

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- August 3, Sunday.—Eighth Sunday after Pentecost.
 „ 4, Monday.—St. Dominic, Confessor.
 „ 5, Tuesday.—Blessed Virgin Mary of the Snows.
 „ 6, Wednesday.—Feast of the Transfiguration.
 „ 7, Thursday.—St. Cajetan, Confessor.
 „ 8, Friday.—SS. Cyriacus and Companions, Martyrs.
 „ 9, Saturday.—Vigil of St. Lawrence, Martyr.

Transfiguration of Our Lord Jesus Christ.

The miraculous Transfiguration of Our Blessed Lord, in the presence of the Apostles Peter, James, and John, is narrated by St. Matthew in that portion of his Gospel which is read at Mass on the second Sunday in Lent.

St. Cajetan, Confessor.

St. Cajetan, the son of wealthy parents in the north of Italy, was remarkable for his charity to the poor. On the death of his parents he expended a great part of his patrimony in the establishment of hospitals and pious associations for the relief of the sick and indigent; the remainder he divided between the poor and those of his relations who were in straitened circumstances. In conjunction with Archbishop Caraffa, afterwards Pope Paul IV., he founded the religious congregation of the Theatines. He died in 1547, worn out by labors and austerities.

GRAINS OF GOLD

GOD LOVES.

God loves the honest labor of men's hands,

The toil by which the world is clothed and fed,
 The sweat in which the workers win the bread
 That feeds the hunger of a hundred lands!

And God loves, too, the labor of the brain,

The ceaseless thought of those whose constant care
 Is still to give men lighter loads to bear,
 And ease the shoulders of their weight of pain.

Nor loves He less the labor of the heart,

That brings the word of courage and of cheer:
 The poet's song, the message of the seer,
 That aid the soul to play a nobler part.

Alone the idleness God cannot love

That cries: "O soul, be merry. Take thine ease,
 For life was given thee that thou might'st please
 Thyself—not vainly strive for heights above!"

Therefore, my soul, make haste while still the sun

Throws its noon brightness over thy life's way;
 Make haste to work, that at the close of day
 The Master's praise may welcome thee: "Well done!"
 —John H. Yates, in the *Living Church*.

REFLECTIONS.

Thou wilt always rejoice in the evening if thou spend that day profitably.—A Kempis.

If we are well with God all is well with us, though the thickest darkness of adversity be round about. If we are not well with Him nothing is well with us, though the best and brightest be at our feet.—Father Faber.

To be agreeable to Jesus Christ it is necessary to work without ceasing at the mortification of the appetites—that is to say, those natural movements which draw us towards that which we prefer and repel us from that which is displeasing to us.—*Mother M. of the Sacred Heart*.

Teach me, my God and King,

In all things Thee to see,
 And what I do in anything
 To do it all for Thee.

THE ST. BARTHOLOMEW MASSACRE

Paper presented to the Historical Society of St. Kieran's College, March, 1875, by RIGHT REV. PATRICK F. MORAN, Bishop of Ossory.

(CONTINUED).

It would not be difficult to multiply proofs of the spirit of charity and forbearance thus shown by the French clergy. The City of Lyons is often cited as an instance of the activity of the priests in the work of slaughter,* but Montfalcon, the learned librarian of the public library of Lyons, though writing bitterly against the Catholics, has proved from official documents that the clergy had no part, direct or indirect, in the massacre or other disorders of that city.† Fleury attests that the clergy, heedless of what they themselves had so often suffered, used every endeavor to protect the Huguenots;‡ he adds that the Catholic body in Paris, and throughout all France, openly avowed their disapproval of the massacre. At Lisieux, the Governor, thinking it would please the Court, gave orders that the Huguenots should be put to death, but the illustrious Bishop, John Henner, preached with all his zeal against such cruelty, and he not only had the consolation of preserving his flock from the shedding of a single drop of blood, but, moreover, the Huguenots, moved by the charity thus shown them by this good pastor, became docile to his instructions, and very many of them were restored to the fold of Christ.§ Throughout Burgundy, as De Thou informs us, "little blood was shed, and nearly all the Protestants returned to the religion of their ancestors."*** When the Governor of Dauphiny, Bertrand de Gondes, a devoted Catholic, was told that it was the King's order that the Huguenots should be put to death, he replied that "the King's power was abused by others, and that it was his duty to preserve the King's subjects for him." He accordingly issued an order that "any attempt upon the lives of the Huguenots would be punished with death."†† At Dieppe, the Governor assembled the leading Huguenots in the great hall of the Palace of Justice, and having announced to them the fate which had fallen on the rebels in Paris and elsewhere, said he was sure that there were no rebellious or seditious citizens amongst them, "wherefore," he added, "children of the same Father, let us live together as brothers, and having for each other the charity of the Good Samaritan." No blood was shed in Dieppe, and, touched by the words of charity addressed to them, many of the Huguenots vowed to live and die in the Catholic faith.‡‡

The question as to whether a Royal order was addressed to the Governors of the various cities and provinces commanding them to proceed with the punishment of the Huguenots, is one of but little importance in our present inquiry. There seems to be but little doubt that some such order was addressed to a few of the Governors, if not by the King himself, at least by some of the courtiers, in his name. One thing, however, is now agreed on by friendly as well as by hostile historians, that no scheme of general massacre had been arranged by the Court, and communicated to the local Governors, before the festival of St. Bartholomew. Indeed, it suffices to inspect the dates at which the massacres occurred in the various districts to be convinced that they were not the result of any such preconcerted scheme. At Meaux the massacre was carried out on August 25; at La Charité on the 26th; at Orleans on the 27th; at Saumur and Angers on the 29th; at Lyons on the 30th; at Troyes on September 2; at Bourges on the 11th; at Rouen on the 17th; at

* As, for instance, by M. Dargaud, in his *Histoire de la liberté religieuse*, iii., page 362: notwithstanding its many exaggerations, a prize was awarded to this work by the French Academy.

† Montfalcon, *Guerres de religion à Lyon*, page 420.

‡ "Le clergé, tout maltraité qu'il avait été par les hérétiques, en sauva tant qu'il put en différents endroits."—Fleury, *Hist. Eccles.*, 16th century, sect. xii.

§ Becchetti, *Istoria degli ultimi quattro secoli della chiesa*, xii., f60.

** De Thou, tom. vi., page 432: so also, La Virotte, in *Annales d'Armay*, 1837.

†† Long, *Guerres de Religion dans la Dauphiné*; Chorier, *Hist. Dauphiné*, ii., page 647.

‡‡ White, *Massacre*, page 469.