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## GENERAL INTENTION FOR AUGUST

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*Named by the Cardinal Protector and blessed by the Pope  
for all Associates.*

Devotion to the Holy Ghost.

**F**ROM the Encyclical Letter of Leo XIII., of May 9, 1897, we cull the following passages : " Perhaps even at this late date there may be Christians who, if questioned like those mentioned by St. Paul whether they had received the Holy Ghost, might answer ' We have not so much as heard whether there be a Holy Ghost.' If this be not really the case, many at least do not know the Holy Ghost as they should ; they often call upon Him by name in the performance of the several acts of religion, but their faith is wrapt in obscurity.

" Wherefore all preachers of sacred things, and all those who are entrusted with the direction of souls should be mindful that it is their duty to instruct the faithful with greater zeal and efficacy in all that concerns the Holy Ghost.

But in so doing, let them eschew all laboured and abstruse disquisitions, and shun likewise the fruitless efforts of such who indiscreetly strive to fathom the mysteries of God.

“ For, more profitable far would it be to recall and dilate at length upon the many and lavish blessings which have flowed and still continue to flow from this divine source into our souls, and thus wholly dispel the shades of error and ignorance which bring discredit upon the children of light. . . If we insist so urgently on this point it is not only because there is question of a mystery inseparably connected with our eternal welfare, and consequently which we must steadfastly believe, but, moreover, because the more clearly and perfectly all true excellence is known the more ardently also is it cherished.”

This lack of practical devotion to the Holy Ghost among many of the faithful did not escape the keen observation of the great English Cardinal; and while expressing his surprise at the seeming absence of this devotion, Cardinal Manning gives at least one of the reasons which may account for it\*: “ It has always seemed to me both strange and wonderful that whereas we worship the ever-blessed Trinity — the Father, the Son and the Holy Ghost — in consubstantial unity; and whereas we worship the Person of the Father with a special and daily adoration every time we say the Lord’s Prayer, and whereas we worship the Person of the Son by concluding all our prayers through His Name, and by adoring Him in the ever-blessed Sacrament; nevertheless, we rarely worship and adore with a distinct and special adoration the Person of God the Holy Ghost. Why is this? I believe it to be for this reason. The conception of the fatherhood of God and of our sonship to Him is a conception altogether natural to our hearts. We learn it in our home from our earliest consciousness in the relation we bear to our earthly father. The Incarnation of the Son of God brings Him also within the sphere and range of our intelli-

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\* *Internal Mission of the Holy Ghost*, N. Y., third edit. p. 348.

gence and of our heart, so that we conceive of Him as Man incarnate, visible upon earth, and invested with all our sympathies, and with the love of His Sacred Heart full of compassion for us. These two conceptions are, I may say, within the range of nature. They come to us at once. But the Holy Ghost, a Spirit that has never been seen, has never been incarnate, inscrutable, present everywhere, never manifest except by the operations of His power—this is a reality, like the motion of the earth, which we know in our reason, but cannot detect by any sense; or it is like the circulation of the blood, which we know as a fact, but never perceive all the day long. So the indwelling and the work of the Holy Ghost in the soul is a divine truth, so altogether inscrutable, so impalpable, so insensible, that we pass it by. Therefore we do not so often adore the Author and Giver of all grace with a special worship."

All this, no doubt, is true, and points a reason for the abstention of many from invoking the Holy Ghost daily and hourly as they do both the Father and the Son. But the Sovereign Pontiff, in the encyclical quoted above, warns the faithful of another danger, and draws attention to the prudence of the Church while dealing with matters concerning the greatest of mysteries: "'When speaking,' says the Angelic Doctor, 'of the Holy Trinity, prudence and discretion are necessary, for as St. Augustine warns us, there is no matter in which a lapse from truth is more pernicious, nor any wherein investigation is more arduous or the truths found more productive of fruit' (Summ. Th. I. q. xxxi, a. 2. De Trin. I. I. c. 3). There is danger for both faith and worship in confounding the divine persons, as there is in introducing diversity into the oneness of their nature; for it is of Catholic faith that we should worship one God in the Trinity and the Trinity in the unity. Wherefore Innocent XII., our predecessor, refused to sanction the institution of certain ceremonies in honour of the Father for which authorization had been asked. If certain festivals are kept

in view of honouring the particular mysteries of the Incarnate Word, the Incarnate Word is not honoured by any special festival solely in view of Its divine nature ; and the very feast of Pentecost was not originally instituted to honour the Holy Ghost alone, or in Himself, but in remembrance of His coming down, that is of His external mission. All which was duly ordained so that no one, with a view of accentuating the distinction between the divine persons, should be led on to attribute to them a plurality of divine natures. Furthermore, the Church, to maintain her children in the integrity of faith, instituted the feast of the Most Holy Trinity, which John XXII., later on, ordered to be celebrated throughout the Church. She allowed altars and temples to be dedicated to the Trinity ; nor was it without a certain heavenly impulse that she duly approved a religious Order, founded for the redemption of captives, and wholly devoted to the Blessed Trinity whose name it bore."

It is only after having thus, and by other more lengthy considerations, rehearsed and laid much stress upon the teaching of the Church with regard to the Mystery of the Trinity, that the Holy Father proceeds to set forth the various motives which should induce us to love the Holy Spirit, Who is all love ; to shun what might grieve Him whose seal we bear unto the day of redemption, abiding in us as in His temple ; and to invoke Him in our dire need as the eternal source of light, of strength, of consolation and of sanctity.

Here a question might very naturally force itself to the front ; Has not our Lord and Saviour Jesus Christ amply provided for all this by the shedding of His blood for the ransom of men and for their rehabilitation in their privileges as children of God ?

There is nothing more certain than that Christ came for the regeneration and salvation of all ; but it is not less certain that His preaching was confined to a very restricted space of time and place. Judea and Galilee were in extent

very insignificant portions of the earth's surface, and the thirty-three years of Christ's life among men were in duration as nothing compared to the decades of centuries which down to this day have elapsed since man was first established in his earthly abode, the scene of his temporal probation. And yet Christ's mission was not one which any given generation could claim as its own, nor any one nation arrogate to the exclusion of other peoples or races. It was for all time, all persons and all places. The Church founded upon Peter, and the Sacraments with which Christ enriched that Church, for the spiritual life and sanctification of her members, were to endure unto the end.

But if this be so, how is it that at the moment of Christ's death so little seemed to have been accomplished by the Saviour in person? Leo XIII., in his encyclical, explains in his own words what Scripture, and the Fathers, and the Doctors of the Church have ever set forth as an answer: "The Redeemer of men, in the prosecution of His inscrutable designs, did not so will that He Himself should carry out that mission fully, and bring it to its final completion in every quarter of the world; but after having received His commission from His Father, He transmitted it to the Holy Ghost, that the Holy Ghost might crown the work."

It was a glorious but a sad day when Christ ascended into heaven, for the Apostles were never again to see him in the flesh; and in their bereavement they had but one consolation, the words of the Master spoken in view of that very separation: "Because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (John, xvi, 6,8). In that same discourse He had already told them: "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever" (Ib. xiv, 16).

And that Paraclete that was to abide with them forever

was to be for them and the Church the Spirit of truth. He was, while teaching them all things, to strengthen their imperfect and untrained memory ; for how could they, poor ignorant fishermen, remember all the sublime truths Jesus had taught them? — “ But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you ” (John, xiv, 26). With that Spirit ever abiding with them, they could, untutored as they were, undertake to teach the wise and learned of this world.

Scarcely had the sudden sound from heaven, and the mighty blast that annouced the descent of the Holy Ghost been hushed, and the parted tongues of fire which had sealed their brows faded from sight, than the Apostles went forth changed men. For three years they had followed the Son of God in all His journeyings through town and hamlet, and while he addressed the multitudes they had caught the words of life as they fell from His very lips ; they had held converse with Him as only friends could do ; they had questioned Him, calling Him Master ; but despite all their opportunities, they had never comprehended fully the new and saving doctrine : “ And they understood none of these things, and this word was hid from them, and they understood not the things that were said ” (Luke xxviii). The patient Saviour had more than once upbraided them for their dullness : “ O foolish, and slow of heart ‘o believe in all things which the prophets have spoken. Ought not Christ to have suffered these things and so to enter into His glory? ” (Luke xxiv, 25, 26).

But the Holy Ghost, says St. Augustine, came to complete what the Saviour had commenced : *Missus est Spiritus Sanctus ut quæ Salvator inchoaverat Sancti Spiritus virtus confirmaret.* And at His burning touch, lo, they are transformed from dull and ignorant men into Doctors of things divine. They speak, says St. Cyril, divers tongues without

ever having learnt them ; they quote the Scriptures they have never read ; they harangue the crowds, they arouse their enthusiasm like orators skilled and trained in the wielding of winged words, they, who were scarcely adepts in their own rough trade. In a twinkling, without study and without toil, they have mastered the truths which flesh and blood reveal not, those sublime truths of faith which bring real enlightenment to the mind.

The effects of the wondrous infusion of truth into the Apostles soon became worldwide. The Holy Spirit had descended in fiery tongues within the narrow compass of the Cenacle ; but this was enough to wrap the world in flame. "Go forth, teach all nations," was the Master's command ; filled with the Holy Ghost, they now set out, powerless to resist the impulse which actuates them from within. They overrun the then known world, scattering broadcast the seed of truth among the wondering crowds. They herald forth the unity of the Godhead to nations of idolaters ; they unfold the mysteries of Redemption, they proclaim Christ crucified and risen, and daze their hearers with the resplendent truths of faith. And as they pass on, the darkness of infidelity is dispelled, light breaks in, and idolatry is numbered among the superstitions of the past. It was this merciful dispensation that Isaias had foretold when, inspired by that same Holy Spirit, he raised in part the veil that shut out the sight of centuries yet to come, and exclaimed : "The people that walked in darkness have seen a great light : to them that dwell in the region of the shadow of death light is risen" (iv, 2).

The eternal source of light was also for the Apostles and for the world the fountain head of holiness.

Simon Peter and the others had left all to follow Jesus Christ. This alone goes to prove that they were not slaves of the grosser vices which were so common around them. They were not, like the Pharisees, blasphemers, nor misers, nor usurers, nor transgressors of the law in its fundamental

points ; but they were, all the same, subject to many spiritual weaknesses. They were disputatious, and aspired eagerly to pre-eminence : witness, the sons of Zebedee. They were animated with a bitter zeal ; for they asked that fire from heaven should fall on Samaria for having refused to welcome them and the Master. They built all their hopes on a temporal kingdom in which nothing less than princely titles and positions were to fall to them.

The baptism of the Holy Ghost cleansed their souls of all this dross, and inspired them with a desire of humiliations ; and tempering their zeal with prudence, raised their minds to an all-heavenly kingdom. It implanted in them a new heart, and with it aspirations wholly opposed to their corrupt nature. "The divine fire coming upon them," says St. Bernard, "and, finding clean hearts, poured into them the rich effusion of its gifts and graces, changing their earthly longings into a purely spiritual love."

The same change awaited the hearers of their word. When they first sallied forth, swayed now by a supernatural motive, to proclaim to the world the Gospel of Christ, public and social morality were at their lowest ebb. Heathenism was tolerant of every vice, and the worship of unclean gods and goddesses invested these abominations with the sanction of religion. The pagan divinities, according to the accounts of mythology, were as deeply dyed in vice as their wretched votaries. They had set the world the example of perjury, theft, conjugal faithlessness and rank injustice. What must not have been the moral turpitude among the masses when such models were held up for their imitation ! In fine *all flesh had corrupted its way* as on the eve of the universal flood.

Purified by the tongues of fire which had chastened their hearts and lips, the Apostles eagerly imparted to the outer world the secret of the wisdom revealed unto them. The treasures of virtue given them, as it were, in trust, they hastened to place at the disposal of mankind. To whole

nations who were ignorant of it and who understood it not, and to whom no philosophy had as yet attempted to make it known, they broke the glad tidings that sanctity might become their heritage, and that to acquire it a fourfold practice of virtue alone was necessary, that of humility, of chastity, of charity and of self-denial.

This revelation, in the matter of morality, was as astounding as the one they bore witness to in the matter of belief. But the Holy Ghost, who had made it comprehensible to the Apostles, made it acceptable also to the minds of those whom they evangelized. This heavenly grace, from those baptized in fire, passed into the souls of those baptized in water and the Holy Ghost. Humility was now something tangible for them and they did it honour; chastity they admired and endeavoured to practise; they acknowledged the excellence of charity and extolled it; they lauded abnegation, and to put it in practice, not a few sold their all to distribute it among the poor. Holiness, that divine perfection, of which mankind until then had deemed itself unworthy, was to be met with in every-day life. It was to be seen in the temple as the adornment of Pontiffs; in the wilderness with the anchorite; in the cloister with the virgin; in town and country with the common of the faithful, who strove to embody it in their laws, to exemplify it in their individual, family and social life. And so was it that the Holy Spirit renewed the face of the earth.

The Holy Ghost is moreover the source of supernatural strength. Until His coming, the Apostles were weak and timid. At no time was this made more painfully evident than during the Passion of the Saviour. Even after His Resurrection they hid away in the shadow of the Cenacle. Herod, Pilate, Annas, the Scribes, the Pharisees, the mob, one and all inspired them with fear; nor was their faith more robust than their courage; for, when they were told that the Lord had risen they refused to believe. When He appeared to them they took Him for a spirit. And He

must needs tarry with them forty days to confirm their wavering faith. Frail men, they evince naught but weakness and cowardice.

But note the change. No sooner has the Paraclete entered their souls than they are wholly transformed. They cast aside fear and stand before vast multitudes whom they boldly harangue and instruct, and who in turn, docile to their voice, declare openly for Jesus Christ crucified, and render Him everywhere a public worship.

Who, let us ask, bestowed a regenerate heart on the deicide Jews, on the Gentiles adorers of stock and stone, on the barbarians of every tribe and tongue, who, fresh from the baptismal font, give proof of such invincible faith, such austere virtue, such perfect holiness? Who inspired them with contempt for the world, love of hair cloth and maceration? Who implanted in the midst of Christian peoples that austere morality, their distinctive characteristic? Who, in a word, created in the souls of the followers of the Gospel that Christian heroism, which is faith mailed in heavenly strength and courage expanded to its fulness such as was displayed by the myriads of white-robed martyrs? Who, but the Spirit of the Lord, "the Spirit of wisdom and of understanding, the Spirit of counsel and of fortitude, the Spirit of knowledge and of godliness?" (Is. xi, 2.)

But that we may love the Holy Ghost, we must consider also His work in the individual soul by His grace and seven-fold gifts. Grace, in this sense, is His Divine presence and operation in the soul of each one of us. Where He works He is. But we must not forget His presence in His operation, or reduce it to the notion of an agency or an influence. Uncreated grace is the Holy Ghost himself indwelling in the soul, the Fountain of all other gifts. We have been raised to a supernatural state, but if, by mortal sin, we have driven the Holy Ghost from our heart, though we yet remain in a supernatural state, we are spiritually dead for the very reason that we have not the sanctifying grace of

the Holy Ghost. His presence is the life of our soul. He pervades the intellect with the light of faith, the heart by the working of charity, and the will by the inspiration of His own : whence spring the growth and ripeness of faith, hope and charity, which we receive in our Baptism.

And when the Christian receives the Sacrament of Confirmation, he is the recipient of seven habits or dispositions which are implanted in the soul, abiding in it and actuating the will, or equipping it, as it were, for the accomplishment of certain acts. By *wisdom* we gauge all things rightly in view of our last end. By *understanding* we are enabled to comprehend revealed truths in the measure given to a finite intellect. By *counsel*, not only do we discriminate between right and wrong, but in moments of perplexity we are made to discern what is the higher and better part, and experience a readiness to act in conformity with the light thus given. By *fortitude* we are led to place all our trust in Heaven ; by it the soul is strengthened against pain and fear, and is supported in the fulfilling of every duty. By *knowledge*, which as a gift of the Holy Ghost is something above both faith and reason — for it is not only light but the love of truth — we tend towards truth and are vouchsafed the facility to discern it and to act upon it. By the gift of *piety*, all that relates to the worship of God, to His service and to the service of our neighbour for His sake, is made sweet and attractive for us. By *fear*, which is chiefly filial fear, we dread to lose God, and consequently are afraid of offending Him lest we incur that loss for eternity.

O the wealth of the soul in the possession of the Holy Ghost and of his gifts ! Let us be devout to Him by a daily, constant and personal devotion. From our very baptism we are entrusted to His care. He is our Guide, our Foster-Father, our Friend, our Counsellor, our Guardian. And we are each one of us His temple wherein He dwells. Have we not often forgotten this? And could we not exclaim in truth with Jacob of old : " Indeed God is in this place and I knew

it not ; this is no other than the house of God, and this the gate of Heaven !” (Gen. xxviii, 17). If we feel that we have been remiss in the past, let us with the great Cardinal, already quoted, make this act of adoration and reparation :

“ O God, the Holy Ghost, Whom I have slighted, grieved, resisted from my childhood unto this day, reveal to me Thy personality, Thy presence, Thy power. Make me to know Thy sevenfold gifts : the spirit of wisdom and understanding, of counsel and fortitude, of knowledge and piety, and of the fear of Lord. O Thou Who art the Spirit of the Father and of the Son, O Thou Who art the love of the Father and the Son, O Thou Who baptizest with fire, and sheddest abroad the love of God in our hearts, shed abroad Thy love in my heart. One thing have I desired of the Lord : that will I seek after : not wealth, rank, power, worldly home, worldly happiness, or any worldly good, but one drop of that holy flame, one drop of that heavenly fire, to kindle me and set me all on fire with the love of my God. Let that holy flame burn up and consume in me every spot and soil of the flesh and of the spirit. Purify me sevenfold with the fire of Thy love. Consume me as a holy sacrifice acceptable unto Thee. Kindle me with zeal, melt me with sorrow, that I may live the life and die the death of a fervent penitent ! ” \*

#### PRAYER.

O Jesus ! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer ; in particular, that the Holy Ghost may continue to dwell in my soul and in the souls of all those who are dear to me. Amen.

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\* *The Internal Mission of the Holy Ghost*, p. 331.



## THE LEAGUE AT HOME.

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LONDON, ONT., June 25.—On the evening of the 17th, the feast of the Sacred Heart, several Promoters received their crosses and diplomas from the hands of His Lordship, Bishop O'Connor, assisted by our Director, Rev. Fr. Tobin and Rev. Fr. McKeon.

The altar of the Sacred Heart was brilliant with lights, testifying to the devotion of our people to the Sacred Heart. Benediction was given by the Rev. Fr. Tiernan.

THE SECRETARY

TORONTO, St. Mary's Parish.—The members of the Sacred Heart League of St. Mary's Church have lately presented Rev. J. J. McCann, V. G., with a two hundred dollar set of vestments. This is but another sign added to the many that those who are most devout to Our Lord's Sacred Heart are the most generous in their gifts, and the foremost in dispossessing themselves of this world's goods in favour of the ministers of His Altar.

L. DEVINE, Treas.

LANCASTER, June 4.—The renewal of the Mission, which was given a year ago by the Redemptorist Fathers of Montreal, opened in St. Joseph's Chapel here on the eve of Ascension Thursday, and closed the Sunday following. The weather throughout was perfect, and every hour of three "days of grace" saw throngs of fervent worshippers gathered about the altar, each pouring out his burden of care, remorse or supplication at His Feet who has promised that in Him the over-burdened shall find refreshment. The exercises, morning and evening were attended by crowds which taxed the chapel to its utmost capacity; and all who came brought away with them ample food for reflection. The sermons were masterpieces in the best sense of the term, for they came unmistakably from the speaker's heart, and, bearing in every word the impress of a faith-inspired earnestness and singleness of purpose, which no trick of graceful oratory could simulate, carried conviction to the hearts of his listeners.

During the progress of the renewal, the League of the Sacred Heart was established, and the first reception of Associates held by the Very Reverend Pastor on the evening of Saturday, May 21st. The intro-

duction of this devotion was welcomed by the people with heartfelt enthusiasm, and already the majority of the Congregation are enrolled in its membership. Even at this early date, it gives promise of being productive of much and, with God's blessing, lasting good in the parish.

WILLIAMSTOWN, June 20.—The "Renewal" of the Mission which took place here on the 22nd of May was undoubtedly a grand success.

To look out at the weather, and see how the rain poured almost incessantly during the five days, discouragement would have been the feeling of every one, were it not that they looked at it as a favourable opportunity given them by God to save their immortal souls. When the "Renewal" was announced to us by our esteemed Pastor, Very Rev. Dean Twomey, every heart was cheered in anticipation of seeing the Redemptorist Fathers once more in our Parish. Every effort was made on the part of these gentlemen to win back to the church the wanderers from the fold. It was admirable, indeed, to see the crowd of people who daily and hourly knelt in humble adoration before the Blessed Sacrament or who made the Way of the Cross. Another great devotion was established in our Parish, viz, the League of the Sacred Heart. When in the morning of the third day, an explanation was given of the League by one of the Missionaries, Rev. Father Scanlan, every one became at once deeply interested. The very eloquent way in which the Rev. gentleman dilated upon the advantage of having the grand devotion practiced in the parish and its many beneficial effects, was alone a strong incentive to the indifferent; and crowds were at once pushing their way to the table to give in their names, and happy to say, very many for the three degrees. The First Friday was kept with great solemnity in the church, crowds approaching the Communion railing to receive reverently their God and Saviour. The Holy Hour was also made by the majority of the members. There, as they knelt in humble adoration before the Altar of the Sacred Heart, went forth from hearts filled with fervour, numerous thanksgivings to God for His Infinite mercies and blessings.

THE SECRETARY.

KEARNEY. —*St. Patrick's Church, June 27.* — You will please note in the MESSENGER that we are indebted to the Sacred Heart for many special favors and blessings since the League has been established here about five years ago by the Rev. Director, Father Fleming, who has been most zealous in promoting this beautiful devotion to the Sacred Heart. Last Sunday we had a general communion of atonement, and about fifty members received Holy Com-

munion. At 7 o'clock in the evening we had the great happiness of assisting for the first time in our little church at evening devotions and Benediction of the Blessed Sacrament. The whole service was intended as a Solemn Thanksgiving for blessings received; while all present prayed that our intentions might be granted, as they were placed on the altar near Our Lord during Benediction. Father Fleming is building an organ loft where we shall gladly sing the praises of Our Lord, and more fervently than ever, hymns of praise to the most Sacred Heart.

PROMOTOR.

### R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:

*Albion*: Mrs. Charles Malley, d. June 20. *Bomish, Ont.*: Archibald Currie, d. Feb. 17; Archibald McCormick, d. Feb. 7; John J. McRae, d. May 31. *Bathurst, N. B.*: Alexander Pitre, d. Apr. 29; Mary Loretto Dugas, d. May 30; Mrs. Lucy Aubrie, d. June 20. *Belle River*: Mrs. Pierre Sauvé, d. Apr. 30; Mr. Antoine Lacharité, d. May 22. *Buffalo, N. Y.*: Michael McLaughlin, d. June 25. *Euckingham*: Mr. Robert Gilmour, Mrs. Moïse Raby. *Chesterville*: Mrs. Mary Flynn, d. June 4. *Cornwall*: Mrs. Ronald McDougall, d. June 20; Michael McEaeris, d. June 2. *Drysdale*: Mary Louisa Hagan. *Diundas*: Mrs. Patrick Doyle, d. June 26; Mrs. James Collins, d. June. *Fairville*: Peter McIsaac, d. May 14. *Fox River, P. E. I.*: Ronald Angus Macdonald, d. June 5. *Grand Falls*: Miss Dora McDonald, d. Jan.; J. B. Chenard, d. June 17. *Halifax*: Mrs. Catherine McCarthy, d. Feb. 28. *Hamilton*: William Cosgrove, d. Oct. 18; Mrs. Mary Doody, d. May 25; John Magerus, d. May 25; Patrick McGinness, d. June 18. *Kingston*: Mrs. Sarah Hanly, d. May. *London*: George Onimette, d. June. *Mildmay*: Mrs. Mary McInerney, d. June 5. *Moncton*: Mrs. Archibald O'Neill, d. June 20. *Montreal*: Miss Margaret Curien, d. June 27. *Murillo*: Mrs. Margaret Ramsey, d. May 18. *Farkhill*: Murdock McLeod, d. May 14. *Portsmouth*: Patrick Crimmens, d. May. *Quebec*: Mrs. John Donovan, d. Apr. 20; Mrs. John E. Walsh, d. Apr. 22; Patrick Griffin. *Rochester, N. Y.*: Mrs. John Pudney, d. May 6. *St. Agathe, Q.*: Mrs. Thomas Maloney, d. May 4. *St. Andrew's West*: John Latner, d. May 27. *St. John, N. B.*: Fred. McDonald, d. Apr. 26; Clara Geary, d. Apr. 30; Mary Burke, d. May 23; Mrs. Mary Fleet, d. May 25; Mr. Lawrence McGowan, d. May 30. *St. Mark's, P. E. I.*: Mrs. Patrick O'Halloran, d. Dec. 24. *St. Mary's, Ont.*: James Currie, d. May 23. *St. Paul Minn.*: Mrs. Margaret McKenna, d. Apr. 28. *St. Peter's Bay, P. E. I.*: Joseph McIsaac, d. Apr. 2. *St. Philippe d'Argenteuil*: Mrs. James McCoy; Mr. William Robert. *Toronto*: Mr. O'Brien, d. June 24; Louisa Gordon, d. Mar. 14; Rose Anderson, d. Mar. 20; Mr. James J. Mallon, d. June 25. Mr. William Slaven (no name of place given), d. Mar. 10. *Fournier*: Miss Ida St. Amour, d. May 27; Mrs. J. B. Lalande, d. June 2; Miss Lalonde, d. June. *Ingersoll*: Jennie Mahon, d. April 3; Mrs. Peter Kennedy, d. April 12; Mr. John Henderson, d. April 7. *Napanee*: Mrs. Sweeney, d. June 23.

## THE HEART OF MARY.

MODERATO.

Solo.

Heart of Ma - ry, Heart the pur - est

The first system of music features a vocal line and piano accompaniment. The vocal line begins with a treble clef, a key signature of two flats (B-flat and E-flat), and a 4/4 time signature. The lyrics are "Heart of Ma - ry, Heart the pur - est". The piano accompaniment consists of a right-hand part with a treble clef and a left-hand part with a bass clef, both in 4/4 time.

Ev - er shrined in mor - tal frame;

The second system continues the vocal and piano parts. The vocal line has the lyrics "Ev - er shrined in mor - tal frame;". The piano accompaniment continues with the same instrumental texture.

Blest a - sv - lun who so - curest

The third system continues the vocal and piano parts. The vocal line has the lyrics "Blest a - sv - lun who so - curest". The piano accompaniment continues with the same instrumental texture.

All who thy pro - tec - tion claim.

The fourth system concludes the vocal and piano parts. The vocal line has the lyrics "All who thy pro - tec - tion claim." and ends with a double bar line. The piano accompaniment concludes with a final chord in the right hand and a sustained note in the left hand.

## CHORUS.

Heart of Ma - ry, shel - ter me And

let me ev - er fol - low thee, And

let me ev - er fol - low thee.

2. — Hear the prayer of one whose weakness  
Most demands a mother's care ;  
One to whom thy looks all meekness,  
Counsel hope, forbid despair.
3. — Round me tempests gathering lower,  
As I tread life's desert way ;  
And a foe in matchless power,  
Marks me for his destined prey.
4. — To some spot where ne'er might hover  
Danger's shadow I would flee ;  
But, ah ! where that spot discover,  
Where, ah ! Mary, but in Thee ?



## NEW STATUTES OF THE APOSTLESHIP OF PRAYER.

### NOTES AND EXPLANATIONS.

#### DIOCESAN DIRECTORS.

*“ The Diocesan Directors, to be designated by the Ordinaries within their own dioceses, are to be constituted in office either by the General of the Society of Jesus for the time being, or by the Director General whom the Father General has delegated at Toulouse.”* (Stat. VIII.)

Thus the Diocesan Director is to be appointed by the Ordinary of the diocese, but the faculties necessary for the valid discharge of his functions must be obtained from the Director General or his Deputy. The usual answer to an application for faculties, is the forwarding of a Diploma of Diocesan Director ; but these faculties may be granted also by letter, or even by word of mouth.

Diocesan Directors are appointed to the end that they may become the chief promoters of the Apostleship in the dioceses for which they are named, explain its aims and objects in the parishes, associations and religious Communities in which it is still unknown, and supplement the zeal of the Local Directors in those in which it is already established.

*Diplomas of Aggregation.* — It is a privilege of the Diocesan Director to countersign, if he so wishes, the Diplomas of Aggregation signed by the Director General or his Deputy, and forwarded by them exclusively, to the parishes and religious Communities which ask to be affiliated to the Apostleship. Diplomas of Aggregation come into force on the very day on which they are issued.

*Diplomas of Local Directors.* — It is the Diocesan Director who appoints the Local Directors, subject to the approval

of the Ordinary, and signs their Diplomas. It is desirable that these Local Directors should not be other than the parish priests or chaplains of the affiliated parishes or religious Communities.

*Sending of Diplomas.* — It is ordinarily the Diocesan Director who forwards to their destination the Diplomas of Aggregation sent by the Director General, and the Diplomas of the Local Directors. To procure these Diplomas, the Diocesan Directors of France should write to the Deputy Director General at Toulouse, Head Centre of the Apostleship. In other countries they may apply to the Editors of the various *Messengers*, who kindly consent to act as intermediaries between them and the General Management. For Diocesan Directors who should find the method more convenient, it would be sufficient to inform the Editors of the local *Messenger* of the applications they have received, requesting them at the same time to take what steps may be necessary in the matter, and as far as possible to communicate directly with the applicants in their name and stead.

Although, according to the Statutes (art. 8), the Diocesan Director has power to appoint a new Local Director as often as the office becomes vacant from any cause; yet, in order to avoid serious complications, more especially in the matter of the Diploma, it is practically necessary that the Diocesan Director should confer the powers of Local Director, not only on the priest actually in charge of the newly-aggregated Centre, but also on his successors in the ecclesiastical functions he discharges.

This is the reason why Diplomas sent out from the Head Centre bear the following words: "which aforesaid rights and privileges shall also be enjoyed by your successors in the ecclesiastical office which you hold."

This clause, however, may be cancelled by the Diocesan Director if it should not meet with his approval in a particular case. But by the very fact that it is allowed to stand,

the Diploma of Local Director serves for the priest to whom it is sent, and for all his successors in the same ecclesiastical functions.

*Central Councils.* — It is the duty of the Diocesan Director to preside over the monthly meetings of the Central Councils.

These Councils, two in number, — one for the Promoters of either sex — should include, as far as possible, the prominent members of the various religious and charitable societies, for which our pious League should be at once a stimulus and a bond by reason of the generous devotion of its members to all the interests of the Sacred Heart. As might easily be anticipated from its composition and influence, this double Council is a powerful instrument in the hands of the Diocesan Director not only to advance the interests of our own Association, but also to push forward all the other Catholic Societies of the diocese.

It is usually the Central Council of the diocese which supplies the Diocesan Director with the small sums required for the current expenses of this Association.

*Circular Letters.* — The Diocesan Director should make especial efforts to sustain the zeal of the Associates in the affiliated parish and religious Communities. For this reason, it is very desirable that, from time to time, he should send to the Local Director's a circular letter calling for an answer, and this, at the expense of his Central Council.

*Solemn Inaugurations.* — In order to communicate a lasting impulse to the Association, it is well to celebrate its establishment in a parish with as much solemnity as circumstances will permit, for instance, by sermons, hymns, solemn consecration to the Sacred Heart, etc. For this purpose, it is desirable that the Diocesan Director should himself preside over the ceremonies as often as possible.

*Religious Periodicals.* — The Diocesan Director should have an earnest desire to extend to all the parishes and religious Communities of the diocese, the benefits of a society

which, while imposing no heavy burdens, is fraught with such great advantages. To attain this end, and at the same time to sustain the fervour of the Associates in the parishes already affiliated, one of the easiest means, and the one most frequently employed, is the insertion, in the religious periodical of the diocese, of short articles written for the purpose, or selected from among those which appear in the MESSENGER.

*Zeal of Directors.* — Finally it is the duty of Diocesan Directors to make use of every means in keeping with the Statutes of the Apostleship, which their zeal and prudence may suggest to them as likely to advance the ends of the Association. They should stimulate the zeal of Local Directors and Promoters point out to them the objects to be attained, and the means most likely to be successful. They should study out for themselves the most suitable methods for organizing the Apostleship in the parishes, Associations and religious Communities in which it is still unknown, or where the first fervour has been allowed to grow cold; finally they should leave no stone unturned to enlist willing helpers who will throw themselves heart and soul into the work of realizing the desires of the Sacred Heart.

*Indulgences and Privileges.* — Diocesan Directors participate in all the privileges and indulgences granted to Local Directors; they have the power of receiving the faithful individually into the Roman Archconfraternity of the Sacred Heart; they can apply the Apostolic Indulgences to pious objects, and the indulgences of St. Bridget to beads. Two conditions must be fulfilled, however, before these latter faculties are obtained: "They must," says the Rescript of August 24, 1884, "have under their care at least fifty Associates belonging to the Second Degree of the Apostleship, and every month preside over a meeting of Associates in a church or chapel.

This latter condition is complied with in various ways. Some Diocesan Directors, in order to encourage in turn the

various centres within their reach, preside every month at a meeting of Associates, sometimes in one parish, sometimes in another. Others content themselves with celebrating the mass of the First Friday in some chapel centrally situated, where the Associates have previously agreed to meet. Several in this way preside, every month, over a meeting held in some religious Community, and say a few words to the Associates ; after which the lady promoters belonging to the Council, adjourn to a hall in the house in order to hold their ordinary meeting.

*The General Management.* — In the words of the Statutes, “ *the principal Seat or Centre of this Association is fixed at Toulouse. The Director General, however, is the Very Reverend Father General of the Society of Jesus for the time being, who has the power to delegate another residing in Toulouse to fulfil the duties of his office.*” (Art. 7.) Entrusted to the hands of the Superior General of a religious Order whose members are to be found in nearly every part of the known world, the administration of our Association cannot but gain in authority, unity and effectiveness, and bring forth more abundant fruits for the salvation of souls and the glory of the Sacred Heart. — “ *The Diocesan Directors..... are to be constituted in office either by the General of the Society of Jesus for the time being, or by the Director General whom the Father General has delegated at Toulouse.* (Art. 8.) The Brief of May 30th, 1886, officially entrusts to the Director General the mission “ of disseminating the Apostleship in every direction, and of solving the doubts which are of every day occurrence as the Association progresses.”

*Chief Editors of the Messengers of the Sacred Heart.* — In countries at a distance from the Head Centre, there are Editors in chief of the MESSENGERS of the Sacred Heart of Jesus, published in various foreign tongues, with whom the Diocesan and Local Directors of these regions may put themselves in communication if they think fit.

Here are a few points relating to these Editors, who are so

kind as to act as agents for the General Management of the Association, and thus facilitate by their generous co-operation the administration of the affairs of the Apostleship.

*Sending of Lists.* — The Editors of foreign Messengers forward, at least once a year, the lists, printed or written, of the parishes or religious Communities recently aggregated. They obtain, at the same time, the Diplomas of Aggregation necessary for the ensuing year, and also Diplomas for Local Directors.

*Diplomas and Certificates.* — It is to the Editors of the Messengers that Diocesan Directors apply for the Diplomas of Aggregation they have to forward to Local Directors ; for the Diplomas of these latter themselves, as well as those of the Promoters ; in fact, for all the printed matter needed in the conducting of the Association.

Our Diocesan Directors, scattered as they are in every country of the known world, will easily understand that this is the only means of assuring to our Association :

- 1° *Uniformity*, which is the necessary safeguard of every widely disseminated association ;
- 2° *Simplicity of administration*, which becomes more and more necessary in proportion to the spread of the Society ;
- 3° *Inviolability of the Statutes*, expressly recommended by Art. 5, which says : “ *No one shall be allowed to add other pious practices to the Apostleship* ” ;
- 4° *Doctrinal accuracy* regarding the indulgences, privileges and advantages of the Association, it being morally impossible that each individual Director should receive his instructions from the Head Centre ;
- 5° *Economy* as regards supplies ; for the Editors of Messengers are usually in a position to obtain on favorable conditions and at a low price the objects useful or necessary for the regular working of the Association.

The Directors of foreign Messengers are requested to furnish the Associates of their respective countries with the means of obtaining an exact knowledge of the spirit of the

Association and of enjoying its various advantages. They should not neglect to have translated into the language of the country, the various documents relating to it (Apostleship of Prayer, Handbooks, etc.). It is in this way that for several years past, thirty editions of the Messenger have been contributing to the prosperity of the Apostleship in many lands.

These Messengers are thus classified: 1 Albanian, 2 German, 6 English, 1 dialect of Brittany, 1 Bohemian, 2 French, 1 Catalonian, 1 Chinese, 1 Croat, 4 Spanish, 1 Flemish, 1 Dutch, 2 Hungarian, 2 Italian, 1 Polish, 2 Portuguese, 1 Tamil. Two of these are published in Montreal, one in French, *Le Messager Canadien*, and one in English, THE CANADIAN MESSENGER.

## TREASURY, JULY, 1898.

### RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	243,928	Pious reading.....	97,319
Acts of mortification.....	291,840	Masses celebrated.....	8,863
Beads .....	732,372	Masses heard.....	142,660
Stations of the Cross.....	50,801	Works of zeal.....	67,708
Holy Communions.....	43,855	Various good works.....	387,200
Spiritual Communions..	425,470	Prayers .....	4,692,592
Examinations of conscience	135,566	Sufferings or afflictions..	163,381
Hours of silence .....	336,014	Self conquests.....	140,277
Charitable conversations	1,077,391	Visits to Bl. Sacrament..	202,817
Hours of labour.....	512,054		
Holy Hours .....	22,295	Total.....	9,774,403





Written for  
THE CANADIAN MESSENGER

## LORD IT IS GOOD FOR US TO BE HERE.

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BY FRANCIS W. GREY.

Good to be here ; to see  
Thy Blessed Face ;  
Jesu ! to ask of Thee  
For sorely needed Grace :

Grace to be true ; to live  
For Thee alone,  
All that we are, to give,  
That it may be Thine own ;

All that we are, for Thon  
Of us hast need  
Not of our gifts : — we bow  
Low at Thy Feet, to plead

For this, that Thou wouldst show  
Thyself to us,  
That, seeing, we may grow  
More like to Thee ; and, thus,

Changed from the form of clay  
To Form Divine,  
We may, in that glad day  
Be altogether Thine.

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## MRS. PHILIP.

“SIX whole months away from you!” sighed Mary.  
“And then April, and the wedding — and after that, ‘Whithersoever thou shalt go, I will go,’” said Philip, half lightly. He laid his hand upon hers for a moment among the wine-glasses and finger-bowls on the snowy damask.

A Catholic, a widower, the owner of a considerable fortune and holding a post of distinction in the diplomatic world, engaged to a Protestant girl whose views tended vaguely to unbelief, having raised not an objection to the marriage taking place in a Protestant church and said not a word as to whether his little six year old child should be brought up in his own religion or in accordance with the theories of her young stepmother—such, at thirty-two, was Philip Vandeleur.

A little wood fire snapped pleasantly on the hearth. Through the red and yellow trees in the Park, the waning London daylight still glimmered in the half-curtained window. They were dining early, for Philip had still to return to his chambers and finish packing, before starting to catch the night express to the coast *en route* for St. Petersburg. Mrs. Fane as soon as the dessert was on the table, had murmured something about “coffee in the drawing-room,” and left the lovers to their farewell talk.

Mary wore that evening a white glistening gown that looked half bridal. A string of pearls, one of Philip’s gifts, twinkled in the rippled knot of her dark, curly hair.

“Ah! which of us will say *Bon jour* first?” she exclaimed, suddenly, as two kernels fell from the Philippine nut she was deftly cracking.

“Say ‘*Bon jour*?’ When? Why?” asked Philip.

“Oh, don’t you know? If you find a double kernel in a Philippine nut, you must eat one yourself and get somebody else to eat the other. Then, when next you meet, whoever says first ‘*Bon jour, Philippine*, can claim any present they choose from the other.”

“That’s capital! I shall be considering all these six months what present you shall give me,” said Philip, holding out his hand for his share of the nut. It was a shapely hand, corresponding well with his

tall stature and handsome face. "Yellow haired," Mary used to call him. Some of his friends were so unkind as to change the appellation into "ginger-headed."

"As though *you* will be the first to remember it!" said Mary.

"Oh! I shall remember," said he, nodding his head, sagely. "It will be such an appropriate greeting — 'Philippine' — that is to say, 'Mrs. Philip.'"

"Aren't you rather silly?" said "Philippine," her pale cheek a little rosy all at once.

## II.

The almond blossom and narcissi of a Roman spring were filling the air with their sweetness as Philip Vandeleur came down the sunny steps of an old grey church standing almost beyond the city, with its tall bell tower looking out over the Campagna, — a very silent Philip, with troubled eyes.

He had intended spending a week with his little girl who was still living under the care of her grandmother, the old Marchesa. But the week had lengthened into five, the whole of Lent in fact, and still he lingered.

During his brief twelve months of marriage Philip had become almost as Roman as his Roman wife, and had continued so during his subsequent visits to Rome. What change had come over everything this time? He seemed to himself no longer at home, but, on the contrary, a mere wayfarer, nay, more, an outcast, in the City of the Seven Hills.

He came of an old English family that had given its sons to the priesthood for many generations, and its martyrs to the gibbet and the flames in the dark days that are gone. But, since his wife's death, Philip had fallen away from all the traditions of his race.

Yet, during these five weeks, an impulse, an inward voice, he knew not what, urged him continually to go to confession and make his peace with God. Bah! how could he go to his duties with the intention of being married in a Protestant church immediately afterwards? He became convinced that some one was praying for him. Was it his mother in England? Was it his dead Monica, newly arrived from Purgatory, pouring out her heart for him in Paradise?

The Fanes had been spending the early part of the spring on the Riviera. They were to be in Rome for Easter. After that the return journey with them to England awaited him, and the marriage in the Protestant church. No, not in the Protestant church. Philip said to himself. Mary was reasonable. When he laid the matter before her she would consent to be married by a priest. Then the other condi-

tions to which he must also win her consent, would rise before his mind. And the warfare began again. He appeared to himself driven helplessly before the violence of the prayer, that he felt sure was being made for him.

At length, he arrived at the hour when he was able to decide that, cost what it might, he would only marry Mary, if he could do so as a loyal Catholic. The same day he sought a church and was reconciled with his Maker.

After his Communion the anguish in his soul grew. He pictured to himself his little girl returning from her convent school to spend the holidays with Mary — Mary, instinctively tender to all young creatures, intent on making every day a feast of happiness to Philip's child. He pictured her a few years later going into the world for the first time, at the most impressionable age, under Mary's wing — captivated utterly by the unaltering sweetness of Mary's attitude towards her — learning easily to look on Mary's agnosticism as something perfectly harmless.

He pictured other children, Mary's children, taught, indeed, the Catholic religion, but not by their mother. To which parent, he mused, would such children be most likely to turn for counsel, for comfort? To their easy-going, rather selfish father, or to gentle, resolute, justice-loving Mary? He imagined them grown up, leading the careless, non-Catholic life that he had been leading himself — he, through his own fault—they, through the fault of their father's marriage —

It was a trouble-laden Philip who came down the church steps that sunny afternoon in Holy Week.

Some one touched him lightly with the be-ribboned tip of a white lace sunshade. Mary stood a few steps above him, like a young Spring flower herself.

"We arrived a day earlier than we expected," she was saying. "I sent a note round to your Palazzo, but the message came back that you were out — Are you so astonished, Philip, that you have forgotten even to say good-day to me?"

He had lifted his hat when he saw her, and kept silence for a moment. "I had not forgotten — '*Bon jour, Philippine,*'" he said, then, slowly.

Mary glanced at his face, half uneasily. "I had forgotten!" said she. "You have me at your mercy, Philip. What shall you ask me to give you?"

They had come down the steps and were strolling across a strip of turf planted with olive and ilex trees, and separated from the grassy plain beyond by a little stone wall golden with lichens.

"What is to be my present to you?" said Philippine, with her feet among the white and yellow jonquils that starred the turf everywhere.

"I have to make," said he, "the most unmanly, the most disgraceful request that a man can."

"Dear Philip," said Mary, gently, "no wish of yours can deserve such hard names." She laid one hand on the mossy wall, and looked at him in a little wonder.

"I have to ask you," said Philip, "to release me."

"To release you?" said Mary, after him, as though not able to understand.

"From our engagement," said he.

She still looked at him for a second. Then she looked away across the Campagna. If the reeds and the long, ragged grass swayed together in a mist before her, she gave no sign of it except by the bloodlessness of her cheek. "To such a request," she said, after that second's pause, "there can be but one answer. You are free, Mr. Vandeleur." She turned and walked quickly away from him.

"Mary! Mary!" said Philip, greatly distressed, "will you not reproach me? Will you not ask me to explain?"

"No," said Mary, without turning her head.

"But I insist on explaining — I entreat you to listen —"

"I have listened to one request and granted it," Mary answered, coldly, "and I have not even been thanked."

"May god forgive me, but I cannot thank you yet," said poor Philip.

Something in his tone made her turn. What she saw in his face obliged her to stop, leaning one shoulder involuntarily for support against the stem of the grey olive-tree that grew beside the path.

She asked no question. Briefly, and without eliciting any comments from her, he told her the different phases of mind through which he had passed since he arrived in Rome. "I have no right," he said, "to hope that you will respect my motives. I have treated you as only a scoundrel could."

Mary had drawn from her pocket a little note-book, dainty, as were all Mary's possessions, in morocco binding with a gold clasp. She wrote in it hurriedly a line or two in pencil, and, closing it again, laid it in Philip's hand.

"Remember, you are free," said she, in very different tones from those of a few moments ago, and turned the second time to leave him.

"I must see you home," said Philip, mechanically.

"No. Here is a *vetturino* coming towards us. Tell the man where to drive."

Like one in a dream he put her into the little carriage and watched her borne away down the hill out of sight, out of his life, as it were.

Then he went back to the strip of grass under the little stone wall, and standing where she had stood, with his back against the olive-tree, read what she had left with him.

### III.

It appeared to be a diary, begun after he left England, written at intervals in the form of a letter to himself.

"*October.* Do you remember the day, Philip, soon after we were engaged, when a thunderstorm overtook us on the river and you made me put on your overcoat to protect me from the rain? I found in the pocket, when I got home, a little Catholic prayer-book in Italian and Latin, with your name and your wife's on the fly-leaf. I meant to return it to you the next morning, but I forgot, and I only found it, mislaid amongst my things, when you had gone to St. Petersburg. I have been studying it, especially the instructions at the beginning. Among them I found the conditions to be observed in the case of a mixed marriage. They surprised me. I have never heard of them before. Your uncle, Mr. Francis Vandeleur, called a few days ago. My mother was out, as it happened, and I asked him whether Catholics commit a grievous sin if they fail to comply with these conditions. He said Yes. I understood then, Philip, that according to your religion, I suppose, to your conscience, you are risking your soul for the sake of marrying a poor, presumptuous girl who cannot even decide whether she believes in God or not.

"*Dec. 3.* I have been a good many times to the services in your churches with the little prayer-book, chiefly to Vespers and Compline. I have often gone to them abroad, but without following the words. I never realised before the beauty of the Roman Liturgy in its old, unchanging Latin, a symbol, so it seems to me, of your immutable, everlasting Church. I find myself thinking. And this is the heritage that Philip treats so lightly — would that it had been mine! — this wonderful, unaltering religion of the centuries, the religion that produced St. Augustine, St. Bernard, St. Thomas of Aquin.

"*Dec. 8.* Mr. Vandeleur calls on me very often. I suppose he sees that anything he finds to say about you and your people interests me very much. He has been telling me to-day about your ancestors under Elizabeth and the Stuarts, and the long years of exile and poverty that they endured rather than lose their religion. He told me of Father John Vaudeleur martyred at Tyburn, and of that glorious Mistress Mary Vandeleur who encouraged and assisted her two

little sons to face torture and death sooner than betray the whereabouts of the Jesuit Father sheltered in the neighbourhood and attending secretly to the spiritual needs of the Catholics throughout the county, and who herself, after her husband's martyrdom, died of fever and starvation in a fetid prison. I recollected your telling me, the evening you left England, that after our marriage my portion is to be 'Whithersoever thou shalt go, I will go.' And I longed to be able to say the last part of the verse also, 'Thy people shall be my people, and thy God my God.'

"Jan. 23. This morning I was received into the Church. It is a grief to me to feel quite uncertain, Philip, whether the news of my conversion will please you or annoy you.

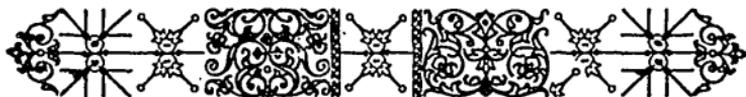
"Jan. 24. I have asked Mr. Vanjeleur not to mention to your friends the step I have taken. As my mother and I start in a few days for the Riviera, no one is likely to hear of it. I hope to tell you myself when we meet in Rome.

"*Villa San Felice, Roccarosa, Passion Sunday.* I hardly know what my thoughts have been since I wrote last. I seem to have been all my days a wayless wanderer on the face of the earth, hungry and thirsty—now housed in a King's palace, and feasted on wine and milk and honey. My life during the last few weeks, and especially since Lent began, seems to have been one long prayer for you, my Philip. Every day, and, I think, every hour of the day, I pray and pray and pray, that you, like your fathers, may be willing even to sell all that you have and buy the pearl of great price—God's unexpected gift to me, but your birthright. Surely He will hear me! I shall have the joy of kneeling at your side to receive Holy Communion—perhaps, this very Easter. And together we will bring up little Monica to be such another as her mother was, 'something between a child and a nun,' you described her the only time you spoke of her."

Below was written hurriedly in pencil: 'When you said to-day that our engagement must end, I thought for a few ungrateful moments, 'And this is the end of all my prayers—he cares for some one else'—forgive me, Philip! You are worthy of your race, but I am not worthy of you.'

"My God!" said Philip, reverently. "What have I done that I should receive such mercies?"

MAY PROBYN, in the *English Messenger*.



Written for  
THE CANADIAN MESSENGER.

## ST. MARY OF THE ANGELS

OR THE SANCTUARY OF THE PORTIUNCULA.

(August 2nd)

**U**NDER this title we will examine the history of the hallowed sanctuary of St. Mary of the Angels, and the right it has to our veneration.

The city of Assisi is situated on the slope of a mountain. St. Mary of the Angels stands at its foot, in the plain which extends from the heights of Spoleto to the mountain of Perugia. In 351, some pious hermits who came from Palestine to visit the Eternal City, obtained permission from Pope Liberius to settle in the plain of Assisi, where they built themselves a hermitage with a small oratory attached. In this oratory they placed some relics from the tomb of the Blessed Virgin, and dedicated it to the honour of her glorious Assumption, under the title of "Saint Mary of Josaphat," the name of valley in which the body of the Virgin Mother of God was deposited for three days.

A century and a half later, about the year 516, the great Patriarch St. Benedict came to Assisi, and took possession of this chapel with a small plot of land adjoining it, whence, it is said, the place took the name of Portiuncula or *Small Portion*. The Saint established a hermitage there, rebuilt and enlarged the church. Dating from this period, the harmonious chants of the heavenly hosts which were repeatedly heard in this sanctuary obtained for it the name of St. Mary of the Angels. In turn it was ceded by the Benedictines of Mount Cassino to the Benedictine Congregation of Cluny, by them it was transferred to the Monks of Citeaux. Eventually, the hermitage fell into ruins, but the chapel, built by St. Benedict, and the adjoining piece of land remained in the possession of the Benedictines of Mount Subiaco, who allowed some hermits to remain there, but with time the church became so dilapidated that Mass was no longer said in it. However, devout persons still came there to pay homage to the Queen of Angels.

In 1207, St. Francis restored the Church of St. Mary of

the Angels, and a priest of Assisi, Peter Mazzangoli, was appointed by the Benedictines to say Mass there. He served the Church until 1210, when it was finally given over to St. Francis and his disciples on condition that this place should be considered as the head of all the houses of the Order. St. Francis gladly accepted a condition which so fully corresponded with his sentiments regarding this blessed sanctuary.

The present Church of Our Lady of the Angels is the very one that was built by St. Benedict, and has existed over thirteen centuries.

The modest edifice is about forty feet long and about thirteen feet wide. The side door, and the one at the end, are disproportionately large compared with the size of the Church. It would seem as if in building these doors St. Benedict had had a prophetic sight of the crowds that would one day flock to this holy sanctuary. According to Blessed Bernadine of Feltre, it was St. Francis who had these words engraved over the principal door, *Hæc est porta vitæ æternæ*.

St. Francis loved this sanctuary with a love of predilection. With this Church, moreover, the most important and marvellous events of his life are connected. The pious Pica, his mother, often came here to pray, and it was here, as tradition tells us, that after seven years of childless life, she obtained from the Mother of God the promise of a Son who was destined for great things. The same tradition relates, that at the birth of that child angelic chants were heard in this chapel, glorifying God, as at the birth of Our Lord.

Before the altar of this sanctuary, the virgin Clare, foundress of the Poor Clares, renounced all worldly hopes to become the bride of Jesus Christ. There, too, Francis was to enjoy ineffable visions of Jesus, Mary and the holy Angels, and to obtain on behalf of sinners the Indulgence of Portiuncula, one of the most famous and precious among all those in use in the Church. It was likewise beneath the shadow of this favoured sanctuary of Mary that the seraphic Francis breathed his last.

The seraphic Patriarch had every right to love and venerate the place where he had received so many graces for himself, his Order, and the whole world, and he often said to his disciples: "My children this place is indeed holy, beware of ever forsaking it. If you are driven out of it by one door return to it by the other. It is indeed the house

of God." Twice during this century the Friars Minor have been expelled from this beloved sanctuary by the Revolution. Twice, faithful to the commands of their Seraphic Father, they have returned to it. Lately they bought back the Basilica and Convent which had been taken possession of by the government. Thus this ever venerable spot has been preserved to the Franciscan family, for it is the cradle of an Order which, according to the promise made by Our Lord to St. Francis, will last until the end of time.

"The little chapel of the Portiuncula," says Abbé Riche, "is enclosed under the dome of the Basilica of Our Lady of the Angels, as the Holy House of Nazareth is enclosed in the Basilica at Loretto." But at first sight the Portiuncula is more striking. Instead of the magnificent adornments of marble and sculpture which completely cover the exterior of the Holy House of Loretto, the ancient and rough walls of the Portiuncula have been left quite bare. I know not how to describe the inexpressible fragrance of holy poverty which seems to pervade this venerable chapel. The Basilica, which was built from the plans of Vignolo, is one of the grandest monuments in all Christendom. Its construction was due to the piety of the great Pope St. Pius V. In 1832 and 1854 the Basilica was greatly shaken by earthquakes, but the chapel of the Portiuncula remained unhurt.

On the side of the Portiuncula, in the interior of the Basilica, is shown the little cell in which St. Francis died. This cell has been converted into a chapel and contains the Seraphic Patriarch's heart. Near the Basilica, within the convent, is a sort of subterranean grotto, into which St. Francis used to retire to pray and practise his severe penances. This cell or oratory is called "The chapel of Roses," because there is a little garden of roses near by. In the time of St. Francis this spot (still called the Spineto) was full of thorns and briars. One day, the Saint went and rolled among these thorns to subdue a violent temptation which beset him. The temptation was overcome, and the briars crimsoned by his virginal blood were changed into rose trees. These bushes still bear roses without thorns, and the leaves appear as if stained with blood.

THERESA GETHIN.

## THANKSGIVINGS

For special favours received from the Sacred Heart, published in fulfilment of promises made.

(N.B. Thanksgivings intended for publication under this heading should reach the editor before the first of the month preceding publication. General Thanksgivings for favours received throughout the month or the year, or vaguely expressed as "several" or "many" are not here mentioned.)

ALBERTON, P.E.I. For the cure of a sore leg, after having a mass said for the Souls in Purgatory and saying the Thirty Days' Prayer.—ANTIGONISH. For a special temporal favour, after a novena to the Infant Jesus. For two temporal favours, after praying to S. H. and B. V. M. For a special favour, after a novena to St. Veronica. For three special favours, after praying to B. V. M. and St. Joseph. For a special favour, after promising prayers for the Souls in Purgatory. For the cure of toothache, by applying the Badge.—ARNPRIOR. For a very great favour, after prayers to B. V. M. and promising masses for the Souls in Purgatory. For the relief of earache, after applying the Badge. For many favours. For a brother obtaining work. For the recovery of a sick child, after applying the Badge and praying to St. Anthony. For being cured of a pain in the knee, by praying to the Souls in Purgatory. For having passed a very hard examination, after novenas and promising three rosaries.

BARRIE. For a favour, through prayers to the Souls in Purgatory. For a great favour, through the Souls in Purgatory. For a great favour, through St. Francis Xavier.—BATHURST, N.B. For a successful examination. A Child of Mary, for the recovery of a brother from a very severe illness, after praying to B. V. M., St. Anthony and the Souls in Purgatory. For the recovery of a lost article, after praying to St. Anthony.—BATHURST VILLAGE. For a temporal favour, through the Souls in Purgatory. For a favour, through St. Ann, St. Joseph and St. Anthony.—BELLE RIVER, ONT. For two great favours. For a very great favour, after praying to St. Ann, reciting the *Memorare* and applying the Badge.—BELLEVILLE, ONT. For a special favour, after prayers to the Souls in Purgatory. For two favours, after prayers to the B. V. M. and St. Joseph. For two favours, after prayers to the Infant Jesus of Prague.—BERLIN. For a great favour, after prayers to B. V. M. and St. Ann.—BRÉCHIN. For the relief of pain in the chest, by applying the Badge.—BOMISH, ONT. For safe recovery in child birth. For a safe journey.—BROCKVILLE. For the cure of a cough, through prayers for the Souls in Purgatory. For receiving a letter, by praying to the B. V. M. For two temporal favours. For a great favour. For a brother giving up bad habits.—BRANTFORD, ONT. For the cure of a pain in the back, after applying the Badge. For the cure of severe pain in the side, after applying the Badge. For a great favour. For means to pay debts. For a situation, after making the Nine First Fridays, and

saying the Thirty Days' Prayers to the B. V. M. — BUCKINGHAM. For two favours, through the B. V. M. and St. Anthony.

CANSO. For two favours, after a novena to the Infant Jesus and the B. V. M. For a spiritual favour, after making the Way of the Cross nine times. — CAMPBELLFORD. For relief from a severe pain in the knee, after applying the oil of St. Ann and praying to the Saint. — CHATHAM, ONT. For a temporal favour, through the intercession of B. V. M. and St. Joseph. — COLGAN. For the cure of headache and sore throat, through the prayers of the League. — CORNWALL. For a situation obtained for a friend, after praying to the B. V. M., St. Joseph and having a mass said for the Souls in Purgatory. For recovery from a severe illness. For employment for a brother, after praying to St. Anthony. For a brother's recovery from sickness, after praying to St. Ann.

DAWSON, ONT. For the cure of severe pain, after applying the Badge. For the cure of sore eyes, after saying the Thirty Days' Prayers and applying the Badge. For a special temporal and spiritual favour, after a novena to B. V. M. — DUNDAS. For a great spiritual favour, after praying to the B. V. M. For the birth of a child and the health of its mother.

FAIRVILLE, N.B. — For a spiritual favour, through devotion to the Mother of Sorrows. For two having made their Easter Duty. For the success of a missionary work. For relief from pain, after praying to S. H. For the happy death of a member of the League. — FREELTON. For three very great favours, after prayers to the S. H. and B. V. M. For relief from pain, after praying to the S. H. and St. Anthony. For two persons making their Easter Duty, after praying to B. V. M. — FREDERICTON, N.B. For a great favour, through the B. V. M. For a favour, after saying the Thirty Days' Prayers. For an unexpected favour. For the grace to make a good confession. For employment. For a favour, after praying to St. Anthony and St. Expeditus. For twenty-one spiritual and temporal favours.

GALT. For the cure of a sore eye, after applying the Badge. For a special favour, after prayers to B. V. M. A mother, for a special spiritual favour. — GODERICH. For two very special favours, through St. Anthony, and promise to give bread for the poor, and to have a statue of St. Anthony placed in the Church. — GRAND FALLS, N. B. For two temporal favours. — GUYSBOROUGH, N. S. For the cure of a swelling, by applying the Badge. For recovery from sickness, by praying to B. V. M. for the Souls in Purgatory.

HALIFAX, N. S. For seven spiritual and temporal favours. For the restoration to health of a sick person, after promise of a mass. For the relief of a very severe pain, after applying the Badge. For the cure of a little girl's leg. For employment. For peace in a

family and reconciliation of friends. For a situation for a young man, and two spiritual favours. For the means 'o pay debts long due. after praying to B. V. M. and St. Joseph. For a friend making the mission. For a partial cure. For a situation. For a temporal favour. — HAMILTON. For two temporal favours, through St. Expedi. For a favour, through B. V. M. For a special favour, after prayers to St. Joseph. For the cure of a swelling in the neck, after saying prayers and applying the Badge. For two favours. For one special favour, after praying to St. Anthony. For a very urgent request granted. For a cure, after Communion and prayers to the Souls in Purgatory. For a temporal favour, after saying the Stations of the Cross. For five temporal and spiritual favours. For a temporal favour, after praying to the Souls in Purgatory. — KHARNEY, ONT. For the recovery of a sick person. For the cure of earache, after applying the Badge. For other spiritual and temporal favours. For the cure of neuralgia, after applying the Badge. — KINGSTON. For a special spiritual favour, through the B. V. M. For two spiritual and temporal favours, after saying the Thirty Days' Prayer. For a reconciliation.

LONDON. For a spiritual favour, through the intercession of B. V. M. For restoration to health, after a novena to the S. H. For employment for a brother, after prayers to B. V. M. For finding two lost articles, after praying to the S. H., B. V. M. and the Souls in Purgatory. For finding lost money, after praying to St. Anthony. For a great favour. For three special favours, through the B. V. M., St. Joseph and the Souls in Purgatory. For a conversion.

MARYSVILLE. For a good situation for a young man, after prayers to S. H. and promising a mass for the Souls in Purgatory. — MONCTON. For a successful examination. — MONTREAL. For success in an undertaking. For the conversion of a man who was very much addicted to drink, and had abandoned the church; but through prayers to B. V. M., after twenty-seven years' neglect, he went to confession and communion. For having made the Nine First Fridays. For a conversion. For the disappearance of fever, upon applying the Badge. For the recovery of a lost article, through St. Anthony. For two favours. For employment, after praying to B. V. M. and promising a mass for the Souls in Purgatory. For a situation for a father, through prayers to B. V. M. For the conversion of a brother, after prayers to B. V. M. and St. Anthony. For the cure of nervousness, through B. V. M. and St. Anthony. For a favour. For the success of a very difficult undertaking, after prayers had been offered to B. V. M., St. Joseph and St. Anthony. A mother, for all her family making their Easter Duty. For a temporal favour, after praying to B. V. M. — MURILLO. For the recovery of a sick member.

NEWCASTLE, N. B. For a favour received. — NIAGARA-ON-THE-LAKE, ONT. For five favours, after prayers to B. V. M. For the cure of severe pain, after applying the Badge and praying to St. Anthony.

OAKVILLE, ONT. For a situation unexpectedly obtained.—ORILLIA. For the cure of a serious illness, by saying the Seven Penitential Psalms, seven Our Fathers and seven Hail Marys, and promising a mass for the Souls in Purgatory. For a special favour. — OWEN SOUND. For temporal relief from a distressing pain, after applying the Badge and asking the intercession of the B. V. M. and St. Joseph. For employment, after praying to B. V. M. during the month of May. For the safe delivery of a mother, though prayers to Jesus, Mary and Joseph.

PENETANGUISHENE. For three temporal favours, after prayers to B. V. M., St. Joseph and the Souls in Purgatory. For the good health of a family. For a situation. — PETERBOROUGH. For a special favour. For employment, after praying to St. Joseph. — PUSLINCH. For a temporal favour received two years ago, by prayers to B. V. M., St. Ann and S.H. For the cure of a severe toothache, after applying the Badge, and praying to the S. H. and St. Benedict. For three spiritual favours.

QUEBEC. For three great favours spiritual and temporal, through the B. V. M., St. Joseph and promising masses for the Souls in Purgatory. For a special favour. For a great temporal favour. For the cure of a sick person. For means to pay debts. For employment of a father. For a person regaining a lost position. For the successful examination of some pupils. For help in difficulties and trouble. For three spiritual and temporal favours. For a very narrow escape from death. For a successful operation and restoration to health. For the recovery of a mother of a family from a dangerous illness. For a good situation. For five spiritual and temporal favours. For a situation for a father, after six months' praying to B. V. M.

RAT PORTAGE. For the cessation of a pain in the knee, after applying the Badge. For the cure of an acute pain in the back, after applying the Badge.

SARNIA. For three favours. — SEAFORTH. For a cure, after wearing St. Benedict's medal and promising to receive communion during the month of June in honour of St. Anthony. For two favours. For the cure of a child, after applying St. Ignatius Water. — ST. AGATHE, P.Q. For a temporal favour. — ST. ANDREW'S WEST. For two very great temporal favours. For the recovery of a member from a serious illness, through B. V. M. For a very great favour, in December. For the return of a son, after an absence of nine years, through

prayers to B. V. M. and having a mass said for the Souls in Purgatory. For a special spiritual and temporal favour. For being preserved from a great danger in sickness. — ST. CATHARINES. For the cure of toothache, after applying the Badge. — ST. JOHN, N. B. Eight, for recovery from illness. Nine, for employment and means. Three, for the grace of perseverance. For restoration of peace. For health recovered. For good tidings. For overcoming a fault. One hundred and eighty-nine various spiritual and temporal favours. — ST. GEORGE'S, P. E. I. For the restoration to health of a friend, after a novena to B. V. M. and praying to the Souls in Purgatory. For relief from pain, after applying the Badge and praying to the S. H. — ST. RAPHAEL'S, ONT. For the grace of a happy death. — THORALD. For a temporal favour. For five spiritual favours.

TORONTO. For the averting of a serious illness, after invoking the Infant of Prague. For a situation. For restoration to health. For a special grace. For two special favours. For two very great temporal favours. For a very special spiritual favour. — TOTTENHAM. For three temporal favours. For relief from toothache, after applying the Badge. For the gaining of a law suit, after making a novena to the S. H.

VAUDREUIL. For the cure of a swelling, after using St. Ignatius Water and promising a novena to the S. H. and St. Ignatius.

WESTPORT, ONT. For a very great favour, after making a novena to St. Joseph, and praying to Our Lady of Good Counsel. For success at an examination. For relief from a pain, after applying the Badge. For a conversion. For employment. For twelve special favours. — WOODSLEE. For a great favour, after saying the Thirty Days' Prayer and making a novena for the Souls in Purgatory. — WOODSTOCK. For the restoration to health of a sick friend, through the prayers of the League, and a novena to the S. H. and B. V. M. — WARKWORTH. For three spiritual and temporal favours. For the improvement in the health of a sister, through a novena to the Sacred Heart. For relief from pain, through prayers to B. V. M. For the recovery of a mother from a severe illness.

YARKER. For employment for two persons. For hearing good news from a friend.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Alberton, P. E. I., Bomish, Ont., Calgary, Gloucester, Ont., Goderich, Grovetown, N. H., Hamilton, Kingston, London, Lourdes, N. S., Marysville, Montreal, Murillo, Ottawa, Parkhill, Quebec, Rat Portage, St. Mark's, P. E. I., Smith's Falls, Toronto, Yarker, Zurich.

## INTENTIONS FOR AUGUST

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

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| <p>1.—M.—St. Peter's Chains. Devotion to the Holy See. 35,735 Thanksgivings.</p> <p>2.—Tu.—St. Alphonse, Bp. D. Pray for bad Catholics. 30,542 In affliction.</p> <p>3.—W.—Finding of St. Stephen's Body. Pray for persecutors. 51,399 Deceased.</p> <p>4.—Th.—St. Dominic, C. F. ht. pt. rt. Daily Rosary. 41,003 Special.</p> <p>5.—F.—Our Lady of the Snow. st. gt. Filial trust in Mary. 1,995 Communities.</p> <p>6.—S.—TRANSFIGURATION. Renewal of spirit. 45,629 First Communions.</p> <p>7.—S.—St. Cajetan, C. F. st. gt. rt. Pray for doubters. League Associates.</p> <p>8.—M.—St. Cyriacus and Comp. 31st. Devotion to the Angels. 78,245 Employment and Means.</p> <p>9.—Tu.—St. Romanus, M. Christian courage. 2,656 Clergy.</p> <p>10.—W.—St. Lawrence, M. Suffer for Christ. 17,200 Children.</p> <p>11.—Th.—St. Philomena, V. M. ht. Confidence in the Saints. 49,023 Families.</p> <p>12.—F.—St. Clara, V. F. Love of purity. 21,821 Perseverance.</p> <p>13.—S.—St. John Berchmans, C. Pray for altar boys. 11,569 Reconciliation.</p> <p>14.—S.—St. Eusebius, Priest. Spirit of penance. 51,563 Spiritual Favours.</p> <p>15.—M.—ASSUMPTION B. V. M.</p> | <p>st. gt. mt. st. Rejoice at Mary's Joy. 47,896 Temporal Favours.</p> <p>16.—Tu.—St. Hyacinth, C. rt. Pray for the afflicted. 20,643 Conversations to Faith.</p> <p>17.—W.—Octave of St. Lawrence. Forget self. 23,795 Youths.</p> <p>18.—Th.—St. Roch, C. ht. Pray for the sick. 1,893 Schools.</p> <p>19.—F.—St. Helen, W. Love of the Cross. 75,617 Sick.</p> <p>20.—S.—St. Bernard, C. D. Love for Mary. 7,149 Retreats.</p> <p>21.—S.—St. Joachina, Father B. V. M. pt. Pray for nuns. 377 Societies.</p> <p>22.—M.—St. Timothy, M. Pray for fathers. 1,731 Parishes.</p> <p>23.—Tu.—St. Phillip Benizi, C. Love of peace. 48,233 Sinners.</p> <p>24.—W.—St. Bartholomew, Ap. ht. m. Virtue of patience. 23,577 Parents.</p> <p>25.—Th.—St. Louis, King. ht. Love of purity. 4,515 Religions.</p> <p>26.—F.—St. Zephrinus, P. M. Respect priests. 1,151 Novices.</p> <p>27.—S.—St. Joseph Calasanz, C. Pray for children. 1,933 Superiors.</p> <p>28.—S.—Pure Heart of Mary. mt. ht. Pray for bishops. 15,705 Vocations.</p> <p>29.—M.—Beheading of St. John Baptist. Avoid sinful occasions. League Promoters.</p> <p>30.—Tu.—St. Rose of Lima, V. rt. Pray for America. 41,674 Various.</p> <p>31.—W.—St. Raymond Nonnatus, C. Pray for captives. League Directors.</p> |
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*When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.*

*†=Plenary Indulgence; a=1st Degree, b=2nd Degree, c=Guard of Honour and Roman Archconfraternity, h=Holy Hour; m=Bona Mora, p=Promoters, r=Rosary Sodality; s=Sodality B. V.*

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