

day, and Holy Saturday : and during the Octave of Easter, including Low Sunday, St. Mark, and the Rogation days before the Ascension, on Pentecost Sunday, and during the Octave.

2. Twenty-five years and twenty-five quarantines on Palm Sunday.

3. Fifteen years and fifteen quarantines on Ash-Wednesday, the 4th Sunday of Lent, the 3rd Sunday of Advent, the Eve of Christmas, at the Midnight Mass, and at the second Mass.

4. Ten years and ten quarantines on the 1st, 2nd, and 4th Sundays of Advent, all the days of Lent not included in those already mentioned, the Vigil of Pentecost, and on the three days of quatuor tenses of the four seasons of the year.—Rescript, April 2nd, 1805.

5. Seven years and seven quarantines on the Visitation and Presentation of the blessed Virgin, on the feast of the Apostles not already mentioned.

6. The same on all the days of the Novena or nine days preceding the feast of the Sacred Heart of Jesus. These Indulgences are granted in the rescripts already quoted, and another of March 4th, 1806.

7. Seven years and seven quarantines on each of the four Sundays which immediately precede the feast of the Sacred Heart of Jesus.

8. Sixty days for every pious work performed by any member.

All these Indulgences are applicable to the souls in Purgatory.

CONDITIONS NECESSARY TO GAIN THE INDULGENCES.

1. To be entitled to the plenary and partial Indulgences of this confraternity, it is necessary to be enrolled in the register kept for the purpose, to pray with the intentions of the Sovereign Pontiff, and to recite daily, one Pater, Ave, and the following ejaculatory prayer.

“O sweetest heart of Jesus I implore,

That I may ever love thee more and more.”

2. It is necessary besides confessing and receiving to gain the plenary Indulgences of No. 6, and 7, and the partial Indulgences of 1, 2, 3, 4, and 5, to visit the chapel of the confraternity, or if one cannot, to perform some work of piety, enjoined by the confessor not as a sacramental penance, but as a condition to gain the Indulgence. It is not necessary that this work of piety be determined each time; the confessor can say to his penitent, who, he knows, cannot visit the chapel or altar of the Sacred Heart as often as such a visit is necessary to gain an Indulgence; “you can perform such a work in place of visiting the Blessed Sacrament in such a church or chapel.”

3. To gain the plenary Indulgence No. 8, and

the partial No. 6, it is necessary to visit a church or chapel in which the feast of the Sacred Heart is celebrated, and in case a person cannot do so, to perform some work of piety prescribed by the confessor.

It is recommended to the directors of the members to perform weekly, or at least every month, a public exercise in honour of the Sacred Heart, at which the members will be invited to be present: the priests of the congregation of St. Paul do so every Sunday in their Chapel of St. Mary ad Pineam: but this exercise is not essentially necessary to gain the Indulgences.

All that has been said about the confraternity of the Sacred Heart is taken from a work printed at Rome in 1822, for the use of the Arch-confraternity.

It is recommended to the directors of those confraternities to perform some public exercise of devotion in honour of the Sacred Heart, at which the members should be invited to assist. But this is not an essential condition to gain these Indulgences.

That all the faithful may more easily partake of these heavenly treasures, Pius VII., by a rescript of the 15th of May, 1816, was pleased that the said Indulgences, which were only granted to the members of the Sodality of the Sacred Heart, should be likewise extended to the faithful in every part of the world, who cannot form themselves into a confraternity, and who may find it difficult to get their names enrolled in the pious association existing in Rome, or in any other sodality established, provided they fulfil the conditions above specified.

From the Seven Corporal Works of Mercy.

“HE WAS CAREFUL TO BURY THE DEAD.”

Richard Watson was a poor watchmaker at Preston. He had a little shop in which he worked all day whenever he could get anything to do, and one little garret to sleep in, and take his poor meals. He had been brought up well and was a good workman, but one thing had gone wrong after another: his brother had broken, after getting him to be bound for him, and gone off to America with the money with which he should have paid his debts; so poor Richard was forced to lower his notions of taking a smart shop and having a thriving business, and took to making buttons and trinkets, and mending old watches and clocks for poor folks instead. Richard was a light hearted cheerful soul; his whistle and his song poured forth day after day from his open shop-front, and many a one stopped to listen to his rich manly voice, as it trolled forth some old English ballad, or litany, or solemn chant (in all of which he was well versed), as he bent over his spirit-lamp and pincers. His pockets to be sure were light, and his cupboard often empty, but