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PEACE FOR NATIONS THROUGH THE CHURCH.

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

WHILE the angels were announcing to the shepherds the birth of the Saviour of mankind, a multitude of the heavenly army were heard praising the Creator and singing: "Glory to God in the highest and on earth peace to men of good will." (Luc. ii. 14). The advent of Christ our king into the world was during a season of peace. His whole life and His doctrine justified the title of Prince of Peace which was foretold of Him by Isaias (ix. 6). During His mortal career He taught the blessedness of peace for both nations and individuals, and He left His peace as a legacy to men. "My peace I leave you, my peace I give unto you: not as the world giveth do I give unto you." (Joan. xiv. 27). His apostles and disciples taught the same doctrine. Saint Paul wrote: "Follow peace with all men and holiness: without which no man

shall see God" (Heb. xii. 14). And elsewhere: "If it be possible, as much as is in you, have peace with all men" (Rom. xii. 18). "God is not the God of dissension but of peace." (I Cor. xiv. 33). To preserve this legacy of peace, which is the gift of heaven and the offspring of justice and charity, is the first duty of every man and citizen.

Unhappily, during the centuries that have gone by since the coming of the Prince of Peace, men have quite forgotten this duty, as they have forgotten others. Their lust for power, and honors, and revenge, has been the cause of unutterable havoc both to men and things. Through it kings and princes have tumbled from their thrones; nations have changed rulers; national boundaries have been blotted out; in a word, the history of the world is a history of the wars that men have waged against their fellow-men. One would think that, at least, experience would teach men its lessons; but instead of growing better, matters fare worse. At the present day, nations no longer trust each other, and millions of men stand armed to the teeth, waiting for the word to begin their work of destruction. This is a sad commentary on our civilization.

After nineteen hundred years of transitions from peace to war, the world had grown so used to the spectacle of standing armies and formidable navies that it was a surprise when, a couple of years ago, the head of the vast Russian Empire, wrote a peace-letter to the Foreign Plenipotentiaries at his court at St. Petersburg, inviting them to a conference to discuss the project of universal disarmament. "The maintenance of universal peace," said Nicholas, in language worthy of an emperor, "and a possible reduction of the excessive preparations for war that are heavily weighing on all nations, present themselves, in the present state of the world, as the ideals towards which all governments should tend."

The enthusiastic manner in which the project was taken up showed that it responded perfectly to the essential

interests and legitimate wishes of all the Powers ; and it was only reasonable to think that the moment had been favorably chosen for an international discussion, wherein ways and means could be devised to secure the world safe and lasting peace.

The voice of the Vicar of Christ was one of the first to echo the sentiments of the Russian Emperor. "If ever," said the illustrious Pontiff, in the consistory of February, 1899, "nations have been unanimous in showing peaceful dispositions, it is certainly in these days when the words peace, tranquillity, rest, are in every mouth. Sovereigns and governments attest aloud that they have but one desire and one end in view, to guarantee to all the benefits of peace. The dislike to war of the various peoples of the earth is growing more and more manifest every day. And what more wholesome dislike could there be? For, if the shedding of blood may sometimes be necessary, it never happens without an enormous number of calamities following it. And how much greater will these calamities become with the immense standing armies of to-day, the rapid progress of military science, and the machinery of war so multiplied and perfected ! Nothing, then, is more important than to banish from Europe the horrid spectre of war ; and all that is done to bring about this end should be considered a work of public utility."

In these words it is easily seen that the Holy Father had entered entirely into the project of a peace discussion long before the International Conference had been decided on. His influence would have powerfully contributed to the success of any meeting having in view the maintenance of universal peace. What a spectacle it would have been, and what a subject for an historical pen-picture, to see the representatives of the great nations of the earth discussing disarmament, with the legitimate leader of Christendom at their head, guiding them, and dictating with them terms of universal peace ! Judge, then, of the surprise of the world

when it was learned that Leo XIII., the representative of the Prince of Peace, would be excluded from the deliberations of the Conference at the Hague. The spiritual head of over three hundred millions of the world's inhabitants, the greatest king on earth, was told that he could have no part in the task of securing peace to the world !

The light of day has never fully shone on the true inwardness of this insult to the Vicar of Christ ; but his active cooperation was needed in an undertaking of this kind. Events which have come to pass since have shown us what might be expected without it. After many imposing but sterile discussions, the members of the Conference drew up a formulary, vague and incomplete, in whose efficacy even the signers themselves had only moderate confidence. This is all that was done ; and future histories shall tell us of the famous Peace-Conference at the Hague that hardly had the grave plenipotentiaries terminated their majestic task of giving peace to the world when cannon began to belch forth fire and death in various parts of the world ; and though the representatives had returned to their homes but a few months, already tens of thousands had ended their days on battlefields. The prospects, at the moment of writing, are that the nineteenth century will sink into a grave as bloody as that of its predecessor.

How could it be otherwise when the military powers excluded from the Conference the only authority in the world able to promote peace ? In vain will man try to give peace without the aid of God's True Church, which guides the consciences of men. To assure public tranquillity, the display of physical strength, without moral firmness to uphold it, will not suffice. The development of standing armies, and the increase of military armaments, may hold in, for a time, the hostile efforts of a nation's enemies ; but this is not true peace. War preparations tend rather to irritate and excite ill-feeling than to suppress rivalry and suspicion. Minds grow troubled at the fearful possibilities

of war, and the unrest occasioned is certainly no permanent guarantee of peace.

Our Holy Church asks us to seek the peace of nations at a source more in harmony with nature than physical force. Nature does not forbid us to defend justice and right by force of arms, but what nature does forbid is that armed force should become the efficient cause of right and justice. States, as well as individuals, must seek peace on the solid foundations of justice and charity. Injure no man ; respect his rights ; confide in him ; practise mutual benevolence ; in these and similar rules we have more powerful arms than those furnished by physical force. They are strong enough to strangle, even in nations, the germs of hatred and jealousy.

Where are these lessons of justice and right to be found if not in the Church of God, the true mother and guardian of virtue ? The great work of the Church among the nations of the earth is to spread, preserve, defend the laws of justice and charity. It was the Church that softened the manners of nations, by inculcating the practice of these two virtues. She turned barbarians from their warlike instincts and drew them to a love of the peaceful arts and civilization. On her children of whatever rank she has always imposed the obligation of observing justice, of never defending an unjust cause. It was the Church of God that united the various nations together in the bonds of brotherly love, no matter how much they differed in clime or temperament. Mindful of the precepts and examples of Her Divine Head, Whose birth was heralded by heavenly messengers of peace, and Who came precisely to bring peace into the world, she teaches that men should dwell together as in a haven of peace. By her many and varied prayers and supplications she asks God to give salvation and prosperity to nations by putting away the horrors of war. She is ready and willing to use her intercessory power, every time it is needed, to reconcile men, and to bring back concord and peace to

jarring nations. If the heads of nations would accept the Church's mediation, and look for peace through her ministrations, an ideal state of things would soon be realized ; and nations and their leaders who now hold aloof from her, either through indifference, or fear, or ignorance, would promptly feel the effects of her help and cooperation.

Let the members of the Apostleship of Prayer besiege the Sacred Heart of our Lord, by their prayers, to bring about this millennium ; the world would soon see an incredible change for the better. At the present time, war and its accompaniments are drying up the sources of prosperity in the great nations of Europe. National culture and progress are paralysed. Intellectual and physical strength, as well as labor and capital, which form the wealth and sinew of nations, are turned from their natural channel and are wasted uselessly. Millions of dollars are spent annually in improving destructive engines of war, and in warlike experiments, which should be spent in other ways for the public good. So that it is not stretching truth to say that the augmentation of war armament cripples national prosperity.

The armed peace of our day has become a burden that is crushing the life and vigor out of civilized peoples. Armed peace is not the peace that God left us when He ascended into heaven ; it is simply a violent state which, if endlessly prolonged, must needs end in a cataclysm that will shake the foundations of the earth. Pray God to avert these dangers, and in the language of the Church, ask Him from whom are all holy desires, righteous counsels, and just works, to give to His servants that peace which the world cannot give, that their hearts being disposed to keep His commandments, and the fear of enemies taken away, the times, through His protection, may be peaceable.

F. J. DEVINF, 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 nations may recognize the Church as the only true peacemaker.

MORNING PRAYER.

The white dawn steals into the sky.
 And Nature wakes from dewy sleep :
 To Thee, Lord God, Creator high,
 I pray with reverence true and deep :
 Come and abide with me !

For this new day I ask Thy grace,
 That I to Thee each hour may give ;
 Teach me to walk before Thy Face,
 To die to self, for Thee to live :
 Come and abide with me !

I love Thee, Lord — Thou know'st my heart —
 Because my God, my faithful Friend,
 My Saviour and my All, Thou art ;
 And I will love Thee to the end :
 Come and abide with me !

The fleeing hart, by hunter's prest,
 Thirsts for the lake, the brook, the spring ;
 So yearns my soul, so pants my breast,
 For Thee, O living God, my King :
 Come and abide with me !

When here my pilgrimage is done,
 And I, to see Thee, long and pray ;
 Oh, rise, in glory rise, my Sun,
 Dispel my night, bring endless day :
 Come and abide with me !

M. WATSON, S. J.



A RECENT PASTORAL LETTER.

THE following pages are taken from the admirable letter recently written by His Grace Archbishop Begin, of Quebec, to the Ursulines of that city, on the occasion of the two hundredth anniversary of the introduction into Canada of the devotion to the Sacred Heart :—

“ Students of the history of the Church note a marvellous fact which stands out in bold relief all through her career. In every age, when men’s piety weakens and tepidity gains ground, God intervenes in a special manner, and raises up, either by providential action or by miraculous manifestation, powerful devotions. These devotions are always as old as Christianity in matter ; in form alone they are new. They are designed to move men’s hearts ; to rekindle the sacred fire of divine love on earth, and to be a means which God employs to distribute throughout the world the numberless graces which He has merited and prepared for us. The action of Jesus Christ, our Divine Pontiff, is varied, fruitful and inexhaustible. This will stand out clearly if we consult the great traditions of piety in the Church.

“ What was the chief devotion during the first four centuries, that is, up to the time of the peace of the Church under Constantine the Great ? It was the devotion to the *Good Shepherd*. Under the guise of a Shepherd, our Divine Lord presented Himself to souls, the better to draw them to Him. The aspect which touched men’s hearts most was that of a God made man, who had come down from heaven to earth to seek strayed sheep, and to gather them into one

fold, under a Divine Pastor. "Other sheep I have, that are not of this fold; them also I must bring, and they shall hear My voice and there shall be one fold and one shepherd." (Joan. x. 16.) Christian life has left indelible traces of this devotion on the monuments of the primitive ages. The figure of the Good Shepherd is a favorite subject of Christian art and symbolism in the beginning of the Church. It is found on the ceilings and walls of the chapels in the catacombs, graven on sacred vessels, frescoed in sepulchral chambers, chiselled on medals of devotion, traced in gold on vases, moulded in clay in lamps, on rings, etc. The Good Shepherd is represented sometimes alone in the midst of His flock; sometimes surrounded by His apostles, with sheep pressing close'y around them; elsewhere, He is holding and caressing on His bosom a strayed sheep, or He is carrying home on His shoulders one which had gone away from the fold. His sheep take various attitudes. Some are looking up at Him; others are listening; others are receiving His teaching and His graces, symbolised by fruitful showers, by well-filled running streams. This symbol of tenderness and mercy, under which Our Lord manifests Himself, was meant to encourage the cruelly persecuted Christians of the early Church. It took possession of their hearts and excited them to a devotedness and courage which lasted even to martyrdom. Such was the devotion of that epoch.

"When the Church began to enjoy peace, Our Lord gave another symbol, namely, the *Cross*. The symbol of the cross hardly appears in the catacombs. But it was seen shining on the banners of Constantine. Had not St. Helen dug out of the earth, at Jerusalem, the true wood of the Cross of Jesus-Christ? Churches henceforward began to be built in cruciform style, and their steeples crowned with the sign of the redemption. The cross is found in apsidal mosaics, on altars and sacred vestments, on royal crowns, on city gates, on coin currency. Everywhere it shone

brilliantly, up to the time of the Crusades, when kings and peoples, priests and warriors, made it the watchword of deliverance, and rushed to the conquest of Calvary where the Cross of Christ had been planted eleven centuries before.

“The symbol of a Cross was needed in those times. Without the great lessons of courage which the Cross gave in every land, Christian Rome would have fallen into spiritual decay; and, besides, nothing appealed so strongly to the barbarians as the bloody tragedy of Calvary. This devotion attained its zenith when Saint Louis made the Holy Chapel of Paris the resting place of the Our Lord's true cross and His crown of thorns.

“Devotion to the Cross will remain in the Church, just as the devotion to the Good Shepherd, and others that may come later, will remain. But there arose a devotion that surpassed all former ones, and empassioned all hearts as none did before. This was devotion to the *Blessed Eucharist*, one that has grown, developed, and exercised an immense influence of souls.

“Our Lord spoke to a humble religious of the diocese of Liege, Saint Juliana, and Pope Urban IV, responded to the will of God by instituting the Feast of Corpus Christi, which was celebrated for the first time in 1247. Our well-beloved Redeemer wished to add new fuel to the fire that devours Christian hearts, and every year the great solemnity of the Body of Christ is the signal for a new awakening of faith and piety. The influence of this devotion is felt in the whole life of the Church. It gains all hearts; everywhere it exercises a holy enthusiasm and gives a marvellous development to Christian art. After all its object is our Lord triumphing, before whom men prostrate themselves in adoration and prayer.

“There was still room for another devotion which would resume all the love of the Word Incarnate, the Redeemer and the Eucharist. This is the devotion to the *Sacred Heart*

of Jesus. A nun of the Visitandine Monastery at Paray-le-Monial, Blessed Margaret Mary, received from Our Lord Himself the supernatural and authentic revelation. "This," said He, "is the final effort of My love for man." Divine love is the object of this devotion; the Heart of Jesus is the seat; the symbol, or image, of the Sacred Heart recalls to us the infinite love which manifests itself in so many ways.

"The practice of this salutary devotion fully shows the loving gratitude of the faithful to Jesus Christ; reparation for sin; zeal for His glory; complete abandonment to His divine will. The fruits which Our Lord promises are numberless; for sinners this devotion is an ocean of mercy; for tepid souls the source of fervor; for pious souls a rapid means of perfection; a blessing is reserved for homes and families where the sacred image of the Heart of Jesus is honored. The cessation of public calamities is the reward of devotion to the Sacred Heart. Those who spread this love and devotion have the promise that their names shall be graven on the Divine Heart never to be effaced.

"The devotion to the Sacred Heart to the Blessed Visitandine rose up like a summer sun and made the earth fruitful. In the beginning it impassioned generous souls; and became irresistibly popular; its beneficent and victorious influence is now fascinating the whole universe. Rome, Paris, Vienna, and a number of other cities, have their votive churches of Sacred Heart. Art and eloquence are every day offering it the homage of their masterpieces. Certain nations and their chiefs—as humble before God as they are proud of their liberty—consecrate themselves to the adorable Heart of Jesus. It is under the influence of the rays of this sun of justice and love that are fostered all those modern works of prayer, reparation, and charity that are transforming the world.

"Canada has not remained a stranger to the movement which is drawing all Christian souls towards the Sacred Heart. This devotion which was first cradled in our land,

in the shade of your old cloisters, (1) has long since struck out beyond those narrow limits. Strengthened by the extraordinary revelations made to Blessed Margaret Mary, as well as by the blessing of the Roman Pontiffs and the Catholic episcopate, the devotion has spread into our humblest Canadian villages, even into our poorest missions. Not a parish, not a chapel is there which has not its statue of the Sacred Heart; not a hamlet nor group of population which does not honor that Divine Heart on the first Friday of the month, by confession, Holy Communion, and Benediction of the Blessed Sacrament.

“ In 1873, the Bishops of the Fifth Provincial Council of Quebec, resolved to place their ecclesiastical province under the special protection of the Sacred Heart. They ordered that all parishes, religious communities and families should be consecrated to It publicly during a solemn Benediction of the Blessed Sacrament on the Sunday after the feast of Sacred Heart, and further that this consecration be renewed every year on the same date. In this devotion, as well as in that of the Holy Family, the Immaculate Conception, and Saint Joseph, Canada anticipated the wishes of the Apostolic See, and showed once more that God enlightens and directs her pastors in the different manifestations of the faith.

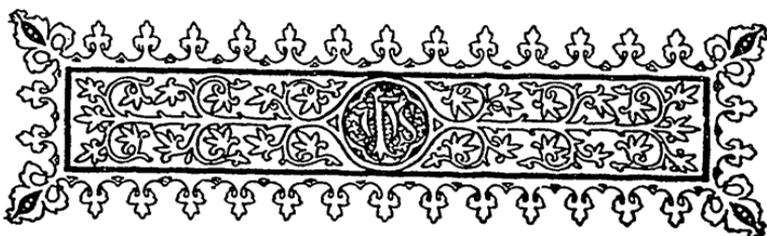
“ You all know the words of Pius IX., the great Pope who beatified Margaret Mary, and extended to the whole world the devotion to the Sacred Heart. “ Neither Church nor society,” said he, “ has any hope except in the Heart of Jesus. It will cure all our evils. Preach this devotion everywhere; it will be the salvation of the world.” Those other memorable words of Leo XIII., gloriously reigning, are also well known to you: “ We desire, with all the ardor of our soul, that the devotion to the Sacred

(1) Readers of the MESSENGER are already aware that the devotion to the Sacred Heart was established in the Ursuline Monastery, Quebec, with permission of Bishop St. Valier, June 18, 1700.

Heart of Jesus be spread over the whole earth. We have the sweet and firm hope that great good will surely come from devotion to this Divine Heart, and that it will be the efficacious remedy for the evils which now afflict the world."

"These beautiful words should be for us a strong motive of encouragement. Let us work together in order to hasten the realization of the hopes of our holy Pontiffs. All who feel throbbing in their breasts the heart of an apostle, a heart of sacrifice and love, should not stay all the day idle when the wheat is ripening and the workers are too few. Be apostles of the Sacred Heart among your pupils, in the field of action that has been meted out to you. Our Lord came to bring on earth the sacred fire of charity, and he desires that this fire should be kindled and burn brilliantly. Your hearts are the altars on which you may keep this divine fire continually aglow. Be the helpers of your pastors in this salutary apostleship. Spread the worship of the Sacred Heart of Jesus, and be always faithful to it. Let its sweet fragrance penetrate your hearts; let it be the strong and fruitful source of virtues and merits which shall embellish your mortal career, and which shall earn for you an incorruptible crown in the other life."

THE London *Times* pays the following tribute to the sons of St. John Baptist de la Salle and their methods. "The distinctive features of the teaching of the Christian Brothers are its practicability and adaptability to circumstances. While the character of the education is mainly such as we call elementary and middle class, at its best it is not surpassed by the most advanced *Realschulen* in Germany, and certainly not equalled all round by the most advanced middle class schools in the country (England).... The precision and intelligence shown by the Brothers in adapting their education to the special circumstances of the pupils are unsurpassed.... Although in some of its characteristics the system may not commend itself to robust English Protestantism, there can be no doubt that, so far as real education goes, the Brotherhood, as a whole, are not surpassed, and in a few cases equalled, as educationalists."



A PRIEST FOREVER.

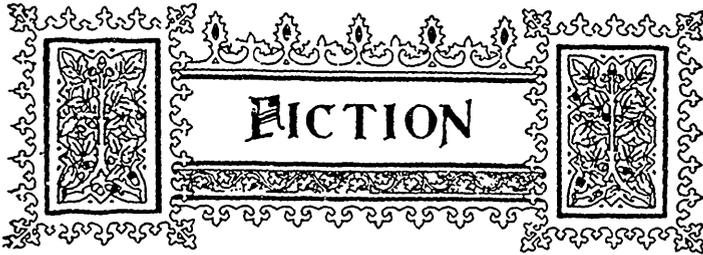
In the glad morning light
That burst athwart the hills and filled the vale,
Sublime he stood. Around his features pale
His silver locks curled, and with rippling flow
Fell o'er his woolen robe, that gleamed as snow
In the glad morning light.

A golden salver bright,
With wheaten bread, was at his side. A cup
Of gold, containing wine, he lifted up ;
And visions of great glory he beheld —
God's type of priests, Melchisedech of eld,
Pledge of His love and might.

In the glad morning light
That Christ spread o'er the earth, thou standest now ;
But not as other men ; for on thy brow
Stream brighter rays, and nobler powers are thine.
Thou hast been chosen by a King divine
To stand within His sight.

Thou art one of a few :
The wheaten bread, the gold-encircled wine,
At thy command become thy Christ and mine.
Oh, pleader for thy people, may thy soul
Be pure forever ! Through the years that roll
Mayest thou be true !

— *Joseph B. Kerr, in Ave Maria.*



A BIBLE CHRISTIAN.

HE was rector of Ditchley Saint Vedast's when I first had the pleasure of making his acquaintance, and it was the Prior of St. Augustine's, Emborough, who introduced me to him. Not that the Rev. John Smithson approved of monks or priors, but he was gentleman enough, not to say, Christian enough, to keep his disapproval to himself, and to be as civil—cordiality could hardly be expected from him under the circumstances—as the exigences of politeness demanded.

In plain truth, he was an old-fashioned Protestant, such as it is not often one's fortune to meet with, now-a-days; that is to say, a Protestant to whom "compromise" with "Popery" in any shape or form, seemed little, if any, better than a disloyalty to the Lord of Truth. As indeed, I take it, compromise with error must always be.

That it should be his lot to be rector of a parish, in which three-fifths, at least, of the people were "Papists," and, of the remaining two-fifths, a generous moiety Primitive Methodists who would have nothing to say to him, was, surely, of the veriest irony of fate. The "Papists," moreover, were, for the most part, "lapsed" members of his flock, the Primitive Methodists, descendants of others who, in the spiritual famine of the eighteenth century had sought nourishment for their souls where they deemed they were most likely to find it. And, of the remnant, if the simple facts must be related—as they should—there were not

many who had any religion at all. But — on that very account, doubtless, — he clung all the more firmly, all the more loyally, to the faith that was in him.

I had no intention whatever when I first got to know him, of entering into any discussion of the differences that separated us, the one from the other. In fact, I have no great opinion of discussion, at the best of times. If a man asks you questions, answer him, as God shall give you utterance, and leave the result to Him. It is His work, not yours or mine, and all He asks of us is that we should let our light so shine before men that they may see our good works, and learn, thereby, to glorify Him.

But John Smithson, as it proved, was not a man to let one whom he grew to regard as a friend continue in the "darkness of error" if any words of his could serve to make him conscious of his state.

"What made you a Romanist?" he asked me, quite suddenly, one day, as we were taking a walk through the abbey grounds.

It was a great concession to friendship, on his part, that he should have said "Romanist" rather than "Papist," and I appreciated it as it deserved.

"The Bible," I answered quietly.

"But Rome and the Bible are utterly at variance," he returned with conviction.

"Are they?"

"Are they not?"

"Not as I understand both," I replied; "but perhaps you misunderstand one or the other, possibly both. In the first place what do you mean by the Bible?"

"The Inspired Word of God," he replied reverently.

"Granted. But who tells you that a certain book is the Inspired Word of God?"

"God Himself." This with a fervor of devout conviction that none could fail to recognize, to reverence, as utterly sincere.

"Your conscience, in fact."

"Yes."

"My conscience bears the same witness," I continued; "so far, at all events, we are at one. Now Rome—the Catholic Church that is,—has in all ages, borne witness to the fact that the Bible is the Inspired Word of God, has, in all ages, guarded that Word as her greatest treasure, the very title deeds of her claim to teach all nations."

He heard me out in silence, which was a still greater concession to friendship. Then,

"But Rome has kept the Bible from the people," he said, using the age-old Protestant objection.

"Do you allow your growing boys and girls to read every part of God's Word?" I returned.

"No," he admitted, honestly and willingly; "some parts are not fitted for their study."

"Exactly," I said, "that is how the Church views the matter. Most of us are children, even if 'of larger growth,' and require a mother or a father to tell us how to read God's Word."

"I never thought of it in that way before," he said, which admission was only another proof of his absolute honesty, "though it were to his own hindrance," as David says.

"Do you allow every child, or every old woman in the parish to interpret the difficult passages of Scripture as best pleases each of them?" I continued.

"Certainly not," he rejoined, with a certain emphasis, which showed that the rectorial dignity was on the alert, as it were.

"On what principle?" I enquired.

"On Saint Peter's," he answered, "that no prophecy of Scripture is of private interpretation, and on Saint Paul's caution about the unlearned or ignorant wresting the Scriptures to their own destruction."

"Good, sound, Catholic principles," I said, "principles

which absolutely justify the Church in her rules about Scripture reading and Scripture interpretation. As a matter of fact, she has always encouraged the laity to read *authorized* versions of God's Word, but has always insisted that they shall accept *her* interpretation. You, as it seems to me, act on much the same principle with your children and your parishioners — don't you?"

"I suppose I do," he admitted, with a readiness which raised him higher in my estimation, if that were possible.

"That is to say," I went on, "that your children and your parishioners are expected to accept your interpretation of Scripture as 'the truth.' Is it not so?"

"Yes," quite as readily as ever.

"On whose authority do you claim to interpret God's Word to them?" was my next question.

"To my children," he made answer, "on God's authority as their parent; to my parishioners, on God's authority as their minister."

"Good, sound Catholic principles, once more," I said. "Only, you see, God's authority, being His, must be infallible, even as He is."

"Certainly."

"Then, in so far as you are delegated by His authority, you must be infallible, too, or must, at least, have an infallible arbiter to whom you can appeal."

"I have," he said reverently, "the Word of God."

"But if your child or your parishioner claims to interpret that Word in a sense differing from yours, who is to decide between you?"

"If he is guided by God's Holy Spirit, he cannot interpret God's Word, except in God's way," he returned, with absolute sincerity, absolute conviction.

"That is, he and you are, to all intents and purposes, infallible . . ."

"Is that what you mean by infallibility?" he interjected, in some surprise.

"Certainly," I answered, "we mean that the Pope, as delegated by God to be the Father and Pastor of all faithful Christians, is so guided by God's Holy Spirit, that he cannot interpret God's Word, God's law, except in God's way."

"I never looked at it in that light," he said, willing, as ever, to make admissions to his own — apparent — disadvantage.

"Probably not," I answered, "I felt sure that you misunderstood the Catholic Church; otherwise," I added, "you would have been a Catholic long ago."

"Do you think so?"

"I am sure of it. But, to return to our point: If you and your son, or your parishioner, being each convinced that he is guided by the Holy Spirit, being each, so to speak, infallible, continue to differ, what then?"

"One of us must be wrong; that is, self-deceived," he said.

"Which of you?"

"I do not know." It was the greatest admission he had yet made. What it cost him to make it, his Master only knew.

"Yet the premise is," I said, "that 'ye shall *know* the truth;' that 'The Holy Spirit shall guide us into *all* truth,' the whole truth; that we shall '*know* of the doctrine, whether it be of God.' *Knowing* means certainty; common knowledge, a common faith: 'One Lord, one faith;' the 'unity of the Spirit.' How can they who are led by the Spirit of Truth differ as to what really is the truth?"

"Who is to decide?" he asked, almost sadly, as it seemed to me.

"What did the Master say?" I returned: "Listen: 'As My Father hath sent me, even so send I you.' If He was infallible, they must have been infallible, too."

"Why?"

"How else could they 'teach all nations,' teach, as He taught, as teachers sent from God?"

“His disciples, yes, but after?”

“Listen again: ‘I am with *you*, all days, even to the consummation of the world.’ Does ‘they’ mean themselves, individually, or they and those who should succeed to their authority?”

“How do we know that any did?” It was just the question he would naturally put. Our agreement as to the authority of Scripture was good common ground to start from: if only God would give him to understand that Inspired Word aright!

“What does Saint Paul say?” I rejoined. “The things that thou hast seen and heard and learned of me, the *same* commit thou to *faithful* men, who shall be *able* to teach others also. The *same* things, mark you, no other Gospel but that which the Lord Jesus Himself had delivered to him. That is the ‘one faith’ of the One Lord. ‘Faithful men,’ men who could be trusted; ‘able,’ that is, surely, enabled, commissioned, authorized, to teach others also.”

“How do you make that out?” he asked quickly to catch at the reading I had given to the one word, ‘able.’

“‘How shall they preach except they be sent?’” I quoted: “‘No man taketh this office to himself, but he that is called of God’ . . .”

“But your priests and bishops presume on this supposed authority,” he said, not quite keeping to the main issue. Which was, after all, only what I had to expect.

“Saint Peter and Saint Paul do not seem to have had any doubts as to their authority,” I said, “Saint Peter says that ‘it seemed good to the Holy Ghost and to us,’ which is as distinct a claim to speak infallibly, *ex cathedra*, as any one could ask for, and Saint Paul speaks of a sinner whom he has ‘delivered unto Satan,’ excommunicated, in fact, as Popes, bishops, since then, have excommunicated kings and princes—on the same divine authority.”

He did not answer for a while, so I thought I might continue.

"The root of the matter is this," I said: "Your conscience, my conscience, bears witness that the Bible is the Inspired Word of God. We agree, so far, don't we?"

"Certainly."

"Behind your conscience is the conviction that the Holy Spirit is with you, in you, guiding you into all truth. Behind mine, is the conviction that He is in the Church, the Body of Christ, guiding her into all truth; that, as Our Lord sent her,—her Popes, Bishops and Priests—to teach all nations, made her 'the pillar and ground of the truth,' so He has endowed her, in the person of her visible head, with His own infallibility, in order that we may keep the 'unity of the Spirit' in the 'One Body' which is His Church"

"I see what you mean," he said, "it is a beautiful ideal, only the reality, your reality, falls so far short of it."

"Is that His fault or ours?" I asked, reverently.

"Yours," he made answer, without trace of bitterness, as a simple answer to a plain question.

"Does the Bible cease to be God's Word because men wrest it to their own destruction?" I continued.

"No, God forbid!" he said fervently.

"Did Peter cease to be an apostle because he denied his Master?"

"No."

"Does the Church cease to be the Body of Christ because her members are sinful men and women?"

"No, I suppose not."

"Surely," I said, "it is like a net which is cast into the sea, and gathers of every kind. It is none the less divine because entrusted to the care of human beings. And, if divine, then, necessarily infallible."

"I suppose so." It was more than I had any right to expect from him; more than I had dared to hope for.

"Then, if divine and infallible, she must have a living voice to interpret, in all ages, God's word to God's children,

even as you interpret it to yours, to your parishioners. You bid them, doubtless, search the Scriptures for themselves, but, as a matter of fact, you interpret it for them, according to your conviction."

"Then that living voice . . . ?" he said, tacitly admitting, as I knew he did, that I had rightly defined his position.

"Is the voice of Christ's Vicar, the Pope," I answered, "who, as I said, is so guided by the Holy Spirit that he cannot interpret God's word except in God's way."

"In virtue of what office?" he added, noting that I had made use of his own phrase.

"As father of the faithful—'In Christ Jesus have I begotten you in the Gospel,' applies to him, in a very real sense; as the 'faithful and wise servant' whom the Lord has set over His household, to give them meat in due season; as Shepherd of the sheep, since his Lord bade Peter feed them, and, since, even among the apostles, Peter was chief, so among Bishops, the Pope holds Peter's place, and Peter's authority."

"That is just what you cannot prove," he said, not by way of argument, but out of evident conviction.

"It would take a long time," I said, "and more learning than I can lay claim to. But, if you can only grasp the fact that the Church of God is the faithful guardian, the infallible interpreter of the Word of God, that she is divine, because of God, and infallible, because sent by Him to *teach* all nations, you will find that all the rest falls into its proper place and that you will no more require 'proof' of this or that, than you do of God's existence, of Christ's love to you and me. If He says it, by the mouth of those to whom He has entrusted His own authority, His own commission, shall we not accept it?"

"If He says it, yes. But does He say it?"

"Study your Bible, and see. It made a Catholic of me, or rather God's grace used it to that end. It will do as much for you."

It has. His simple, unquestioning acceptance of Scripture as the Inspired Word of God has had its due reward. He is a Bible Christian, that is a Catholic in all reality and fulness, as he had always striven to be. He, who had always sought to do the Will of God, has come to know of the doctrine taught by the Church that it is, in every deed, of God Himself.

FRANCIS W. GREY.

WHICH LOVED BEST?

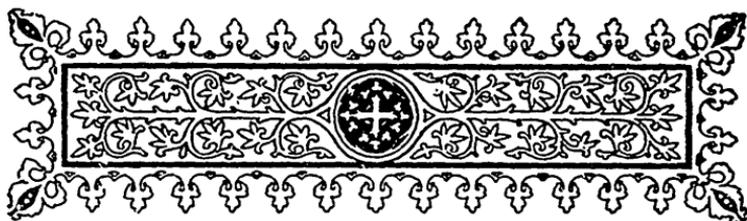
"I love you, mother," said little John.
Then, forgetting his work, his hat went on,
And he was off to the garden swing.
And left her the water and wood to bring.

"I love you mother," said rosy Nell,
"I love you better than tongue can tell."
Then she teased and pouted full half a day.
Till her mother was glad when she went to play.

"I love you mother," said tiny Fan,
"To-day I'll help you all I can ;
How glad I am school doesn't keep !"
So she rocked the baby till it fell asleep.

Then, stepping softly, she brought the broom,
And swept the floor, and tidied the room ;
Busy and happy ever was she,
Helpful and happy as child could be.

"I love you mother," again they said—
Three little children going to bed.
How much do you think the mother guessed,
Which of these little ones loved her best?



THE REIGN OF THE HEART OF JESUS. (1)

CHINA.

THE serious events that are passing into history in China, at the present time, are drawing the attention of the whole world to that unhappy country. No authentic details have reached the public press yet, regarding the destruction of life and property, but it is feared that the missions of the Catholic Church have suffered. Owing to a solid, practical devotion to the Sacred Heart, a large number of missions had begun to bear excellent fruits of piety among the Chinese. Let us hope that, if disasters have really befallen the flourishing Catholic missions in China, the losses are not irreparable.

The missions of the Chinese Empire have always been remarkable for a great devotion to the Sacred Heart of Jesus. Many of the old missionaries of the eighteenth century, chiefly the Jesuit Fathers Hinderer and Roy, worked zealously to spread the devotion among the Chinese. Their successors are following in their footsteps. In 1871, Bishop Languillat, vicar apostolic of Kiang-nan, solemnly consecrated his missions to the Sacred Heart when he returned from the Vatican Council.

Responding to the appeal made, in 1875, by Father Ramière, the missionaries and Christians of Kiang-nan ad-

(1) This article, and other that will follow later, on the reign of the Heart of Jesus, are compiled from our foreign *Messengers*. The Editor gives credit to the *Messenger du Cœur de Jésus*, of Toulouse, for much of the information contained in these pages.

dressed a supplication to the Holy Father, Pius IX, asking him to consecrate the whole world to the Sacred Heart. This supplication took the form of an album of white silk, fifty feet long; it had on it twelve thousand names. On June 16, 1875, the solemn consecration of the Chinese missions to the Sacred Heart was made, amid indescribable enthusiasm, in the large church of Tong-ka-dou in Shanghai. A telegram announcing the good news was sent to the Holy Father: "*Episcopus, clerus, fideles Kiang-nan, sacratissimo Cordi se devoteutes, Pio Magno gratulationes, vota.*" The following day an answer was received from Rome: "*Summus Pontifex vobis gratias ex corde agit et benedictionem apostolicam peramanter impertit.*" On the eleventh of June, 1899, conformably to the wishes of Leo XIII., the Chinese missions were again consecrated to the Sacred Heart.

The devotion in daily practice is wide spread in all Chinese Christian centres. During the month of the Sacred Heart and on every First Friday of the year, the Christians add to their daily prayer the litany of the Sacred Heart and an act of consecration. Almost everywhere, during June, the statues of the Sacred Heart are decorated, and in many localities the First Friday is observed by public exposition of the Most Blessed Sacrament during Mass, and in the evening an act of atonement is read and benediction given.

The *Chinese Messenger*, the editor of which is a Chinese priest, Father Lawrence Li, S. J., is issued monthly with an edition of about three thousand copies. This represents ten or twelve thousand readers. Images and pictures of the Divine Heart are very abundant among the Christians. Every home has its pictures of the Sacred Heart exposed in a special place of honor, even among new converts; on whom they draw down the blessings of heaven.

The badges are also widely spread and in practical use. The neophytes insist on always wearing their badges of the Sacred Heart. These badges are made of red cloth and covered with Chinese characters. They may be seen almost

everywhere in town and country, ostensibly worn on the breast of the Chinese Catholics, even in the market-places. Only the baptized have the privilege of wearing the badge, and it is a consoling sight to see the newly-converted Chinese on their knees devoutly receiving it, with the beads and scapular of Mount Carmel. One of the missionaries, writing from the Island of Tsong-Ming, tells his readers that his people like to wear the badge of the Sacred Heart. During the recent cholera epidemic they nailed it to their doors, with salutary effect; for while the plague was raging furiously around them and sweeping many away, there was not one victim among them.

So great is their confidence in the Sacred Heart that many of the native Christians in Tsong-Ming are in the habit of burying in their wheat-fields medals bearing the image of the Sacred Heart, and it has been remarked that their crops are always better than their neighbors'.

According to reports made by the Chinese missionaries, it is the Twelfth Promise of our Lord to Margaret Mary, that has the greatest attraction for the Chinese. A happy death, with the Sacraments, is a practical side that appeals to them, and this is one reason for the popularity of the devotion. The aspect of the devotion as a work of love and atonement is less fully understood and appreciated.

Under the form of the Apostleship of Prayer the devotion is extremely flourishing. Between eighty and one hundred affiliated centres exist, and these claim a large number of associates among the Chinese Catholics. The Communions of Atonement in the parishes of Shang-hai, Zi-ka-wei, and neighboring missions, annually reach forty-five or fifty thousand. The devotion is also very popular among the Chinese school-children. The Three Degrees, the Guard of Honor, the Holy Hour, the Treasury of Good Works, and other pious practices are in high repute with them, chiefly in the schools of the Sisters Helpers of Holy Souls. In one of the convents in Shang-hai, the Third Degree

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of the Apostleship is religiously kept by the majority of the Chinese children. In the classes, the Holy Hour is observed publicly. These practices are the sources of innumerable graces showered down by the generous Heart of Our Lord on those little children.

One example is cited in the report, from which these details are taken, to prove the efficacy of the devotion in these young souls. A young girl, the daughter of a protestant father and pagan mother, was walking one day near of the church of the Sacred Heart at Kong-keu, and the thought came to her to go inside. Seeing above the main altar the statue of the Sacred Heart, she felt herself so strongly drawn towards it that she could not decide to quit the church. It took some stout persuasion to make her go out ; but the moment she was at liberty she went back again. She made these visits frequently, though the child was, at that time, quite ignorant of any religion. Shortly afterwards she was placed in a protestant school, but being a day pupil she found time to often visit the church. Her teachers did what they could to turn her away from these visits, but they lost their time ; the girl resisted. The Sacred Heart rewarded her by changing the circumstances of her surroundings, so that she was sent to a Catholic school. There her eyes were soon opened to the light of Faith. She began to understand fully what she had loved without knowing. She became a Catholic ; she is now a religious.

In Zi-ka-wei, the Apostleship is flourishing. On the First Fridays, the Blessed Sacrament is exposed throughout the day in a chapel dedicated to the Sacred Heart. At Benediction, the General Intention of the month is publicly explained, and the intentions, peculiar to the Chinese missions, are recommended. The experienced missionaries and their assistants find that they cannot too deeply inculcate the apostolic spirit of zeal into those children who are destined for the service of the missions.

It is a well-established fact in the Christian centres of China that when the Apostleship of Prayer is kept in work-

ing order, the Faith is more lively ; Holy Communion is more frequent ; the zeal for souls is better understood and more active.

Here is a trait that does signal honor to the missionary training given to the young Chinese. A little boy, pupil of a school in Zi-ka-wei, a devout client of the Sacred Heart, was taken home to his family on pressing business. This made it impossible for him to go to Communion on the First Friday, the missionary being absent. What did the boy do? In order not to miss his Communion, he returned to Shang-hai, after a journey of four or five hours, fasting and on foot. He reached the school in the afternoon and received Holy Communion.

The Apostleship of Prayer is fully organized in China. There are diocesan directors in the vicariates of Kiang-nan, Tchely S. E., Macao, Eastern Birminia, Eastern Sentschuen, Northern Manchuria, Hong Kong and Southern Sentschuen.

E. J. D.

THE ASSUMPTION.

THE feast of Our Lady's glorious Assumption, which we are to celebrate during the present month, is the crown of all her festivals. Upon that day the Church commemorates the happy departure from this world of the Mother of God, in order to receive immortal glory and the heavenly throne prepared for her by a loving Son.

Some writers have maintained that Our Lady accompanied St. John to Ephesus, and died in that city. Others think it more probable that she died at Jerusalem, and writers of the seventh and eighth century speak of her tomb as then known and honored in the latter city. It has been the constant belief of both Latin and Greek Churches that the body of the Blessed Virgin was assumed to glory soon after her death. The feast of the Assumption, Passage or Repose of Our Lady, as it is variously termed in ancient

ecclesiastical books, was celebrated, both in East and West, before the sixth century.

The Assumption is but the fitting sequel to the earthly career of the Mother of God. The body which had given the substance for the human Body of the Son of God had been exempted from the universal law of corruption by reason of the Immaculate Conception. As sin had never stained the soul of Mary, therefore her body was all pure—all holy, and was worthy of being taken at once to the bliss of Heaven before it could see decay.

Mary reigns now as Queen of Angels and of men and takes delight still, as she did on earth, in supplying every need of those who are dear to her. God loves every soul which He has made, and Mary must needs love them, too, and seek their eternal welfare.

While we congratulate her on her never-ending glory and bliss, let us beg her help for the souls of so many of our fellowmen who are held fast in the bondage of false religion, that released from their spiritual thralldom, they may enjoy the blessed liberty which truth alone can give ; so that recognising the Catholic Church as the unerring guide of faith, they may learn also to look upon Mary as their powerful Queen and ever-loving Mother.

ON A PICTURE OF THE ASSUMPTION.

Lady, thine upward flight
 The opening heavens receive with joyful song ;
 Blest who thy mantle bright
 May seize among the throng,
 And to the sacred mount float peacefully along.

Bright angels are around Thee ;
 They that have served Thee from thy birth are there ;
 Their hands with stars have crowned Thee ;
 Thou peerless Queen of Air.
 As sandals to thy feet, the silver moon dost wear.

—Henry W. Longfellow.



THE HEROIC DEED OF A SAINT.

SAINTE Raymond Nonnatus was born at Portel, in Catalonia, in the year 1204, being descended from a gentleman's family of small fortune. In his childhood he seemed to find pleasure in his devotion and serious duty only. His father, noticing his inclinations to the religious life, resolved to frustrate his designs; so he took him from school and sent him to a farm he owned in the country. Raymond obeyed readily. He kept the sheep himself, and in the solitude of the mountain side, spent his time in meditation and prayer, and gave himself over to the practice of the austerities of the ancient anchorites.

His family decided to send him to the Court of Aragon, where, they thought, he would make a fortune and lose the idea of devoting himself to a religious life. Raymond felt the moment had come for him to make known his resolution of joining the Order of our Lady of Mercy for the redemption of captives from among the Mohammedans. He could truly say that compassion for these poor captives had grown up with him from his childhood, and that he wished with St. Paul to spend, and be spent himself, for the salvation of their souls. Through the mediation of the good Count of Cardona, he obtained from his unwilling father permission to enter the Order, and after the usual period of probation, was admitted to profession at Barcelona, by the holy founder, St. Peter Nolasco.

His extraordinary fervor in his new life made him the model and the admiration of his companions. Three years

after profession, he was thought the one best qualified to succeed St. Peter Nolasco in the office of Ransomer.

Tunis, during the thirteenth century, was like many other African cities, a stronghold of Mohammedan pirates, who made frequent captures of the Christians and reduced them to the most oppressive servitude. They were continually kept in irons, obliged to labor in chain-gangs, and treated with every manner of cruelty, until it pleased their masters to kill them outright.

Twice a year, however, a ray of hope cheered the captive Christians, when a vessel floating a red-cross flag appeared along the coast of Africa. It was the craft of the Fathers of Mercy who came to bargain for their release. As the vessel came in sight, hope sprang up in the most dejected hearts. Each poor captive would say to himself :

“ Here come the Ransoming Fathers ! Perhaps I shall be liberated ; my chains will be loosened, and I shall see my home and family once more.”

One day, Father Raymond, now thirty-three years of age, led out from the galleys back to their homes beyond the sea, as many Christians as the gold he and his companions had begged in Europe, enabled him to redeem. As they were wending their way to the red-cross vessel, an old man threw himself at Raymond's feet, and grasping his robe, he exclaimed pitiously :

“ O Father, have mercy upon me ! See my condition ! My hair has grown white in captivity. For twenty years or more, I have been in irons. Forty times I have seen the ransoming vessel come and go, yet, I am still here ; nobody has ever thought of me. Pity, Father ! For our dear Lord's sake, take me away from here !”

At this cry of hopeless anguish, our good Raymond felt his soul thrilled with indescribable emotion. Tears of genuine compassion welled into his eyes, and he wept as he answered :

“ My dear brother, I have nothing left ; I have given

away all my gold. But be of good cheer, pray to our Lady of Mercy for both of us, and await my return in hope and peace."

Raymond then led the liberated Christians on board ; the old man the while gazing after them with hungering eyes. Then he sank back into the most absolute despondency.

"My God, there is no hope for me," said he. "Before the ransoming vessel comes again, I shall have died of a heart broken by hope deferred. Holy Mary, pray for me!"

And the old man tried to resign himself to what he thought the inevitable.

Raymond, however, had not deluded him with lying hope, for just as soon as he had placed his ransomed ones on board, he returned to the Dey and begged for the old man's freedom.

"What do you mean?" said the Dey. "Have you not taken the number agreed upon?"

"True, I have," replied Raymond, "but I come to beg the release of an old slave who has been in the galleys for twenty years, and whose strength is worn out and health gone."

"Have you any more gold?" asked the Mussulman.

"No, I have given you all I had," answered the Saint, in a voice in which the sound of tears was plainly noticeable.

"Then begone, and be aware of anger and power!"

Thus rebuked, Raymond raised his eyes to heaven, asked God and Our Blessed Lady for the strength to make a great sacrifice. Then he replied :

"I have no gold ; but I am young, and I am strong. Take me in exchange for the weak old man, in whose behalf I plead, and who has been praying to Our Lady of Mercy that he may see his home and family before he closes his eyes to this life."

After a long look of deep scrutiny, the Dey replied :

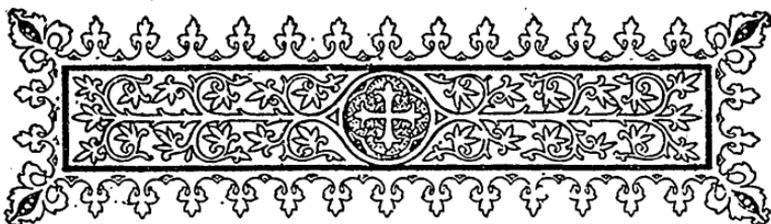
"You are young, you are strong." And with a tone of inexpressible gratification, he added : "I agree."

An hour later, our great and heroic Raymond led to the red-cross ship the old Christian captive who wept with joy at finding himself free at last. One tender, silent embrace of the two Fathers who had accompanied him, and Raymond returned to the galleys and held out his hands to receive the chains of slavery.

After many month's hardship undergone during his captivity, chiefly for having exercised his zeal among the Mohammedans, after having been tortured and whipped, and had his lips bored with a red-hot iron and his mouth shut with a padlock, the heroic man lay in an infected prison for eight months, till he was at last ransomed by the Fathers of Mercy. He desired to remain where he was to assist the slaves; but obedience brought him back to Spain, where Gregory IX. raised him to the cardinalate. The possession of this great dignity made no difference in his mode of life. He lived poor, and even when he was called to Rome he could not be prevailed on to abandon his penitential practices. He never reached the Eternal City. While still on his way he was seized with the fever which brought him to the grave, August 31, 1240. Alexander VII. raised him to the honor of sainthood in 1657.

THERESA A. GETHIN.

A recent number of the *London Tablet* gives an account of a celebration in honor of a venerable priest who, among other good works of his, had secured the training of twelve priests. This is a hint for wealthy laymen. A very acceptable zeal and reparation to God for the faults and negligences of which many of us may have been guilty, would be that of helping to educate young men to the priesthood, whose fervor would serve as some atonement for our coldness. Saints thus formed through our instrumentality will impart blessings on us; they will pray for our sanctification and shall obtain it.



SYMPTOMS OF WAR.

WHEN the Holy Father gave his approbation to the General Intention for the present month, he had evidently before his mind the danger signals that are flying in every quarter of Europe, Asia and Africa to-day. It will suffice to read the following summary of warlike symptoms, culled by a secular contemporary from recent foreign despatches, to realize the fearful possibilities they suggest, and to quicken our desire that diplomats may learn, before it is too late, that the only true solution of the problem of international arbitration is peace for nations *through the Church* :

“Russia has broken a treaty with Japan in order to secure a naval base on the Korean coast.

“Japan has dispatched a powerful fleet to seize and fortify a position opposite the one leased by Russia.

“Russia is shipping transport after transport, loaded with soldiers and guns, to Port Arthur, while Japan is mobilizing a great army.

“Russia has moved 75,000 soldiers to the frontier of Afghanistan, and Great Britain has quietly shifted regiments in India until every pass on the frontier is heavily guarded.

“France is actively engaged in war in the Algerian hinterland, fighting daily battles with the Arabs, and capturing towns and provinces long claimed by Morocco under treaties with Europe.

“The Sultan of Morocco has mobilized his Arab forces and started them to the frontier, where a clash with the French army is imminent.

“Emperor Menelek has set up a claim for all the territory lying between the present frontier of Abyssinia and the Nile, and has sent an army of 40,000 men into the disputed region on the pretence of putting down the rebellious natives.

“Germany has seized hundreds of square miles of territory which, up to the present time, has always been included as a part of the Congo Free State.

“Prince Ferdinand of Bulgaria has for months been planning a declaration of independence from Turkey, thus endangering the peace of the Balkans.

"Russia has sent a peremptory note to Turkey, declaring that the Porte's attitude toward the Armenians will no longer be tolerated.

"In France the only political party that clamors for war with England, carried the last election by an overwhelming majority, and the same party is breaking up the ministry that stands firmly for peace.

"In Italy revolution against the present form of government is in the air. The Radicals and Socialists three weeks ago forced the dissolution of Parliament by their demands for a revision of the constitution.

"Sweden and Norway are arming with feverish haste, both fearing a crisis in the quarrel that has kept the flame of national jealousy alive for a century.

"The United States is threatening a resort to extreme measures to collect a long standing claim for indemnity from Turkey."

Since this digest was made, the situation, far from improving, has grown darker than ever; and one can readily give a reason why pulses beat feverishly in Europe. The Anglo-Boer war, still waging in South Africa, and the recent utterly unspeakable massacres in China, may, for aught we know, be but the beginning of a bloody conflict that will engage all the standing armies. The world is no longer as large as it used to be; modern methods have so practically annihilated time and space, that nations which were once widely separated are now in close and dangerous proximity.

National interests are everywhere so curiously involved that the conflict, when it comes, cannot be confined to any two peoples. The very hope of a readjustment which would give relief from the present expensive peace, would be a sufficient motive for other nations to take a hand in the world's coming cataclysm. Catholics who have the Church's interests at heart, should pray God to turn aside the the heavy war-cloud that is hanging over the tomb of the nineteenth century.

E. J. D.

THESE is a moral taught by the following which it might be well for many a father to take unto himself:

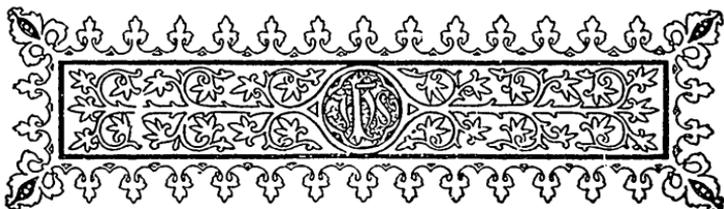
"Maamma," said three year old Freddy, "are you going to heaven some day?"

"Yes, dear, I hope so," was the reply.

"I wish papa could go, too," continued the little fellow.

"Well, and don't you think he will?" asked his mother.

"Oh, no," replied Freddy, "he couldn't leave his business."



THE INTERNATIONAL PILGRIMAGE.

PRIVATE letters received recently from France give glowing accounts of the reception our Canadian pilgrims met with at Paray-le-Monial. They had a splendid voyage across the Atlantic and reached the city of the Sacred Heart on June 20. The following day the Canadians had Paray almost exclusively to themselves. All the priests had privilege of offering the Holy Sacrifice at the Shrine of the Apparition; the lay-pilgrims' Mass was said, at 7.30, by the French spiritual director, Father Pichon, S. J.

The rest of the day was spent in visiting places of interest in Paray, among which is the Eucharistic Museum, where so many precious artistic treasures are stored. At 3.30, the pilgrims gathered around their superb banner in a courtyard near the Chapel, where they were received by His Eminence Cardinal Perraud, Bishop of Autun, who, in an admirable address, gave a hearty welcome the Canadians.

Meanwhile, during all the evening, pilgrims began to arrive from various quarters to be present for the demonstration on the following day, the "Day of Nations." The little city was soon so filled with strangers, that space was at a premium. The Princess d'Eu, daughter of the ex-Emperor of Brazil, had to rely on the generosity of our organizer, Mr. Rivet, who ceded one of the rooms at his disposal.

Friday, June 22, was literally the "Day of Nations." From early morning, vast numbers of pilgrims, in their peculiar national dress, paraded the streets and gave a distinctly international character to the celebration. Among the sixty pilgrims from Brazil, who responded to the pious appeal of the Princess d'Eu, were the Baron Muritiba, Baron de Saint-Joachim, the Countess Monteiro de Barros, and M. de Aranzo, delegated to Paray by the St. Vincent of Paul Conferences in Brazil. Ecuador was worthily represented by eight members of Garcia Moreno's family. The ecclesiastical governor of Valparaiso was officially named to represent the other South American Republics. A contingent of negroes from Guadaloupe and from Northern Africa was present. The Belgians came under the leadership of Mgr Doutreloux, Bishop of Liege; the Austrians were led by the Baroness Constance de Pillersdorf; the Poles by F. Orpizewski; the Maronites by

the Abbé Younès ; the Creoles of Reunion and Mauritius by M. de Cilleuls. Eighty Papal Zouaves, under the command of General de Charette, together with many representatives of the French nobility, H. R. H. the Comte de Caserte and his son, the Prince Gennaro de Bourbon-Sicile, the Duc d'Alençon, etc. Admiral de Cuverville, General Recamier, the Comte de Franqueville, etc., took part in the procession which formed at 9 o'clock. In that marvellous concourse of fifteen thousand devotees of the Heart of our Lord, were pilgrims from Greece, Egypt, Lebanon, Ireland, Poland, Belgium, United States, England and Canada. During the procession to the Basilica, every nation was preceded by a banner ; and it was universally admitted that the banner carried by the Canadian pilgrims was the handsomest and most artistic of them all.

Cardinal Perraud, who appeared in his cardinalial robes, was accompanied by many foreign prelates, among whom were Archbishop Corrigan of New York, Bishops Doutreloux of Liege, Lopez of Vitoria in Spain, Vidal of the Fiji Islands, Fergus O'Connor of Camargo, Albano, Angelem and Muntz, Brazilian prelates, and a large number of priests from various parts of the world.

Archbishop Corrigan celebrated High Mass, and Cardinal Perraud preached an eloquent sermon, taking for his text, *Adoro templum sanctum tuum*. "There are three temples," said the eminent French Churchman, "the temple where the Divinity resides ; the Heart of Jesus, the temple of love, where modern society finds an asylum and a safe haven against the sorrows and weakness of our age ; our heart should be a third temple, a temple of prayer, thanksgiving and immolation." Cardinal Perraud, during the course of his sermon, paid an eloquent tribute to Ireland and Poland, as Catholic nations, for the heroic way they had kept the faith.

At 2 p.m., Father Coubé, S. J., delivered a masterly sermon on the text *Behold thy King*. "When evening comes," said he, "we feel the need of kneeling down in prayer. When the evening of a century comes, nations feel the need of asking pardon for the short comings of a hundred years and of thanking God for His favors." The correspondent of the *Catholic Times* quotes an eloquent passage of his sermon, in which the orator apostrophised the foreign pilgrims :

"You have come from all parts of the world," said Father Coubé, "to take part in this international demonstration. You, Canadians, have crossed the seas to come to unite your hearts to the hearts of your mother-country. You, citizens of free America, whom I see gathered around your illustrious Archbishop of New York, are here to proclaim that the source of all liberty is in the Divine Heart of Jesus. You, descendants of the noble races of Spain and Portugal, and who now people South America, are come to us from the banks of the Rio and the Amazon. I see sons of Brazil gathered around a banner em-

broidered by royal hands. I see Catholics from Chili, from Uruguay, from the Equator, and from the Argentine Republic. I hail, not without emotion, the banner of Garcia Mereno, carried by members of his illustrious family. We welcome you, children of the Antilles, of Guadeloupe, Martinique, Haiti, and Cuba, who have left your sunlight and your warm seas to come among us. We greet you, too, representatives of the black races whom I see before me. Our race has long acted a guilty part towards you. But now the white man recognizes in you a brother and an equal. This is since the imperial hand upon which my eyes now rest, and which grateful thousands would wish to kiss, loosed you from your bonds by putting down slavery in the last Christian state in which it existed. Welcome to you, also, people of Congo and of Equatorial Africa, whose banner I now see borne by one of your own apostles; and to you, people of Oceanica, represented here by your missionaries and by one of your Bishops; and to you pilgrims who come to us from as far off as Mount Lebanon."

After a discourse of an hour, during which time the orator celebrated the glories of the Sacred Heart, and the role the devotion is destined to fill in the coming century, he concluded by proclaiming to the world the devotedness of Catholic nations to the King of Kings.

The multitude was so great that there was no room in the Basilica for those who desired to take part in the act of Consecration. Cardinal Perraud had the happy thought of raising an altar in the vast courtyard of the Basilica, and there in the presence of the Blessed Sacrament exposed, and in the hearing of fifteen thousand kneeling pilgrims, His Eminence read the act of Consecration ordered by Leo XIII. The impression made by this simple ceremony was so deep that it will never be forgotten by those who had the privilege of assisting. Fifteen thousand pilgrims from various parts of the world — among whom our hundred representatives — were at that moment pleading with the Sacred Heart of Jesus, for their nations, their firesides, their friends at home. They pledged themselves to be ever faithful to Jesus Christ and to spread among men a love of His Sacred Heart.

With this ceremony ended the pilgrimage to Paray-le-Monial. Several of the Canadians are already on their way home; the rest continued their journey to Rome and Lourdes. May the International Pilgrimage of 1900 be the beginning of an increase of devotion to the Divine Heart in our Canadian centres! May those who responded so willingly to the invitation of the CANADIAN MESSENGER, and sacrificed their leisure to represent our six hundred thousand Promoters and Associates at the Shrine of Margaret Mary, be rewarded a hundredfold out of the infinite riches of Him whose bounty is infinite.

E. J. DEVINE, S. J.



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.

Waller, Ont. — Rev. Sir. I would like to return thanks publicly in the MESSENGER for a temporal favor received after making a novena to St. Joseph, and having promised to have it published if I obtained my request.—M. A. H.

Perth, Ont. — Rev. Sir. I prayed for years for a favor that I thought I would never get. I had asked the prayers of the League, for only a few days, when I got the favor I was looking for. I now thank the Sacred Heart through the MESSENGER.

Montreal, Que. — On the occasion of the 200th anniversary of the introduction into Canada of the devotion of the Sacred Heart, Father Hallissey, of St. Patrick's Church, preached an eloquent sermon to an very large congregation, in the Jesuit's Church, Bleury street. Father Devine, S. J., Editor of the MESSENGER, read the act of Consecration.

Anherstburg, Ont. — On the feast of the Sacred Heart, Fathers Bohu and Guillo, C.S.S.R., of Detroit, began a mission in our parish which lasted for nine days. This mission was a very successful one. God is blessing the efforts Father Ryan and his assistant, Father Côté, are making in the interests of their parishioners.—*From the Secretary.*

Cyrville, Ont. — A letter from Cyrville gives some consoling details of the June celebrations that were held there in honor of the Sacred Heart, which coincided with Corpus Christi, the First Communions, etc. A handsome new banner, the handiwork of Mrs. St. George and her daughter, was unfurled for the first time, and a splendid ostensorium, the gift of Mrs. R. W. Scott and Mrs. M. P. Davis to the little church of Cyrville, was carried for the first time during the procession of Corpus Christi.

Vancouver, B. C. — A letter from this western city tells us that three new promoters had their Crosses and Diplomas conferred on them on the Feast of the Sacred Heart. A large congregation was present to take part in the devotions and witness the ceremony. Father Whelan, O. M. I., is at work putting the Apostleship of Prayer on a solid footing in Vancouver.

Victoria, B. C. — *Rev. Sir.* I wish to fulfil a promise made some time ago, to return thanks to the Sacred Heart through the MESSENGER, for a really wonderful favor received after prayer for nearly a year. If "Little Promoter," whose letter appeared in the April MESSENGER, will only persevere, she will surely receive her answer. I remembered her in my Easter Communion.

Kingston, Ont. — His Grace Archbishop Gauthier preached the closing sermon of the novena held in the Cathedral, preparatory to the celebration of the Feast of the Sacred Heart. He spoke earnestly and approvingly of the devotion of the Apostleship of Prayer. He said it was a great source of consolation to him to find everywhere in his pastoral visitations that this most beautiful devotion was spreading rapidly.

St. Thomas, Ont. — A very impressive ceremony took place in the church of the Holy Angels, on the Feast of the Sacred Heart of Jesus. Ten Promoters of the League, who had faithfully served their time of probation, had their Crosses and Diplomas conferred on them by our beloved pastor, Very Rev. Vicar General Bayard. Quite a large number received Holy Communion in honor of the great feast. The League is making great progress in this parish. There are, at present, forty Promoters, all in good standing. We most earnestly pray that God will continue to bless us and increase our membership until all shall be within the fold of the Holy League.—*Letter from the Secretary.*

Prescott, Ont. — The League of the Sacred Heart was established in this parish, at the direction of His Grace Archbishop Gauthier, on January 7, 1900, when the following officers were appointed: The Very Rev. Father Masterson, V. G., Director; Mrs. Hutchison, President; Miss Isabel L. McCrea, Secretary; Miss Julia Fitzgerald, Treasurer. After six months' probation, it was arranged that the conferring of the Diplomas and Crosses on the Promoters and formal reception of Associates would take place at the same time. On the

evening of Friday, June 15, His Grace the Archbishop, who had graciously consented to preside at the ceremony, preached an effective sermon on the love of the Sacred Heart of Jesus, to a very large and attractive congregation. He then blessed and distributed Badges to over seven hundred Associates, after which he conferred the Diplomas and Crosses on forty Promoters of the League. This impressive ceremony was closed with solemn benediction of the Blessed Sacrament. —*Letter from the Secretary.*

SHORT CORRESPONDENCE.

—*Blyth, Ont.* — No former letters reached us from you. Otherwise receipt would have been acknowledged.

—*Mother, Hastings, Ont.* — We have your letter on file. Kindly let us know when you obtain the favor you are asking for.

—*B. McM., Elmvale, Ont.* — There is no special form for writing out requests for insertion to the MESSENGER. Use the Intention Sheets.

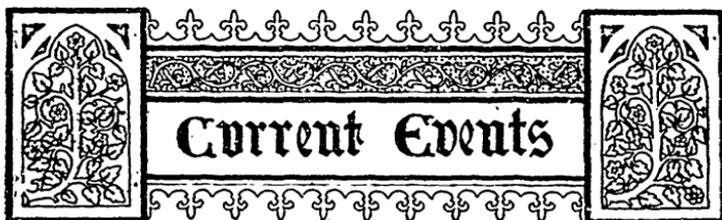
—*M. C. L., Glen Robertson.* — The names have been registered. It were preferable to have names consigned to the Local Register when Centres are duly organized.

—*A. K. S., Toronto.* — The practice of Promoters in well-organized Centres is to drop such Associates from their circles. It is hardly fair to ask Promoters to call half a dozen times for 10 cents.

—*Member, Windsor.* — The fee is ordinarily 10 cents a year. If you have only five Associates you are entitled to Leaflets and one MESSENGER; if you have ten, you are entitled to two; fifteen, three, etc.

—*Promoter, Montreal.* — The 10 cents a year, or \$1.50 a circle, entitles you to fifteen League Leaflets and three MESSENGERS, every month, for your Associates. But if Promoters do not collect the fees from their Associates, they cannot expect Local Secretaries to furnish them with Leaflets and MESSENGERS.

—*M. F., Toronto, Ont.* — The Mass Cards for spiritual offerings of Masses for deceased friends may be had from the MESSENGER office. Give your pastor the stipend and let him sign the cards, which you send to the bereaved families instead of flowers. When you write to this office, enclose a few stamps to pay for printing and postage.



Current Events

—**COUNT** Tolstoi has been excommunicated by the Russian Orthodox Church.

—**BARON** von Ketteler, the German minister to China, recently murdered by the Boxers at Pekin, was a Catholic.

—**IN** the late fire on the Hoboken Docks, N. J., a priest, Father Brosnan, distinguished himself in his efforts to give absolution to the poor victims.

—**ANTHRACITE** coal of valuable quality has been discovered in Piedmont and Ligouria. This discovery is of great financial and industrial importance to Italy.

—**THERE** is a movement on foot, begun by Bishop McFaul, of Trenton, N. J., to amalgamate the powerful Catholic associations and societies in the United States.

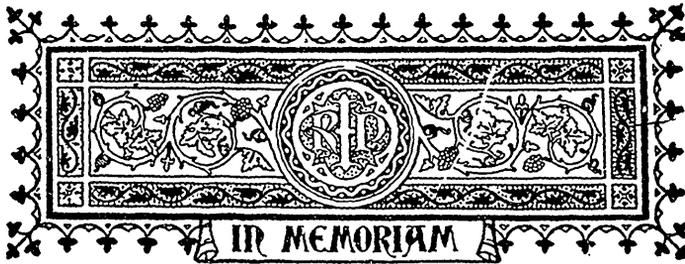
—**BISHOP** von Anzer, the Catholic Bishop of Pekin, over a year ago, warned the Chinese authorities that the Boxers were going to give trouble to the Government and to foreigners in China.

—**RECENT** letters from the Philippines announce that devotion to the Sacred Heart is growing rapidly in those islands. The native priests are becoming its most ardent propagators, and the Filipinos are enlisting themselves by thousands in the Apostleship of Prayer.

—**MOTHER** Fanny Taylor, a convert to Catholicism, and foundress, with Lady Georgiana Fullerton, of the Poor Servants of God and the Poor, died recently, at the Mother-house, in Roehampton, England. Miss Taylor had been through the Crimean war with Florence Nightingale.

—**THE** recent celebrations in Mayence in honor of the inventor of the printing art, Gutenberg, were very successful. 3,000 persons and 1,000 horses marched past the Gutenberg monument, wearing costumes representing literature, commerce, science and art, in token of homage to the great Catholic inventor.

—**LORD** Halifax, president of the English Church Union, in a recent address, asked if the Blessed Mother of God was less worthy of honor than Her Majesty Queen Victoria, and if the statues of Gordon and Beaconsfield may be surrounded with flowers, why not the statues of the Saints? And Lord Halifax is still an Anglican!



AMHERSTBURG,

Mrs. A. E. Rondot
John Bray

ARNPRIOR, ONT.

Alphonsus Grace, d. June 8

AYLMER EAST.

Mrs. Fanny Aubin, d. June 9

BATHURST.

Mrs. Wm. Hussey, d. May 30

BEAURIVAGE.

Robert Burns, d. June 6
Joseph Vaillancourt

BRANTFORD, ONT.

Fred. McIntyre, d. May 20

BROCKVILLE.

Mary Ryan, d. June 24

BUCKINGHAM.

Emilien Soucy
F. Régis Payette
Emile Gaudétier
Thos. Carriere
Mrs. Wilfred Blondin

CAMPBELL'S COVE, P. E. I.

Edw. Holland, d. Jan. 18

CHESTERVILLE.

Richard Gibbons
Mrs. James Sayers
Geo Kyer

DUNDAS.

Mrs. Bridget Sheehan, d. May 31

FREDRICKTON.

Frances McGahey, d. May 22
Mrs. Ann Coyle, d. June 11

FREHLTON, ONT.

Michael Foley, d. May 24
Michael Duffy, d. June 14

GLEN ROBERTSON.

Mary H. McDonald, d. June 7
Mrs. Archie Poirier, d. May 13

GUELPH.

Geo. Simmons, d. in May
Mary Tierney, d. May 1

HAMILTON.

Mrs. Jno. Quirk, d. June 5
Mrs. Eliz. Hartnett, d. Apr. 13

HALIFAX, N. S.

Ellen McDonald, d. May 28

IRWIN, ILL.

Mrs. Margt. Hurley, d. June 22

LONDON, ONT.

Patk. Rabbitt, d. Mar. 21
Tillie Halloran, d. Mar. 27
Mary Campbell, d. June 13

MARYSVILLE, ONT.

Frances Meagher, d. June 27

MERRICKVILLE, ONT.

Mrs. Jas. Brennan, d. June 25

MONTREAL.

Mrs. John Carling, d. Apr. 28
Mrs. A. Reddy, d. recently.
M. J. Murphy, d. June 5
Edw. Colfer, sr., d. June 25
Mrs. H. McKonachy, d. June 29
Mrs. John McGrath, d. Apr. 30

NEW YORK.

Mrs. Fleck, d. in June

ORILLIA	Margaret McBride, d. Apr. 15
Mrs. Patk. Lawlor, d. May 31	Patrick Byrne, sr., d. May 10
PAWTUCKET, R. I.	Peter Gillin, d. May 18
Mrs. Truesdell, d. May 19	Mrs. John Hayley, d. May 15
PRESCOTT, ONT.	Francis Curran, sr., d. June 8
Mrs. Mary Young, d. June 18	WARKWORTH.
ROCKLAND, MASS.	Dr. M. Clewnison, d. Apr. 28
Denis O'Connell, d. June 1	Jeremiah Clancy, d. June 10
St. ANDREW'S WEST.	WEST LORNE, ONT.
Mrs. McIntosh, d. June 16	Annie Fitzpatrick, d. May 19
St JOHN, N. B.	WINDSOR.
Patrick Morgan, d. May 4	Alex. Henri, d. Mar. 19
John Grady, d. May 16	WOLFE ISLAND.
Julia Mahony, d. May 21	Mrs. Jane Docteur, d. May 5
Teresa Daley, d. May 18	Katie McDonald, d. Mar. 23
Mrs. Jas. Harrington, d. May 13	George Greenwood, d. May 7
John Moohan, d. June 12	Angus McDonald, d. May 4
Ann O'Neill, d. June 19	PLACES NOT GIVEN.
Neill Mahony, d. June 18	Mrs. Cahill, d. in May
St. TERESA, P. E. I.	Robt. Elliott, d. in July
Mrs. John Mahar, d. Apr. 13	Maud Campbell

THANKSGIVINGS.

ALBERTON, P. E. I. — For recovery from severe illness, after offering Mass and promising to publish.

ALEXANDRIA. — For restoration to health and six other favors received.

ARNPRIOR. — For two successful examinations and another favor.

BERLIN. — For a very special favor received, after a promise for the Suffering Souls.

BOSTON, MASS. — A lady returns thanks for two special favors received, with promise to publish.

CALGARY. — For a special grace obtained this month from the Divine Heart.

CORNWALL. — For a cure, after applying the badge and promising to publish in MESSENGER.

HALIFAX, N. S. — For a very great favor received on feast of Sacred Heart, and two other favors.

JOCKVALE. — For recovery from a long sickness, with promise to publish.

LINDSAY. — For a conversion and eight other favors.

LONDON, ONT — For recovery from illness and strength to go to church and receive Holy Communion. For three other favors. For

recovery from a severe illness. For the repentance of a sinner who had lived in negligence of his religious duties.

MAYO. — For five favors received.

MONTREAL. — For having passed most successful examination. Three sisters wish to return thanks for a favor. For great success in studies, after promise to publish in MESSENGER.

NEWMARKET. — For recovery from severe illness.

ORILLIA. — For a great favor received, through a novena to Blessed Trinity and Sacred Heart.

QUEBEC. — For the recovery of a mother from a very severe illness, and twelve other favors. For many temporal and spiritual favors received, through the intercession of Blessed Virgin, St. Joseph and Souls in Purgatory, with promise to publish. For two great temporal favors received.

RAILTON, ONT. — For temporal and spiritual favors after praying to Sacred Heart and St. Ann. Also other favors.

SMITH'S FALLS. — For a special favor granted with promise to give to St. Anthony's poor. For two other favors.

TORONTO JUNCTION. — For a great temporal favor received after having sent intentions several times.

VANKLEEK HILL. — For recovery from a very dangerous sore throat, after promise to publish.

WINNIPEG. — For speedy recovery from painful affliction of the face after applying the badge.

WOLFE ISLAND. — For a favor lately received, with promise to publish.

URGENT REQUESTS. — Antigonish, Alberton, London, Ont., Penetanguishene, Hastings, Montreal, St. Mark.

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.

Almonte, 3	Cornwall, 5	Penetanguishene, 3
Aruprior, 3	Fredericton, N.B., 28	Port Credit, 1
Amherstburg, 2	Freelton, 5	Rat Portage, 1
Antigonish, N.S., 4	Glen Robertson, 7	Ridgetown, 2
Barrie, Ont., 4	Goderich, 1	Smith's Falls, 1
Barhurst, N. B., 2	Hespeler, 1	Summerside, P. E. I., 3
" Village, N.B., 20	Jockvale, 1	St. Catharines, 1
Beaurivage, 2	Kamloops, B.C., 1	St. John, N. B., 2
Brockville, 3	Midland, 1	St. Sylvester, P. Q., 1
Chatham, 1	Montreal, 6	Vancouver, B. C., 3
Chesterville, 1	Okanagan, B. C., 1	Victoria, B. C., 1
Colgan, 1	Ottawa, 5	Woodslee, 2

HAIL, QUEEN OF THE HEAVENS.

SOLO.
ANDANTE.

R. P. COMIRE, S. J.

Hail, Queen of the hea - ven! Hail, Mis - tress of earth!

Hail, Vir - gin most pure Of im - ma - cu - late birth!

CHORUS.

A - ve, A - ve, A - ve, Ma - ri - a!

A - ve, A - ve, A - ve, Ma - ri - a!

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2

Thee God in the depth
Of eternity chose,
And formed thee all fair
As His glorious spouse.

3

Hail, Virgin most wise !
Hail, Deity's shrine !
With seven fair pillars
And the table divine.

4

O new star of Jacob !
Of angels the Queen !
O gate of the saints,
O mother of men !

5

Hail, Solomon's throne
Pure ark of the law !
Fair rainbow ! and bush
Which the Patriarch saw !

 AS PROTESTANTS SEE US.

IT is too bad that Protestants find difficulties at every turn when they begin to examine our religion, and it is annoying as well as amusing to hear them ask questions which show the strange views they form of our faith. But the stranger their views the easier it is usually to point out to them what is really of faith and what is purely devotional. For every one who holds back, for a while, because of some fancied objection to our devotional practices, another is drawn to like or to examine the faith by these same devotions. What reasonable man can object to "St. Anthony's Bread" as a proper means of helping the poor, in a spirit of Christian charity? It is not strictly Scriptural to believe that one's prayers are reinforced by alms deeds? Why should not prayers and alms promised be as potent with saints, if we believe they intercede for us at all, as similar promises are with men? Why may not lights and flowers be used as expressions of devotion and incentives thereto? Who will decry the use of poor boxes, in this free land where so many boast that the Church is supported by the alms of the poor? — *American Messenger*.

Intentions for August 1900.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE.

GENERAL INTENTION BLESSED BY THE POPE :

Peace for Nations through the Church.

1. — **W.** — St. Peter's Chains. Mutual prayer. 12,790 Thanksgivings.
2. — **Th.** — St. Alphonsus Liguori. Bp. D. hf. Prudence. 8,008 In affliction.
3. — **F.** — Finding of St. Stephen's Body. af. cf. gf. Reverence for relics. 13,445 Departed.
4. — **S.** — St. Dominic, C. F. pf. rf. Zeal. 9,472 Special.
5. — **Sun.** — Our Lady of the Snow. af. cf. gf. rf. Trust in Mary. 3,442 Communities.
6. — **M.** — TRANSCIGURATION OF OUR LORD. Meekness. 6,050 First Communicants.
7. — **Tu.** — St. Cajetan, C. F. Obedience. League Associates.
8. — **W.** — SS Cyriacus and Comp., MM. Courage. 5,930 Means.
9. — **Th.** — St. Romanus, M. hf. Cheerfulness. 3,336 Clergy.
10. — **F.** — St. Lawrence, M. Generosity. 30,006 Children.
11. — **S.** — St. Philomena, V. M. Love of poverty. 12,189 Families.
12. — **Sun.** — St. Clara, V. F. Affability. 9,318 Perseverance.
13. — **M.** — St. John Berchmans, C. Good use of time. 3,999 Reconciliation.
14. — **Tu.** — St. Eusebius, Priest. Bearing on cross. 10,087 Spiritual Favours.
15. — **W.** — ASSUMPTION B. V. M. df. gf. hf. mf. rf. sf. Joy with Mary. 9,031 Temporal Favours.
16. — **Th.** — St. Hyacinth, C. hf. rf. Spiritual pilgrimages. 4,751 Conversions to Faith.
17. — **F.** — Octave of St. Lawrence, M. Newness of life. 11,120 Youth.
18. — **S.** — St. Roch, C. Spiritual pilgrimages. 1,281 Schools.
19. — **Sun.** — St. JOACHIM, C. Justice. 6,049 Sick.
20. — **M.** — St. Bernard, C. D. Love of Our Lady. 2,466 In retreat.
21. — **Tu.** — St. Jane de Chantal, W. F. pf. Quiet of mind. 619 Works, Guilds.
22. — **W.** — Octave of the Assumption. Equanimity. 1,703 Parishes.
23. — **Th.** — St. Philip Beniti, C. hf. Frankness. 19,140 Sinners.
24. — **F.** — St. Bartholemew, Ap. df. mf. Guilelessness. 13,229 Parents.
25. — **S.** — St. Louis, King. Graciousness. 3,004 Religious.
26. — **Sun.** — MOST PURE HEART OF MARY. Sincerity. bf. 1,716 Novices.
27. — **M.** — St. Joseph Calasanctius, C. F. Christian education. 314 Superiors.
28. — **Tu.** — St. Augustine, Bp. D. Moderation. 7,493 Vocations.
29. — **W.** — Beheading of St. John the Baptist. Resoluteness. League Promoters.
30. — **Th.** — St. Rose of Lima, V. hf. rf. Mortification. 1,561 Various.
31. — **F.** — St. Raymond Nonnatus, C. Seeking God's will. League Directors

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

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

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

TREASURY, JULY, 1900.

Acts of charity	236,636	Pious reading.....	785.00
Acts of mortification	216,159	Masses celebrated.....	2.12
Beads	310,610	Masses heard	101.85
Stations of the Cross	40,945	Works of zeal	78.84
Holy Communions	39,925	Various good works.....	34.03
Spiritual Communions	341,367	Prayers	974.22
Examinations of conscience	92,118	Sufferings or afflictions.....	90.86
Hours of silence	275,050	Self-conquests.....	91.41
Charitable conversations.....	206,749	Visits to Bl. Sacrament.....	149.24
Hours of labor.....	401,773		
Holy Hours.....	15,046		
		TOTAL.....	4,821.03