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## GENERAL INTENTION FOR FEBRUARY

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

### The Parochial Clergy.

**I**N the order of God's Providence the parochial clergy constitute the ordinary channel through which the Faithful receive the infallible teaching and the life-sustaining sacraments of Holy Church. Even where, as in many parts of America, canonically erected parishes are unknown, there is always one priest to whom the care of souls in each town, viliage or mission is more particularly confided, and that priest is the representative of Jesus the Good Shepherd. All Catholics are aware of this, and yet are there not comparatively few among us who pray regularly for our parish priest?

Now this ought not to be so, if we had the interests of Jesus at heart. For, surely, among all the souls redeemed by His Precious Blood none can be dearer to Him than those whom He himself has appointed to represent Him before

the Faithful. Those, then, who really wish to love Jesus—and do we not all at least entertain that wish?—should bestow especial tenderness on the men He loves best. Father Faber puts this thought in his own inimitable words: "Every creature has a worth of its own, with which its Creator has mercifully enriched it. Yet it is more to us to know what his Creator thinks of him than to know what he is worth himself; and it is not so much his own worth, as God's love, which is the measure of the divine appreciation of him. Nevertheless, God's esteem of creatures becomes the creature's real worth, because it raises him to his own height." \* And can anything higher be conceived than God's appreciation of the priests He has chosen to stand in His stead?

That they who thus stand have, without any metaphor but most literally, been chosen by Him is a point that needs little or no development for a Catholic. The Sovereign Pontiff, who is Christ's Vicar on earth, appoints the Bishop of each diocese on the surface of the globe, and the Bishop appoints the parochial clergy. There are but two steps between the parish or mission priest and Our Lord Himself; and those two steps are guaranteed by His permanent governance of His Church. It matters not if the Bishop be the most worthy of his high office or the priest the ablest and best that could be found; the only question is: Is the priest approved and appointed by his Bishop, and is the Bishop recognized by the Successor of St. Peter? All other considerations are of no weight in comparison to this one. To be the duly accredited representative of Christ is the essential point. Apart from the paramount fact that this is Christ's way of salvation as taught in the New Testament, this method of establishing connection with Him is the only reasonable one, the only one that can be verified by a rational animal, that is, a being whose knowledge begins in the senses. All other methods, such as are in vogue outside

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\* Bethlehem, p. 251 (first Baltimore edition);

the Church, are based on purely subjective tests and therefore liable to the grossest delusion.

A non-Catholic clergyman may be a paragon of virtue, a furnace of zeal, a mine of information, a golden-mouthed orator; what are his credentials? Faith comes from hearing; hearing from preaching; but what right has he to preach, if he be not sent by Christ?\* He will tell you that he feels he has a mission, he may even point to converted sinners as a proof that his labours have the stamp of divine approval; but what sort of proof are his feelings to one who has never experienced them, who knows how easily religious enthusiasts delude themselves, take their imaginings for realities and serenely propagate the fraud? And how does he know that these sinners who are supposed to have been converted are not merely men that have changed their lives through motives of health or because they hoped for a purely natural peace of mind?

No; for matter of fact, sensible men or women who really want to find out the royal road to heaven, there can be no other way than that of visible sign-posts and tangible, duly accredited guides? Other paths may be more welcome to childish vanity, but they end in the wilderness.

Vain, empty impostors, from Wycliff down, playing on the infantile prejudices of the unthinking mob, have recommended, as a great discovery, the plan of direct communication with the Fount of Grace, as if that was not always open; they have spurned the channels chosen by the Fount; and they and their followers die of thirst close to the rivers of life.

It all amounts, in final analysis, to a hearty and humble acceptance of God's dealings with reasonable men in a world where miraculous intercourse precisely because it is miraculous, cannot be the ordinary method of continuous revelation. Insist on miraculous intercourse as the beaten path and you soon get lost in a maze of absurdities. That

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\* Rom. X. 15.

divinely illumined and most sensible of women, St. Teresa, used to say that, out of a hundred so-called private revelations to Catholics whose sanctity non-Catholics have not a dream of, hardly one was ever genuine, the rest were all illusions.

This subordination to God's official representatives is one of those fundamental tenets which Our Blessed Lord inculcated first by his own example and then by teaching. Thirty years out of the thirty-three he spent on earth were devoted to this great example. He, the Eternal Word, was subject to his creatures, Mary and Joseph, and between these two, his real mother and his merely legal father, he chose the latter as the representative of His Eternal Father. From the modern or natural point of view Jesus, being admittedly the worthiest of the three, should have been the ruler of the household, or, if not Jesus, then at least His Mother, who was vastly higher in dignity than Joseph. But Jesus reverses all these earthly views. He elects to be subject to Joseph, although Joseph was far inferior in grace to Mary, who herself was infinitely beneath her Divine Son. "He stood to Jesus visibly in the place of the Eternal Father. He was loved, therefore, in a most peculiar way by the Divine Person whom he thus awfully represented, and also in a most peculiar way by the Second and Third Persons of the Most Holy Trinity, because of that mysterious representation. The human soul of Jesus must have regarded him not only with the tenderest love, but also with deep reverence and an inexplicable submission. Meek and gentle, blameless and loving, as St. Joseph was, it is not possible to think of him without extreme awe, because of that shadow of identity with the Eternal Father which belongs to him and hides him from our sight even while it presents him to our faith." \*

A great example this of respect for authority established by God. After having hidden away ten elevenths of His

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\* *Bethlehem*, by F. W. Faber, p. 181.

short life in the practice of this all important virtue, Jesus could teach it to others with all the persuasiveness of long experience. And so he does over and over again. Though he branded the Pharisees as a race of vipers and held up their hypocrisy to public scorn, yet he preached respect to them as the successors of Moses and therefore the representatives of divine authority. "Upon the chair of Moses have sitten the Scribes and the Pharisees; all, therefore, whatsoever they shall say to you, observe and do; but according to their works, do ye not: for they say, and do not." § This injunction of absolute obedience is all the more remarkable as the divine authority of the Scribes and Pharisees was soon to be transferred to the Infant Church. With respect to that Church, Christ's precept is still more explicit. This time it is not a bare command, it is clothed with the penalty of excommunication. "He that heareth you heareth me"\*\*\* "If he will not hear the Church, let him be to you as a heathen and a publican." It requires either the purblindness of heresy or the shortsightedness of so-called "higher criticism" not to see that this respect for Church authority is one of the plainest teachings of the New Testament.

Now the parochial clergy, who have received from Jesus Christ, through their Bishops and the Pope, the mission to lead heavenward a portion of the flock confided to Peter, have every right to the respect of their people. The ministry of the priest is as far above all earthly power as the divine is above the human, the eternal above the temporal. Emperors, kings, or their still more influential prototypes in these democratic and plutocratic countries, the multi-millionaires of the day, wield an authority that is as nothing compared to that of the parochial clergy. Doubtless all the powers that be are ordained of God; but the priestly sway is different in kind, not merely in degree; it belongs to the

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§ Matt. XXIII, 2-3.

•• Luke, X. 16.

supernatural order, to the category of things eternal. Hence, he that respects his priest thereby respects God. Conversely, he that attacks and insults or even despises and slights him, insults and slights God Himself.

Understood in this way the traditional respect of Catholics for their clergy is eminently reasonable. Our enemies call the power that evokes it priestcraft, but there is really no craft about it at all, it is a plain case of claiming and getting one's due. All illegitimate pseudo-priesthoods have to rely on craft, in other words, human skill and cunning, to hold their usurped power. Hence it happens that there is more priestcraft in a week in the most obscure and erratic of the sects than there has ever been in the Catholic Church from St. Peter's time to the pontificate of Leo XIII. gloriously reigning.

And how easily the typical parish priest wins the respect of his flock ! It seems to pursue him in proportion as he, in his humility, shuns it. The immediate representative of Christ before his people and therefore clothed, in the administration of some of the sacraments, with exclusive authority, he nevertheless opens wide, whenever he can, to other approved priests, that most necessary and yet most delicate ministry of the confessional. Knowing how sensitive many of his flock are as to the strict incognito they would like to keep up in the tribunal of penance, he affords them every opportunity to confess to any priest they may prefer. He calls in eloquent preachers even at the risk of being eclipsed by them, because he preaches not himself but Christ crucified and seeks the salvation of souls. His own instructions are practical and singularly well adapted to the different classes of his congregation. His weekly or monthly talks to fathers and mothers of families, to young men and young women, to girls and boys, each class being taken separately, are marvels of experience such as he alone can bring to bear on each set of difficulties, and they are also models of tactful zeal. Sodalties for both sexes, for youth and mature age,

he recognizes as his best coadjutors in the Lord's vineyard, as the surest and most enduring reminders of the higher Christian life to which the best members of his parish should aspire. He warmly encourages the safest Catholic benefit associations, temperance organization, charitable societies, such as the St. Vincent de Paul conferences, which visit and wait on the poor as they would on Christ himself, altar societies for enhancing the splendour of divine worship. Avoiding neither rich nor poor, he makes himself all things to all men, visiting those especially who keep away from the church and edifying all by his evident selflessness and devotion to their eternal interests. Though he may find it harder to deal with his wealthier parishioners, he nerves himself to the task by the hope of thus exerting a wider influence. With the humbler portion of his flock he generally finds more immediate consolation and nobler examples of Christian fortitude which are a constant source of edification to himself. Nor will he forbear to mingle in the local interests of his village or city, realizing, as he does, how the natural virtues that make for temporal welfare provide a rich soil for the germination of supernatural grace, and how potent for good, even outside of his co-religionists, is the influence of an earnest, prudent and sympathetic priest. His chief care, however, always is to see that the children be trained in thoroughly equipped Catholic schools, to foster among his flock the faithful fulfilment of their religious duties, and to stimulate them to the frequent reception of the Blessed Eucharist by devotion to the Sacred Heart of Jesus and by the practice of the Apostleship of Prayer in its three degrees.

Towards a pastor who gives to his flock such spiritual and even temporal nourishment, mere respect is not enough. The parochial clergy are really the fathers of their parish, and well bred children do not stop at mere reverence for their father; they give him in return their heart's love; it is a pleasure to them to manifest their affectionate gratitude-

True Catholics love their pastor all the more because he spends himself for their sakes, because he takes upon himself a charge and a burden, which, however admirable from the view-point of faith, is often, humanly speaking, a very thankless one. Quick to distinguish between sham and real devotion, they recognize the latter in their "Soggarth Aroon," the dear priest, than whom there is no better beloved man in the world.

The country parish priest, with his people scattered thinly over the neighbouring district, has long and solitary journeys to take in all sorts of weather. His is a life of continual hardship. But, what comfort he finds in the hearty and loving welcome he receives from Catholics everywhere! There may be only one bed in the house, but that and the best of everything is for the "Father." The Catholics in remote districts may not see the priest more than two or three times a year; but, when they do, they make the most of his presence, they approach the sacraments with unwonted fervour, they are all filled with joy because their pastor is among them.

The town or city priest is the slave of his flock. At all hours of the day and night he is called to minister to the sick and dying. Not one moment can he reserve to himself. Family troubles, business difficulties, advice for soul and body, everything is confided to him as to the guide and friend of the entire parish. For love and respect beget confidence, and assuredly no class of men are so thoroughly trusted as Catholic priests who are worthy of their sublime calling. Could they reveal the secrets of their wonderful experience in the trustfulness of their fellow-men, they would thereby furnish forth an unanswerable argument for the abiding presence of the Holy Spirit in the Church of God.

And yet—to come back to the thought with which we began—is there not, as a general rule, much practical ingratitude, or, to say the least, neglect on the part of the laity?



Do they not forget to pray for their pastors? They hear their confessor dismiss them with the words, "Go in peace and pray for me;" but, albeit they taste the peace of a shriven soul, they do not pray for him who has been, under God, the instrument of that peace regained. Accepting his ministrations as a matter of course, they seem totally unaware that the life the parochial clergy lead, voluntarily cut off as they are from the comforts and seclusion of home, is an abnormal one which cannot be kept up without that special supernatural assistance technically known as actual grace. Now the streams of actual grace with which the fervent priest's soul must be flooded rise in the mountains of prayer. Doubtless his own prayers may draw them to the surface of his daily life; but why should he be deprived of that additional potency promised to collective prayer in the name of Christ?

"That's all very well for the devout female sex," interjects an active and practical Catholic layman, "they have plenty of time to pray for our clergy, and are used to long prayers. I am not. I prefer to help our priests by working for them and giving them financial aid." To this plausible objection there is one very obvious answer. Such practical co-operation with the parish priest is excellent in its way, but it would be better still if accompanied by prayer. No doubt all the laity should lend a willing hand whenever their pastor invites or suggests their assistance. Deeds are the best proof of love. By all means let every one of us give the priest our moral and substantial support. But why not turn our zeal and activity into irresistible prayer by offering it up to the Sacred Heart of Jesus for the spiritual welfare of our clergy? This would not involve any special expenditure of time; it would simply supernaturalize our work and multiply its effects a hundredfold, while enriching our own souls with the inestimable and everlasting benefits that are inseparably linked with prayers for others. If it be true, as St. James tells us, "that he who causeth

a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins," \* how much greater will be the reward of those who obtain by their prayers the sanctification and perseverance of God's chosen ministers, who are the very salt of the earth ! It stands to reason that the perfecting of the soul of a parish priest must be one of the noblest possible aims for the unceasing prayers of his congregation. He it is that is ever lifting up his hands for Israel against Amalec, and so long as he keeps his hands aloft, Israel is victorious ; but he may be tempted by fatigue to lower them a little, and then it is that his people should be to him as Aaron and Hur were to Mos-s and hold up his hands on both sides, so that it may come to pass that his hands will not be weary till the sunset of life and the dawn of immortality, till Amalec be put to flight by the edge of the sword of the spirit. †

## 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, for the priests appointed by God to govern our parishes and to teach us the way to Heaven.

LEWIS DRUMMOND, S. J.

\* v. 19.

† Exod. XVII. 11-13.





Written for  
THE CANADIAN MESSENGER.

## The Prayer of Our Lord Jesus Christ.

BY FRANCIS W. GREY.

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Oft-times "on pilgrimage" I go  
Beneath the shade of woodland trees  
That whisper to the passing breeze  
The wondrous things they know ;  
There, as within a shrine,  
As in His secret dwelling-place,  
I meet my JESUS, face to face,  
In commune sweet, divine.

Hath not my Lord, my Master, dwelt  
In such a solitude as this ?  
Felt, on His weary Brow, the kiss  
Of Nature, as He knelt ?  
The noon-tide sultry air,  
The night wind, as it hurried by,  
Bore, from His Broken Heart, a sigh,  
And from His Lips a prayer.

In forest, on the mountain-side,  
By night, or in the glare of day,  
We follow, where He goes to pray,  
And there with Him abide ;  
Love's pilgrimage is this :—  
To go with Him where He shall go,  
The depth of all His grief to know,  
— Hereafter, all His bliss.

# OUR LADY OF MERCY.

SOLO AND CHORUS FOR THREE FEMALE VOICES.

Music of Miss BLANCHIE GAGNON.

*Adole.*

Piano introduction for the solo part, consisting of three measures of music in 2/4 time, marked *Adole.*

*Chorus, sweet and slow.*

Mother of Mer - cy! day by day My

Chorus introduction for three female voices, consisting of three measures of music in 2/4 time, marked *Chorus, sweet and slow.*

love, for thee grows more and more; Thy gifts are strewn

First line of the chorus for three female voices, consisting of three measures of music in 2/4 time.

up - on my way Like sands up - on the great sea-shore.

END.

Second line of the chorus for three female voices, consisting of three measures of music in 2/4 time, ending with *END.*

SOLO. *with expression.*

Though pov - er - ty and work and woe — The

*p*

mas - ters of my life may be, — When times are worst ; who doth know

*crescendo.*

rite - nu - to.

know Dark - ness is light with love of Thee ?

rite - nu - to.

2. — But scornful men have ever said  
Thy love was leading me from God :  
And yet in this I did but tread  
The very path my Saviour trod.  
Mother of Mercy ! etc.
3. — They know but little of thy worth  
Who speak these heartless words to me ;  
For what did Jesus love on earth  
One half so tenderly as thee ?  
Mother of Mercy ! etc.
4. — Jesus, when His three hours were run,  
Bequeathed thee from the cross to me ;  
And oh ! how can I love thy Son,  
Sweet Mother ! if I love not thee ?



## THE STRAYED SOUL OF DONA LISA



LEGENDS — who does not love to gather them — those tinted shells we find bestrewing the yellow shore of Time; softly singing to us the music of that gray old sea, the Past, which tossed them there!

Some graceful as smoke wreathed by summer breeze, but all glowing, pulsate, warm with life, the people of our story rise before us.

Good Don Pascuel, solemn figure, outlined by soft lightning flashes against a tempest-torn night sky; quietly shading on his sinking vessel's deck, with faith-calm eyes upturned to those threatening cliffs that guard the Spanish coasts near Terragona; murmuring his vow, so piously fulfilled, to rear upon their beetling height a beautiful chapel to St. Anthony were only succour sent him in his sore distress.

And Daniello, God's chosen instrument of succour — the old fisherman, he "of the arm of oak and heart of swan's-down;" mighty wrestler with the angry surf, and unerring thrower of the saving rope which drew the shipwrecked to the land.

Then there was haughty DONA LISA, Don Pascuel's wife, the repining invalid, for whom — last act of love — he built, in sight of his cliff-chapel, but away up, within the city's sheltering walls, that princely castle to which first she came a widow, there to pass the remnant of her divided life with Angelo, her only child, shining pivot of her revolving hopes, the fancied hero of yet unwritten epics.

A fair young knight indeed was he, nodding his shapely head at Life, sure of his sword, surer of himself, meaning to carve his name on many a stone; dreaming of Fame's gold crown and Glory's scarlet sash, to be won on fields of future warfare; while lapped in present peace, finding

bright and beautiful the world and all else that God made, but sweet Antonia most perfect of His creatures.

It was not strange when those who knew her best averred that to describe her personal charms was to talk of an endless subject — in their own expressive language. “hablar de la mar;” while for spiritual graces Padre Agostino, that good, gray gardener of souls, was wont to declare that of all the human flowers over whose growing he was permitted to watch, Daniello’s orphan granddaughter was one of the rarest — hybrid of white lily and white rose, a blossom destined for Our Lady’s altar.

“Si, si, Antonia will be a nun, bless the pretty dear!” whispered the women, wisely. “Her grandfather is the one man in the world who knows the true colour of her curtained eyes; for what other has she glance or smile?”

But with the advent of Don Angelo — ah! then youths and maidens who, in silence had endured many a jealous pang because of Antonia, sought base revenge in poisoned speech.

“Great lords choose not their ladies from among poor fisher-maidens. Only sorrow and undoing in this sinful sphere follow Love’s careless building of a bridge between the towered castle and the moss-thatched cottage.”

At length some well-wishing friends, bearers of good advice, sought Daniello. When he had heard them through he lifted proudly his red-coifed head and crossed his sinewy arms.

“With Our Lady’s blessing I can take care of my motherless Antonia,” he said. “Don Angelo is his father’s son, a noble and true knight. As such he woos my little lady. Her heart is hers to give or to withhold.”

“Caramba! But old Daniello speaks with an arched tongue,” they muttered as they went their way. “To hear him one would think his hand has always fitted in the clasp of nobles, because he chanced to save the life of one on that dark night, thanks to fierce storm and shipwreck.”

In the mean time, in her invalid chair, wheeling through

the castle's domain, Dona Lisa was thinking of the day when she should surrender the ring of silver keys which dangled from her girdle to her whom she had chosen for Don Angelo's bride, an old friend's heiress-daughter, as yet safe hidden in a convent school-room. Once she deigned to share thoughts with Padre Agostino.

"And Don Angelo - does he love this maid?" asked he.

"They have not met since they played together as children," she replied. "He could not choose but love her, his equal in rank, and dear to me as a daughter—the only one in all the world with whom I would share my Angelo's heart."

And these words of the mother rang through the mind of the priest as he listened to those of the son:

"Si, Padre Amado, I have reflected long. For me there is none other than my first, my chosen love, my sweet Antonia. Nor is this a secret marriage which I have asked you to solemnize. It is only that my mother need not know till I return. Without me near, Antonia fears to be left up in the great castle with every face about her strange; she deems it best to pass the months of my forced absence among her own people, under brave Daniello's roof and Teresa's care. But, ah! the moment—how proud will it be when I proclaim to all the joyful news, lead my bride to her new home, her new and larger life! Father, say 'Yes.' There is but a month ere my departure. We will find you waiting us to-morrow in the chapel of our beloved St. Anthony, patron of sailors and of lovers. Was his blessing ever withheld from those who leave their fate, as I shall, to his care?"

So on the morrow, in the cliff-chapel reared by the last Don Pascuel de la Concha, his only son, Angelo-Jose, and Antonia-Maria were made one; while the dearest of her "people," group for an artist's brush, in their quaint holiday attire, looked on as witnesses, their dark faces filled with mingled pride and wonder. For—oh, the thought!—little Antonia a noble's bride! True, kind Heaven had



made her fair enough; and, far better, good enough—yet was it still a miracle—"un mirabilla del amor!"

A month later and Don Angelo was gone, with scores of other officers, to respond to his country's call to arms, behind him leaving two bleeding hearts. For the men on the field, grim war wreathes laurel crowns; to the women at home he gives the martyr's palm.

Down in the village, the gentle young wife, stirring by her cabin-casement, looked wistfully seaward—a lovely Penserosa, dreamily caressing or tearfully kissing a monogrammed ring which gemmed her third finger. Up in the castle the stern lady-mother grieved silently, upholding with Atlas-like strength her world of lonely pride, striving to find echo in her pain-embittered soul for the words which Padre Agostino was constantly repeating to her:

"Whatsoever God wills is best, and whatever is He has willed to be."

Ah, patient parish priest! How many a hard task falls to his outstretched hand, on how many a sorrowful errand speed his tireless feet! For when, after a long famine of letters from Don Angelo, the word reached Terragona of his "glorious death," leading his men to victory in one of the war's last and bloodiest battle, who but Padre Agostino must go to break the news to Dona Lisa—abiding with her till she wept, else her heart must have broken under the cruel strain of anguish? And 'twas that moment which the priest chose to tell the secret he had kept a year. Then, as mourners will, the stricken mother moaned aloud: "O God, to what a desolate old age hast Thou foredoomed me, in taking him to Thee! I who fondly dreamed that these hushed halls one day would ring with the glad voices of his children, proud inheritors of his noble virtues, worthy bearers of his noble name!"

The good father drew yet closer to her side, whispering:

"Nay, daughter—nay! Thou art not all bereft. Two lives remain to grow about thine own, making it fair with hope and love. One month ere he departed—no appeal of

mine availing to turn him from his purpose—in our dear chapel of St. Anthony, thy son was wedded to a maid of humblest birth but noblest soul—Antonia, brave Danielo's—”

There he needs must pause, trembling at the transformation which his words had wrought. For, bowed in grief no more, Dona Lisa had tottered to her feet, with flaming eyes and head held high, a haggard incarnation of her race's pride and most royal anger

“ And, then, 'tis true,” she cried, her voice sharp as Damascus blade—” 'tis true this rumor whose winged seeds once blew into my window to be with scorn crushed 'neath my foot! Speak, thou bold abettor of the base deception! Say it yet again! My son—my Angelo, last scion of his line—has he dared stoop so low! Can the world name him husband of a—fisher-girl? ”

“ Yes, daughter,” rejoined the priest. “ Husband of the truest, gentlest wife that sacred title ever crowned—'whom God hath joined let no man put asunder'; father of the sweetest babe that ever blossomed on a mother-breast—Antonio-Angelo, whom but to look on is to love and bless ”

“ Then ” — and Dona Lisa spoke as one distraught — “ then, well it is that he who was my son is dead — dead as my soul! Henceforth I walk alone, knowing no God, no creed, no hope of heaven and no fear of hell. Never again shall these feet cross the threshold of a church, these hands be clasped, this head be bowed in prayer. Go, take thy priestly presence from my sight! Go! ”

And, breaking with a wrench her neck's encircling chain, she flung toward him her rosary and medals.

He knelt and gathered to his breast the holy objects, sobbing:

“ Farewell, my poor lost daughter! I go; but from this moment until death will I pray God in his mercy to pardon, comfort, find and bring thy strayed soul back to Him at last.”

And, scattering benedictions as he went, the priest passed.

weeping, through the castle gate; while, following him as though they had been called, all the doves that nested under the castle eaves, outspreading fluttering wings, flew down the winding road, until the gray-white cloud sudden descended soft as flakes of snow upon the chapel belfry of St. Anthony's, thenceforth their dwelling-place. And from that hour there seemed to all who abode therein no drearier, God-forsaken spot than Dona Lisa's castle.

The country-folk dared not to pass it after dark — daylight is the peasant's golden coat of mail in chance encounters with evil spirits. But morning, noon and night, when sweet the Angelus rang from the cliff-chapel's tower, there was not one of faithful Padre Agostino's faithful flock but breathed the prayers that he had asked of them for the "strayed soul" of Dona Lisa — "one to Our Lady, one to St. Anthony."

## II

"The sweetest babe that ever blossomed on a mother's breast." Truly had Padre Agostino spoken when he thus described widowed Antonia's round-limbed, dark-eyed boy — the baby-monarch of the fisher-folk, who wore with such grave dignity his crown of love, and graciously bestowed on every subject the favours of his dimpled smiles and velvet-soft caresses.

So the village rose *en masse*, angry as a muttering storm, when it was learned that old Marcelle, one of the devoted few who still remained in Dona Lisa's service — that old Marcelle had come, bringing at last a message from her mistress to Antonia — an offer "to adopt the child called Antonio-Angelo, and rear him as became the son of a Da Concha. Nor should his mother ever lack for aught did she but yield all claim to see or parley with him."

Ha! And what would Antonia and Daniello do? What would the village, to its last man, do without "the child called Antonio-Angelo?" Nay, better far, poor and unlettered, he should grow to be a tall, brown, oak-armed

fisherman, like his grandfather; comrade of the sun, brother of the wave, trimming his sails to meet the various winds; revelling in the blue, green, purple changes of a sea-rover's life—far better than to pine a prisoner in yon gloomy castle, shut out from all he loved and everyone who loved him.

"Si, si, by Our Lady's grace," Antonia had answered as she should, gentle but firm: "Go tell your gracious mistress it can never be. Only the will of God can part me from my child in this world or the next." Thus old Marcelle had sped back to the castle, doting on the beauty of the child, and leaving behind with his mother her peasant-heart and all its sympathies.

But there came a misty autumn afternoon, so runs the ancient legend, which found old Daniello gone to fulfil his duties as sacristan at the chapel, little Antonio playing on the floor beside his mother's bed, where illness had detained her, for some days—patient sufferer, from whose pale, thin cheek the baby eyes had never missed a smile. Good old Teresa, from sheer habit crooning a cradle-song, sat mending nets outside the open door, until she must have sung herself to sleep; for she saw not Marcelle pass or enter, bringing another message to Antonia. The first she heard was Daniello's voice crying, "The child—for love of Heaven tell me where is he!" And, rushing in, old Teresa saw Antonia lying still, with calmly folded hands, answering: "He is safe—not here, but at the castle."

"O daughter of my heart!" moaned Daniello then, "hast thou been tempted to yield thy babe—the boy, the boy!"—speech breaking into tears.

Whereupon Antonia whispered:

"Hush, dear father! do not grieve, but listen rather to my story. I was lying here saying my rosary, when suddenly I saw bending above me—there where thou art now—a brown-robed priest, with tenderest, holiest face that ever spoke with lips or looked with eyes; tenfold more beautiful than his picture yonder on the wall; yet I knew

him by it — the blessed patron of my child and me, St. Anthony himself. And in his arms — ah, 'twas so glad a sight! — he held our dear angel, close-clasped and nestling, cheek laid to cheek. In wondering ecstacy I gazed until he spoke, saying: "Fear nothing, daughter, while the boy is gone. Know that he is safe up in the castle, whither I am come to carry him. Leave all to God. 'Twere worth our travelling far and bearing many burdens to save one soul to Him." Then, sweeping his hand across my brow, he left me here alone, free from all pain, and with my soul full of new peace. I think Marcelle came afterward, bringing another summons for the child; but I answered she would find him already safe at the castle."

When the villagers heard this they cried, as had old Daniello and Teresa. "Lo, a miracle!" silencing those few who could avow they saw old Marcelle's figure, hastening castleward, clasping a sleeping child against her breast. But, ah, how they missed the lovely boy! "St Anthony protect him!"

Of all, Antonia seemed least conscious of his absence — the emptiness of her arms, the hush upon her house. While winter followed autumn, then changed to spring, "free from all pain," and singing o'er her tasks, she kept her way in peace; as the dear saint had bidden, "leaving all to God."

### III

The castle walls were high, the castle gates were strong. Never from the hour when they had closed behind him had they who dwelt without found means to look on little Antonio; though people said they often heard outborne to them the music of his laugh or sportive shout. And likewise to the child, over those high, gray walls, floated sounds from the outer world. And when he heard the bells of St. Anthony, casting all toys aside, he would start up with brightened eyes, as though in every peal some message spoke for his listening ear alone. And then the castle servants, of whose lives he was the very sunlight, finding him

gazing silently and long from out the tower windows, would ask what he saw; and he replied, pointing one little hand toward the chapel belfry rising from the cliffs:

"I'm looking at the chapel where Marcelle took me once — the dear chapel where my bells live. Some day I shall go there again to see them."

So, now, when came the close of Holy Week, with the attendant silence of the bells, he sought Marcelle, half weeping, and clamouring to know what could have happened to his "pretty bells" — "'tis ever so long since they have said a word."

"God bless thee, His own angel!" answered she. "It is because they have all gone away."

Then, kissing from his brow the pucker of yet unspoken questions, she related to him the old legend which tells how on that day the bells 'of all Christendom make pilgrimage to Rome, a great and beautiful city, far, far away.

"How do they go?"

"Of course they must have wings; and so they borrow them from all the little 'sister-doves' and 'brother-doves' that coo and nest outside the belfry windows. Then silently and fast they fly away; and so fly back again in time to ring that glorious peal of joy which hails the breaking of sweet Easter morn."

"When do they come?"

"Oh, sometime, dear! Perhaps to-night, when not an eye is watching. 'Twould be a pretty sight if we might only see them; would it not, heart's-love — those flocks of bells come sailing through the air, each seeking its own home, and giving back its borrowed wings, with thanks to those good, patient birds who could not stir until they got them?"

Then old Marcelle laughingly released the thought-grave boy and hastened to her tasks. An hour later he was nowhere to be found — not here, not there; vainly sought through the castle and the village; gone — lost as though the earth had closed above his head!

Night darkened round the lonely castle. One by one the

searchers, hopeless, had returned ; and soon 'twas only Dona Lisa who remained to watch, crouching in her chair and starting at each sound. Ah, but to see that sweet child-face again ! to feel the touch of those wee clinging hands, which (all unbeknown to her till now) had caught her proud heart's broken, tangled skeins and braided them into a silken cord of love ! Ah, but to hear his prattling voice, his bird-note laugh ! And for the first time since her faith's eclipse there faltered from her lips a cry to Heaven — " O Dios, Dios, Dios ! " — clasping her hands and bowing her white head.

" Daughter, dost thou repent ? " softly spoke the questioner ; and, looking up, she saw the dimly outlined figure of a priest swift crossing to her side — good Padre Agostino, as she thought. And, sinking to her knees, thrice she smote her breast, crying :

" Yea, father. I repent. Quick—hear and shrive me ! Give back all that I cast from me when I saw thee last. For since that hour have I passed through the belted zones of hell — until Antonio came. O Father Agostino, hast heard that he is lost ? "

" Not lost," answered the vision. " Go to the chapel to-morrow at dawn-Mass. Thou wilt find him there, safe with his mother, up among the bells. By favour of Our Lady am I come to tell thee this — I, Anthony, named by men " saint," yet nothing in myself but crystal vessel through which they may see the shining of God's grace, from which they may feel the warm oil of His mercy falling on their wounds. Full many a prayer for thy strayed soul has sought at heaven entrance in my name ; for woful had it been if good Don Pascuel's spouse should sleep not by his side in consecrated ground. Rise, daughter, rise ! My peace be with thee and with thy spirit."

And as the vision faded Dona Lisa heard the first glad pealing of the Easter bells, and felt that she would walk — she who for years had not stirred without a crutch.

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"Sleep, abuelo caro, and fear not for the child! Wherever he may be, St. Anthony will guard him." Thus soothingly Antonia spoke that Holy Saturday, bending over Daniello's pillow. "Thou needs must gather strength to cast this fever off; thou art worn half away. I did not see till now how thou hast fretted for the boy. Sleep! The Padre says that I may take thy place to ring the first Mass bells. By yonder sun's red setting 'twill be a glorious Easter."

And it was. For scarce had Antonia's foot touched the belfry's lowest stair when from above a child's step, like answering echo, came; and in one moment more the parted met.

"And, mamma, look!" he said, smiling through the rain of mother-tears and kisses. "The bells have all come home, and all the little sister-doves and brother-birds have been given back their wings without my seeing. I must have fallen asleep after the dear Father brought and left me here — si, si, that same dear Padre who took me to the castle. And art thou going to make speak my pretty bells? Let me, too, hold the rope, mamma darling!"

"What new gladness in those pealing bells!" murmured the faithful, waking at their call.

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"Arise and follow. Help me to give thanks!" said Dona Lisa to her servants. "Quick to St. Anthony's! Dost thou not heed the dawn-Mass bells? And up among them we shall find the child."

Hearing the gentle voice, seeing the peace-calm face of their stern, haughty, ever sharp-toned mistress — "Blessed St. Anthony, a miracle!" they said.

And it was indeed a feast for many hungry eyes — the sight of Dona Lisa walking home from Mass, leading, one hand in each of theirs, Antonia and the boy; while far above, thus runs the ancient legend, a gray-white cloud of doves came wheeling through the blue, back from the bel-



try of St. Anthony's to their old nests under the castle eaves!

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Still stands the chapel which Don Pascuel reared a century ago — offering of thanks, with all its added offerings from his widow, Dona Lisa. And since then every generation of Da Concha's noble line has given son or daughter to the Church, vowed to that holy life under the holy name of his or her loved, loving patron and "the whole world's saint" — Sister "Antonia" or Brother "Anthony." — DAWN GRAYE. *in the Ave Maria.*

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## A GROUND OF HOPE

(THE GREAT PROMISE)

*By Sacerdos in the American Messenger.*

(CONCLUDED)



UT cannot a man have some degree of moral certainty that he has made the Nine Fridays worthily, and consequently may he not say to himself: "Now I am secure. I can live as I choose. No matter what sins I commit, God Himself has promised that I shall repent before death?"

Apart from what has been said in answer to the previous difficulty, we reply in the first place that experience has abundantly proved that this is not the result of the devotion of the Nine Fridays. It has rather had the tendency to give rise to a continuance of fervent monthly Communions during the rest of life. And so it should naturally do. Most people are kept from the reception of the sacraments by a dread of the difficulties to be overcome in receiving them. The reception of Holy Communion once a month, for nine consecutive months, shows these men how unfounded were the

fears which the devil instilled into their minds. Again, the strength of evil habits is broken by the Nine Fridays, and good habits come to take their place and make the path of virtue more easy and pleasant. This devotion faithfully performed is of itself, without any promise at all that those who fulfill its conditions shall be saved, a sign that people making the Nine Fridays wish to lead good lives and have conquered their reluctance to bear Christ's yoke. Hence it is that we should expect that the devotion would be a start on a new life, and such, in fact, it is, if we may believe those under whose eyes its practical working has come.

But even if we did not have experience to prove that the Great Promise does not give rise to presumption, we should still be able to show how foolish and illogical is the reasoning of the above difficulty. *Certainty* as to the due fulfilment of the Promise depends on many things about which *certainty* cannot be had. And so long as anything remains uncertain in this matter of salvation, it is mere folly to run any risk. We must still work on "in fear and trembling."

Moreover, there is another very important consideration which cannot be overlooked. Granting with theologians that concerning our justification we may have some form of moral certainty which frees us from anxiety and sets the mind at rest, (although when we come to examine our lives, we immediately discover grounds for fear), still this so-called moral certainty of our being in the state of grace while receiving the Communion of the Nine Fridays would not suffice to take away all anxiety and set our minds at rest about our salvation. Why? Because of the doubts that overhang the very meaning of the Promise. As long as there can be any hesitancy as to the exact meaning of our Lord's words, those who have made the Nine Fridays, and who feel, as it were, that they have made them worthily, must still remember that our divine Lord, neither in this revelation nor in any other, has spoken so clearly as to put their minds completely at rest concerning their eternal sal-

vation. Far be it from us to set up a claim of *absolute certainty* in regard to the meaning of our Lord's words to B. Margaret Mary. Even if the interpretation that we have given above is held as nothing more than highly probable, still this is sufficient to make us practise with the greatest alacrity and zeal the devotion of the Nine Fridays. A high degree of probability that a certain priceless treasure lies hidden in a field which I have bought, is sufficient motive for me to spare no pains in searching for the treasure.

But it may be urged, might not a man commit suicide after making the Nine Fridays? Would not this prove our interpretation of the Promise to be false? By no means. If we were informed that such a case had actually occurred we should ask: are you certain that the man in question made the Nine Fridays worthily? Or, since we should presume that he had, are you certain that the act was not committed in a moment of mental derangement? Or, are you certain that God did not confer the efficacious grace of perfect contrition on that soul in the last instant of its life in the body? Until you can answer "yes" to each one of these questions, the third interpretation of the Promise is not to be rejected.

Again, it may be said that some of those who made the Nine Fridays died without the last Sacraments, and so this part of the Promise has not been fulfilled, and if one part of the Promise is not fulfilled, we are justified in claiming that the other parts may also lack fulfilment. To this we answer that if the persons spoken of made the Nine Fridays *worthily*, and still died without the last Sacraments, it was because they did not need the last Sacraments in order to be reconciled to God. The last Sacraments are promised to a "who shall have made the Nine Fridays and *who shall stand in need of reconciliation through the Sacraments* at the hour of death. That such is the meaning of this third clause of the Promise can be shown from the wording of the first. What is the first thing promised? The grace of final repentance. But this grace can be only for those who *need* final

repentance after they have made the Nine Fridays. Suppose that a person does not fall into sin after making the Nine Fridays, he does not by this devotion obtain for himself the grace of final repentance, for his final repentance occurred before he made the devotion. In like manner we are justified in holding that the last Sacraments are promised only to those who shall need them as a means of reconciliation at the hour of death. Some one may say that by this interpretation we limit the words of our divine Lord, whereas we base our argument for the third interpretation on the principle that His words must not be restricted. To this we reply that we put no limitation to His words except what is implied in the words themselves. "I shall give them the grace of final repentance," is a clause that applies only to those who may need the grace of final repentance after the devotion has been performed. In like manner, we conclude that the words, "They shall receive their Sacraments," refer only to cases in which the reception of the last Sacraments may be needed as a means for dying in Christ's favour. To die in His favour is the one thing necessary. The means to this end are promised only in so far as they shall be necessary.

But is not the Promise made to B. Margaret Mary to be interpreted after the same manner as the promise in John vi., 52, 'If any man eat of this bread, he shall live for ever?' Now these words of the Gospel in no way mean that a person who receives Holy Communion may omit all the other things set down as necessary for salvation, nor do they mean that such a person is sure of receiving efficacious grace to perform infallibly all the other things required for a good death,

Of course, no one holds that the performance of the Nine Fridays frees a man from the obligation of doing the other things necessary for salvation; if he falls into sin, for example, he must repent, confess, make satisfaction and so on. But what we do hold is that the Great Promise does insure

to him an *efficacious* grace wherewith he shall *unfeigningly*, though with full liberty, perform whatever may be necessary for salvation. And it is precisely in this that the Great Promise goes further than the Promise found in the Gospel.

It may be said that the Gospel Promise of eternal life bestowed on the worthy reception of the Blessed Eucharist is to be understood in this way: The Sacrament of the Altar has in itself the power of giving eternal life and, as far as the Sacrament is concerned, it does lead to eternal life. So in promising salvation to those who receive the Sacrament of His Body and Blood, Christ promises what that Sacrament will of itself infallibly give, if no obstacle is put in its way by man's perverse will. May we not understand the Promise made to B. Margaret Mary in the same way? The cases seem to be parallel. Hence the Nine Communions are in themselves a most powerful means of obtaining a good death. And they do in a very special manner and by very special graces secure for us the grace of dying in God's favour, if we do not nullify their effect by our sins.

In answer to this, we ask: Does not the grace of "final repentance" imply that we shall have, to some extent at least, nullified the effect of those Communions by our sins? And still that grace is promised. Nor will it suffice to say that the grace is only a *sufficient* one — very special, no doubt — very powerful — but still only sufficient. For not only is it a grace coming from the "excess" of Christ's mercy, but it is a grace of such a kind that none of those who receive it "shall die in Christ's disfavour."

We are not to restrict the Promise made to B. Margaret Mary, in the same way as we are obliged both by Scripture and Tradition to restrict the promise made in the Gospel of St. John, vi., 52, for the two promises are not parallel. In the Gospel the promise is general, Our Lord does not prescribe when or how often the Sacrament of His Body is to be

received. In the Great Promise, He lays down the exact number of times and the exact days on which we are to receive Him. Is it not likely that He also lays down the exact result? If so, let us not restrict the words in which this result is expressed, unless some evident reason obliges us to do so.

Someone may suggest that the words of the Great Promise are satisfactorily explained by saying that the devotion of the Nine Fridays is offered us only as a means of impetrating a happy death, or of impetrating perseverance in prayer, whereby a happy death can be infallibly secured.

To this we reply that the idea of impetration is nowhere found in the words of the Promise. Again, if the Nine Communions only impetrate the grace of a good death, or the grace to persevere to the end in prayer for a good death, we ask, do those Communions obtain that grace *infallibly* for us, or not? If they obtain it for us *infallibly*, then we say that this interpretation does not differ very substantially from our own. But if the Communions do not obtain *infallibly* for us the grace spoken of in the objection, then Christ's words may be proved false, and many who have made the Nine Fridays worthily may still die in His disfavour and be lost; hence we reject this interpretation.

But if the Promise made to B. Margaret Mary be as absolute as we claim it to be, then it might seem that a person who has made the Nine Fridays might afterwards sin with impunity, and God might have to force him into heaven, or, at least, interfere in some way with the liberty of his will in order to save him.

Our answer is that, about the question of sinning with impunity, enough has been said already. When a man is not *certain* of his salvation, to think of sinning with impunity is utter foolishness. As regards the necessity of forcing a person into heaven or of interfering with his free will, everyone who has studied anything about the doctrine of grace knows that there is no sinner whom God cannot con-

vert at any moment by an *efficacious* grace which will leave the liberty of the person's will perfectly intact.

From the solution of the foregoing difficulties, as well as from what has been said above about the third explanation, the interpretation that we put upon the Great Promise may be briefly laid down as follows : (1). The grace of a good death is held out absolutely to all who worthily perform the Devotion of the Nine Fridays. (2). If any of those who have performed this Devotion fall into mortal sin, they shall receive the efficacious grace of repentance before death. (3). If they do not receive the efficacious grace of *perfect contrition* they may be sure of receiving whatever Sacrament is necessary for their reconciliation. (4). These great blessings, however, are not held out as the *reward* of any *merit* acquired by fulfilling the conditions of the Promise. (5). Neither do they seem to be offered as the infallible object of this Devotion in so far as it is a prayer. (6). The blessings, of which there is question, are granted as *a pure gift of the Sacred Heart*. (7). The Nine Communions are but the condition under which this gift is offered. Though we merit numerous graces by those Communions, still, the great graces spoken of in the Promise are beyond the reach of any merit that can be found in any certain fixed number of actions. Such graces can come to us only from an "excess of mercy."

We consider this explanation of the Promise to be according to the plain and obvious meaning of our Lord's words. We must not depart from the plain and obvious meaning of His words unless some solid reason forces us to do so, and as no such reason seems anywhere to be found, we accept the words as they stand.

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REV. FATHER GABRIEL LALEMANT, S. J.

Companion in martyrdom of Rev. Father Jean de Brébeuf, S. J.  
Born at Paris, Oct. 30, 1610. Entered the Society March 24, 1630.  
Arrived in Canada Sept. 20, 1641. Put to death by the Iroquois,  
March 17, 1649, at St. Ignace Village, on the west bank of Sturgeon  
River, about three miles west of the present site of Coldwater, Simcoe  
Co., Ont.





## MESSENGER GLEANINGS.



OUR daily papers of a month or so ago reproduced from the London *Graphic* accounts of how the coveted distinction of the Victoria Cross was won in the Soudan ; but there were certain particulars relating to some who were credited with deeds of "conspicuous valour" which

were omitted, and which nevertheless have a special interest for Catholic readers. These we shall supply from the London *Tablet*. Stonyhurst, mentioned in what follows, is a College of the Society of Jesus situated in the north of England.

"It is only a few months since all Stonyhurst turned out to welcome Lieutenant Costello, V.C., and to congratulate him on the winning of the most coveted of all military distinctions. And now another old Stonyhurst student, by his conduct in the battle of Omdurman, has won the same reward. Captain Paul Aloysius Kenna took part in the famous charge of the 21st Lancers, and, when Major Wyndham's horse was shot under him, turned and rode back through the Dervishes and picked up the dismounted man and carried him to safety. A little later in the day Captain Kenna had another opportunity, and rose to it right nobly. Mr.

Stevens, in his *With Kitchener to Khartum*, says : ' Lieutenant de Montmorency missed his troop sergeant, and rode back among the slashes to look for him. There he found the hacked body of Lieutenant Grenfell. He dismounted, and put it on his horse, not seeing in his heat that life had drained out long since by a dozen channels. The horse bolted under the slackened muscles, and de Montmorency was left alone with his revolver and 3,000 screaming fiends. Captain Kenna and Corporal Swarbrick rode out, caught his horse, and brought it back ; the three answered the fire of the 3,000 at fifty yards, and got quietly back to their own line untouched.' "

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" For the double exploit Captain Kenna has now received the Victoria Cross. We may add that some two years ago Captain Kenna, to save a drowning woman's life, jumped into the Liffey, in Dublin. He was at Stonyhurst in the early eighties, and so had left the college some years before the arrival of Lieutenant Costello, who was to anticipate him by a few months in winning the Victoria Cross."

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Catholic chaplains, both in Cuba and in the Soudan, have shown themselves fearless in the discharge of their duties while under fire. That the soldier in the heat of battle should perform feats of valour seems but natural to his calling, but it requires something more than physical enthusiasm, so to speak, to be daring and intrepid in dispensing the mysteries of the Prince of Peace amidst the shower of death-dealing missiles. Father Brindle, at the close of the last campaign, that is after the battle of Omdurman, was officially commended for his services by the Sirdar. " Perhaps," says *The Harvest*, which is not a Catholic publication, " few (pensions for meritorious service) have ever been more worthily bestowed on either combatant or non combatant officer. Indeed, Father Brindle can hardly be described as

a non-combatant, having a record of war service in the official Army List of which many a general officer might be proud.”

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He obtained his first appointment to the Chaplain's Department in January of 1874, and was with the Egyptian expedition force in 1882, for which he has the medal and Khedive's bronze star. In 1884, he was present at the battles of Teb and Tamai, and received the clasps for those battles. He was mentioned in the despatches for his zeal and devotion to the men, and promoted chaplain to the forces, second class. The Khedive also conferred on him the Order of the Osmanieh, fourth class. He was with the Nile Expedition of 1884-5 as senior chaplain to the field force. He was again mentioned in despatches, received the "Nue" clasp, and was promoted chaplain to the forces, first class. In 1885-6 he was with the frontier field force, and was present at the action at Gmiss, and again mentioned in the despatches. In 1896 he was with General Kitchener's expedition to Dongola, and being again mentioned in the despatches, received the medal and clasp, and the Order of the Medjidie, third class. Previous to the recent battle of Omdurman he had already been mentioned in the Sirdar's despatch on the battle of Atbara. And now, in a recent number of the official *Gazette* comes the welcome news that Father Robert Brindle has been made a Companion of the Distinguished Service Order. This as far as chaplains are concerned, is a distinction which is unique.

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We have all heard of the sublime self-denial of the Sisters in tending the American soldiers stricken down with yellow fever. They volunteered bravely as nurses, and several fell victims to the terrible disease. It has been said that it requires a greater mastery over nature to devote one's self to a protracted service in a humble sphere for God's sake than

to make a heroic sacrifice, were it even painful in the extreme, but soon over. Our good Sisters have proven that they are as ready for the one service as the other. Dr. S. P. Kremer, writes to *The Cincinnati Lancet-Clinic* as follows: "My experience has convinced me of some things in regard to nurses. The general hospital (then at Camp Witsoff) is divided into about two equal divisions, the main hospital and the annex. The former has trained nurses, lay women, under a female superintendent; the latter has Sisters of Charity under a sister superior. Whatever may be the case in civil institutions, in the field hospital the Sister of Charity is far superior. There is with them none of the bickering with the ward doctor, no fussiness, no refusing to perform menial work when necessary, no desire to 'shine' as is the case with the trained 'nurse.' The Sister of Charity has no ambition but duty; she obeys all orders quietly with a prompt, orderly and willing manner. No sacrifice is too great, no services too menial. It has been a matter of general comment here that the annex is a far superior hospital to the main branch, and, to my mind, this is largely due to the presence of the Sisters of Charity in the former." In view of this fact, it is somewhat strange that President McKinley, in his recent Message, while acknowledging the services rendered during the Cuban war by the trained nurses, had no word of praise for the Catholic Sisterhoods. The Good Master will not be so forgetful.



Since the Vatican Archives have been thrown open to students of all nations many have availed themselves of the privilege to prosecute more fully their historical researches with a view to the clearing up of many obscure points in the history of their respective countries. The Scottish Historical Society have lately intrusted to Father J. Hungerford Pollen, of the Society of Jesus, the task of collecting all the information possible with regard to the Papal embassies to

Queen Mary and her Mother the Regent, The most sanguine hopes are entertained that, as a result of these investigations, much additional light will be thrown on more than one important event of those troublous times in Scotland.

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The following little story is told of Margherita, Queen of Italy. "Being grieved," says the *London Tablet*, "at the wrong that has been inflicted upon the Church by the Royal power, a wrong which she is powerless to remove, she desired at least to obtain the Holy Father's blessing for herself. She feared however that, as the wife of King Humbert, it would not be granted to her. She therefore, disguised herself as a member of a certain sodality, composed of women of the humbler classes, to whom an audience had been granted, and at the close of the audience the Holy Father, in due course, gave them his blessing. Afterwards, being somewhat conscience-stricken, she wrote to his Holiness confessing what she had done and saying that she felt, like Jacob, she had obtained a blessing by false pretences. Thereupon the Pope replied that he had, at the time, recognized his daughter Margherita amongst the poor women, and that he sent her his blessing with all his heart."

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Anent the Czar's recent peace proposals, it would appear that nothing short of a permanent International court, emanating from the conference of the Governments, speaking in the name and with the authority of all the Powers, will realize the Pope's ideal of such a tribunal. It would not have authority to arbitrate; but it would have the right to mediate. Nor should any declaration of war take place until the mediating international authority had full opportunity to ascertain whether any honourable solution of the difficulty could be suggested to the disputants. In case they were willing to arbitrate, the Peace Board<sup>d</sup> would supply the

ready-made machinery for such a mode of adjudicating the dispute. It would also in time of peace devote its time to the codification of international law, a task to which the Pope thinks modern States might profitably direct some portion of their energies. Russian statesmen seem averse to the creation of an international body as threatening a limitation of the absolute sovereignty of the individual State, even though the authority of such a body be strictly limited to that of mediation.

A. E. J., S. J.

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### THE LEAGUE AT HOME.

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ZURICH, ONT., Jan. 3.—It was my intention to confer the Crosses and Diplomas on five new Promoters on the feast of the Immaculate Conception; but the roads at that date were almost impassable on account of the storm which occurred two or three days previously, so I concluded to postpone the ceremony till the last Sunday in Advent. It was on that Sunday that the function eventually took place. The League is working much good in this parish. Although the parishioners are widely scattered, and most of them come four or five miles, about 50 of the 150 Associates receive Holy Communion monthly. I forgot to mention that the older Promoters also renewed their Act of Consecration on the morning of the ceremony of reception,

T. J. VALENTIN, P.P.

EAST CORNWALL, ONT., Church of the Nativity, Dec. 3.—At the Church of the Nativity on the First Friday of December, 350 Associates approached Holy Communion.

JULIA DESROCHERS, Sec.





## THE LEAGUE ABROAD.

ROME.—The Congregation of Rites has recently set its approval on a form of Litany of the Sacred Heart of Jesus for the use of the dioceses of Paris, Marseilles and Autun, France. It is made up of thirty-three invocations in honour of the thirty three years of Our Lord's life on earth. Still later, on Dec. 12 last, at the humble prayer of Very Reverend Father Louis Martin, General of the Society of Jesus, the same form was approved of for the Society of Jesus throughout the world, and permission granted to the Order to recite or chant it publicly.

UNITED STATES, CINCINNATI, O.—An edifying ceremony took place on Dec. 7, in the beautiful chapel of St. Xavier's College. It was the dedication of a large statue of the Sacred Heart of Jesus, a splendid specimen of Munich art, the contribution of the students toward adorning the sanctuary. The Rev. M. J. O'Connor, S. J., Rector of the College, performed the ceremony, after which an appropriate sermon was delivered by the Rev. Father McNulty, S. J., Director of the League. The League at St. Xavier's is this year in a most flourishing condition. Almost all the students are members and are divided into bands of three for the daily Communion of Reparation.

ENGLAND, WIMBLEDON.—The central offices of the Apostleship in England are at Wimbledon, Surrey, eight miles south-west of St. Paul's Cathedral, and it is from there that the English Messenger is issued. The chapel is dedicated to the Sacred Heart of Jesus. During the year Masses were said daily at the request of Associates, besides the Friday Masses announced each month. Offerings for a reredos, to enshrine the Sacred Heart Picture blessed by Leo XIII. for the Apostleship in Great Britain, amounted to £13. Inscriptions in memory of Fathers Gautrelet, Ramière, Drevon, Maher, Coleridge and Dignam, S. J., have been placed on the walls. The chapel was visited by several hundred Associates from all parts of London on June 10, and a thanksgiving pilgrimage came recently from the Servite Convent, Dorking, with an offering of a silver heart. At almost all hours of the day some of the faithful are there at their prayers. The number of affiliations of new centres during the past twelve months has been forty-four. The smallness of their number in comparison with former years, is, no doubt, due to the fact that so many churches in Great Britain are already affiliated. Still there remain many important places which the Directors hope to count among the Centres of the Apostleship in the near future. During the same period, seven hundred and thirty-three new Promoters have been given diplomas by the Local Directors, and the *Messenger Office* has had to issue forty thousand certificates of admission to meet the demands of various centres, and finally, the monthly issue of *Messengers* has risen to 37,500, and of Monthly Tickets to 132,750.

CROATIA.—The most consoling news concerning the progress of the Apostleship reaches me, writes Rev. Father Galin, from the various

centres in Croatia. At Lokve, a town of some two thousand souls, the work was established two years ago. The Associates have lost nothing of their first fervour. Out of 833 members enrolled in the First Degree more than 500 make the Communion of Reparation every month. Every First Friday three lamps burn before the picture of the Sacred Heart which is tastefully decorated. On the first Sunday of the month after an instruction on the Sacred Heart of Jesus, the faithful recite the Act of Reparation. The feast of the Sacred Heart is always preceded by a solemn triduum, and there are on that occasion very few Associates who do not approach the Holy Table.

The crying evil among our people, writes the pastor of Lokve, is the sin of blasphemy. During the last two years I have found that the most effectual means of extirpating it in the parish is the devotion to the Sacred Heart. In fact all my resident parishioners have overcome the habit for good. Great is the power of the Heart of Jesus. When I wish to bring some delinquent to amend his ways I have but to say: That fault saddens the Heart of Jesus, and forthwith he sets about combating it.

Like information comes from other parishes. Thus the parish priest of Urbooska, where there are 1,309 Associates of the Apostleship, wrote me but a short time ago that, thanks to the devotion of the Sacred Heart, the number of communions goes on increasing from day to day. Before the establishment of the Apostleship scarcely 700 persons approached the Sacraments at Easter, while this year more than 1,500 received.

The number of communions of Reparation at Ravnagora reaches 800. The pastor's letter runs as follows: The feast of the Sacred Heart has become popular among us. The people even refrain on that day from servile occupations, and nothing could induce them to work. High Mass is celebrated as on the most solemn festivals, and it is immediately followed by a most edifying procession. This is the case in other centres also. In one of the parishes even a Jewish chair-maker shut up his shop out of deference to public sentiment.

At Dovar in Slavonia, the inundation of the River Sava, by destroying the crops for four consecutive years, had reduced the population to the direst misery and want. Last May the parish was dedicated to the Sacred Heart and the League solemnly inaugurated. All the inhabitants went to confession, even those who had neglected that duty for twenty or thirty years. A few weeks later the pastor wrote to me as follows. After your departure the swollen waters of the Sava thrice threatened to submerge the country again this year and bring increased misery upon us. But each time I called my people together to join their prayers with mine before the statue of the Sacred Heart, and each time the rising of the waters suddenly ceased. Oh, how compassionate is not the Heart of Jesus!

Fiume, an important city on the Adriatic, had already two years ago received its diploma of Aggregation, but I must add, that, as about all. Towards the end of June I preached a novena in the collegiate church of the city, speaking in Croatian in the morning and Italian in the evening. It goes without saying I expatiated on the Apostleship of Prayer. During the nine days I enrolled 2,296 members, and 500 persons took part in the General Communion at the close. A number of ladies are at present busy collecting for a large and beautiful statue of the Sacred Heart to be placed in the church.



Finally, in passing through Lesina, in Dalmatia, I begged the Bishop to publish a circular ordering all the parishes of his diocese to consecrate themselves on Easter Monday to the Sacred Heart, and moreover directing that on the First Friday the Mass of the Sacred Heart be celebrated. This was done; and now the vast and beautiful cathedral of Lesina is thronged every First Friday with the pious faithful, and confessions have become very numerous, while the League counts its members by hundreds.

A. E. J., S.J.

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### R. I. P.

The prayers of the League are earnestly requested for the following Members lately deceased.

*Alexandria*: Charles McCormick, d. Dec. 19 *Antigonish*: Miss Jessie McDonald, d. Nov. 7; Miss Mary McLellan, d. Nov. 26; Roderick McDonald, d. Nov. 19; Mrs. McEachern, d. Nov. 28. *Aplo*: Mrs. John O'Neil, d. Dec. 6. *Barrie*: Mr. Thomas Wedlock, d. Nov. 20. *Belle River*: Joseph Merritt Wilkinson, d. July 30. *Calgary*: Michael O Toole, d. Nov. 12. Mrs. Minnie Calder, d. Sept. 9; Frances Murphy, d. Dec. 4. *Conso*: Mrs. Sarah O'Brien, d. Dec. 9. *Chatham, Ont.*: Miss Mary Réaume. Mr. John Donovan, d. Dec. 17; Mrs. John Connolly, d. Dec. 18. *Coburg*: William Bamford, d. Dec. 19. *Cornwall*: Meline Leroux, d. Dec. 10; Miss Anastasia Shortell, d. Nov. ; John Thomas, d. Dec. *Diamond Harbour*: Mr. Peter Griffin, d. Nov. 24. *Dundas*: Mr. Michael O'Connor, d. Dec. *Georgetown, Ont.*: Charles Ryan, d. Dec. 18. *Grand Falls*: Mrs. John Mulhern, d. Nov. 12. *Gravenhurst*: Miss Mary Burney, d. Oct. *Hamilton*: Lizzie Banany, d. Oct. 16. *Hastings*: Mrs. Catherine Collins, d. Dec. 19; Mrs. Julia O'Melia, d. Dec. 23. *Head of St. Peter's Bay, P. E. I.*: John Sutler, d. June 9; Mrs. Donald C. McVinnon, d. July; Mrs. Donald Angus Macdonald, d. April 6. *Ken ville*: Mrs. Redmond, Milicent McPherson, Mrs. Delancey. *Kingston*: Michael Sheehan, d. Oct.; Maria Pickett, d. Dec. 18; Mrs. John McGuire, d. Dec. 28; Patrick Mangan, d. Dec. 21. *Moncton*: Thomas Buckley, d. Sept. 21; Mrs. Mulhoney, d. Nov. 29. *Montreal*: Fannie H. Mohan, d. Nov. 16. *Ottawa*: James Quinn, d. Dec. 8. *Point St. Charles*: Mrs. Michael Murphy, d. April. *Puslinch*: Mrs. John Eustace, d. Dec. 16; Patrick Moran, d. Dec. 24. *St. Andrew's West*: Miss Mary Ellen Heath, d. Dec. *St. George's, P. E. I.*: Mrs. Sylvester Gallant, d. Nov. 20. *St. John, N. B.*: Daniel O'Hara, Esther Collins, Mrs. John Powers, Mrs. Bladgon, James McGowan, Annie Harrington. *St. Mary's, Ont.*: Mrs. Patrick Kiley, d. Nov. 5. *St. Raphaels*: Miss Ellie Macdonald, d. Oct. 18. *Sarnia*: Nellie McMahon, d. Nov. 14. Mrs. John Darcy, d. Dec. 24; Mr. Hugh O' Rielly, d. Dec. 29. *Seaforth*: James Ie Cantion, d. Nov. *Toronto*: Rev. Sr. Mary Loretto O'Leary, d. Dec. 11; Mrs. Mary Slater, d. Dec. 24. *Warkworth*: Mrs. Ellen Ingals, d. Dec. 27. *Waterville*: Mrs. Burk. *Williamstown*: James McPherson, d. Dec.; Mrs. Margaret Grant, d. Dec. *Windsor, N. S.*: Mrs. Annie Broderick, d. Sept.



ST. BLAISE, BISHOP AND MARTYR.

(Feast, Feb. 3rd.)

In the February number of the *CANADIAN MESSENGER*, 1895, page 59, we drew attention to the ever increasing devotion to St. Blaise, and recalled some of the traditions relative to his life, martyrdom and miracles. His power is more especially manifested in the cure of all kinds of throat troubles caused either by accident or disease, and his intercession has proved most effective in malignant cases of diphtheria. The blessing of the candles of St. Blaise takes place on February 3rd, immediately before Mass, and it is with these candles that the throats of the faithful are blessed every year on his feast as a preventive against disease. The ceremonial of these two blessings, taken from the Roman Ritual, is given on page 63 of the above mentioned number of the *MESSENGER*.



## MESSENGER ITEMS.

The *Monthly Almanac*, or Leaflets, will in future be sent to Local Centres, one week before the MESSENGER.

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The Handbook of the League is not quite ready yet. Delays in its publication have been unavoidable. It will be sent to those who have ordered it as soon as it leaves the hands of the printer.

\* \* \*

Some Local Secretaries seem still to be under the impression that it is necessary to send us the names of new League Associates for inscription on our register. It is enough, to entitle Members to gain the indulgences, to inscribe them on their own local registers. Each Centre holding a Diploma of Aggregation is privileged to keep a register of membership of the Apostleship of Prayer.

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As for the Roman Archconfraternity of the Sacred Heart and that of the Guard of Honour of the Sacred Heart, registers may be opened in such places only where Sodalties are canonically erected under these titles; that is, where the Ordinary has sanctioned such erection, and where a regular affiliation by diploma to these Archsodalties has been effected.

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All local Directors of the Apostleship have *ex officio* the power to receive members into the Roman Archsodality of the Sacred Heart; but the names of such members must be sent within a year for registration to some canonically erected centre.

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The conditions for the Guard of Honour are not much dissimilar. Wherever it is canonically erected by the Ordinary, a Dial of the Guard may be placed in the church or chapel, and hours assigned on it to the members, even should the centre hold no diploma of aggregation. As soon

as the names of these members are inscribed on the register of any centre holding a diploma of Aggregation as a separate sodality, such members are entitled to the indulgences of the Archsodality of the Guard of Honour, which are the same as those granted to the members of the Roman Archconfraternity of the Sacred Heart.



In the Church of the Gesù, Montreal, both the Roman Archconfraternity of the Sacred Heart and the Archconfraternity of the Guard of Honour of the Sacred Heart are canonically established; so that names of members may be sent here for registration. Printed material belonging to both may also be ordered from our offices. As these archsodalities are enriched with numerous indulgences, our Promoters contribute very effectively to the spread of the devotion to the Sacred Heart by making them known and by receiving the names of candidates for admission.



When contributions, such as stories, reports, etc., are sent to the MESSENGER, they must be signed by the writer, though a *nom de plume* may be added for publication, and one side of the sheet only must be written on. No notice is taken of anything sent to our address when the writer has failed to comply with these two requirements. It must also be borne in mind that no manuscripts are returned unless a sufficient sum in stamps is sent to pay the postage. Finally the Editor cannot be expected to give the reasons of the rejection of any contribution.



Local Secretaries of some of our oldest Centres still persist in sending in the monthly cards of good works, etc., without filling in the blanks left for the names of the *town* and *centre*. An accompanying letter, giving these particulars, does not answer the purpose, and is unnecessary. Once more we beg our Secretaries to make use of the Private Postal Card which we have had printed for their convenience. It will be a saving for them in money, and for us in time.



December 31, 1900, will be the last day of the present century. Two short years will be little enough to prepare

according to the wish of our Holy Father for the opening of the Twentieth Century. Great events have marked the closing years of the Nineteenth; what God reserves for the world in the new century is hidden in the future. But the combined prayers of the millions of Associates of the Apostleship, thanking Him for the blessings lavished in the past on an ungrateful world, and pleading, in union with the Sacred Heart, for pardon and mercy for the numberless iniquities perpetrated in His sight, cannot fail to appease His just resentment, and secure for the Church and all the faithful treasures of grace for the years to come. Let us hasten thus the advent of His Kingdom.

ARTHUR E. JONES, S. J.

## THANKSGIVINGS

For special favours received from the SACRED HEART, published in fulfilment of promise 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.)

**ALEXANDRIA.** For two special favours, restoration to health and preservation from sudden death. — **ARNPRIOR.** For five favours for a family.

**BARRIE, ONT.** For the stopping of a serious bleeding, after promising to have a mass said for the Souls in Purgatory. — **PATHEURST, N. B.** For three favours obtained. For one temporal favour. For a partial cure, after applying the Promoters' Cross. — **BERLIN, ONT.** For four successful examinations, through devotions to S. H. — **BRECHIN.** For a situation for a brother, after prayers and alms giving. For the conversion and safe return of a friend. — **BURLINGTON, VT.** For a grace obtained.

**CARAQUET, N. B.** For three special favours. — **CAMPBELLFORD.** For a special favour, through St. Anthony. For news from an absent brother who had not been heard from for sixteen years, after a novena to the S. H. — **COLGAN.** For the return of two friends to the sacraments after being negligent for years, through prayers to the S. H. For a safe journey and success in an undertaking. For recovery from a dangerous illness. For four spiritual favours, through S. H., St. Ann and B. V. — **CORNWALL, ONT.** For a cure, after applying the Badge, and prayers to the S. H. For success in making the nine First Fridays. For a temporal favour.

**DEBEC, N. B.** For a favour, after prayers to the B. V. — **DESERONTO, ONT.** For two favours received, through prayers to B. V., St. Joseph, St. Anthony and the Souls in Purgatory.

**FAIRVILLE, N. B.** For preservation on a dangerous journey, through devotions to the S. H. and B. V. For a temporal favour. For a spiritual and temporal favour, through burning a light before a

picture of the S. H. For the recovery of a sick person. — FOREST, ONT. For three spiritual favours. For five temporal favours. For two cures, by applying the Badge and praying to the S. H. — FREELTON, ONT. For three spiritual and temporal favours.

GLENNEVIS, Ont. For a great spiritual favour, after prayers to S. H., B. V. and St. J. — GLEN ROBERTSON, Ont. For a special favour, after prayers to B. V. M., St. Rose of Lima and promises of masses for the Souls in Purgatory. For the cure of weakness. For a reconciliation. For the cure of a sore throat, after promising bread to St. Anthony's poor. For a letter received from an absent son, after promising bread to St. Anthony's poor. For the cure of a drunkard, after a mass for the Souls in Purgatory. For a cure, after a novena in honour of the Precious Blood. For the return of an article. For a situation, after joining the League of the S. H. For relief, after prayers to O. L. of Mount Carmel and a recommendation to the League. For relief, through the S. H. after a promise of a mass for the Souls in Purgatory. For a recovery, after prayers to St. Ann and a promise to buy bread for St. Anthony's poor. For a favour, after making the seven Sundays, receiving Holy Communion and a promise of a mass for the Souls in Purgatory. For relief from pains through prayers to St. Expedit. For seven spiritual and temporal favours. For a religious vocation, through St. Joseph and the prayers of the League — GODERICH, Ont. For a special favour, through the intercession of St. Anthony, after promising to buy bread for his poor and having two masses said for the Suffering Souls. For restoration of health. For the return home of a young man dangerously ill. — GRAND FALLS, N. B. For the repentance of a husband. For the conversion of two brothers. For graces for a daughter. For the cure of a toothache. For the conversion of a husband, through the intercession of B. V. and St. J. For a favour, after prayers to the S. H. — GUELPH, Ont. For success in an examination. For two other favours obtained, through the intercession of the B. V. M., St. J., St. Anthony and St. Stanislaus, and the promising of a novena of masses for the Souls in Purgatory.

HALIFAX, N. S. For a great favour, through St. Anthony. For a temporal favour, after praying to St. Expedit. For the cure of a drunkard, after a novena. For a very great favour, after praying to the S. H. For success in business and means to pay debts. For three spiritual and temporal favours. — HAMILTON, Ont. For a cure, after applying the Badge of the S. H. For a letter and money from an absent friend, through prayers to S. H. and a Holy Communion. For a similar favour, through the intercession of B. V. M.

KEARNEY. For the cure of inflammation, after applying the Badge, and saying the beads. For success in business. For recovery from an injury. For five favours, spiritual and temporal — KINGSTON, ONT. For passing an examination. For two special temporal favours. For a very great special favour, all through prayers to the S. H.

NEWCASTLE, N. B. For two favours received.

ORILLIA, ONT. For a great favour, through the intercession of B. V. and St. Joseph. For a speedy cure of a sore lip. — OTTAWA, ONT. For seven temporal favours, through S. H., B. V. and the Suffering Souls — OWEN SOUND, ONT. For a son's safety during an accident to a ship at sea. For three favours received, especially for rent collected. For finding something that was lost, through prayers to St. Anthony.

PARIS, ONT. For a special favour, after a novena. For having made the Nine First Fridays. For five special blessings, after prayers to the S. H., B. V. M., and St. Joseph. — PENETANGUISHENE, ONT. For a temporal favour, through the S. H. of Jesus and the Immaculate Heart of Mary. — PHILPSTON, ONT. For a great favour obtained, through prayers to B. V., and a promise of a mass for the Souls in Purgatory. — PICTON, ONT. For three spiritual favours and two temporal. For a safe journey. — PRESCOTT, ONT. For recovery from a severe sickness, after prayers to S. H., B. V. and St. Anthony. For four spiritual and temporal favours. — PUSLINCH. For a cure of toothache, after prayers to the S. H. For a great favour obtained.

QUEBEC, P. Q. For the recovery of a sick person, from a serious illness. For assistance in a particular matter. For success in a great undertaking. For good news from an absent friend. For peace for a troubled heart. For sixteen temporal favours. For fifteen spiritual favours. For a special favour, through prayers to St. Anthony.

RIDGETOWN, Ont. For the cure of a severe headache, after applying the badge of the S. H.

STR. AGATHE EAST, Que. For the recovery of two fathers from a severe illness, after praying to the S. H. — ST. ANDREW'S WEST. For a special spiritual favour, through the Thirty Days' Prayer to B. V. and St. J. For two favours. For a safe journey and for employment, after prayers to B. V. and the Infant Jesus. — ST. AUGUSTINE, Ont. For the cure of a dangerous illness, through prayers to St. Anthony.

THOROLD, Ont. For one spiritual and three temporal favours. For a special favour. For securing a situation. For a special temporal favour. For protection in danger and two favours received, through the intercession of St. Anthony. — TORONTO, Ont. For two favours received. For a conversion.

VERNON RIVER, P. E. I. For four temporal favours, after praying to the S. H., B. V. M. and St. Anthony.

ZURICH, O it. For a favour received.

URGENT REQUESTS for favours, both spiritual and temporal, have been received from Alberton, P. E. I., Antigonish, Cornwall, Glen Robertson, Halifax, Hamilton, Hastings, Head of St. Peter's Bay, P. E. I., Kearney Kingston, Lindsay, London, Malwood, Montreal, Murillo, Ottawa, Quebec, St. John, N. B., St. Mark's, P. E. I., Toronto, Williamstown, Windsor Mills, Winnipeg, Zurich.

## TREASURY, JANUARY, 1899.

### RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	204,623	Pious reading.....	162,244
Acts of mortification.....	183,461	Masses celebrated.....	30,934
Beads .....	302,238	Masses heard.....	121,647
Stations of the Cross.....	114,386	Works of zeal.....	57,333
Holy Communions.....	37,567	Various good works.....	342,208
Spiritual Communions..	337,005	Prayers.....	512,944
Examinations of conscience	101,182	Sufferings or afflictions..	80,247
Hours of silence .....	293,073	Self conquests.....	96,869
Charitable conversations	179,159	Visits to Bl. Sacrament..	238,794
Hours of labour .....	2,734,320		
Holy Hours .....	19,411	Total.....	6,452,645

## INTENTIONS FOR FEBRUARY

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

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| <p><b>1.</b>—<b>W.</b>—St. Ignatius, Bp. M. pt. All for Jesus. 34,209 Thanksgivings.</p> <p><b>2.</b>—<b>Th.</b>—PURIFICATION B. V. M. dt.gt.ht.rt. Care of children. 16,328 In affliction.</p> <p><b>3.</b>—<b>F.</b>—1st Friday. St. Francis of Sales. at. ct. St. pt. Amiability. 47,819 Departed.</p> <p><b>4.</b>—<b>S.</b>—St. Andrew Corsini, C. rt. Compunction. 69,181 Special.</p> <p><b>5.</b>—<b>S.</b>—St. Agatha, V. M. at.ct.rt. Constancy. 1,856 Communities.</p> <p><b>6.</b>—<b>M.</b>—St. Titus, Bp. Union with Christ. 19,810 First Communions.</p> <p><b>7.</b>—<b>Tu.</b>—PASSION OF OUR LORD. Penance. Promoters and Associates.</p> <p><b>8.</b>—<b>W.</b>—St. John of Matha, C. Charity. 42,180 Employments, Means.</p> <p><b>9.</b>—<b>Th.</b>—St. Cyril of Alex., Bp. D. ht. Reading good books, 2,146 Clergy.</p> <p><b>10.</b>—<b>F.</b>—St. Scholastica, V. Trust in God. 102,098 Children.</p> <p><b>11.</b>—<b>S.</b>—SS. Seven Founders. Love of Our Lady. 47,289 Families.</p> <p><b>12.</b>—<b>S.</b>—St. Benedict, C. Self-Immolation. 39,563 Perseverance.</p> <p><b>13.</b>—<b>M.</b>—St. Catharine of Ricci, V. pt. Prayer for the Dead. 12,506 Reconciliations.</p> <p><b>14.</b>—<b>Tu.</b>—St. Ildefonsus, B. Kindness. 61,390 Spiritual Favours.</p> <p><b>15.</b>—<b>W.</b>—Ash W. BB. Machado and Comp. Mortification. 71,240 Temporal Favours.</p> | <p><b>16.</b>—<b>Th.</b>—Our Lady of Lourdes. ht. Liberty of spirit. 23,414 Conversions to the Faith.</p> <p><b>17.</b>—<b>F.</b>—HOLY CROWN OF THORNS. Self-denial. 47,537 Vowths.</p> <p><b>18.</b>—<b>S.</b>—St. Simeon, Bp. M. Zeal for souls. 1,467 Schools.</p> <p><b>19.</b>—<b>S.</b>—St. Gabinius, Bp. M. Resistance to evil. 24,237 Sick or Infirm.</p> <p><b>20.</b>—<b>M.</b>—St. Eucherius, Bp. Compassion. 10,511 Retreats.</p> <p><b>21.</b>—<b>Tu.</b>—Bl. Diego, M. Humility. 539 Works, Societies.</p> <p><b>22.</b>—<b>W.</b>—St. Peter's Chair at Antioch. Loyalty to the Church. 1,282 Parishes.</p> <p><b>23.</b>—<b>Th.</b>—St. Peter Damian, Bp. D. ht. Faith. 32,783 Sinners.</p> <p><b>24.</b>—<b>F.</b>—St. Matthias, Ap. dt.mt. Obeying vocation. 17,671 Parents.</p> <p><b>25.</b>—<b>S.</b>—St. Margaret of Cortona, Resignation. 2,123 Religious.</p> <p><b>26.</b>—<b>S.</b>—St. Ethelbert, King. mt. nt. Abhor superstitition. 1,235 Novices, Students.</p> <p><b>27.</b>—<b>M.</b>—THE HOLY SPEAR AND NAILS. Detachment. 1,165 Superiors.</p> <p><b>28.</b>—<b>Tu.</b>—St. Romanus, Ab. Devotion to the Crucifix. 11,811 Vocations.</p> |
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*When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.*

*†=Plenary Indulg., a=1st Degree; b=2nd Degree; d=Apostolic Indulgences; g=Guards of Honour and Roman Archconfraternity; h=Holy Hour; m=Bona Mors; n=Sodality of the Agonizing Heart of J.; p=Promoters; r=Rosary Sodality; s=Sodality B. V.*

Associates may gain 130 days Indulgences for each action offered for these intentions.