

K/17/3

MAY, A.D. 1898.

VOL. I.

No. 2.

...THE...

Catholic Monthly Calendar

PUBLISHED FOR
PAROCHIAL INFORMATION

TORONTO:
G. M. ROSE & SONS

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TORONTO

THE
CATHOLIC MONTHLY
CALENDAR

MAY, A.D. 1898.

Published for Parochial Information.

TORONTO:
G. M. ROSE & SONS,
25 WELLINGTON ST. W. -

PRINTED BY
The Hunter, Rose Co., Limited
TEMPLE BLDG., TORONTO

Day of Week.	Day of Month	1898
Third Sunday after Easter.		
SUN	1	SS. Philip and James, Apostles ; Double Second Class.
MON	2	S. Athanasius, Bishop, Doctor ; Double.
TUE	3	Finding of the Holy Cross ; Double Second Class.
WED	4	S. Monica, Widow ; Double.
THU	5	S. Pius V., Pope ; Double.
FRI	6	S. John before the Latin Gate ; Double Major.
SAT	7	S. Benedict II., Pope, Confessor ; Double.
Fourth Sunday after Easter.		
SUN	8	Apparition of the Archangel Michael ; Double Major.
MON	9	S. Gregory Nazi-nzen, Bishop, Doctor ; Double.
TUE	10	S. Antoninus, Bishop ; Double
WED	11	S. Alexander I., Pope, Martyr ; Double.
THU	12	SS. Nereus and Companions, Martyrs ; Semi-Double.
FRI	13	S. Stanislaus, Bishop, Martyr ; Double.
SAT	14	S. Paschal I., Pope, Confessor ; Double.
Fifth Sunday after Easter.		
SUN	15	S. Isidore, Agricola, Confessor ; Double.
MON	16	S. Ubaldus, Bishop ; Semi-Double.
TUE	17	S. John Nepomucene, Martyr ; Double.
WED	18	S. Venantius, Martyr ; Double.
THU	19	Ascension Day ; Double First Class with Octave.
FRI	20	S. Bernardine of Sienna, Confessor ; Semi-Double.
SAT	21	S. Felix of Cantalice, Confessor ; Semi-Double.
Sunday Within the Octave of the Ascension.		
SUN	22	S. Paschal Baylon, Confessor ; Double.
MON	23	S. John Baptist de Rossi ; Double.
TUE	24	Mary Help of Christians ; Double Major.
WED	25	S. Gregory VII., Pope, Confessor ; Double.
THU	26	Octave of the Ascension ; Double.
FRI	27	S. John I., Pope, Martyr ; Double.
SAT	28	Vigil of Pentecost ; Semi-Double.
Pentecost.		
SUN	29	Whit Sunday ; Double First Class with Octave.
MON	30	Of the Octave ; Double First Class.
TUE	31	Of the Octave ; Double First Class.

} Rogation Days.

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
Full Moon	6	1	34 a.m.	New Moon	20	7	58 a.m.
Last Quarter	12	4	36 p.m.	First Quarter	22	0	14 p.m.

Fast Days : The Vigil of Pentecost.
 Days of Abstinence on which flesh meat is not allowed : Fridays, and the Vigil of Pentecost.

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THE Catholic Monthly Calendar

Vol. I.]

TORONTO, MAY, 1898.

[No. 2.

Saint Michael's Cathedral

Bond Street.

RECTOR—Rev. Frank Ryan.

CHANCELLOR—Rev. F. Rohleder.

ASSISTANT—Very Rev. J. P. Tracy, D.D.

Masses—Sunday : 7, 9 and 10.30 a.m.
Daily : 8 a.m., in Cathedral.

Vespers—Sunday : 7 p.m.

Devotions for May—Wednesday and Friday evenings, at 7.30 p.m. (Beads, Instruction and Benediction of the most Blessed Sacrament).

Mass in Loretto Convent daily at 6.30 a.m.

Mass in St. Michael's Hospital daily at 6 a.m.

The boys and girls of St. Michael's will receive their First Communion on Sunday, the 29th May, at 9 o'clock.

The Archbishop will give Confirmation to the boys and girls on Sunday, the 29th of May, after the High Mass.

Baptism—Sunday at 2 o'clock.

Funeral Masses—Week days at 9 a.m.

There is a special monthly collection on the first Sunday in the month at the 9 and 10.30 o'clock Masses and at Vespers in the evening, for the building fund of the Church.

Sodality of the Angels meets in Loretto Convent on Sunday, at 3 o'clock.

Sodality of the Blessed Virgin meets in Loretto Convent on Sunday, at 4 o'clock. There will be a reception into the Sodality of the Blessed Virgin in May.

Altar Society meets first Sunday in month at 4 o'clock.

Men's League of the Sacred Heart meets on the last Sunday in month, at 3 o'clock.

St. Vincent De Paul Society meets after High Mass, every Sunday, in St. Vincent's Hall, Corner Shuter and Victoria Streets.

Collectors: Messrs. Hernan, Cashman, Beale, McCarthy and Dineen.

On Sunday, April 17th, a Statue of St. Anthony was blessed by His Grace the

Archbishop, after Vespers, Mr. Eugene O'Keefe presented the Statue to the Cathedral.

Choir.—Mrs. C. Smith, Organist.
Mr. L. J. R. Richardson, Director.

St. Paul's Church

Power Street.

PARISH PRIEST—Rev. J. Hand.

ASSISTANTS—Rev. M. Cline and Rev. T. E. Finnigan.

Masses—Sunday : 7, 8, 9.30 and 11 a.m.
Daily : 7 and 8 a.m.

Vespers—7 p.m.

House of Providence : Mass daily at 6 a.m.

Devotions for May—Wednesday and Friday evenings at 7.30. (Beads instruction and Benediction of the most Blessed Sacrament.)

First Friday of month, Mass at 6 and 7.30 a.m. Benediction, 7.30 p.m.

Sodality of the Blessed Virgin receive Holy Communion at the 8 o'clock Mass on 1st Sunday of month.

Members of the League of the Sacred Heart receive Holy Communion on the first Friday of the month.

Court 370 of the Catholic Order of Foresters will receive Holy Communion on the first Sunday in May, at the 9.30 o'clock Mass.

Baptism : Sunday at 2 o'clock.

Sunday School for boys and girls at 2 o'clock.

Benediction for the children on Sunday at 3 o'clock.

Sodality of the Blessed Virgin meets in the Church on Sunday at 4 o'clock.

Society of the Holy Family meets in Church 1st Sunday of month at 3 o'clock.

League of the Sacred Heart meets in Church last Sunday of month at 3 o'clock.

League of the Cross meets first and third Sunday of month in St. Anne's Hall.

St. Paul's Catholic Union for ladies and gentlemen meets every Tuesday evening in St. Anne's Hall.

READINGS FOR MAY.

"Devotion to the Blessed Virgin, its excellence and How to Practise it." By Pere de Gallifet. Cloth, 50c.
 "The Month of Mary in Religious Communities." After the French. By Agnes Sadlier. Cloth, 50c.
 "The New May Devotions." Practical reflections on each of the fifty-eight invocations of the litany of Loretto. Edited by Rev. Augustine Wirth, O.S.B. Cloth, \$1.00.

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17-12

What, then, is a gentleman? Apparently he is the free man, the man who is stronger than things, and believes in personality as superior to all the accessory attributes of fortune, such as rank and power, and as constituting what is essential, real, and intrinsically valuable in the individual. Tell me what you are, and I will tell you what you are worth. "God and my Right;" there is the only motto he believes in. Such an ideal is happily opposed to that vulgar ideal, the up-to-date ideal, the ideal of wealth, with its formula, "How much is he worth?"

The gentleman, then, is the man who is master of himself, who respects himself, and makes others respect him. The essence of gentlemanliness is self-rule, the sovereignty of the soul. It means a character which possesses itself, a force which governs itself, a liberty which affirms and regulates itself, according to the type of true dignity.

In order to lay himself open to no reproach, a gentleman will keep himself irreproachable; in order to be treated with consideration, he will always be careful himself to observe distances, to apportion respect, and to observe all the gradations of conventional politeness, according to rank, age, and situation.

There will be a reception of young ladies into the Sodality of the Blessed Virgin Mary on the last Sunday in May.

Choir.—Mr. Harry Troman, Director.
Miss Kate Rigney, Organist.

On Sunday, May 1st, there will be special Musical Vespers in St. Paul's Church. All the divisions of the A.O.H. will attend in a body. The Choir will render some choice music. The following solos will be sung: "O Salutarus," Miss Alice McCarron; "Ave Marie," Miss Teresa Flanagan; "Knight of Knights," Mr. Wm. G. Armstrong; Sacred Duet, Mrs. J. N. McGann and Mr. J. Wickett; "O Mother Dearest," Mrs. Shea and Choir; "Justus ut Palma," Messrs. H. Troman and F. Richard; "Tantum Ergo," Mr. C. Tomney and Choir. The collection is in aid of the Church Fund.

On the 19th of April last the students of De La Salle Institute and boys of St. Paul's School gave a very good entertainment in St. Paul's Hall, Power Street. The proceeds were in aid of St. Paul's Church Fund.

On the 20th of April, St. Paul's Catholic Union gave an At Home in St. Paul's Hall, which was taken advantage of by a great number owing to the popularity of this Club. Glionna's Orchestra was in attendance.

The music at St. Paul's Church is always splendid, and Easter Sunday was no exception to this rule. The singing of the children at the 9.30 o'clock Mass was excellent. The Choir is under the direction of Sr. Victoria, and Miss Kate Rigney, organist of the Church, presides. St. Paul's is always thronged at this Mass, as the people like to hear the little ones sing, as the singing of the girls and boys of St. Paul's Church, without doubt, cannot be surpassed by any in the city.

A meeting of the young people of St. Paul's Church will be held in St. Anne's Hall, Power St., on Tuesday evening, May 10th, 1898, for the purpose of forming a bicycle club.

On Monday, May 9th, the Choir of St. Paul's Church will give a dramatic and musical entertainment in St. Paul's Hall, Power Street, at 8 o'clock. The admission is at the popular price of 25 cents. The proceeds will be for the Church. Mr. Troman has taken very great pains in preparing for this concert, and there is no doubt that his efforts will be crowned with success. The programme is of a varied nature, including choruses from the best operas, such as Il Trovatore, Wang, Cavalleria Rusticana, Bohemian Girl, etc.; also a spice of humour which is adapted to suit the taste of all. The following is the programme:

FIRST ACT—SCENE I.

That very laughable farce "Box and Cox."

Mr. Cox Mr. T. O'Connor

Mr. Box Mr. H. Troman

Mrs. Bounceer Mr. F. Larkin

SCENE II.

Song "The Major"
Mr. H. Troman.

March
Full Company.

Song "4-11-44"
Misses Lily, Jennings and Troman.

Song "Twas Only a Simple Ballad"
Mr. C. Hall and Company.

Vocal "On the Banks of the Wabash."
Mr. F. Richard and Company.

Song "The Black Sheep"
Mr. T. O'Connor and Company

Grand Finale "Darkies' Jubilee"
Song and Dance.

Mr. J. Gillogly.

Between the acts the audience will be amused by Mr. Dunn the champion imitator of Canada, also by the funny antics of Messrs. Larkin and Gillogly and their animated music sheet.

SECOND ACT.

Vocal Intermezzo Mascagni.
Mrs. Shea and Company.

Duet "Where are You Going to My
Pretty Maid?" Wang

"Mary, Mary, Why So Contrary!" Wang

Vocal "The Heart Bowed Down"
Bohemian Girl.

Mr. F. Richard.

Prison Scene "Il Trovatore"
Miss T. Flanagan and Mr. C Tomney.

Chorus "Anvil Chorus" Il Trovatore
Full Company.

God save the Queen.

Miss Kate Rigney, Pianist.

Mr. Harry Troman, Musical Director.

Glionna's Orchestra in attendance.

Special scenery from the Grand Opera House. Calcium Lights.

Sick Calls.

What should be in the sick room when the priest comes with the Blessed Sacrament:

1. A table covered with a white cloth.
2. A crucifix.
3. Two candlesticks with wax candles.
4. Holy Water.
5. A glass or little pitcher full of fresh water.
6. An empty glass and spoon.
7. A clean napkin.

St. Mary's Church.**Bathurst Street.**

PARISH PRIEST—Vicar-General McCann.
 ASSISTANTS—Rev. W. A. McCann and Rev. James Dollard.

Masses—Sunday : 7.30, 8.30, 10 and 11 a.m.
 Daily : 7.30 a.m.

Vespers—7 p.m.

Devotions for May—Wednesday and Friday evenings, at 7.30 p.m. They will be ushered in by a procession of the Sodality on the first Sunday in May. The Sanctuary Boys' Choir sings at 8.30 a.m. Mass.

The Girls of the Angels' Sodality at 10 a.m. Mass.

Catechism Classes at 2.15 o'clock in the afternoon on Sunday.

Benediction for School Children at 3 o'clock on Sunday.

Sodality of the Blessed Virgin Mary meets every Sunday at 3 o'clock, in Sacred Heart Chapel.

Sodality of the Children of Mary and Sodality of the Holy Angels meet every Sunday at 3 o'clock, in the School Rooms.

The League of the Cross meets every Tuesday evening on Farley Avenue.

Altar Society meets first Sunday of month, at 3 p.m.

St. Mary's Conference of Saint Vincent de Paul Society meets on McDonald Square every Sunday, at 2 o'clock.

The Truth Society meets on the first Monday of each month.

Choir.—Organist, Mrs. O'Sullivan.

The music in St. Mary's was exceptionally good on Easter Sunday. Solos were taken by Mrs. Small, the Misses Kate Clark, Roleri and Walsh, and Messrs Donville, Duncan and J. McCabe.

The High Altar presents a striking appearance since its renovation. Nothing more chaste and beautiful than gold and white.

St. Mary's New School is progressing favorably.

The Sodality of the Blessed Virgin netted \$100.00 for the benefit of the Ladies' Aid Society by its entertainment in St. Andrew's Hall.

THE CATHOLIC TRUTH SOCIETY OF CANADA,
 ST. MARY'S BRANCH, TORONTO.

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 Organist—Miss Nanno McKenna.

Under the auspices of the Catholic Truth Society (St. Mary's Branch) a Lecture by His Grace The Archbishop, followed by a Grand Entertainment, on May the 4th, at 8 p.m., in the Auditorium.

St. Basil's Church**St. Joseph Street.**

PARISH PRIEST—Rev. L. Brennan, C.S.B.

ASSISTANT—Rev. F. Frachon, C.S.B., St. Michael's College.

Masses—Sunday : 7, 8, 9 and 10.30 a.m.
 Daily : 6.30, 7 and 8 a.m.

Vespers—Sunday : 7.30 p.m.

May Devotions—Every evening at 7.30.

St. Vincent de Paul Society meets every Sunday after High Mass.

The Young Men's Sodality meets at 7 p.m. on the 2nd and 4th Sundays of the Month.

Catechism class : Sunday, 9.45 a.m.

Baptism : Sunday, 2.30 p.m.

Mass for the benefactors of the Church 7 a.m., 1st Sunday of the Month.

Mass for the Altar Society 7 a.m., 3rd Sunday of the Month.

Young Ladies' Sodality meets at 3.30 p.m. on the 1st, 2nd and 4th Sundays of the Month.

Ladies' Sewing Society meets every Thursday from 2 to 5 p.m. from October to April.

League of the Sacred Heart meets at 4 p.m. on the Sunday preceding the 1st Friday of the Month.

All true work is sacred ; in all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven.

St. Patrick's Church.

William St.

In charge of the Redemptorist Fathers.

RECTOR—Very Rev. A. Wynn.

ASSISTANTS—Revs. C. Dodsworth, J. Hayden and S. J. Crogan.

Masses—Sunday: 7, 8 and 9 a.m. Low Mass. 10.30 High Mass.

Catechetical Instruction in Church at 3 p.m.

Vespers—Sermon and Benediction at 7.30 p.m.

Holy Days of Obligation—Low Masses at 5.30, 6.30 and 8 a.m., High Mass and Sermon at 9 a.m.

Week days: Masses at 6, 6.30 and 8 a.m.

Sodality of Children of Mary meets every Sunday at 3.30 p.m. in School.

Altar Society meets every Third Thursday of the Month at 8 p.m. in the Church.

Confraternity of the Holy Family for Married men meets every first Monday of the Month at 8 p.m. in the Church. For Married women, every second Tuesday of the Month at 8 p.m. in the Church. For Unmarried women, every third Tuesday of the Month at 8 p.m. in the Church.

Devotions in Lent every Wednesday and Friday evening at 7.30.

Devotions every Saturday evening at 7.30.

Devotions for first Friday of the Month.

High Mass of Exposition at 8 a.m.

Exposition of the Blessed Sacrament during day.

Special services at 7.30 p.m.

Our Lady of Lourdes Church.

Cor. Sherbourne and Earle Sts.

RECTOR—Rev. James Walsh.

Masses—Sunday: 7, 9 and 10.45 a.m. Daily: 8 a.m.

Vespers—7 p.m.

Devotions every 1st Friday of the month at 7.30 p.m.

Devotions for May—Wednesday and Friday evenings at 7.30. (Beads, Instruction and Benediction of the Most Holy Sacrament).

Baptism every Sunday afternoon between 3 and 4 o'clock.

Society of the League of the Sacred Heart and Altar Society meet first Friday of the month after devotions.

Sodality B.V. Mary meets every Sunday at 3.30 o'clock.

St. Vincent de Paul Society meets every Sunday after High Mass.

Choir.—Miss MacElderry, Organist.

Miss Fannie Sullivan, Directress.

Sunday, **May 1st**: Silas' Mass in C. will be sung.

" " 8th: Mass by Hammell will be sung.

" " 15th: Mass by Leprevost will be sung.

" " 22nd: Weber's Mass in G. will be sung.

" " 29th: Mozart's 1st Mass will be sung.

The Soloists in the different Masses:

Sopranos: Mrs. J. N. McGann, Miss Tymon and Miss Dundas.

Altos: Misses N. Kennedy, McManus and Coxwell.

Tenors: Messrs. Tipping, McGuire and Heffernan.

Bass: Messrs. Bouvier, Gendron, Wicket and Murphy.

St. Helen's Church.

Cor. Lansdowne and Dundas Sts.

PARISH PRIEST—Rev. J. M. Cruise.

Masses—Sunday: At 8.30 and 10.30.

Holy Communion is given at 7.30 a.m.

Holy Communion is given at 8.15 a.m.

Vespers—Rosary and Benediction at 7 p.m. Daily—Rosary and Benediction at 8 p.m.

Devotions for May.—Wednesday and Friday evenings, at 7.30 p.m. (Beads, Instruction and Benediction).

Confessions heard on every first Thursday of the month, in the afternoon and evening.

The Blessed Sacrament is exposed all day on the first Friday of the month until Benediction at 7.30 p.m.

Confessions are heard on Monday evenings, and Holy Communion given on Tuesday mornings at 5.30.

Holy Hour every Saturday at 7. p.m.

Sunday School: 2.30 o'clock in the afternoon.

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31-12

Baptism : 2 p.m. on Sundays, or other time if required.

Sodality of the Blessed Virgin Mary at 3 o'clock in the afternoon every Sunday.

Altar Society meets first Monday of the month, at 7.30 p.m., when Benediction of the Blessed Sacrament is given. Promoters of the Sacred Heart League meet at the same time.

Men's Branch of the Sacred Heart League meets after Vespers, first Sunday of the month.

St. Anthony's Society (for young men) meets at 8 o'clock on Tuesday evenings.

Conference of St. Vincent de Paul meets immediately after the last Mass on Sunday.

Choir.—Organist : Miss Memory.

Sacre Cœur Church.

430 King St. East.

PARISH PRIEST—Rev. Philip La Marche.

Masses—Sunday : 8 and 10.30 a.m.
Daily : 7.30 a.m.

Vespers—7 p.m.

Devotions for May—Wednesday and Friday Evenings at 7.30.
(Beads, instruction and Benediction of the Blessed Sacrament).

Baptism : Sunday at 3 o'clock.

Sunday School for Children, at 2.30 o'clock.

Society of the Sacred Heart meets once a Month, on the 1st Sunday, at 3 o'clock in the afternoon.

St. Joseph's Society meets every 1st Sunday after Vespers.

Young Ladies' Society and Blessed Virgin's Society meet 2nd Sunday in Month, at 3.30 in the afternoon.

League of the Sacred Heart meets every 3rd Sunday in the afternoon, at 3.30 o'clock.

Third Order Society meets every 4th Sunday of the Month, at 3.30 in the afternoon.

St. Vincent de Paul's Society meets every Sunday after High Mass.

It is a high, solemn, awful thought for every individual man that his earthly influence, which has had a commencement, will never through all ages, were he the very meanest of us, have an end.

St. Peter's Church.

Cor. Bathurst and Bloor Sts.

PASTOR—Rev. L. Minehan.

Masses—Sundays : 8.30 and 10.30 a.m.

Baptism at 2 o'clock in the afternoon.

Sunday School at 2.30 o'clock in the afternoon.

Vespers—7.15 p.m.

Week Days—Mass from May to October at 7.30.

Sodality of the Children of Mary meets in the Church on Sunday afternoon at 3 o'clock. Miss O'Connor, President.

Sacred Heart League. Promoters meet at 3 o'clock in the Church on the last Sunday of every Month. Miss Clowey, President.

Altar Society meets at 8 p.m. on the First Tuesday of every Month.

Benediction of the Blessed Sacrament given at the Altar Society meeting, and also in the afternoons of the first and last Sunday of Month at 3 o'clock.

St. Vincent de Paul Society meets every Sunday after last Mass. John Rogers, President.

A gentlemen's and also a ladies' Branch of the I.C.B.U. have been established.

The former meets on the first and third Mondays of each Month at 8 p.m. in St. Peter's School. S. Hallett, President.

The Ladies' Branch meets on the first and third Thursdays of each Month at 8 p.m. Miss O'Connell, President.

The Catholic Young Ladies' Literary Association met at Miss Kelly's, Trinity Street, last Tuesday, when the 16, 17 and 18 Canto of Dante was read and discussed, and Mrs. Cavanagh gave a selection from The Irish Authors.

St. Joseph's Church.

Leslie St.

PARISH PRIEST—Rev. J. J. McEntee.

Masses—Sundays at 8.30 and 11 a.m.
Daily at 7 a.m.

Catechism at 2 p.m.

Vespers and Benediction at 7 p.m.

SOCIETIES :

League of the Cross meets every Sunday at 3 p.m.

League of the Sacred Heart meets Sunday before the first Friday.

S. Vincent de Paul Society meets Sunday after last Mass.

St. Cecilia's Church.

Cor. Annette and Pacific Ave., Toronto Junction.

RECTOR—Rev. W. Bergin.

Masses—Sunday: 8.30 and 11 a.m.
Week Days: 8 a.m.**Vespers**—7 p.m.**May Devotions**—Wednesday and Friday evenings at 7.30.

League Sacred Heart meets 1st Friday each Month at 3.30 p.m., and 1st Sunday each Month at 7.30 p.m.

Altar Society meets 1st Sunday of each Month at 3.30 p.m.

Ladies' Aid Society about to be established.

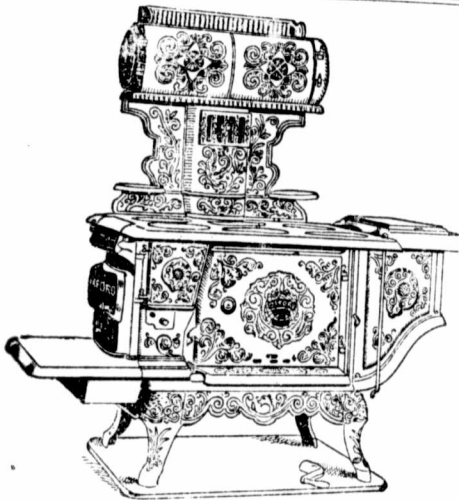
Syrian Catholics (Greek Melchite).**St. Vincent's Hall, Shuter Street.**

PASTOR—Rev. Father Macarios Nassr.

Mass—On Sunday Mornings at 9.30 o'clock, and on weekdays at 8 o'clock.

There will be a concert given in aid of the Syrian Priest, Rev. Father Macarios Nassr, in St. Vincent's Hall, corner Shuter and Victoria streets, on Thursday, May the 5th, at 8 o'clock. Admission 15 cents.

The following artists, Miss Foley, Miss Tyman, Miss Flanagan, Miss Halley, Miss Spanner, Miss Owen and Miss Bradmay, Mr. Hall, Mr. Russell, Mr. Brimston, Mr. Nassr, Mr. M. Costello and Mr. Joseph Bonner, will take part.



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EXTRACTS FROM A PASTORAL LETTER OF HIS GRACE ARCHBISHOP WALSH.

What the month of May is in the order of nature, that, in the mind of the Church, the Blessed Virgin is in the order of Grace. May is the spring-time of the year, the month of hope and promise, the harbinger of the bright Summer, the fairest and most beautiful queen of the year, decked out in all its fresh young beauty, and fragrant with blossoms and flowers. "Winter is now past, the rain is over and gone, the flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard, the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell." (Canticles, ii., 12-13). The cold, stormy winter is past, Nature has risen from its tomb, and has awakened into new life. The voice of Spring is heard on the hills and in the valleys, and behold the fields are robed in brightest green, the trees bring forth leaves and blossoms, the gardens are fragrant with flowers, the woods are vocal with the sweet music of singing birds, the air is resonant with sounds of joy and gladness, and all nature is clothed with a vesture of the most varied beauty!

Now, the Blessed Virgin was the Springtime of that season of grace and mercy, and spiritual beauty, and perfection, with which our Divine Redeemer blessed and enriched the earth. At her approach the spiritual winter of the world disappeared, the springtime of hope and promise for mankind had come, soon to be followed by the Summer of Christ's richest blessings and graces. She was the day-star that appeared above the darkened horizon of a fallen world, to herald the rising of the Sun of eternal justice. Mary was the fairest flower in the garden of God. She was the flower of the field and the lily of the

valley. She was the fairest, the most beautiful, and the most perfect of God's creatures. She was never stained by the sin of origin or of action, no thought allied to sin ever darkened her pure soul, no shadow of evil ever dimmed the brightness of her virginal purity. She was indeed "our tainted nature's solitary boast." Hence the inspired writer, gazing on the vision of her peerless beauty and perfection, as it appeared to his far-reaching gaze, exclaimed: "Who is she that cometh forth like the morning rising, fair as the Moon, beautiful as the Sun?" (Canticles vi., v. 9).

Devotion to the Blessed Virgin consists in honoring, venerating and loving her, and in earnestly and fervently invoking her powerful and most salutary intercession. All Christians should honor, venerate and love our Blessed Lady, because (a) of the prominent place she has occupied in the economy of human redemption and reparation, because (b) of her transcendent sanctity and dignity, and because (c) God himself honored her above all other creatures, by bestowing on her the unspeakable and incomparable privilege of the Divine Maternity.

1. The Blessed Mother of God has occupied a prominent place in the work of our redemption, and has ever been associated with our Divine Saviour in the scheme of man's salvation, and in the dispensation of His graces and mercies.

Our Lord is the inexhaustible fountain of grace; Mary is its channel. Our Lord is the Alpha and Omega, the beginning and the end, our Father, our Creator, our Lord, our all, the God of our heart, the God that is our portion forever. It is needless to say that our Saviour is the Author and Finisher of our Faith, that He is the life of our

life, the Way, the Truth, and the Life; that it is His precious blood that has redeemed the world, that He is the only mediator of redemption between God and man; that there is no other name under heaven, save the holy name of Jesus, whereby we can be saved; and that no soul can ever enter heaven except through the merits of the sufferings and death of Christ. To Him alone are divine worship and adoration due. All this is Catholic truth and teaching. But as it has pleased God to rule the natural world, and to preserve and direct its marvellous harmonies by secondary agents and laws, so in the supernatural order it pleases Him to make use of secondary agents to carry out His merciful behests. Now, such is the position of Mary in the divine plan of man's salvation.

The teaching of the Christian Fathers on this subject, when summarized, is subsequently as follows:—

(a). That Mary is the new and second Eve, as Christ is the new and second Adam; and, therefore, as Adam was a type of Jesus, so Eve was a type of Mary, and that as Eve was an active and efficient agent in the ruin of man, Mary was an active and efficient agent in his redemption and salvation. (b). The enmity between this second Eve and the serpent is in every way similar to that which existed between the serpent and the second Adam; and, consequently, it is deadly implacable and without interruption. (c). In Mary the fall of Eve is restored: the prudence, the obedience and the faith of the former making reparation for the imprudence, the disobedience and the unbelief of the latter. (d). God, who condemned Eve, crowns Mary with glory. (e). As death flowed from the first Eve, so did life from the second; as all that is evil came through Eve, so through Mary comes everything that is good; as Adam was renewed in Christ, so is Eve in Mary. (f). By Mary salvation

and life is within the reach of all, as by Eve all fell into ruin and death. (g). It is only on account of Mary that Eve is, and is called the mother of the living. (h). Mary raised Eve from her fall, restored Adam, despoiled hell, and opened the gates of Paradise. (i). A curse was pronounced upon Eve; it is abolished by Mary, who is altogether blessed. (k). As we all die through Eve, so do we all live through Mary, we gain the adoption of sons, and return to our pristine dignity. (l). The new Virgin hath expiated the evil deed of the old; and (m), lastly, as all censure Eve, so all praise Mary. The whole force of these *antitheses* depends on the hypotheses upon which they are founded; namely, that Mary is a being wholly different from all other members of the human race, in the unspotted purity, and in the superabundant holiness which adorned and which filled her from the first moment of her existence, that she was not merely the physical instrument of our Lord's taking flesh, but as an intelligent and responsible cause of it, her faith and obedience being accessories to the Incarnation and gaining it as her reward, that she co-operated in our salvation not merely by the descent of the Holy Ghost upon her, but by specific holy acts—the effects of the Holy Ghost within her soul; that as Eve was the cause of ruin to all, Mary was the cause of salvation.

“It is an integral portion of the Faith fixed by an Ecumenical Council,” says Cardinal Newman, “that the Blessed Virgin is Theotocos, Deipara, or Mother of God; and this word, when thus used, carries with it no admixture of rhetoric, no taint of extravagant affection—it has nothing else but a well-weighed, grave, dogmatic sense, which corresponds and is adequate to its sound. It intends to express that God is her son, as truly as any one of us is the son of his own mother. If this be so, what can be said of her? What can be said too

much, so that it does not compromise the attributes of the Creator? He, indeed, might have created a being more perfect, more admirable than she is; He might have endowed that being, so created, with a richer grant of grace, of power, of blessedness; but in one respect she surpasses all even possible creations, viz., that she is Mother of her Creator. It is this awful title which both illustrates and connects together the two prerogatives of Mary, on which I have been lately enlarging, her sanctity and her greatness. It is the issue of her sanctity; it is the origin of her greatness. What dignity can be too great to attribute to her who is as closely bound up, as intimately one, with the Eternal Word, as a mother is with a son? What outfit of sanctity, what fullness and abundance of grace; what exuberance of merits must have been hers, when once we admit the supposition which the Fathers justify, when her Maker really did regard those merits, and take them into account when he condescended 'not to abhor the Virgin's womb.' Is it surprising, then, that on the one hand she should be immaculate in her conception? or on the other that she should be honored with an assumption, and exalted as a queen with a crown of twelve stars, with the rulers of day and night to do her service? Men sometimes wonder that we call her Mother of life, of mercy, of salvation; what are all these titles compared to that one name, Mother of God?"

Besides, the honor we pay to God is different in kind from that which we give to the Blessed Virgin. To God we give supreme honor as to our Creator and Sovereign Lord; to the Blessed Virgin we give an inferior honor as to the most perfect creature ever fashioned by Divine hands, but still a creature, and therefore separated as by an impassable gulf from the nature, the attributes and infinite perfections of God; to our Saviour we say: *Reverentia Majestatis Salva nos*—King

of awful and tremendous Majesty save us; to the Blessed Virgin we say: Holy Mary pray for us. God is our Sovereign Lord and Judge. Mary is our advocate, pleading before His throne for us poor sinners. This is Catholic blessing, and all devotional expressions used towards the Blessed Virgin should in truth and justice be interpreted according to this standard of Catholic belief.

2nd. We should frequently and earnestly recommend ourselves to the prayers of the Blessed Virgin, and entreat her to obtain for us from her Divine Son, by her powerful intercession, the graces and blessings we may stand in need of. The doctrine of the intercessory power of the Blessed Virgin is the result of two truths that cannot be reasonably questioned by any Christian. The first is, that intercessory prayer is an ordinance of God; the second is, that the vitality and power of intercessory prayer are in proportion to the sanctity and nearness to God of the person offering it. That intercessory prayer is of Divine appointment cannot be questioned by any person admitting Holy Scripture to be the revealed Word of God. Elias prayed that it might not rain, and it rained not for three years and six months; and, again, he prayed, and God answered his prayers by abundant showers (III. Kings, 17-18 chap.). Moses, by his prayers, saved his people from destruction (Exodus xxxii). In the prophecy of Ezekiel God speaks as if intercessory prayer were a necessary condition for the bestowal of His favors. "I sought amongst them for a man that might stand in the gap before me in favor of the land, that I might not destroy it, and I found none" (Ezekiel xxii, 20). St. James seems to make our salvation depend on intercessory prayer. "Pray for one another, that ye may be saved," are the remarkable words he makes use of. St. Paul enjoins his brethren to "pray with all

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prayer and supplication, at all times, in the spirit, with all patience and supplication for all saints, to make supplications, prayers, intercessions, giving of thanks for all men." And he declares that he "ceases not to give thanks for them, commemorating them in his prayers."

We have, then, two things clearly established by God's revealed word, 1st, that intercessory prayer is an ordinance of God, and 2nd, that the efficacy of that prayer is in direct proportion to the holiness and goodness of the one who offers it. In fact, so much in accord with the wants of human nature are these principles, so much in union are they with the dictates of right reason and with common-sense of mankind, that even in the worldly concerns of life men unceasingly act on similar principles. Thus, if persons desire favors from those in power—if they desire, for instance, a government situation,—they invariably solicit the influence and intercession of the friends of those from whom the favors are sought—the friends and supporters of the government. Now, bearing in mind the two aforesaid incontestable truths, how can we exaggerate when speaking of the efficacy, the power, the irresistible mightiness of the prayers of God's Blessed Mother, offered up for those whom Her Divine Son redeemed in His precious blood. Who so holy, who so near to our Blessed Redeemer, who has such irresistible claims upon Him as His own Mother? She bore Him for nine months in her virginal womb. She saw Him born, and saw Him die. She nursed Him in His infancy, fled with Him into Egypt to save Him from the wrath of a tyrant, she labored for Him, bore poverty with Him, hungered with Him, was for years associated with Him in His daily life, was, in a word, His most tender and loving Mother, whom He obeyed during the years of His hidden life at Nazareth. She gave Him all that He had of that hu-

man nature with which His divinity was hypostatically united and with which He worked on earth. She gave Him that heart into which she transfused her own blood, and which He poured out on the tree of the cross for us as the price of our redemption—that breath and life which He gave in atonement for sin, and for the redemption of the world. O, what creature, then, could be as near and dear to our adorable Lord as His own dear Mother? Who could have such claims upon Him as she? Not all the saints that ever glorified God and honored human nature by the splendor of their virtues, not all the Cherubim and Seraphim that surround His eternal throne, not all the angelic choirs that sing forever the praises of their Creator. If, then, the power and efficacy of intercessory prayer are in proportion to the holiness and merit and closeness to God of the person who offers it, we have the most positive assurance, the most unshaken certainty, that the prayers of the Blessed Virgin must be most powerful with her eternal Son, and most beneficial to her supplicants.

"I consider it impossible," says Cardinal Newman, "for those who believe the Church to be one vast body in heaven and on earth, in which every creature of God has his place, and of which prayer is the life, when once they recognize the sanctity and dignity of the Blessed Virgin, not to perceive immediately that her office above is one of perpetual intercession for the faithful militant, and that our very relation to her must be that of clients to a patron, and in the eternal enmity which exists between the woman and the serpent, while the serpent's strength lies in being the tempter, the weapon of the second Eve and Mother of God is prayer."

This is the faith of Catholics; and hence the children of the Church have in every age turned in confidence and with loving hearts to seek her protection and ask the benefit of her pray-

ers; and they have not been mistaken, nor have their prayers been left unheard. Hence churches have sprung up all over Christendom, raised in honor of Mary, and shrines have been established; the offerings of grateful hearts for benefits received. Let us, therefore, dearest brethren, turn to Mary in our temptations, in our trials and our afflictions; let us humbly, but with confidence, beseech her to intercede for us before the throne of grace, and we may be convinced that she will not fail to interest herself in our behalf, and that she will obtain for us victory over our temptations, strength in our trials, and heavenly consolation in our afflictions.

We say to each of you in the words of St. Bernard: "Whosoever you are, when you find yourself tossed about by the storms and tempests of this world, turn not your eyes from the brightness of this star, if you wish not to be overwhelmed by the tempests. If the winds of temptation arise, if you are thrown upon the rocks of tribulation, look to the star; call upon Mary. If you are tossed by the billows of pride, or ambition, or detraction, or envy, look to the star; call upon Mary. If anger, or avarice, or the snares of the flesh disturb the vessel of your soul, look to Mary. If you are shocked by the magnitude of your sins, confused by the consciousness of guilt, terrified by the horrors of judgment, overwhelmed in the depths of affliction, or sunk in the sink of despair, think of Mary."

Remember that courtesy is due of man to man, not of suit of clothes to suit of clothes.

Be true, if you would be believed. Let a man but speak forth with genuine earnestness the thought, the emotion, the actual condition of his own heart, and other men, so strongly are we all knit together by the tie of sympathy, must and will give heed to him.

THE ANTHEMS OF THE BLESSED VIRGIN.

These are four in number: The Alma Redemptoris Mater, the Ave Regina Cœlorum, the Regina Cœli, and the Salve Regina.

The Alma Redemptoris.—This anthem is commonly attributed to Herman Contractus, a Benedictine Monk in the monastery of St. Gall. He was always remarkable for a tender piety toward the Blessed Virgin. His death occurred toward the year 1054. The Alma Redemptoris is sung from Advent to the Purification.

The Ave Regina Cœlorum.—Tradition says that the apostles re-united around the dying bed of the Blessed Virgin, singing the praises of her who was so soon to become their glorious queen: "Hail, Queen of Heaven," they said "Hail, Mistress of angels; hail, thou who hast borne the Light of the world. Rejoice, glorious Virgin, most glorious of all God's creatures. Farewell, and pray for us."

This was, according to certain authors, the origin of the Ave Regina Cœlorum. It is sung from the Purification to Holy Thursday.

The Regina Cœli.—Under the pontificate of Saint Gregory the Great, the city of Rome was decimated by a frightful plague. In order to appease the anger of God, the holy Pontiff ordered a solemn procession on Easter Day, in which the picture of the Blessed Virgin, said to have been painted by St. Luke, was carried with pomp and ceremony.

His confidence was not deceived. Heavenly voices were heard in the air, which sang: "Joy to thee, O Queen of Heaven, alleluia; for He Whom thou wast meet to bear, alleluia; as He promised hath risen, alleluia." And the Pope, joining with the angels, cried out: "Pour for us to Him thy prayer, alleluia."

At that instant was seen, on the castle of Adrian, an angel, who dried

a sword wet with blood, and sheathed it. The plague had not another victim. This anthem is sung from Holy Saturday to Trinity Sunday.

The *Salve Regina*.—Nothing certain is known of the author of this anthem. It is commonly attributed to Adhemar of Monteil, Bishop of Puy and member of the Council of Clermont, where the first crusade was resolved upon. Subsequently he took the cross, and composed for the crusaders the *Salve Regina*. This chant ended with the words: "And after this exile show unto us the blessed fruit of thy womb, Jesus." The last words were added by St. Bernard. Sent as legate to Germany, he assisted one day in the divine office at Spire. Suddenly, under an inspiration, he added, genuflecting three times: "O clement, O pious, O sweet Virgin Mary"—words which were carved in the marble of the basilica, on the site where St. Bernard had uttered them.

According to several historians, the holy abbot of Clairvaux had learned these three invocations of the *Salve Regina* from the angels themselves. We will let them tell the story:

"One night the saint was awakened by the sound of celestial voices, which sang in the church of the monastery the praises of God and of the Virgin Mary. He arose quickly, and hastened secretly into the church to see more closely the marvellous things which were happening there. He beheld the Blessed Virgin between two angels, who held in their hands a golden censer and incense. One of them, taking St. Bernard by the hand, led him to the altar, at the right of the Blessed Virgin. There he heard the angels singing the *Salve Regina* complete, as we have it now."

During the chanting of these anthems let us represent to ourselves Mary on the night of the crucifixion, consoled by angels and the apostles. May our praises and prayers also rejoice her maternal heart!

THE DIVINE OFFICE.

The purpose which the Church has always kept before her is twofold—the praise of God, and the sanctification of the world. These aims are not different. Where the one is, there is the other; and the former is fullest where the latter is most energetic. And wherever the Church opens her hymn book to sing the divine praises she never closes it without asking for her children those graces and mercies which are the fruitful seed of holiness. We wish, however, to explain briefly her special song of praise called the Divine Office. It derived its name from the fact that its recitation is a strict duty, incumbent upon all who have received sacred orders. It is also called the Canonical Hours, because the *Canons* regulated their disposal by hours, and they were divided into seven parts:—Matins and Lauds, Prime, Tierce, Sext, None, Vespers and Compline. Thus does the Church take up the word of the Psalmist, "Seven times a day have I given praise unto Thee; because of the judgment of Thy justice." Thus does the Church fitly and beautifully distribute the loveliness of Prayer over the life of her servants. And there rises the voice of a mighty multitude "as the voice of many waters, and as the voice of great thunders," saying, "Alleluia! for the Lord our God the Almighty hath reigned!"

But there are more meanings in the division. The night, illumined by the stars of Bethlehem, was the hour of the angels' song of glory to the newborn King, as it was also the dark hour of the agony in Gethsemane. The first rays of morning light witnessed the glorious resurrection, Matins sung in the silence of the night and Lauds at dawn honor these different mysteries. Towards the first hour of the day our Lord appeared to Magdalen at the sepulchre, and to the apostles on the seashore. Prime is the morning

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hymn and prayer in commemoration of these apparitions of the risen Saviour. At the third hour, about nine o'clock in the morning, the scourging, the crowning with thorns and the condemnation of our Lord took place. At this hour also on Pentecost the Holy Ghost descended upon the apostles. It is with these thoughts uppermost that the Church sings the Tierce, the second of the Little Hours. The third, Sext, about noon, leads us up the way of the Cross to the sorrowful scene of the crucifixion, and the last Little Hour, None, recalls the dread time of Our Lord's death, about three in the afternoon, when the sun was darkened and the veil of the temple rent, and the rocks were broken. In the evening Our Redeemer was taken from the cross and placed in the arms of His afflicted mother, and then embalmed, and afterwards buried in the sepulchre. It was in the evening also that Our Lord established the Blessed Eucharist. Vespers and Compline honor these mysteries of Christ's generous love and suffering life. Thus does the Church keep before her mind that life which is our life. But that is not all. These are the hours of the day, while there are the days of the year. Hours of praise and prayer make up the Church's day; and days of glory and gratitude to God, and loving contemplation of mysteries and saintly lives, make up the Church's year. We are not astray when we assert that Easter Sunday is the pivot upon which the ecclesiastical year runs; that was particularly the day which the Lord made in His new earth when He created it in sanctity and justice. "It is indeed the Lord's Day, *Domínica*. Upon that day He rose for our justification." It took precedence in Apostolic times of the Sabbath, so that in the new dispensation in the Christian liturgy Sunday was the official day of worship. Saturday still retains its name of Sabbath, Latinized, *Sabbatum*. The other days of the week bear the name of *feria*, a

Latin term signifying festival: Monday the second day, being *Feria secunda*; Tuesday, *Feria tertia*; Wednesday, *Feria quarta*; Thursday, *Feria quinta*, and Friday, *Feria sexta*. Thus every day was a festival, and the Psalms were divided through the days of the week so that the one hundred and fifty Psalms were recited each week. Besides the *Feriae* there were special feasts of Our Lord, Our Blessed Lady, and the Saints, falling upon particular days. Each of these had its own special office. The ferial office was not omitted upon such days, so that the principal feasts of the saints had two offices, the office of *feria*, and that of the feast itself; in other words, the office was practically doubled, and such solemnities took the name of double feasts. This is still the case on the second of November, All Souls' Day, when the office for the dead and that of the Octave of All Saints are both recited in full. Later, the Church, to render the Divine Office less onerous, suppressed the ferial office on the feasts. As a remembrance of the older custom, on doubles, the anthems are doubled, being said before and after the Psalms; on the semi-doubles, a portion of the anthem was placed at the beginning of the psalm and the whole recited at the end. This custom still exists in the Church.

We therefore see that the feasts are divided into double and semi-double, as a main line of division. As the time passed on the generations of faithful children multiplied in the Church, so the number of saints increased, and the offices had to be arranged with greater care in order to have as few conflicts as possible. Doubles were divided into First and Second Class. Besides these we have a Greater Double and a Less Double. A greater double is not so called because it is compared with the First or Second Class Feasts, but because it is greater as compared with the Less or Ordinary Double.

(To be concluded.)

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PENTECOST TIME.

The Feast of Pentecost.—Jesus Christ has given us part of all that He possessed. As God He had a Father ; He gave Him to us when He taught us to pray, “Our Father Who art in heaven.” As man He had a mother ; she became ours on Calvary. In the Incarnation His Divinity was clothed with a body and soul ; He presents us with them in the Eucharist, with His divine nature, that they may become our food. King of heaven, He has gone there to prepare a place for us. What has Jesus Christ that man has not possessed in his turn ? His Spirit ; and behold, He gives Him to us in the great solemnity of Pentecost.

On this day our Lord put the last touch to the work of our redemption. The perfect alliance of God with man, promised for forty centuries, was then accomplished. That which the jubilee year, or the fiftieth year, was to the Jews, the fiftieth day was to the disciples of Jesus Christ and the entire world. The jubilee brought liberty to all ; Pentecost has given it to the earth ; for, says St. Paul, “Where the Spirit of the Lord is, there is liberty.”

The Church, as a mother full of wisdom, wishes that the joys of which her Spouse has made her the repository should be the recompense to Christians for their prayers and their desires. Advent has prepared us for the joys of the crib ; Lent for those of the Resurrection ; paschal time for those of Pentecost.

Blessing of the Fonts.—On the Eve of Pentecost the fonts are blessed, as on Holy Saturday. This ceremony was formerly followed by the solemn administration of baptism to those who had not been able to receive it at Easter. Different motives pointed out this day to the choice of the Church ; the descent of the Holy Ghost upon the apostles had been announced as being to them a second baptism ; the apostles baptized three thousand Jews

on Pentecost ; the regeneration of the soul by baptism is the first operation of the Holy Spirit.

Symbolism of Pentecost Time.—Pentecost is the memorable day of the birth of the Church, in the upper room of the Last Supper ; the days which are to follow to Advent recall to us her life of pilgrimage across the centuries. As the liturgic time of Pentecost rolls away, the days become shorter and colder, image of life and of the world ; the light of charity and of faith fades little by little ; scarcely will it show its feeble rays at the coming of the Sovereign Judge.

The gospel of the last Sunday after Pentecost unfolds before our eyes the judgment, the supreme drama in the world's existence ; then the Church militant will enter into the joy of beatitude and rest. Filled with the Spirit from on high, the laborers of the Father of the family went after Pentecost to water with their sweat or their blood the divine heritage, and from the Church began the labors of her spiritual harvest. Green, which is worn in this liturgic period, symbolizes well the harvest which sprouts and which increases.

The higher a man stands, the more the word “vulgar” becomes unintelligible to him.

In general, pride is at the bottom of all great mistakes. All the other passions do occasional good ; but whenever pride puts in its word, everything goes wrong, and what it might be desirable to do quietly and innocently, it is morally dangerous to do proudly.

Without the resolution in your hearts to do good work, so long as your right hands have motion in them, and to do it whether the issue be that you die or live, no life worth the name will ever be possible to you ; while in once forming the resolution that your work is to be well done, life is really won, here and forever.

THE FINDING OF THE HOLY CROSS.

MAY 3rd.—We borrow from the Roman breviary the story of this marvellous event. "After the signal victory which the Emperor Constantine won over Maxentius, thanks to the divine sign revealed by heaven, Helena, his mother, admonished in a dream, went to Jerusalem to discover the sacred tree of our redemption. In the first place she threw down the marble statue which paganism, to efface all vestige of the Passion, had raised to Venus on the very spot of the crucifixion. By her orders were also destroyed the statues of Adonis and Jupiter on the Saviour's cradle and the tomb of the Resurrection. Then they proceeded to the excavations on Calvary. Three crosses were found at a great depth; the inscription placed above the Saviour's head was discovered on another side. It was important to know which of these three crosses had been consecrated by the blood of the adorable Victim. God dissipated all doubts by a miracle. Macarius, bishop of Jerusalem, prayed fervently to heaven, and had the crosses brought to the bedside of a lady who was dangerously ill. The first two had no effect, but the third restored her instantly to health.

"In the place where she had found the cross, the pious empress built a magnificent church, where was religiously preserved, in a silver case, a part of the holy relic; the other part was sent to Constantine at Rome, who placed it in the church called 'The Holy Cross of Jerusalem.'"

The Feast of the Finding of the Holy Cross was in the beginning celebrated in the temple built by St. Helena on Calvary; it spread through the Catholic world with the fragments of the true cross. Each church, enriched by this precious treasure, wished to celebrate the anniversary of its

miraculous discovery, which took place on May 3rd, in the year 326. If we would enter into the spirit of this feast, let us think that the cross is to many Christians lost and hidden. In sufferings they murmur, or revolt, or blaspheme; but suffering is a treasure, a precious stone, a crown. Whence comes such conduct? The cross is not known. Let us ask God, for ourselves and our brethren, that we may discover this rich treasure.

ROGATION DAYS, 17, 17, and 18 MAY.

Plagues, ceaselessly recurring, desolated the Church in Vienne: droughts, earthquakes, fires, and ravages of wild beasts. St. Mamertus, to appease heaven, ordered prayers, or rogations, sanctified by fasting and accompanied by a solemn procession. Copying those of the Ninivites, they were three days in duration, and the three days immediately preceding the feast of the Ascension were chosen. Is it not the Gospel of the last Sunday after Easter which says: "Ask and you shall receive"? St. Mamertus remembered this, and put under the protection of this solemn promise his celebrated institution, which the entire Church soon adopted. "It seemed," said Bossuet, "That the Church wished to lay upon Jesus Christ ascending into heaven all her desires, as the true Mediator for man with God."

In the procession of the rogation-days, as in that of St. Mark, the Church prays for the fruits of the earth. Not to join therein is to affect a stupid independence: the rich as well as the poor, and more than the poor, because His domains are vaster: the city man as well as he who tills the fields needs God.

Man's unfaithfulness in little things corresponds to his unfaithfulness in great.

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Taylor, F. J.	\$25 00	Mason, J. Cooper	\$3 00
Smith, Sir Frank	20 00	MacKenzie, Mr.	3 00
Elmsley, R.	15 00	McLaren, J. H.	3 00
Miller, D.	15 00	Menzies, Mrs.	3 00
Doherty, W. F.	10 00	Miley, Mrs.	3 00
Foy, G. J.	10 00	Albertie, Mrs.	3 00
Foy, Jno.	10 00	Allen, the Misses	2 00
Hanrahan, Jno.	10 00	Battle, Mrs.	2 00
Kiely, Mrs.	10 00	Belton, Mrs. F. S.	2 00
Kormann, Mrs.	10 00	Boulton, G. H.	2 00
Mason, Colonel	10 00	Bolster, L.	2 00
Rooney, N.	10 00	Brew, M. J.	2 00
Ryan, Peter	10 00	Burrows, Mrs. S.	2 00
C.M.B.A. Branch 145	10 00	Buckley, J.	2 00
Amyot, Dr.	5 00	Byrne, L. V.	2 00
Boulton, G. H.	5 00	Callaghan, J. F.	2 00
Boyle, P.	5 00	Clark, N. J.	2 00
Cashman, C.	5 00	Collins, Jno.	2 00
Cassidy, Dr.	5 00	Corrigan, P.	2 00
Cavanagh, J. F.	5 00	Crocker, Mrs.	2 00
Cooper, the Misses	5 00	Culliton, Mrs.	2 00
Delaney, Wm	5 00	Dubois, L.	2 00
Doane, Mrs.	5 00	Durkin, Jno.	2 00
Doane, Jos.	5 00	Ellard, W. J.	2 00
A Friend	5 00	Dwyer, Mrs.	2 00
Healey, W.	5 00	Foy, Mrs. Jno.	2 00
Kelly, H. T.	5 00	Foster, Mr.	2 00
Kernahan, W. T.	5 00	Friend, a Lady	2 00
Kirk, J. F.	5 00	Franklin, Miss	2 00
Larkin, Miss	5 00	Gleason, Jas	2 00
Lang, J. A.	5 00	Graham, Mrs.	2 00
Leonard C. J.	5 00	Hanrahan, Nellie	2 00
Maher, Mrs. P.	5 00	Hanrahan, Mary	2 00
Maloney, J. M.	5 00	Hanrahan, Charles	2 00
MacKenzie, Miss	5 00	Healey J.	2 00
" " B	5 00	Healey, Mrs.	2 00
" " E	5 00	Higgins, C. P.	2 00
McBrady, L. V.	5 00	Hobbs, Captain	2 00
McCarten, B.	5 00	Hobberlin, A. M.	2 00
Miller, Mrs. D.	5 00	Hynes, J. P.	2 00
Moncrieff, W. G.	5 00	Ierri g, Wm.	2 00
Mulvey, Thos.	5 00	Johnston, Mrs.	2 00
Murphy, J. J.	5 00	Kelly, P.	2 00
Murphy, Mrs. E.	5 00	Kennedy, W.	2 00
O'Grady, S.	5 00	Kormann, F.	2 00
Robertson, Alex	5 00	Kirby, Thos.	2 00
Sloan, Mrs.	5 00	Long, Jno.	2 00
Small Peter	5 00	Madden, Mrs.	2 00
Smith, Miss Jennie	5 00	Mallon, J. F.	2 00
Stewart, Mrs. W. A.	5 00	McCann, Mrs. (Davisville)	2 00
White, J. F.	5 00	McGrath, Jas.	2 00
Breen, Wm	4 00	McIntosh, H. F.	2 00
Webster, Mrs.	4 00	McLaughlin, J. F.	2 00
Anglin, Frank	3 00	McInaney, Kate	2 00
Bennett, T. H.	3 00	Merritt, Mrs.	2 00
Bonner, Jas	3 00	Monahan, Mrs.	2 00
Cashman, A. V.	3 00	O'Brien, P.	2 00
Croake, E. J.	3 00	O'Brien, Jno.	2 00
Hall, J.	3 00	O'Connor, Jno.	2 00

The Catholic Monthly Calendar.

Patterson, Mrs	\$2 00
Quigley, J. C.	2 00
Quinn, Mary	2 00
Quinn, M.	2 00
Rose, Mrs.	2 00
Rowan, Miss	2 00
Roesler, Mrs	2 00
Ryan, Jas.	2 00
Steers, Mrs.	2 00
Warner, Mr.	2 00
Weir, Mrs.	2 00
White, Mrs. and Mr. F	2 00
McKenna, F	1 50
Abertie, Miss.	1 00
Adamson, Mrs.	1 00
Bailey, Miss	1 00
Baird, Mrs.	1 00
Barker, Mrs.	1 00
Buley, Miss	1 00
Battle, Miss	1 00
Battle, Thos	1 00
Bayard, A.	1 00
Bennett, Mrs.	1 00
Blacker, Miss.	1 00
Bolger, J.	1 00
Breen, H L	1 00
Breen, Mrs.	1 00
Brett, Mary	1 00
Byrne, Miss	1 00
Brown, Ed.	1 00
Brady, T.	1 00
Bullmann, Mrs	1 00
Carney, Frank	1 00
" Mrs.	1 00
" Catharine.	1 00
Caron, Eugenie.	1 00
Carroll, Miss.	1 00
Caveney J. J.	1 00
Carroll, Val.	1 00
Coady, Jno.	1 00
Coakley, P.	1 00
Collins, E. I.	1 00
Costello, M.	1 00
" Jno.	1 00
Condon, Miss.	1 00
Coulson, Mrs.	1 00
Crean, P.	1 00
Cummerford, Miss N.	1 00
Curtis, Annie.	1 00
Daley, Annie.	1 00
Deasy, Miss	1 00
Dean, Mrs	1 00
Deegan, Jas.	1 00
Deegan, Mrs	1 00
Delahaye, Jno	1 00
" Mrs.	1 00
Deitner, Fannie.	1 00
Deitner, Miss M.	1 00
Dodds, Mrs	1 00
Dunn, Annie	1 00
Enright, Jno	1 00
Enright, W	1 00
Evans, George	1 00
Fallon, Miss	1 00
Falvey, Jos.	1 00

Farrell, Miss	\$1 00
Feehey, Miss	1 00
Flemming, Miss A.	1 00
Flemming, Miss K.	1 00
Flemming, Mrs. A.	1 00
Flood, M.	1 00
Fox, Miss.	1 00
Foy, Mrs	1 00
Fullam, Miss M.	1 00
Fullerton, J.	1 00
Fraser, Miss.	1 00
Gaffney, Miss.	1 00
Gaffney, Nellie.	1 00
Garvin, Jno.	1 00
Garvin Mrs.	1 00
Gaynor, Mrs.	1 00
Gibbons, J.	1 00
Gilroy, Miss	1 00
Grant, Jno.	1 00
Grant, Miss.	1 00
Grant, Mary	1 00
Grant, Jas.	1 00
Grace, P.	1 00
Green, Miss	1 00
Grady, Miss.	1 00
Haley, J.	1 00
Hammond, Miss.	1 00
Hayes, Miss M.	1 00
Hayes, Miss N.	1 00
" S.	1 00
Healy, W	1 00
Healy, Nellie	1 00
Healy, Mary	1 00
Healy, Miss	1 00
Hill, Miss	1 00
Higgins, F. O. C.	1 00
Hobberlin, John	1 00
Hobberlin, Mrs.	1 00
Hogan, Ellen	1 00
Hogan, Mary.	1 00
Hogan, Mary	1 00
Hunter, Mrs.	1 00
Hurst, Jno.	1 00
Jordan, Miss J.	1 00
Keating, P.	1 00
Kenea, Miss	1 00
Kenea, Miss Ellen.	1 00
Kenny, Annie.	1 00
Keltz, John.	1 00
Kinsman, J.	1 00
Knight, Miss J.	1 00
Lane, Miss	1 00
Landry, Miss	1 00
Lawlor, Miss	1 00
Lawlor, John	1 00
Layton, D. B.	1 00
Leacock, Miss	1 00
Lilly, James	1 00
Lynch, Miss.	1 00
Mair, Miss.	1 00
Madden, Mary	1 00
Malcolme, W	1 00
Malone, S	1 00
Marmien, Miss	1 00
Mason, Harry.	1 00

The Catholic Monthly Calendar.

Masson, E	\$1 00
May, S	1 00
Meehan, F	1 00
Meehan, B	1 00
Milne, Miss	1 00
Moody, Miss	1 00
Moure, J. B.	1 00
Mooney, O	1 00
Moylan, W. J.	1 00
Moylan, W.	1 00
Moylan, Miss K.	1 00
Murphy, Miss K.	1 00
Murphy, Miss T.	1 00
Murphy, Mrs. M.	1 00
Murphy, Thos	1 00
Murray, F.	1 00
McBride, E.	1 00
McBride, W	1 00
McBride, Mrs. W	1 00
McBride, Margaret	1 00
McCaffrey, Mrs	1 00
McCann, Mrs. A. L.	1 00
McCann, Miss H.	1 00
McCann, Miss K.	1 00
McConvey, Jas	1 00
McDermitt, Jos	1 00
McDevitt, Miss B.	1 00
McDonald, Jas	1 00
McDonald, F. O.	1 00
McIntyre, Miss	1 00
McGilvray, Mrs.	1 00
McGuire, Miss	1 00
McGuire, P. H.	1 00
McGuire, John	1 00
McGarvey, J.	1 00
McKenna, Miss	1 00
McKinnon, Mrs	1 00
M'Laughlin, Miss	1 00
McMahon, Mrs	1 00
McTavish, Mr	1 00
McNamara, C.	1 00
McNenny, Mary	1 00
McNenley, Miss	1 00
Nash, R	1 00
O'Brien, J.	1 00
O'Brien, P	1 00
O'Donnell, Miss M	1 00
O'Donnell, Miss	1 00
O'Donohoe, Mary	1 00
O'Hallaran, Miss	1 00
O'Hara, J.	1 00
O'Higgins, Mrs.	1 00
O'Mally, Jas.	1 00
O'Reilly, Rose	1 00
Peppin, C. J.	1 00
Pigott, F	1 00
Pinfold, Miss	1 00
Pinfold, J.	1 00
Prendergast, Miss C.	1 00
Plunkett, Mrs.	1 00
Pugh, Mrs	1 00
Rahelly, Mrs	1 00
Reardon, Annie	1 00
Reardon, Miss	1 00
Redmond, Miss	1 00

Ridout, Mrs.	\$1 00
Regan, Mrs	1 00
Reilly, Ellen	1 00
Reilly, Mrs.	1 00
Robinson, Miss	1 00
Roach, Mrs.	1 00
Rooney, Cath.	1 00
Ryan, J.	1 00
Ryan, M. J.	1 00
Ryan, Mrs. P.	1 00
Ryan, Kate	1 00
Ryan, T. S.	1 00
Ryan, Miss A.	1 00
Ryan, Mrs M	1 00
Ryan, Miss	1 00
Salter, Miss.	1 00
Sheehan, Miss J.	1 00
Shannon, Miss	1 00
Sherwood, Mrs.	1 00
Simpson, Miss	1 00
Small, Mrs.	1 00
Smith, Phil	1 00
Smythe, Mrs.	1 00
Spencer, A.	1 00
Sullivan, Kate	1 00
Sullivan, Miss A	1 00
Sullivan, Mrs. A.	1 00
Sutton, J.	1 00
Sweeney, P.	1 00
Thissen, Mr	1 00
Todd, Mrs	1 00
Turner, Mrs	1 00
Vale, William	1 00
Walsh, Mrs.	1 00
Walsh, Mary.	1 00
Welch, Mrs.	1 00
Whelan, Mrs	1 00
Zeagman, J.	1 00
Harrington, Mrs	75
Banvill, Mrs.	75
Bracken, Eug.	50
Bracken, Jas.	50
Brown, Mrs	50
Byrne, Miss	50
Carney, Mr.	50
Clark, Eileen	50
Clark, Mona	50
Costello, Miss D.	50
Cruikshank, Mrs	50
Daley, Annie	50
English, Sarah	50
Fleming, Mrs.	50
Fleming, Miss	50
Fullam, Miss	50
Gleason, Miss.	50
Grainger, John	50
Garvey, Miss.	50
Gleason, Miss E.	50
Hackett, Mrs	50
Hayes, Miss	50
Horan, Mary.	50
Jones, Susan	50
Karney, Mr	50
Keane, Annie	50
Keane, Mary	50

The Catholic Monthly Calendar.

King, Miss	\$ 50
McBride, Mary	50
McCue, Miss	50
McDonald, J. A.	50
McDonald, Mrs. F.	50
McNeil, Mrs. F.	50
McNeill, Mrs.	50
McKenna, Agnes	50
McNevin, Miss	50
Mooney, Miss	50
" A	50
Quinn, Cath.	50
Quinn, Bridget	50

Quinn, Ann J.	\$ 50
Quirk, Miss	50
Regan, C. J.	50
Whitelow, Mrs.	50
Zeagman, Mrs.	50
Flynn, D.	1 00

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Brazil, Mrs.	1 00
Corcoran, W.	1 00
Flynn, D.	1 00
Mair, Miss.	1 00

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