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Sacred Heart of Jesus.*

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## GENERAL INTENTION FOR OCTOBER.

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

### Religious Teaching in our Colleges



TIME and again the Sovereign Pontiffs have sent out to the Bishops and faithful of the Catholic world instructious and doctrinal decisions bearing on the matter of religious instruction. They have frequently called the attention of the already vigilant pastors, who rule the Church under the guidance of St. Peter, to the necessity of early instilling into the minds of the young a knowledge of the things of God. This they have done with a view of bringing home to the understanding of the little ones of God's fold the fundamental truth, that all here below is of minor importance in comparasion with the one great object of life, the knowledge and service of their Creator and the salvation of their Souls. Their aim has likewise been to furnish the means to the youthful Christian athlete of mastering his passions as they

awaken in childhood, and of checking in season their waywardness before time and habit have made these evil propensities all but invincible.

But not alone for these all-important reasons have the mandates gone forth from the Holy See to fully instruct in their religious belief the mind of youth ; for, the child will one day reach manhood's estate and be cast among the thousands who are not only unsympathetic to his creed, but who, owing to prejudice, hatred, or ignorance, openly attack it with the arms of ridicule, ostracism and sophistry. If the youth is to withstand all these assaults in their protean forms, he needs a fund of knowledge imbibed with his mother's milk, and perfected later on by his religious teachers ; he needs, even more, strength of character, which is the slow outcome of long religious training, and of clearly defined convictions which must be deeply bedded in the foundations of the great supernatural truths.

More than this : no Christian can be satisfied with a mere passive loyalty to Holy Church, his Mother ; *He that is not with Me is against Me : and he that gathereth not with Me scattereth* (Luke xi, 23). There is no such thing as an armed neutrality possible for the children of light, the members of Christ's Church. So that the Catholic will be called upon repeatedly in his intercourse with his fellowmen *to give a reason for his faith*. And it is certain that the salvation of not a few, into whose company he is thrown in after life, will depend largely on his ability to cope with the specious objections of those who are not members of the Church.

Nothing could have come more opportunely for the enlightenment of the Associates of the Apostleship of Prayer in general, and for us in particular, whose home is in this great Dominion, than the Encyclical of Leo XIII., dated August 1 of this year, and addressed to the Archbishops and Bishops of Austria, Germany and Switzerland, on the occasion of the Tercentenary of Bl. Peter Canisius, of the Society

of Jesus. It holds up to the Catholic world the heroic labours of the second great Apostle of the German-speaking nations, not merely for their admiration, but more expressly for their imitation. It deals with the all-absorbing question of religious teaching for the young, and insists upon its necessity for all classes of pupils, from those who first enter our primary schools to the graduates of our Catholic colleges and universities. Though, addressed to the German races, it embodies the general teaching of the Church, and shows us the true ideal towards which practically all our efforts and aspirations should tend. We translate for the benefit of our Associates the passages explanatory of the principles which should guide us in a question so vital to Catholics, and those which lend weight to the General Intention of the present month.

Leo XIII, after dwelling on the immense services rendered to the Church in Germany by Bl. Canisius, continues as follows : We earnestly exhort you, Venerable Brethren, to be ever vigilant to maintain your schools, in the fulness of faith, and even should needs be, to bring them back to the faith, whether, established by past generations or more recently founded. And let this apply not to children's schools only, but to those of intermediate grades and to academies, as they are termed. As for the remainder of the faithful under your care, they should firmly insist on having the rights of parents and of the Church restored, and should as firmly uphold them in all that concerns education of youth. In this matter they will especially bear in mind :

“ That, in the first place, Catholics are not to adopt — above all in the case of children — the system of mixed schools, but must have everywhere schools of their own ; and they must select the best teachers, such as have already given proofs of their trustworthiness. Any system of instruction in which religion is mutilated or ignored is fraught with peril, and we have frequently remarked that one or the other of these evils obtains in what are known as mixed schools.

“ Neither must you allow yourselves to be persuaded that instruction may be severed from religion with impunity. If it be true that in no period of life, nor in private or public affairs, may the duty of religion be ignored, there can be no age when this duty may be less neglected than in that of youth ; for in that heedless age the mind is ardent and the heart is exposed to so many corrupting influences. Hence, to elaborate a system of imparting knowledge which has no point in common with religion, is to corrupt in the souls the very gems of what is beautiful and noble ; it is to prepare, not defenders of the fatherland, but a plague and a curse for mankind. Eliminate the idea of God, and what consideration remains capable of holding young men to duty, or of recalling them if they have strayed from the path or virtue and are plunging headlong into the depths of vice ?

“ In the second place, the young must not only be taught religion at certain hours, but all other branches of instruction must be impregnated with the sweet odour of Christian piety. If this pervading atmosphere is wanting, if this holy fragrance does not permeate the minds of both teachers and pupils, whatever otherwise may be the quality of the instruction imparted, its useful results will be but meagre, while the evil accruing will not be inconsiderable. It stands to reason that, as every branch of knowledge is accompanied by its own peculiar danger, it is scarcely possible that young men should escape that danger unless the impulses of mind and heart are held in check by some divine restraint.

“ Consequently, the greatest care should be exercised lest the one all-important thing — the practice of righteousness and religion, be relegated to the second rank ; lest youth captivated by the mere glamour of things, should suffer manly virtue to be enervated ; lest, in fine, while teachers lay bare the intricacies and tedious technicalities of some weighty theory, their pupils come to set little value on that true wisdom of which *the fear of the Lord is the beginning*, and to the precepts of which they are bound to conform

their every moment and phase of life. Let, therefore, the transmission of worldly knowledge, in its multiplicity of forms, be wedded to the task of forming the character. Let religion permeate thoroughly and dominate all teaching, whatever it be, that, by its majesty and kindliness, it may so transcend all else as to leave an ardent yearning towards it in the minds of youth.

“ But since it has ever been the purpose of the Church to have the study of all branches of knowledge contribute most effectually to the formation of the young, not only is it necessary that this work of formation should have its own determined place in the curriculum — which place must be the highest — but, moreover, no one should exercise the very responsible function of teaching unless he be deemed fit in the eyes of the Church, and be approved as a teacher by her authority.

“ Furthermore, it is not only in the case of children's schools that religion asserts her rights. There was a time when the statutes of every university, and more particularly those of the university of Paris, were mindful to so order the curriculum with regard to theology, that the highest scientific honours were accorded to no one who had not borne off a degree in theology. Leo X., the restorer of the Augustan age, and after him other Pontiffs, our Predecessors, at a time when an impious warfare was enkindled against religion, willed that the Roman Athenæum and other institutions of learning, known as universities, should stand as so many bulwarks in her defence, and that within their walls youth should receive instruction under the guidance and protecting influence of Christian wisdom.

“ This system of instruction, by allotting the first place to God and the things of God, yielded good results. It effected this much at least, that young men who received this training clung more steadfastly to the line of duty. Similar consoling results will be seen among you also if you use your every endeavour to maintain inviolate the rights

of religion in your schools — in such as are intermediate, in your colleges, your lyceums and your academies. It will never befall you to see your best purposes come to naught, or your endeavours prove vain, provided there be no dissension arising from diversity of opinion and no want of harmony in carrying out measures adopted. What, indeed, could the divided forces of the good accomplish against the united onslaught of their enemies? Or of what avail the merit of each individual singly, if there be no concerted action resulting from discipline?

“Wherefore, we earnestly exhort you to banish from your midst all importunate controversies and contentions of party which so easily end in mutually alienating the minds of the faithful. Let all in unison — with one voice — vindicate the Church's claims, bringing their united strength and fixedness of purpose to bear upon the one point, being, meanwhile, *careful to keep the unity of Spirit in the bond of peace* (Eph. iv, 3).”

Such is the latest utterance of the Holy See on religious teaching in Catholic schools. From it we glean the set purpose of insisting more and more on its necessity in our primary schools, and the implied wish of the Holy Father to have the knowledge acquired in earlier years supplemented by something more complete in our institutions of higher education. He has not framed any programme to be followed. This he leaves to competent local ecclesiastical authority to determine, as much depends upon circumstances of time and place. In a matter of such importance we feel that our own views can have little weight, and this is sufficient to explain our diffidence, and to prevent us from trenching upon a question for the practical solution of which we must look higher. Others, however, have touched upon this matter, and have thrown out, in a tentative way, suggestions which are valuable in proportion to the reputation which their authors have won as masters in what concerns university training.

Cardinal Newman, more than two score years ago, in his work entitled, *The Idea of a University Defined and Illustrated*, thus cautiously ventures upon the ground, and feels his way to the partial conclusions drawn from the considerations which follow: "It is congruous certainly that youths who are prepared in a Catholic University for the general duties of a secular life, or for the secular professions, should not leave it without some knowledge of their religion; and, on the other hand, it does, in matter of fact, act to the disadvantage of a Christian place of education, in the world and in the judgment of men in the world, and is a reproach to its conductors, and even a scandal, if it sends out its pupils accomplished in all knowledge except Christian knowledge; and hence, even though it were impossible to rest the introduction of religious teaching into the secular lecture-room upon any logical principle, the imperative necessity of its introduction would remain, and the only question would be, what matter was to be introduced, and how much.

"And next, considering that, as the mind is enlarged and cultivated generally, it is capable, or rather is desirous and has need, of fuller religious information, it is difficult to maintain that that knowledge of Christianity which is sufficient for entrance at the University is all that is incumbent on students who have been submitted to the academical course. So that we are unavoidably led on to the further question, viz., shall we sharpen and refine the youthful intellect, and then leave it to exercise its new powers upon the most sacred of subjects, as it will, and with the chance of its exercising them wrongly; or shall we proceed to feed it with divine truth, as it gains an appetite for knowledge?

"Religious teaching, then, is urged upon us in the case of University students, first, by its evident propriety; secondly, by the force of public opinion; thirdly, from the great inconveniences of neglecting it. And if the subject of religion is to have a real place in their course of study, it must enter into the examinations in which that course

results ; for nothing will be found to impress and occupy their minds but such matters as they have to present to their examiners.

As the reader will not have failed to remark, the great Cardinal, in the foregoing passages, prescinds entirely from any obligation, imposed explicitly by the Holy See, of introducing religious teaching into the curriculum of Catholic universities, but considers the question on its own merits. He continues : " Such, then, are the considerations which actually oblige us to introduce the subject of Religion into our secular schools, whether it be logical or not to do so ; but next, I think that we can do so without any sacrifice of principle or of consistency ; and this, I trust, will appear, if I proceed to explain the mode which I should propose to adopt for this purpose : — I would treat the subject of Religion in the School of Philosophy and Letters simply as a branch of knowledge. If the university student is bound to have a knowledge of history generally, he is bound to have inclusively a knowledge of sacred history as well as profane ; if he ought to be well instructed in Ancient Literature, Biblical Literature comes under that general description as well as Classical ; if he knows the Philosophy of men, he will not be extravagating from his general subject, if he cultivates also that Philosophy which is divine. And as a student is not necessarily superficial, though he has not studied all the classical poets, or all Aristotle's philosophy, so he need not be dangerously superficial, if he has not a parallel knowledge of Religion.

" However, it may be said that the risk of theological error is so serious, and the effects of theological conceit are so mischievous, that it is better for a youth to know nothing of the sacred subject, than to have a slender knowledge which he can use freely and recklessly, for the very reason that it is slender. And here we have the maxim in corroboration : ' A little learning is a dangerous thing.'

" This objection is of too anxious a character to be disre-



garded. I should answer it thus : — In the first place it is obvious to remark, that one great portion of the knowledge here advocated is, as I have just said, historical knowledge, which has little or nothing to do with doctrine. If a Catholic youth mixes with educated Protestants of his own age he will find then conversant with the outlines and the characteristics of sacred and ecclesiastical history as well as profane : it is desirable that he should be on a par with them, and able to keep up a conversation with them. It is desirable, if he has left our University with honours or prizes, that he should know as well as they about the great primitive divisions of Christianity, its polity, its luminaries, its acts and its fortunes ; its great eras, and its course down to this day. He should have some idea of its propagation, and of the order in which the nations, which have submitted to it, entered its pale ; and the list of its Fathers, and of its writers generally, and of the subject of their works. He should know who St. Justin Martyr was, and when he lived ; what language St. Ephraim wrote in ; on what St. Chrysostom's literary fame is founded ; who was Celsus, or Ammonius, or Porphyry, or Ulphilas, or Symmachus, or Theodoric. Who were the Nestorians ; what was the religion of the barbarian nations who took possession of the Roman Empire : who was Rutyches, or Berengarius, who the Albigenses. He should know something about the Benedictines, Dominicans, or Franciscans, about the Crusades, and the chief movers in them. He should be able to say what the Holy See has done for learning and science ; the place which these (British) islands hold in the literary history of the dark age ; what part the Church had, and how her highest interests fared, in the revival of letters ; who Besarion was, or Ximenes, or William of Wykeham, or Cardinal Allen. I do not say that we can insure all this knowledge in every accomplished student who goes from us, but at least we can admit such knowledge, we can encourage it, in our lecture-rooms and examination-halls.

“ And so in like manner, as regards Biblical<sup>2</sup> knowledge, it is desirable that, while our students are encouraged to pursue the history of classical literature, they should also be invited to acquaint themselves with some general facts about the canon of Holy Scripture, its history, the Jewish canon, St. Jerome, the Protestant Bible ; again about the languages of Scripture, the contents of its separate books, their authors and their versions. In all such knowledge I conceive no great harm can lie in being superficial.

“ But now as to Theology itself. To meet the apprehended danger, I would exclude the teaching *in extenso* of pure dogma from the secular schools, and content myself with enforcing such a broad knowledge of doctrinal subjects as is contained in the catechisms of the Church, or the actual writings of the laity. I would have students apply their minds to such religious topics as laymen actually do treat, and are thought praiseworthy in treating. Certainly I admit that, when a lawyer or physician, or statesman, or merchant, or soldier sets about discussing theological points, he is likely to succeed as ill as an ecclesiastic who meddles with law, or medicine, or the exchange. But I am professing to contemplate Christian knowledge in what may be called its secular aspect, as it is practically useful in the intercourse of life and in general conversation ; and I would encourage it so far as it bears upon the history, the literature and the philosophy of Christianity.

“ It is to be considered that our students are to go out into the world, and a world not of professed Catholics, but of inveterate, often bitter, commonly contemptuous, Protestants ; nay, of Protestants who, so far as they come from Protestant universities and public schools, do know their own system, do know, in proportion to their general attainments, the doctrines and arguments of Protestantism. I should desire, then, to encourage in our students an intelligent apprehension of the relations, as I may call them, between the Church and Society at large ; for instance, the difference between the Church and a religious sect ; the

respective prerogatives of the Church and the civil power ; what the Church claims of necessity, what it cannot dispense with, what it can ; what it can grant, what it cannot. A Catholic hears the celibacy of the clergy discussed in general society ; is that usage a matter of faith, or is it not of faith ? He hears the Pope accused of interfering with the prerogatives of her Majesty, because he appoints an hierarchy. What is he to answer ? What principle is to guide him in the remarks which he cannot escape from the necessity of making ? He fills a station of importance, and he is addressed by some friend who has political reasons for wishing to know what is the difference between Canon and Civil Law, whether the Council of Trent has been received in France, whether a priest cannot in certain cases absolve prospectively, what is meant by his *intention*, what by the *opus operatum* ; whether, and in what sense, we consider Protestants to be heretics ; whether we deny the reality of natural virtue, or what worth we assign to it ?

“ Questions may be multiplied without limit, which occur in conversation between friends, in social intercourse, or in the business of life, when no argument is needed, no subtle and delicate disquisition, but a few direct words stating the fact, and when perhaps a few words may even hinder most serious inconveniences to the Catholic body. Half the controversies which go on in the world arise from ignorance of the facts of the case : half the prejudices against Catholicity lie in the misinformation of the prejudiced parties. Candid persons are set right, and enemies silenced, by the mere statement of what it is that we believe. It will not answer the purpose for a Catholic to say, ‘ I leave it to theologians,’ ‘ I will ask my priest ;’ but it will commonly give him a triumph, as easy as it is complete, if he can then and there lay down the law. I say ‘ lay down the law ;’ for remarkable it is that even those who speak against Catholicism like to hear about it, and will excuse its advocate from alleging arguments if he can gratify their curiosity by giving them information. Generally speaking, however, as I have said, what is given

as information will really be an argument as well as information. I recollect, some twenty-five years ago, three friends of my own, as they then were, clergymen of the Establishment, making a tour through Ireland. In the West or South they had occasion to become pedestrians for the day ; and they took a boy of thirteen to be their guide. They amused themselves with putting questions to him on the subject of his religion ; and one of them confessed to me on his return that that poor child put them all to silence. How? Not, of course, by any arguments, or refined theological disquisition, but merely by knowing and understanding the answers in his catechism.

“ Nor will argument itself be out of place in the hands of laymen mixing with the world. As secular power, influence, or resources are never more suitably placed than when they are in the hands of Catholics, so secular knowledge and secular gifts are then best employed when they minister to Divine Revelation. Theologians inculcate the matter, and determine the details of that Revelation ; they view it from within ; philosophers view it from without, and this external view may be called the Philosophy of Religion, and the office of delineating it externally is most gracefully performed by laymen. In the first age laymen were most commonly Apologists. Such were Justin, Tatian, Athenagoras, Aristides, Hermias, Minucius Felix, Arnobius and Lactantius. In like manner in this age some of the most prominent defences of the Church are from laymen ; as DeMaistre, Chateaubriand, Nicolas, Montalembert and others. If laymen may write, lay students may read ; they surely may read what their fathers may have written. They might surely study other works too, ancient and modern, written whether by ecclesiastics or laymen, which, although they do contain theology, nevertheless, in their structure and drift, are polemical. Such is Origen's great work against Celsus ; and Tertullian's Apology ; such some of the controversial treatises of Eusebius and Theodoret ; or St. Augustine's City of God ; or the tract of Vincentius Lirin-

nensis. And I confess that I should not even object to portions of Bellarmine's Controversies, or to the work of Suarez on laws, or to Melchior Canus's treatises on the *Loci Theologici*. On these questions in detail, however,—which are, I readily acknowledge, very delicate,—opinions may differ, even when the general principle is admitted; but, even if we confine ourselves strictly to the Philosophy, that is, the external contemplation of Religion, we shall have a range of reading sufficiently wide, and as valuable in its practical application as it is liberal in its character. In it will be included what are commonly called the Evidences; and what is a subject of special interest at this day, the Notes of the Church.

“But I have said enough in general illustration of the rule which I am recommending. One more remark I make, though it is implied in what I have been saying:—Whatever students read in the province of Religion, they read, and would read from the very nature of the case, under the superintendence, and with the explanations of those who are older and more experienced than themselves.”

Thus far Cardinal Newman. What he has said on this topic is already familiar to most of those who are engaged in the great work of higher education: these latter, no doubt, will in the main agree with the opinions expressed. The modes of carrying out in practice the principles laid down have varied and will still vary greatly. Nor could it be otherwise, owing to the divers temperaments and wants of the populations in whose midst Catholic colleges and universities have sprung up.

If we were allowed, at this stage, to hazard a remark, we would say that the Cardinal's list contains several works which could with difficulty be consulted by even the more advanced students of our colleges as now constituted: whatever else might be pleaded in favour of those who frequent our universities. On the other hand, Cardinal Wiseman's Lectures on the Church would be more easily mastered by our young men. Those relating to the Rule of Faith

and Transubstantiation are probably better suited to our requirements than anything written before or since. Christianity or Evidences and Characters of the Christian Religion, by Bishop Poyhter, though long since out of print, could scarcely be surpassed for cogency of argument and conciseness. Father Ryder's Answer to Littledale would be a great help. The Vatican Decrees in their Bearing on Civil Allegiance, by Cardinal Manning, The Catholic Church and Civil Governments, by Rev. John Earnshaw, The Syllabus for the People, by a Monk of St. Augustine's, are anything but ponderous tomes, and are quite within the intellectual grasp of college graduates. The text-books, on the New Testament, now in course of publication, and intended for the use of Catholic students at Oxford, should not be overlooked. The many publications of the Catholic Truth Society in England contain a wealth of knowledge in both the domain of history and religion, and are being added to from year to year.

But that God's blessing may fall upon the efforts so strenuously put forth in all our educational establishments, and give increase to the fruits of these labours, Catholic teachers must beg the Sacred Heart of our Lord to show them day by day how to excite in their pupils a real thirst for solid Religious Instruction. The Church needs, forsooth, a generation of courageous, practising Catholics; but she needs also a body of faithful members, well versed in their religious tenets, and who can do her honour by an intelligent and enlightened faith.

#### PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that the students of our Catholic colleges may devote themselves still more earnestly and with heart and soul to the study of their religion.—Amen.

## Guardian Angels


*Maestoso.* (♩: 92)

Solo. *mf*

Blest Spir - its of light! ye who



have not for - sak - en The chil - dren of



earth. though fal - len from bliss: O still



watch a - round us, our bos - oms a - wa - ken To



thoughts of a world that is bright - er than this.



Oh. kind - ly watch o'er us, oh, guard and pro - tect us, oh.

Chorus. *mf*



kindly watch o'er us, oh, guard and pro - tect us, Sweet

an - gels and guides to the

man - sions of bliss, Oh, kind - ly watch o'er

us, oh, guard and protect us, Sweet an - gels and

guides..... to the man - sions of bliss.....

to the man - sions of bliss.....



2. — The lilly of innocence fondly we'll cherish,  
 Averting whatever its blossoms may stain ;  
 And oh, if 'tis fading and ready to perish,  
 Restore it, sweet angel, its beauty again.  
 Oh, kindly watch o'er us, &c.
3. — Then pray for tny children, and guard and defend them;  
 And ask of our Father, thy Maker, that we  
 May faithfully serve Him — may love and adore Him  
 In heaven, sweet angel, united with thee.  
 Oh, kindly watch o'er us, &c.

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### ARCHBISHOP BRUCHESI

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FTER a vacancy of seven months the archiepiscopal See of Montreal has been filled by the appointment of the Very Reverend Paul Canon Bruchesi.

The new Archbishop is comparatively a young man, having been born in Montreal on the twenty-ninth of October, 1855. He read classics at Montreal College and philosophy at Issy, France. He completed his studies in Rome, when he was graduated Doctor in Theology, and ordained priest in the same city, on December 21st, 1878.

Prior to his nomination to the See of Montreal, Archbishop Bruchesi filled several important positions in the Diocese, having been, at various times, Secretary to his predecessor Archbishop Fabre, Professor of Dogma and Apologetics at Laval University in Quebec and Montreal, and assistant-priest in several parishes in Montreal. After his nomination as Titular Canon of St. James' Cathedral, under his lamented predecessor, the future Archbishop was named to fill other responsible offices, among which may be mentioned those of Ecclesiastical Superior of the Sisters of St. Ann, whose mother-house is at Lachine; Vice-Rector, for a time, of Laval University, Montreal; Educational Delegate

to the World's Fair, Chicago ; President of the Board of Catholic School Commissioners, Montreal, etc., in all of which he displayed much tact and wisdom.

The *Semaine Religieuse*, the official organ of the Archdiocese of Montreal, from which we borrow the details of this article, adds that His Grace enjoys the reputation of being an accomplished writer and speaker, a prelate of apostolic zeal, and talented administrator, qualities required assuredly in the ruler of the Archdiocese so large and fertile in works as that of Montreal.

"Our Associates throughout Canada have special reasons for showing their joy on the advent of this new prelate ; for Archbishop Bruchesi may, with good reason, claim to be a "Bishop of the Sacred Heart." It was on the 25th of June, feast of the Sacred Heart that the Holy Father signed the Bulls appointing His Grace to the See of Montreal ; it was on the same day, while saying Mass at the old altar of the Sacred Heart in the Ursuline chapel in Quebec, the cradle of the Devotion on this continent, (1) that the news of his nomination reached him ; and to complete the chain of circumstances, it was while the Archbishop-Elect was preparing to say Mass, a few days later, at another altar of the Sacred Heart in Montreal, that the Bulls were placed in his hands.

¶The young Archbishop, desiring to perpetuate the memory of these auspicious and evidently providential events, has had the image of the Sacred Heart of Jesus placed on his coat of arms.

¶He was consecrated in his own Cathedral on Sunday, August 8th, by Archbishop Begin of Quebec, assisted by Archbishops Duhamel and Langevin of Ottawa and St. Boniface.

¶May the Sacred Heart of Jesus grant the talented and energetic young prelate long and prosperous years ; may He fill him with His Grace, render his labors fruitful, and through his instrumentality, lead many souls to heaven.

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(1) Canad. Mess., Oct. '96.



Written for  
THE CANADIAN MESSENGER.

## JAMIE.

BY FRANCIS W. GREY.

### I.

“JAMIE,” said Doctor John Fraser, the Free Kirk minister of Tyneborough, to his youngest son, a lad of about nineteen, one August morning, at breakfast; “I ken weel its no scriptural to say sae, but ye’re nae better than a fule.”

Jamie, with a wisdom that did him credit, held his tongue. He knew, moreover, that his father had just cause for complaint. Had not he, Jamie, failed to pass his examinations at Edinburgh, and did that not mean a whole year longer for him at college, an expense his father was but ill able to bear?

But Jamie’s mother had no resson, that she knew of, for remaining silent. “Hoot, minister,” she said quietly, “Ye’re ower dour on the laddie. He didna mean to fail; he’ll do better the neist time, I’m verra sure.”

“The neist time wumman! the neist time!” retorted her husband, indignantly, “think ye I hae nae end o’ gowden guineas for wastrels that winna study?” This with a severe glance at Jamie, but still Jamie held his peace. Not so Mrs. Fraser, however.

“Wastrel? said ye?” she replied quickly. “wastrel and fule ca’ ye your ain bairn? Troth, I kenna where he comes by sic ill qualities; there are nae wastrels and fules in *my* family, ye may tak’ my word for it;” and Mrs. Fraser looked the picture of virtuous indignation.

“Dootless, gudewife, dootless,” responded her husband, more mildly, knowing, of old, the futility of arguing with his better half, once she got started, in earnest, “still yeu canna alter facts; Jamie maun bide a year longer at the college, but wha’s to pay for it, Gude only kens.”

“I will,” said Jamie, quietly. The lad’s pale face was flushed, and his sensitive lips quivered a little, but there was a light in his honest brown eyes which showed he was in earnest, and gave promise of fulfilment, in due course.

His father turned on him quickly. The old man was hurt by what

he deemed the disgrace of his son's failure, so that his irritability was, to a certain extent, excusable. "Will ye?" he demanded sharply, "I kenna how ye intend to do that muckle, but I ken weel that I canna."

"That will he," interposed his wife, gently, but firmly. "Said I not," she continued, in a tone of quiet remonstrance, "that ye were ower dour on the laddie that has ower muckle respect for ye to answer ye?"

The minister seemed struck by the force of his wife's remark. Rising from the table, he laid his hand kindly on Jamie's shoulder, and said quietly: "Dinna mind me laddie, dinna mind me, my bark's aye waur than my bite, as your mither kens."

"That do I," answered Mrs. Fraser, smiling at her husband, as he left the room. Then, turning to her son, she enquired anxiously, "How think ye to manage, laddie, to pay your ain way, as ye tauld your faither?"

"Troth, mither," answered Jamie, passing his arm affectionately round his mother's waist, "I canna tell ye, the noo, but I maun try. I maungang back to Edinburgh the morn," he continued, thoughtfully, "the suner I mak' a beginning the suner I'll ken whether I'll fail or no."

"How will ye gang laddie?" asked his mother, thinking, as he did, that the sooner he made the attempt, the better.

"Gang, mither?" returned Jamie, "Captain Gilchrist will tak me, in his sloop, as far as North Berwick, and I'll just walk the rest o' the distance. It isna mair than fuften or twenty miles, ye ken, by way o' Rawburn, Yester and Tranent; I'll do it in ae day." — bravely.

"Ye're right, laddie, ye're right," was the reply. Mrs. Fraser spoke cheerily. She would have time enough for tears and loneliness when Jamie should be gone; why dishæarten him? He had enough to bear already and she knew it. Presently, she asked quietly, "where will ye bide, in Edinburgh, my bairn?"

"With my auld landlady, Mrs. Fitzgibbon," answered Jamie, "she was aye gude to me, mither, ye ken."

"Aye, laddie, I ken," returned his mother, "but I fear for ye laddie, I fear for ye, living in the hoose of an Irish Roman." "Jamie, my mon," she continued, earnestly, "ye winna forget your faith that your mither taught ye, will ye?"

"Mither," said Jamie, with an earnestness as great as her own "ye ken weel that I winna forget you."

At the moment, his mother did not notice that he had changed the phrase she had used, that he said nothing about his faith. Even when she thought of it afterwards, she attached no importance to it.

If, when the boy's mind was full of the parting that was so near, he thought most of his mother, could she blame him? Would not the Father in Heaven understand?

By and bye, Jamie went out to find his friend, Captain Gilchrist, down at the docks. The little fishing sloop lay near the stone wall, the outside one of two, a little distance from the town. The one nearest the wall was Captain Howden's, but he would not be sailing for a week yet, and Jamie could not wait so long as that. The tide plashed gently against the stones, as Jamie came down on to the quay. Captain Gilchrist, as he had expected, was sitting in the stern of his vessel, smoking peaceably, in the watery sunshine, impervious, apparently, to the keen North-East breeze, that blew in past the Bass Rock, off the German Ocean.

"Hullo! Jamie!" he called out, cheerily, "hoo's a' wi ye the day?"

"Well, thank ye Captain," returned Jamie, stepping across Captain Howden's sloop, which was painted blue, and was seemingly deserted for the time being, to his friend's, which was painted red, and was known as the "Janet Gilchrist," in honour of the Captain's mother, the Captain himself having never married. But he loved Jamie as his own son. The lad had a way of winning love, wherever he went. People who do, generally deserve it.

"When do ye sail?" Jamie went on, grasping the older man's weather-stained hand, warmly.

"At five o' the clock the morn," answered the Captain, giving Jamie's hand a friendly squeeze that would have made him wince, had he been less accustomed to his friend's "pressing" manner. "But I'm no for North Berwick this time," he continued. "I maun to Edinburgh, to meet an auld friend, whom I hae na seen these twenty years syne."

"To Edinburgh?" queried Jamie, in surprise, "I'm blythe o' that, Captain, I'll no hae to walk, this time."

"Oo, that will ye no," responded his friend, "I'll look for ye at half five (half past four) the morn, Jamie mon, and we'll have a braw claik (talk) and a bonnie voyage, or I'm nae mariner."

Thereupon, Jamie returned home to make the few simple preparations necessary for his journey. The day passed slowly; he was anxious to be off; eager to begin his battle with the world of which he knew nothing as yet. At dinner, his father said very little; his mother talked of everything she could think of; Jamie guessed the effort she was making, and seconded her to the best of his ability. Then came the long afternoon, when mother and son sat together, hand in hand, and talked, as Monica and Augustine may have talked that night at Ostia, as many a mother and son have talked before and since. Then

they knelt down, and the mother's voice rose, to the Father in Heaven, pleading, with simple earnestness, for her boy.

It was a Wednesday, the night of the weekly prayer meeting, which Jamie had so often attended, which he might not attend again for God knew how many weary months. Was that why the hymns, the prayers, the chapter, all seemed to have, reference to his departure? His father had spoken bitterly to him, almost harshly, that morning; but Jamie knew how his failure to pass his examinations had hurt that father's lawful pride in his sons; how difficult it would be, if not impossible, for his father to pay for an extra year at college. And so, as he sang, with the others, the old, familiar words:

"I waited for the Lord my God,  
 "And patiently did bear;  
 "At length to me He did incline,  
 "My voice and cry to hear; —"

Jamie's eyes were so full of tears that he could not see that the minister was furtively wiping his spectacles, as if they had grown suddenly blurred, for no apparent reason. Later on, he joined, in singing, with all his heart "The Lord's my Shepherd, I'll not want," and the concluding words:

"Goodness and mercy, all my days,  
 "Shall surely follow me;  
 "And in God's House for evermore,  
 "My dwelling place shall be; — †

seemed to fill him with new hope and new courage.

"Captain," said Jamie to his friend, next morning, as they sailed under the shadow of the great Bass Rock, where the solau geese were whirling and 'skirling' in countless numbers, "did ye ever ken any Romans?"

"My mither was a Catholic," answered the Captain, gravely.

"Your mither?" returned Jamie, in amazement; "but you're no ane yoursel, Captain, are ye?" Jamie had never seen the Captain at kirk, but he might belong to the "Establishment," or even to the "Episcopal," for aught he knew.

"Na, laddie, na," replied the older man, as gravely as before, "ye see, my mither died when I was a wee bit bairn, and my faither ca'ed himsel an Episcopalian; but I doot," he added drily, "he hadna' muckle faith of ony kind, God be gude to him, ony gait."

"And you?" the question was so natural, that the Captain could not, even had he been inclined to do so, have attributed it to curiosity.

\* The metrical version of Ps. XXXIX (xi) "*Expectans expectavi*," sung in the Presbyterian communion.

† Ps. XXII (xxiii) "*Dominus regit me*."

"Weel, ye see, Jamie, said his friend, "my faither's brither was a U. P. ("United Presbyterian") meenister, as gude a mon as e'er walkit this ill world, and he aye said that Popery and Prelacy were juist wiles o' the deil. I ken brawly he wasna' consciously leein', but I kened brawly, too, that my mither couldna' be a limb o' the auld Hornie; nae wumman wi' a face and een (eyes) like hers was ever onything but ane of God's chosen, and my faither, honest mon, if he was no unco pious, like his brither, the meenister, was nae child o' the deil, and sae, laddie" — the Captain gave a sign of relief, as he concluded his explanation, "I'm juist o' the opeenion that it disna' mak' muckle difference what flag we sail under if we do but sail a straight course by the compass o' conscience. We maun a' come to the same haven o' rest, ae day."

"God kens," rejoined Jamie, almost sally, "I dinna."

"Nor ony ither mon," rejoined Captain Gilchrist, "but of ae thing ye may be verra sure, Jamie, a gude tree canna bear ill fruit, nor an ill tree gude fruit."

And Jamie never forgot it.

## II.

"Jamie, laddie," said stout, motherly, Mrs. Fitzgibbon, her face all smiles of welcome, and speaking the kindly Scots tongue she had spoken all her life, Irish as she was, "I'm blythe to see ye."

"Are ye, truly?" asked Jamie a little nervously, still holding her toil-hardened hand in his.

"Truly!" she retorted laughing, "what for suld I no be, laddie?"

"Because," said the young man, determined that there should be no misunderstandings, "I hae noe siller (money) and nae wark — as yet."

"And were ye feared," asked Mrs. Fitzgibbon, almost scornfully, "that I wadna tak' ye in, because ye hae siller." Mon, ye dinna ken Bridget Fitzgibbon."

"Whereat she clapped him heartily on the shoulder, saying, "come in ben, laddie, come in ben, and tell me a' your news."

And Jamie told her. That he had failed in his examination, she knew; that his father could not pay for the extra year at college which that failure necessitated if Jamie was to take his degree, Jamie told his good friend and landlady, the "Roman" Mrs. Fitzgibbon.

"Weel, laddie," she said, in a quiet matter-of-fact tone, as if it were the most natural thing possible, "ye'll juist bide in your auld room, as if ye were my ain laddie Od'," she continued, "if I canna mak' aneuch to gie ye your bit porridge, I dinna ken mysel, and when ye're rich, Jamie," she added laughing, "ye'll pay me, capital and interest, will ye no?"

"That will I," answered Jamie, earnestly, "God reward ye, Mistress Fitzgibbon, I canna, noo, or at ony ither time." His voice was husky with emotion, and he thought of Captain Gilchrist's words, "an ill tree canna bear gude fruit." Had not The Master said, "By their fruits ye shall know them?" "And again, "I was a stranger and ye took Me in?" Was this the result of Mrs. Fitzgibbon's "Romanism," or in spite of it? Whichever it might be, it was the "cup of cold water" which, as The Master had promised, should in no wise lose its reward. And, if Mrs. Fitzgibbon, "Roman" as she was, was so good a woman, how could "Romanism" be as bad as he had been taught to believe? Once more, he thought of what Captain Gilchrist had said about his mother. Mrs. Fitzgibbon was not beautiful, as Jamie felt sure Captain Gilchrist's mother must have been; but there was goodness, purity, honesty, kindness, in every line of her face. Such a woman could not, so he reasoned, all in a moment, as it were, believe in her religion — false as he conscientiously deemed it — and yet be good in spite of it. Either she did not believe in it — but that was impossible, or her "Popery" made her what she was. If so, how could Popery be, as his father had taught him "a wile of the evil one?" "A corrupt tree cannot bring forth good fruit." Truly, Jamie was in a sore quandary, already. Moreover, sad as he was at his recent parting with his mother; anxious, as he could not help being, about his future, his heart was more than usually susceptible to the gentle influence of kindness and sympathy.

"An' what did ye think of doing Jamie?" enquired Mrs. Fitzgibbon, after a pause. She saw that Jamie was deep in thought, and with the true courtesy of a kindly heart, did not interrupt him. When he looked up, however, she put the question to him.

"Troth, Mrs. Fitzgibbon," answered the young man, speaking cheerily by an effort, "I dinna rightly ken. My faither meant me for a meenister, as my brither Tam's a doctor, and my brither Jock's an engineer. I hae a fair knowledge o' Latin, Greek, Hebrew, and o' controvaairsial and theological writings o' oor Presbyterian divines..... I doot they winna help muckle to bring in siller."

"I hae my doots, too, replied his landlady. "Jamie" she said, as by a sudden impulse, "will ye consult a gude, wise freend o' mine?"

"Blythely," said Jamie, "wha may your freend be?"

"Ye promise!" she repeated, earnestly. Jamie was puzzled, but returned quickly, "I promise."

"Father Macdonald, the Jesuit — will ye bide by your word?" — she asked, a little anxiously, doubtful as to the effect of what she knew must be a shock to Jamie's Presbyterian sensibilities.

"I will." The young man spoke as quietly as ever, somewhat to



the surprise of his friend. After all, why should a priest, even a Jesuit, be worse than Mrs. Fitzgibbon? A priest might be a good man, too, for ought Jamie knew. Captain Gilchrist's rule might apply in this case, as well. Besides, what had he to fear? His faith — so he was firmly convinced — was too firm to be lightly shaken.

Father Macdonald was at home when Jamie called two days later. A tall, gaunt man, a true Highlander; but with a kindly face, with eyes that, somehow, invited Jamie's confidence, in spite of his preconceived ideas, prejudices, in fact, which even Mrs. Fitzgibbon's goodness had not been able wholly to dispel.

The priest came to the point at once. "Can ye write your ain tongue?" he asked, speaking, purposely, in broader Scotch than usual. But Jamie, not being aware of this, did not suspect him of any ulterior motive. As a simple matter-of-fact, Father Macdonald's sole motive was to put Jamie at his ease.

"I dinna ken," was the reply. Jamie seemed, all at once, to have less confidence in himself. The difficulties had suddenly grown to formidable proportions.

"You come from Tyneborough?" was Father Macdonald's next question.

"Aye" — briefly, somewhat shyly. Jamie was still — though he would not own it — a little afraid of "a real, live Jesuit," who might, for aught he knew, order him to kneel to a Papist image, *instantly*. Jamie, it must be remembered, had been brought up in the narrowest school of bigoted Presbyterianism.

"Ken ye aught of the herring fisheries, and of the steam trawlers?" enquired Father Macdonald.

Jamie brightened up, visibly. How many and many a day had he passed out at sea with Captain Gilchrist, or with Captain Howden, and heard each, in turn, inveigh against the wicked steam trawlers that were ruining the herring fisheries, and taking the bread out of honest fishermen's mouths, out of the mouths of women and bairns? So he answered, promptly:

"Aye, I ken something." He knew more than "something"; was, in fact, though hardly conscious of it himself, an expert on the subject. But, even had he been conscious of it, his modesty would have made him answer as he did.

"Well, just write what ye ken," rejoined the Jesuit, "plainly, as if ye were telling me, or ony body that wanted information, will ye?"

"That will I sir," said Jamie gratefully, as he rose to take his leave. "When will I bring it?" he asked, as Father Macdonald shook hands cordially.

"As soon as it is finished," was the answer. — "Good morning."

"Good morning, sir, and thank ye kindly." Jamie began to wonder if all he had been taught about Jesuits could be a mistake, to say the least of it? Still, there was a lurking fear that, perhaps, all this kindness was only a snare to win his soul to the errors of Popery. Then, all at once, he put the fear from him as unjust, uncharitable. Who was he that he should judge so harshly of the motives of others?

But he made up his mind, as was only natural, to watch Father Macdonald's daily life, as he had begun, since his arrival in Edinburgh, to watch Mrs. Fitzgibbon's — in each case as far as it might be possible, without seeming to do so. He came to this determination, not from any suspicion, however faint, however unwelcome it might be, that the fruits of kindness to himself — a kindness to which he knew he had no claim whatever — were a mere appearance, a snare to beguile his soul, but, simply, in order to ascertain, by his own observation, in what way "Popery" really did influence the daily life and conduct, not only of a more or less uneducated Irish-woman but, also, of a learned and clever Jesuit priest.

The result was, in truth, what he had expected, what some instinct told him it must be. Mrs. Fitzgibbon, he found, went to mass at six o'clock every morning, said, every evening, the Rosary with Maggie, the hard-working, cheerful, willing maid-of-all work; had ever a kindly word for all and of all; never neglected her household duties; in fact, her daily life, as Jamie admitted, only too gladly, was that of one who is conscious, at every moment, that she is in the presence of her Master.

It was the same with Father Macdonald. Jamie learned, from one and another with whom he spoke, what the priest's life was, a life to which the "doughest" of Presbyterians bore ungrudging witness: a life like His "who went about doing good." To the poor, the sick, the dying, the Jesuit was the best, the truest of friends, it mattered not whether they were of his faith or not; he never, so Jamie learned, attempted to win any to his "Roman errors" unless they first asked him. As a man who knew him well said, earnestly, "were he not a Jesuit, he would be one of God's elect," and Jamie, unconsciously, thought of Daniel, in whom his enemies could find no fault, except that he prayed to God. Of Paul, too, who told the Jews; "after the manner that ye call heresy, so worship I the God of my fathers." What did it matter, so Jamie reasoned, if only a man proved the sincerity of his faith by his daily life, as Father Macdonald did? God would judge the truth or error of his faith: "by their fruits ye shall know them." Jamie, so he felt, knew that both his landlady, and the priest to whom he owed so much, were, indeed, of the number of "God's elect."

If Jamie was an authority on the East Coast herring fisheries, Father Macdonald was a powerful friend. In due course, a cheque for two guineas reached Jamie, and made him feel as if he had the wealth of all the world at his command, and a marked copy of the "Scotsman" reached the Free Kirk manse in Tyneborough, in which Mrs. Fraser read, with how much pride need not be told, an article on "The Trawlers and the East Coast Fisheries," signed, in the familiar writing, "James Fraser." Her boy was, indeed, going to keep his word, and fend for himself. Truly, God was very good to her and to him.

After a while, an English magazine reached her, which she opened in some fear — "Worldly" literature was strange to her. But when she saw an article, once more signed, "James Fraser," but, this time, in print, "Traditions of Tyneborough Abbey," her fear vanished, and, once more, she thanked God, with tears in her eyes.

Months passed. Jamie had made a good start by his first paper in the "Scotsman," on a "burning question." That fact, and Father Macdonald's valuable assistance, helped him on faster than he might otherwise have progressed. Newspaper editors and magazine editors, even though they may, as said of them, develop all the worst faults of the literary character — and they are plentifully, God knows! — like good work, and are glad to get it. Jamie, in time, came to be a regular contributor to the "Scotsman," and to several magazines. He did not get rich, by any means, nor did he become famous, but he had no ambition to be either the one or the other. He wanted to pay his own way at college, and..... there he stopped. He no longer wanted to become a minister. Why, he would have found it hard to say. Contact with the world, with men of many minds, of many creeds, had, doubtless, much to do with it. But, more than all, the fact that "Romans," — not only his landlady, but a Jesuit as well — could be good, kind, pious, religious, shook his faith in that part, at least of his father's teaching. There was ever in his mind Captain Gilchrist's rule — a rule which had a Divine sanction — "an ill tree canna bear gude fruit." And, from doubting part of his former creed, he came, unconsciously, to doubt much of the rest of it.

Two years had gone by since the August morning on which Jamie had sailed from Tyneborough in Captain Gilchrist's boat, when sore trouble came to his father and mother. Dr Fraser was growing old, and, like most old men was conservative in his notions, even in regard to what other men called trifles. He called them principles, and was, in very truth, prepared to sacrifice everything rather than yield where his conscience — morbid as it might possibly have grown, to some extent — bade him resist. And so a trifle, which, to him, was a prin-

ciple, came to be the cause of the sore trouble that fell on him about this time.

The "ritual" movement — there is no other name that expresses the fact — which had grown up in the Established Kirk, of late year, began, two years after Jamie's departure, to infect the Free-Kirkers and the "U. P's" of Tyneborough as well. In the estimation of Dr. Fraser and of the older members of all three congregations, it was, simply "Popery," a truckling to the "Scarlet Woman," as they honestly deemed the Catholic Church to be. But the Established and U. P. ministers were young men, "up-to-date" in theology, as in other matters; each, with the full consent of the younger, and more influential members of his congregation, introduced an organ, to accompany the singing of his congregations. Dr. Fraser contemptuously dubbed the instrument a "kist o' whistles," and told his fellow-ministers that he grieved to hear that they were "going to serve God by machinery."

But the "kist o' whistles" brought him his greatest trouble. The Free Kirk — so his elders, and other prominent men decided — must not be "behind the times." They, therefore, proposed, not over-diplomatically, or even over-courteously, to Dr. Fraser, that they, too, should have an organ. And Dr. Fraser, to whom such a proposal savoured of apostasy, if not of rank idolatry, flatly refused, as he felt himself bound in conscience to do; refused, moreover, in no very measured terms.

The result was only what he might have expected. Those who made the proposal held the purse-strings, and could starve him out, if he refused to resign. The old man, with a breaking heart, but with a face which was set and stern, chose the more dignified course. He resigned, and, on Jamie's urgent invitation, went, with Mrs. Fraser, to live with his youngest son in Edinburgh.

Another year passed. Dr. and Mrs. Fraser grew to know Mrs. Fitzgibbon, and knowing her, to respect and admire her, "Roman" as she was. Jamie had many a talk with his mother, before this result was reached, but, at last, she learned to acknowledge that Captain Gilchrist's rule — The Master's own test — was a true criterion. And when his "gude wife" was convinced of anything, the minister generally followed suit — after a due assertion of his independence.

From knowing and respecting Mrs. Fitzgibbon, the Doctor and his wife came to know and respect Father Macdonald. Jamie had a harder and a longer task, in this case; ingrained, honest, conscientious prejudices are not easily overcome. But Jamie — and Father Macdonald — won in the end. Possibly the Jesuit's love of Burns,

concerning whom Dr. Fraser was an enthusiast, may have helped to bring about the friendship which grew up between two good men.

So that, when Jamie, with much trepidation as to the pain he knew it must give her, told his mother that he had become a Catholic, the shock was not so great, either to Mrs. Fraser or to his father, as the young man had anticipated. And, a well-meaning Presbyterian friend, who had more zeal than discretion, having attempted to console with Dr. Fraser on his son's "apostasy," he was not a little astonished when the old minister interrupted him, sharply, with, "Mon, when ye're as gude, and as near the Maister as my Jamie, then ye can judge him. Its a gude rule, and aye ye'll do weel to mind, that an ill tree canna bear gude fruit. I ken my Jamie, and ye dinna." Whereat, Dr. Fraser turned on his heel, and hurried home to his "gude wife" and to his Jamie.

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### AD SANCTOS ANGELOS DEI

(Sonnet)

Oh Blessed Ministers, that do His Will  
 Whom ye and we adore ! Who haste to go,  
 Where'er He sends you, who, to us below  
 Bring help, and strength, and comfort ; — guard us still,  
 G- 's loving purposes in us fulfil ;  
 Strive, evermore, for us, against the foe  
 We cannot combat ; in our hours of woe,  
 Of joy, be near, to shield from ev'ry ill.

Oh Blessed Angels, who to Mary's SON,  
 Your Lord and ours, did consolation bring,  
 Speed, at His bidding, on untiring wing  
 To succour us, at need ; till, conflicts done,  
 The journey ended, and the victory won,  
 We sing, with you, the glories of our King.

FRANCIS W. GREY.

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Written for  
THE CANADIAN MESSENGER.

## THE SERAPH OF CARMEL



On the banks of the Adaja, in Old Castile, surrounded by lofty mountains, lies Avila, one of the ancient cities of Spain. Celebrated in former times for its fine weaving, its university, and cathedral, Avila is now of minor importance. It was under the shadow of its stately old cathedral in 1515, that Teresa Sanchez was born, she who was to be the Seraphic St. Teresa, the reformer of Carmel, and one of the greatest of modern saints.

From her earliest years had the example of her pious parents, Don Alonzo Sanchez and Beatrice Ahumada, to guide her; and piety under its most amiable forms was daily held up to her for study and imitation. She gave much time to prayer; she read the lives of the saints and martyrs and admired the victories they gained over themselves. But in her estimation the martyrs reached heaven all too easily. A brother, Rodrigo, almost the same age as herself, shared her pious views and aspirations, and together, resolved to buy heaven cheaply, they started out to look for martyrdom among the Moors. They had got as far as the bridge that lies outside the city of Avila, where they were met by an uncle who brought them both home.

This childlike fervour was kept up with uncommon vigour till the age of twelve or thirteen, when it began to wane. Fabulous stories of knight-errantry, fictitious tales of adventures, were much in vogue in Spain at that time, and Teresa indulged in this dangerous reading. The conversations, too, of a worldly cousin who used to visit her father's home, made a great breach in her piety, and the maiden gave herself over to the girlish vanities of dress and show, and the desire of pleasing others. She neglected most of her former devotions. Without the formal wish of offending God, Teresa was, however, in the occasion of sin. In after years she recalled the condition of her soul during this period, and she earnestly exhorted parents to watch over their children's reading and company.

She was placed in a convent, where, in a short time, the exhortations of the nuns brought her back her former fervour. One of her good resolutions was to give herself to God in the religious life, and

she selected the convent of the Carmelite Nuns within the walls of Avila. She made her profession in 1534, at the age of twenty. God gave her a great tenderness of devotion, which rendered her religious duties light, but He was preparing to purify her, as He does all chosen souls, in the fire of sufferings. She was visited with an illness which lasted nearly three years. Sharp pains from head to foot, fainting fits, burning fever, to which must be added extreme spiritual dryness, and disrelish for piety, afflicted her almost constantly during that time, but she bore them all with incredible patience.

These sufferings made her realize acutely how frail is the thread of life. The utter nothingness of earthly things filled her with a contempt for them, and she had only pity for all who vainly sought such empty baubles.

Strange to say, even these convictions grew weak in her convent home. Although a religious, frequent contact with outsiders again led her into many faults, which she afterwards deplored. Useless conversations dissipated her mind and infused earthly inclinations and affections; she took greater pleasure in conversing with strangers than with God. She lost all taste for mental prayer, contenting herself with vocal. The devil made her believe that her bodily ailments would not permit her to apply herself to meditation. But she afterwards wrote: "The reason of bodily weakness was not a sufficient cause to make me give over so good a thing, which requires not physical strength, but only love and habit. In the midst of sickness the best prayer may be made, and it is a mistake to think it can be only made in solitude."

Teresa lived in this lukewarm state for years, pursuing amusements innocent but distracting. God, now and then, was pleased to visit her in her devotions with sweet consolations, in order to draw her away from her imperfect way of living. This was a great grace, but Teresa failed in generosity. She declared later that while in this state she neither enjoyed the sweetness of God's consolations nor the distractions of the world. Like so many in the present day, her desire was to belong entirely to God, but she had not the courage to make the sacrifices that would enable her to give Him an undivided heart.

After twenty years spent in the imperfect exercise of prayer, and burdened with many defects, Teresa found a happy change of soul. Going one day into her oratory and seeing a picture of Christ covered with the wounds of His Passion, she was exceedingly moved; so that she thought that her heart would burst. Casting herself down near the picture, and pouring forth a flood of tears, she earnestly besought Our Lord to strengthen her that she might never more offend Him.

At which the Generous Saviour poured His Graces into her soul. He strengthened her against future falls and raised her to sublime heights in prayer. "I never presumed" said she, "to desire that He should give me so much as the least tenderness; I begged only for grace never to offend Him again, and for pardon for my past times." But God who will never be outdone in generosity continued to shower extraordinary graces on Teresa. Her visions, ecstasies, raptures were those of a seraph, and her heart became inflamed with one passion, that of possessing God.

She withdrew more and more from worldly contact, and under the universal self-denial in body and soul to which she subjected herself, she made extraordinary progress in virtue. She insisted on the spirit and practice of poverty, condemning those who live at ease in the world. Her humility, patience and spirit of penance were admirable. In the midst of the struggles she engaged in for the reform of her order, she bore much contumely in silence and even with joy. When slanderously attacked at Seville, she also held her peace, saying only that those who reviled her were the only ones who knew her. Notwithstanding her superior qualities and the supernatural gifts with which God favoured her, she was most docile to the will of her superiors. One of her favorite axioms was that a person might be deceived in discerning visions and revelations, but could not in obeying superiors. She called obedience the soul of religious life, the short and sure road to perfect sanctity.

To these virtues St. Teresa joined that admirable gift of prayer which has made her so famous. All her biographers say that if she remained so long imperfect in virtue and so slow in completing the victory over herself, it was because she did not apply herself to the practice of prayer. Prayer assiduously practised and properly directed is the source of that spirit of devotion in the saints which works reformations in their affection and changes them from carnal to spiritual men.

St. Teresa spent the last years of her life working the reformation of the Carmelite Order. When her death came, sixteen convents of reformed nuns were in existence and fourteen monasteries of friars, who all looked up to her as their mother in Christ. She breathed her last on the fourth of October, 1582, having lived sixty-seven years, of which forty-seven were passed in the religious state. She was canonized in 1621 by Gregory XV.

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## R. I. P.

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

*Apple Hill, Ont.* : Mrs. Mary McDonald, d. June 29. *Arthur, Ont.* : James Bresnahan, d. July 8. *Bridge End* : Donald McDonald. *Brockville* : Mrs. Tracey, d. in July ; Mrs. Lacoste, d. in Aug. ; Miss Lizzie Flannigan, d. Aug. 15. *Canso* : Edouard Boudrat, d. July 28. *Cardinal, Ont.* : Margaret O'Hare, d. March 29. *Carleton, N. B.* : Mrs. Patrick Kerrigan, d. in May. *Chatham, N. B.* : Mrs. Edward Dick, d. May 9. *Cornwall* : Alexander Russell, d. Aug. 10 ; Mrs. Lucy Bonville, d. July 18 ; George Doughtney, d. in Feb. *Dalhousie Mills* : Archibald A. McDonell. *Debec, N. B.* : Joseph Crabb, d. Aug. 8. *Douglastown, N. B.* : Mrs. Hugh O'Donnell, d. July 5. *Drysdale, Ont.* : Bernard Treenen. *Dundas* : Julia Harte, d. in July. *Edmonton, N. W. T.* : Mrs. William Chisholm, d. Apr. 27. *Eganville* : Mrs. Michael Daley, d. July 5. *Guelph* : Mrs. Sarah Savage, d. July 8. *Halifax* : Thomas McDonald, d. Aug. 16. *Hamilton* : Mrs. Gardner, d. Jan. 19 ; Mary O'Neil, d. Aug. 8. *Haslings* : Mrs. Mary Geary, d. Aug. 25. *Harrison's Corners* : M. Angus R. McMullan, d. June 28. *Head of St. Peter's Bay, P. E. I.* : John McIsaac, d. May 27 ; John Allen Macdonald, d. June 17 ; John McIntyre, d. July 8 ; Mrs. Thomas Thistle, d. in March. *La Salette, Ont.* : Mrs. Thomas Jordan, d. July 7. *London* : Mrs. Miles McLaughlin, d. July 5. *Maidstone* : Ellen Ward, d. July 21. *Montreal* : Mary Simmons, d. Aug. 14 ; Mrs. Robert Perry, d. May 18 ; Mrs. John Lowen, d. July 20 ; Mr. McAuliffe, d. March 10 ; Mr. John Brown, d. Jan. 16, 1895 ; Mrs. John Brown, d. Feb. 22 ; Miss Katie Audley, d. Apr. 30. *Ottawa* : Allan Scott, d. Aug. 9. *Port Dalhousie* : Annie Harrigan, d. May 22. *Quebec* : Mr. Christopher Hannon, d. May 25 ; Mr. Patrick Joseph McCloskey, d. July 5 ; Mr. Patrick O'Neil, d. July 19 ; Mr. John Power, d. July 19 ; Mr. William Johnston, d. July 6 ; Mrs. William Johnston, d. July 31 ; Mrs. M. J. Colton, d. June 3 ; Miss M. S. Carroll, d. Aug. 2 ; Miss Emma Teaffe, d. Aug. 14 ; Miss Mary L. Gilchrist, d. Aug. 25 ; Mrs. William Webb, d. Aug. 25. *Red Bank* : Mrs. David Powers. *Rollo Bay* : Mrs. Colin Peters, d. Apr. 4 ; Mrs. John McKinnon, d. Apr. 10 ; Mrs. David Shepherd, d. June 29. *St. Andrew's West* : Mrs. M. O'Leary, d. Aug. 1 ; Mrs. John McDonell (Leek), d. Aug. 6. *St. John (North)* : Miss Mary McCurdy, d. July 12 ; Mrs. William Hogan, d. Aug. 3. *Sarnia* : James Boyle, d. July 19. *Toronto* : Arthur O'Donnell ; Mrs. Mary Burns, d. in July. *Warkworth* : Miss Bridget Fanning, d. Aug. 9. *Wooler* : Mrs. S. Collins, Mrs. C. Burns, Matthew Higgins, d. in July.

## TREASURY, SEPTEMBER, 1897.

### RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	81,744	Pious reading.....	29,476
Acts of mortification....	55,449	Masses celebrated.....	497
Beads.....	128,941	Masses heard.....	39,878
Stations of the Cross.....	22,517	Works of zeal.....	27,789
Holy Communions.....	26,667	Various good works....	144,744
Spiritual Communions..	117,512	Prayers.....	388,599
Exams of conscience	32,104	Sufferings or afflictions..	24,015
Hours of silence.....	30,698	Self conquests.....	38,900
Charitable conversations.	57,685	Visits to Bl. Sacrament..	68,052
Hours of labour.....	258,122		
Holy Hours.....	6,267		
		Total.....	1,629,656



## THANKSGIVINGS

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

**ALBERTON, P. E. I.**—For a temporal favour, through the intercession of O. L. of the Snows, after offering a mass. For a great temporal favour for the country, after reciting the League prayers and making the Way of the Cross for the Souls in Purgatory. Two, for success in examinations.

**AMHERSTBURG.**—For a start in business given to a brother after a bad failure. For means to pay debts. For the restoration of eyesight, after making a novena to St. Ann. For the preservation of a number of animals from contagious distemper. For the success of six candidates at the recent examinations.

**ANTIGONISH.**—For a temporal favour, after making a novena to St. Roch and St. Ann and having a mass chanted for the Souls in Purgatory. For success at an examination two years ago, and for similar success this year. For a cure, after promising a mass and saying the rosary several times for the Souls in Purgatory. For several temporal favours.

**ARNPRIOR.**—For the recovery of a sum of money, after praying to the B. V. and St. Dominic. For the speedy recovery of a sick child, after promising a mass for the Souls in Purgatory.

**BARRIE.**—For three special favours. For relief from pain after applying the Badge. For the speedy recovery of a mother, after novena to St. Francis, and the Infant Jesus. For a great many favours, through the Souls in Purgatory, St. Anthony, St. Benedict, and St. J.

**BATHURST, N. B.**—For many favours temporal and spiritual through the S. H.

**BATHURST VILLAGE.**—For one great favour and for many minor ones.

**BELLE RIVER.**—For a great spiritual favour, after having two masses said for the Souls in Purgatory. For several favours, through the intercession of B. V., St. J. and St. Anthony.

**BELLEVILLE.**—For three great favours after prayers to St. Anthony, the B. V. and S. Expeditus. For six temporal favours. For money obtained twice during the month, after prayers and making the Way of the Cross in honour of the S. H.

**BRECHIN.**—For two great temporal favours after praying to St. Anthony and promising a mass for the Souls in Purgatory.

**BROCKVILLE.**—For having obtained employment. Two, for restoration to health. For success in passing an examination. For success in school. Two, for employment. For success in study. For a brother restored to temperate habits. Seventeen, for successful examinations.

**CAMPBELLFORD.**—For a favour, after saying five times the rosary for the Souls in Purgatory. For a spiritual and temporal favour, after making St. Joseph's novena in March. For a great favour, after offering up the May devotions in honour of the B. V.

**CANSO.**—For two temporal favours, after prayers to the B. V. and the Holy Angels. For a temporal favour, through prayers to the B. V. and St. J.

**COBOURG.**—For two very great favours, after making a novena. Two, for having passed an examination. For the relief of toothache.

**CORNWALL.**—For the finding of beads that were lost. For the granting of a temporal favour, through the B. V. and St. Anthony. For the successful examination of three persons. For the cure of a sore throat by applying the Badge.

**DEBEC, N. B.**—For a temporal favour, after prayers to the S. H. and B. V.

**DETROIT, MICH.**—For two temporal favours received.

**DRAYTON.**—For a favour through the intercession of the B. V. and St. J. For a great spiritual favour, through the intercession of the B. V.

**DUNDAS.**—Four, for passing successful examinations.

**EGANVILLE.**—Three, for success in an examination. One, for similar success, after making the Stations nine times and praying to St. Anthony. For a temporal favour granted.

**EMILY, ONT.**—For the restoration to health of a sister, after a dangerous illness, through the intercession of the B. V.

**FAIRVILLE, N. B.**—Two, for health. For a special favour, through the intercession of the B. V. Three, for positions. For recovery from serious illness.

**FORFAR, ONT.**—For a husband giving up drink. For the restoration of a mother to health.

**FOURNIER.**—For a temporal favour, after praying to the S. H. and the B. V. For the cure of toothache, after saying the beads of the S. H. For a special favour, after a novena to St. Anthony.

**FREELTON.**—For a successful examination, after praying to the B. V., and having a mass said in honour of the S. H.

**FREDERICTON, N. B.**—For a very great favour after praying to the B. V., St. Ann, and Blessed Margaret Mary. For two favours, after reciting the rosary for a month. For help in an undertaking, after praying to the S. H., and saying the Litany of the Saints. For employment for a son. For a temporal favour, after prayers for the Souls in Purgatory. For success in an undertaking. For a temporal favour, through the intercession of the Saints. Six, for great favours received. For employment for a brother, after prayers to St. Anthony, the B. V. and St. J. For a favour, after making a novena to the S. H. and receiving Holy Communion. For a great favour, after making the Nine First Fridays and praying to St. Anthony. For a special favour. For the recovery of a brother, after praying to the S. H. For one spiritual and three temporal favours, after making a novena to St. Ann. For employment for a brother. For many other spiritual and temporal favours.

**GLENNEVIS.**—For the recovery of a friend. For two persons making their Easter Duty.

**GODERICH, ONT.**—For three favours, through the intercession of St. Anthony. For the grace of a good confession and communion, through the S. H.

**GRAND FALLS, N. B.**—For the conversion of a brother from intemperate habits and neglect of his religious duties. For a spiritual favour. For the restoration to health of a friend and for the return of an aunt and family back to the Church.

**GUELPH.**—For a successful operation. For two temporal favours.

**GRAVENHURST.**—For success in an examination.

**HALIFAX, N. S.**—For the employment of a husband, after praying to St. Anthony and the Souls in Purgatory. For a good tenant, through prayers offered in honour of the Precious Blood. For two favours, after praying to the B. V., St. J. and the Souls in Purgatory. For a temporal favour, after having made a novena to the S. H. Two, for employment. For a situation, through the intercession of the B. V., St. J. and St. Anthony. For a temporal favour through the intercession of the B. V. For a special favour. For a young man going to Holy Communion, after neglecting it for three years. For several temporal and spiritual favours, through the intercession of the B. V., St. J. and St. Anthony.

**HAMILTON.**—For a good situation, through the intercession of St. Anthony. For the finding of a valuable ring. For two great temporal favours. For employment and other favours. For the cure of a sick person, after prayers to the Souls in Purgatory and applying the Badge. For the success of an examination. For employment for a brother, a brother-in-law and a husband, after prayers to the S. H. and St. Anthony. For restoration of eyesight after a novena to O. L. of Snows. For the success of several pupils in examinations.

**HASTINGS, ONT.**—For the finding of a lost article by praying to St. Anthony. For the cure of toothache by applying the Badge. For two favours through prayers to St. Anthony, the S. H. and St. Ann. For employment. For the cure of nervousness after praying to the S. H. and wearing the Badge.

**INGERSOLL.**—For a great favour, through the intercession of St. J., St. Anthony and the Canadian Martyrs. For a great temporal favour. For the recovery of a relation from serious illness.

**KEARNEY, ONT.**—For several favours both spiritual and temporal. For a very special favour, after offering Holy Communion, promising alms for the poor and praying to St. Anthony. For a special favour, after prayers to the B. V. and St. J.

**LA SALETTE.**—For a very great favour, after saying the Thirty Day's Prayer and promising a mass for the Souls in Purgatory. For the recovery of a friend from illness and for another great favour obtained.

**LINDSAY.**—For having successfully passed the first four examination this year. For a temporal favour.

**LONDON.**—For the conversion of a husband, after having abstained

from meat on Wednesday in honour of the B. V., and hearing mass throughout the month of June.

**MAIDSTONE, ONT.**—For being cured of a cold by prayers to the B. V. and the Souls in Purgatory.

**MARYSVILLE.**—For success in an examination, after a novena to the S. H. For improvement in health, after praying to St. J. For several temporal favours, and one special grace, through prayers to St. Anthony

**MEMRAMCOOK, N. B.**—For three great favours, after praying to St. Anthony.

**MERRITON.**—For three special favours. For the means of paying a debt, after praying to St. Anthony. For the cure of a headache and also for the cure of sore eyes. For improvement in a mother's health. For overcoming a bad habit. For a special temporal favour, after praying to St. Anthony. For a father overcoming a certain temptation after putting an intention in the box.

**MONTREAL.**—For a husband obtaining a permanent situation, after a promise to say the beads once a day for a month. For improvement for two young men, through the intercession of St. Anthony. For recovery from illness, after praying to the B. V. and St. Anthony, and applying the Badge. For the grace of making a good confession, after praying to the B. V. and St. Anthony. For the cure of weak eyes, after applying the Badge. For the conversion of three indifferent Catholics. For the conversion of four Protestant friends. For the reconciliation of two brothers. For a temporal favour. For three favours received.

**NEWCASTLE, N. B.**—Four, for favours.

**NEW HAMBURG.**—For a cure obtained.

**OAKVILLE.**—For a favour, through the intercession of St. Anthony. For a favour, through the intercession of the B. V. and St. J. For several favours and a sister's speedy recovery from a very serious illness. For a favour, through the intercession of the Canadian Martyrs. For a temporal favour. For the good health of a mother. For a situation obtained. For a safe journey, after promising to have two masses said for the Souls in Purgatory. For relief for a child from severe pain, after applying a picture of Blessed Gerard. For a cure, through the intercession of the Canadian Martyrs. For a cure by holding the Badge.

**ORILLIA.**—For many favours granted. For a temporal favour.

**OWEN SOUND.**—For many favours especially, through the intercession of the B. V. and St. J.

**PETERBOROUGH.**—For two great favours, through the intercession of O. L. of Perpetual Help and St. Ann. For recovery from a dangerous illness. For another favour received.

**PENNTANGUISHENE.**—For the success of a brother at an examination, after praying to the B. V.

**PORT CREDIT.**—For hearing from a brother who was absent for some time. For having succeeded in an undertaking, after praying to St. Anthony.

**PRESTON.**—For a temporal favour, after prayers to the S. H. and the B. V.

**PUSLINC.**—For several favours obtained.

**QUEB. C.**—For a special spiritual and temporal favour. For employment and means to pay debts. For the recovery of a sick person. For twenty special favours. For employment for a man, and for help in a very serious difficulty. For a good increase in salary. For the peaceful settlement of a very serious quarrel. For the cure of neuralgia, after applying a promoter's cross. For several spiritual favours. For a very special and unexpected favour. For several temporal favours and for twenty-five particular graces. For success in business. For help in an important matter. For health and peace of mind. For cure of nervousness. For a very special spiritual favour. For the settlement of an important affair. For the safe journey of a friend. For a very great temporal favour. For the recovery of a sick person. For a very particular favour for two girls. For many spiritual and temporal favours for a family. For the cure of intemperance. For a particular favour for a member. For a cure of headache after applying the Badge. For a particular favour.

**RENFREW.**—For the finding of a lost article, after praying to St. Anthony and the Souls in Purgatory.

**ST. ANDREW'S WEST.**—For the cure of a very severe pain by saying the beads. For a great favour, after making a pilgrimage to St. Ann's. For having passed a successful examination. For the cure of a mother, after saying the beads seven times for the Souls in Purgatory. For a cure, after promising to say the beads once a day for the Souls in Purgatory. For two favours, through prayers in honour of the Precious Blood. For many favours during the past year, through prayers to the B. V. and St. J.

**ST. CATHARINES.**—For the recovery of health of a dear mother, after making a novena and promising two masses for the Souls in Purgatory. For speedy recovery from pain. For a spiritual favour, after burning a lamp before the S. H. For a great many spiritual and temporal favours, through the intercession of the B. V., St. J. and St. Anthony.

**ST. GEORGE'S, P. E. I.**—For the restoration to health of an absent friend. For a favour obtained, through the intercession of the B. V., St. Ann and St. J., after saying the beads nine times for the Souls in Purgatory. For a special favour obtained, after confession and communion, and after reciting the Litany of the B. V. and the Rosary of Jesus nine times. For a special favour, after saying the beads for a month and praying to the S. H.

**ST. JOHN, N. B.**—Five, for employment. Two, for successful examinations. Two, for prosperity in business. For a husband obtaining the grace of a happy death. For the conversion of a brother. Two, for restoration to health. A parish for getting the grace of a mission. For the cure of toothache and neuralgia. Two hundred and nineteen, for various favours.

**ST. MARKS, P. E. I.**—For the cure of a disease, after praying to the S. H. and promising a High Mass for the Souls in Purgatory.

ST. PHILIPPE D'ARGENTEUIL - For the recovery of two children from severe sickness, after applying the medal of the B. V.

ST. RAPHAEL'S, ONT.—For a temporal favour.

SARNIA —For a favour by praying to St. Anthony. For several favours, one in particular, through the intercession of St. Ann. For spiritual blessings for a son by saying the Rosary and praying to St. Benedict. For restoration to health of a relative. For the recovery of a sick child by applying the Badge. For recovery from illness. For many favours granted.

SEAFORTH.—For a favour granted, through prayers to the S. H., B. V. and St. J.

SOUTH FINCH, ONT.—For success in passing an examination, after praying to the S. H.

STOCO —For a young man who passed all his examinations successfully, through the prayers of the League and the Souls in Purgatory.

SUMMERSIDE, P. E. I — For a temporal favour, after promising prayers to the S. H. and the B. V.

TORONTO.—For the pupils of a High School having successfully passed their examinations, after having recited the Litany of the Holy Name. For six temporal favours, through the intercession of the B. V., St. J. and St. Anthony. For the recovery of a mother from a serious illness. For success in passing an art examination, after prayers to the B. V. and the Saints. Two, for special favours. For a reconciliation. For spiritual favours. For the successful results of an examination. For success in a law-suit. For recovery of voice. For recovery from a severe illness. For many favours received.

TREMONT.—For a very great special favour, by putting an intention in the box for a few months.

WEST SUPERIOR.—For a great temporal favour, by making a novena to St. Francis and praying to St. Anthony and the Souls in Purgatory.

WOODSLEE.—For success in passing an examination. For a special temporal favour, after asking the prayers of the League. For many spiritual and temporal favours, through the intercession of the B. V. and St. Ann.

WOOLER.—For a favour obtained.

URGENT REQUESTS, for favours both spiritual and temporal have been received from Alberton, Amherstburg, Apto, Arnprior, Coburg, Dundas, Edge Hill, Grand Falls, Groveton, N. H., Hamilton, Kearney, Kingston, London, Marysville, Memramcook, Montreal, Ottawa, Penetanguishene, Quebec, St. George's, P.E.I., St. Philippe d'Argenteuil, Stoco, Toronto, Windsor, N. S., Woodslee.

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## INTENTIONS FOR OCTOBER

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

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| <p>1.—F.—St. Remy, Bp. at.g.t. Hold fast the faith. 68,245 Thanksgivings.</p> <p>2.—S.—Holy Guardian Angels. Honour the Angels. 19,238 In affliction.</p> <p>3.—S.—MOST HOLY ROSARY. at.g.t. rt. Say the beads. 43,657 Deceased.</p> <p>4.—M.—St. Francis of Assisi. F. pt. Spirit of charity. 29,833 Special.</p> <p>5.—Tu.—SS Placidus and Comp. MM. Reparation. 1,481 Communities.</p> <p>6.—W.—St. Bruno, F. Detachment. 6,152 First Communions.</p> <p>7.—Th.—St. Mark, P. C. bt. Fortitude. Associates of the League.</p> <p>8.—F.—St. Bridget, W. bt. Honour the Passion. 11,949 Employment and Means.</p> <p>9.—S.—SS. Denis and Comp., MM. Confidence in God. 2,974 Clergy.</p> <p>10.—S.—MATERNITY B. V. M. rt. Filial love for Mary. 127,100 Children.</p> <p>11.—M.—St. Germanus, Bp. Perseverance. 13,637 Families.</p> <p>12.—Tu.—BB. Camillus and Augustin, MM. Avoid slight faults. 17,575 Perseverance.</p> <p>13.—W.—St. Edward, C., King. Love purity. 5,948 Reconciliations.</p> <p>14.—Th.—St. Callistus I. P. M. ht. Respect authority. 31,652 Spiritual Favours.</p> <p>15.—F.—St. Teresa, V. pt. Loyalty to Christ. 42,074 Temporal Favours.</p> | <p>16.—S.—St. Gall, Ab. Pray for the Missions. 19,712 Conversions to the Faith.</p> <p>17.—S.—PURITY B. V. M. Prudence. 15,882 Youths.</p> <p>18.—S.—St. Luke, Evang. Read the Gospel. 1,540 Schools.</p> <p>19.—Tu.—St. Peter of Alcantara. Spirit of penance. 10,227 Sick.</p> <p>20.—W.—St. John Cantius, C. Watchfulness. 3,432 Missions, Retreats.</p> <p>21.—Th.—SS. Ursula and Comp., VV. MM. ht. Christian courage. 312 Guilds, Societies.</p> <p>22.—F.—St. Hedwige, W. Respect the innocent. 1,874 Parishes.</p> <p>23.—S.—THE MOST HOLY REMEMBRANCE. Pray for sinners. 30,137 Sinners.</p> <p>24.—S.—St. Raphael, Arch. Trust in the Angels. 13,813 Parents.</p> <p>25.—M.—Bl. Margaret Mary, V. Honour the Sacred Heart. 3,583 Religious.</p> <p>26.—Tu.—St. Evaristus, P. M. Respect holy relics. 1,599 Novices.</p> <p>27.—W.—St. Elesbaan, King. Despise the world. 999 Superiors.</p> <p>28.—Th.—SS. SIMON AND JUDE, Ap. bt. ht. mt. Fi. v. hope. 6,492 Vocations.</p> <p>29.—F.—St. Narcissus, Bp. Fidelity in trifles. Promoters.</p> <p>30.—S.—St. Alphonsus Rodriguez, C. Spirit of prayer. 29,632 Various.</p> <p>31.—S.—PATRONAGE B. V. M. rt. Honour bishops. Directors.</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; l=2nd Degree; g=Guard of Honour and Roman Archconfraternity; h=Holy Hour; m=Bona Mors; p=Promoters; r=Rosary Sodality; s=Sodality B. V.*

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