

THE PILGRIM  
OF  
OUR LADY OF MARTYRS  
*(LITTLE MESSENGER OF THE SACRED HEART.)*

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XI. YEAR.

OCTOBER, 1895.

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DOMINE NON SUM DIGNUS.

BY T. F. RYAN.

AH, dearest Lord, this offering is too great.  
Our sins are scarlet deep ; Thy precious Blood,  
Poured forth in shameful death upon the Rood,  
Was needed to redeem our fallen state,  
And free us from God's sin-consuming hate.  
See, Bethlehem and Calvary renewed  
Upon our altars, daily for our food  
Is offered up Thyself, reincarnate.  
But dare we sinners come Thy flesh to eat  
Who have so oft recrucified Thee, Lord ?  
My Jesus, yes ; Thy invitation sweet  
We may accept, unworthy such reward,  
Because Thy loving Heart could give no less  
Than Thee Thyself, our lowliness to bless.

## THE QUEEN OF THE HOLY ROSARY.

THE month of October is dedicated in a special way to our Lady as the Queen of the Holy Rosary. During this month, particularly, we are exhorted to invoke her under this title. "Queen of the Most Holy Rosary, pray for us." We are, moreover, called upon to practise with special fervor that devotion, which should always be familiar to us, the devotion of the Holy Rosary, or our Lady's beads.

There is a charm in the very word—the Rosary—garden of roses. It transports us in spirit into a scene that is flowing with delights—beautiful to behold, exhaling the most delicious perfumes, breathing forth the odor of sweetness.

Ancient legend tells us of a garden of roses, situated once upon a time on the German Rhine, which was tended and watered by the hand of a princess. The highest prize of chivalry was to receive from the same fair hand a rose culled from its sweet treasures. Poetic fancy has extolled the beauty of this garden and the wondrous virtue of its beauteous products. But what is all its imagined beauty compared with the reality of our Lady's rose-garden?

It is not an earthly princess, but the Queen herself—the Queen of queens, the Queen of heaven and earth, of angels and of men—who rules in this fair spiritual paradise, who not only culls a chance flower for a favorite child, but invites us all to come, to revel in its delights and gather roses to our heart's content, and to weave them into beautiful and sweet-scenting wreaths to lay at the foot of her heavenly throne. What an honor, what a delight to be admitted into this Eden of spiritual sweets! And yet we are invited to enter, day after day, and to feast upon its joys. Happy those who wait on this heavenly Queen!

No wonder, then, that the devotion of the holy Rosary has become so popular, if we look at it merely from the poetic and sentimental side. But it has other features that appeal, if not so sweetly, yet more strongly, to the human mind.

First among these features is its remarkable origin. Towards the close of the twelfth century the heresies of the Albigenses and Waldenses were raging in what is now known as the south of France, threatening to demolish the Church and to wipe out every vestige of true Christian faith, morality, and culture. Various means—the preaching of the word of God, learned books in defence of the faith, even fire and sword—were tried to repress the violence and fury of those heretics. It was then that God, in His good providence, raised up the great St. Dominic and his fearless sons to combat the enemies of the Church; they entered bravely into the field, wielding the two-edged sword of prayer and the word of God.

It was particularly in prayer that St. Dominic trusted. He confided in the intercession of her who is justly styled the “destroyer of all heresies in the whole world.” Once while in prayer, so reliable tradition tells us, our Lady appeared to him and taught him this form of prayer, substantially as we use it now, and exhorted him to go forth and preach it as the most powerful antidote against the spreading spiritual pestilence. He did so; he went forth, in one hand the word of God and in the other our Lady’s beads. He explained to the people the fifteen mysteries of the Rosary, taught them to say the beads, and the result was the rapid conversion of the heretics and the complete triumph of the Church over one of the most malignant of all heresies. What the power of the sword, what the preaching of the word of God itself had failed to effect, was achieved by the tiny weapon of the holy Rosary.

The history of the Rosary is no less remarkable than its origin. Of its efficacy in the history of the Church, the Rev. Maurice Meschler, S.J., writes in his little book entitled *Our Lady’s Garden of Roses*: “Christendom owes, it may be said, to the instrumentality of the Rosary, the preservation of faith, peace and prosperity. At different times God protected the Church against foreign and domestic enemies in view of this devotion. Who were these enemies? From without, armed forces; from within, heresy and moral corruption. The Rosary triumphed over both.”

The most formidable enemies of Christendom for centuries were the Turks. They attacked the Christian nations on the east and the west, and achieved victory after victory until they were on the point of subjugating all Europe to their barbarism and superstition. Disintegrated by heresy and schism the Christian nations in the sixteenth century were no longer able to withstand the power of the Musselman. God permitted this humiliation to make the triumph of Christendom all the more glorious.

The Turks, flushed with former successes, had mustered an immense fleet and contemplated nothing less than the subjugation of Italy and of Rome itself. The sainted Pius V., a worthy son of the illustrious St. Dominic, then occupied the Chair of Peter. While European princes were bartering their own freedom and betraying Europe into the hands of the infidels, Pius alone raised his voice, sounded the note of alarm, and called the powers of Europe to united action against the invading foe. He succeeded with difficulty in uniting the arms of Spain, Venice and Genoa. These powers, however, were no match for the enemy, and, naturally speaking, it seemed in the highest degree fool-hardy on their part, to risk an encounter.

But Pius put his trust more in the Queen of heaven, who is "terrible as an army set in array," than in human resources. He ordered a general fast in the Church and exhorted the faithful especially, to fly to the protection of the Mother of God. When giving his blessing to Juan d'Austria, who was commander-in-chief of the united Christian forces, he ordered him to dismiss all disorderly soldiers, presented him with a sacred banner and a set of Rosary beads to be hung on the main mast of the admiral's ship. Every soldier bore a badge of the Blessed Virgin.

On the first Sunday of October, 1571, the hostile fleets met in the gulf of Lepanto. The Turks were superior in numbers and occupied the most favorable position. Yet they were totally routed and their vessels sunk or captured. The Queen of the holy Rosary had conquered.

At the very moment of the decisive victory St. Pius was engaged in conference with his cardinals. He suddenly

stopped short in his discourse ; for a moment he lifted up his eyes to heaven, and said : “ Enough of business for to-day ; it rather becomes us to give thanks to God for the victory He has given to the Christian arms.”

This victory has been justly attributed to the instrumentality of the holy Rosary ; for it happened that, at the very time this sea-fight was being carried on, the members of the Confraternity of the Holy Rosary were walking in solemn procession through the streets of Rome, invoking in union with the faithful throughout Christendom, the divine aid and the blessing of the Queen of the Rosary on the Christian arms.

The state as well as the Church, acknowledged the miraculous character of this victory. The doge of Venice in the public report he sent to some of the Italian states said : “ The victory is due neither to the General nor to the army, but to Our Lady of the Rosary.” To establish a perpetual memorial of thanksgiving in the Church, Pius V. instituted the feast of Our Lady of Victory, the title of which was afterwards changed into that of Our Lady of the Rosary.

Similar victories were obtained over the Turks at Temeswar, at Belgrade, and at the island of Corfù. From these defeats the Moslems never recovered. Through a special disposition of Providence, these victories were obtained on days of special devotion to the Mother of God, while her Rosary was being chanted or recited in the solemn processions of the faithful. This remarkable coincidence induced the Popes Gregory XIII., Clement XI., and Clement XIII., to institute the feast of the Holy Rosary and to have it celebrated throughout the world. Thus the beads triumphed over the crescent.

The Popes always placed the greatest confidence in the power of the Holy Rosary, strongly exhorted the faithful to cherish this excellent devotion, and liberally opened the spiritual treasury of the Church to those who devoutly practised it. In the Letters apostolic of the Popes we find the highest encomiums bestowed on the Holy Rosary. It is called “ the scourge of the demon” ; “ the destructi-

“the tree of life, which raises up the dead, heals the sick, and preserves those who are in health”; “a treasury of graces”; “the growth of Christians”; “the glory of the Roman Church,” etc.

But never, we would venture to say, was the devotion of the Holy Rosary more popular and more universal in the Church than in our own days. It was the delight and comfort of the great and saintly Pope Pius IX., of happy memory. “The Rosary,” he said, “is the most efficacious prayer for the increase in the hearts of the faithful of the devotion towards the Mother of God.” Once while blessing beads for some visitors at the Vatican, he said, pulling out of his pocket a tiny chaplet, “I too have my beads. They are the most precious treasure I preserve in the Vatican. My predecessor, Pius the Martyr, delighted in using them; he sought in them a safeguard against his enemies. I do the same and I firmly trust soon to see the triumph of the Church. Ah! give me an army of men, saying their beads, and with them I shall overcome all the enemies of the Holy See.”

Pius IX. did not see the triumph in his life time. His successor, the gloriously reigning Leo XIII., is the heir to Pius’ captivity. Yet this has not in aught diminished Leo’s confidence in the Queen of the Rosary. Of all the Pontiffs, who occupied the chair of St. Peter, none has done so much to spread the devotion of the Holy Rosary as Leo XIII. September 1, 1883, he issued his first Encyclical on the Rosary, commending it in the strongest terms to the faithful, and dedicating the month of October in a special way to this devotion.

“Our need of divine help,” says Leo XIII. in this Encyclical, “is not less to-day than when the great Dominic preached the Rosary of Mary as a remedy to heal the wounds of Christendom. Divinely enlightened, he saw that no remedy could be better adapted to the evils of his time than that men should, by frequent meditation on the salvation obtained for us by Christ, return to Him who is “the way, the truth and the life,” and that they should seek the intercession with God of that Virgin to whom it is given to “destroy all heresies.” . . .

“We who seek a remedy for like evils,” continues His Holiness, “do not doubt that the prayer introduced by that most holy man, with so much benefit to the Catholic world, will have the greatest power against the calamities of our times also. For this reason do we exhort all Christians to give themselves to the daily recital of this pious devotion, either in public, or privately in the home and family of each, as we also desire that the whole month of October in the present year be consecrated to the Queen of the Holy Rosary.”

The Sovereign Pontiff, moreover, decrees that in every cathedral and parish church during the month of October (till November 2, inclusively) the Rosary and Litany of our Lady of Loretto should be publicly recited every day. December 10, of the same year Leo XIII. issued a Brief ordering the invocation, “Queen of the Most Holy Rosary, pray for us,” to be inserted in the Litany of the Blessed Virgin.

In the year 1884 he issued another Encyclical directing the same devotions to be celebrated in the month of October as in the preceding year. In 1885, he ordered the celebration of the Rosary month to be continued until peace and freedom should be restored to the Church. By decree of September 11, 1887, the Feast of the Most Holy Rosary was raised to the rank of a double of the second class in the universal Church; and August 5, 1888, a proper Office and Mass of the feast were issued, which we are inclined to consider the most beautiful in the entire Catholic Liturgy.

Notwithstanding that the October devotions have been made permanent, and that the public recital of the beads every day in cathedrals, and on Sundays and Holydays in parish churches, has been made universal, Pope Leo has allowed no year to pass without issuing a fresh Encyclical to exhort the Catholic world to new fervor in this devotion. These letters are among the most touching of the Pope's numerous Encyclicals, breathing, as they do, the most ardent devotion and child-like piety to the Mother of God. Abstracting from their official character as authentic ecclesiastical documents, they form a most valuable and complete literature on the Holy Rosary.

So much of the origin and history of the Holy Rosary. We would fain go on to describe the nature of this devotion—so beautiful, so sublime, and yet so simple; we would gladly dwell on its wonderful fruits and advantages, if only space permitted. While we are obliged to defer these and many other considerations to some other time, we hope that what we have been able to condense in this small space will suffice to convince our readers that our Lady's Rosary is the most precious ornament and the most powerful weapon of the Christian militant here below. May it ever be borne by us to victory in the spiritual warfare against the foes of Mother Church, as well as against the private enemies of our salvation!

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## UNTO HIS HEART.

BY M. H.

**A** SACRED hush had succeeded to the sound of out-thronging worshippers, in a great cathedral, and, of the multitude who had lately knelt there at the Vesper hour, but one remained, a little girl, about twelve years old, who crouched in a far away corner, bowed low, unconscious of all earthly surroundings.

Suddenly she raised her head and looked timidly around as if anxious to know if she were alone, and then with a quick hurried step she glided up the long aisle to the Blessed Virgin's altar upon which stood a statue of Our Lady of Sorrows. She fell upon her knees with a relieved air, as if she had come to a haven, and gave vent to the long suppressed tears.

No words fell from the quivering lips, but her tears were winged with wordless, pleading prayers to the Sorrowful Mother. An orphan child of twelve years—in the wide world, without a mother, with a child's sweet, simple faith, which older ones dearly envy, helpless and powerless in herself, but mighty in her belief in her heavenly mother, she was sad and desolate, yet richly dowered with holy faith.

After a while her weeping ceased; the remembrance of the sacredness of the place subdued the vehemence of her



emotion, and as hope and trust deepened in the child's heart, the little tear-stained face was uplifted, and the tear-dimmed eyes rested lovingly upon the carved face of the statue.

But earthly eyes had also observed the child. A lady had lately entered the church and had noticed the little girl all alone in the great edifice. The tattered, faded dress, the broken shoes, the torn hat, all bespoke the child's poverty, and pity and compassion throbbed in the lady's heart as she looked at the little, slender, grief-bowed figure.

Rising softly she went up to where the little girl knelt, resolving to offer her assistance. At the sound of the step, the girl turned towards her, and for an instant the lady paused, amazed at the striking beauty of the ill-clad child. The large wondering black eyes, with the long, tear-gemmed lashes gave additional charm to the beautiful face. For an instant the two questioningly confronted each other, and then the lady whispered gently :

"Are you in trouble, child? Can I help you, little one?"

The soothing words and gentle tone brought a gladsome light to the little face, but the unsought sympathy so awakened the deep feelings in the child's heart that she could only answer by a burst of tears.

With keen penetration the lady at once discerned the cause of her weeping, knowing that gratitude as well as sorrow will bring the rush of tears from a sensitive nature, easily thrilled by the touch of kindness.

Afraid to say more lest she should increase the child's agitation, she silently took her hand and led her down the aisle, and out into the spacious porch at the entrance of the cathedral.

"Tell me what it is," said the lady kindly as she drew the child closer to her, heedless that the tearful, dusty face was soiling her own costly dress, mindful only of the little heart she was seeking to comfort.

"You are so—good," was the the child's broken response ; "our blessed mother has heard me ; I—I—am so unhappy, I've run away from my step-mother, she was cross and cruel and—I couldn't stay !"

"Have you any other relative?" asked the lady, trying to decide on the course of action. "Have you a father or sister?"

"Nobody" responded the child, "I am all, all alone in the world, but I won't go back to her—not if I die in the streets!" added the child fiercely, with a strange tone of bitterness for one so young.

"Perhaps you deserved to be punished," said the lady thoughtfully, "little girls are sometimes very self-willed, and step-mothers get unjustly blamed. Now, if I go home and plead for you, she will very likely forgive you and—"

"I will never go back," exclaimed the child, turning away with a resolute air, yet with a hopeless expression in the pathetic, lovely eyes.

"Stay," said the lady detaining her, "you cannot go wandering about; listen to me—"

"It is no use," broke in the child, "she scolded and beat me, and used hard words to me, and I tried to bear it, but to-day she did worse, she was angry, and I told her my dead mother saw her and I pulled out my mother's picture which I wear, and she snatched it off my neck, and threw it on the floor, and was going to stamp on it, and—I hate her and I'll never, never go back to her!"

The quick rushing words, the flashing eyes, the trembling lips, gave evidence of the storm in the child's heart. The lady saw it was no passing freak of temper, but the deeply roused feelings of a youthful, yet passionate nature. She knew it would be worse than useless to urge a return.

Uncertain how to act, she was resolving the question in her mind when one of the priests happened to pass and stopped to speak to them.

In a few words the lady, who was already acquainted with him, explained the case and proposed taking the girl to her home.

The pitiful eyes of the child were riveted upon the priest's face, for she felt the decision rested with him. He looked attentively at the upturned face and read in it truth and nobility of soul. "What is your name?" he asked gently, in the tone of voice that the strong and noble always use to the little ones and the sorrowing.

"Miriam Clayton," she answered.

"Miriam!" repeated the priest, thinking how well the rare, old-fashioned name seemed to suit the child, while the lady started as if some sudden, painful memory had been recalled.

"For the present," said the priest, "it might be well to take her home; you could send word where she is to her stepmother, and to-morrow you can decide better how to act in the matter."

"I have taken a fancy to the child," said the lady, as she put her arms protectingly around her, "and if I can do so, and I find her story true, she shall live with me."

"She may bring you a blessing, Miss Barton," said the priest gravely, and he entered the church praying that the little waif might bring a reward to the lady who was so bountiful in external charity, yet whose spiritual life was but a desert waste.

Early the next morning, Miss Barton, accompanied by a lawyer, went to see Miriam's stepmother, as she wisely wished to judge for herself if the child's story were true.

A short interview with the woman revealed to Miss Barton the cross, cruel nature with which she had to deal, and convinced her of the accuracy of the child's statement.

She instinctively understood all that Miriam's high spirit suffered, and she knew the girl's soul would never bend to the arbitrary harshness of the woman's loveless nature. She felt a strange pity for the lovely child in whose every unfolding of character she had perceived a nature akin to her own.

After some time spent in discussing matters, Miss Barton obtained the woman's legally signed consent to her adoption of Miriam, and all points were fully settled to the satisfaction of both parties.

And thus Miss Barton's return became a herald of great joy to the orphan child, who soon found herself installed as an adopted sister in Miss Barton's elegant home.

What a marvellous change a few hours had wrought! How swiftly thought and action had followed each other, until the happy consummation had been reached.

All through the day the child had recounted the events

over in her young mind, and her tears rose at recollection of the dread suspense that held her heart while her benefactress was at her stepmother's. The terrible fear had been lest she should be forced to return, and then had come the fierce resolve rather to die—a resolve born out of the storm—that swept over her young heart making it feel old and care-worn.

She next recalled how the brightness had come—how the sunburst glory had dissipated the dark forebodings, and hope, and joy, and peace had filled her soul and restored its rightful, childlike sweetness.

The day had been short, yet the crisis it had been in Miriam's life had so weighted it with important consequences that looking back, it seemed as if years had passed since she had left home.

Evening found the transformation complete—the little, ragged, tearful, wandering girl of yesterday had become the adopted sister of a wealthy lady, into whose heart the orphan child had already crept with the powerful fascination of love.

They were sitting together in the soft, June twilight, and both were silent; the lady thinking of the sudden event which brought a companion to her; the child revelling in the realization of her happiness, glancing lovingly now and then at her kind friend, and longing with a child's expressive affection, to throw her arms around her. Miss Barton looked up, and as her gaze rested on the child's face she smiled, and asked:

“Are you thinking of to-morrow, Miriam, and of a long summer holiday?”

“No ma'am I was thinking of you, and how good you are to me,” said Miriam gratefully, as she rose from the chair and nestled lovingly at the lady's feet, impulsively seizing her hands and pressing them to her lips.

The unbidden tears rushed to the lady's clear, grey eyes; it was the first outpouring of love she had received for years, since her dear parents had died.

Since then all the world had been to her as strangers; her proud, reserved nature neither bestowed nor sought

affection, and her charities had been only the contributions of her purse, not the personal gifts of kindly service and consoling words which would have returned unto her own desolate heart with the sweetness bestowed, even as the sea-wave cast upon the shore, flows back with added treasure to the ocean.

The child's affection had struck a responsive chord in her own lonely heart, and with a quick, passionate movement she bent low and kissed Miriam again and again.

"I am so glad you love me!" cried the child recovering from the surprise of the action. "Our Blessed Mother must have sent you to me!"

"You do well to love her;" said Miss Barton gravely, as she sighed wearily, turning away from the child, and again bending her gaze dreamily upon the flaring coals.

"Don't everybody?" said the little girl reproachfully, "at least every Catholic? I always pity Protestant children who do not know her and love her as we do. I think it was the thought that she loved me that kept me from being very wicked when I was ill-treated. But I am so glad that you are a Catholic!"

"A poor one," said the lady interrupting her, "and a very unpractical one. I have not been to the Sacraments for long years—yet why I should tell you this. I know not, only something in you attracts my confidence."

The child's wondering eyes opened wide in astonishment, and her pity found vent in the short exclamation: "Oh how could you believe in Him, and yet stay so long away!"

"Because—I am wicked," replied the lady vehemently; "not as the world calls people, but in my own heart I have kept the bitterness of revengetul feelings—and they are rooted there, and have eaten up my very heart," she added bitterly as if speaking to herself. "A cruel lie—born out of a woman's jealous heart, wrecked my happiness. You are too young to realize how a woman could wilfully break another's heart, but child as you are, Miriam, you can understand the effects, for you see *my* life, that might have been bright and happy and blissful—darkened, lonely and sorrowful!"

“What made it so?” said Miriam quickly—“the lie told about you—or the hard feelings you have kept?”

The question, simple yet deep, as children’s questions often are, startled Miss Barton with its suggestiveness, and for a moment she paused, shrinking at the honest solution that her upright nature gave.

“Nobody can destroy our happiness,” said Miriam, “for we have God to look to, and if others injure us, He will console and reward us; that is what the Sisters taught me when I made my First Communion, and I used to say it over to myself when I was miserable at home.”

“You are right; but strange the old truth seems new. After all child, it *was* the sinful, revengeful feeling that seared and scorched my heart, and blighted my life, and yet—I cannot cast it forth; I cannot forgive the false friend who marred my earthly happiness! But there, child,” she added, smoothing the long, soft flowing curls, “go on with your happy thoughts, I must not sadden you any more.”

“I can’t think any more now, I must go to my room and say some prayers, for I must prepare for Holy Communion. As to-morrow will be the Feast of the Sacred Heart, I had to pray very hard to get over my wicked feelings and wishes about my stepmother,” added the child humbly.

“How did you do it? How did you drive away those angry feelings of hate? For you did have them, and for a time held them close in your heart. I read it in your face and words?”

The girl’s face grew grave, and her words came low-uttered but emphatic:

“I prayed for it, Miss Barton. What else could I or any one do? I went to our Saviour’s Heart,” she continued, softening her tone, “and begged of that Heart to help me overcome my feelings and put forgiveness in their place—and—I do forgive her, and to-morrow I should like to visit her so as to part friends from her.”

“How can you forgive her so completely?” exclaimed the lady admiringly.

“I could not refuse our Lord, who will give me Himself. Can anything be too hard to do for Him?”

The sweet, pleading, loveful eyes ; the tender, trembling, somewhat reproachful tone, gave such power and pathos to the last sentence that it echoed deep down in the listener's soul, and as the child retired, the lady slowly repeated the words to herself: "Can anything be too hard to do for Him?" The question sank into her soul, and thought followed thought, and prayers and tears commingled, and God's grace flashed upon her soul, and falling before the ivory crucifix that stood on the mantel, she bowed her head in repentant prayer.

Thus the moments fled, and it was only at Miriam's entrance that she rose and stilled the outward token of her holy grief.

"God bless you child!" she said reverently, "your words have conquered me, and with God's help I will go with you to-morrow, and, if possible, receive our dear Lord. God's grace has broken the barriers of my pride and hate, and I too can say—I forgive!"

"I am so glad!" cried the child, "Our Lady of Sorrows has heard my prayers. I am so delighted, for I love you next to my own dead mother. See, here is her likeness, let me show it to you," and as she spoke the child drew forth the precious miniature which she always wore about her neck. "Look," she added joyously, "isn't it beautiful?"

The lady lighted the gas and examined the picture, but at nearer sight a strange, puzzled frown settled upon her face, and holding it closer to the light she keenly and sternly eyed the inoffensive object, her brow lowering with anger, her lips tightening as if holding back some expression of violent emotion.

Miriam grew pale, frightened at the inner storm she had so innocently aroused. But no words escaped from the lady's whitening lips. For a long time the concentrated gaze rested on the pictured face, and then she handed back the miniature to Miriam, and in the hushed, hoarse whisper of repressed feelings bade her retire for the night.

Mechanically she closed the door after the child, and then with quick, rapid step she paced up and down the long rooms, her feelings ebbing out in half-articulated sentences:

“Miriam! I might have known the name—! and that beautiful pictured face—ah! I knew it—false friend—and you are her mother!”

She paused, overcome by her emotion, but again the tide of words rushed on.

“Why did your face come before me to-night? Why did your child ever come into my life? You whom I have so hated—whom I still ha—” the bitter tones ceased, for as she halted in her walk, her upraised eyes beheld the sacred figure on the exquisitely carved cross, so life-like, so eloquently preaching—Love.

Her soul answered at once to the sacred impression. She *had* forgiven—should she call back the gift of the contrite heart she had offered her God?

Her noble nature spurned the thought and falling again on her knees, she renewed her prayer for strength and did not arise until she had fully forgiven her dead enemy and resolved to be a loving friend to the child, sealing her forgiveness with the blessing of charity.

The next morning found the two side by side in the great cathedral where first they had met. Both approached the Sacrament of Penance, and kneeling together at the altar-rail, received the Sacramental Christ with fervent, loving hearts.

Truly it was a gladsome feast for the soul-famished lady, a happy, blessed day for Miriam whose ingenuous, sweet piety had been the instrument of guiding her benefactress back to the Sacred Heart.

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A DEVOTED Promoter writes from Santa Barbara, Cal., as follows:

“To do the work of the League of the Sacred Heart among the Catholic sailors, several members of this Centre, with the approval of the Spiritual Director, took advantage of the presence of the United States cruiser ‘Olympia,’ at this port, during the Floral Festival in Easter Week, to visit the ship. The majority of the 500 men on board are Catholics.

“Perhaps nothing beyond the delivery of Catholic literature and newspapers in the name of the League was accomplished. Among these were a number of *Messengers* of recent date and several series of the *Ave Maria*. They were taken in charge by the Sergeant of Marines, a staunch Catholic, to be properly distributed as wanted. This reading matter was received gratefully, in view of a cruise, possibly to China.”



# THE CONFRATERNITIES.

## THE SODALITY.

**T**HIS is the time for re-organizing the Sodalities. The summer vacation is over for school and college folks, for folks of business and folks of leisure. All have entered, or will soon have entered, on the regular routine of daily life for the school or business year. Plans are in order for work, for reading, for amusement, etc., etc. The Sodality has also its work to do, and should have its plans and programmes for the ensuing year.

First in order is the election of officers. This is an important point, as on the officers depend, in great part, the welfare and efficiency of the Sodality. Therefore the members should elect the very best and most competent officers. They should be persons of influence with their fellows; of edifying life; regular and punctual in all the duties of a Sodalist, active, zealous and prudent; courteous, but without human respect; gentle, yet firm; persons to whom the members may look up as models. The election of officers should take place early in the season, and work should begin at once.

The officers—prefect and assistants, secretary and treasurer—being once elected, the next step is the appointment of consultors. These should be as many as the number of Sodalists demand—say, one to every ten or twelve members. Their qualities should be similar to those of the officers, and they require all the more tact because they come much in direct contact with the members. It is their duty to look after the bands of members assigned to them, to see to their attendance at the Sodality meetings and general Communions, and to report faithfully to the prefect or director the cases of absence and whatever else they think might require their attention. They should see the members of their bands frequently, and if necessary, gently remind them of their duty.

The officers of the Sodality, together with the consultors, should meet regularly once a month to consult on matters

regarding the welfare of the Sodality. These regular meetings are of the highest importance, and as soon as they are neglected the interest begins to flag. It is in these meetings that officers and consultors conceive that zeal and moderation which are necessary for efficient work.

The officers and consultors should be eager to bring as many as possible into the Sodality; but they should be still more solicitous concerning the quality of the members to be received. It should also be strongly urged on the Sodalists that each one bring in at least one or two new members having the desired qualities.

Hence it is of great importance that all should be impressed with the great advantages of belonging to our Lady's Sodality, in order that they may in their turn be able to impress others with the same view. They should be made familiar with the nature of the Sodality, its aims and its working. If this is put before congregations in public and in private in an intelligent manner, the Sodality will not fail to commend itself to the better and more intelligent portion of our Catholic people.

The Sodality has been the means of sanctifying thousands of all classes in the past. It has lost none of its efficacy. It is always timely as long as there are souls to save. As long as we have a Mother in heaven who is concerned for our spiritual welfare—who is able and willing to help her children—it should be an honor and a pleasure for us to rally around her maternal throne and to pay her the homage that becomes dutiful children.

A Sodality Review, a monthly publication, entitled *Sodalen—Correspondenz für Marianische Congregationen* has been started in Vienna, Austria, for the benefit of the German-speaking Sodalities. The first number was issued March 25, the feast of the Annunciation, and titular feast of the *prima primaria*. It is under the editorial direction of the Rev. Henry Abel, S.J.

Its programme is very extensive. It will contain Letters Apostolic, Papal Decisions, privileges, indulgences, etc., referring to the Sodality; the general history of the Sodality and the history of local branches of the same; reports from

local sodalities, their condition, receptions, celebrations, pious works, etc.; obituaries of distinguished members; interesting notices on the devotion to the Blessed Virgin; answers to queries; notices on books of interest to Sodalists, etc., etc.

The numbers thus far issued are of very high merit and more than ordinary interest. They contain articles on the aims of the Sodality as the lay apostolate of our Blessed Lady; on the members of the house of Hapsburg who belonged to the Sodality; the chapel of the *Prima Primaria* in Rome; the Ladies' Sodalities of Vienna, Linz and Salzburg. It is in 4mo. form and is appropriately illustrated.

We are pleased to see the Sodality literature increasing. We are confident that this new publication is destined to do great work for the well-being of the Sodality of our Lady and for the glory of the Mother of God, not only in Germany but far beyond its boundaries. We wish it success.

#### RECENT AGGREGATIONS.

Diplomas of Aggregation to the Roman *Prima Primaria* Sodality have been sent to the following places:

*Springfield, Ill.*, Church of the Immaculate Conception; *Philadelphia, Pa.*, St. Columba's Church (two aggregations); *Kaskaskia, Ill.*, Church of the Immaculate Conception; *Bay City, Mich.*, St. Joseph's Church (two aggregations); *Concord, N. H.*, Church of the Sacred Heart; *Rawlins, Wyo.*, St. Joseph's Church; *Lynn, Mass.*, St. John Baptist's Church; *Manawa, Wis.*, Church of the Sacred Heart; *Clayton, N. Y.*, St. Mary's Church; *South Mountain, Pa.*, St. Ignatius' Church; *New York City*, Church of Our Lady, Queen of Angels.



Instead of a monthly, it would require a daily issue of the *PILGRIM* to record all that was done at the Shrine during August. Even to print the names registered there from day to day would require page after page of our simple annals. The preparations alone for the month of pilgrimages make a story in themselves. Many were there to witness them, and even to help them on, as the Fathers who spent the month at Auriesville can gratefully testify.



It ought to be understood that everyone is welcome to remain at the Shrine just as long as accommodations make it possible. Although the *PILGRIM* does not expressly invite and induce people to go to Auriesville, whether for a day or for a week in August, no one is to imagine that it means to discourage anyone from going there. Until hotels or cottage accommodations be provided there, we cannot reasonably ask pilgrims to go there at the risk of inconvenience and discomfort not only to themselves, which every pilgrim should be ready to bear, but also to others, something which no good pilgrim will dream of.



Now that the open chapel has been completed with its sanctuary, sacristy and enclosed side chapel for stormy days, together with the dwelling rooms for the Fathers in charge during August, why may it not be expected that some cottages should be ready for the pilgrims who may wish to stay at the Shrine next summer. Except the pilgrims from the neighborhood, no one ever cares to leave the place on the day of his arrival, and while we are waiting for larger hotel accommodations, a few plain cottages, each large enough

to lodge 25 or 30 persons, with a common kitchen and dining-room would enable a number of devout people to derive all the benefits of a week or more at the Shrine. Whereas, on account of the lack of such cottages we must be cautious not to invite them, and for this reason be thought, perhaps positively to discourage them.



This was a year of blessings at Auriesville. The new structure in all its parts, its rooms and its fine new sanctuary; the new flag, the ravine property, and the great stone, all had to be blessed. Then the many pieces of altar ware, the beautiful ostensorium, the censer, the benediction veil and other presents to our Lady's Sanctuary all had to be brought under the blessings of the Church. The ravine was ours to bless for the first time this year. It would seem that a place reputed so sacred as the ravine would need no blessing, but still the Church blesses what is holy as well as what is indifferent, in order to consecrate everything to the maker of all.



As usual the Sodality of the Blessed Virgin, from St. Mary's Church, Amsterdam, N. Y., came to spend a day in devotions at the Shrine; a day of devotions it was in the strictest sense. Arriving at Auriesville station at 10.08 A. M., with others from Amsterdam, Albany and from nearly every town and city within 40 miles from the Shrine, fully 500 in number, walked up the hillside reciting the beads, with Father O'Sullivan, S.J., at their head. Mass was begun at 10.30 with nearly 1,000 present, about 300 of whom received Holy Communion. After a slight repast, the stations were made, and then all marched to the ravine, Father Wynne, S.J. leading the way and blessing the new property as he went along. Near the rock in the hollow of the ravine he preached a short sermon. On returning a procession of the Blessed Sacrament about the grounds was formed, in which all took part, the benediction being given first from the old Shrine, then from the Calvary, and lastly from the Altar. Rev. Father McDermott of Johnstown and Rev. Father Dolan of Fonda took part in the procession.

The latter had also brought his First Communion children almost straight from the altar to join in this solemn ceremony, and their presence added greatly to its impressiveness.



Sunday, August 18, brought at least 800 pilgrims to the Shrine from Albany, Schenectady, and places as far west as Syracuse. The usual exercises for those who can stay but five hours at Auriesville were followed, and all went home happy and edified for all they had seen and heard. The order of exercises for such a pilgrimage is quite different from what is followed by the pilgrims who remain over at the Shrine. They have their morning, afternoon and evening devotions, and they followed them all with great fidelity.



The beautiful ostensorium used at the Shrine during the latter part of the month is the gift of Mr. Nicholas Benziger. It is admired by all and many fervent prayers have been offered for the donor.

#### CONTRIBUTIONS TO THE SHRINE.

J. T. F., Huefner, Pa. . . . .	\$2 00	A Promoter, Providence, R. I., in thanksgiving. . . . .	\$1 00
K. A. M., Chicago, Ill., for two intentions. . . . .	1 00	T. M., Verplanck, N. Y. . . . .	25
M. W., Fishkill, N. Y. . . . .	10	"Anon" at the Shrine, per Father O'Sullivan, S. J. . . . .	5 00
E. H., Cohoes, N. Y. . . . .	1 00	C. B., West Hoboken, N. J. . . . .	5 00
"Anon," Canton, O., for an inten- tion . . . . .	1 00	D., Lowell, Mass. . . . .	1 00
C. J. W. Altoona, Pa. . . . .	1 00	A. E. M., St. Mary's, Ind., in thanksgiving. . . . .	1 00
M. M., Liberty, N. Y. . . . .	2 00	M. McC., Baltimore, Md., per Father Brady, S. J. . . . .	2 00
M. E. O'B., New York City. . . . .	5 00	Miss K., Philadelphia, Pa. . . . .	5 00
C. T., Sarnia, Canada. . . . .	1 00	Mr. G., Boston, Mass. . . . .	10 00
K. J., Latrobe, Pa. . . . .	1 00	Miss L., Philadelphia, Pa. . . . .	10 00
B. McK., Devon, Pa. . . . .	3 00	Miss D., Philadelphia, Pa. . . . .	5 00
M. C., per B. McK., Devon, Pa. . . . .	1 00	"L." New York City. . . . .	3 00
M. B., per B. McK., Devon, Pa. . . . .	1 00	"Anon." Jersey City. . . . .	1 00
E. C., Chicago, Ill. . . . .	1 00	A. M. K., New York City. . . . .	15 00
A Promote House, N. J. in thanksgiving. . . . .	1 00	"Anon." New York City. . . . .	20 00
J. S., St. Paul, Minn., in thanks- giving. . . . .	1 00	Miss C., New York City, Drapery for the Sanctuary. . . . .	
M. L. S. H., Buffalo, N. Y., for two intentions. . . . .	5 00	Mr. P., New York City, Censer and Incense boat. . . . .	
M. H., Boston, Mass., in thanks- giving. . . . .	2 00	E. T. O'C, West Newton, Mass., two diamond earrings. . . . .	
A Friend, Clayville, N. Y., for two intentions . . . . .	2 00	Mr. N. Benziger, Ostensorium.	
A. G., New York City. . . . .	5 00		

# WORK OF THE MISSIONS.

## LETTER FROM MADURA MISSION.

EAST INDIES, MADURA MISSION.

PALAMCOTTAH, April 17, 1895.

REVEREND AND DEAR FATHER :

I thank you very much for having inserted in your *Messenger* my letter of last December. Your readers being already acquainted with the new congregation of Kalugumalai will no doubt take an interest in the great trials those converts have just undergone.

The seed of the Gospel requires martyrs' blood, in order to produce a plentiful harvest. The events which took place at Kalugumalai, on Palm Sunday, are a proof of it. A great pagan procession having begun in that town, the car of the idol arrived near our Chapel. Then those who were dragging it stopped, and a crowd of heathens cried out that the Catholic Chapel should be burnt down. Immediately many of them taking torches soaked in petroleum, threw them upon the thatched roof, while others barricaded the doors to prevent the Christians assembled there from getting out. It was only through incredible exertions that they were able to escape. Seeing that these victims could not be immolated to their devilish rage, the pagans sought for others easier to be caught. They ran up to the Christians houses, shut the doors and set fire to them. Thus they wanted to bury under the ruins those new children of God. But our Blessed Lord did not allow so many victims to perish at a time. Only six Christians could not avoid death on that occasion, viz.: three grown up persons and three children . . . I was very far from foreseeing, hardly a fortnight before, when pouring on those young foreheads the holy water, that very soon another baptism would encircle them with the crown of martyrdom. How glorious it is for that new congregation to have martyrs at its very beginning! . . . But alas! To what a pitiful state those neophytes are reduced. For with the exceptions of a few houses built with lime and bricks, all the other houses have been burned. Moreover, after having caused such disasters, the devil is not satisfied; he is endeavoring to persuade people that the Christians themselves are responsible for the ruins, so that the guilty pagans may escape from being punished by human justice. What will come of it? God only knows. This all-powerful hand can punish criminals and cause justice to be done to the innocent.

However, should He allow, for the trial of His faithful servants, the devil apparently to get the upper hand, let us hope the alms of generous Christians will soon enable me to build a new Chapel for the numerous neophytes of Kalugumalai, and to help them somewhat in the exceedingly great distress, to which they have been reduced on account of their conversion to Christianity.

Commending myself to your prayers and Holy Sacrifice, I remain,  
Yours devotedly in Christ,

J. BRUMEL, S.J.  
(Madras Presidency.) Palamcottah.

### Acknowledgement is made of the following contributions :

- |  |   |
|--|---|
| For the Japanese Lepers, Father Corre's Mission. | For Father Fortier, Rockport, Texas.    |
| F. H., Brooklyn, N. Y. . . . . \$15 50           | A Promoter, Long Branch, N. J. \$5 00   |
| T. M., Verplanck, N. Y. . . . . 25               | For the Propagation of the Faith.       |
| For Mgr. Barthe, Trichinopoly Mission.           | M. A. B., Domville, Ont., Can. . . 52   |
| A Promoter, Long Branch, N. J. 5 00              | For the Rocky Mountain Mission, S.J.    |
|  | Anon, for Father Young, S.J. . . . 5 00 |

# Reign in My Heart.

Arr. X. M. MYCIELSKI, S. J.

*Moderato.*

1. Thy king-dom come, O King of earth and heav - en,  
2. Thee will I serve, for he who serves Thee reigns,  
3. Thee as my King my soul at last shall hail,

Cre - a - tor, Sav - iour, who our chains hast riv - en;  
Thee will I free - ly serve while life re - mains,  
No more to swerve, no more to faint nor fail.

Oh, that all hearts would Thy sweet yoke em - brace;  
Till, free no long - er, in Thy realm a - bove,  
O Fa - ther, take Thy wea - ry wan - d'rer home;

Reign in my heart for - ev - er, King of grace.  
Bound in the rap - turous thral - dom of Thy love.  
O King of glo - ry, may Thy king - dom come.





## POINTS FOR THE COUNCIL.

The opening article of this number makes known to us the beauty and efficacy of the Rosary and reminds us of the earnestness with which our Holy Father, Leo XIII., exhorts the faithful to consecrate the month of October to the Queen of the Most Holy Rosary, by the daily recital of the beads. This devotion and practice should appeal to the Associates, especially to those who have joined the second degree of the League and who have already promised the daily decade. During this month at least they will testify their devotion to the Mother of God by doing something more, by saying the five decades of the beads. The wonderful assistance from Our Lady of the Rosary to her clients in the past will be renewed to us to-day if we but appeal to her with the same faith and devotion.



The practical lesson for our Promoters drawn from the fact that the month of October is dedicated to Our Lady, Queen of the Most Holy Rosary, is that they should carefully go over the names of those who belong to their bands noting those who have not yet joined the second degree. Then they should make an effort during this month to have as many as possible join the second degree. Explaining the advantages of placing themselves under the powerful protection of the Queen of the Rosary, as well as the ease with which the slight obligation of saying one decade of beads can be fulfilled. Securing more who fulfil the second degree the Promoter spreads the means of increasing the

spirit of prayer, among the faithful, and the extension of the spirit of prayer which is one of the objects of the League, means an extension of Christ's reign over the hearts of men ; it means the realization of "Thy Kingdom Come."



The September Council offers a good opportunity to Promoters to discuss the new "League Devotions and Choral Services" and to become acquainted with its importance. Those who may have become familiar with it can explain it to fellow Promoters that all may bring it to the notice of the Associates. The mere examining together of the table of contents will show how complete it is and how it meets the oft expressed want of the members of the League. While it gives exercises for all the private and public pious exercises of the Associates of the League, it serves at the same time as a prayer book, though that is not the primary object for which it was compiled. It is beautifully bound in cloth and all who see it are surprised that such a handsome book can be sold for thirty cents by mail. We sell it for almost cost price because our object is not to make money but to put in the hands of the Associates a book that will further the interests of the League and aid them in the practices of those devotions which are so pleasing to the Sacred Heart.

### HINTS FROM MONTHLY PATRONS.

What is that treasure without which the richest man is poor, and with which the poorest man is rich? St. Francis (4th) answers: "My God and my all."

St. Bruno (6th) by his life tells us of the joy that comes from perfect detachment from the world and from holding converse with God alone.

St. Bridget, of Sweden (8th) had such a horror of sin that a careless word of hers instantly produced a bitter, biting taste in her mouth, while the bad language of others was as sulphur in her nostrils.

St. Louis Bertrand (9th), who led a life of prayer, penance, and apostolic labor, had a deep fear of the judgments of God, and of his own sinfulness. He would often say: "Alas, I know not on which side the sentence of my judge will place me."

St. Francis Borgia (10th) sets an example of contempt of all worldly things. Possessing great wealth and high titles, the confidence of Pope and Emperor, he forsook all he had and made himself the least in the house of God.

St. Teresa (15th) teaches a lesson of obedience to our spiritual guides. Though so favored with light from God, she never trusted to her own judgment, but left the decision in all important matters to her confessor.

"You cannot think," said B. Margaret Mary (17th), "how much our sovereign urges me to love Him with a love of conformity to His suffering life." Nothing unites us so much to the Sacred Heart of our Lord as the cross, which is the most precious pledge of His love."

St. Luke (18th) whom St. Paul calls "the most dear physician," is the Evangelist of Christ's priesthood. True to his own office, he describes the wounds inflicted by sin and the mercy of the great physician of souls as in the parable of the Good Samaritan.

St. Peter of Alcantara (19th) was an example of heroic mortifications which were the means of his attaining a high degree of sanctity. He appeared after death, in glory to St. Teresa, saying: "O blessed penance, which has merited so great a reward."

St. John Cantius (20th) gives a remarkable instance of exact truthfulness. He was once attacked by robbers, who demanded his money. He replied that he had none. When they had gone he bethought himself of some gold pieces sewed up in his clothes. He at once called them back, reproached himself for his apparent want of truth, and offered them the money. Converted by his holy simplicity they besought his forgiveness.

St. Mary Salome (22d) was one of the holy women who ministered to our Lord during His public life. She followed Him to the Cross and helped to prepare His sacred body for

burial. Not content with this she went afterward to the tomb with rich spices. A brilliant model of one devoted to the works of mercy.

St. Raphael (24th) is the angel of healing; "one of the seven who stand before the Lord." He healed the aged Tobias of his blindness and conducted the youth in safety through many dangers. He is the patron of travelers and physicians.

SS. Simon and Jude (28th) by their life and death teach us an ardent zeal for God's glory. Simon's surname was Zelotes, the "zealot." Jude in his Catholic epistle breathes the spirit of courage and zeal.

Venerable Bede (29th) lived in the service of God from the age of seven to that of seventy-two. He devoted himself to writing. His ecclesiastical history is famous, as are his commentaries on holy scripture. He had just completed the translation of the Gospel of St. John when he died. He is an example of unremitting labor for God.

St. Alphonsus Rodriguez (30th) a humble lay brother, used to give this advice: "To try to know oneself; this is the foundation of every thing. He who knows himself despises himself, while he who does not know himself is puffed up."

## NEWS FROM LOCAL CENTRES.

—St. Joseph's Centre, Ashland, Pa. "Our centre is increasing every month in membership, and the Communion is far more frequent than they were a year ago. Success seems to smile on our efforts and incites us to greater efforts in behalf of the Sacred Heart."

—St. Francis Centre, Shannton, Pa. "The Sacred Heart is drawing many hearts to itself in these missions (Harrisburgh and Charlotteville), as is evidenced by an increase in the number of those who approach the holy table."

—Newport, Mich., reports a membership of 260. Most of the children who have made their First Communion belong to the Third Degree.

—Holy Cross Centre, San Francisco, California. "The Feast of the Sacred Heart having been chosen as the most appropriate day on which to have our reception, a Triduum, conducted by our Pastor and Director, Rev. John F. McGinty, was made in preparation for it.

On the morning of the Feast a solemn High Mass was sung. In the evening the League services were attractive and well attended. The beautiful altar decorations, the music and the conferring of forty-six Diplomas and Crosses added to the impressiveness of the service.

### AN ANSWER TO PRAYER.

The answer was the conversion of a Protestant gentleman, whose religion consisted, as he often expressed it, "in doing unto others as you would have them do unto you," but refusing to attach himself to any form of religious belief, although in ill health, and at times in a dying condition. For years his zealous Catholic wife had sent the petition to the Apostleship of Prayer for his conversion, but although apparently at the point of death in a dangerous illness, he seemed as resolute in his opposition to religious influences as ever. The rosary was recited every day, and a novena of nine Tuesdays to St. Anthony commenced in his behalf. This was the forlorn hope of his Catholic family, and it seemed like hoping against hope, for, only a few days before, he had declined to see a minister, when solicited to do so by his Protestant brother, saying :

"No, my temporal affairs are all in order ; as to the spiritual, I shall have to take my chances."

His Catholic relatives naturally thought this announcement applied to the priest, as well as to the minister. The novena, however, went on, and the Monday preceding the seventh Tuesday, a zealous priest and intimate friend of the invalid called on him, without a shadow of a hope of making any religious impression. Yet not wishing to leave a stone unturned in the conversion of this otherwise good and moral man, he approached the bedside of the patient and said to him :

“Oh! how good God was to have given you the strength to return home, after your serious illness abroad.”

“Yes,” replied the invalid, “I recognize it as a great blessing to be in the bosom of my family once more, and not to have died in a foreign land.”

“And now,” continued the good priest, “you are going on another long journey, and who can look the good God in the face, without some preparation for death?”

“Yes,” said the sick man, thoughtfully, “I have been pondering over that too.”

Little by little the priest explained the mysteries of the true religion, and so unfolded the beauties of the Catholic faith, that before he left the sick man's bedside, the invalid not only expressed his willingness to enter the one true fold, but his great desire to do so.

On the following Tuesday, the seventh of the novena, he was admitted into the Church, receiving Baptism and Holy Communion on the same morning. When the priest joined the family, who awaited the result of the first interview, prayerfully yet almost hopelessly, he exclaimed: “Oh! it is the most wonderful and beautiful conversion I have ever had anything to do with. Far from breaking down prejudices or encountering obstacles, as I had anticipated, I seemed to be met at every step with the docility of a child. God be praised for all His mercies!”

The surprise and joy of the convert's family can be better imagined than described. It was far too deep for expression. Not a word was spoken, but grateful tears stood in the eyes of all. The faithful, loving wife realized in that moment of bliss the reward of persevering, hopeful prayer, which had at last been heard and rewarded in this wonderful manner. The convert lived one year, almost to the day, from the date of his conversion, and was regularly strengthened during that interval with the Sacraments of the Church. He died a holy death, and left in writing, of his own accord, to his wife and children, his testimony of the great comfort and consolation the Catholic religion had afforded him during his last illness, and especially in the dread presence of death.

## OBITUARY.

The League of the Sacred Heart has lost an ardent friend and zealous apostle in the recent death of Sister Dolorita, of the Sisters of Charity. Indirectly she brought hosts of young and old into the League. We know of no one who has worked more zealously for the circulation of the *Messenger* and PILGRIM. She reaped the promises of the Sacred Heart in life and in death. She earnestly asked of God the grace to die in the Mother House and during retreat. Her prayer was heard. She took ill at Mount St. Vincent's during her last annual retreat, and died just at the close of the exercises.

A few days ago we signed a Promoter's Diploma for Miss Mamie E. Sullivan, of St. Patrick's, Fall River, Mass. The next mail brought the sad news of her death. She was a model Promoter, ripe for heaven. She spent her last days at her father's residence in the country teaching poor ignorant children their catechism, thus putting in practice a hint given in our General Intention for August. Her last visit to town, two weeks before her death, was in the interest of the League. It was her one thought to promote the glory of the Sacred Heart. Her example will live in that active Centre of the League to continue the work to which her life was devoted, while she herself is reaping the reward of an apostle of the Sacred Heart.

Mrs. M. J. Walsh, St. Dominic's Centre, Parsons, Pa.; Rose Anna Reynolds, St. James' Centre, Pittsburg, Pa.; Mrs. Ellen Howard, St. Paul, Minn.; Emma S. McDevitt, Transfiguration Centre, New York.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace!*

WE take this opportunity of thanking the Local Directors who have been so kind as to send us words of praise for the "League Devotions and Choral Services." We feel confident that in the hands of our zealous Directors it will fulfil the mission for which it was compiled, the spread of devotion to the Sacred Heart.

## GENERAL INTENTION FOR OCTOBER, 1895.

*Recommended by His Holiness, Leo XIII., with his blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.*

### Catholic Interests in Switzerland.

**A**LL English speaking Catholics, particularly those of the Irish race, must have special sympathy with Switzerland. It was the Irish Monks—St. Gall and his companions—who first carried the faith into the mountains of Switzerland, and have for centuries been identified with its history. American Catholics, whose political government is moulded on the same principles as that of Switzerland should be in special sympathy with the citizens of the Swiss Republic. It is the oldest republic of any now in existence.

Ever since the days of the defection from the German Empire Switzerland has been the dumping ground for European heresy, revolution, liberalism, socialism, communism and crime of all description. It is the land of Calvin, and Zwingle, and Hutten, and Beza, and Rousseau, and Voltaire and others too numerous to mention.

That these should leave their trace on Swiss public and private life is but natural. For the last century the central government, and that of a few of the Cantons, particularly those of Berne and Geneva, have been noted for their Satanic hatred of the Church. In 1847 the Jesuits were banished from the Republic and have since had no legal existence there. Old Catholicism, which in other German States soon died of inanition, was here preserved by main force. In 1874 a new edict was issued against the Jesuits and "affiliated," that is, similar religious orders; the papal nunciature was suppressed; religious were forbidden to erect new convents; the schools were secularized; in short, Bismarck's culturkampf was enacted in Switzerland in an exaggerated form. Bismarck went to Canossa but Switzerland did not get quite there, yet it is to be hoped that the prayers of the Apostleship will send it the whole way.

While on the one hand we have free-masonry, radicalism, socialism and secularism, we have, on the other hand, in most of the Cantons, a staunch Catholic population, excellent Catholic associations, a thriving Catholic University at Fribourg, a vigorous Catholic press, and what is perhaps more assuring than all these together, the devotion to the Sacred Heart and the protection of two great patron Saints—Blessed Peter Canisius, S.J., and Blessed Nicholas Von der Flüe. May the Divine Heart through their intercession reign in Switzerland!