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DEVOTION TO THE SACRED HEART.

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

“**W**ORSHIP of the Sacred Heart is the quintessence of Christianity and the summary of all religion.” These words of an eminent churchman gave expression to a truth that is becoming more and more evident to Christians as time wears away. If it is true that Religion, in the very meaning of the term, is nothing but the link that binds God to man, through Christ Jesus our Lord, the Sacred Heart of Christ, infinite ocean of tenderness and source of all grace, must necessarily hold within itself not only the remedy for all spiritual ills, but also the means of our salvation. It was the realization of this truth that made His Holiness Pius IX. once write that “we have no other hope than in the Sacred Heart ; It alone can cure

all our ills ;" it was the same reason that made our present Pontiff, Leo XIII., say in his recent encyclical on the consecration of mankind : " In the Sacred Heart we should put all our hopes ; from It alone should we ask and receive our salvation."

Solemn words of sanction like these, coming from the lips of the Vicars of Christ, should modify the opinion of men who would fain see in the worship of the Sacred Heart only a new-fangled devotion ; they should also challenge the indifference and want of zeal of those who have it in their power to spread this blessed influence around them and who remain inactive.

The devotion to the Sacred Heart, far from being new, is as old as Christianity itself. During the Last Supper, when the Beloved Disciple leaned over to listen to the throbbings of the Sacred Heart, he knew where to look for consolation and strength in that solemn hour of trial ; while he was resting on the bosom of Jesus, he was practising the devotion. Saint John was the forerunner of the multitude of holy men and women who have, in all ages of the Church, turned to the Sacred Heart, as to an inexhaustible source of strength, and who linger there to drink in the sweetness and consolation that the Heart of Jesus alone can give.

Private revelations made by God, two hundred years ago, to a humble religious, were the occasion of the extraordinary spread of the devotion in these later days. Christ appeared upwards of seventy times to Margaret Mary, at Paray-le-Monial, and revealed quite fully to her what had already been known to saints like Gertrude, Bernard and Bernardine of Siena. And what cheerful messages He had to communicate ! He was never tired of repeating to her that it was His desire to be loved by

men. Nothing consoled Him more than when men returned love for love, just as nothing grieved Him more than men's ingratitude. This craving for our love, together with the work of atonement for our sinfulness, was the ordinary theme of the revelations, and threw a flood of heavenly light on the relations that God evidently desired to see existing between Himself and His creatures.

Though the Church has not yet pronounced any judgment respecting the extraordinary visions of the Visitandine, the "reality and divine character of them have been tested in every way known to those conversant with such matters and have withstood the test." (1) However, even though a person thought that he had reason to believe that Margaret Mary was the victim of delusion, still this would not affect the objective reality of the devotion to the Sacred Heart; its goodness and utility would still be unimpeachable. In the declining years of the seventeenth century, and in the eighteenth, attempts were made by faithless children of the Church to undermine the theological basis of this devotion; but when Pius VI. condemned the sophistries of the Jansenists and other unloveable sectaries, he gave, at the same time, the dogmatic outlines of the worship of the Sacred Heart, and taught that "the object of the devotion is the Heart of Our Lord, a part of His Sacred Humanity as He ascended with It to heaven, and retains It forever. His Heart being an integral part of the Humanity, and inseparably united with the Divine Word, is a lawful object of *latria*, no less than the Precious Blood or the Humanity as a whole. The motive why special honor is paid to this particular part is found in the text of the

(1) Hunter's *Outlines of Dogm. Theol.* II. n. 556.

Gospel when Christ Himself speaks of His Heart as the seat of His affections : ' Learn of Me for I am meek and humble of Heart ' (Matt. xi. 29), and this language is in accordance with the mode of speaking which is common among men, and is most frequent in almost every Book of Holy Scripture from Genesis (vi. 6) to the Apocalypse (xvii. 17)." (1)

This doctrine is perfectly orthodox ; and when revelations bearing all the marks of genuineness, like those of our Lord to Blessed Margaret Mary, come to strengthen its dogmatic basis, can we be surprised that results such as we are witnessing in the world to-day should console those who have any love for our Lord left ?

If we look around us, we see what has already been accomplished by this devotion in the work of sanctification of souls, in the spread of the true faith among pagans and the renewal of fervor among the faithful. Devotion to the Sacred Heart of Jesus makes Christian life more real ; it infuses into it the spirit of Christ ; it makes men try to think like Christ, speak like Him, act like Him ; it makes a man feel the need of leading a more spiritual life and fills him with a desire to imitate Christ and to work to make others imitate Him.

This supposes a practical knowledge of the devotion ; to be useful it must be practised. There are many who are too prone to confound the theoretical knowledge of the devotion with the practice of it. They persuade themselves that they possess the incomparable privileges of a lover of Christ our Lord, because they have made His adorable Heart the object of their study, and perhaps sympathetic admiration. This would be a strange illusion, and would resemble nearly enough that of the Jews

(1. *Ibid.*)

who, while proud of the prerogatives attributed by the Lord to the Temple of Jerusalem, believed that the dignity and grandeur of that vast structure could replace their own personal merit. "The Temple of the Lord!" cried they, at every instant, "the Temple of the Lord!"; and after having pronounced those words, they thought that they had nothing more to say or do. Thus might we be tempted to let our devotion consist in speaking of the Heart of Jesus and sounding Its praises, but leaving the practice of the virtues of the Sacred Heart out of our lives.

Fortunately, the real spirit of the devotion to the Sacred Heart is known to millions of Christians as a spirit eminently practical. Men have realized that the Heart of Jesus is the true temple of the Most High, the Holy of Holies, the source of all grace and all merit; and they do not rest satisfied with possessing a speculative knowledge of the devotion; they bring it into their lives; and their daily thoughts, words and actions feel the effects. "He who observes My Commandments," says our Lord, equivalently, "he loves Me truly" (Joan. xiv. 23). Any other love is only the phantasm of love: it is not the love that will lead us on to holiness on earth or to happiness during eternity. "Not every one that saith to me, Lord, Lord, shall enter the kingdom of Heaven, but that He that *doth* the will of my Father" (Matt. vii. 21).

With this practical knowledge of the devotion, nothing further is needed to justify the language of the Pontiffs quoted at the beginning of this Intention. Their words are strong and eloquent; but the very reasonableness of them soon becomes evident to any one who has rested for a while on the bosom of Jesus, and like St. John, has felt the pulsations of His Loving Heart.

It matters little how we look at this devotion, all the motives that could possibly be brought forward to induce us to love and practice it in our daily lives lose none of their cogency. What more excellent, indeed, than the material object of the devotion, the Heart itself of the Man-God, the very source whence flowed the Blood which has washed out the sins of the world? What more excellent than the spiritual object which is the very love of the Divine Saviour for us sinners?

What more touching than the devotion that puts before us the Heart of a God living and dying out of love for us? It is from the Sacred Heart, as from a fountain-head of warmth and light, that the rays of God's love shines with incomparable refulgence, piercing the coldness of men's hearts.

Elsewhere we have shown the utility of the devotion, and the ease with which it may be practised. Suffice it to say here, that by it we are, in truth, united to God in His desires, and affections and hopes. An intimate union is effected between us and the Model of all virtue, the result of which is felt even in the chilly outside world. Society, not less than individuals, find in the devotion to the Sacred Heart the warmth and invigorating influence needed so much in our age. And such is the salutary influence of this heavenly devotion that society, once decrepit and vigorless, is drawing fervor out of its abundance. What is transforming the hearts of men more rapidly than devotion to the Sacred Heart? Ask those zealous pastors of souls who have it deeply rooted in these parishes. St. Gertrude, as far back as the thirteenth century, told us that the souls of men would find in the Heart of Jesus all the warmth and life they need for their sanctification.

Even more explicitly did the Saviour reveal to Margaret Mary the effect of this devotion on the souls of men. It was, then, with boundless confidence in her truth-telling that the Blessed Visitandine asserted that if we knew how agreeable the practice of this devotion is to Jesus Christ, or how efficacious it would be for our own souls, there is no Christian who has the least love for that Divine Redeemer who would not practice it.

If then, we have any wish to be reckoned among those who truly love the Saviour, let us pledge our word to Him to practise this devotion and to make others do likewise; not merely because it is the most excellent, the most touching, the most useful, but because it is the easiest and simplest form of the service of God. Devotion to the Sacred Heart, reduced to its simplest and most practical expression, is to render love for love; to rejoice with our Lord when He is honored; to grieve when He is dishonored; to make reparation when we can and in the way we can; to look after the interests of Jesus in this world. This is the highest object we can work for; the noblest we can have in this life.

E. J. DEVINE, S. J.

Daily prayer during this month:

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, and according to all the intentions for which thou sacrificest Thyself continually on the altar. I offer them, in particular, for the still wider diffusion of devotion to the Sacred Heart of Jesus.

LOVE IS NOT LOVED!

MAESTOSO (♩ = 84).

A. KUNC.



Piano introduction musical notation in G major, 4/4 time, featuring a melody in the right hand and accompaniment in the left hand.

Solo.

Closed veiled in that sweet Sacra-



Piano accompaniment for the first line of lyrics, showing chords and melodic lines in both hands.

ment, Our Je-sus' Heart, our trans-ure, lies: Love's



Piano accompaniment for the second line of lyrics, continuing the musical texture.

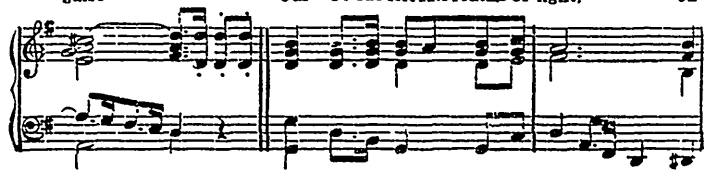
price - less, dearest tes - ta - ment is shrouded in that mys - tic



Piano accompaniment for the third line of lyrics, featuring more complex chordal structures.

CHORUS.

guise — Our Je-sus left His realms of light, On



Piano accompaniment for the chorus, characterized by a steady, rhythmic accompaniment.

wings of love to earth He's flown; To dwell with us 'till His de-

cresc.

light, He makes our hearts His dearest throne. He makes our

f

hearts His dear-est throne.

rit. *ff*

2. — Love is not loved ; O angel, weep,
 Ye virgins chaste, breathe bitter sighs ;
 O earth, be clothed in mourning deep ;
 Withdraw your light, ye radiant skies ;
 For all, our soul's dear Spouse hath died,
 For all, His Heart with love doth burn,
 Yet this meek Saviour men deride,
 And for His love make no return.
3. — That Heart for us could do no more,
 In anguish deep it sighed and bled ;
 A spear His sacred bosom tore,
 For us His last life's blood was shed.
 That spear, O Jesus, pierced Thy Heart
 That we within its depths might flee.
 Oh, wound our own with love's sweet dart,
 Let us expire for love of Thee.



Written for
THE CANADIAN MESSENGER.

A SHEPHERD OF SOULS.

NYBYGAMBA Diocese, always a difficult one to fill without giving offence either to the "Catholic" or to the Protestant party, was again about to become vacant; and the Bishops of Gippsland, anxious to avoid an unseemly dispute, with all its attendant witnesses and sins against Christian charity, had decided to ask His Grace of Canterbury to nominate a man from "home," which was, for them, an easy and graceful way of evading a difficulty, but rather "rough," as the school-boys say, on the unfortunate primate, since, from whatever "school" he might select his nominee, he was infallibly certain to antagonize the adherents of every other.

As it happened, His Grace had had considerable experience of "schools of thought," and of the ways of those who belong to them. The best man, on this occasion, was, as it seemed to him, a man who belonged to no "particular school," but who might be fairly supposed to be favorable—or indifferent to each and all of them; an episcopal Gallio, in fact. Not being able to find just such a man, he asked the one who seemed to come nearest to his ideal. The only question was, could he be induced to accept the honor offered to him.

The individual in question, the Reverend Theodore Johnson, was, at the time, Principal of Cranmer Hall, in the University of South Wales; from which it might be that he

was of "Evangelical" tendencies, to say the least. But as to his sincerity, there could be no doubt at all; he possessed, moreover, a power to influence for righteousness all with whom he came in contact, no matter how widely they might differ from his theological views. There was only one thing that the most captious "Protestant" could, by any perversity of bigotry, bring against him: his brother had turned "Papist;" was a "Romish priest," and yet the Principal, so far from expressing regret, had been heard, on more than one occasion, to say that Wilfred had only obeyed his conscience, as every Christian is bound to do. How trust a man who could find specious excuses for apostasy?

His Grace of Canterbury, at all events, seemed free from any such hyper-sensitive "odium theologicum," otherwise Protestant bigotry. He asked the Reverend Theodore Johnson, as a personal favor, to accept the vacant episcopal charge, and the Rev. Theodore Johnson, after taking counsel of God in prayer, as was his wont in all matters, great or small, ultimately consented. That it would be no light or easy charge, he was well aware. Also, that though like Saint Paul, he might do his best to please all men, so that he might win them to Christ, there must be many whom, by his faithfulness to truth, as he understood it, he must grievously, perhaps hopelessly, offend. Yet, knowing this, he accepted the proffered responsibility. Perhaps, had it been otherwise, he might have hesitated or even declined, since none could say of him that he had ever sought his own ease, his own comfort or advantage. Rather, the exact contrary, to an extent rarely found outside the one Church: not always within Her sacred pale.

Having arrived at the conviction that God called him to be a shepherd of souls, one who, on that account, must, one day, render to the Chief Shepherd a reckoning more grave and weighty than that demanded of others to whom less is given, he began, on his knees before God, to study the

requirements and responsibilities of his sacred office. Then, knowing his need of help from the prayers of others, he asked his brother, the "Romish priest," to pray for him. Which, I doubt not, Father Wilfred did, with all his heart, though possibly with an "intention" of wider significance than the bishop-elect was aware of. Then, characteristically, asked his brother to "read the enclosed."

The enclosed, though the Reverend Theodore, soon to be "His Lordship" knew it not, was from the writings of Saint Isidore of Seville. That the writer was a "Romanist," was sufficiently clear, from certain allusions to chastity and continence; to celibacy, in fact. Theoretically, and as a consistent "Evangelical," the bishop to be of Onybygamba was not in favor of celibacy, in practice; and out of pure, and utter self-forgetfulness, he was a notable example of what Saint Paul must have meant when he wrote that "he that is unmarried careth for the things of the Lord, how he may please the Lord." This was, doubtless, the reason why Saint Isidore's assumption of celibacy as the first of all episcopal virtues seemed less startling, less "Popish," than it might, otherwise, have appeared to him. That is, celibacy, on Saint Paul's basis, appealed to this Protestant "Shepherd of Souls" as being, in truth, "the more excellent way." And this, obviously, because, according to the measure of his light, of the grace given to him, he had faithfully followed it, all his life long, and meant, God helping him, to continue in it even to the end, that so, with an undivided heart and mind, he might care for "the things of the Lord."

But there were other expressions, contained in the enclosure sent him by his brother, the priest, which had, if possible, an even stronger attraction for him, inasmuch as they coincided, even more closely, with his conceptions of the urgent and imperative requirements of the solemnly-responsible office he was about to assume. Thus the writer, whose name, for the present, at all events, was unknown to him,

insisted that he who would instruct others in virtue must be "holy in all things, in nothing blameworthy." That he must correct himself first, whose duty it is to admonish others to live well; must offer himself, in fact, as a model to be imitated by those under his charge. This, as the bishop-elect saw clearly, was in accord with Saint Paul's exhortation to his disciples to be "imitators of me, even as I am of Christ"; was, doubtless, an allusion to that particular apostolic precept. Every word, in short, breathed of fervent piety, the piety of one who had studied his Bible, and Saint Paul's epistles to Saint Timothy and Saint Titus, to more than common purpose.

This did not, as a matter of fact, cause him much surprise. Familiar himself, in the best sense, with Holy Scripture, a familiarity which he owed to the loving, prayerful training of a pious mother, he had made the Bible, in Hebrew, in Greek and in Latin, not less than in his mother tongue, the principal, one might even say, the only study of his life. His reading having made the styles of the various ages of Christianity easy of recognition, the present writer he assigned, rightly, as he discovered later, to the early part of the seventh century. He knew, moreover, and, Protestant as he was, he gladly acknowledged how the writers and preachers of the "Dark Ages" had been familiar with Scripture to a degree which put many an "Evangelical" to shame; how Scripture phrases, scriptural allusions, pervaded their writings, and, as he could not but believe, their lives as well. The words he had just been reading, with such reverent attention, merely served to confirm a welcome belief. How should he not read them carefully, prayerfully, seeing that they were as a message from God Himself; a valuable instruction concerning the duties of his new office.'

In due course he went up to London, in order to receive episcopal consecration. The rite was to him, as to so many others, a solemn reality, a consecration of himself anew,

body and mind, heart and soul, with his powers, to the service of his Master. Afterwards, he went to call on his brother, Father Wilfred, in his presbytery, hidden away in an evil-smelling, hopeless-looking East End slum. Here, amid squalor, misery, drunkenness, crime and poverty, his favorite brother, — scholar, musician, daintily nurtured, sensitive, not over-strong, — had spent the ten years that had passed since his ordination as a "Romish priest." It was, as the bishop felt convinced, only one more instance of what grace can effect. He, of course, would have added, "in spite of his errors." At least, he would have done so, at that time. Later, he might have cause to think and feel differently.

"Thank you for your enclosure," were his first words, after shaking hands warmly with his brother. Then, without waiting for any reply, he asked, with evident interest, "Where did you get it?"

"I copied it out of my Breviary," the priest answered, smiling. "Did you approve of it?"

"Of every word," returned the bishop emphatically. "Who wrote it?" he added, anxious, possibly, to know whether the date assigned by him to the author, were correct. More anxious, I doubt not, to know the name of one to whom he felt so deeply indebted.

The priest told him. "Date?" It was a scholar's question. Also, I think, a characteristic one. His deeper feelings he kept to himself, then and always.

"Alban Butler says he died in 636," said Father Wilfred.

"Early seventh century, I thought so!" exclaimed his brother, delighted to find that he had been so nearly right. "Country?" he enquired, after a moment's interval.

"Spain."

"Ah! that I couldn't guess," was the bishop's rejoinder. "Western, of course, I knew he must be. Where can I read about him?" he asked, with increasing interest.

"In Alban Butler, or in the Bollandists," answered the priest; "but," he added, "there are many more 'bits' in the Breviary which, I am sure, would interest and please you. May I give you mine as a good-bye gift?"

"Will you? I can't tell you how I should prize it."

That was all that was said, but each understood, without further speech, what were the other's thoughts. Presently, they parted, quietly, yet as men not likely to meet again for many years, possibly not in this world. And each, I doubt not, was praying that Good Master whom they both loved so well to lead the other "into all truth." And how those prayers were answered I have yet to tell.

It was certainly a strange book to be found in the hands of a Protestant, but during the six weeks' voyage to New South Wales, the Bishop of Onybygamba may be safely said to have read little, if anything else. And, the more he read and studied it, from the prayer at the beginning which offers up "these Hours" in union with that Divine intention wherewith our Blessed Lord Himself, while on earth, offered up His praises to His Father in Heaven, to that exquisite meditation-prayer of Saint Bernard's on our dear Lord's bitter passion to be said before Holy Communion, the more was the "Evangelical" prelate impressed with the conviction that no man, possessed of one spark of faith, one spark of love to Christ, could fail to grow in faith and love by the reverent daily recital of these sublime offices. But what most impressed him was, I think, the hymn of Saint Thomas of Aquin to the Blessed Sacrament, beginning; "Thee I adore, oh Hidden Deity." Till now, the "Angelical Doctor" had been, in his estimation, simply a type of the mediæval "schoolmen," who measured the immeasurable by the rule and line of Aristotle's philosophy. Moreover the "Romish doctrine" of Transubstantiation had always seemed to him "materialistic" as compared with the "spirituality" of that particular Protestant negation which he was convinced he believed as "the truth."

Here, however, was a "schoolman," a metaphysical disputer, as he had rashly deemed him, using language of burning, personal devotion, of unquestioning, humble, loving faith, to a God actually present; Hidden indeed, but only, as on the cross His Divinity was hidden by His Crucified, Dying Humanity: language such as "John, the beloved disciple" might have whispered to the Master, as he leaned on His Breast at Supper. "I believe whatever God's Son hath said": did He not say "This is My Body?" Here was one who accepted those words as literally true, with the result that he worshipped his Present God with a love, a devotion, a humility, few could hope to equal: asking only, like the Penitent Thief, to be remembered; to be cleansed from sin; to see the Master, one day, face to face. Had not a Presbyterian poet sung of this most Sacred Feast:

"Here, oh my Lord, I see Thee face to face,
"Here may I touch and handle things unseen?"

The fruit of Saint Thomas of Aquin's "mediæval creed," like that of Saint Bernard's, was fervent love to Christ. Could his own "purer faith" do more for him? Nay, had it even done as much; not for him, that might be his fault; but for any "Evangelical" whom he had met or read of? "By their fruits ye shall know them." More: "a corrupt tree cannot bring forth good fruit. Yet here, as he had learned, by his study of his brother's Breviary, were men of all ages and of all countries: Augustine, Ambrose, Bede and Leo; his first friend, Isidore of Seville; Thomas of Aquin, and Bernard, all speaking as with one voice, all living one life of holiness, all loyal to one Church, *because* loyal to One Lord: One Lord reigning at the Right Hand of the Father, yet content to dwell among his brethren as a "Hidden Deity," even as He dwelt in Nazareth, in Palestine, "found in fashion as a Man." They were, each and all, "good fruits" of the "corrupt tree" of Rome: they could not have been what they were under any other spiritual conditions conceivable: their faith, love, devotion, humility,

were real, in a sense of which, he, at least, had no experience, in a sense which, as he understood, in spite of himself, were wholly beyond the spirit of Protestantism, if not, indeed, absolutely incompatible with it. And the secret lay, — where? In submission to a Divine authority? Yes; but he also submitted, or so he honestly believed, to the Divine authority of God's Holy Word. To them, the voice of Living Church, teaching "as one sent from God," and, therefore, infallible, was as the Voice of God Himself. More, the "Romish doctrine" of Transubstantiation could inspire men like Bernard, or Thomas of Aquin, with a fervor of devotion to their Lord, and his Lord, such as, he knew, he could never hope to attain to, simply because the "individualism" of Protestant "private judgment" made humility such as theirs impossible.

But, from such a conclusion to "the conclusion of the whole matter," was a long and a difficult road to traverse. He admitted, more freely and willingly than he could, but a short while ago, have believed himself capable of doing, that "Romanists" were, not merely could be, "Christians," in the strictest, and most narrowly "Evangelical" sense of the term. Nor could he, any longer, persuade himself, as of old, that they were so "in spite of their errors," still less, that, as his sisters had once said of Saint Ignatius of Loyola, that "the devil always chooses the noblest characters to make them his most efficient agents." On the very contrary, these were manifestly men filled with the Spirit of God, friends and followers of the Lord Christ in the truest and most real meaning of the words, their very "errors," so far from lessening or even marring, their love and devotion to the Crucified One, seemed rather to make their faith more vivid, their devotion more intense, their love more deep, more fervent, more real and personal, their grasp of "things unseen" more firm and strong. No: Rome was and must be a "corrupt tree," and yet these fruits were good. If not, then was Satan, in very deed, transformed into an angel

of light, and of no faith, no love, no devotion might any man have confidence that it was founded on God's truth, and not a devil's device to snare his soul.

So far, his reading of Father Wilfred's Breviary had led him ; further, he deemed it spiritually impossible that he should ever go. The problem was beyond his power of solution ; why should he attempt to solve it ? Rather, " let God be true, and every man a liar " ; it was for his own soul that he must render an account. Yes, and for the souls of those whom God had given into his charge. So Saint Paul had written, and not merely " Isidore of Seville." Isidore only said, in different languages, what Paul had said before him : " They watch for your souls," are the Apostle's words, " as they that must give account." Isidore bids Bishops remember that God will require more of them in proportion to the responsibility entrusted to them. He must give account to the Chief Shepherd of that portion of the flock committed to his care.

It was in such a frame of mind as this that he arrived in New South Wales, and entered on the duties of his office. In such a frame of mind as this did he remain for months, content to leave with God, and to Him, all that he could not understand. In such a frame of mind he might have continued to the end, but for his coming into closer and closer contact with two very different men ; an " Evangelical " minister and a Catholic bishop.

With the former, he had much in common, so much that he came, as was only natural, to discuss with him the difficulties that had beset his soul, on the voyage out, and ever since. Not that he hoped, perhaps he did not even wish, to solve a problem which, as I said just now, he had long since laid at the foot of the Cross, but, simply, in order to discover how far the other's spiritual experience coincided with his own ; to know whether he, too, had faced the problem that had beset himself, and had learned to deal with it in the same way. If not, it might be, would be,

his duty to show his brother Christian how to do so. The other's answer came as a surprise, a shock, well-prepared as he might have been for it, knowing, as he knew, the stricter traditions of his "school." It was short, sharp and decisive: "Devil's lies, my Lord," exclaimed the minister, hotly; "lies whereby he would fain deceive the very elect."

To such an outburst there was only one answer possible — silence. That the man was in utter earnest, there could be no doubt at all; but the bishop doubted still less, that is, he was absolutely convinced that such a spirit was not the spirit of Christ. The faith, love, devotion, of Isidore, Bernard, Thomas of Aquin, were, as he realized, too near akin to the faith, love, and devotion of Peter, John, Paul, not to be the same. It only remained for him to ascertain whether "Romish priests" were all like his brother, or whether Wilfred were an exception, differing, as, in some sense, he felt that he differed himself from this pious bigot who had but just now condemned, as servants of Satan, so many of the Master's faithful, loving brethren.

That all priests should be as pious, as consistent, as his brother, he did not, of course, expect for a moment. But the Catholic bishop; how closely did he conform to the rules laid down by Paul of Tarsus and by Isidore of Seville?

He had watched his "brother bishop" as closely as was possible under the circumstances, ever since he had come to Onybygamba; now, he determined, not merely to watch him, but to know him, and, if it might be, to make a friend of him. That he would, thereby, lay himself open to misconstruction, he was fully aware; that he must study this man who professed to follow the same rule of faith and conduct as Isidore, Leo, Augustine, and Thomas of Aquin, he felt to be a spiritual necessity.

The Catholic bishop who, on his side, had not failed to watch, with kindly, brotherly interest the life and work of this Protestant shepherd of souls, was gladly willing to enter

the intimacy of a real friendship. And, as he studied, questioned, watched the "Romish prelate," Bishop Johnson learned, more and more fully, with ever increasing certainty of conviction, how he was governed by the same spirit as had ruled the hearts and lives of those "Saints" with whose writings, he, the "Evangelical," had grown, from month to month, more lovingly familiar. It was the same cause, producing the same effect. And "as many as are led by the Spirit of God, they are the sons of God." In this man, too, "the fruits of the Spirit" were manifest, so that none might gainsay his right to be numbered among the sons of God.

At last, the time came to ask the question to which his "Evangelical" brother, good, pious, and devout as he knew him to be, had returned so truly Protestant, yet so truly un-Christlike an answer, the only answer that one loyal to the "purer faith" could consistently give; the fruit, that is, of the Protestant spirit. To the question, "What is your belief as to the salvation of those outside your Church?" came the reply, familiar to every Catholic, how God asked only good faith and a life conformable thereto; how many belonged to the soul of the Church, to whom it had not seemed good to an all-wise, all-loving Father to grant the further grace of true faith. How none might presume to judge "them that are without," of whom God alone could demand an account of their stewardship. This, then, was the answer of the "Romish Church," the Church of Augustine, Ambrose, Leo, Isidore and Thomas of Aquin, of Bernard, Francis of Assisi, Ignatius of Loyola. "Them that are without, God judgeth": "To his own Master he standeth or falleth." That was Paul's answer: it was the answer of each of these others whom he had learned, almost unconsciously, to know and love as brethren after the Heart of Christ, and, therefore, with all reverence be it written, after his own heart. It was the answer of one whose rule of faith and life was the same as theirs:

more : it was, in truth, the same answer that he had, long since, learned to give to the questionings which might otherwise have marked the peace of his soul ; it was God's solution of the problem which he had left to Him as insoluble. And, since he was, in this, at least, at one with them all, akin to them ; at variance with those in whose " school " he had been trained, an alien from those he had, hitherto, striven to regard as brethren, this must be the one fold of which his dear Master Christ was the One Shepherd. And he? No longer a shepherd of sheep " not of this fold," but a straying wanderer, come, like many another, to " enter in by the Door " that he, too, might " go in and out and find pasture."

So it came to pass, that, not long after, Father Wilfrid, in London, received a beautifully bound Breviary from his brother in New South Wales, and, with it, a letter, ending thus : " It is your prayer that has been answered, not mine, and yet mine as well, though, till now, I knew it not." And Father Wilfred understood that God's Church, by the lives and writings of Her sainted children, had been Her own witness ; that one more lost sheep had returned to " the Shepherd and Bishop of our Souls."

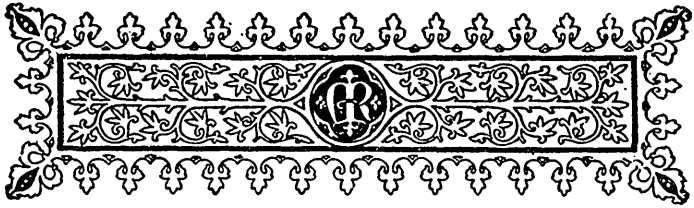
FRANCIS W. GREY.

ILLUMINATION.

I saw the sunset fling its scarlet light
 Across a broad expanse of hill and vale :
 Far lakes, like crystal flames of Holy Grail,
 Flashed out, resplendent ; every crag shone bright
 With scintillant reflections ; every height
 Bore fiery masses up of foliage frail.
 My artist friend stood raptured, hushed and pale,
 Lost in the glory of the wondrous sight.

I knew he felt that all-pervasive power,
 The trail of Deity, itself unseen,
 Unconscious that the crimson of each flower
 Fell on himself the while, in might serene.
 " Alas," I cried, " Sir Doubter ! Wherefore plod
 Through life thus groping ?— Lo, the light of God ! "

C. D. Swan in Sacred Heart Review.



CATHOLICISM THE ONLY REFUGE.

RELIGIONISTS in America are now divided into two great camps, the Catholic and non-Catholic. One camp is held by a disciplined army; the other by discordant cohorts resembling a mob. The situation daily grows in gravity. Few seem to realize the fact, yet we view a situation that never before was witnessed in the history of the world. When too late, non-Catholics may realize the solemnity of the present times.

In the meanwhile the example of men like Professor Giffert and Dr. Hillis, in abandoning false associations, is significant. It proves that all are not lost to moral considerations; for it is notorious that the honesty that would not do duty in a corrupt political party is ample for membership in not a few sects, wherein men remain false to conscience for loaves and fishes.

Every departure of men like those mentioned is morally encouraging; but may any other significance be attached to such cases? Is there any sign of a general movement for a revised creed to meet, on a low plane, a failing faith?

Yes, says the preacher of Madison square, let us have a new creed composed of a few of the "essentials." A "few" will answer; but on this advice non-Catholics will find the descent to Avernus easy. There is a wild unrest, but a revised creed does not mean unity and peace.

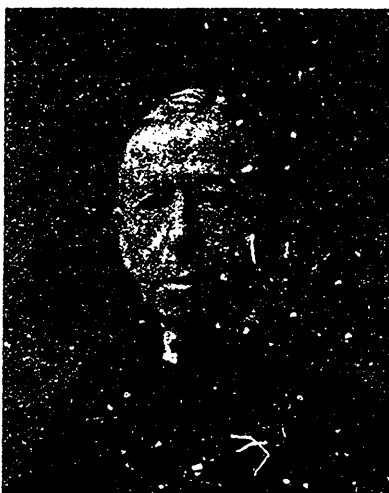
Thus far every attempt at unity has signally failed, notably the Episcopalian Chicago-Lambeth plan, rudely repelled by the recognition of the fact that the Episcopal body was simply a part of a house divided against itself, and without the right to suggest, much less dictate terms.

There are those among non-Catholics who hold that any plan not including Catholics would fail ; yet of corporate union there is no hope, since Catholics could offer no compromise, being irrevocably bound by the terms imposed upon them by Christ and the Apostles.

* * *

What is the outlook? Will it be guerrilla tactics against an organized army, ambush against an open field? How can divided non-Catholics meet and conquer an undivided Catholic host? The Catholic Church was never so strong, united and well equipped as to-day. It is perfectly loyal to its head.

But, recognizing his lack of organization, the non-Catholic often claims, and frequently undertakes to say, that this is "a conflict between Rome and reason," and that reason must avail. That is what the infidel tells the non-Catholic. This play on "Rome and Reason" is only fit to go with the campaign lie, which declares that "Rome is opposed to the Bible."



DR. BENJ. F. DE COSTA. (1)

The truth is that Rome is pre-eminently the Church of Reason. Aquinas and all school men and doctors prove that reason is the handmaid of religion. Whereas Luther, the founder of Protestantism, who arrayed religion against reason, bitterly reproached the Catholics for their defense

(1) Dr. De Costa, a distinguished writer, and rector of the Anglican Church of St. John Evangelist, New York City, entered the Catholic Church a few months ago. He is now at work with pen and tongue spreading the true faith. [Ed. C. M.]

of reason, saying that the Catholic "parsons measure the will and work of God by reason," which can do nothing else than "blaspheme," as "reason is the devil's prostitute."

To-day, therefore, as in Luther's time and in the age of Aquinas, Rome is the Church of reason, and with the Church of reason non-Catholics, who intellectually are bankrupt, cannot reckon, being wholly wanting in those mental resources which alone secure the favor of mankind. Non-Catholics simply pamper the pride of men by offering a choice of one hundred and thirty-two creeds while living, and brutally leaving the bulk of mankind to shift for themselves when dead, while the Catholic Church follows them in faith and prayer into the great beyond.

On the other hand, the Catholic Church is steadily growing in favor. As Mr. Mallock and Lord Macaulay show, it is the one permanent thing on this earth.

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* *

Rome is the Bible Church and the Church of Reason. Theological Rip Van Winkles must wake up and discover the situation. The "Reformation" is dead, and Henry VIII. and Cranmer live only in the three hundred thousand divorces given to America in the last twenty years. In the meanwhile the Catholic Church is the Church of the family and of sacramental marriage. People who want to protect their daughters are educating them under the care of the Blessed Virgin, and thus they will have daughters who will not be married by one judge and unmarried by another.

To-day one of the largest and most respectable denominations is wrangling and distressing itself about the eternal perdition of infants and heathens. On the other hand, the Catholic Church stands as ever the Church of Eternal Hope, calmly looking for the largest results from the plan of salvation, in accordance with Aquinas, who holds that every soul born into the world receives grace sufficient for salvation, if not frustrated by opposition to light.

This is the Church that non-Catholics propose to dissipate by grouping together "a few of the essentials" and shooting them up, so much vague sentiment in the air. They would win America by divorcing theology from religion, after the manner of the reformed scientist who proposes to cast mathematics out of astronomy and bones out of the human body.

But this is of no avail. The melancholy empty benches on Sunday show that non-Catholic thought cannot satisfy minds reaching out after God. At last the people will discover that if they want a religion they must find it in the Catholic. There is no conflict between "Rome and Reason"; it is between the Catholic Church and agnosticism. Non-Catholic is an anachronism without insight, authority or head. For the noblest purposes of religion it no longer exists. Like the angler's worm chopped in pieces, it can simply wriggle.

N. Y. Journal.

B. F. DE COSTA.

THE FRIARS IN THE PHILIPPINES.

IN a remarkable discourse delivered recently in New York, the Reverend J. P. McQuaid, one of the Catholic chaplains in the Philippines, give some valuable statistics on the results of the work of the Religious Orders in those islands. Thanks to their efforts the Catholic religion prevails among eighty-five per cent. of the entire population of the Philippine archipelago, and the practice of Christian virtues is as much in evidence, and is of as high a standard, on the islands of Panay, Cebu, and Negros as on Luzon or in and about Manila.

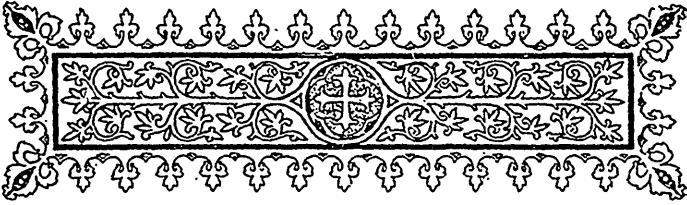
At the time of the discovery, the population of the archipelago was placed at three hundred thousand. To-day it is supposed to be nine million. Such an increase, in the face

of the complete change which religion effected in the habits of the people, is almost unparalleled in the history of missionary enterprise. For the sake of contrast, one has only to point to Hawaii, a land blessed with the most equable climate, and contemplate a people well nigh swept off the face of the earth, under the withering influences of Protestant forms of Christianity.

The Philippines friars were the advance agents of Christianity and civilization. They arrived with the Spanish mariner. By their moral influence they did the work of Spanish soldiery. They were the outposts of small garrisons, so to speak. They were from Spain, a highly civilized country. They were men of fine breeding and splendid education. They voluntarily exiled themselves to work among savages.

The conditions of the country when they first reached it were appalling. They found slavery, murder, robbery and idolatry in their worst horrors prevailing; yet so thoroughly did the friars do their work that twenty-seven years after their appearance there were bishops and archbishops established; and peace and happiness reigned over all the islands, save those of the Sulu group.

The friars brought the Filipinos into the light of day. Almost everything in the customs of the people — geographical studies, maps, dictionaries and grammars, besides the mineral and vegetable products that go to distinguish one island from another — has come from the friars. It is easy for carping critics, sitting at home in easy chairs, and blinded sometimes by bigotry or wofully ignorant of the pages of missionary experience, to pick flaws in the work of the Philippine friars. The Filipinos are a civilized, religious, honest and brave people. In treating with them the United States can well afford to be magnanimous.



NEVER FORGETS HIS OWN.

Do you think that the Lord forgets you
Because you must fight and pray,
And reap the sorrow harvest
You've sown from day to day?
Do you think that He lets you suffer
And never heeds your moan?
Ah, no! for the dear Lord Jesus
Will never forget His own.

Do you think that because your heart aches
With a bitter, cruel pain,
And your life's sweet, happy sunshine
Is shadowed by storm and rain,
And the music is hushed and silenced
Till you hear but the undertone,
That the dear Lord Jesus forgets you?
He never forgets His own.

Do you think that because the sorrow
All human hearts must know
Has come to you or the darling
You loved and cherished so,
And things you want have vanished,
The things you would call your own,
That the dear Lord Jesus forgets you?
He never forgets His own.

And we're all His own dear children,
And He holds us all as dear
As you do your own dear wee one
Who creeps to your heart so near;
And if we will only listen
We can hear His tender tone:
"Oh, rest in peace, My children:
I never forget My own."



BLESSED GERARD MAJELLA, C. SS. R.

A perusal of the many extraordinary favors that have been obtained, in late years, by devout clients from God through the intercession of the Redemptorist Blessed Gerard Majella, has prompted us to give the readers of the MESSENGER a sketch of the life of this really great saint and wonder-worker, whom Leo XIII. called "one of the angels who are given by God to His Church on earth as models for Christian peoples."

Gerard was born in Muro, in the kingdom of Naples, April 6, 1726. His father, Dominic Majella, and his mother Benedetta, happily realized from the beginning that God had entrusted to them a treasure of special value, and they began early to cultivate the seeds of virtue in his soul. What a sweet impression it leaves on one to read, in the account of the child's life, that his first words were Jesus and Mary, and his first action the sign of the cross.

The boy began to go to Mass with his mother when he was but five years of age. The tremendous Sacrifice had an especial attraction for him, and he tried to be present as often as possible; he felt that he was near God, and there is where he wanted to be. One day, his biographer tells us, the Infant Jesus left the arms of His Blessed Mother, came to little Gerard, played with him, and then gave him a snow-white loaf of bread. The Divine Child appeared to him again, one day, while he was playing with other children, and made him a similar present.

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When the time came for Gerard's First Communion, our Lord filled him with a great knowledge of His Presence in the Sacramental Species, and gave him a burning desire to receive Holy Communion. In the eyes of those over him, his tender age was an obstacle to the accomplishment of this great event, and he was put off for a time. But our



BLESSÉD GERARD MAJELLA, C. SS. R.

Lord did not let him wait long ; the next night Saint Michael came down from heaven and brought him this supreme consolation. When he had, at last, the privilege of making his First Communion, like other children, a new era opened up for him. Our Lord thenceforward took complete possession of his heart. He consecrated his virginity to our Lady at the age of twelve, although never did

he, in thought, word or deed, tarnish the most delicate of virtues.

The loss of his father obliged Gerard at an early age to become a bread-winner himself for the family, and he was apprenticed to a tailor, an excellent man who appreciated the virtues of his little ward, and gave every facility to carry out the spiritual obligations and works of piety he had undertaken.

After a period as a servant in the household of the Bishop

of Lacedogna, during which time many extraordinary things took place, Gerard went back to tailoring again, and gave all his earnings to the "dear poor of Jesus Christ," who were for him the poor here below and the suffering Souls in Purgatory.

The many acts of virtues that Gerard practised made him command the respect and admiration of all; and he passed for a model among the young men of his age. He served God faithfully day by day, and kept himself united to His blessed will. In the eyes of the world he was doing all that was needful to save his soul. But the world cannot scrutinize men's hearts, and it could not see the grace of God working powerfully in the soul of the poor young tailor.

There is a higher life that worldlings have little idea of, namely, the closer imitation of Jesus Christ, who, for love of us, was not satisfied with going about doing good, but who, besides, suffered and died. "If thou wilt be perfect, take up thy cross, and follow Me." Gerard had already heard this voice calling him to the higher and more perfect life. The craving has long come over him to consecrate himself to God in religion, and he made two attempts to enter the Order of St. Francis. But God had another destiny in store for him.

A great mission preached by the priests of the Congregation of the Most Holy Redeemer in his native town, in 1749, moved Gerard profoundly. The austere lives of the holy missionaries and the fervor and earnestness of their preaching made such a deep impression on him that he begged to be admitted among them. He cast himself at the feet of the Superior, Father Cafaro, and asked to be received as a lay-brother. The young man's health had been so reduced by the austerities he practised, that God permitted the Superior to refuse his request, under the plea of his ill-health. This was only a temporary cross, however, for shortly afterwards, he entered the Monastery at Iliceto, and began in May.

1749, his career as a Redemptorist. He received the holy habit in due time, and his biographer writes that his life as a novice was begun where others end; indeed, few at the end of their religious life reach the lofty perfection to which he had attained when he was still numbered among beginners. He wished only, as he himself expressed it, "to love God, to be always with God, and to do everything for His love."

The rapid progress he continued to make in religious perfection induced St. Alphonsus Liguori to shorten the time of his probation, and to give him the privilege he so ardently longed for of binding himself by the three ordinary vows of religion. This did not satisfy the glowing desire of Gerard for perfection, and, with the consent of his confessor, he added another vow, to do always that which was most pleasing to God.

Gerard did the ordinary menial work on the monastery. He mended clothes, dug in the garden, cooked in the kitchen, nursed the sick, opened the gate; the lower the employment the better he liked it. He had, however, a more than passing longing to be at work near Our Lord under the sacramental veil, and his joy was quite complete when he was named sacristan. This gave him a chance to be near the altar and tabernacle, where he often heard the Divine Prisoner speaking to him with His human voice.

In these varied employments Gerard Majella sanctified himself, to prove to us that it is not in doing brilliant deeds that the true service of God consists, but in doing God's will even in little things. St. Alphonsus tells us that "all sanctity consists in the love of God, and the love of God consists in the fulfilment of His holy will." Gerard did God's will in doing the will of those who took God's place near him; so great was his conformity in this respect that his founder called him a miracle of religious observance.

The other virtue that shone with more than ordinary brilliancy in the life and conduct of the young Redemptorist was his fraternal charity. While he was working at his

trade in the world, all his savings went to the poor. In the monastery, his prayers and wise counsels did even greater things than money. In the frequent journeyings that he made with the Fathers on their missions, he himself preached, like St. Francis of Assisi, by his example. God had given him an extraordinary power of reaching souls. In his own humble way he enlightened those in doubt, confirmed the weak, encouraged religious vocations and converted sinners. His biographer has recorded several instances of Gerard's gift of reading men's souls and revealing to them the hidden sins of their lives.

In 1755, a remarkable event took place which showed the power that the humble lay-brother possessed near God. During the construction of a monastery at Caposele, the means of paying the workmen gave out. Gerard had charge of the work, and in his quandary presented a petition to our Lord in the Tabernacle, simply saying, as he laid it there: "Lord, Thou seest our petition; we expect a reply," and he remained the whole of the following night in prayer. At day-break he rapped at the door of the Tabernacle, when suddenly he heard the door-bell of the monastery ringing. Gerard hied thither and found two small bags of money on the door-step. This was an evident answer to his prayers.

It was during a trip that he made to gather funds to complete the monastery at Caposele that Blessed Gerard was stricken with his last illness. He was always delicate in health; his virtue, rather than physical strength, kept him up so long. Gerard fell into consumption, and after a struggle of a few months against this insidious and unconquerable enemy, he had to succumb.

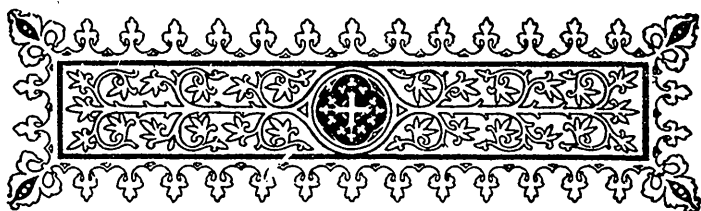
On the fifth of September he received the last rites of the Church with the fervor of a seraph, and gained strength for a few days. But early in October, the advanced symptoms of the disease returned. The saint had one wish all through his life, and that was to resemble our Divine Lord as much as possible, chiefly during His Passion, and he did what

he could to crucify his body, even in his final illness. On the Feast of Saint Theresa, October 15, he received Holy Communion for the last time, and then spent the whole day in recollection and prayer. Notwithstanding a severe onslaught of Satan, who tempted him, as he does all of us at that supreme moment, the saint made beautiful acts of contrition and Divine love. A writer tells us that after that attack, the Blessed Virgin appeared to him. The beauty and brightness of her countenance lit up his pallid face, and he entered into sweet communing with Jesus and Mary, which lasted till his innocent soul left his body, October 16, 1755. A delicious odor pervaded his room during several days after his death, spread through the whole monastery, and filled his brethren with a heavenly joy. This strange event was for them an assurance that their holy brother had entered into the joy of the Lord.

Since the death of Gerard Majella the record of the marvels he has wrought has earned for him the title of Wonder-Worker. Though powerful with God during life, he has become still more so since his death. The history of the miracles which he has done, and which we cannot recall here, shows that God has given him power over the devil, over men, over animals, over the elements, over inanimate creation. He was beatified by Leo XIII. on the twenty-ninth of January, 1893.

The perusal of the life of this holy young Redemptorist recalls the wonders wrought by the Fathers of the Desert, and brings home to us the conviction that the arm of God is not shortened. When He so wills it, He can use the humble to confound us all. May this blessed son of Saint Alphonsus be better known; may his clients augment in number; may his powerful intercession be felt by all who invoke him.

E. J. DEVINE, S. J.



THE MONTH OF THE SACRED HEART

THE Month of June which, this year, by a happy coincidence, begins on the First Friday, should be for all our Promoters and Associates a season of renewal of our sentiments of devotion towards the adorable Heart of Jesus. Let the First Friday, or the First Sunday, of this month be a day of Communion for all, and let it be offered for the success of the Canadian Pilgrimage. The feast of the Sacred Heart should also be observed in some special manner, not merely by approaching the Holy Table in the morning, but also by joining in spirit throughout the day with our pilgrims at Paray-le-Monial who, on the 22nd, will have the privilege of kneeling in the Chapel of the Apparitions, on the spot forever sanctified by the presence of Christ our Lord to Blessed Margaret Mary.

On that day, also, our pilgrims will consecrate themselves to the Sacred Heart before the shrine. In their own names and in the names of one hundred and fifty thousand Canadian Associates, who have sent in their adhesion to the MESSENGER office, during the past few weeks, they will read the following Act of Consecration : —

“ Most sweet Jesus, Redeemer of the human race, look down with favor on us humbly prostrate at the foot of Thy altars. We are and we wish to be Thine ; but in order to unite ourselves to Thee by the strongest ties, we consecrate ourselves to-day to Thy most Sacred Heart.

“ A vast number of men have never known Thee ; they have despised Thee and transgressed Thy law. Have pity on us and ours, O sweet Jesus, and keep us all in Thy Sacred Heart.

“ Be Thou, O Lord, the king not only of the faithful who are near

to Thee, but also of the prodigal sons, who have abandoned Thee, and make them come back to the Father's house, so as not to perish in misery and hunger.

"Be the King of those whom erroneous doctrines have deceived, or who have strayed away from the Church in a spirit of heresy; bring them back to the harbor of truth and unity of faith, so that there may be one fold and one pastor.

"Be the King of all who are plunged in the old superstitions of the Gentiles, and draw them from darkness into the brightness, the kingdom of God.

"O Lord, give to Thy Church, salvation, tranquillity, and liberty; restore peace and order to all nations and grant that in every place on earth may resound this note of praise: Praise be to the Divine Heart of Jesus, which has given us our salvation; to Him be honor and glory for all ages. Amen."

To this Act of Consecration, His Grace the Archbishop of Montreal has added the following prayer, to be recited by the pilgrims at Paray-le-Monial, in the name of the whole Canadian League, whose representatives they are at the shrine of the Apparitions:

"O Jesus, at the request of Thy August Vicar, we addressed this prayer to Thee, last year, in Canada. It is for us a great privilege to be able to repeat it here in the very sanctuary where Thou didst reveal the infinite goodness of Thy Heart.

"With joy then we consecrate ourselves to Thee unreservedly and forever. We are the representatives of many souls who love Thee and whom Thou lovest in return; deign to accept the offering of them as well as of ourselves. Make known to us Thy will and give us the grace to accomplish it.

"May we live but for Thee; may we have desire but to serve Thee, glorify Thee and console Thee.

"Bless us, bless our bishops and priests, our orders and congregations, our families; bless the whole Canadian people, and reign forever over our blessed country. Amen."

The *Promoter's Guide* (p. 66) tells our members who stay at home, how they should proceed with this consecration. On the day appointed all assist at Mass and prepare themselves for Holy Communion. Immediately before receiving, the President, or when the President is absent, the one who stand next in dignity, read in the name of all, the Act of

Consecration. All who are prevented from attending, choose another day for reciting it, in private, before receiving Holy Communion. The day of renewal is announced at a previous meeting, and the means to be taken for spending the intervening days more recollectedly are specified. Renewal may take place in the same way during the Benediction of the Blessed Sacrament or simply before the statue of the Sacred Heart.

AFTER TWO HUNDRED YEARS

THE Feast of the Sacred Heart was established in the Ursuline monastery at Quebec on the first Friday after the octave of Corpus Christi in the year 1700. His Grace the Archbishop of Quebec has taken advantage of the two hundredth anniversary of this establishment to write a letter — redolent of learning and piety — to the venerable Ursuline Nuns to offer them his congratulation, and to join with them in the celebration that takes place in their monastery during the present month. This letter of the venerable Archbishop is a document of great historical value. The MESSENGER will give copious extracts from it in a future number.

It was Mgr. de St. Valier, the second bishop of Quebec, who authorized the Ursulines to celebrate the feast of the Sacred Heart of Jesus for the first time. The authorization read as follows. "We permit by these presents our daughters the Ursulines of Quebec to celebrate during these days the Mass belonging to this feast and to sing the vespers as well. . . We wish that they give to this feast all the solemnity they can, desiring even that the Blessed Sacrament be exposed in this chapel, that the praises of the Sacred Heart be sung in the manner received in the Church. . . We exhort the faithful of our diocese to be present and fervently take part in this solemnity and show signs of a tender and sincere

devotion towards the most Sacred Heart of our Lord Jesus Christ."

His Grace Archbishop Begin appoints the 20th, 21st, and 22nd of this month for the Solemn Triduum in the Ursuline monastery, and in doing so has had the admirable delicacy to make his predecessor's letter of authorization do service again this year, as it did two hundred years ago, and for the same purpose. The exercises in the monastery chapel are to be the perfect reproduction of the solemnity of June 1700. It may be interesting to our readers to know that the first Friday after the octave of Corpus Christi in the year 1700 fell on June 18th.

E. J. D.

WAIT A MINUTE.

Did you answer "Wait a minute"?
 Ah! look out! there's mischief in it.
 Often it would make you lose
 Many a pleasure you would choose;

There's a reason old and true,
 Let me whisper it to you:
 Laggards always come too late:
 Time and tide for no man wait.

If some kindly friend should say;
 "You shall have your wish to-day,
 Anything that you may ask,
 If you perform a certain task;

"When, my boy, will you begin it?"
 Would you answer, "Wait a minute?"
 No, indeed! you'd be a dunce
 If you did not say, "At once!"

There's a thief, Procrastination,
 Wait a Minute's near relation.
 Watch them both — they'll steal your time;
 That's the moral of my rhyme.



Correspondence

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

The Editor CANADIAN MESSENGER,

Rev. Sir, — Enclosed find the Treasury sheet for May. We read with pleasure the beautiful article on Blessed De La Salle. Yours cordially in the Sacred Heart.

B. M.

Toronto, Ont.

The Editor CANADIAN MESSENGER,

Rev. Sir, — I wish to return thanks to the Sacred Heart of Jesus for the recovery of a child, after having made a novena and having had read the Gospel of St. John over it.

M. W.

Chesterville, Ont.

The Editor CANADIAN MESSENGER,

Rev. Sir, — Two Promoters of the Immaculate Conception parish desire to return fervent thanks to the Holy Family, but particularly to St. Joseph, for many favors received. A similar request was made some three months since, but never appeared in MESSENGER. Hoping better luck this time.

A PROMOTER.

Winnipeg, Man.

The Editor CANADIAN MESSENGER,

Rev. Sir, — I desire to acknowledge, through the MESSENGER, a very great favor received from the Sacred Heart of Jesus through the intercession of our Blessed Lady, after making a novena and having a Mass said for the Suffering Souls. The novena was begun, which ended on the eighth of December, the Feast of the Immaculate Conception, and on that day the letter was written granting the favor. I wish to have this made known so as to induce others to have recourse to the Mother of God in the time of trial.

A. K.

Apto, Ont.

The Editor CANADIAN MESSENGER,

Rev. Sir. — Perhaps this may be the last opportunity I shall have to write to you before you leave Canada on a pilgrimage to foreign lands, and as I have not heard as yet of any one going from this neighborhood, I must ask one request of your Reverence. If it would not be too much trouble for you, would you fetch me something from the shrine of Blessed Margaret Mary; a promoter's cross, one of those golden ones, I see advertised, or something on that line, or anything else you think proper? I don't want it for nothing: I intend to pay for anything I get like that. I hope the Sacred Heart will bless the pilgrimage and see all safe back home and in good health. I wish I could afford to go. But I can afford to say a few prayers for the pilgrims if they will be of any service.

M. W. C.

Halifax, N. S.

The Editor CANADIAN MESSENGER,

Rev. Sir, — The League of the Sacred Heart at Port Credit mourns the loss of Miss Katie McCulley, treasurer and zealous promoter of the League who died April 13. At a meeting of the members of the local Centre the following resolutions of condolence were passed:

"Whereas it has pleased the all-wise and all-merciful Providence to call to her eternal rest our esteemed sister, Katie McCulley, while paying this simple debt of gratitude to her for her many services as well as expressing our admiration for her sterling qualities, we, the members of the League of the Sacred Heart, hereby extend our sympathies to her afflicted parents, relatives and friends in their hour of mourning, and we request the expression of our deep regard for her memory.

Resolved, that this resolution be inserted in the CANADIAN MESSENGER, and copies sent to our deceased sister's parents.

Resolved, that the Charter be draped in mourning for thirty days.

M. ENRIGHT,

Vice-President.

Port Credit, April 16, 1900.

SHORT CORRESPONDENCE.

Promoter, Ottawa. — The verses you sent to the MESSENGER may express your sentiments in regard to the deceased, but they are not up to the literary standard required to permit them to see broad day light.

S. H. L., Winnipeg, Man. — No more names are received for the Pilgrimage Album. The lists closed on May 1st. with 150,000 names.

As to special prayers, read the Act of Consecration, published in this month's number.

E. McD., Toronto. — Your request has been inserted among those handed in to be laid near the shrine of the Apparitions. May the Sacred Heart grant, in its fullness, all that is asked by the members of the Apostleship here in Canada!

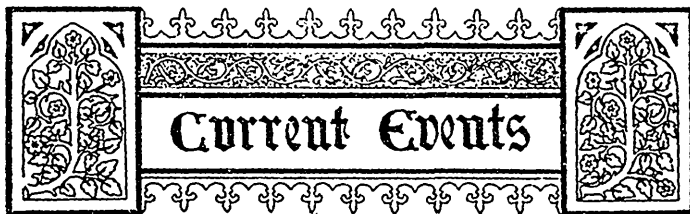
M. W. C., Halifax. — Your letter has been transferred to the Directors of the Canadian pilgrimage, Fathers Kavanagh and Pichou. If you want gold crosses, you stand a better chance of getting them by writing directly to this office. The Directors of the pilgrimage are thankful for your kind offer to pray for their safe return.

MUSIC AND BOOKS.

— *Ave Maria*, with violin obligato, by Belle Menard. — This exquisite composition of Miss Menard will be a welcome treat for many, either in church or at home. It is written within easy range; and is melodious and devotional. The violin obligato makes it very effective. We recommend Miss Menard's *Ave Maria* to the readers of the MESSENGER. (Boston: Oliver Ditson Company.)

— *The Paraclete*; a Manual of Devotion and Instruction, by Rev. Marianus Fiege, O. M. Cap. 352 pp. in 32. This admirable little manual is destined to spread devotion to the Holy Ghost, and thus carries out the wishes of the Holy Father who in his encyclical of May 9, 1897, wrote that "all preachers and those having the care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost." Father Fiege gives us in this little pocket manual all that is needful of doctrine and piety regarding the Third Person of the Most Holy Trinity. Special exercises, litanies, novenas, etc., to the Holy Ghost take up over half of the book; and every one may find in this handy manual what will foster devotion. (Montreal: Free Library, 146 Bleury Street. New York: Benziger Bros.)

— *Pauline Archer*, by Miss Anna T. Sadlier. A pure Catholic story throughout, and one that will make good reading for children. It is the story of a sweet little girl, with an invalid mother and a father who gave but little attention to his child. Her life is in a sense a lonely one, and she becomes quaint in her manner and sayings. Throughout she is an admirable character, portrayed in Miss Sadlier's best style. (New York: Benziger Bros.)



Current Events

— HIS Holiness Leo XIII., being unable to go outside the precincts of the Vatican, makes the visits for the Jubilee at four of the Chapels of St. Peter's.

— THE Trappists who have been at Tracadie, N. S., since 1814, are about to move to Cumberland, Rhode Island, where a monastery will be established.

— SECRET Societies are enticing so many men away from the Protestant Churches in the United States that our separated brethren are much concerned at the outlook.

— DURING the Queen's stay in Dublin, Her Majesty visited the Ladies of Loreto at Rathfarnham, the Ladies of the Sacred Heart at Mount Anville and several other Catholic institutions devoted to works of mercy and education.

— THE Duke of Argyll died April 24, at Invernay Castle, Scotland. He was a man of remarkable culture, and prolific writer, especially on religious subjects. His son, the Marquis of Lorne, formerly Governor General of Canada, succeeds to his titles.

— LAST year, according to emigration statistics, 43,760 emigrants, the flower of the peasantry, left Ireland for other countries. This was an increase of 9,895, as compared with the previous year. 82.9 per cent. were between the ages of fifteen and thirty-five.

— NOTWITHSTANDING the demands on the Holy Father's time and energy made by the exigencies of Jubilee receptions, his health is exceptionally good. "The Anno Santo," says the Papal physician, Lapponi, "has had the effect of a splendid tonic on the Holy Father."

— FATHER Brady, O. M. I., a well-known Irish missionary, who has been heard in various parts of Canada, died in Springfield, Mass., on May 1, after three days' illness. In 1896, Father Brady went on a two years' missionary tour to Asia, Africa, Australia and America, spending several months in the Transvaal and Natal.

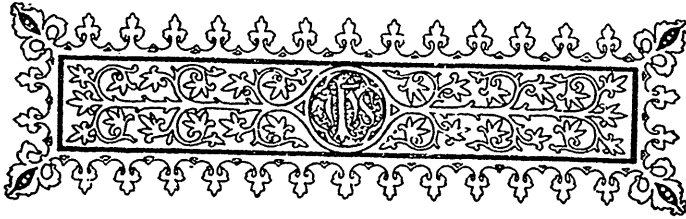
— BISHOP McFaul, of Trenton, N. J., in a recent discourse asserted that the population of the United States is about 70,000,000. The Catholic Church claims at least 10,000,000; the most ardent Protest-

ants do not claim beyond 18,000,000. So that there are 40,000,000 citizens who belong to no church. The Bishop added that non-religious education was dechristianizing the United States.

— THE Catholics in Germany have the pious custom of saluting each other entering or leaving the Church with those beautiful words of Divine praise: "Praised be Jesus Christ" (Gelobt sei Jesus Christus). Response: "Now and evermore" (In Ewigkeit). This form of salutation is also practised in convents, presbyteries and in good Catholic families, instead of "Good morning" or "Good night." A correspondent in the *Catholic Times* is looking for a reason why Catholics in other countries should not imitate the edifying custom.

— BISHOP Fallize, Vicar Apostolic of Norway, speaks and writes in high terms of the friendly disposition of the Norwegians towards the Church. He cites an example: "Catholic schools enjoy perfect liberty, and where they are established they enjoy exemption from the public school tax. According to an ancient law, charitable societies, still under the presidency of Protestant ministers, were empowered to place destitute children in various homes where they might be brought up as Protestants; a special committee also had the right of sending Catholic foundlings either into Protestant homes or public institutions. I applied to the Storting for a modification of this law, and found the Government disposed to accede to all my demands." Compare Norwegian methods with those in vogue in Canada.

— THE cities of Hull and Ottawa were visited with a disastrous conflagration on April 26, twelve or fifteen thousand persons being left homeless. According to eye-witnesses, the scenes during the actual burning were appalling. A private letter from a religious in Ottawa gives us some interesting facts. She writes: "I shall never forget the sight as long as I live. Imagine the whole of one city and half of another in flames and the wind blowing furiously. The fire in Hull was just opposite our convent, and we were in danger. Luckily for us, the wind did not change. We had the Blessed Sacrament exposed in the chapel, and we spent the greater part of the night there..... One of our schools is closed. There was an attendance of 110 pupils there; out of that number about 80 have lost their homes. Eleven children out of my class are homeless....." Recent investigations place the losses at about \$9,000,000, covered by only about \$4,000,000 insurance. The disaster excited the sympathy of the whole world, and contributions have been pouring in from various parts of the Empire. Several hundred of our Associates suffered by this fire; we bespeak for them the charitable prayers of our readers.



THE INTERNATIONAL PILGRIMAGE.



The Pilgrim's Badge.

THE day is near when our pilgrims will embark for France and Paray-le-Monial. The steamship *Vancouver* leaves Montreal on Saturday June 2, at nine o'clock in the forenoon. In spite of the difficulties necessarily attached to the organization of the pilgrimage, it may be interesting to readers to learn that success has crowned the efforts of the MESSENGER. Between eighty and a hundred pilgrims from various parts of Canada have given their adhesion, and are about to visit the shrine of Blessed Margaret Mary; there to pray for their absent brethren of the League of the Sacred Heart in Canada. If we add to this number those who are already in Europe and who have promised to join the pilgrims at Paray on June 22, the Canadian League will be worthily represented there on the "Day of Nations."

On the evening before sailing, June 1 — the First Friday — the ceremony of departure will be presided over by His Grace Archbishop Bruchesi, in St. James' Cathedral, Montreal.

Our readers will also learn with satisfaction that most of the pilgrims, after having satisfied their devotion at Paray-le-Monial, will continue their journey to Lourdes, thence to Rome where they shall have the privilege of laying at the feet of His Holiness Leo XIII, the homage and profound veneration of our six hundred thousand members of the Apostleship of Prayer.

Elsewhere in this number of the MESSENGER, we have invited our readers to receive Holy Communion on the First Friday for the success of the pilgrimage, and to pray frequently during their absence for the safe return of our Canadian pilgrims.



ALBERTON.

Mrs. Lawrence Kinch, d. Apr. 30

ALEXANDRIA, ONT.

Mrs. Ronald Chisholm, d. Apr. 2

Alex. Chisholm, d. Apr. 19

Alex. Bethune, d. Apr. 20

Donald A. Kennedy, d. Apr. 26

ANTIGONISH, N. S.

Dan. McIsaac, d. Apr. 4

John Honan, d. Apr. 16

Alex. McDonald, d. Apr. 21

ARDOCH.

Lizzie Gunzinger, d. recently

BEAURIVAGE.

Mrs. Thos. Moran, d. Apr. 18.

BERLIN, ONT.

Gertrude Mihm, d. Dec. 30, '99

Mrs. Ant. Hinsperger, d. in Jan.

BUCKINGHAM, QUE.

Ozias Gravelle, d. Apr. 22

CASCADE TUNNEL, WASH.

Alex. MacMillan, d. Apr. 20

CHARLOTTETOWN, P. E. I.

Mrs. Chs. Bell, d. Feb. 8

CHERRY VALLEY, P. E. I.

Mrs. Jno. Wright, d. Mar. 2

CHESLEY, ONT.

Thos. O'Hara, d. Apr. 5

Catherine O'Hara, d. Mar. 22

COBourg, ONT.

Mrs. Ter. Kerwin, d. Feb. 17

CORNWALL.

Mrs. W. Horseley, d. Apr. 3

Joseph White, d. Apr. 7

Mrs. Latracey, d. Apr. 3

DULUTH, MINN.

A. R. McDonald, d. Mar. 17

DUNDAS.

Winnifred Dillon, d. Feb. 11

Catherine Fisher, d. Apr. 26

John Cantwell, d. Apr. 3

Mrs. Hannah Green, d. Apr. 6

Mrs. Ellen McKenna, d. Nov. 11,

Mrs. Ellen Laven, d. Feb. 23 ['99

FAIRVILLE, N. B.

Mrs. Mary Marley, d. Apr. 10

Maurice Downing, d. Apr. 16

FORT AUGUSTUS, P. E. I.

Mrs. Mary Gillis, d. Apr. 24

Mrs. Pat'k. Callaghan, d. Apr. 3

Mrs. Thos. Beagan, d. Apr. 16

Pat'k. McKenna, d. Mar. 25

FOURNIER, ONT.

Thomas Surch, d. in April

Edward McGregor, d. in April

FREDERICTON, N. B.

John McCoy, d. Mar. 1

GLEN NEVIS, ONT.

Duncan McGillivray, d. Mar. 5

GLEN ROBERTSON, ONT.

Mrs. Duncan McGillis, d. Feb. 16

D. T. McDonald, d. Feb. 20

Marg't. T. McDonald, d. Feb. 27

HALIFAX, N. S.

Ellen Stoker, d. Apr. 14

Francis Thompson, d. Mar. 19

James Cragg, d. Apr. 24

HAMILTON.

Martin Shaughnessy, d. Apr. 21

Mrs. Lewis, d. Mar. 15

Mrs. John Ivers, d. in March

Bridget Hanly, d. in March

INGERSOLL, ONT.

Henry H. Tucker, d. Mar. 31

KEENE.

Patrick Quinn, d. Apr. 24

KINGSTON.

Loretto McGrath, d. Apr. 6

Mrs. Mary Kavanagh, d. Apr. 23

Sarah F. Lyons, d. Mar. 26

Mrs. Marg't. Owens, d. Apr. 30

LOCHIEL.

M. P. Dady, d. Mar. 29

LONDON.

Mary Connors, d. Apr. 5

Walter Butler, d. Apr. 9

Louisa Hale, d. Apr. 18

- McMILLAN'S CORNERS, ONT.**
 Mrs. Geo. McDonald, d. Dec. 13, 1999
MONCTON, N. B.
 Willie Barry, d. Apr. 3
 Edw. Donahue, d. Apr. 1
MONTREAL.
 Mrs. M. Cuddihy, d. Apr. 26
 Mrs. P. O'Mealy, d. Apr. 4
 Mrs. Alice Whelan, d. Apr. 9
 Ellen Armstrong, d. Apr. 11
 Mrs. Grace Coyle, d. Apr. 26
 Patrick Galvin, d. Apr. 12
 Mrs. Duncan, d. recently
 The Misses Beresford
 John Callary
 Mary Layden, d. Apr. 18
MOOSE CREEK.
 Elez. Benway, d. Mar. 7
NAPANEE, ONT.
 Mrs. Marg. Meagher, d. Apr. 18
NEWCASTLE, N. B.
 Cornelius Connolly, d. Apr. 19
 Mrs. Patrick Bayle, d. Apr. 18
 Mrs. John Corcoran, d. Apr. 15
NEW WESTMINSTER, B. C.
 Edw. Mulleavey, d. Feb. 19
NORTH LANCASTER.
 Miss C. Leclair, d. Apr. 25
ORILLIA.
 Mrs. Dr. McDonell, d. Mar. 22
OTTAWA.
 Mary Casey, d. in March
 Mrs. Jas. McEwar, d. in March
 John O'Reilly, d. Apr. 4
 Mrs. Cath. Cooney, d. Apr. 27
PERTH, ONT.
 Mrs. Mary O'Connor, d. Feb. 19
PRESCOTT.
 Annie Horan, d. Apr. 19
 Frances O'Leary, d. Apr. 25
PRESTON.
 Miss Louisa Salyards, d. Apr. 8
QUEBEC.
 Mrs. Owen Carolan, d. Mar. 24
 Mrs. Doyle, d. Apr. 11
 Marg. Mary McKenna, d. Apr. 14
 Mrs. Jas. Mulrooney, d. Apr. 16
 Ahee M. Mullin, d. Apr. 22
- RAILTON.**
 James Lyons, d. recently
SARNIA, ONT.
 Thos. Burns, d. Mar. 19
 Virg. Trotochaud, d. Apr. 23
SMITH'S FALLS.
 Mrs. Galipeau, d. in March
 John Kelly, d. Apr. 27
STANLEYVILLE, ONT.
 Mary A. Fagan, d. Mar. 31
ST. ANDREW'S WEST.
 Eliz. McPhail, d. Jan. 12
 John Harps, d. Apr. 1
ST. GEORGE'S, P. E. I.
 Jos. Steele, d. Apr. 6
 Flora McLeod, d. Apr. 20
 John Campbell, d. recently
 Hugh Campbell, d. recently
ST. JOHN WEST.
 Mrs. Mary Calnan
 Frances Connolly
 Peter Mangan
ST. RAPHAEL'S WEST.
 Mrs. Chas. O'Connor, d. Apr. 22
THETFORD MINES.
 Mrs. Mary A. Sheridan, d. rec'tly
TRENTON, ONT.
 Mrs. Peter Kelly, d. in April
 Mrs. Mary Heenahan, d. Apr. 29
TORONTO.
 Mrs. Mary Johnson, d. May 3
 Mrs. Nugent, d. in March
 Marg. Healy, d. Mar. 13
 Mrs. Jacobs, d. in January
WATERLOO, ONT.
 Maggie Kittle, d. Jan. 19
WESTON.
 Bernard Curley, d. in April
WOODSTOCK, ONT.
 Mrs. Cath. Campbell, d. Apr. 19
WOOLER.
 Mrs. Mathew Higgins, d. Apr. 2
PLACE NOT GIVEN.
 Mrs. Marg. Flanagan, d. Mar. 24
 Mrs. Marg. McElhenney, d. Apr. 2



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

ALEXANDRIA. — For improvement in health, after visits to the Blessed Sacrament, and the novena of grace. For several other favors.

BARRIE. — For a very great favor received, after several novenas and a promise to have a high mass said in honor of the Sacred Heart.

BATHURST. — For the conversion of two friends, shortly after sending in the intention.

DEBEC, N. B. — For restoration to health of a near relative.

DOUGLASTOWN, GASPE. — For the recovery of a little boy from a severe illness, after two masses and novena to Sacred Heart.

DUNDALK, ONT. — For the success of a very critical operation.

GUELPH. — For restoration to health with promise to publish.

HALIFAX. — For success in business and several other favors.

KIRKFIELD. — For temporal favor received with promise to publish.

KINGSTON. — For the return of a son to the Sacraments, after saying the Litany of Sacred Heart and prayers to the Blessed Virgin.

LONDON, ONT. — For a marvellous recovery from severe ulcerous illness when physicians had given up hope.

MONTREAL. — For the reformation of a drunken father, after the Stations of the Cross and promise to publish in the MESSENGER. For the success of a student in his examinations, after a promise to publish in the MESSENGER. For a great favor received, through the intercession of Ven. Mother Barat, R. S. H. Thanksgiving to the Sacred Heart and good St. Joseph for the return of two careless Catholics to the faith.

OTTAWA. — For promotion in business and raise in salary with promise to publish. For a great temporal favor received, after a novena of grace made in honor of St. Francis Xavier.

PRESTON. — For having obtained the grace and strength to keep Lent.

QUEBEC. — For an almost miraculous recovery from a very serious illness, and for many important and spiritual favors during the last four months.

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RENFREW. — For the cure of a relative who had been neglecting his business and family through drink, after making a novena to St. Patrick and promising to publish in MESSENGER.

SARNIA. — For the return of a friend to the Sacraments.

ST. JOHN NORTH N. B. — For the return of a brother to his religious duties, after several years' neglect.

TRENOW. — For a great spiritual favor granted.

TROUT CREEK, ONT. — For the recovery of an infant son, after his mother had prayed to the Sacred Heart and Blessed Virgin, and gone to Communion.

WINDSOR, ONT. — For the successful sale of property.

WALFORD. — For the cure of a little girl, after a novena and promise to publish in MESSENGER.

URGENT REQUESTS. — Alberton, P. E. I., Beauvillage, P. Q., Forest Mills, London, Ont., Ridgetown, Wolfe Island, St. Mark, P. E. I.

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

Alexandria, 2.	Fredericton, N.B., 40.	Quebec, 14.
Antigonish, 6.	Glen Robertson, 6.	Railton, 11.
Barrie, 2.	Grafton, 3.	Ridgetown, 15.
Bathurst, 3.	Hamilton, 4.	Sand Point, 1.
Beauvillage, 26.	Ingersoll, 4.	Sarnia, 6.
Berlin, 1.	Kingston, 1.	Smith's Falls, 4.
Brechin, 1.	London, Ont., 3.	Stoco, 3.
Brockville, 2.	London, Eng., 3.	St. Andrew's West, 7.
Cardinal, 1.	Marysville, 3.	St. Catherine's, 3.
Chesterville, 2.	Moncton, 4.	St. Clement, 1.
Cobourg, 2.	Montreal, 3.	St. George's, P.E.I., 3.
Colgan, 4.	Mo-risburg, 2.	St. Mary's, 2.
Debec, 2.	Newcastle, N.B., 4.	St. Thomas, 3.
Douglastown, 3.	Ottawa, 4.	St. John N., N.B., 9.
Dundalk, 1.	Owen Sound, 2.	Toronto, 1.
Drayton, 1.	Picton, 7.	Waterloo, 1.
Erie, 1.	Port Colborne, 3.	Weston, 1.
Fairville, 7.	Port Sidney, 9.	West Huntley, 1.
Fournier, 1.	Preston, 4.	Zurich, 6.
Forest Mills, 2.	Rockland, 2.	Wolfville, 4.

Intentions for June 1900.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY
CANADIAN ASSOCIATES.

GENERAL INTENTION BLESSED BY THE POPE :

Devotion to the Sacred Heart.

- 1.—F.—Our Lady of Grace. a†.c†.g†.m†. Love of prayer. 13,074 Thanksgivings.
- 2.—S.—Bl. Marianna, V. Penance. 7,876 In affliction.
- 3.—Sun.—PENTECOST. c†.d†.g†.m†.p†.r†. Devotion to the Holy Ghost. 13,354 Departed.
- 4.—M.—St. Francis Caracciolo. Visits to Bl. Sacrament. 8,376 Special.
- 5.—Tu.—St. Boniface, Bp. M. Unwearied labor. 1,323 Communities.
- 6.—W.—St. Norbert, Bp. Heed God's warnings. 4,413 First communions.
- 7.—Th.—St. Robert, Ab. h†. Avoidance of honors. League Associates.
- 8.—F.—St. Medard, Bp. g†. Encourage the young. 7,762 Means.
- 9.—S.—SS. Primus and Felician, MM. Resignation. 3,476 Clergy.
- 10.—Sun.—TRINITY SUNDAY. m†. Unworldliness. 31,312 Children.
- 11.—M.—St. BARNABAS, Ap. Gentleness. 12,873 Families.
- 12.—Tu.—St. John of St. Facundus. Peacemaking. 7,901 Perseverance.
- 13.—W.—St. Anthony of Padua, C. Devotion to the Infant Jesus. 4,250 Reconciliation.
- 14.—Th.—CORPUS CHRISTI. * d†.h†.m†.n†. Divine worship. 8,846 Spiritual Favours.
- 15.—F.—St. Germana, V. g†. Fearlessness of Faith. 6,072 Temporal Favours.
- 16.—S.—St. John Francis Regis, C. Teaching the Ignorant. 6,155 Conversions to Faith.
- 17.—Sun.—St. Aвитus, C. Christian affection. 9,927 Youth.
- 18.—M.—SS. Mark and Marcellinus, MM. Love of relatives. 998 Schools.
- 19.—Tu.—St. Juliana Falconieri, V. Horror of sin. 6,174 Sick.
- 20.—W.—BB. Francis and Comp. MM. Steadfastness in right. 2,580 In Retreat.
- 21.—Th.—St. Aloysius Gonzaga, C. h†. Purity. 427 Works, Guilds.
- 22.—F.—SACRED HEART OF JESUS. a†.g†. Reparation. 1,698 Parishes.
- 23.—S.—St. Basil the Great, Bp. D. Contingency. 12,528 Sinners.
- 24.—Sun.—St. John Baptist. m†.n†. Recollection before action. 10,197 Parents.
- 25.—M.—St. William, Ab. Control of our passions. 5,944 Religious.
- 26.—Tu.—SS. John and Paul, MM. Contempt of human respect. 1,321 Novices.
- 27.—W.—St. Ladislas, C. Frugality. 2,556 Superiors.
- 28.—Th.—St. Leo II., P. h†. Reconciliation. 7,272 Vocations.
- 29.—F.—SS. PETER AND PAUL, * A†.d†.g†.m†.p†. Following Christ. League Directors and Promoters.
- 30.—S.—Commem. of St. Paul. A†.r†. Fervor. 21,944 Various.

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

†=Plenary Indulgence; a=1st Degree; b=2nd Degree, d=Apostolic Indulgence, 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.