets you in Heaven," Mrs. Burgess said with decision; "that was a grace for you, Mary Bindloss."

"Please God that I live up to it," the girl said with a sweet simplicity.

"And 'amen' to that," Mrs. Burgess ejaculated with fervor.

"We think a lot of his lordship coming to us," the woman went on presently, "coming to a small place like Minehead to preach to us, 'To preach and see his flock,' that's what his Reverence told us when he gave it out last Sunday week, 'I have the pleasure and honor to tell you that his lordship the Bishop has not forgotten us, but will be with us on Sunday, the 18th, to preach and see his flock,' that's what he said, and *we'll not be behindhand with him*, we'll do our best to welcome him, we'll not shame Minehead. Mary Bindloss, you were a child when your folk went away, but you'll mind some of the Minehead names! Mrs. Prendergast (that's she that was Polly Brown), she's sent his

Reverence up an arm-chair for the use of his lordship (*green rep* it's covered with, and *new*), and Mrs. Deane (your mother knew Mrs. Deane), she's sent up her silver teaspoons, and Mrs. Doyle (she's new, *Irish*, the wife of the manager up at the North Mine), she's sent *linen*, *Irish* linen as fine as your pocket handkerchief and *hemstitched*; the Doyles have come down in the world, and I'm thinking it's about all they've left, and it belonged to a great-grandmother, and they think a deal of it, but 'it's honored, I count it'll be, by the use of his lordship,' Mrs. Doyle says to Peggie Johnston (that's his Reverence's house-keeper), when she carried it down (but there are no givers, nor lenders either, like the Irish, in my opinion), and other folk," Mrs. Burgess hesitated and grew red, the "other folk" meant her husband and herself, "others have done *what they could*."

"It's a poor mission, then?" the girl asked.

"Poor! you'd say that if you saw the Sunday plate, and his Reverence with little better than a kitchen chair to sit down on."

There was a pause before Mrs. Burgess went on. "It's, may be, a pity his lordship 'll never know what we think of him coming to Minehead '*to preach and see his flock*,' you'd laugh if you knew how often I've gone over the words. Yes, my man laughs at me for saying it, but if I were his lordship I'd like to know how proud the people are and what a lot they think of me."

The newspaper at the end of the carriage rattled again as if its owner were turning to a fresh page.

"Yes," Mrs. Burgess went on, "proud's not a word for us. Says my little girl, the eldest of them, Dot, (I've three), to her dad last night, 'Daddy, is the Bishop as great as the Queen?' And says my man, 'There's nothing on God's earth so great as God's *priest*,' he says, 'let alone His Bishops and His Archbishops,' he says, 'and you remember that all the days of your life, Dot.' 'Will he wear a crown?' Dot goes on, and with that my man was near

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about to laugh; and then he up and told her all about the *mitre*, and got out a picture and showed her one. 'But he ought to wear crowns, the Angels does,' Dot says, and my man sits still a bit, and I sees he is thinking, and then he says, 'Dot, a priest does wear a crown, and never another crown on earth like it,' and while I was thinking to myself whatever on earth he meant, he up with Dot on his knee, and tells her all about the priest's *tonsure* and what it meant. 'There's diamonds in that crown, Dot, the Queen ain't got in hers,' he said, 'diamonds that come straight down from Heaven, and when you see his Reverence don't forget that.'

"Then Dot up and asked, 'Dad, what a'e the diamonds in the priest's crown? and does Father Bryan always wear his?' she asks. And 'deed he does, Dot,' my man says, '*for them as can see them.*' 'But what are they, dad?' she says again. 'Well, Dot,' says he, 'There's *chastity*, and that's a great big diamond, and there's *charity*, and that's another big one. (The '*benefactor* of man,' that's what the big catechism, you're too wee to learn yet, calls the priest: *he offers the Sacrifice for us*, and when you're older and understand what that charity means, you'll wonder we're let kiss his feet.) And there's another charity yet, *the love of God*. You'll always see that stone shining on the good priest's brow. And there's *obediencē*, obedience to his Bishops and his superiors, a good priest never lets that stone be dim. And there's *humility*, that's a stone the angels keep bright. And there's *meekness* and *gentleness*, and a heap of other stones, a *heap*, Dot, for the good priest tries to be perfect even as his Master in Heaven was perfect, but there, he says (I'm thinking I've addled that little brain), but you remember, Dot, at the last day you'll have to account for the respect you paid the priest, 'He that hears you hears Me, he that despises you, despises Me,' that's God's own word.'

"It was true, every bit of it, but I'd never thought of it before—he knows a lot, my man does, and can speak it out too."

"Did Dot understand?" the girl had been listening with eagerness.

"Well, Dot, as you may say, is beyond her years, and her dad's a great notion that children take in a heap more than you would think. 'Teach them to reverence the priest,' he says, many's the time, 'and you'll teach them to stick through thick and thin to their faith.' He knows a heap, my man, you can't know your faith too well, he says, and he's his '*because*' ready for any man's '*whys*,' I can tell you that, and there's some of them ready enough with their impudent questions at Minehead." Mrs. Burgess lowered her voice as she finished her sentence, stealing a look, as she did so, at the other end of the carriage, but the stranger was still, to all appearance, engrossed in his paper.

The train was slackening speed, another sixty seconds and the travellers had arrived at Minehead.

"Well, we've had a good talk," Mrs. Burgess said to her travelling companion, when she and her parcels were deposited in safety on the platform, "and when your auntie can spare you, you must run round and look us up. To think of a Bindloss and your grandfather's grand-daughter being a Catholic! Well, God bless you."

So busy was Mrs. Burgess with her parting words, that she forgot to look, as she had meant to do, at the other stranger, as he got out of the carriage, and when she remembered, it was too late, and the one Minehead fly was driving off from the station.

"You didn't see the Bishop, Mrs. Burgess?" the ticket-collector asked, as she passed through his gate.

The Bishop! The Bishop had come by this train! but then; he would be in the first part of the train, and, of course, first class; but —

To have travelled in the same train with the bishop and not have seen him, well it was a disappointment in the sermon next day, there was to be no disappointment in the sermon next day, nor in the Bishop's visit to his "children" at Minehead.

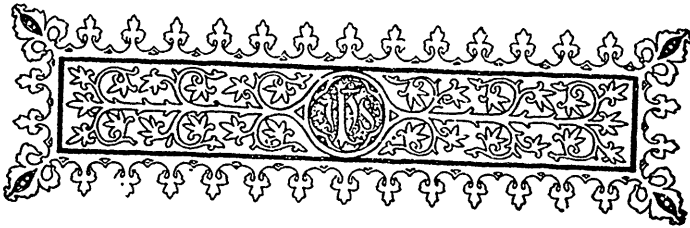
On the evening of his arrival, the Bishop sat in the vestry and heard confessions (and what a confessor he was!), and next morning he said eight o'clock Mass and heard confessions again, and at eleven he preached the sermon Minehead still can quote, and in the afternoon he took the catechizing at the Sunday-School, and on Monday he said eight o'clock Mass again, and paid sundry visits to his flock; indeed, I do not think he missed a house!

It certainly was a curious coincidence, and Mrs. Prendergast often said so, that his lordship should have said in her house that he was getting an old man, and needed, now and then, a rest, and that Father Bryan's arm-chair had been the greatest comfort to his back; also that at Mrs. Doyle's he should have said that Father Bryan spoiled him. Never had he seen such linen, and *Irish* linen he was sure, and it was curious too, that, when the little Burgess were called into the parlor to kneel and kiss his lordship's ring, he should have called the eldest little one "Dot," by name, and asked her if she had any pictures of angels.

Mary Bindloss, too, was startled by his lordship beckoning to her, and addressing to her a kind word or two, followed by a kinder counsel. She must let her example show what her Faith really was, his lordship said, and never cease to hope and pray that those she loved might follow in her steps. She must remember, too, that if ever she wanted help or advice, the Bishop was the *Father* of his flock.

Had there ever been such a Bishop or such a visit? Minehead thinks *not*, and already preparation has begun for the Confirmation that is to be next year.

The Bishop has blown the smouldering ashes into flame, Father Bryan says to his brother-priest, and the Bishop thanks God that there is such an exemplary parish priest at Minehead as Father Bryan, when he thinks, as he often does, of his visit. — *Frances Maitland, in the English Messenger.*



THE PROMOTION OF DEVOTION TO THE SACRED HEART.

THERE can be no manner of doubt about it, that, in the merciful designs of Providence, devotion to the Sacred Heart of Jesus is destined to be, during the twentieth century, one of the most powerful means for the salvation and sanctification of the human race. It is said that Blessed Margaret Mary Alacoque, knowing, as she did, the marvellous power of this devotion in purifying and elevating mankind, once asked why it was that God have so long deferred its formal revelation to the world, and that, in answer, she was told that devotion to the Sacred Heart was a "last effort" of the love of Jesus to win men's hearts to Him, and that it had been purposely reserved by God till these latter ages of the world when Divine love had disappeared or grown cold in many souls.

With this we may couple two incontrovertible facts. The first of these, is, that this devotion has made a progress within quite recent times that is simply marvellous, and that it is altogether out of proportion with all previous experiences of the Church in such matters. Once the initial obstacles that barred its path were removed by the overthrow of Jansenism, it sprang into existence fully grown and perfectly developed, and seized with irresistible power on the hearts of the faithful. Were there no other argument to prove its mission, and the part that Providence intends it to play in the work of saving men, this fact of its rapid and overwhelming triumph ought alone to suffice to establish its position in the world of grace.

The second fact to which I wish to call attention is, that

it has received the most formal and elaborate recognition from the Holy See. No later than last June the Sovereign Pontiff, with all the solemnity that the weight of his supreme authority could give, consecrated the entire human race to the Sacred Heart, and this on the very threshold of the new century; and in words of glowing eulogy he pronounced this devotion to be of all others the most calculated to meet and overthrow the growing and characteristic evils of the present day.

In presence of these facts we are forced to the conclusion that devotion to the Sacred Heart is to be the great world-moving spiritual power of the coming century, and that in no way can we better promote God's interests in the world and help towards the salvation of men's souls than by advancing it in every way we can.

Let us, therefore, during this month of June rouse our zeal to the utmost for the promotion of devotion to the Sacred Heart. Zeal must be the touch-stone of our love. Beginning with ourselves we must renew and intensify our love. Unbounded confidence in the power of the Sacred Heart must take the place of the coldness and indifference that, perhaps, we have hitherto been guilty of. We can never be true clients and apostles of the Sacred Heart until we reach to something like a true appreciation of its tremendous sanctifying power. Once convinced of this, our love will overflow in zeal, and we shall know no rest until we strive to kindle every heart with this celestial fire. Prayer must be our chiefest and most potent weapon. With it we can accomplish all things. If all the members of the *Apostleship of Prayer* throughout the world devote themselves this month with whole-hearted energy to the magnificent task of promoting by the united supplications of their five and twenty millions the devotion to the Heart of Jesus, we assuredly may look for results that will bring glory and joy unspeakable to the Heart of the Redeemer, and unbounded strength and consolation to His struggling Church on earth.

Promoters, especially, will look on themselves as bound to work, as they never worked before, to advance the interests of the Sacred Heart. Let them be active in working up their respective Circles, in diffusing the MESSENGER, and in spreading the various practices that centre round it. Let them, and especially those who have charge of schools, strive to introduce the love and practice of devotion to the Sacred Heart among the young, particularly by teaching them to make the "*Morning Offering*" daily. In those young hearts they will find a harvest, bountiful and certain, that will follow them in rich reward beyond the grave. — *Irish Messenger*.

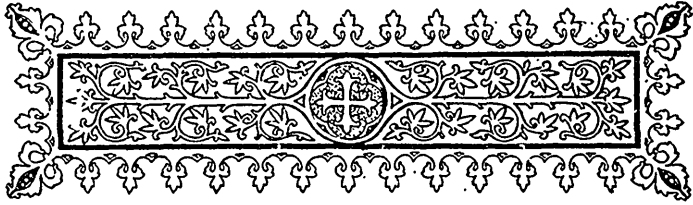
TWO LITTLE BOYS.

A little bad boy with a cross little face
 Came slowly downstairs in the morning ;
 Of fun or good nature he showed not a trace ;
 He fretted and cried without warning.
 He'd not touch his breakfast ; he'd not go and play ;
 If you spoke, he just answered by snarling ;
 He teased his pet kitty : and all the long day
 He really was "nobody's darling."

A little good boy with a little bright face
 Came down in the morning-time, singing,
 And indoors and out, and all over the place.
 His laughter and music went ringing.
 He ran grandpa's errands ; his orange he shared
 With Sue ; and he found mamma's thimble ;
 To do what was asked he seemed always prepared,
 And in doing it equally nimbale.

These two little boys, who are wholly unlike,
 Though they live in one house, are not brothers,
 That good little lad and that bad little type
 Have not two kind fathers and mothers.
 But there are two tempers to only one boy.
 And one is, indeed, such a sad one,
 That when with the good one he brings us all joy,
 We ask, "Has he really a bad one?"

F. R. BACHELDER.



THE INTERNATIONAL PILGRIMAGE.

IT was announced in the last number of the MESSENGER that His Grace the Archbishop of Montreal would give a parting address to the Canadian pilgrims, when they were about to start for Paray-le-Monial, and bless the *ex-voto* banner which they would take with them to leave in the chapel of the Visitation in that revered town. This ceremony took place precisely as indicated. On the evening of the First Friday in June, the vast cathedral of St. James, in Dominion Square, was filled to hear the pathetic yet simple words of counsel and farewell in which Archbishop Bruchesi addressed the pilgrims.

At nine o'clock next morning, June 2, the steamship *Vancouver* sailed out of the port of Montreal, carrying a hundred clients of the Sacred Heart to the old-world shrines of Paray-le-Monial, Lourdes and Rome. At seven o'clock the same evening, Quebec was reached, where a large number of citizens were on the wharves to salute the travellers, and join in the procession from the steamship to the convent of the Ursulines, to the very chapel in fact, where the devotion was introduced into Canada two hundred years ago. In this venerable spot the pilgrims, headed by their spiritual directors, Father Pichon and Kavanagh, S. J., listened to a soul-stirring address delivered by Father Hamon, S. J., and then assisted at the solemn Benediction given by Monsignor Marois, Vicar General of Quebec.

At 9.30 p.m., the *Vancouver* steamed out into the harbor, on her way to the Atlantic. While the good ship, bearing

her precious burden, was disappearing in the darkness, every available point on shore was occupied by people whose enthusiastic acclamations for a happy voyage produced a scene not easy forgotten.

The best wishes of the MESSENGER and its readers are accompanying those devout pilgrims who are worthily representing our country at the shrine of the Sacred Heart at Paray-le-Monial.

They carry with them the *Pilgrims' Album*, containing 150,000 names of our Canadian Associates who, during the past few months, sent to the MESSENGER Office their adhesion to the Act of Consecration which we published last month, and which was pronounced before the shrine at the Paray on the Day of Nations. This volume is bound in red morocco, in the highest style of the bookbinder's art. It will be left at the shrine.

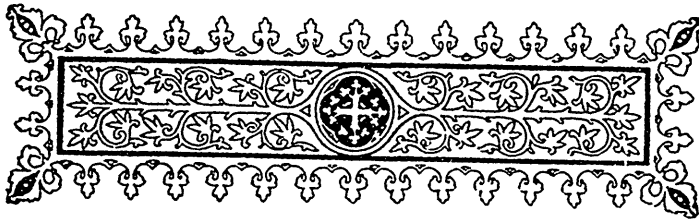
The pilgrims carry with them, also, a splendid banner of the Sacred Heart which will hang in the chapel of Blessed Margaret Mary. This magnificent combination of needlework and painting is entirely the production of the gifted Sisters of the Holy Names of Jesus and Mary of the Hochelaga Convent, Montreal. The material of the banner is red velvet, tastefully designed in the form of an inverted triptych. The lambrequin and panels are heavily bordered with gold fringe, terminating in massive gold tassels, while a handsome arabesque crowns the cross-pole. The central panel contains a large oval medallion, underneath which maple leaves, embroidered in gold, were inserted with admirable effect. In this medallion is a painted portrait of Our Lord pointing to His Heart. The Divine Face is so inexpressibly sweet and tender that it has elicited the admiration of all who have had the privilege of viewing it. Around the main oval, besides the ancient and modern shields of France and Canada, there are eight medallions containing the portraits of Mgr. de Laval, first Bishop of Canada; Samuel de Champlain, founder of Quebec; Sieur de Maisonneuve, founder

of Montreal ; Ven. Mary of the Incarnation, foundress of the Ursulines in Canada ; Mademoiselle Jeanne Mance, foundress of the Hotel Dieu of Montreal ; Ven. Margaret Bourgeois, foundress of the Congregation of Notre Dame ; Ven. Mother d'Youville, foundress of the Grey Nuns ; and the Jesuit Fathers, Brebeuf and Lalemant, who were slain by the Iroquois near Penetanguishene, in 1649. These are perfect likenesses as the subjects are known to us historically ; they are besides, artistic gems, all from the brush of Sister Louise de Savoie, a member of the community of the Holy Names of Jesus and Mary, Montreal. This splendid banner will hang as an *ex-voto* at Paray-le-Monial, among the souvenirs from foreign nations, to tell future generations of pilgrims, from these shores, how deeply the devotion to the Sacred Heart had penetrated Catholic Canada at the end of the nineteenth century.

E. J. D.

A GOOD EXAMPLE.

AN incident occurred in Ottawa some years ago which is worth telling our readers. Four gentlemen were at table in the Russell House, when a lady and two children entered, and before sitting down at an adjoining table, blessed themselves devoutly and said their "grace." This act was seen by the four neighbors. It set three of them a-sneering ; the fourth, who was a Catholic, grew indignant at their unseemly conduct. "I do not see," said he, "what you gentlemen find to sneer at in that action of these children. To my mind, it is a proof that they are being reared as Christian children should be reared ; that they are being taught that their Saviour and ours died on the Cross, and that, in making the Sign of the Cross, as they have done, they are constantly reminded of the fact." Needless to say the sneering ceased. The children were General Herbert's, the then commanding officer of the Canadian Militia, and a fervent Catholic ; the lady who accompanied them was their governess ; and the gentleman who administered the well-deserved rebuke was the late Dr. Bergin, M. P., of Cornwall, Ont.—*M. F. W.*



THE ANGLICAN REVIVAL.

THE Editor of the *Church Review*, an Anglican organ, a short time since, addressed the following question to a select number of leaders of religious thought in England, both Catholic and Protestant : " What has been the effect of the Anglican Revival upon the conversion of the English people to Catholicism.?" Here is the answer of one of them, the Rev. R. F. Clarke, S. J.

Undoubtedly the Anglican Revival has exerted a double influence on the conversion of the English nation to the Catholic Church ; it has on the one hand done much to hinder it.

It has promoted it by teaching through the length and breadth of England a number of Catholic doctrines almost unknown before — the doctrine of the Real Presence, of the efficacy of the Sacraments, of Purgatory, of the sacrificial character of the Christian Priesthood, etc. It has, moreover, familiarized Englishmen with a number of points of Catholic ritual and Catholic practice ; with vestments, incense, confession to a priest, the recognition of the honor due to the Holy Mother of God, and to the angels and saints, etc. It has thus helped to break down prejudice, and has prepared the minds of many for the reception of Catholic teaching in its entirety.

On the other hand, it has retarded the conversion of England by supplying English men and English women with a system of religious teaching which comprises almost every detail of Catholic doctrine, but at the same time omits the one central dogma which not only binds together all the rest into one consistent whole, but also is the basis on which they rest, and without which they cease to be Catholic dogmas at all. Without a belief in the existence in the Church of a living voice, possessed of supreme authority to command, and infallible authority to teach, all other beliefs become, in their final analysis, mere matters of private judgment.

A man who holds all the Catholic doctrines enumerated above, and who is in sympathy with Catholic ritual and Catholic practices, is if

he does not submit to the Supreme Authority of the Holy See, not a whit less of a Protestant than the one whose belief are in accordance with those of Dr. Ryle and the Evangelical school. The difference between a Catholic and a Protestant does not consist in the fact that one holds certain doctrines which the other denies, but in the fact that the one submits, with unquestioning obedience and internal assent, to the teaching of the Vicar of Christ, and the other does not. It is this all-important fact which the Anglican Revival, in its present phase, tends to obscure, and so hinders the conversion of England to the Catholic Church.

NOTHING like a good illustration in discussing almost any subject. We do not know whether the following ever appeared in print before, but it was certainly original with the priest who made use of it a few weeks ago. He was impressing upon a Protestant that the power to forgive sins granted by Our Lord to the Apostles involved the practice of confession on the part of those seeking to avail themselves of such power. "If," he said, "your father empowered and requested you, in his will, to remit any debts due him which you might judge it proper to remit, and if a debtor of his came forward after your father's death and asked you to exercise that power in his regard, would you not be obliged to inquire of the man what he owed your father? In other words, you would require a confession before granting absolution."—*The Antigoniash Casket.*

* *

"Apart from the spiritual advantages it affords, that closing of our eyes daily and looking steadily into ourselves is a wonderfully soothing process," said Father Dan. "It is solitude, and solitude is the mother-country of the strong. It is astonishing what an amount of irritation is poured from external objects through the windows of the soul, on the retina, where they appear to be focussed and then turned like a burning glass on the naked nerves of the soul. To shut one's eyes and turn the thoughts inward is like a sleep, and, like sleep, gives strength and peace."—*My New Curate.*

* *

The best thing is to go from nature's God down to nature; and if you once get to nature's God and believe Him and love Him, it is surprising how easy it is to hear music in the waves, and songs in the wild whisperings of the winds; to see God everywhere in the stones, in the rocks, in the rippling brooks, and hear Him everywhere in the lowing of cattle, in the rolling of thunder, and in the fury of tempests.



Correspondence

All communications intended for insertion in the CANADIAN MESSENGER must be authenticated by the name of the writer, not necessarily for publication, but as a guarantee of good faith.

The Editor CANADIAN MESSENGER,

Rev. Sir,—I wish to give thanks to the Sacred Heart for a speedy recovery from a painful swelling of the face, after application of the badge and prayer, and promise to publish.

A. H.

Winnipeg, Man.

The Editor CANADIAN MESSENGER,

Rev. Sir, — Would you kindly publish the following thanksgivings in the MESSENGER and confer a favor : Thanksgiving for a very dear friend having become temperate after a novena of the nine First Fridays, and Masses said in honor of the Sacred Hearts of Jesus and Mary. I kept on making the novenas, and at the latter part of my third one, my request was granted. I promised the Sacred Heart, if I got what I asked for, I would have it published in the MESSENGER and make a novena of First Fridays in thanksgiving.

Toronto, Ont.

MEMBER OF THE LEAGUE.

The Editor CANADIAN MESSENGER,

Rev. Sir, — For the past three years, my brother-in-law, a father of a family, was afflicted with an internal malady which baffled the skill of some of the best city doctors. His sufferings were intense, and after undergoing three operations, he was told his case was hopeless ; the end was only a matter of a few months. In the meantime, he and his devoted young wife had recourse to heavenly aid. Novenas were repeatedly made to the Sacred Heart, Our Lady of Good Help, St. Ann and St. Joseph for his recovery. I, moreover, promised should our united prayers be heard to make it known through the MESSENGER. Since September last he has improved wonderfully, and of late has been able to work till 9 o'clock p.m. I am most happy to thank the Sacred Heart and His sweet Mother and the Saints for this favor.

Lachine, Que.

MEMBER OF THE LEAGUE.

The Editor CANADIAN MESSENGER,

Rev. Sir, — About a month since, I requested the prayers of the members of the League of the Sacred Heart, that I might obtain employment. I also made a novena to St. Anthony, and promised that if I was successful I would write to THE CANADIAN MESSENGER and ask them to publish through their book my thanks for the favors received. I have, I am pleased to say, obtained employment and I will thank you very much if you will make mention of the fact in your next number.

C. T. R.

Letters from A. D., Kingston ; D. F. S., Little Pond, Lot 56, P.E.I.; J. C., Lindsay ; Promoter, Hamilton ; R. DeV., Marmora ; L. M., Chicago ; and contents noted.

SHORT CORRESPONDENCE.

K. L. McG., Billings Bridge. — No space left for the extract which came with your letter.

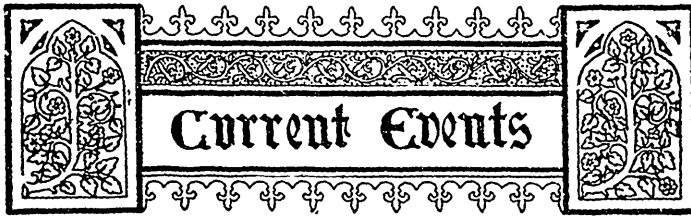
— THE correspondent who signs himself " Member " must give us some means of identification before we can take action in the question of novenas to the Canadian Martyrs. We hold his letter.

E. C., Dickinson's Landing. — Intentions that reach us not later than the 2d or 3d of the month are inserted in following number of the MESSENGER. Your supplementary list came in time.

J. M., Lonsdale, Ont. — It is impossible to write personal answers to all our correspondents. Hundreds of letters reach the MESSENGER office every month. The contents of your letter have been noted.

E. F. R., Ottawa. — Get a few subscribers for the MESSENGER in that Gatineau parish and you shall soon see the people there asking to have the League of the Sacred Heart fully established. This would be a consoling result of your holiday.

T. H., Toronto. — SEE our answer to E. F. R., Ottawa. The MESSENGER will get your luke-warm friends interested in the League. They first begin by asking you what it is all about. Then the victory is yours, if you know how to profit by a good occasion.



Current Events

— SEVENTY-seven martyrs of China were recently beatified by His Holiness Leo XIII.

— BISHOP-Elect Orth, of Victoria, B. C., will be consecrated this month Bishop of Vancouver Island.

— IN recent outrages in China, the Catholics lost 14 churches which were pillaged and burnt, and 1,400 families were robbed of all they possessed.

— THE Daughters of the Confederacy, of Norfolk, Va., have raised a cross in Elmwood Cemetery to the memory of Father Ryan, the poet-priest of the South.

— HOLY Year pilgrimages to Rome are suspended from June 15 to September 15, owing to the sanitary conditions of the various European countries. The Italian Government recently drew the attention of the Vatican to the point and the Pope adopted the suggestion.

— THE newspapers are taking an interest in the question, Did Washington die a Catholic? Whether he did or not is difficult to find out at this late date; but it seems to be unquestionable that the General always entertained a deep veneration for the Mother of God.

— ACCORDING to the *New Zealand Tablet* the Church in Australasia, which includes the South Sea Islands, claims about 1,300,000 members. There are 1,400 churches served by 930 priests. The children attending Catholic schools are computed at a little over 106,300.

— THE Turkish Government and the American Patriarchate have effected a satisfactory conclusion to their long-existing difficulties. An Irade or State Decree, has just been issued from the Yildiz Kiosk, granting the following points: i. The cessation of the difficulties exceptionnally created in regard to the Armenians. ii. The preservation of the rights of the Patriarchate over all the Armenians in Turkey, including the election of the Catholics of Sis. iii. The remission of the arrears of the military tax in the case of Armenians who have suffered misfortune, and the granting of facilities for the payment of the tax in future. Another Irade orders the Patriarch to resume his ecclesiastical functions.



- ALEXANDRIA, ONT. Mrs. Mary Duggan, d. May 29
 Donald J. McDonald, d. May 11 HALIFAX, N. S.
 Mrs. Donald McGillis, d. May 13 John A Bremner, d. May 11
 Mrs. Donald R. McDonald, d. HAMILTON, ONT.
 May 16 Mrs. Harriet Badeau, d. May 24
 Mrs. Ronald McDougald, May 16 HAYSLAND, ONT.
- AMHERSTBURG, ONT. Mrs. Patrick Green, d. May 7
 John Bray, d. Apr. 23 Mrs. John Naab, d. Apr. 22
 Eddie Kane, d. in April. Mary J. Naab, d. Apr. 29
 John Bailey, d. Apr. 29
- ARNPRIOR, ONT. JOHN BAILEY, d. Apr. 29
 Jas. W. Tierney, d. May 4 LANCASTER, ONT.
- BILLINGS BRIDGE, ONT. Mrs. Henry Grattan, d. in March
 O. E. Laliberté, d. May 22 LONSDALE, ONT.
- Mrs. Vict. Payment, d. Apr. 28 James Williams, d. in May
 BROKEN BOW, NEB. MAIDSTONE, ONT.
 Mrs. Mary Murphy, d. Mar. 29 Patrick Hayes, d. in April
- COBOURG, ONT. MEMRAMCOOK, N. B.
 Mrs. Thos. Mulhall, d. May 11 Sarah McManus, d. May 9
 Agnes Norris, d. Apr. 5 MONTREAL.
- DRAYTON, ONT. Mrs. Cath. Underdown, d. June 3
 Mary Cannon, d. recently Mrs. John McKeon, d. May 22
- DUNDAS, ONT. NEWMARKET, ONT.
 Michael Dowd, d. May 20 Mrs. Thos. Flanagan, d. Apr. 29
 Mrs. Mary Lawrence, d. May 26 ORILLIA, ONT.
- FREDERICTON, N. B. Mrs. Hurtibise, d. May 1
 Mrs. Elizabeth O'Neil, d. May 26 Mrs. M. O'Brien, d. May 14.
- FORT AUGUSTUS, P. E. I. OSCEOLA, ONT.
 Mrs. Jas. E. Kelly, d. May 4 Mrs. Katie Devine, d. Apr. 19
 Mrs. Bridget Welsh, d. Apr. 19
- FOURNIER, ONT. John Mulligan, d. Apr. 29
- Mrs. Ouellette, d. Apr. 19 QUEBEC.
 Mrs. J. Sauvage, d. Apr. 18 Mary Birmingham, d. May 14
 Mrs. Z. Sauvage, d. Apr. 26 READ, ONT.
- GUELPH, ONT. Mrs. B. McTague, d. Apr. 29 Martin Candon, sr., d. May 28

SARNIA.

John Feeney, d. May 5

SEAFORTH, ONT.

Mrs. Eliz. DeCantillon, d. Apr. 15

Pat'k DeCantillon, d. May 4

ST. BRIDGET'S, P. E. I.

Patrick Kilbride, d. Feb. 8

Mrs. Mary Kilbride, d. May 6

ST. JOHN, N. B.

Theresa Daly, d. May 18

Martin Boyle, d. Nov. 1899

John Kane, d. Mar. 28

Bartholomew McNamara, d. Ap. 6

James Murphy, d. May 24

Mrs. Alice Griffin

Mrs. Ann Lenihan, d. Apr. 15

Mrs. Joanna O'Brien, d. Mar. 26

Miss Mary McCarthy, d. Apr. 4

TROONTO, ONT.

Sr. M. St. Agatha, d. in May

Mrs. Mary McAuliffe, d. Apr. 4

Mrs. Marg't James, d. in May

Mrs. MacLennan, d. recently

TRENTON, ONT.

Vincent Houlihan, d. May 27

WILLIAMSTOWN, ONT.

Jno. J. Macdonald, d. May 1

Libbie Pilon, d. May 1

Mrs. Hugh MacKenzie, d. May 1

John Montreuil, d. May 2.

WINDSOR, ONT.

Lucy Hart, d. Apr. 24

Arthur Dehaitre, d. May 8

WOODSTOCK, ONT.

Mrs. B. Slattery, d. May 5

WOOLER, ONT.

Mrs. Beatrice Horsley, d. Apr. 3

SUPPLEMENTARY LIST.

AMHERSTBURG, ONT.

Mrs. A. E. Rondot

BUCKINGHAM, P. Q.

Mrs. Jos. Cyr

Olivier Dugas

Thos. Deslauriers

Moses Raby

CARDINAL, ONT.

John Feeney, d. June 3

DEBEC, N. B.

Nicholas Doyle, d. June 10

HAMILTON, ONT.

Patrick Lavelle, d. in Aug., '99

HALIFAX, N. S.

Charles MacNeil, d. Feb. 18

PRESCOTT, ONT.

Bernard Lavelle, d. June 9

Ed. J. McCrory, d. June 9

QUEBEC, QUE.

Wm. Jas. Fitzpatrick, d. May 11

ST. JOHN WEST.

Mary G. Money, d. June 10

TORONTO, ONT.

James Devlin, d. June 2

WINNIPEG, MAN.

Mrs. Thos. Sharkey, d. Mar. 27

Louis Grant, d. May 28

 REQUIESCAT IN PACE



The extracts published here have been received during the past month in *bona fide* letters of thanksgiving. The Editor does not vouch for anything more.

ALEXANDRIA. — Thanks to the Sacred Heart and Our Lady of Mount Carmel for protection during a journey attended with dangers.

ALMONTE, ONT. — For the granting of a great temporal favor, after novenas and promise to publish.

AMHERSTBURG. — For three great favors, after promise to publish.

ARNPRIOR. — For a temporal favor obtained, after earnestly praying in presence of the Blessed Sacrament on First Fridays.

BLYTH. — For three temporal favors received.

BRANTFORD. — For a situation obtained.

COLGAN. — For a great change in health for the better after having joined the League, and other favors.

DEBEC. — For a spiritual favor granted for the constant wearing of the emblem of Sacred Heart, and other favors.

DETROIT. — For having obtained justice in a law suit that seemed almost impossible to gain.

GLEN NEVIS, ONT. — For the return of a friend to religious duties, and several other favors.

GUYSBORO. — For three temporal favors received after praying to Sacred Heart, B. V. Mary and St. Joseph, and promising to publish.

HALIFAX. — For the return of a near relative to his religious duties. For the return of a young man to his spiritual duties, and other favors.

HAMILTON. — For having been relieved of distressing pains after praying to Sacred Heart, and promising to publish.

HARVEX, ONT. — For temporal favors received after prayer and promise to publish.

LA SALETTE. — For the recovery of a sister from severe illness and other temporal favors.

LINWOOD. — For a very special favor to the parish, obtained by sending a request through the intention box of Sacred Heart.

LONDON, ONT. — For the cure of two children suffering from St. Vitus' Dance, and other favors.

LOWER SOUTH RIVER, N. S. — For instant relief from pain by applying the badge of Sacred Heart and promise to publish.

MONTREAL. — For a temporal favor after promise to publish in MESSENGER.

OTTAWA. — For having been saved from blood poisoning.

OWEN SOUND. — For the removal of a great difficulty after praying to B. V. and promising to publish in the MESSENGER.

PETERBORO. — For a favor received after promise to publish.

PORT ARTHUR. — For a special favor received.

ROSSLAND, B. C. — For the return of a near friend to the Sacraments and for relief from pain.

SEAFORTH. — For the recovery of a friend from sickness, and several other favors.

SMITH'S FALLS. — For a very great temporal favor after promising to say Divine Praises in reparation for blasphemy.

ST. MARGARET'S, P. E. I. — For a great favor received after praying to Sacred Heart and promising Mass for souls in purgatory.

ST. THOMAS, ONT. — For a great favor obtained by a member of the League after praying to the Sacred Heart.

WOODSLEE. — For the recovery of a sum of money after the usual prayers, and other favors.

Letters of thanksgiving for FAVORS RECEIVED have also reached us from the following Centres. The figures after the names denote the number of favors received.

Alexandria, 11.	Hesson, 1.	Rockland, 2.
Barrie, 2.	Keene, 1.	Sarnia, 3.
Bathurst, 4.	Lancaster, 2.	Summerside, P.E.I., 4
Blessington, 1.	Lime Bank, 1.	St. Andrews West, 3.
Brechin, 1.	Lindsay, 1.	St. Catharines, 5.
Chatham, Ont., 1.	Lombardy, 2.	St. George, P. E. I., 2.
Colgan, 1.	London, Ont., 1.	St. John, N. B., 4.
Debec, N. B., 4.	Maidstone, 4.	St. Peter Bay, 1.
Dundas, 1.	Malwood, 4.	St. Thomas, S.
Fort Erie, 3.	Montreal, 7.	Thorold, 2.
Fredericton, 25.	Osceola, 3.	Williamstown, 2.
Freelton, 5.	Ottawa, 2.	Woodstock, 1.
Glen Nevis, 2.	Owen Sound, 1.	Wooler, 1.
Goderich, 1.	Preston, 6.	Wolfville, N. S., 5.
Hamilton, 2.	Railton, 1.	Wolfe Island, 1.

Intentions for July 1900.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE.

GENERAL INTENTION BLESSED BY THE POPE :

Christian Disinterestedness.

- 1.—Sun.—MOST PRECIOUS BLOOD. Abnegation. 26,542 Thanksgivings.
- 2.—M.—Visitation B. V. M. rf. Benignity. 27,124 In affliction.
- 3.—Tu.—SS. Ireneus and Comp., MM. Intrepidity. 50,369 Departed.
- 4.—W.—St. Bertha, W. Piety. 15,335 Special.
- 5.—Th.—St. Anthony M. Zaccaria, C. hf. Contrition. 1,331 Communities.
- 6.—F.—Octave of SS. Peter and Paul. af. cf. gf. Energy. 12,290 First communions.
- 7.—S.—SS. Cyril and Methodius, Bps. Zeal. League Associates.
- 8.—Sun.—St. Elizabeth, Queen. af. cf. gf. Sweetness of character. 13,402 Means.
- 9.—M.—SS. Zeno and Comp., MM. Abstinence. 5,023 Clergy.
- 10.—Tu.—Seven Brothers, MM. Coucoid. 43,141 Children.
- 11.—W.—St. Michael of the Saints, C. Respect for holy places. 21,501 Families.
- 12.—Th.—St. John Gualbert, Ab. hf. rf. Forgiveness of enemies. 18,235 Perseverance.
- 13.—F.—St. Anacleto s, P. M. Christian Lurial. 10,355 Reconciliations.
- 14.—S.—St. Bonaventura, Bp. D. Prayer and work. 27,450 Spiritual Favours.
- 15.—Sun.—BB. Ignatius and Comp., MM. Liberality. 14,968 Temp Favours.
- 16.—M.—OUR LADY OF MT. CARMEL. Devotion to the Scapular. 5,337 Conversions to Faith.
- 17.—Tu.—St. Alexius, C. Hidden life. 29,822 Youth.
- 18.—W.—St. Camillus de Lellis, C. Care of the Sick. 1,870 Schools.
- 19.—Th.—St. Vincent de Paul, C. hf. pf. Charity to the poor. 14,032 Sick.
- 20.—F.—St. Jerome Emiliani, C. Care of orphans. 3,202 In retreat.
- 21.—S.—St. Praxedes, V. Console the afflicted. 853 Works, Guilds.
- 22.—Sun.—St. Mary Magdalen, Pen. hf. hf. pf. Sorrow for sin. 1,286 Parishes.
- 23.—M.—St. Apollinaris, Bp. M. Discretion. 19,477 Sinners.
- 24.—Tu.—St. Christina, V. M. Abs-tentiousness. 22,395 Parents.
- 25.—W.—St. JAMES THE GREATER, Ap. hf. m. J. Perseverance. 5,878 Relig-i-ous.
- 26.—Th.—St. Ann, Mother B. V. M. hf. Trust in God. 1,450 Novices.
- 27.—F.—BB. Rodolphus and Comp., MM. Earnestness. 1,076 Superiors.
- 28.—S.—SS. Nazarius and Comp., Encouragement. 11,532 Vocations.
- 29.—Sun.—St. Martha, V. Domestic duties. League Promoters.
- 30.—M.—SS. Abdon and Sennen, MM. True nobility. 25,261 Various.
- 31.—Tu.—St. Ignatius Loyola, C. pf. Zeal for God's glory. League Directors.

* When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

i=Plenary Indulg., a=1st Degree, b=2nd Degree, d=Apostolic Indulgences; g=Guard of Honour and Roman Archconfraternity, h=Holy Hour; m=Bona Mors; n=Sodality of the Agonising Heart of J., p=Promoters; r=Rosary Sodality; s=Sodality B. V.

Associates may gain 100 days Indulgence for each action offered for these Intentions.

TREASURY, JUNE, 1900.

Acts of charity	204,381	Pious reading	92,840
Acts of mortification	236,276	Masses celebrated	3,122
Beads	328,668	Masses heard	143,420
Stations of the Cross	64,621	Works of zeal	83,191
Holy Communions	41,527	Various good works	607,153
Spiritual Communions	315,868	Prayers	720,443
Examinations of conscience	117,248	Sufferings or afflictions	89,225
Hours of silence	277,383	Self-conquests	90,865
Charitable conversations	190,271	Visits to Bl. Sacrament	170,468
Hours of labor	494,256		
Holy Hours	19,067		
		TOTAL	4,298,207