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Sacred Heart of Jesus.*

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GENERAL INTENTION FOR APRIL.

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

The Spirit of Charity.



IF the elect who now surround God's throne in heaven, and drink in the torrent of delight as they contemplate, in the Beatific Vision, the infinite perfections of the Most High, had never sojourned upon earth or become conscious that the poor human heart is more impressed by the tangible than by the unseen, by the perishable present than by the everlasting future, they might well marvel that Infinite Wisdom should have deemed it necessary to impose on man a *precept* of charity: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul, and with all thy strength, and with all thy mind" (L. II, 27). It should have been all-sufficient for the creature to know that he owes all to his Creator, and that that Creator is the fountain-head of all that is good, beautiful, admirable and lovable, Yet, be-

fore the coming of Jesus Christ upon earth, that love, all irresistible though it might seem, held but a feeble sway over the hearts of men. The true follower of the Mosaic law, with coarser impulse, too often dominated by fear alone, offered his Maker victims on the altar, but stood aloof in awe and trembled while he adored. A vainglorious philosophy analyzed the perfections of the Godhead and expatiated eloquently on His greatness; but methods of analysis and subtle reasoning however searching, were not the warmth of love. The mind, indeed, strained after the sublime, but the heart remained cold and impassive. With the Hebrew of old love seemed rather a sacrifice than a craving of the heart; with the philosopher it was an act devoid of feeling. Thus the union of creature and Creator was not made perfect until Jesus came down from His abode in heaven.

Then, and only then, the dimness of long ages was dispelled, the law ceased to beget but slaves. The reign of fear and awe drew to a close with the rending of the veil in the temple of Jerusalem. For, down the sides of Calvary rolled in great floods love that was to compass the world: the human heart was at length made amenable to its softening influence, and prodigies of love and charity responded to the boundless love of a God Redeemer.

"Lovest thou Me?" was the thrice reiterated question the Saviour put to the one whom He had chosen to rule His Church founded upon very love, "Lovest thou Me *more* than these?" for, the higher was the Prince of the Apostles to be placed above his brethren, the truer, the stronger and the more firmly rooted should that love be which the Master rightfully sought from His disciple. Nor was Jesus disappointed at the diffidence and humility of Peter's answer, a humility painfully acquired from the lesson of the triple denial: "Thou knowest, Lord, that I love Thee." Former presumption and self-assertion had made way for true charity, firmly grounded in humility, in the heart of the self-questioning and repentant Apostle. And it was given him.

even at that hour to foresee the manner in which his love for his Master was to be sealed with his blood. It was a charity manifested by deeds and not by boastful words; a charity wherein self-will had no share: he was to walk where others chose, he was to be girded by others and led whither he would not. (John, xxi, 15-19.)

“God is charity,” wrote St. John, “and he that abideth in charity abideth in God and God in him” (I. John, iv, 16). These words are surely applicable to the Heart of our Lord, which is the living emblem of His love. The spirit of charity, is the spirit of St. John, the first bosom friend of the Heart of Jesus; it is the very essence of the devotion to this Sacred Heart.

But what we must bear in mind is, that the spirit of charity is not an isolated act of charity, but the every-day practice of it, in other words, it is the habit of this virtue; it is that charity which animates, as much as it is possible here below, all our actions, all our sentiments, all our thoughts. Now it is precisely this habit we should endeavour to acquire. It is a necessity for the heart of man to love. Our lifetime must needs be spent loving God or loving the world according to the choice we have made. And whence comes it that the heart, with a strange shortsightedness, tends more persistently towards the world than towards God? This proceeds without doubt from our having so slight a knowledge of the sublimity and excellence of divine charity. A little reflection would convince us that of all virtues it is the most to be prized.

The consequences of the pitiable condition of man, since the fall, are so far-reaching that everything, even his very virtues are a sad reminder of his misery. His faith emphasizes the darkness of his understanding; his hope recalls his spiritual penury; his penance, his crimes; his patience, his afflictions; his humility, his degradation; his mortification, his sensual covetousness; his chastity, his proneness to evil. But charity, transcending these and all other virtues,

is divine in its object, pure in its motives ; independent of sense and matter, it implies naught but what is ennobling, and reminds us of no imperfection.

It is a sublime virtue, for it supposes the most intimate and most exalted communing that man, as a wayfarer here below, may hold with his Creator. It is an all-powerful virtue, for it disarms Heaven : " Many sins are forgiven her, for she hath loved much " (Luke vii, 47). It is a divine virtue — God's own virtue : " For God is charity " (I. John iv, 8). It is a heavenly virtue — heaven has none other. There, there is no longer faith, nor hope, nor humility, nor patience, nor mortification ; charity alone constitutes the supreme bliss of the elect. It is an eternal virtue : it reaches out beyond the limitations of time into the endless ages. It is stronger than death : " Charity never falleth away : whether prophecies shall be made void, or tongues shall cease " (I. Cor. xiii, 8). It is the all-pervading, universal virtue, at whose torch the sacred fire of all other virtues is enkindled. Destroy charity and no vestige of supernatural virtue if left on earth : " If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing " (I. Cor. xiii, 3).

The very precept of charity is our greatest privilege. For, if there is one thing more than another which can bring home to man his soul's priceless worth and inappreciable dignity it is this, that each poor mortal can bear witness to himself that he was *created to love God*. But if he is created to love God, heaven must be his final destiny. And if it be true that by centering his love on created things he embraces their lowliness and abjection, it must be equally certain that by centering that love on God, he puts on a heavenly and divine vesture. A soul burning with divine love is wrapt heavenward and lives a divine life. So that, in this sense, it may be said that as it was love which made a God become man, so the love of God makes of man a divine being.

If the structure of the Christian Religion is stately and majestic in its proportions, it is because it is grounded on the prophecies and buttressed by innumerable miracles ; but its lustre, as a master-piece of God's handicraft, derives from its having first taught mankind the love of God. In this it oveshadows the Synagogue, which led the chosen people by little else than fear. It towers above the sublimest philosophy, which, at most, led the human intellect into an endless and an ever unsatisfactory disquisition on the Deity. The teaching of Christianity is certain, but while revealing to the mind of man its own origin it, at the same time opens up to the craving of his heart the well-spring of delights in God's love.

We all realize without difficulty that, beyond all other beings, our God is a God of beauty and excellence ; and when, in the contemplation of the splendours and beauty of the universe, our soul expands within us and glows with unwonted fervour, we are drawn towards God all but irresistibly and unconsciously. It is then that the idea of infinite beauty breaks upon us and transports us.

While we are powerless to refuse God our homage in presence of His all-exceeding majesty, why refuse Him our love at the sight of His all-exceeding beauty ? Is it such a task for us to love ? On the contrary, without doing violence to the promptings of our heart, can we refrain from loving ineffable perfection and beauty ?

Nevertheless, as perfect charity, or love of God solely in view of His perfections, is so exalted a virtue that it may seem at the outset too far removed from the possibilities of our weakness, and seeing that the heart is captivated rather by benefits received, let us consider God no longer under the aspect of the most perfect of beings, no longer as the fountain-head of all beauty and goodness, no longer, in fine, as God merely and from afar, but as a God near to us, as *our God*.

What has God not done for us ? A time was " before the

earth was made" and "the depths were not as yet." (Prov. viii, 23, 24). At His *fiat* the magnificent spectacle of the starry heavens was unrolled, and the newly created world bloomed into life. Man received his being and was fashioned after the image of his Creator. He was endowed with the noblest faculties, fitting him to hold sway over nature as its king. As he came forth from the hands of his Maker, he was not doomed to decay as the material objects which encompassed him around. The heavenly bodies might grow old and wane, the universe might be merged again into chaos, but man was to be immortal. And through the unspeakable munificence of his Creator he was raised, at the moment of his creation, to the supernatural order, inestimable privilege to which he could lay no claim, so that by remaining faithful to God's commands, he was sure, at the time divinely appointed, to be taken to God's bosom, and to be made a sharer throughout eternity of God's own happiness and glory.

The goodness of God to man is still more wonderful when we consider the boon of redemption. In our last *General Intention* we pondered the mystery of Calvary. There it was not a God who created us that we considered, nor a God forestalling our every material want, but a God who had become our victim, a God crushed under the blow which should have fallen upon guilty man only. All the marks of God's boundless love for us seem to dwindle before this great boon of our redemption. We can conceive of nothing more overpowering; our imagination is aghast, and human utterance is dumb as we crouch in confusion at the foot of the Cross.

And yet our inconsistency is such, that in our stolidity we grow used to this most harrowing of spectacles, and the most stupendous of God's benefactions fades into a far-off memory. Is it conceivable that the story of our redemption, that the blood poured forth on Calvary, that the priceless graces purchased by the death of the Saviour, should have

lost their deep significance for us because the echo reaches us through nineteen centuries of belief !

We would love Our Lord with an unbounded love. It is our wish ; but our aspirations seem earthly and we might be led to believe that our hearts are hardened against the appeals of a crucified God dying for love of us. Let us not, however, be cast down if we should fail to be sensibly affected, if we experience no physical emotion in our efforts to centre all our love on God. The flame of true charity may be burning brightly in the heart of a servant of God even when the carnal heart may seem cold. For the touchstone of true charity is the readiness we show in practice in the accomplishment of God's will. *Ne mihi dicas : dilige Deum etiam plusquam meipsum ; verba sunt ista ; ostende hoc ipsis operibus.* "Do not say," writes St. Chrysostom, "I love God even more than myself. These are mere words ; but show that love by your acts." (Hom. 5 in Ep. ad Eph.)

Now, among all other manifestations of our love for God there is one more certain than all others, for so it would appear from Christ's own words. After insisting, in answer to the Pharisees, on the love of God as the first and greatest commandment of the law, Jesus, in the same breath, added "And the second is like to this : Thou shalt love thy neighbour as thyself." (Matth. xxii, 39.)

Charity, under this aspect, is the love of our neighbour for God's sake. The precept that enjoins it comprises not only a kindly feeling, but all other acts which bear witness to it, such as services rendered, benefits conferred, succour, counsel, affability, commiseration, leniency for shortcomings, forgetfulness of injuries, consideration so as not to wound the susceptibilities of our fellow beings. We exact all this when we are concerned, consequently we owe the same to others.

Fraternal charity means more than not to wish evil or not to do harm ; it should determine us even to consult the interests of our neighbour and not to devote ourselves ex-

clusively to our own. This is implied by God's command. He asks us to have but one heart ; and, since nothing sets men so much at variance as the selfish adhering to their own views and interests, He requires, in the perfect exercise of charity, that we divest ourselves of our self-interest, as occasion requires, and that we be not relentless in prosecuting our rights.

The characteristic of love of our neighbour, such as is most pleasing to Jesus Christ, is something that was unknown before His coming. He calls it His *new commandment* : " That you love one another, as I have loved you " (John, xiii, 34). Now, how did Our Lord love us ? With the most perfect disinterestedness. He loved us by sacrificing all for us ; by becoming poor, by becoming a Man of Sorrows, by dying for us as a criminal.

Here then is what we must aim at, if we wish to be counted among the loved ones of the Sacred Heart of Jesus. Before all, love of God ; habitual union with Him by sanctifying grace, and by our active cooperation with the innumerable actual graces which He continually bestows. It was to foster this spirit of charity that Our Lord revealed the devotion to His Sacred Heart to the Blessed Margaret Mary and through her to all the faithful.

As an outcome of this love of God we must foster, as we have said, charity for our neighbour ; first for those who love us : it stands to reason. But even here we may perhaps improve upon the past by treating those near and dear to us with that kindness, that considerateness which betokens a forgetfulness of self. This kind of charity is all the more necessary as it is bound up with that ever pleasing duty of gratitude for favours received.

Charity for those who do not love us or who are positively inimical. That we should be obliged to love our friends is surely no hardship : " Do not even the publicans this ? " (Matth. v, 46.) " But love ye your enemies..... and your reward shall be great, and you shall be the sons of the

Highest, for He is kind to the unthankful and to the evil." (Luke vi, 35.)

Charity for those who are indifferent to us : if a Christian by any chance could look upon a soul created after the image and likeness of God as indifferent to him. Charity for the poor, for they are the particular friends of Christ, and Christ has so far identified Himself with the poor that whatever kindness we show then bears its reward as done to the very person of Christ himself.

We shall never be really devout to the Sacred Heart, nor shall we ever be true members of the Apostleship of Prayer, *united in intention and desire* with Our Lord, if we do not with our whole soul endeavour to acquire this spirit of Charity.

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 spirit of charity may permeate, vivify and render supernatural the thoughts, words and deeds of all the faithful. -- Amen.

TREASURY, MARCH, 1898.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	222,819	Pious reading.....	112,634
Acts of mortification.....	150,756	Masses celebrated.....	33,600
Beads.....	318,760	Masses heard.....	106,728
Stations of the Cross.....	65,283	Works of zeal.....	115,646
Holy Communion.....	29,194	Various good works.....	350,958
Spiritual Communion..	428,467	Prayers.....	817,786
Exams. of conscience	223,604	Sufferings or afflictions..	76,255
Hours of silence .	287,584	Self conquests.....	97,791
Charitable conversations.	190,003	Visits to Bl. Sacrament..	162,207
Hours of labour.....	343,426		
Holy Hours	18,037	Total.....	4,151,538

HEAVEN.

Music by Miss BLANCHE GAGNON.

Moderato. SOLO.

Hark, hark, my soul. An - gel - ic songs are

mf

swell - ing O'er earth's green fields and ocean's wave - bent shore; How sweet the

truth those blessed strains are telling Of that new life when sin shall be no

Moderato. CHORUS.

more. Sweet An - gel voi - ces sing - ing through the

Moderato.

night, To well-come pil-grims to the land of

dim. - animato.
Light, Sweet An-gel voi-ces, sing-ing through the

dim. - animato.

night to well-come pil-grims

to the land of Light, Sweet An-gel

piu animato.

Voices singing through the night

piu animato.

p *dim.*

To welcome pilgrims to the Land of Light.

p *dim.*

p

rall.

2. Onward we go ; for still we hear them singing —
 Come weary souls ; for Jesus bids you come ;
 And through the dark, its echoes sweetly ringing,
 The music of the Gospel leads us home.
 Sweet Angel voices, singing through the night.
 To welcome pilgrims to the Land of Light.

3.—Rest comes at length ; though life be long and dreary,
 The day must dawn, and darksome night be past ;
 All journeys end in welcome to the weary,
 And heaven, the heart's true home, will come at last.
 Sweet angel voices, etc.

4.—Angels, sing on, your faithful watches keeping ;
 Sing us sweet fragments of the songs above :
 While we toil on, and soothe ourselves with weeping
 Till life's long night shall break in endless love.
 Sweet angel voices, etc.

THE LATE FATHER ANDERSON.

THE Rev. Fr. A. M. Anderson, C.S.S.R., whose death we announced at the time, and which took place at Boston, Mass., was for some years director of the Sacred Heart League, in St. Patrick's Church, Quebec. He was an ardent and zealous promoter of devotion to the Sacred Heart of Jesus and will be greatly missed by the members of the League at St. Patrick's. And not only by the League, but by every member of that parish, to whom he endeared himself by his gentle manners, and extremely charitable disposition. He was in every sense a model priest, true apostle, and an exemplary member of the great congregation to which he had devoted his life. Father Anderson was born at Eastport, Maine, in 1858, entered the Congregation of the Most Holy Redeemer in 1885, was ordained priest in 1890, and in 1892, he was sent to Quebec, where he labored until last March, when he was obliged to leave on account of failing health. He died on the 21st of January, fortified by all the rites of Holy Church.

R. I. P.



Written for
THE CANADIAN MESSENGER

THE BLOSSOMING OF THE ALOE.

ANNA T. SADLIER.

THERE is a plant which, it is said, blossoms but once in a century. It is very long coming to that happy point, when the delicate bloom breaks the long monotony of dark-green leafage, fills the heart of the gardener with joy and illumines the entire conservatory with its beauty.

Meanwhile, generations had passed, with the tangle of troubled lives, the multitudinous cares, perplexities, joys, woes, harvesting of evil or aftermath of good. Many have grown tired of the waiting and have closed their weary eyes which have not seen the glory of that plant's maturity and let fall the hands which would fain have touched the blossom of the aloe.

There are other things in life which are long in coming to fruition. They, too, tax the patience and wear out the lives and never, perhaps, gladden expectant eyes. Such, for instance, is the conversion of a human soul.

Once, in a certain city of the North, where the maple trees flame scarlet and gold in the autumn, and where winter lies a snow-white crown upon the landscape for many months, there lived a man, who, in the prime of life was likewise at the zenith of this world's success.

Everything had gone well with him, his health was excellent, he had preserved the vital powers of youth and a well-spring of almost boyish enjoyment. If he put his hand to an enterprise, it was at once successful and wealth-producing, as though he had been King Midas. He enjoyed honour, distinction, popularity. Every one knew his name, every one was proud to know him. A nod or a smile of his was something to be treasured, to be boasted of at the club or in the drawing-room.

In short, he was a conspicuous figure in Vanity Fair, the super-abundant life of which circled about him, its bustle and its luxury, its splendid sights, its richness of colouring, its gay groups, its perfumed flowers and glittering fruits. Most people have seen Vanity Fair, if not in reality, at least, in imagination, very often, with the sky of youth overhead, so they know that it is wondrous fair, and

they cannot always help envying its dwellers a little bit — especially those who only know it in fancy and never saw behind that painted curtain.

Now, while this man was enjoying Vanity Fair to the utmost, there lived in a shabby side street of his own city, a very shabby little old woman. Scarcely anybody knew she existed, scarcely anybody cared. Few would have recognized her in a public place and those few would have considered it as an act of special maguanimity on their part.

She had never done anything for the public welfare and it was only one or two neighbours of hers who were aware that she had been a living embodiment in the day of her strength of the seven corporal works of mercy. She had tended the sick and buried the dead, and consoled captives, and fed the hungry, and clothed the naked, all in her degree, of course, and according to the measure of her resources.

Far apart, as were their ways, the little woman followed that social luminary in his high career, chiefly because she had once been asked to pray for him by one she had held dear. He had never given her a nod nor a smile and he didn't know she existed.

But as he sped along the highway, she watched him from the by-path and she had made up her mind that faith and conscience long buried in him, under accumulated pride and worldliness, should one day blossom as the aloe.

The means of securing this result which most commended itself to her mind, was the use of the Intention-box belonging to the League of the Sacred Heart. So, as each month drew to its close, whether it was roseate June, or storm-tossed March, laughing April or shadow-hung November, she crept quietly out of the shabby street in which she lived and took her way to the church to drop her petition into the box.

Others might have grown weary, heart-sick with the sickness of hope deferred, as season passed after season, month after month without any apparent result. Reports from time to time penetrated to the little woman in her quiet nook, of an added recklessness of life, a certain downward tendency which threatened to mar even the brilliant promise of his public career, and which seemed to follow surely, if almost imperceptibly upon some word or act of open hostility to the Church.

Not the faintest sign of a blossom penetrated the dull green of that plant the old woman was tending, and it seemed to human eyes impossible, that a great flowering stem should ever shoot up from that unpromising herbage.

One afternoon, the little woman came home as usual, after her monthly errand had been accomplished. She had found the way

longer than ever before, each step had cost her an effort. For age was telling upon her and of late the neighbours had noticed that her figure had grown notably smaller and her movements more feeble.

At last she reached her own door and stood a moment on the crisp, sparkling snow, while she looked up at the stars which were just twinkling out one by one, whilst a white, luminous mist seemed to quiver opalescent along the western sky.

The little woman did not put her thoughts into words as she gazed up at those lights which seem eternal. Perhaps, she was thinking of the light of glory, after the curiously poetical fashion of many of the Catholic poor.

She crossed the threshold and went in through the low door, to her dark room, brightened only by the firelight.

She heard the kettle singing away merrily in the darkness, a sound to dispel all sadness. She struck a light and made some tea for her evening meal. As she sat at table, she said to herself :

"This is the fortieth time," meaning that for forty months, she had put an intention each time in the box. Perhaps it was because of the weariness and faintness she was feeling, that she added with a momentary shadow of doubt falling over her face :

"If I should die."

But the shadow passed almost instantaneously and even the very wrinkles in her cheeks were irradiated with an all pervading cheerfulness. Nor would it have been otherwise had she known that she was never to go, again, upon her loving errand. That night she was stricken with paralysis and hovered between life and death for many days.

The neighbours, who took care of her by turns could make little of her occasional mutterings and knew not what she meant, when ever and anon, she clasped her hands and cried out with wonderful strength :

"Oh Lord, the Box! — Oh, dear Saviour, the Box!"

So, the little woman was unconscious of the great event which had taken place in the city. The leader in public and social life, for whom she had so long prayed, lay likewise at the point of death.

For days he had given no sign of life. As long as he was conscious, he had refused the ministrations of a priest, saying that he had never injured any man and that having nothing to atone for, was not afraid to die. Some, who gathered about the bedside, declared in hushed whispers, that he was, indeed, a good man, generous and kindly, honest and honorable, others, who said nothing, sorrowfully thought of the judgment to come.

It was one afternoon, when the darkness was already setting in and

the stars were coming out in the cold blue of a winter sky, that consciousness returned. It came with a leap and a bound as though it had crossed unnumbered obstacles.

The sick man all at once raised himself with astonishing strength and cried out in a voice of heart-piercing solemnity for a priest. It was supposed at first that he was raving, but nevertheless a priest was brought.

From the moment that he entered the room, he was met by perpetual surprises which succeeded each other during the three or four days preceding death.

This man, plunged for years in the very vortex of the world, irreligious, careless, profane in conduct and speech, was transformed. An humble penitent, overflowing with contrition, with the desire to live, that he might amend, struggling with the wish to die, lest he should sin again. It was the death-bed of a saint the priest said, awestricken, for he felt that he was in presence of a miracle, knowing nothing of the gardener in the obscure street, he could only wonder at the marvels of grace displayed to him. So wild a soil to yield such beauty of growth.

The streets were thickly lined with spectators when the funeral cortege of the great magnate passed by. The fame of his death-bed conversion had added tenfold to the popular interest and curiosity.

Scarcely any one observed that a very shabby hearse, in a short time after, took away from her shabby house, all that was mortal of the shabby little woman.

She had never known that the plant she had been tending had burst all at once into superluxuriant bloom, putting forth tendrils of good in all directions under the form of legacies, retractations, warnings, prayers, humility, repentance, astonishing even the attendant priest. To him had been given what to her had been denied, to witness unawares the blossoming of the aloe.

ST. IGNATIUS WATER.

MONCTON, N. B., Sept. 3rd. 1897.

The Canadian Messenger of the Sacred Heart, Montreal.

Dear MESSENGER.

I would be very ungrateful if I failed to publish the following wonderful case of relief granted to my little boy by the application of St. Ignatius water, which I have had in my house since the good Jesuit Fathers gave a mission here about five years ago.

My little Francis, aged five years, awoke last Sunday morning, and came into my room as is his usual custom. I noticed that he was unwell, and questioned him, and he said he was sick; after a while he appeared to be suffering with pain in the face, and the little fellow told me that he had toothache, but on examination I finally discovered that he was suffering from carache. I applied a hot cloth to the ear which gave temporary relief, and proceeded to look for a syringe in order to syringe the ear with warm water with a drop or two of laudanum in it. I failed to find the syringe and sent my little son John to the druggist with a note asking him to send me a small-sized ear-syringe. While John was away little Francis appeared to suffer a great deal, and said to me in such a pitiful way, "Hasn't John got back yet?" that my heart was moved with pity, and I looked around me to find something that would relieve him until I was able to syringe the ear. I thought of the St. Ignatius water, and took it out of the closet where I keep it, and immediately applied it to the ear, making the sign of the cross over the ear. At the same time I asked our Dear Lord to remember the days of His sojourn on earth, how He always befriended the little children, and how He loved them, how He took them up in His arms and blessed them. I told Him that I believed He had the same love for them to-day, and the same divine power, and asked Him in His love and mercy to exercise His power now, and heal my little one.

While I was doing this little Francis exclaimed: "It is getting well now," and when I had finished the pain had entirely ceased. John returned with the syringe a few minutes after, but I did not use it. When I started for Church little Francis was sitting up in bed playing with his kitten, smiling and happy.

I think you will agree with me, dear MESSENGER, that that was a wonderful and beautiful cure. It is not the first time, however, that relief has been obtained in our house by this wonderful water. My wife has heart trouble, and on two different occasions she has been relieved by either applying the water over the region of the heart or by swallowing a spoonful or two, but the case of my little Francis was so wonderful that I decided to publish it.

I hope I have not made the story too long, and that you may find room in your very interesting little magazine, to publish it.

I am, dear MESSENGER, with much gratitude,
Yours faithfully,

J. J. WALKER.



EASTER.

That day the dying thief received
His absolution, and believed,
That day a cloud rose from the sea
And darkened all Gethsemani.
They mocked Him with adoring psalms
They drove the nails into His palms ;
And thus, while skies above grew dim,
Slew the first born of Elohim.

This day He rose — this blessed day
The angels rolled the stone away,
And, waking from a shameless death
Walked forth the Man of Nazareth.
He came to bind our wounds — to heal
The fierce sting of the smiting steel,
To build above the troubled lands
His temple — one not made with hands.

Oh, living voice by Kedron's flood.
Oh, wondrous voice of Him who stood
In grasses where the dews were wet,
That morning high on Olivet,
Oh, voice the silvery Jordan heard
And stilled itself, and scarcely stirred
Its heart to ripples where it slept,
To know and hear that Jesus wept.

And now 'tis Easter — tell, oh, Time,
The story once again, sublime
As ever with its joy and tears,
After these centuries of years.
Roll backward, Time, that we may reach
The hands of Him who came to teach —
Hands with the nail-prints still on them —
And touch the trailing garment's hem.

To banish all things base and mean,
Come with Thy Kingdom, Nazarene,
The slave is still in chains — the poor
Are everywhere about our door ;
And clamorous at our household gate
The blind, the halt, the helpless wait ;
And all of them have need of Thee,
Remembering Gethsemani.

JOSEPH DANA MILLER.



NEW STATUTES OF THE APOSTLESHIP OF PRAYER.

NOTES AND EXPLANATIONS.

The Holy Hour.

Statute V. approves and confirms another pious practice which has been long in use among our Associates, — the Holy Hour. A few brief explanations will suffice to bring out clearly the benefit and advantages of this devotion.

It consists essentially in spending an hour in meditation or vocal prayer, in union with the prayers and sufferings of Our Lord in the Garden of Olives, and is practised during the night of Thursday to Friday.

The Holy Hour may be said, in a certain sense, to have been instituted by Our Divine Saviour Himself, who also defined its scope and laid down its essential practice, — an hour of prayer in union with His Agonizing Heart at Gethsemani. For we read in the writings of Blessed Margaret Mary, that one day in 1673, while she was kneeling in adoration before the Blessed Sacrament, Our Lord suddenly appeared before her. His sacred wounds shone with dazzling brightness, and His divine Heart looked like a glowing furnace wrapped in flames.

After complaining of men's ingratitude and recommending the Communion of Reparation, Jesus Christ went on to say :

“ Every week, during the night of Thursday to Friday, I will have you feel the awful sense of desolation which I allowed to take possession of My Soul in the Garden of Olives, and that you may better join in the humble prayer which I then offered up to My Heavenly Father, you will rise between eleven o'clock and midnight ; then, prostrating yourself upon the ground, you will pass an hour with Me in supplication, partly to avert the divine judgments ready to fall upon the heads of sinners, partly to compassionate the cruel pain which I felt at the desertion of My Apostles, who were unable to watch even an hour with Me. ”

Thus, to make up for the ingratitude of men, to participate in the mortal anguish of the agonizing Heart of Jesus ; to implore mercy for sinners ; to appease the divine anger ; such are the apostolic aims of the Holy Hour.

In order to spread this devotion among the faithful and to organize and develop it by association, a Confraternity was established in 1829 by Father Robert Debrosse, S. J. It was only in 1836, however, that its statutes were definitely settled and approved by the Bishop of Autun, upon the reception of a new Brief from Gregory XVI, permitting the faithful to begin the Holy Hour from the moment when priests are allowed to recite the Matins of Friday. Finally, by a Brief dated April 7th, 1886, His Holiness Leo XIII raised the Association to the rank and privileges of an Archconfraternity.

In order to promote and facilitate the practice of the Holy Hour, the Directors of the Apostleship sought and obtained additional privileges.

Thus in virtue of the papal Rescript of May 13th, 1875, all Associates of the Apostleship of Prayer may, without special enrolment, gain the plenary indulgence granted to members of the Archconfraternity of the Holy Hour established at Paray.

Anxious to afford still further facilities to our Associates for the practice of this devotion, Leo XIII has made them a new and valuable concession :

"In order," he writes, "to obviate the difficulty which possibly arise from insufficient church accommodation depriving many of the members of the Apostleship of such great spiritual advantages, We grant by virtue of Our Apostolic authority, to all the members of the said Association, the faculty of practising this devotion of the Holy Hour, on whatever day of the week and at whatever hour the Local Directors shall find it convenient to assemble them in a church or chapel."

Statutes V. continues : "*beyond this no one shall be allowed to add other pious practices to the Apostleship of Prayer.*" This important clause is intended to prevent the grafting of new practices on the work of the Apostleship, and thus to preserve intact its beautiful simplicity.

(To be continued.)

THE LEAGUE AT HOME.

TORONTO, HOLY ROSARY CHAPEL, JAN. 25. — A very successful concert was held in Deer Park Schoolhouse, Yonge street, under the auspices of the League of the Sacred Heart, on January 4th, the proceeds going towards the altar fund of the Holy Rosary Chapel. The Director of the League, the reverend Father Donohue, presided. At the close of the concert, he expressed his pleasure at seeing so large an attendance, and his gratitude for the hearty response to the appeal for aid for the building of a new altar to be consecrated to the Sacred Heart. He thanked the ladies and gentlemen who had been kind enough to furnish the programme. Altogether the concert was a decided success, the handsome sum of over sixty dollars having been realized. Since our worthy pastor and Director has been with us, he has shown great interest in improving our little chapel, and seems confident of soon seeing it completed. It being a beautiful building outwardly, we would wish to have it beautiful within as well, not for the gratification of the members of the League only, — who form the greater part of the congregation — but also of those who are not yet members. That the blessing of God and the Sacred Heart may rest upon our League, and that it may continue to increase in numbers, is the prayer of us all.

ERTHA M. JOHNSON.

ZURICH, ONT., ST. BONIFACE PARISH.—At Vespers on Wednesday evening, Dec. 8th, the Feast of the Immaculate Conception, a beautiful ceremony took place, when five of the Promoters of the League of the Sacred Heart received their crosses and diplomas. The shrine of the Sacred Heart and also that of Our Lady were beautifully decorated for the occasion, with flowers and burning tapers. Between Vespers and Benediction our worthy and earnest Pastor, Rev. Father Valentin, who himself established the League here some six months ago, made an appeal to all of us present to further the interests of the League and everywhere to show not only in words but in deeds our love and gratitude to the Sacred Heart, that loved man so much. At the conclusion of his remarks the promoters advanced to the Altar-rail and, after the crosses were blessed and the act of Consecration read, he presented each promoter with a cross and diploma which he asked us to keep as a souvenir of our consecration to the Sacred Heart. The ceremony closed with Benediction of the Most Blessed Sacrament.

MAGGIE HAGAN.



Written for
THE CANADIAN MESSENGER.

" ST. GEORGE FOR MERRY ENGLAND. "

BY FRANCIS W. GREY.

Rode a knight, at early day,
— Forth for God and King he went —
Yet, ere fared he on his way,
Knelt he lowly down, to pray,
Knelt he humbly, in his tent,
Prayed he, as his head he bent : —
" In the tumult of the fray,
" Good St. George be near me still,
" Guard thy brother-knight from ill."

" Good St. George, for England fight,"
Prayed he, as he onward passed ;
" Good St. George, defend the right,
" Guard and shield thy brother-knight ; —
" When the blows are falling fast,
" Horse and man to earth are cast,
" Dinted, stained their armour bright : —
" Good St. George, be near me still,
" Guard thy brother-knight from ill.

" Good St. George, for England plead ;"
Thus, again, he humbly prayed ;
" Help her, in her hour of need,
" Blessed Patron, intercede.
" Grant her, evermore, thine aid : " —
Then to battle, undismayed,
Rode he, at his utmost speed.
" Good St. George, be near me still,
" Guard thy brother-knight from ill. "

Good St. George for " Mary's Dower, "
— Lest our prayers be all in vain, —
Plead that God, in love and power
On our land His gifts may shower.
Plenteous as the latter rain ;
Grace for " Merry England " gain : —
Storms and tempests round us lower,
Good St George, be near us still,
Guard our Fatherland from ill.

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

Alberton, P. E. I. : Donald Campbell, d. Jan. 20 ; Joseph Fitzpatrick, d. Jan. 19 ; Rebecca Howard, d. Jan. 29. *Amherstburg* : Mrs. James Colborne, d. Nov. 17 ; Mrs. Mary Boyle, d. Sept. 10 ; Florence Sullivan, d. Jan. 30. *Arnprior* : Georgina Sargent, d. Jan. 20. *Barrie* : Miss Jane Hughes, d. Feb. 24. *Bathurst Village* : Mrs. Margaret Conaolly, d. July 29. *Belle River* : Denis Rourke, d. Jan. 9. *Big Pond* : Catherine McIntyre, d. Aug. 3 ; Hugh McNeil, d. Jan. 13. *Bradford* : Mrs. K. Delaney, d. Oct. 10. *Calgary* : Mrs. Margaret Prince, d. Feb. 4. *Cornwall* : Ida Martin, d. Feb. ; Mrs. Susan O'Donnell, d. Feb. 1 ; Mr. Toussaint DeRoche, d. Feb. 18. *Debec* : Mary McMonigal, d. Jan. *Fort Erie* : Mrs. Catherine Reardon, d. May 28. *Fort William* : Mrs. M. McTague, d. Jan. 30. *Fournier* : Mrs. Seguin, d. Oct. ; Edgar Ryan, d. Nov. ; Emilien Lalonde, d. Jan. *Glen Robertson* : Mr. Archie C. McDonald, d. June 21 ; Miss Mary McCulloch, d. Jan. 17 ; Mrs. Alphonse Dubois, d. Jan. 24. *Goderich* : M. J. J. Hood, d. Nov. 30 ; Peter Fox, jr., d. Feb. *Guelph* : Mr. John Harris, d. Feb. 19. *Hamilton* : Mr. William Cosgrove. *Hastings* : Mr. John Quigley, d. Dec. 15. *Ingersoll* : Mrs. Michael Dunn, Miss Scott. *Kearney* : Mrs. Daniel Thomas, d. Aug. 17. *La Salette* : James McElhone, d. Dec. 13. *London* : Mr. L. Hayes, d. Sept. 23 ; Mr. Miles McLoughlin, d. Oct. 3 ; Mrs. McDonald, d. Jan. *Montreal* : John Kennedy, d. June 15 ; Mrs. James Cooney, d. Feb. 16 ; Mrs. George McGlinn, d. Mar. 2 ; Mrs. Hannah Walsh, d. Jan. 20 ; Mrs. Annie McClosky, d. Jan. 31 ; Mrs. Cherry, d. Feb. 1. *Nelson, N.B.* : Mrs. James Gorman, d. Jan. 6. *Orillia* : Patrick Sheridan, Mrs. Dr. Mulcahy, Edward Donnelly. *Ottawa* : James Lee, d. June 22 ; Maud Ryan. *Owen Sound* : Rev. Mother Benedicta, d. Jan. 17 ; Joseph Horan. *Paris, Ont.* : Terrence Cassidy, d. Aug. *Picton* : Villeneuve Low, d. Feb. 4 ; Michael Bird. *Port Credit* : Timothy O'Connor, d. Jan. 11. *Puslinch* : Francis J. Doyle d. Nov. 6. *Red Islands* : Paul McNeil, d. Aug. 9 ; Mrs. Donald McNeil, d. Aug. 27 ; Hector McNeil, d. Dec. 10. *St. Andrew's West* : Edmund Maloney, d. Nov. ; Alexander Seguin, d. Jan. 21. *St. George's, P. E. I.* : Lizzie McIntyre, d. Feb. 24 ; George McDonald, d. Jan. 6 ; Ronald McDonald, d. Jan. 10 ; Dougald McDonald, d. Feb. 4. *St. John N. B.* : Richard Brogan, d. Jan. 11 ; Mrs. Susan Kelly, d. Jan. 19 ; Mrs. Patrick Morgan, d. Jan. 23 ; Miss Josephine Montgomery, d. Jan. 27 ; Mrs. Jas. Damery, d. Jan. 27 ; Mrs. William Whalen, d. Jan. 28. *St. Mary's, Ont.* : Maurice Barry, d. Feb. 14 ; Mrs. Patrick Payton, d. Feb. 17 ; Mrs. Francis Markey, d. Feb. 27. *St. Peter's Bay* : Mrs. James Wilson, d. Oct. 15 ; John Summers, d. Nov. ; Mrs. Peter McLellan, d. Feb. 7. *St. Thomas, Ont.* : Cornelius Regan, d. Feb. 20. *Smith's Falls* : Mr. James Kelly, d. Feb. 4 ; Mr. Augustus Valour, d. Feb. 19. *Woodslee* : Wilhemini Dohl, d. Feb. 24 ; Nellie Vickard, d. Feb. 11.



THE LATE ARCHBISHOP CLEARY

The Catholic Church of this province has lost a prelate of great ability and a vigorous defender by the death of His Grace the Most Reverend James Vincent Cleary, the sixth Bishop and first Archbishop of Kingston, who passed to his reward on Thursday, the 23th of February, at the Archiepiscopal Palace in that city. *

The disease which resulted in death developed two years ago, since which time the health of the Archbishop has gradually failed. There is consolation in knowing that all through his sickness he was without pain. He was very weak, but never complained, and his great desire was not to give those about him any unnecessary trouble or annoyance.

James Vincent Cleary was born on the 18th day of September, 1828, in Dungarvan, a seaport town in the county of Waterford. He was a son of Thomas Cleary and Margaret O'Brien, both natives of Dungarvan. James Vincent received his elementary education in a select private school of his native town. At fifteen years of age, having completed the English and classical curriculum of studies in the Dungarvan school, he was sent by his parents to Rome for his ecclesiastical education. Pope Gregory XVI. then wore the tiara, and Dr. Cullen subsequently Cardinal-Archbishop of Dublin, was rector of the Irish College in Rome, to which the future Archbishop was admitted as an aspirant to the priesthood.

Sir Robert Peel, the Prime Minister of England, carried a bill through parliament in the year 1845 increasing the endowment of Maynooth College, near Dublin, to £26,000 a year. This being an exclusively ecclesiastical seminary in which every Catholic Bishop in Ireland had the right of placing a certain number of pupils, the Bishop of Waterford to whom James Vincent Cleary was subject, recalled the latter from Rome, and placed him in the Royal College of Maynooth. Here he passed five years in the pursuit of ecclesiastical sciences. Philosophy, history, dogmatic and moral theology, Scriptural exegesis and canon law constituted the curriculum. He won the highest prizes of the college in each department of study. His course having been completed in five years, he received the order of deaconship which bound him irrevocably to the ecclesiastical state, and he returned home to Dungarvan in June, 1851, being still too young to be admitted to the

* The facts and appreciations here given are taken from the *Catholic Record* of London, Ont.

priesthood. In the following September, the day after he had completed his twenty-third year, which is the prescribed age, he was ordained priest in his native town at the hands of the Bishop of Waterford, and immediately proceeded to Spain, where he entered the famous University of Salamanca. In 1854 he was summoned home by his Bishop to occupy the chair of dogmatic theology and Scriptural exegesis in St. John's College, Waterford, and later on he became its *President*.

In September, 1880, an order was received by Dr. Cleary from the Holy See appointing him Bishop of Kingston. He went straightway to Rome, and was there consecrated Bishop on the 21st of Nov. 1880, in the Chapel of the Propaganda by His Eminence Cardinal Simoni, Prefect of all the missions of the Catholic world. The assistant Bishops in the consecration were His Grace Archbishop Croke, and His Lordship Dr. Butler, Bishop of Limerick. He arrived in Kingston on the 7th of April, 1881, and was the recipient of an ovation surpassing in grandeur and enthusiasm every popular demonstration of former occasions in this city. Never did so numerous an assembly of Bishops and priests appear at the installation of any prelate as on this occasion. He was made Archbishop of Kingston in March, 1889.

Mgr. Cleary was known to the Canadian public as one of the ablest theologians of this continent, and as a vigorous writer and controversialist, whose pen was always ready to be wielded when the interests of religion and the Catholic Church required this duty to be performed.

During the late Archbishop's administration religion progressed in the Archdiocese of Kingston to a remarkable degree. Churches, presbyteries and schools were erected in many parishes, many of them being exceedingly beautiful edifices.

He established many new missions after his advent in the diocese, and multiplied the clergy for the service of outlying districts. He founded convents and schools and erected thirty-four new churches some of which are models of architectural beauty, St. Mary's cathedral, as remodelled, being one of the most beautiful structures in the Dominion. Priests are now resident among the people where a priest never resided before. His latest great work was that of reviving Regiopolis College, which he hoped to put on a sound footing before he would be called to meet His Maker. This movement was received with favour by the clergy and laity of the Archdiocese, and much progress has been made since its opening a couple of years ago. It was intended as the crowning effort of his great career as a builder of Catholic churches and institutions. Archbishop Cleary was Kingston's sixth Bishop and first Archbishop. His predecessors were Bishops MacDonell, Gaulin, Phelan, Horan and O'Brien. On October 26,

1890, the Pallium was conferred on him in St. Mary's Cathedral, this city, Cardinal Taschereau of Quebec and a large number of Canadian dignitaries being present on the occasion.

His heart was in his work at all times and in all seasons. From the day when he left Ireland at the bidding of the Holy Father and crossed the Atlantic to take unto himself the responsibilities of the episcopate, until the day of his death, his whole being was aflame with a holy ardour to forward in every possible manner the interests of the holy Catholic Church. His priests and people were loyal to him — it was their duty to be so. But they had another reason: he was loyal to them. His great love embraced all mankind. He had a noble Irish heart, and it was as loving and as true at the close of his career as on the day when he left his native Dungarvan. Many and many a one, on both sides of the Atlantic, will shed a tear when they hear that the great Archbishop Cleary is no more. He was a loving friend — a loving and a true friend. May we not trust that his great work on behalf of our Blessed Redeemer, having been earnest and constant, his reward in the world to come will be glorious and everlasting.

The funeral, at which fourteen Archbishops or Bishops were present, took place on Tuesday, March 1st. Pontifical High Mass of Requiem was sung by the Most Rev. Archbishop Walsh, of Toronto, and an eloquent and touching sermon was preached by the Right Rev. Bishop McQuade, of Rochester, N. Y.

The choir was composed of the priests of the diocese only, and the music they rendered was most impressive. The cathedral was crowded to the doors. At the conclusion of the requiem six members of the Irish Catholic Benevolent Union bore the remains of the late Archbishop to the memorial chapel, which is situated a short distance in the rear of the Cathedral, and deposited them in the crypt specially prepared to receive them. A most imposing procession of clergy in robes and vestments followed the remains to their last resting place. This is the first burial in the memorial chapel, attached to the cathedral, and which was erected in memory of His Grace by the clergy and laity of the diocese; in this tomb will now repose the remains of the late Archbishop. It was built under his supervision at the left side of the altar. Former Bishops and priests were laid to rest under the cathedral.

R. I. P.



SODALITY OF THE BONA MORS.

Its origin. — This Association was founded by Father Vincent Caraffa, seventh General of the Society of Jesus at Rome, under the title of the "Association of Our Lord Jesus Christ, dying on the cross, and of His Sorrowful Mother," or, more briefly, "The Association of the Bona Mors." It started in the year 1648. At this period, a great number of the faithful were accustomed to assemble in the Church of the Gesù every Friday evening: the Blessed Sacrament was exposed, two of the Jesuit Fathers laid before the congregation the consideration of the sufferings of Our Saviour during His Passion, and those of His Blessed Mother at the foot of the Cross, drawing therefrom salutary lessons in preparation for a good death, after which several prayers were recited in common.

This devotion soon began to spread, until at length the new Association was established in a great number of cities, producing everywhere the most abundant fruits of salvation.

Accordingly, by the Bull "Redemptoris Nostri," dated September 23rd, 1729, Pope Benedict XIII erected the pious Association into an Archconfraternity or primary sodality, and enriched it with numerous indulgences. He confided its direction to the General and Vicar General of the Society of Jesus, authorizing them to establish like Associations in all the churches of their Order, and to affiliate them to the Central Archconfraternity at Rome, extending to them all the indulgences.

Pope Leo XII likewise accorded to the General of the Society of Jesus, the power of establishing this Association even in churches not belonging to his Order.

End and practices. — The end of this Association, as its name indicates, is to prepare the faithful for a holy and happy death, especially by the frequent remembrance of Our Saviour suffering and dying for us, and by the practice of a truly Christian life. For this purpose, the Associates meet in the Church or Chapel of the sodality once a week, or, at least, once or twice a month. The Blessed Sacrament is then exposed, the Director or another priest gives an instruction or meditation on the sufferings of Our Lord, the sorrows of His Blessed Mother, or on the final end of man; several prayers are recited in common, and the sick or dying, who are members of the Association, are specially recommended to God.

The pious practices (the greater number of which are indulgenced) recommended to the Associates are the following: — the frequent reception of the sacraments, particularly on the days of the meeting of the Sodality; preparation for death once a month, on the day fixed by the Confraternity, or, at least, at certain times during the year; assisting at holy Mass even on week days; short examination of conscience every night. The Associates are furthermore recommended to practice the works of mercy, particularly to visit the sick, and to see that they receive the sacraments in time; to accompany the dead to their last resting place, and to pray for them; to practice some exercises of penance, in order to participate in the sufferings of Jesus and Mary; finally, to pray for all the Associates, and to ask for one another the grace of a good death.

Erection of the Sodality. — The Sodality may be established in all churches for the faithful of both sexes, without regard to the prescriptions as to specified distances. As to the formalities to be fulfilled with regard to its erection and its affiliation, they are indicated on a special leaflet, which can be procured at the Office of the CANADIAN MESSENGER.

Conditions of admission. — It is necessary to have one's name inscribed in the register of the Association. The reception of new members is ordinarily made by the Director. However, by a Rescript of the Sacred Congregation

of Indulgences, dated 23rd June, 1885, His Holiness Pope Leo XIII, after having confirmed all the receptions which might have been looked upon as null, accorded to the Director, once for all, power to delegate another priest in his name, should there be good reason for so doing.

The Associate receives a libretto of admission, containing the list of indulgences, the Statutes of the Association, and the order of the meetings. There is no admission fee; however, with the approbation of the Bishop, alms may be received to defray the expenses of printing, for the adornment of the church or chapel of the Sodality, and also for Masses for the Associates dying or deceased.

INDULGENCES OF THE ASSOCIATION.

I. Plenary Indulgence: — 1. On the day of admission into the Sodality on the usual conditions of confession and communion. — 2. At the hour of death, provided that having confessed and received communion, or if they cannot receive the sacraments, provided they be truly contrite, they invoke at least in the heart if it cannot be pronounced with the lips, the Holy name of Jesus, or give some sign of contrition. — 3. Once a month, the Friday or Sunday on which the Meeting of the Sodality is held in presence of the Blessed Sacrament exposed on the altar, on condition that they have confessed, and have received communion in the church of the Sodality, and that they assist piously at the exposition of the Blessed Sacrament, and pray for the ordinary intentions. — 4. On the feasts of Christmas, Epiphany, Easter, Ascension, Pentecost, the Most Holy Trinity, Corpus Christi, The Purification, Annunciation, Assumption, Nativity, Immaculate Conception, Saint Joseph, Saint John Baptist, All Saints, and the feasts of each of the Apostles, if after having confessed they receive communion in the church of the Sodality, and pray for the ordinary intentions. — 5. On the Feast of the Patronage of Saint Joseph (third Sunday after Easter), on the Feast of the Seven Dolours of the Blessed Virgin (third Sunday of September), to all the Associates who having confessed and

received communion, visit piously the chapel or church of the Sodality, and pray therein for the intentions of the Sovereign Pontiff. The visit may be made any time from the first vespers until sunset of these two feast days.

— 6. Finally, the Associates may gain the indulgences of the Stations of Rome, if during the time of Lent or during the remainder of the year, on the days of the Stations, they visit piously the church or chapel of the Sodality, or in places where such do not exist, any other church, and devoutly recite therein seven Paters and seven Aves.

The following is a list of the days on which the Stations of Rome are made, with the indulgences attached thereto :—

1. All the Sundays of Advent : ten years and ten quarantines for the first, second and fourth Sundays ; and fifteen years and fifteen quarantines for the third Sunday. — 2. All the Ember days of September and December : ten years and ten quarantines. — 3. The vigil of Christmas : fifteen years and fifteen quarantines. — Christmas : Plenary Indulgence. — Feast of Saint Stephen, Saint John the Evangelist and the Holy Innocents : thirty years and thirty quarantines. — 4. The feast of the Circumcision and Epiphany : thirty days and thirty quarantines. — 5. Septuagesima, Sexagesima, Quinquagesima : thirty years and thirty quarantines. — 6. Ash Wednesday, and the fourth Sunday of Lent : fifteen years and fifteen quarantines. — Palm Sunday : twenty-five years and twenty-five quarantines. — Holy Thursday : a plenary indulgence. — Good Friday and Holy Saturday : thirty years and thirty quarantines. — All other Sundays of Lent : ten years and ten quarantines. — 7. Easter Sunday : a plenary indulgence. — Easter Monday and Tuesday and every day of the Octave, thirty years and thirty quarantines. — 8. The Rogation days : thirty years and thirty quarantines. — The Ascension : plenary indulgence. — 9. The eve of Pentecost : ten years and ten quarantines. — Pentecost Sunday and every day of the octave : thirty years and thirty quarantines. — 10. Feast of Saint Mark, 25th April : thirty years and thirty quarantines.

II. Partial Indulgences: — 1. Seven years and seven quarantines for the Associates who, on Friday or Sunday afternoon, assist at the exposition of the Blessed Sacrament as above mentioned, and pray thereat for the wants of Holy Church. — 2. Indulgence of a year, each time the Associates attend a funeral, or if prevented by illness or any other obstacle, each time that they recite kneeling, as far as their infirmity permits, a Pater and an Ave at the sound of the bell recommending to the prayers of the faithful a deceased, or a sick person. — 3. The same indulgence, each time that they assist at the meetings, services and instructions of the Sodality; each time that they hear Holy Mass during the week, or make a careful examination of conscience at night; finally, each time that they visit the sick and prisoners.

All the indulgences which we have enumerated are applicable to the souls in Purgatory.

Indult. — The Associates who are traveling, or who live in a place where the Confraternity has not been established, may, nevertheless, gain all the indulgences, provided that they perform the works prescribed by the Holy See, either in a church, or elsewhere, according as they are able.

The Masses celebrated for all deceased Associates, at whatever altar or church it may be, enjoy the advantage of a privileged altar, i. e., each one confers a plenary indulgence, sufficient in itself to deliver at once from Purgatory, the soul to which it is applied.

THE SODALITY OF THE BONA MORS AT THE GESU, MONTREAL.

The Association of the Bona Mors was erected in the Church of the Gesù at Montreal, the 3rd November, 1878.

Council. — The Congregation is governed by a Council composed of the Director, President, Vice President, Secretary, Treasurer, and several Councillors.

Meetings. — The meetings take place the fourth Sunday of the month, as follows:

In the morning, at 7 o'clock, Mass and general communion at St. Joseph's altar.

In the evening, at 7.30 (at 7 o'clock during Advent and Lent) sermon, prayers of the Sodality, and Benediction of the Blessed Sacrament.

Triduums. — Two Triduums are preached each year, at 7.30 in the evening, the three days preceding the feast of Our Blessed Lord's Prayer in the Garden (the Tuesday after Septuagesima Sunday), and the three days preceding the feast of the Patronage of St. Joseph (third Sunday after Easter). On these two feasts, there is Mass and general communion at St. Joseph's altar at 7 o'clock.

Masses said for the Associates. — An annual contribution of 25 cents, (optional, however,) entitles the Associates to a share in sixty-four Masses said for them every year, (the fourth Sunday of the month, and Wednesday of each week) in the church of the Gesù, and gives them the right after death to twelve low masses.

The contribution is paid each year before the 31st December, when a receipt is given for the twelve Masses in case of death.

Those who pay the sum of \$5.00 have the same advantages during life and after their death.

The relatives of a deceased Associate should attend to the immediate transmission of the receipt to the Rev. Fr. Director, with the notice of the decease of the member, in order that he may say, without delay, the twelve low Masses for the repose of his soul.

Admission of the absent. — Those who desire to be admitted into the Sodality of the Bona Mors, should, if possible, present themselves personally to the Rev. Fr. Director.

Persons who are unable to do this, on account of illness, or who live at a distance from Montreal, may obtain their admission in the following manner: they will address a letter to the Rev. Director, with postage stamp enclosed. The Director will forward them a certificate of admission, which must be countersigned by the priest whom he will have delegated to this effect, according to the powers conferred by the Pontifical Rescript of the 23rd June, 1885.

The Associates also who remit by letter their annual contribution of 25 cents, in order to have a share in the Masses, should add three cents for mailing the letter which is to bear their receipt. This contribution may be paid by means of postage stamps.

ACT OF CONSECRATION OF THE ASSOCIATES.

Lord, my Divine Redeemer, crucified for the salvation of men, I, N. . . ., penetrated with an ardent love for Thee in Thy Sorrowful Passion and Thy Holy Agony, consecrate myself to Thy Divine Majesty, as a perpetual holocaust, and I commend to Thee my soul which Thou hast redeemed at the price of Thy Adorable Blood; I humbly pray Thee, Lord Jesus, by the Sorrowful Agony which Thou hast endured on the Cross, when Thy Holy Soul was separated from Thy Sacred Body, and by the merits of Thy most Holy Mother, suffering with Thee at the foot of the Cross, to let me feel the effects of Thy Mercy, for myself, and for all those who are Associates of this Sodality, in order that we may obtain at the hour of death, the full pardon of our sins, and that we may be so sustained by Thy Divine assistance, that we may happily depart from this world, to enjoy forever the fruits of Thy Passion and Death. Amen.

This Act should be recited on the day of the reception. It is well also to recite it every month on the day of the Meeting. The fervent Associate will recite it every day.

PREPARATION FOR DEATH.

Let us make of our day of meeting (the fourth Sunday of the month), a day of preparation for death. In the morning of that day, picture to yourself upon awaking, that your Guardian Angel comes to say to you: "Put your affairs in order, for this is the last day you have to live." Occupy yourself with this thought in dressing, and thank God that he still gives you the time to prepare for death. Then say your morning prayers as though they were to be the last

of your life. Offer to God your heart, your actions and sufferings, in union with the sufferings and death of Jesus Christ, and beg of Him to help you to make this preparation well.

Make your confession, if you have not made it the preceding day, as though it were to be your last; and if there should be any sin of your past life which gives you cause to fear, calm your conscience by accusing yourself of it anew.

Receive Communion as though you were receiving the Holy Viaticum; make a resolution to do whatever God inspires.

In the course of the day, make a review of the past month; recall the faults which you have committed, the graces which God has granted you, and how you have profited by them; what were the causes of your shortcomings...

Come to the Meeting in the evening, to hear the sermon and assist at Benediction, during which you will implore Jesus Crucified to place you in the same dispositions in which you would wish to be in order to die a good death, and beg of Him to render your death like unto His own.

You will also address Mary, your good Mother and powerful advocate, and pray her to assist you in your last moments. You will also invoke the protection of St. Joseph and your other holy Patrons.

INVOCATIONS.

Jesus, Mary, Joseph, I give you my heart, my soul, and my life!

Jesus, Mary, Joseph, assist me in my last agony!

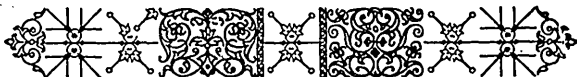
Jesus, Mary, Joseph, grant that I may expire in peacc in your holy company!

(100 days indulgence to each of these aspirations, each time they are recited. Pius VII., 1807.)

Imprimatur,

† PAULUS,

Arch. Marianopolitanus.



THANKSGIVINGS

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

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

ALMONTI. For obtaining a situation. For work obtained, by three Members.—**AMHERSTBURG, ONT.** For the return of a man to The Faith and for the conversion of his wife and children, after prayers to B. V. M. and St. Anthony. For a favour, through St. Anthony. For work and good health. For several temporal favours. For a special favour. For a favour, through B. V. M. and St. Anthony.

BATHURST, N. B. For recovery of health, after making a novena. For five favours received.—**BATHURST VILLAGE.** For two great favours, after prayers to St. Anthony. For a favour from St. Anthony, after promising a Mass for the Souls in Purgatory. For a favour received, through St. Ann. For a special favour, through St. Joseph and St. Anthony. For the cure of a swelling on the face, after applying the Badge. For two cures obtained, through B. V. M. For peace restored between two friends.—**BELLE RIVER, ONT.** For two great favours. For a cure, after applying the Badge and having Mass said for the Souls in Purgatory. For a great favour, after applying the Badge and invoking St. Anthony.—**BERLIN, ONT.** For finding a key ring and keys of office, after praying to St. Anthony. For two great temporal favours, after prayers to the Infant Jesus of Prague and St. Anthony. For successful examinations, from seven persons.—**BRANTFORD, ONT.** For a special favour.—**BRECHIN.** For a favour.—**BROCKVILLE.** Two, for obtaining a good position. For a favour. For receiving a letter, after prayers to St. Joseph. For a favour, from B. V. M. Three, for the cure of intemperance. For health. Two, for relief of pains, by applying the Badge of S. H. For success in study. For success in an undertaking. For recovery from sickness, through a novena to B. V. M. For three temporal favours. For a cure of intemperance.

CALGARY. For recovery of a child from illness. For seven favours. For hearing from a brother supposed to be dead. For employment for a parent. For permanent employment. For partial restoration of health.—**CAMPBELLFORD.** For a temporal favour, after prayers to S. H. and B. V. M. For hearing from a son, and for employment for another, after prayers to S. H. For a great favour, after praying to S. H. and B. V. M. for the Souls in Purgatory. For relief from headache, after applying the Badge of S. H. For cure of a pain.—**CHATHAM, ONT.** For two favours obtained, through Our Lady of Prompt Succour. For a temporal favour, after praying to St. Anthony. For finding a gold ring, after prayers to St. Anthony, and for the Souls in Purgatory.—**COLGAN.** For cure of an earache. For a great favour. For three favours, through Jesus, Mary and Joseph.

For the cure of neuralgia. For a young man giving up drink and regaining his situation. — CORNWALL. For recovery from sickness, after prayers to the Infant Jesus of Prague.

DEBEC, N. B. For two favours, after prayers to B. V. M. and St. Joseph — DOUGLASTOWN. For recovery from a sickness, after wearing the Badge, and making a novena to St. Joseph and St. Ignatius.—DUNDAS. For a great temporal favour, through invocations to the Holy Ghost, the Angels and St. Anthony.

FOREST. For relief from pain, after applying the Badge. For finding a Promoter's Cross, through St. Anthony.—FORT WILLIAM. For a special favour. — FREDERICTON, N. B. For a temporal favour, through St. Anthony. For a very great favour, through B. V. M. For a spiritual and temporal favour, through St. Anthony. For the recovery of a friend from sickness. For finding money, after prayers to St. Anthony. For a favour received, from the Infant Jesus. For a favour received, through B. V. M. and St. Joseph. For a favour, after applying the Badge. For a favour received, from St. Joseph. For a situation obtained, through St. Anthony. For a favour, from B. V. M. For employment.—FRELTON. For two spiritual favours. For two temporal favours. For cure of a pain in the breast, after applying the Badge, and saying the Rosary for a month. For a speedy relief from sickness, through St. Joseph. For the cure of earache, after applying the Badge.

GLEN ROBERTSON. For a special cure, after promising a Mass in honour of B. V. M. For a temporal favour, after praying to St. Joseph and St. Ann. For favours, after prayers to the Holy Family. For recovery from a serious illness, after applying the Badge. For relief from pain, after applying the Cord of St. Joseph. For relief from pain, after promising a Mass in honour of the Infant Jesus. For improvement in health. For a great favour, after a novena to Our Lady of Sorrows. For relief from pain, after making the Way of the Cross, etc.—GODERICH. For three special favours obtained, through a novena of Communions in honour of St. Anthony.

HALIFAX, N. S. For two special temporal favours, through B. V. M. and St. Anthony.—HAMILTON. For a temporal favour. For a successful examination. For the cure of a pain in the head. For a very great favour, through St. Anthony. For the cure of a sore foot. For two temporal favours. For recovery from a serious illness.—HASTINGS, ONT. For the recovery from a severe illness. For the cure of a pain in the foot. For relief from a sore throat, through prayers to St. Anthony and St. Theresa. For a great temporal favour, after prayers for the Souls in Purgatory.

INGERSOLL. For a situation obtained. For favours received, after promising Masses and prayers for the Souls in Purgatory.

KEARNEY, ONT. For the recovery of health. For the healing of a serious cut, after applying the Badge. Two, for spiritual and temporal favours.—KILLARNEY, ONT. For the success of a brother, after saying the Beads, and prayers to B. V. M.—KINGSTON. For spiritual improvement. For relief from pain in the lung, after using the Water of St. Ignatius. For the cure of four sick persons. For employment, after prayers to St. Joseph and the Souls in Purgatory.

LA SALETTE. For a cure obtained, after prayers to the Souls in Purgatory and having Masses said.—**LINDSAY.** For a very great spiritual favour, after a novena.—**LINWOOD, ONT.** For improvement in health, through intercession of St. Anthony.—**LONDON, ONT.** For spiritual graces received, after novena to B. V. M. For a situation. For three spiritual favours. For finding an article, after prayers to St. Anthony. For cure of quinsy. For cure of a toothache, after novena to St. Ann. For cure of sore throat. For recovery of a lost article, after promising to receive Holy Communion.

MAIDSTONE, ONT. For health obtained, through S. H. and B. V. M. For a situation obtained. For a favour, through B. V. M. or a very great favour, through B. V. M. and the Apostles St. Peter and St. Paul. For a great temporal favour. For a cure, after prayers to B. V. M. For relief from a sore throat. For a favour in November. For finding a ring, after prayers to St. Anthony. For finding an article, after prayers to St. Anthony. For a temporal favour. For a temporal favour, after promising a mass for the Souls in Purgatory.—**MARYSVILLE.** For cure of a pain in the ankle, by applying the Badge. For a good situation for a brother. Three, for means to pay debts. For cure of an abscess. For reconciliation in a family. For the cure of a hip. From hearing from a son. For three very special temporal favours. For a temporal favour, after promising a mass for suffering souls forgotten, and bread for the poor.—**MONTREAL.** For an increase of salary. For a temporal favour, through B. V. M. For the recovery of two sick persons. For meeting a friend after a long absence. For peace in a family. For two temporal favours. For a great favour, after three months' prayers to B. V. M. and St. Anthony. For the return of a sum of money. For a successful examination. For saving a child from choking.—**MOUNT VERNON, N. Y.** For the cure of a severe pain, after applying the Badge, and praying to B. V. M.

NEWCASTLE, N. B. For favours received, through B. V. M. and St. Anthony. For a favour received. For favours received from B. V. M. and St. Benedict.—**NEWMARKET.** For two very great favours from St. Anthony, after saying the Rosary.

OAKVILLE. For a very great favour, through the intercession of St. Anthony. For favours, through B. V. M. and St. Ann.—**ORILLIA.** For a spiritual favour. For a father having made his duties during a Mission.—**OSCEOLA.** For two signal favours.—**OWEN SOUND.** For means to pay an account. For the cure of a severe cough, after applying the Badge.

PARIS, ONT. For a situation for a friend. For a temporal favour. For two very great favours. For two temporal favours. For a favour from the Infant Jesus of Prague. For a cure.—**PENETANGUISHENE.** For a special favour, after making a novena to S. H. For a favour received after a novena to B. V. M. and St. Anthony. For a favour received. For success in an examination, after prayers to B. V. M.—**PETERBOROUGH.** For a cure obtained, after prayers to B. V. M. and St. Ann.—**PICTON, ONT.** For favours received, through B. V. M., St. Joseph and St. Ann. For a temporal favour.—**PORT CREDIT.** For the cure of a sore eye. For relief in sickness. For a great temporal favour from St. Ann and St. Anthony. For the cure of a sore, after praying to B. V. M. and St. Anthony.

QUEBEC. For the recovery of a child. For the cure of a toothache. For several favours from O. L. of Perpetual Help. For the honourable acquittal of a father. For the cure of a serious illness. For restoration of sight to a mother. For the settlement of three important affairs. For the speedy sale of lots. For means to pay a debt. For employment, through the intercession of St. Joseph. For a situation. For success in two undertakings. For steady work. For employment for a father. For a father's recovery from sickness. For a very great spiritual favour. For twenty-five spiritual and temporal favours.

ROCHESTER. For the cure of indigestion, after saying seven Our Fathers and Hall Marys.

SARNIA. For a special favour. For a favour received, through St. Expedite and St. Anthony, after promising a Mass. — **SEAFORTH.** For a great temporal favour, from St. Anthony. For a special temporal favour. — **SMITH'S FALLS.** For a special favour. For finding two lost articles, after promising St. Anthony's bread. — **SNYDER, ONT.** For a favour obtained. For relief from suffering, through a triduum in honour of B. V. M. — **ST. ANDREW'S WEST.** For a reconciliation. For three special favours, after prayers to B. V. M. For four great temporal favours, through the Souls in Purgatory. — For news from a brother. For success in an undertaking. For many favours, from B. V. M. and St. Anthony. For a cure, after a novena to St. Ann, St. Gerard and the Souls in Purgatory. — **ST. MARY'S, ONT.** For the grace of a happy death of a father. **ST. JOHN, N. B.** For obtaining work, through St. Joseph. For success in business. For a cure. For relief from pain, after applying a Promoter's Cross. For recovery from a serious illness. For health obtained, through B. Gerard. For one hundred and ninety-three spiritual and temporal favours. — **STOCO.** For a temporal favour, granted after saying a decade of the Rosary and a promise of a Mass for the Souls in Purgatory.

TORONTO. Two, for favours. For a temporal favour, from B. V. M. and St. Joseph. For health. For a temporal and a spiritual favour. For a special temporal favour. For the recovery of an article, after prayers to St. Anthony. For a special favour.

WARWORTH. For the cure of a sore throat, by applying the Badge. — **WOODSTOCK, ONT.** For a favour obtained. For the cure of a sick sister.

ZURICH, ONT. For two great favours, received after asking the prayers of the League.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Amherstburg, Antigonish, Dunrobin, Glen Robertson, Grand Falls, Halifax, Hamilton, Hastings, Ingersoll, Kearney, Kingston, Lindsay, London, Marysville, Montreal, New Hamburg, Ottawa, Penetanguishene, Peterborough, Quebec, St. George's, P. E. I. St. Leonard's, Toronto, Vancouver, B. C.

INTENTIONS FOR APRIL

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

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| <p>1.—F.—SEVEN DOLOURS B. V. M. st. gt. mt. nt. rt. Devotion to the 7 Do-
lours. 23,151 Thanksgivings.</p> <p>2.—S.—St. Francis of Paula, C. Pray
for sinners. 14,533 In affliction.</p> <p>3.—S.—PALM SUNDAY. st. gt. rt. Pray
for the coloured race. 31,013 De-
ceased.</p> <p>4.—M.—SS. Theodulus and Comp.,
MM. Sorrow for sin. 35,921 Special.</p> <p>5.—Tu.—St. Vincent Ferrer, C. pt. rt. Pray
for preachers. 5,416 Communities.</p> <p>6.—W.—B. Juliana, V. Honour the
Bl. Eucharist. 30,670 First Communions.</p> <p>7.—Th.—MAUNDY THURSDAY. gt. ht.
mt. nt. rt. st. Devotion to the H. Mass.
49,683 League Associates.</p> <p>8.—F.—GOOD FRIDAY. rt. Die to the
world. 20,077 Means.</p> <p>9.—S.—HOLY SATURDAY. Silence.
4,044 Clergy.</p> <p>10.—S.—EASTER SUNDAY. ht. gt.
mt. rt. st. Joy with Christ risen. 135,604
Children.</p> <p>11.—M.—St. Antipas, M. Begin a new
life. 21,245 Families.</p> <p>12.—Tu.—St. Zeno, Bp. M. Be stead-
fast in hope. 20,417 Perseverance.</p> <p>13.—W.—St. Hermenegild, M. God's
glory first. 7,885 Reconciliations.</p> <p>14.—Th.—St. Justin, M. Defend the
Faith. 37,224 Spiritual Favours.</p> <p>15.—F.—St. Peter Gonzales, C. ht.
Love of solitude. 31,783 Temporal Fa-
vours.</p> | <p>16.—S.—St. Benedict Labre, C. Con-
tempt of self. 14,443 Conversions to the
Faith.</p> <p>17.—S.—LOW SUNDAY. Honour the
Sacred Heart 16,959 Youths.</p> <p>18.—M.—S. Isidoro, Bp. D. Despise
honours. 1,495 Schor's.</p> <p>19.—Tu.—St. Leo I, P. D. Spirit of
faith. 12,853 Sick.</p> <p>20.—W.—St. Agnes of Monte Pulcra-
no, V. rt. Respect innocence. 8,026
Retreats.</p> <p>21.—Th.—St. Anselm, Bp. D. ht.
Pious reading. 561 Societies</p> <p>22.—F.—SS. Soter and Caius, MM.
Detachment. 1,521 Parishes.</p> <p>23.—S.—St. George, M. Pray for
England 122,323 Sin.ers.</p> <p>24.—S.—St. Fidelis, M. mt. nt. Fi-
delity to promises. 21,235 Parents.</p> <p>25.—M.—St. MARK, Evang. Spirit of
prayer. 3,139 Religious.</p> <p>26.—Tu.—SS. Cletus and Marcellin-
us. Spirit of meekness. 1,543 Novices.</p> <p>27.—W.—Our Lady of Good Counsel.
Confidence in Mary. 1,512 Superiors.</p> <p>28.—Th.—St. Paul of the Cross. ht.
Honour the Passion. 9,540 Vocations.</p> <p>29.—F.—St. Peter, M. rt. Speak
kindly of others. 14,062 Promoters and
Directors.</p> <p>30.—S.—St. Catherine of Sienna, V.
pt. rt. Loyalty to the Pope. 29,136
Various.</p> |
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*When the Solemnity is transferred, the Indulgences are also transferred, except
that of the Holy Hour.*

*t=Plenary Indulgo.; 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
Intention.