

VOL. X

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No. 9

CHRISTIAN ZEAL.

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

JUST before Christ our Lord quitted this earth, to return to the bosom of His Father, He gave His followers their commission to preach His Gospel to the nations. He commanded them to teach men what He Himself had taught, that all does not end with this life, and that salvation was the one thing necessary. The great work of saving souls was to be theirs thenceforward. "Go ye into the whole world," said He, "and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." (Mark xvi. 15-16.) The version in Saint Matthew is equivalent. "All power is given to me in heaven and on earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (xviii, 19-20.)

Assuredly, this commission was intended to reach not merely the few who heard the words as they fell from the lips of our Lord ; it was destined for all men, in all ages, even till the end of time. But we are creatures of the senses ; and the Divine command had to be supplemented by some strong supernatural inducement to enable us to carry out, in its entirety, the work of glorifying God and of saving souls. That is why Christ added : " Behold, I am with you all days even to the consummation of the world." (Matt. xviii. 20). With Christ, then, as our witness and helpmate, nothing further is needed to fill us with zeal for the work we have to do.

Zeal, we are told, is the perfection of charity. It has been admirably said that if the love of God and our neighbor be likened to a fire, zeal is the heat that springs from it ; the greater the fire the more intense the heat. Zeal is the passion that gnaws at the heart of him who loves God : it is the sublime indignation that fills the soul of a man who sees a loving and loveable God misunderstood, and even outraged ; it is the overwhelming desire that a man has to bring souls captive to the foot of God's throne, and to augment indefinitely their number. The Psalmist was overpowered with this zeal when he exclaimed : " The zeal of Thy house hath eaten me up, O Lord." (lxviii. 10.) " A fainting hath taken hold of me, because of the wicked that forsake Thy law." (cxviii. 53.) " My zeal hath made me pine away, because Thy enemies forgot the words." (cxviii. 139.) The contemplation of the mercies of God impressed him so deeply that he could not bear to see men wicked and indifferent amid such a wealth of tenderness and love.

So it is with us. When we know God, even imperfectly, we are inspired with the same zeal. We desire to have His name known, glorified, and loved by other men. We long to have others participate in the good things we ourselves possess. No sacrifice is too great, no work too wearying,

when there is question of bringing men to a knowledge and love of God. This is true zeal. It is this zeal that has, in all ages, urged men and women to leave home and kindred, to lead lives of poverty and suffering in imitation of the Redeemer, the better to accomplish their purpose of procuring the glory of God. It is this zeal that, at the present time, is filling the foreign missions of the True Church with apostles, who are carrying to heathen nations a knowledge of the mercies of God. It is this zeal that strengthens faltering nature in God's workers when they are asked to give up their lives in His service. God's glory, then, is the first motive that fosters zeal in men.

The second motive is the love of our neighbor's soul. The human soul is so precious that all other things give way before it in value. It is the one priceless treasure that we possess. It is the gift of God which, if lost, is irretrievably lost. The loss of a soul means for it the loss of heaven, with its endless joys and the vision of God, and the gain, alas! for the conscious sinner, of endless misery.

This fearful alternative fills us with a deep fear of the judgments of God, and a deep longing for our neighbor's welfare in the world to come. If we love our neighbor as we love ourselves, we naturally desire his salvation as the highest good he can possess. What is more reasonable, then, than to take the means needed to realize this desire; to awaken in our neighbor a sense of his moral responsibility; to acquaint him of the dangers that threaten his immortal soul? We have here the secret of all missionary enterprise in the world. The love of souls, the longing for their salvation, and a willingness to suffer in order to secure it for them: this is a summary of the annals of all Christian missionary efforts. To be truly zealous we must, first of all, try to make others love God as we ourselves love Him, and then try to help men to save their souls for the sake of that love.

The practical exercise of Christian zeal is a question that

might entail controversy. Suffice it to say that we all have our obligations in this matter ; but the limits of the practice of it will depend on the circumstances of our position. God gives to some the grace of more extended opportunities ; to others He gives less. To some the vocation is given to work exclusively, and in vaster fields, for the glory of God and the salvation of souls ; to others, home and family, and immediate surroundings, are allotted as the theatres of their zeal. The priest and the religious, whose lives are wrapt up in the hunt for souls and in works of charity, have opportunities of practising zeal and of accomplishing more actual work than have those who have not received the Divine call. Our Catholic missionaries of both sexes are doing noble work in various parts of this world, laboring in season and out of season to advance the interests of Christ's kingdom on earth. They are the people who can say with Saint Paul : " Whereas I was free as to all, I made myself a servant to all, that I might gain the more. And I became to the Jews a Jew, that I might gain the Jews. To the weak I became weak, that I might gain the weak. I became all things to all men that I might save all. And I did all things for the Gospel's sake : that I may be made partaker hereof." (I Cor. ix, 19-22.)

True, the greater number are not called to this sublime apostolate, but there still remain certain duties of zeal for God and souls that laymen and women must fill. Though, in a minor degree, the obligation laid on us all of working for this two-fold object is not less real. This is a truth that many ignore ; and, as a consequence, it is saddening to see how little the majority of men try to accomplish for the other world. Utterly indifferent to the desires of God, and contemptuous of His plans, they neglect the souls of their neighbor, and they neglect their own. Procuring the glory of God is a work that has little attraction for them ; the salvation of souls never enters into their calculations : all this is the work of the clergy.

Still there is so much that could be done if Catholics would cease to be passive and lend a helping hand to those who are actively and officially employed in works of zeal. Their influence and their wealth could be of tremendous value in furthering Catholic works. Contemplate the number of churches, hospitals, colleges, schools, libraries, newspapers, etc., all devoted to Catholic interests, that are eking out a painful existence here in Canada, through want of sympathy and help from those Catholics who can well afford to contribute both. And the probabilities are that these works will continue to eke out the same painful existence for some time yet ; for zeal for God's glory and for the salvation of souls does not appeal to men and women who are filled with the spirit of the world and who find satiety in materialistic enjoyments.

The General Intention for this month suggests a change. The enormous influence that our Promoters and Associates wield in the world makes it a duty for them to try to effect some improvement. They move in all classes of society, and have ample opportunities of instilling zeal into the worldlings they constantly meet. Their examples, their visits, a word spoken in season, oftentimes a simple suggestion, will sooner or later bring forth fruit.

If we desire motives to encourage us in our zeal, the example of those who are placed in similar positions as ourselves should prove a powerful incentive. If thousands of Christians are doing so much in the cause of God and His Church, we too may do something. The examples of those who have gone before us, the lives of the martyrs and the saints, the career of so many men and women in the Catholic Church, who have made untold sacrifices to show their zeal for God and their neighbor, should be sufficient to urge us to greater effort. However, if something further is called for, let us turn to the example of our dear Lord Himself, and try, in a small way, and as it were from afar, to imitate His insatiable zeal for the glory of His Father.

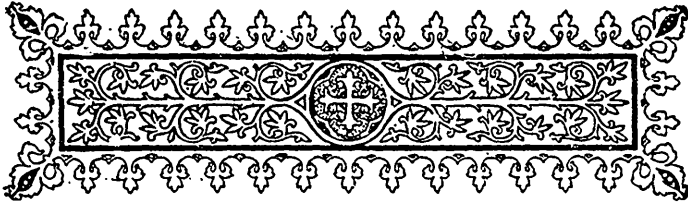
He was unwearied in His journeyings over the mountains and through the valleys of Palestine to announce the good tidings. The shores of the rivers and streams heard His voice as well as the walls of the temple and the synagogues. He gave up His precious life to show how very much in earnest He was in His zeal.

If we are not called to work in the vast field of the apostolate, we can at least take as objects of our zeal our children, our parents, our servants, our masters, our friends; we may strive by our words and examples, or at least by our prayers, to make them love God more and more. If we do this earnestly, and in a spirit of faith, no matter what our station in life may be, we shall be apostles. It is to develop this spirit of zeal that the devotion to the Heart of Jesus is mainly directed. Let us love Him Who loved us so ardently, and we shall do all in our power to procure His glory and save the souls which He has redeemed.

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 a more ardent spirit of zeal may be diffused throughout the Church.



STAR OF HOPE!

Life's sea was dull and stormy
The light of hope had fled ;
Around my soul in anguish
Temptation's waves had spread.

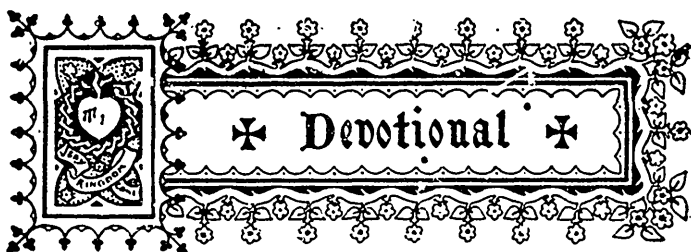
They lashed my soul in fury
I thought Life's battle lost ;
Despair hung thick upon me,
My soul was tempest-tossed.

A message flew to heaven :
" O Mother ! Aid me now ! "
A star then smiled so sweetly
On Heaven's star-lit brow.

It led my soul through darkness
Far 'cross the raging main
Temptation's waves grew fiercer
Yet splashed and moaned in vain.

A Star of Hope shone brightly
Fresh from a mother's heart ;
It stilled my soul's unquiet
And bade all gloom depart.

J. WILLIAM FISCHER.



THE MEEKNESS OF THE HEART OF JESUS.

ONE of the principal virtues which Our Lord desires to teach us, through the devotion to His Sacred Heart, is that of meekness.

“Learn of Me,” saith He, “for I am meek and humble of heart.” There is in the structure of the human heart, in its calm and undulating movement, a symbol of meekness. Who does not know, in fact, that anger puts it in a violent state, and alters its harmonious rhythm?...

As the principal organ of affection, the heart appears to us overflowing with tenderness, by reason of which it is vested in the character of ineffable sweetness.

These remarks explain and justify the relation established by Jesus Christ, between meekness and the heart. Let us see how He taught us this virtue by His example. His entire life was adorned with sweetness and holiness. He chose for emblem the lamb, — of all creatures, the most gentle; and the traits of this emblem were so marked in his exterior, that on seeing Him approach, St. John the Baptist cried out: “Behold the Lamb of God.” During the years of His youth at Nazareth, He shewed Himself so full of amiability, — there was in Him such brightness of heavenly joy, — one felt in His presence such an atmosphere of peace, — that the people of Nazareth were wont to say, in speaking of the Son of Mary: “Let us go to Jesus, that we may drive away sadness from our hearts.”

When Jesus entered on His public life, this character of sweetness also manifested itself, and a pious writer has said:

“Sweet is the voice of Jesus, sweet is His countenance, and in His name. Sweetness reigns in all His actions.”

In crossing over the borders of the Sea of Gallilee, He meets some fishermen ; they hear but these words : “ Follow me,” and immediately Simon and Andrew leave all to become His disciples. Not only loving souls, like St. John, and hearts full of zeal, like St. Peter, does He draw by a word, or a glance. The multitudes follow Him even into the wilderness. These faithful Israelites left their homes, their countries,—so eager were they to be near Our Divine Lord. They had the happiness of beholding His beauty, of hearing the words which fell from His lips. Without Jesus, their homes are like the desert ; with Him, the desert becomes joyful, and flourishes like a garden.

In the midst of the most overwhelming fatigues of day and night, His beautiful soul was never disturbed. Nothing could change His peaceful sweetness. A king full of majesty and power, He comes to us with all the tenderness of a Saviour. Fearing the importunity of the little childrer, the Apostles would drive them away ; but Jesus calls them to Him with touching sweetness, and loads them with caresses.

On another occasion, when, through resentment arising from an injurious reception, the disciples ask Him to call down fire from heaven, upon the city of Samaria. Far from acceding to their request, Our Lord reminds them of the meekness which He has preached to them.

What shall we say of His condescension, His patient charity, of His cordial affection for His Apostles. They were uncultured men, and their rude manners must have offered many occasions for impatience ; but Jesus only manifested towards them the most admirable meekness,—even on those occasions when justice and truth would seem to require a severe rebuke.

In the midst of the many contradictions which filled His life,—when accused by the judges of being a disciple of Beelzebub,—throughout the iniquities of His trial, the

ignominies of His Passion and the sufferings of His death, not one word escapes His lips against His accusers, His judges, or His executioners. They cursed him, and ill-treated Him, — yet was he silent, — delivering Himself up to injustice without a murmur. He is, in truth, the Lamb, who allows Himself to be led to death, and opens not His mouth. Even at the moment, when brutally struck in the face, receiving a disgraceful insult, He simply says : “ If I have spoken evil, give testimony of the evil ; but if well, why strikest thou me ? ”

St. Bernard has well expressed the meekness of the Heart of Jesus, in the following words : “ In the midst of the greatest bitterness, the Heart of Jesus has only breathed forth sweetness.” Just as crushed or pressed flowers exale in a greater measure their sweet perfume, so this Tree of the Orient, pierced by the lance, diffuses in greater abundance its sweet balsam.

In His exterior, Jesus followed the movements of His Heart united to the person of the Word, — thus fulfilling in sweetness, *rex mansuetus*.

Jesus is our model ; therefore we should imitate Him by endeavoring to implant in our hearts the meekness of which He has given us such a touching example. Let us then study this amiable virtue.

Meekness is the habit of moderation, a benevolent disposition of the heart, and the flower of Christian charity and humility. It supposes a certain equanimity, — a uniform temperament in the midst of the fluctuations of the mind, and the agitations of the heart.

1. Meekness maintains the dignity of human nature. It belongs to the fourth cardinal virtue. Moderation preserves the soul from all excess. Patience banishes sadness : but meekness does more, — it suppresses the anger excited by injuries. Job is patient when he suffers with resignation, the pains of his trial ; he is meek when he moderates the indignation caused by the reproaches and injurious suspicions of His friends. By this virtue the resentments and

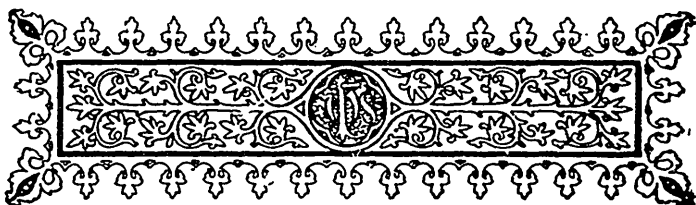
ardent emotions of the wounded heart are appeased, — whilst it places us under the empire of right reason. It is thus a sign of the influence of reason over our conduct, whereas passion makes us resemble the brute creation.

Meekness allows the free exercise of reason, and preserves in us the attitude of calmness, becoming to our dignity. Take, for example, that man carried away by anger, hurling forth against St. Francis of Sales, the most injurious language ; and in striking contrast to that hideous and excited countenance, the calm sweet face of the holy bishop, replying : “ Know, sir, that even should you pluck out my eye, yet would I look upon you with the same affection, as I would have for my best friend.” Who shows himself the greater, and more worthy of esteem ? Ah ! certainly not he, who forgetting his dignity, politeness and respect, allowed himself to be carried away by his anger.

2. Meekness is necessary in our relations with God. The spiritual man requires this self-control ; otherwise it would be impossible for him to communicate with God. One sees not the sun in the midst of the tempest, nor the stars in a cloudy atmosphere. Hence, the importance of preparing one’s soul for prayer, and establishing peace in our hearts. How many souls, desirous of holding communion with God, lose the happy occasion of tasting the sweetness of prayer.

3. In our social relations, meekness is also necessary. On all is imposed the duty of living in harmony with our fellow-beings ; and in order to attain this end, we must follow the counsel given by St. Paul : “ Let all bitterness, and anger, and indignation, and clamor, and blasphemy, be put away from you, with all malice. And be ye kind one to another ; merciful, forgiving one another, even as God hath forgiven you in Christ.” (Ephes. iv. 31-32.)

How useful is this recommendation of the Apostle. Whoever has had experience of the world, understands the importance of this counsel inspired by wisdom : “ My son, do thy works in meekness, and thou shalt be beloved above the glory of men.”



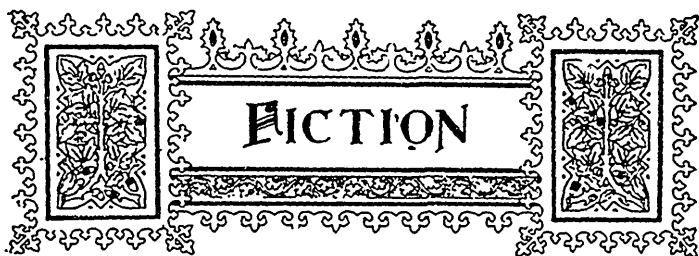
IN THY POWER.

Where'er on earth thou standest, weary soul,
Three things are thine :
Meek as the mosses, on thy shaded knoll
Kneel — for thou canst ! — in penitential dole,
Till grace Divine,
Absolving, bid thy spirit rise and shine.

This blessing thou hast won by looking down :
Now, gaze around !
Thy tenderness, it shattereth every frown ;
Quick, answering love thy heart of love shall crown : —
O charm profound,
Wherewith thy fellow man is softly bound !

So pierce thou heaven, at last ! Thy passioned gaze
Unhindered, now.
The eye of love can penetrate its blaze ;
Thy voice ascend in silvery bursts of praise
Where spirits bow
The One love-crowned, with sacrificial brow.

C. D. Swan, in S. H. Review.



THE NEW BOY.

“YOU had better eat meat, you know, Rodgers,” said Monks.

“Monks is a terror,” whispered another, “you had better.”

“I can’t,” expostulated Rodgers. “Catholics can’t eat meat on a Friday.”

“But you’ll have to,” continued Monks.

“I shan’t,” was the quiet answer.

“See here,” said Monks, “if you don’t, I’ll make you. We shall stand none of your bigotry here.”

“Try.”

Monks reflected, made a mental estimation of the new-comer’s fighting powers, and seemed to hesitate, then stammered, “Well, I would, only I don’t like to hurt you.”

Rodgers smiled. He was a new-comer to Seaforth’s boarding school. Seaforth’s, you must know, was one of the most successful schools in the colony. It was a Presbyterian school; but professed to be perfectly impartial in matters of religion. To this academy Willie Rodgers was sent by a father, who was ambitious that his son should carve his name on the future history of Australia. Mrs. Rodgers ventured to expostulate. She had been so careful of her son’s training from the cradle that she looked with some anxiety to the prospect of his living in such an un-Catholic atmosphere as a Presbyterian boarding school. Her husband was inflexible.

“My dear,” he said to her, “you shut your eyes to

Willie's best interests ; the boy has talent, remarkable talent, and it would be unfair to him, as well as to ourselves, if we were to deprive him of the advantages of such an education as may be had at Seaforth's. There are already plenty of Catholics there. Major Hardy told me last summer he was sending his two boys there.'

So Willie was sent to Seaforth's ; late in the term, too, which caused everyone to talk of the new-comer. He had been put on to bowl at cricket the first day, and took Monks' wicket the first over. Everyone was delighted, except Monks ; for Monks was a bit of a bully, and was, in consequence, secretly hated by the boys.

His first night the new-comer knelt down by his bedside to say his night prayers, as was his unfailing custom. There was a titter in the dormitory. Someone threw a pillow at him, another hit him with a sponge ; but he didn't appear to mind. Monks hit him with his slipper That hurt. 'Twas mean, too. Rodgers seemed vexed when he looked round, and Monks pretended to be engaged with his tooth brush, but the night prayers were finished without further interruption. This was the beginning of it, but the real trouble came on Friday.

On Friday the new-comer found that no provision had been made for anyone who did not wish to eat meat. The dishes came one after another, but, with the exception of some vegetables and a potato, he found there was nothing he could eat. This was hard for a hungry youth like himself. Potatoes and vegetables are never satisfactory in such a case. It was still harder to see his neighbors on all sides watching his evident discomfort. They were staring and sneering at him so. He could hear whispered remarks and polite inquiries about his health and appetite. He felt the shame burning on his cheeks at so much attention being paid to him ; yet it no more occurred to him to eat meat than to cut off his head. At length Monks, the biggest boy at the table, took it upon himself to compel the new-comer

to eat the meat. His attempt failed ingloriously as we have seen above.

After dinner Rodgers found himself in the midst of a crowd of boys regarding him with feelings of mixed wonder and curiosity, as the boy who "cheeked Monks, and refused to eat meat on Friday."

"What a silly ass he is," he overheard one say.

"Oh, yes, a little bigot," responded another; "this is the first time a Catholic refused to take what he got on a Friday. We'll soon teach him better."

"Oh, let him alone," said a bigger boy, who just joined the group. "He will soon get tired of his abstinence. He will eat meat like the rest, next Friday. Let the youngster alone. It's not quite fair to a new-comer."

The majority of the boys began to feel ashamed of themselves, and hurried off to their cricket and tennis, leaving their recent victim in peace. He repeated more than once: "He will eat meat like the rest, next Friday." Why, what a stupid lot of duffers they are, he thought, not to know that a Catholic can't eat meat on a Friday. But I wonder if it's true that the other Catholics here eat meat. Here comes Hardy, I'll ask him.

Hardy had been a distant, former acquaintance, and had acted as the new-comer's patron since his arrival at Seaforth's. Great, then, was Rodgers' surprise when this young gentleman called out:

"What the dickens did you want making such a fool of yourself in the refectory to-day? The sooner you drop such nonsense, and do as every one else does, the better. I thought you were a fellow of some sense."

"Surely, Hardy, you don't mean to say you ate meat to-day, Friday."

"Why, you little idiot, do you suppose one can live on potatoes and bread. One can abstain on Friday at home if he likes, but in Rome one must do as the Romans do. Have a little sense in future, Rodgers."

"And you call yourself a Catholic, Hardy?"

There was such a degree of contempt in the voice and gesture of the new-comer, that Hardy blushed for very shame. Muttering something about narrow-minded bigotry, he hurried away to hide his confusion.

As Rodgers knelt by his bed that night he was assailed with quite a shower of stockings, sponges, pillows, etc. Without showing the slightest alarm or irritation he finished his prayers. Many whispered from their beds, "The new-comer is a plucky fellow at any rate." Henceforth he was seldom disturbed at his devotions.

There was trouble yet in store for him. He found next day that many of his friends looked coldly on him; some even refused to let him join in their games, alleging that they wanted no "bigots" there. He found a few, indeed — and in every school such a few will be found — who showed him some kindness, and defended him from the worst of his enemies, though they persisted in advising him to give in. But what grieved him above all was that he had to suffer most from his fellow Catholics. They persecuted him most unrelentingly, and tried to make his life as miserable as they could. They little knew the strong character they had to deal with. Rodgers weathered this storm. He had many qualities that endeared him to the school-boy heart. Sharp and quick of intellect in class, in the playground he promised to become a champion. He was overflowing, too, with good nature, which no amount of annoyance could stamp out. Before many days had passed he was popular among an ever widening circle of friends. Friday came, however, bringing with it a fresh load of troubles.

There was some excitement in the refectory as all eyes were fixed on the new-comer to see if he would stick to his colors. The soup was passed to him.

"Go it, Rodgers, or 'twill be worse for you," said Monks.

"Don't be an ass, Rodgers," Hardy shouted up from the end of the table.

Some whispered, in friendly tones: "Just take a little on your plate, it will do no harm."

He passed on the soup untouched to his neighbor. Monks looked angry. Hardy said something ungentlemanly. Some thought "it was cheeking the school;" others laughed, but from that moment the new-comer was more popular than before. The bigger boys, who had up to this regarded the whole affair with indifference, did not conceal their admiration for the plucky youngster.

"He's a bigoted little chap," they said, "but he has plenty of grit. If they let him alone he will do just as the others after a time."

But Willie Rodgers did not do as the others. Friday followed Friday; the systematic persecution from the clique which seemed bent on his conversion never ceased, but neither did his resolution ever falter for an instant. They tormented him in many ways, striving to prevent his getting vegetables or bread on fast days, not passing him the meat on other days, still his good humor did not forsake him. They called him nicknames to which he replied with interest. They cut endless jokes at his expense, he joined in the laugh. They did their best to sit on him at cricket, but he soon became a leader there. Beaten at every point, Monks and his crew had sadly to confess:

"No, there aint no flies on Rodgers."

Strange to say they never tried to make him attend their Divine service. Perhaps they saw how useless the attempt would be; perhaps it was only the fasting that wounded their *amour propre*. But, nevertheless, scarce a Friday passed without its trials.

Finally Lent came, bringing with it its numerous fast days. Rodgers grew rather thin, as time went on, from the constant worry and abstinence, but his spirit never wavered, his cheerfulness remained constant. In his letters home there was not a single line of complaint of the treatment he was receiving. In his class he made steady progress, and

at cricket it was whispered he would be one of the "eleven's" bowlers in the coming year.

Good Friday proved to be the last day of his trials. On that day he absolutely abstained from everything except a piece of dry bread at breakfast and dinner. It was rather a feast day at Seaforth's. In the refectory the boys were watching his table very quietly and intently. It was known that Monks had resolved to make him break the fast. For this purpose he had changed his place at table, and seated himself opposite Rodgers.

"You're not looking well to-day, Rodgers," he began. "You're eating too much lately, I'm afraid."

He sneered at the slice of bread that lay on Rodger's soup plate.

"It is very kind of you, Monks, to take such an interest in my health," replied Rodgers with perfect good humour.

"So you fast to-day, do you? This is a feast day here, you know, you must join us."

"No, I shan't."

"You'll try a slice of this ham, won't you. I can recommend it."

"No, thanks, Monks. Better attend to yourself."

"Well, if you don't eat, you'll drink."

So saying, Monks inverted the half filled soup tureen over Rodgers' plate. The soup flowed over on the tablecloth and on Rodgers' clothes. This was too much even for the new-comer's patience. Without a word he rose to his feet, caught the soup plate, and emptied its scalding contents over his tormentor, then, leaning across the table struck the bully with all his force in the face.

There was never such a scene witnessed in Seaforth's before. For an instant there was a death-like silence, all eyes riveted on Rodgers, as he stood erect, with pale cheek and flashing eye, confronting the bully he had so deservedly punished. Then *such* a cheer! Willie Rodgers had become the hero of the school.

After dinner the boys crowded round him, clapping him on the back, and overwhelming him with congratulations. The captain of the house approached, and shaking hands with him, said :

“ You are a plucky fellow, Rodgers. You did quite right in punishing Monks. We have been treating you most caddishly, and are very sorry for it. In the future anyone that gives you trouble will have to answer for it to me. Three cheers for the new-comer, boys ! ” And three such hearty cheers rang out as had seldom been heard within the college walls before. Such an honour had not been conferred in Seaforth’s for years.

When Rodgers became captain of the school, a little later, new boys always wondered why he had a special cover at table on Fridays, and the smaller boys never tire telling how he defied the whole school and punished a bully in the golden days of old. — *Irish Messenger*.

GRANDPA’S GLASSES.

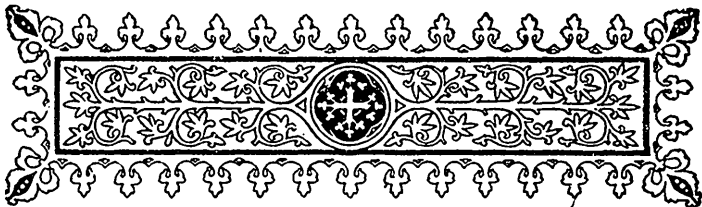
My grandpapa has to wear glasses,
 ’Cause his eyesight is not very strong,
 And he calls them his “ specs ” and has worn them
 For ever and ever so long.

And when he gets through with his reading,
 He carefully puts them away.
 And that’s why I have to help find them
 ’Bout seventy-five times a day.

But at night when we sit round the table,
 And papa and mamma are there,
 He reads just as long as he’s able,
 And then falls asleep in his chair,

And he sits there and sleeps in his glasses,
 And you don’t know how funny it seems ;
 But he says that he just has to wear them,
 To see things well in his dreams.

— *Ladies’ Home Journal*.



ROME'S WATCHFULNESS.

THE Catholic Church is governed by the Supreme Pontiff, to whom, as successor of St. Peter, Christ has entrusted the welfare of his flock. Yet, when we consider the great numbers of the faithful belonging to the Church of Christ, the extent of the territory over which they are scattered, and the variety of changeable conditions that surround them in different countries, it is evident that one man cannot attend to all the details of the government. In order, says a writer in the *Bombay Examiner*, to more effectively discharge the duties of supreme ruler of more than 250,000,000, every Pope has called to his aid a number of wise and learned men, who form themselves into committees to deliberate on important matters, make resolutions concerning them and refer them to the Pope for sanction. Before the sixteenth century such committees were formed as necessity or expediency required it, but in the sixteenth century they became permanent institutions, chiefly by the decree issued on the subject by Sixtus V. These committees are called congregations. One of them is the Congregation de Propaganda Fide — of the Propagation of the Faith. Its very name indicates the object for which it was instituted. It has to spread the Faith in those parts of the world in which it is not yet established, while the other congregations have for their object the preservation of the Faith in the countries in which it has already taken firm root. To more fully understand the working of the Propaganda it is necessary to know that for administra-

tive purposes the whole territory in which the Church displays her activity is divided into two parts. That part in which the hierarchy is fully established, and in perfect working order to the full extent of the common law of the Church, is called Province of the Apostolic See ; the other part, in which there is no hierarchy, or where it is only imperfectly established, goes by the name of mission countries. The mission countries are governed by the Pope through the Propaganda, and through it alone ; the Provinces of the Apostolic See are governed by means of the other congregations.

The territory subject to the Propaganda comprises (1) in Europe : England, Scotland, Ireland, Norway, Sweden, Denmark, Holland, Luxemburg, Switzerland, the Balkan Peninsula, Greece, Gibraltar, Candia and part of Germany ; (2), in Asia : Turkey in Asia, Persia, Arabia, India, with the exception of the province of Goa, Indo-China, the Malay Peninsula, China, Corea and Japan ; (3), the whole of Africa, with the exception of Algeria and some dioceses belonging to European provinces ; (4), in America : Canada, the United States, the Antilles, Guyana and Patagonia ; (5), Australia, and all the islands of the Pacific, with the exception of the Philippines. All this vast expanse is entrusted to the care of this congregation. The Prefect of the Propaganda has to appoint missionaries for every part of this territory. Many religious orders — Jesuits, Dominicans, Franciscans, Augustinians, etc. — offer their services voluntarily and take upon themselves the obligation of providing a certain number of missionaries for appointed districts ; also missionary societies, like the Society of the Foreign Missions in France, the Mission House in Stell, Holland ; the St. Joseph's Society of Mill Hill, founded by Cardinal Vaughan, help the Prefect of the Propaganda to furnish laborers for the extensive vineyard : yet, in spite of the great numbers sent by the religious orders and the various societies, there is always a want of men ready to

devote themselves to the arduous work. To increase their number the Popes have founded in Rome a college connected with the Propaganda, whose sole object is to educate young men from all parts of the world that they may carry the light of faith into the darkness of the Gentiles. The visitor to Rome now meets with representatives of every race under heaven. He sees the red Indian of the American forests, the dark son of Central Africa, the islander of the Southern seas, the young Chinaman destined for one of the provinces of the emperor's celestial kingdom, the native of Corea, the child of the Arabian desert, the soft-hearted Circassian, the swarthy Syrian and occasionally a fair-haired son of Albania. Thousand of apostolic men have gone forth from this college to distant lands, and not a few of these have won the crown of martyrdom.

At the time the Propaganda was established, the Church in the lands once Catholic, now committed to its keeping, was everywhere in ruins. Four-fifths of the population of the earth wandered still "in darkness and in the shadow of death," outside the narrow boundaries of Christendom. The interior of Africa was a closed book to the European, and within it millions groaned in slavery under despotic rulers. Buddha and Vishnu held a great part of the human race captive. Savage hordes wandered over the steppes of Asia, through the forests of America, and peopled the innumerable islands of the Pacific with races almost entirely destitute of the knowledge of God. Where a semi-civilization created caste prejudice, as in India, or refined materialism, as in China, mankind in its masses descended into the depths of degradation still lower and more worthy of commiseration than the wild tribes in savage life. Islam had states which extended from the Atlantic to the Red Sea, and thence through Syria to the waters of the Bosphorus. It was supreme in Persia, and spread its crescent over all the land from the crests of the ranges of Thibet to the Chersonesus. It had fixed its seat in the city of Con-

stantine and its sway was undisputed throughout the Balkan Peninsula and in the isles of Greece and of the Levant.

The activity of the Propaganda has brought about a great change for the better. The Armenians, the Maronites, the Melchites, the Copts, abandoned in a body their errors and schisms and passed individually over to the communion with the Holy See. In consequence of this we have a Catholic Archbishop in Athens, another in Nasos, and Catholic bishops, priests and congregations in Shio, Rinos, Andros, Santoria and Lyra and other places in schismatical modern Greece. In the Turkish empire in Europe and Asia there are now about seventy dioceses, not including those in formation. The Propaganda has taken incredible pains to spread the faith in Egypt, Nubia and the old Christian State of Abyssinia, and its influence in Algeria and Tunis promises to renew the faith of the great St. Augustine in those once fertile Christian provinces.

Further to the East the Sacred Congregation, during the period which has passed from the opening efforts of St. Francis Xavier in India and Japan to our own days, has not neglected the missionary enterprise of the Church. Under its care, Jesuits, Dominicans and Franciscans penetrated to China and worked the wonders of which we read during the long reign of Kang-he and later on of Keen-lung. Innumerable and bloody were the persecutions its missionaries had to suffer there, as well as in Corea, Thibet, Cochinchina and other countries bordering on the Celestial Empire. The Propaganda looked with ceaseless solicitude upon the changing fortunes of the missions in India and nourished them amidst the wars and diplomatic arrangements which transferred the power from Portugal and France to Great Britain or to her East India Company. In America it never ceased to follow the tracks of the red man in his forests and those of the poor negro in his slaver.

The history of Indian tribes from Canada to Patagonia is the history of its missionaries, of their labors, travels and

martyrdom. With equal zeal it sent its apostolic men to the islands of the Southern seas, as these became known by the exertions of successive explorers. In all countries it spread the knowledge of Christ, and orphanages, hospitals, schools and other pious institutions, conducted by Catholic orders and congregations of various forms, now give the pagan knowledge of the earnest zeal and devotion of genuine Christianity. If the Faith has again penetrated into Norway, Sweden, Denmark, Iceland and those northern regions, when it was long banished by a vigilant and persecuting heresy, it is owing entirely to the zeal of the Propaganda, and we have only to recall the history of the Church in England, Ireland and Scotland to know how unceasing was its care during the long persecutions.

REVELA OCULOS MEOS

[PS. CXVIII, 18]

Open mine eyes, that I may see,
 And seeing, understand
 All that Thou wouldest have of me
 All that Thou dost command.

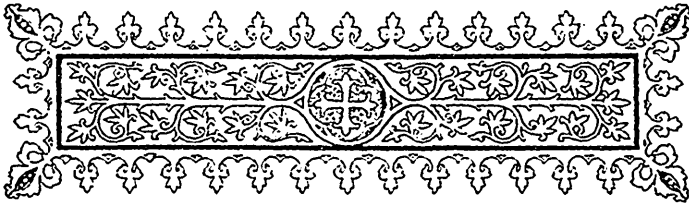
Open mine ears, that I may hear
 All Thou shalt please to say ;
 Pierce Thou my flesh with holy fear,
 And teach me to obey.

Open my heart to love Thee more,
 To trust Thee ; to receive
 Such treasures from Thy plenteous store
 As may my wants relieve

Open my mind, that I may know
 How best to do Thy will.
 That where Thou bidd'st me, I may go,
 Or serve by staying still.

Open mine ears, my mind, mine eyes ;
 My heart, that I may feel
 How sweet Thou art : — in Paradise
 Thyself to me reveal.

FRANCIS W. GREY



THE SISTERS OF SAINT ANN.

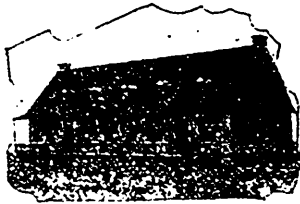
DURING the last days of July, the Institute of the Sisters of Saint Ann, whose chief establishment in Canada is at Lachine, near Montreal, celebrated the fiftieth anniversary of its foundation.

The mother-house was in jubilation during four or five days, commemorating the half century of devotedness and zeal which stands to the credit of this venerable community in the Book of Life. Hundreds of old pupils and friends of the house, as well as members of every grade in the hierarchy, vied with one another, during those days, in showering congratulations and tokens of love and respect on a body of women whose influence for good is making itself felt in thousands of homes, not merely in eastern Canada and the United States, but even beyond the Rocky Mountains and on the banks of the Yukon.

It was at Vaudrenil, twenty-six miles from Montreal, that the Congregation was founded in 1848. In those years, replete with troubles, political and otherwise, when the energies of the country had been directed into other channels, a dearth of instructors for the primary schools was felt in the parishes. It was to fill this great want that a pious school-teacher, Miss Esther Sureau, conceived the plan of a new community of Sisters who would undertake the training of girls and fit them for any station of life they would be called upon to fill. When her plans were fully matured, she placed them before the Reverend Paul Archambault, parish priest of Vaudreuil and vicar general of the diocese of Montreal. This worthy ecclesiastic saw

at a glance, in the wise rules and regulations before him, that the finger of God guided the designs of the young foundress, and he undertook to second her efforts with the weight of his authority.

When the project of the new diocesan community was presented to His Lordship Bishop Bourget, it also met with a hearty reception. This saintly prelate, whom heaven favored, during a long life, with so many supernatural favors, and who was so well able to discern the will of God, saw the wisdom of the scheme ; he had a premonition of the admirable work the daughters of Esther Sureau would accomplish for God and souls, not merely in his own diocese but elsewhere as well. With His Lordship's full consent, then, and blessing, the humble teacher opened, September 13, 1848, a novitiate in Vaudreuil, the first investiture taking



The first house of the Sisters at Vaudreuil.

place on the fifteenth of August, 1849. A year later, five novices bound themselves by the vows of the religion life ; and the status of the Sisters of Saint Ann was thenceforward fixed among the Canadian sisterhoods. Bishop Bourget frequently visited the little community at Vaudreuil : he gave its members the benefit of his advice and experience : he inspired them with a zeal that made them double their efforts to work for God and souls : it was this delicate, sympathetic interest in their welfare, during these years of their religious infancy, that has made the name of the saintly prelate a venerated one in all the convents of the Institute.

The community grew apace. Three years later the house at Vaudreuil became too small, and the superior set about seeking larger quarters. Saint Jacques l'Achigan, a flourishing parish in the county of Montcalm, twenty-five miles from Montreal, was chosen as the next resting-place in the

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life of the young community. The Ladies of the Sacred Heart had shortly before vacated a large convent in that village, and the Sisters of Saint Ann transferred their novitiate thither in August, 1853. This migration was a providential one from every point of view; the young sisterhood marvellously prospered in its new home.

Saint Jacques is remarkable among Canadian parishes—usually plentiful in this sort of fruit—for the number of religious of both sexes whom it counts among its members. Perhaps this is the reward of the sufferings and the strong faith of those Acadian forefathers whom Longfellow sang; for Saint Jacques is peopled with the descendants of the sturdy farmers whom General Lawrence so barbarously drove from their homes around Grand Pré and the valley of Minas in the middle of the last century. Heaven has showered down the great grace of vocation to the religious life on so many of the children of this parish, that there is hardly a family in it that cannot claim one or two, sometimes more, members in one or other of the many Canadian communities. For the Sisters of Saint Ann, the new home was a fertile field, and they gleaned a rich harvest of subjects. The generous daughters of those Acadian farmers, younger sisters of the gentle *Évangeline*, responded to the Divine call, and retired in numbers to the shadow of the cloister. In ten years, upwards of a hundred young women joined the Institute. This extraordinary development necessitated wider fields of action, and a second migration was projected. The direction this new exodus was to take had not yet been discussed, and would have, in fact, been an embarrassing question, had not an opportunity which was considered acceptable presented itself just about that time.

When Sir George Simpson, the old governor of the Hudson's Bay Company, died in 1860, his large mansion at Lachine was left without owner or occupant. This princely residence was large and commodious. It had been for many years the rendez vous of the magnates of the great fur

company when that organisation, hoary with age and bloated by prosperity, had sway over the greater part of British North America. It was there that Simpson displayed a more than Oriental splendor in the reception of his friends. It was at the old wharf, still pointed out in front of the present convent, that the old fur governor used to start with his Indian and Canadian oarsmen, in their north canoes, for his annual thousand-mile journeys to the great lakes and Fort William.

After his death, the executors decided to dispose of the residence. Bishop Bourget had been for a long time



The mother-house at LaSalle.

anxious to bring Saint Ann's community nearer to Montreal, and the occasion of providing them with a suitable home presented itself so opportunely that it was not let go by.

A few months later the purchase of the Simpson property was effected, and the building passed into the possession of the sisterhood. The religious were transferred from Saint Jacques l'Achigan, and with them the boarding pupils which numbered that year sixty-eight.

Notwithstanding the vast dimensions of the Simpson mansion, it was too small for the needs of the community. The following year, 1864, a large wing, 110 x 60 feet, was built. Ten years later another wing, 120 x 60 feet, was added. The growing fortunes of the Institute, both in members and pupils, obliged the authorities to provide still greater accommodation, and, in 1888, an annex having ninety feet of frontage was built. In 1889, the superb chapel was begun, and was completed in 1895. All these

buildings are raised conformably to an original plan and are monumental, both in style and magnitude. Travellers approaching Montreal from the west are familiar with the immense dome, flanked by two minor cupolas, that stand out against the sky. This dome crowns the handsome chapel; and it is the first sign a stranger has that he is on the outskirts of the great Catholic city of Montreal.

The removal of the mother-house to Lachine opened up another era of prosperity for the Sisters. Applications for teachers and new foundations were made and responded to whenever resources would permit. But their labors were not confined to eastern Canada. Long before they left Saint Jacques, they were called upon to show the heroism of their detachment.

In the year 1847, Mgr Modestus Demers, a Canadian priest, was consecrated bishop of a diocese, then in process of formation, on the Pacific coast, which comprised the whole Island of Vancouver. The new bishop made a voyage to France, and returned with priests to evangelize this hitherto almost unknown territory. In 1858, he visited Canada a second time, went to Saint Jacques l'Achigan and asked for four sisters to go with him to the Pacific coast and help him instruct the Indians of that country. The invitation was accepted, and in April, 1858, four generous nuns, eager for a life of sacrifice, set out for Vancouver.

In those days, a trip across the continent meant more to a traveller than it does now. There was the canoe route by the great lakes, or by Pembina, to Fort Garry. The remaining fifteen hundred miles across the plains, over the Rocky and Selkirk mountains, and down the banks of Thompson and Fraser rivers, had to be made in primitive caravans. The other route was by sea from New York to Panama, thence across the Isthmus, and up along the Pacific coast to British Columbia. The latter was the only practicable route for the four religious, and they embarked at New York, in April, 1858. Two months later they reached

Vancouver Island, with Bishop Demers and several priests. The bishop had been absent from the Island for several months, and he was more than surprised when he returned to find his territory invaded by a multitude of men of all nationalities. Upwards of twenty thousand American, English, Irish, Spanish, Italian and Chinese miners had spread their tents on the site of



Rev. Mother Marie-Anne,
née Esther Bureau, Foundress and First
Superior General.

what soon became the flourishing city of Victoria. These strangers were on their way to the gold mines which had recently been discovered along the Fraser River and in the Cariboo and Cassiar districts, and they were waiting for the favorable moment to cross the Straits of Georgia to the mainland.

The missionary sisters set to work immediately to teach the Indian children. But of Victoria modified the growing population of the newly-born town

their original plans, and they were obliged to exercise their zeal on the children of the white population as well.

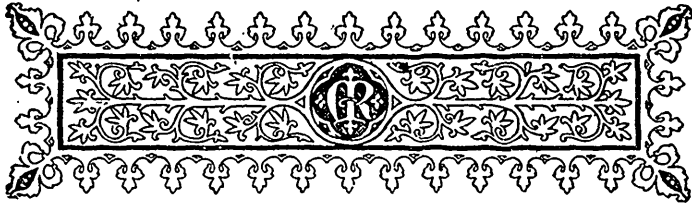
It is now over forty years since those heroic women began their apostolate in a log hut on the Pacific coast. But they sowed deeply and well; their work has grown and prospered. Upwards of eighty religious carry on the work at the present time. Victoria has always been the chief scene of their labors, although they have missions in several points of that distant western province. The Sisters

have on the Island of Vancouver, a large hospital and convent at Victoria, and establishments at Nanaimo, Quamichan, and Kuper Island. On the mainland they have schools in New-Westminster, Vancouver, Matsqui, and an industrial school at Kamloops. Victoria remains, however, the head centre of their work in that distant land. Besides their thoroughly modern and well-appointed hospital, the convent is an admirable institution, and one that Catholics can point to with legitimate pride. The work of the Sisters of St. Ann on the Pacific coast is a monument more lasting than bronze that their sacrifices and labors and voluntary exile have raised to them.

The example of the four heroic pioneers of 1858 has had imitators among the younger daughters of Esther Sureau. In recent years, the Sisters of the Institute accepted the invitation of the Jesuit Fathers, and started for Alaska. Letters from those frozen regions of the North tell us that the admirable spouses of Christ are bearing with joy and constancy, many trials and sufferings in that inhospitable land. They are teaching the Esquimaux and white children, and are caring for the sick, at Juneau, Douglas Island, Nulato and Kozyrefski. They are also in charge of the hospital at Dawson, in the Vicariate of Athabaska-Mackenzie.

It will be seen from this necessarily imperfect sketch that God has visibly blessed the grain of mustard seed which was planted at Vaudreuil fifty years ago. The sisterhood is divided into four provinces, two of which are in the Province of Quebec, one in the United States, and the fourth in British Columbia, and comprise over eight hundred members. These are fifty-four houses: twenty-four of which are in the Province of Quebec, fourteen in the United States, eleven in British Columbia and five in Alaska. Fourteen thousand eight hundred children are receiving instruction in them in the various branches of knowledge. These figures are eloquent, and tell more deeply than words what the Sisters of Saint Ann are doing for God and their neighbor.

E. J. DEVINE, S.J.



BUT THEY DON'T.

A LETTER TO THINKING PROTESTANTS.

My Dear Protestant Friends :

YOU will often ask in horror and dismay how it is that Catholics can believe this or do that ; for instance : " How can Catholics put the Virgin Mary on the same level with the great Mediator of God and man, the man Christ Jesus ? How can they adore images of wood or stone ? " and the like.

Now, questions of this sort remind me very forcibly of another which Charles II. of England. once proposed to some learned men of his day. " Why is it," gravely asked the wily monarch, " that a live fish weighs less in the water than when it is dead ? " The puzzled men of science scratched their wise heads, and various were the learned reasons assigned by them for this curious phenomenon.

At last it suddenly occurred to one of their number that it might be just as well, before submitting their answers to the king, to test the truth of the *fact*. And lo and behold ! on making the experiment they found that the live fish *didn't* weigh less in the water.

Well, this is just the kind of answer which Catholics have to give to many wondering questions asked by Protestants about the Catholic faith :

But Catholics DON'T !

Let me give a few examples, and in them you may find ample reasons for suspecting that a similar answer applies to many other questions of the kind.

I. Why do Catholic authorities forbid the laity to read the Bible ?

Answer. BUT THEY DON'T !

They do, indeed, forbid *something*. But what is it ? They forbid the printing and circulation of *translations* of the Bible in the native tongue, which have not been examined and found correct by competent authority. This supervision is a *condition* for publication.

Now, if the Catholic Church really condemned Bible reading, is it

likely she would *make laws for it*? The law of England does not lay down conditions for forgery, because it wholly condemns it under all circumstances. What can a Protestant lover of the Bible find to object to in this prohibition: to use *unauthorized* translations? Surely it is highly praiseworthy that the Catholic Church should protect her children from being fed upon what is *not* the Word of God, but the human adulteration of an ignorance or designing translator.

You can easily test for yourselves whether Catholics *are* allowed to read the Bible or not. Just go to a Catholic bookseller and ask for one, and let me know if you can't get it. You *will* get it; and what *you* can buy, the Catholic can buy just as freely.

Now don't say, my friends, that this sale is carried on *in spite* of the Catholic authorities. This reply will not hold water; for in each of these Bibles you will find the "Imprimatur" or "leave to print" of Church authority. Since, therefore, Catholic authorities stamp the Bibles with the seal of their fullest approbation, what answer can be given to your query, "Why do they forbid the spreading of the Bible?" except this: **THEY DON'T.**

II. Why do Catholics adore the Virgin as though she were equal to God?

Answer. But Catholics DON'T.

They know quite as well as any Protestant that Mary is a mere creature of God like the rest of us, only far more indebted to the Divine bounty and to the merits of the Precious Blood of Christ than any other creature, on account of the greater gifts which she has received. So they would hold it a *heinous sin* to adore her as on a level with God.

Catholics do *honor* her, and, in this limited sense, worship her, if you will. But God honored her *first* and *most* by the mouth of His angelic messenger Gabriel (St. Luke i. 28).

So subjects honor their sovereign above all others, yet no one accuses them of injuring God thereby.

Catholics do *praise* Mary for her excellences. So we do praise men for their great qualities, without comparing them with God. We praise the master-pieces of great artists, and by this honor the artist most. So, too, our praise of Mary redounds to the praise of Him who made her what she is.

Catholics do *ask* Mary to pray for them to Our Lord. But do we not pray for one another, struggling sinners though we still are? If we don't we disregard the Bible precept: "Pray ye for one another, that ye may be saved" (St. James v. 5). "The prayer of the just availeth much" (*ibid.*). We may then surely ask Mary to do for us what God has bidden her to do, without being told that we are making a goddess

of her. If the "prayer of the just" is powerful, what must be the power of the prayers of her whom the Bible declares to be "full of grace" and "blessed among women"?

Catholics also *kneel* in prayer to Mary. So subjects kneel when presenting petitions to an earthly queen; yet no one thinks they are paying *Divine* worship to the Crown.

Catholics pay outward marks of reverence to statues of Our Lady, decorate them with flowers and lights, carry them in procession. But so do members of Parliament bow to the Mace; Conservatives deck the statue of Beaconsfield with primrose, and when the Queen's Jubilee was celebrated, Protestant Englishmen were seen to, carry images of Her Gracious Majesty. You may also see her image on the reredos behind the altar of Winchester Cathedral. Yet Protestants see no dishonor to God in all this, nor do they consider it paying Divine worship to metal and stone.

III. How can Catholics pay money to their priest for forgiving them their sins?

Answer. Catholics DON'T.

If you really want to know the truth, ask some practising Catholic—a friend perhaps—who actually goes to confession—for you don't. He will tell you: "I don't pay a farthing." If a Catholic accuses you Protestants of some wicked practice and you replied "Protestants don't," would you not expect him to believe you? Would you not deem him unreasonable if he still persisted and professed to know what Protestants did or did not do, better than Protestants themselves? Then deal with others as you would be dealt with.

IV. How can Catholics, when they want to do something wrong, fancy that by getting an "indulgence" from the priest they may lawfully do it?

Answer. Catholics DON'T.

1. No Catholic supposes that his priest can grant any indulgences at all. Even a Catholic bishop has very limited power in the matter.

2. If you take an indulgence to mean "permission to commit sin," or, what is just as wide of the mark, a kind of whitewashing of the consciences *after committing it*, then, my dear friends, you have yet to learn what Catholics mean by an indulgence.

Any one who seeks permission to commit sin,, clearly *wishes to sin*, a wish which is a sin in itself. Now this sinful intention renders the Catholic wholly incapable of gaining "an indulgence" for the act contemplated. No indulgence, nor a million indulgences can, according to Catholic teachings, wipe out the guilt of the least venial sin. Should you wish to know more about indulgences, consult a Catholic book of instruction.

V. How can Catholics hold that a Pope can do no sin, *i. e.*, is "infallible" as they call it?

Answer. But Catholics DON'T hold any such nonsense.

The Pope can sin; Bishops and Priests can sin. But, my friends, the "infallibility" claimed for Popes has *nothing to do* with sinning or not sinning. It simply means inability to *teach* wrongly, in virtue of a special Divine assistance given to the Head of the Church on earth *when he settles matters of faith.*

The difference between the two things is immense. A magistrate may *decide* a point of law quite rightly, and yet he may *violate* a point of law in private conduct, and be sent to jail.

VI. Why do Catholics deny salvation to all who do not profess the Catholic faith?

Answer. Catholics DON'T.

What they really hold is this: A man who is *convinced in conscience* that the Catholic faith *alone* is the way to salvation taught by Christ, and declines to walk in it, forfeits salvation. So says the Catholic Church, and Our Lord said just the same: "He that believeth not *shall be condemned*" (in Protestant Bible, "*shall be damned*") (St. Mark xvi. 16). A man in the state of conscience described is in open rebellion against the will of God clearly known to him. *Of course* he cannot be saved. "He that *doeth the will of my Father* who is in heaven, he shall enter the kingdom of heaven."

But Catholics also say: If a man be honestly ignorant of the truth of the Catholic faith, and yet repentant of his sins, and sincerely prepared to do *whatever* God requires of him, "*he shall enter the kingdom of heaven.*" It is in this sense that Catholics understand the Creed of Pius IV, where it says that without the Catholic faith, "*it is impossible to be saved*" — *i. e.*, if *willfully rejected*, though known to be true.

Thus applicants for reception into the Catholic Church are never asked to believe that all their dear departed relatives and friends are lost.

VII. How can I believe what Catholics tell me about their faith, when they hold it lawful to lie for the good of the Church, or for any other object they consider good?

Answer. But Catholics DON'T.

Even if a Catholic could gain all England, or the whole world, to the Catholic faith by telling a tiny lie, there is not a Catholic priest who would not forbid him to tell it.

The means is not justified by the end. No object, however holy in itself, can ever justify the use of unlawful means, nor can the holiness

of the end make them lawful. With every kind wish, I subscribe myself,

Yours faithfully,

ONE WHO DOESN'T.

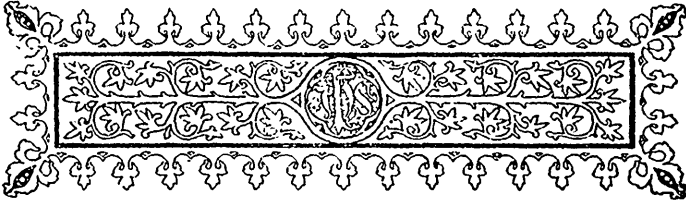
P. S. As you are fair-minded, truth-loving men and women, let me give you kindly warning not to trust blindly to "what everybody says" about Catholicism.

Examine for yourselves. You, as Protestants, hold that each one should judge for himself in religious matter.

Well, then, all I ask is that you be true to your own rule. Ascertain for yourselves what Catholics really hold from Catholic sources, and not from Protestant tracts or Protestant friends. Why should these know more about Catholics than Catholics themselves? When I want to know what you hold, I go to Protestant books or people.

It is not common sense to go to a man's opponent for a true account of his character. At least one should hear his friends as well. Thus a man of intelligence studies both sides, and becomes capable of judging. — *C. T. S. Publication.*

A PARISIAN newspaper recently recalled one of the incidents of the misunderstanding which the illustrious Bishop of Poitiers, Cardinal Pie, had with the Emperor, Napoleon III., over a pastoral letter, which, at the time, made a deep impression in France. The letter displeased the Emperor, who gave orders for the arrest of the Bishop. The latter having had wind of the day and hour that he was going to be arrested, put on his full pontificals, with crosier and mitre. He then surrounded himself with his canons, also clothed in their insignia, and waited patiently for the police-officers in the large drawing-room of the palace. At the hour appointed the officers arrived and were shown into the drawing-room. But they were thoroughly abashed in the presence of so strange a spectacle, and the officer in charge muttered out: "My Lord, I can hardly arrest your Lordship under these conditions." "It is as a bishop I am accused," replied the prelate. "I shall not leave this place unless clothed as a bishop." In their discomfiture the officers left the palace, and wired to Paris the story of their reception at Poitiers. The Emperor answered: "Let me alone, and that Tartar of a Bishop, too!" A pleasant ending to the misunderstanding was the invitation extended the following year to the Bishop to give the Lenten course at the Tuilleries. At the end of the season, the Emperor presented the Bishop with twenty thousand dollars for his cathedral. This anecdote shows that the Powers that be can sometimes get themselves out of an awkward pass by using their wits.



AN ECHO OF THE PILGRIMAGE.

THE special correspondent of the *Antigonish Casket*, accompanying the Canadian pilgrims to Paray-le-Monial, whose admirable letters from Europe have entertained and edified thousands of readers during the past couple of months, tells us that the impression our pilgrims created at the Shrine was deep and lasting. Other sources of information which the *MESSENGER* has had at its disposal are confirmatory of this cultured writer's appreciation. "There were many pilgrimages at Paray-le-Monial," said he, in a recent letter to the *Casket*, "and many peoples represented there. But it is quite safe to say that the pilgrimage which represented the Catholics of Canada cut the greatest figure and claimed the greatest share of attention. This it owed not to its numbers: numerically, it was one of the smallest. Nor was it the rank or dignity of its members that won it a foremost place: it was made up of plain priests and simple lay people, many of them from the remote rural districts of the Province of Quebec. But the Catholics of France saw in the vast majority of the pilgrim band that gathered round the Canadian banner, the descendants of the men and women who went forth from France three centuries ago to found a new France on the banks of the St. Lawrence. And as they heard them sing their hymns in French to airs that have been familiar to generations of pious Frenchmen, and saw how they still hold fast, with unswerving fidelity, the Faith of their Fathers, the Faith of Old France, their hearts went out to them as they went out to the members of no other pilgrimage there."



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 would wish to return thanks to the Sacred Heart for a great temporal favor, granted as soon as I promised to have it published and to wear the badge of the Sacred Heart. By inserting this you will greatly oblige

106 Grande Allée, Que.

L. S.

Glen Robertson, Ont.—A letter from this Centre gives details of a successful mission preached last month by the Redemptorist Fathers McPhail and Fiset. The distinguished preachers revived the interest of the people in the League of the Sacred Heart, and called their attention to their duties as Promoters and Associates. The League was established there in 1891, and has developed rapidly and surely ever since, under the wise and patient direction of Father McDonald. It was this remote preparation, undoubtedly, that helped to make the recent mission an unprecedented success.

The Editor CANADIAN MESSENGER,

Rev. Sir,—Having received a signal favor through the intercession of Saint John Baptist de la Salle some weeks before his canonisation, and having promised to publish the account, should my prayers be heard, I write to ask you the privilege of making it known in your columns.

Desirous of following a religious vocation, I was in danger of being prevented by the objections raised by my family. My prospects of success being only cheerless, I had recourse to the sainted Founder of the Christian Brothers. My prayers were heard. I have entered the religious community of my choice, and now I beg of you the fulfilment of the second part of my contract, so that some one in like position, may be encouraged to follow my example.

Montreal, Que.

A NOVICE.

SHORT CORRESPONDENCE.

Mrs. C., Nelson, B. C. — Your letter to hand and contents noted.

F. C. D., Montreal. — We answered this question in the August MESSENGER.

P. V., Fallowfield. — Local Directors *pro tem.* may receive Associates into the League.

L. S. H. — There is no higher priced enamelled emblems than those mentioned in the Catalogue for 1900.

W. S., Kamloops, B. C. — Your communication has been received. The note has been inserted elsewhere.

B. H., Goderich. — If you have lost your Promoter's Cross, the only way out of this difficulty is to get a new one.

Mrs. H. McM., Markstay. — Certainly, the four may become Associates. You simply order the extra material required.

L. S., Quebec. — We do not care about publishing the names of our correspondents. For your purpose the initials will suffice.

M. E. Blyth, Ont. — The lists for the Souvenir Album were closed when the pilgrimage started on June 2. The Album is at the Shrine of Blessed Margaret Mary now.

S. P., Montreal. — We meant just what we said. One dollar and fifty cents a year entitles you to three monthly MESSENGERS and one set of monthly leaflets for your circle.

M. F., St. John, N. B. — If the poetry has already appeared in the American edition of the MESSENGER, there is hardly need for reproducing it in our pages. Besides, your version is not copied correctly.

M. R., Winnipeg, Man. — It is not our fault if the names of your deceased Associates do not appear in the MESSENGER. We shall be only too happy to ask the prayers of our readers for any names that are sent us.

P. J. L., Huntingdon. — If the Apostleship is not established, you may receive the MESSENGER and leaflets direct from this office. See that your Associates receive their tickets of admission, and send the names to the Local Secretary to be registered. If there is no local register, you may send them to us. Registration of names is essential to gaining the indulgences. Your new Associates can very well practise the first and second Degrees. The Monthly Communion is more difficult in some parishes.



Current Events

- THE Polish *Messenger* has a monthly issue of 144,000 copies.
- THE League in Kingston numbers about three thousand members.
- FATHER Larkin, of Grafton, Ont., celebrated the silver jubilee of his ordination recently.
- GREAT Britain has seventy-one churches and chapels under the patronage of the Sacred Heart.
- DR LIEBER, the leader of the German Catholic Centrist Party, is coming to America to study economic conditions.
- Two new *Messengers of the Sacred Heart* have made their appearance. One is published in Greece; the other in Ciudad-Bolivar, S. A.
- BARON Russell of Killowen, Lord Chief Justice of England, who died recently, was the first Catholic who held that position, since the "Reformation."
- AT the desire of Cardinal Vaughan, a pilgrimage to Paray-le-Monial is being organized. It leaves England for the Shrine on the 20th of this month.
- Nearly one million children are receiving a distinctly Catholic parochial school education in the United States. This number represents untold sacrifices made by Catholic parents, and vigilance and zeal in their pastors.
- A RECENT number of the *Vancouver Province* contains a description of the monumental structure which the Catholics of Vancouver are raising in honor of our Lady of the Rosary. The new church will be the handsomest of its kind west of Montreal. It is under the charge of the Oblates of Mary Immaculate.
- THE Right Reverend James Augustine Healy, Bishop of Portland, Me., died quite suddenly, on Sunday, August 5th, after a short visit to Canada. He was sixty years of age, and had been twenty-five years a bishop. During that long period, Bishop Healy proved himself an excellent administrator and a power for good in the community. As a citizen, he was respected and loved. He counted among his friends rich and poor, the powerful and lowly; and he enjoyed the confidence of all, even those outside the true fold. Maine has lost one of her noblest sons, and the Church a bishop who had God's interests ever before him.—R. I. P.

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| ALEXANDRIA, ONT. | GRAFTON. |
| Catherine McKinnon, d. July 16 | Law, Loughlin, d. Apr. 25 |
| Hubert Aubry, d. July 24 | Julia Calnan, d. May 7 |
| ALLISTON, ONT. | Joseph Grosjean, d. May 27 |
| Mrs. Daniel Lynch, d. Apr. 30 | Henry Perdue, d. June 14 |
| BRECHIN, ONT. | GUELPH. |
| Mrs. F. Lachappelle, d. July 6 | Mrs. Wait, d. July 16 |
| BROCKVILLE, ONT. | HAMILTON. |
| Mrs. Marg't McHenry, d. in July | Jno. Byrne, d. July 15 |
| CAMPBELLFORD. | Mrs. Teaffe, d. Apr. 9 |
| Catherine Killoran, d. June 3 | HARBOR AU BOUCHE. |
| Mrs. Eliza Waters, d. June 29 | Catherine McDonald, d. July 8 |
| COBOURG. | HASTINGS. |
| Joseph Groshaw, d. May 27 | Jno. Carey, d. May 2 |
| COLGAN, ONT. | Chas. Oaks, d. in June |
| Mrs. Jno. Haffey, d. June 13 | KINGSTON. |
| Michael Morrow, d. June 22 | Joseph Branigan, d. June 21 |
| Mrs. Ellard, d. July 20 | Michael Swift. |
| DETROIT, MICH. | Mrs. Jno. Melville, d. Ap. 13 |
| Mrs. Maria Mueller, d. June 27 | Margaret Quigley, d. May 22 |
| DUNDAS. | Jno. Murray, d. Oct. 25, '99 |
| Jos. C. Maine, d. in June | Francis Crowley, d. July 12 |
| Jno. Lawlor, d. June 22 | Dora McDermott, d. May 7 |
| EAST ROMAN VALLEY. | Mrs. McDermott, d. Dec. 4, '99 |
| Mrs. Pat'k Walsh, d. Apr. 25 | Timothy Fahey, d. Dec. 5, '99 |
| ELGIN, ONT. | James O'Connor, d. Apr. 11 |
| M. C. Myers, d. July 24 | LAKEVILLE. |
| ELMIRA. | Allan McDonald, d. May 29 |
| Mrs. Benj. McEachern, d. May | LONDON. |
| FORFAR, ONT. | Nellie Kelly, d. July 10 |
| Pat'k Moran, d. July 14 | MANTENO, ILL. |
| FREELTON, ONT. | Mrs. W. Dwyer, d. May 12 |
| Owen McLaughlin, d. July 13 | METCALFE, ONT. |
| GANANOQUE. | Marg't Sweeney, d. June 29. |
| Arthur O'Neill, d. May 28 | |

- MONTREAL.**
 Mrs. Mary Curran, d July 16
 Mrs. C. M. Keenan, d. May 29
 George Ross.¹
 Mary Cahill, d. July 25
 Michael Donohue, d. July 12
 Mrs. P. O'Brien, d. Aug. 3
 Mrs. Robt. Ternan, d. July 19
 William Stafford, d. Aug. 12
- NEW HAMBURG, ONT.**
 August Hartman, d. July 15
- OTTAWA.**
 Mrs. E. Leclair, d. July 2
 John Brénnan, d Apr. 27
- PHELPSSTON.**
 Pat'k McTague, d. Mar. 20
 Mrs. Thos. Moran, d. Apr. 12
- PICTON.**
 Jno. McGiverin, d. June 30
- PORT CREDIT.**
 Mrs. M. S. Rundle, d. Aug. 6
- PORT LAMBTON.**
 Arthur O'Leary, d. July 31, '99
 Mrs. Hinnigan, d. Sept. 7, '99
 James Murray, d. May 11
 James DeCuierce, d. June 4
- PRESCOTT.**
 Mrs. S. Dempsey, d. July 17
 Ellen Hogan, d. July 19
- PROTON.**
 Mrs. Mary Phelan, d. May 10
 James Bolger, d July 14
- QUEBEC.**
 Mary J. Nokeley, d. July 1
 Mrs. Pat'k Donnelly, d. July 3
 Mrs. Thos. Cooper, d. July 4
- ST. ANDREW'S WEST.**
 Janet McRae, d. July 26
- ST. GEORGE'S, P. E. I.**
 Rev. F. J. McDonald, d. July 9
 Mrs. D. McDonald, d. July 26
 Jno. Morrison, d. July 1
- ST. JOHN, N. B.**
 Ann O'Neill, d. June 19
 Neill Mahony, d. June 18
 John Moohan, d. June 12
 H. F. Logue, d. July 10
- ST. THOMAS, ONT.**
 Jno. C. Coughlin, d. July 25
 Joseph Doyle, d. July 28
- SOUTH AFRICA.**
 Jno. Cooper, d. June 29
- SOUTH LAKE.**
 Angus McDonald, d. Mar. 24
 E. McDonald, d. Oct. 17, '99
 Helen Stewart, d. May 24
 Mrs. Jas. Stewart, d. Nov. 24, '99
- TENBY, ENGLAND.**
 Dame Mechtilde, O. S. B., d.
 June 28
- THOROLD.**
 Mrs. Pat'k Freel, d. June 13
- TORONTO.**
 Daniel McDonell, d. July 27
 J. McInerney, d. July 29
 Mr. McDonald, d. July 28
 Harriet Gordon, d. in July
 Mrs. Hamilton.
 David Lucette, d. in July
- WALLACEBURG.**
 Mrs. Marg't McGrail, d June 21
- WINNIPEG, MAN.**
 Marg't Corwin, d. June 23
- ZURICH, ONT.**
 Daniel McCormick, d July 23
- AVILMER, Que.**
 Mrs. J. McArthur, d. July 14



❖ Thanksgivings ❖

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.

COBOURG, ONT.—For having passed an examination, after prayers to the Blessed Virgin and St. Thomas Aquinas and after promise to publish.

CORNWALL, ONT. — For a very particular favor after promising to make the nine Fridays and pray for the Holy Souls.

CHICAGO, ILL. — For success in an undertaking after having made a novena to S. H. and promise to publish.

DEBEC, N. B.—For a husband's restored health.

HOCHELAGA, QUE. — For a good situation after promising Masses for the souls in purgatory and promising bread for the poor to Blessed Gerard and St. Anthony.

KAMLOOPS, B. C.—For recovery from a very dangerous illness, after promising the Sacred Heart to publish it.

KEMPTVILLE, ONT. — For a great temporal favor received.

KINGSTON.—For relief from a peculiar illness, after prayers to the Sacred Heart and Our Lady, with promise to publish in *MESSANGER*.

LINDSAY.—For a great favor received.

LOMBARDY, ONT — For a temporal favor after prayers to Precious Blood and promise to publish in *MESSANGER*.

MONTREAL. — "I was taken ill with what seemed to be diphtheria. Though I had a skilled physician. I attribute my cure to Sacred Heart."—A. R. B.

NELSON, B. C. — For a very great favor obtained after making the nine Fridays and promising to publish. For another great favor received.

NEWMARKET, ONT. — For a favor which was asked through the Sacred Heart.

OTTAWA.—For having passed through a successful examination.

PERTH. — For a great favor received. "I prayed for years for this favor. I had only asked the prayers of the League for a few days when it was granted."

RAT PORTAGE, ONT.—For a special favor obtained after novenas to the Sacred Heart, etc., and promise to publish.

SAULT STE MARIE, ONT.—For success in examination after promise to publish in MESSENGER.

TORONTO.—For having obtained good employment after a promise to Sacred Heart to have it published in the MESSENGER.

TROUT CREEK. — For a safe voyage.

WINNIPEG.—For the recovery of a father and four little children after promising a novena and publication if granted. For the recovery of a mother.

URGENT REQUESTS from Amherstburg, Alberton, St. Mark's, Ottawa, Montreal, Zurich.

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.

Alberton, 2.	Halifax, 5.	Preston, 6.
Alexandria, 4.	Hespeler, 1.	Quebec, 6.
Alliston, 1.	Kearney, 2.	Ridgetown, 1.
Amherstburg, 3.	Kemptville, 1.	St. Andrew's West, 3.
Antigonish, 1.	Kentville, N. S., 1	St. Catharines, 1.
Arnprior, 1.	Kingston, 23.	St. George's, P.E.I., 3.
Atherley, 1.	Lindsay, 3.	St. John, N. B., 47.
Bathurst, N. B., 7	London, Ont., 6.	St. Mary's, Ont., 2.
Bracebridge, 1.	Metcalfe, 2.	Toronto, 1.
Brockville, 1.	Montreal, 8.	Tottenham, 1.
Calgary, 1.	Orwell Cove, P.E.I., 2.	Tracadie, N. S., 1.
Charlottetown, 1.	Ottawa, 4.	Thorold, 3.
Colgan, 1.	Perth, 2.	Vancouver, B. C.
Cornwall, 1.	Peterborough, 5.	Victoria, B. C., 1.
Edmonton, N.W.T., 1	Port Credit, 3.	Warden, 4.
Elmvale, 1.	Port Hawkesbury, 1.	West Huntley, 2.
Fredericton, 21.	Port Lambton, 1	Woodslee, 2.
Freelton, 3.	Power's Court, 7.	Wyoming, 4.
Guelph, 2.	Port Hope, 1.	Zurich.

OUR HOPE OF HEAVEN.

ADAGIO (♩ = 60).

CH. GOUNOD.

O Sa - cred Heart with bur - ning love On thee en -

Musical notation for the first system, featuring a piano accompaniment with a *Cresc. mf* marking.

rap - tured an - gels gaze: To Thee tri - um - phant saints a -

Musical notation for the second system, continuing the piano accompaniment.

bove For ev - er sing their grate - ful praise. For ev - er

Musical notation for the third system, including a *cresc.* marking and a *f* dynamic.

sing their grate - ful praise.

Musical notation for the fourth system, including *rit.* and *rall.* markings, and ending with **FINE.**

SOLO.

Thou Heart of Je - sus, art the throno Of mer - cy.

Musical notation for the fifth system, marked **ANDANTE.** and ending with a *Cresc.* marking.

Thou the fount ' of grace; our hope of heaven from Thee a-

lone Sole ref - uge of our fal - len race. D.C.

2. — Most loving Heart ! while heaven's bright spheres
Resound Thy glories, shall not we —
Poor exiles in this vale of tears —
Re-echo hymns of praise to Thee ?
3. — O Lamb of God ! meek victim slain
For us, let not the stream that flowed
From Thy pierced Heart have flowed in vain,
Oh ! cleanse us with Thy precious blood.
4. — God's Mother ! Virgin ever blest !
Thy heart and His are always one ;
Plead thou our cause ; thy sweet request
Is never slighted by the Son.
5. — May we 'mid heaven's exulting host,
This Heart now throned in heaven adore,
And Father, Son and Holy Ghost,
Praise, thank, and love for evermore.

UNIVERSITY STUDENTS' HALL.

IT may be of interest to Catholic students attending McGill University and Bishop's College in Montreal, to learn that provision is being made for their comfort on a large scale. Heretofore, our students from the Maritime Provinces and Ontario, following the law and medical courses in the Montreal universities, have had to struggle alone in this large city, without friends or counsellors, save those — often undesirable ones — whom they made for themselves. Catholic parents will be gratified to know that a permanent home has at last been secured for their sons during their four years' stay at the universities in Montreal. For this purpose, the palatial residence of the late Honorable Senator Murphy, 836 Dorchester Street, has been leased and placed under competent management. This splendid home is within five minutes walk of the universities, railway stations, the Cathedral, St. Patrick's, the Jesuits' Church, etc. It promises to be a boon for young medical and law students, for it will bring to bear on them the social and religious influences which should surround young men who come to spend four critical years of their life far from home and family, in a large city like Montreal,

Freshmen and actual students who desire to begin residence at the Hall when they reach this city, in September, should make application, by letter, either to the Lady Superintendent, Students' Hall, 836 Dorchester Street, or to the organiser, Rev. F. J. DEVINE, S. J., 144 Bleury Street, Montreal.

A NEW SCHOOL-YEAR.

THE beginning of a new school-year should witness a renewal of fervor among teachers and pupils in honor of the Divine Heart of Our Lord. Much of the success of the work of the Apostleship in the class-room during the rest of the year will depend on how Directors go about reorganization in the first days.

Ordinarily, the teachers are the better Promoters in their classes. However, it may sometimes not be convenient for them to act as Promoters. In such cases, too great a care cannot be taken in the choice of pupils for that office.

From the beginning of the year the Morning Offering, along with the Treasury of Good Works should be explained to the classes; how all study and play may be sanctified by it, etc.

It is a pious custom, also, to recite in common the Daily Offering to Mary (one Our Father and 10 Hail Marys) for the Intentions of the League. That pupils may know what these Intentions are, the Monthly Leaflet should be explained at the beginning of the month.

For Certificates, Badges, etc., write to the MESSENGER office.

Intentions for September 1900.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE.

GENERAL INTENTION BLESSED BY THE POPE :

Christian Zeal.

1. - **S.** - St. Giles, Ab. Humility. 15,013 Thanksgivings.
2. - **Sun.** - St. Stephen, King. †. Beneficence. 7,021 In affliction.
3. - **M.** - BB. Anthony and Comp. M.M. Decorum. 16,358 Departed.
4. - **Tu.** - St. Rose of Viterbo, V. Love of Jesus. 41,368 Special.
5. - **W.** - St. Lawrence Justinian, Bp. Charity to the poor. 1,734 Communities.
6. - **Th.** - St. Onesiphorus, M. hf. Obedience. 4,977 First Communions.
7. - **F.** - BB. Thomas and Comp., M.M. Serenity. League Associates.
8. - **S.** - NATIVITY B. V. M. †. †. †. Holy joy. 6,040 Means.
9. - **Sun.** - HOLY NAME OF MARY. †. †. †. †. Praise of Mary. 2,036 Clergy.
10. - **M.** - St. Nicholas of Tolentino, C. Attention at Mass. 30,285 Children.
11. - **Tu.** - BB. Charles and Comp. M.M. Self-control. 13,179 Families.
12. - **W.** - St. Guy, C. Perseverance in prayer. 10,419 Perseverance.*
13. - **Th.** - St. Maurillus, Bp. hf. Hatred of superstition. 4,118 Reconciliations
14. - **F.** - Exaltation of the Holy Cross. Glorifying in the Faith. 16,298 Spiritual Favours.
15. - **S.** - Octave of the Nativity. †. Thought of purgatory. 11,256 Temporal Favours.
16. - **Sun.** - SEVEN SORROWS B.V.M. †. †. Compassion with Mary. 6,973 Conversions to Faith.
17. - **M.** - Stigmata of St. Francis. Invitation of Christ. 12,352 Youth.
18. - **Tu.** - St. Joseph of Cupertino, C. Simplicity. 425 Schools.
19. - **W.** - SS. January and Comp. M.M. Sociability. 5,842 Sick.
20. - **Th.** - SS. Eustace and Comp. M.M. Trust in God. 3,112 In retreat.
21. - **F.** - St. Matthew, Ap. †. †. Answering call of grace. 316 Works, Guilds.
22. - **S.** - St. Thomas of Villanova, Bp. Pity for the wretched. 1,427 Parishes
23. - **Sun.** - St. Sinus, P. M. †. †. Vigilance. 15,535 Sinners.
24. - **M.** - OUR LADY OF MERCY. Works of mercy. 6,708 Parents.
25. - **Tu.** - St. Firminus, Bp. Frequent communion. 5,144 Religious.
26. - **W.** - SS. Cyprian and Justina, M.M. Good example. 1,761 Novices.
27. - **Th.** - SS. Cosmas and Damian, M.M. Working for God alone. 829 Superiors.
28. - **F.** - St. Wenceslas, C. Devotion to the Blessed Sacrament. 5,648 Vocations.
29. - **S.** - St. MICHAEL, Archangel. Constancy. League Promoters and Directors.
30. - **Sun.** - St. Jerome, C. D. Respect for the Scriptures. 17,126 Various.

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

† = Plenary Indulgence; 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, JULY, 1900.

Acts of charity	112,072	Pious Reading	69,787
Acts of mortification	117,132	Masses celebrated	87
Beads	152,046	Masses heard	54,489
Stations of the Cross	23,742	Works of zeal	44,682
Holy Communions	36,483	Various good works	169,445
Spiritual Communions	125,157	Prayers	329,891
Examinations of conscience	83,221	Sufferings or afflictions	74,751
Hours of silence	126,045	Self-conquests	52,301
Charitable conversations	84,130	Visits to Bl Sacrament	97,599
Hours of labor	174,58		
Holy Hours	12,837		
		TOTAL	1,941,233