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THE ELECT.

AND *was found in the number of the saints*, are words that come in the Church's Office for Confessors. No better epitaph than this could any man desire, if only it be not a lying epitaph: *inventus est in numero sanctorum*. They who when they die are found in the number of the saints are called *the elect*. They who die in the grace of God are the elect. It is not living, but dying in grace, that puts a man in the number of the saints securely and for ever. The blessed in heaven, and all who shall ever join their ranks, they are the elect. Of the elect our Lord says: "*My sheep hear my voice, and I know them, and they follow me, and I give them life everlasting, and they shall not perish for ever, and no man shall snatch them out of my hand.*" (John, x. 27, 28).

In the next verse He calls them *that which my Father hath given me*, an expression which He often repeats (John vi. 37: xvii. 2, 11, 12, 24). The world was created, and goes on from generation to generation, for the sake of the elect.

When there are no more elect to come out of it, the world will be brought to an end. The world was founded to prepare for the elect a kingdom (Matt. xxv. 34). St. Paul *endured all things for the sake of the elect* (2 Tim. II, 10). For their sake the evil days of the last great trial shall be shortened (Matt. xxiv. 22). Christ shall come at the last day to *gather his elect* (Matt. xxiv. 31). None but the elect shall enter heaven.

God wills all men to be saved (1 Tim. II. 4). Christ *died for all* (2 Cor. v 14). He is *the Saviour of all men* (1 Tim. IV. 10). He is *the propitiation for the sins of the whole world* (1 John II. 2). Yet not all men are saved. There are *sheep and goats* (Matt. xxv. 33), elect and reprobate. The elect, the *chosen are few* (Matt. xxii. 14), which, whatever else it means, certainly means that they are not all even of those who are *called* and come to the faith. How many the elect are as compared with the reprobate, we do not know, what living men are of the number of the elect, we can but conjecture. We are no. certain of ourselves. How the number of the elect is filled in, is the greatest mystery of God's providence. We know that men come to belong to that number by the grace of God and their own co-operation, by faith and good works, by avoiding sin and repenting of sin committed, by perseverance in prayer, by almsdeeds and works of mercy, by the exercise of faith, hope and charity, by keeping of commandments and reception of sacraments. But all this comes to naught unless the man dies well. And who die well? Generally those who have lived well. But some sinners die well. Some have been saved, who have committed more sins, done fewer good works, received sacraments more seldom, attained to a lower degree of grace, and altogether have been more careless of their salvation, than others who have been lost. Election and final perseverance is a great mystery. In presence of it we must humble ourselves before God and pray, and ever *work out our salvation with fear and trembling* (Phil. II. 12).

Though the elect are the elect of God, He looks for their co-operation with His gift. One good rule to ensure our own co-operation is to behave as though we were of the number of the elect. "If thou knewest this, that thou wert certain to persevere, what wouldst thou do? Do now what thou wouldst do then, and thou shalt be very safe." (Imitation, I. 25). So St. Paul addresses the Romans as though they were all to be saved (Rom. VIII), and the Corinthians as though they were all to rise to glory (1 Cor. xv), all the while knowing well the danger of some being lost, a danger from which he did not consider himself exempt, without precautions (1 Cor. ix. 24-27). He did not count himself to have attained salvation, but he pressed in (Phil. III. 12-14). But he pressed on manfully and with head erect, as a traveller who has a great country before him, a magnificent home to reach. Therefore he disdained, and we like him should disdain, certain conduct, certain company, certain language, that is unworthy of one of God's elect. Oh, what a haunt, we should say, for an elect child of God be found in, for a future saint in glory to frequent. The heir to a throne should have already the manners of a king. These are the lessons of St. Paul: *Let no corrupt speech proceed out of your mouth, and grieve not the Holy Spirit of God, in whom you were sealed unto the day of redemption: let all bitterness, and wrath, and anger, clamour, and railing be put away from you; but fornication and all uncleanness let it not be even named among you, as becometh saints.* (Eph. iv. 29. ff.).

A man is ruined, when he comes to undervalue himself, and pass in his own estimation for something cheap and vile, something that he can afford lightly to fling away. A Christian is made for heaven by believing on himself, under God, and behaving as one of those whom *nothing shall separate from the love of Christ.* (Rom. VIII. 35-39).



AN EVENTFUL YEAR FOR THE RELIGIOUS OF THE SACRED HEART



THE dying century will, in passing away, leave a large mark upon the annals of the Religious of the Sacred Heart in Canada: this year they were privileged to receive the visit of their Very Reverend Mother General, while a few days back their establishment in Halifax celebrated amidst universal congratulation the fiftieth year of its foundation.

THE VISITATION.

Of necessity, the visit of a Superior General to far away regions must be a rare event. We are under the impression that it has never occurred in the case of the Franciscans or Dominicans in America; certainly the General of the Jesuits never set foot in these western lands. In the case of the Religious of the Sacred Heart it never occurred before. Not only is this a rare event, it is moreover one fraught with many and great blessings. Of course, in all communities living under obedience, there is a constant and efficacious communication between subjects and their superiors to the end that a oneness of purpose, of spirit and action, may be secured. Still the written word is a poor substitute for the spoken word and the magnetism of personal contact with a great mind. We are not so ethereal as not to be affected by such things. Somehow we become more faithful to rule, more loyal to our institute after we have seen and spoken with those into whose hand God has placed its guidance and government. After that, things which seemed overmuch to aim at, appear easy, and, practices, whose necessity does not impose itself, are respected

when sanctioned by one who can see their working, not as in this or that particular locality, but throughout the world.

We are sure our readers will welcome a portrait of the Very Reverend Mother Digby, the Superior General of the Congregation of the Sacred Heart. We had thought of accompanying it with something of a biography; but it appeared to us that such details of personal qualities, private history or social distinction, however remarkable in themselves, sink into insignificance, are merged and lost in the dignity of the office of a Superior General.

THE GOLDEN JUBILEE IN HALIFAX.

Fifty years ago the little seed was planted, today it is the spreading tree affording shelter to many, and grateful refreshment. Such might be the history of the Sacred Heart Convent in Halifax. God's blessing was on the planting, and, from Brookside to Spring Garden Road, He gave the increase; but who can say how the ground was watered during those fifty years, who can tell of the weary hours, the bodily fatigue, prayerful watches, the hope deferred, the shattered dreams, and withal, the high aim and utter trustfulness that carried on the work in the Name of the Lord, for fifty years!

On the 14th of June, the Jubilee was opened by His Grace Archbishop O'Brien, who celebrated Pontifical High Mass. Rev. Dr. Murphy, of St. Mary's cathedral, being the archpriest, Rev. Father Daly, of St. Joseph's, Halifax, and Rev. F. Carney, of DeBec, Carleton, N. B., deacons of honor. Rev. Dr. Foley, of St. Mary's, and Rev. E. Young, of Enfield, deacon and sub-deacon.

The Mass sung was F. Rija's, ending with the Gregorian "Te Deum," and was rendered in a way that did credit to the high musical reputation which is everywhere the apanage of Sacred Heart Convents.

The Reverend Fr. Cassidy, S. J., of Loyola College, Montreal, preached the sermon. After dwelling upon the powerful influence for good which religious teachers wield, the preacher paid a glowing tribute to the noble woman

who plays well her elevated rôle of mother, sister, friend and counsellor, for there is no stronger, nor more far reaching influence than hers. In alluding to the high standard of education received by the pupils of the Sacred Heart the Reverend preacher eloquently decried that narrow and unworthy species of *instruction* which passes current in our day with so many for the noble art, the genuine education, which while it furnishes the mind, embellishing it with learning, fortifies the will, forms and molds the character of the young.

Warming with his theme Father Cassidy pictured the career of a pupil of the Sacred Heart, thus judiciously prepared for the great battle of life, and when describing what a potent factor for good her influence would surely be in the parish in which she exercised her enlightened zeal, the Rev. Father added that should it happen in after life that her Pastor receives no efficient help from one calling this sacred home her *Alma Mater*, he would say that such a pupil deserved not her high title since she had not caught the true spirit characteristic of the Sacred Heart. In developing the strong, subtle influence of the religious teacher over her pupils, Father Cassidy depicted in a few delicate touches the inner life of the former, the secret source whence she derives her vigor, her fruitfulness and her zeal, namely the devotion to the Sacred Heart of Jesus, her Divine Spouse.

At the reception which followed, His Grace the Archbishop addressed the pupils as follows:

In thanking you, my dear children, for your kind words of welcome, and for your charming entertainment rendered with that quiet grace of form and elegant simplicity of manner characteristic of this institution, I must also congratulate the ladies of the Sacred Heart on the successful celebration of its Golden Jubilee. Many pleasing exhibitions of a refined musical and literary education have been given in the hall of this academy in the past; these were incidents in its daily life, whilst that of to-day marks an

epoch in its history. It is in the nature of an act of thanksgiving, of rejoicing and of hope. It praises God in His works: it expresses the happiness of grateful hearts, and it looks forward to a wider career of usefulness in the years as yet unborn. This institution has lived, and labored and flourished for fifty years in this century which is fast drawing to a close; it has always held a foremost place as a home of intellectual development, a school of virtue, and a nursery of womanly graces, maidenly dignity and self-respect in this restless and ruthless age in which unsexed women and emasculated men seek to destroy the noblest traits of true womanhood.

In the coming century it will be still in the forefront, bearing aloft its banner, a sign of hope to the heart-weary, a symbol of faith to the doubting and perplexed, an emblem of victory over the vicious and discredited system of Godless education.

Institutions that are founded in false principles, or which cater only to some fad, or passing phase of human silliness, come and go. How many such have been born, have lived their noisy, boastful little day, and have passed away during the fifty years that this academy has been quietly and efficiently doing its noble work, developing and progressing on the broad and enduring basis of moral and intellectual perfection and culture.

Halifax has long been noted for the refinement and good breeding of its people. This academy has been no inconsiderable factor in producing and fostering these qualities. Among existing institutions for the education of women it is the oldest in the maritime provinces, and from its foundation until this day, it has been largely patronized by the daughters of our leading citizens. The results of its training have thus exercised a powerful influence for good, both directly and indirectly in the community. If effects be traced back to their causes it will be found how much of the correct taste and refined manners of Haligonian ladies is due to this convent.

If musical associations and musicians can now flourish in Halifax, it is because this convent prepared the way, and made their existence possible.

I feel that I have to thank the ladies of the Sacred Heart not only in my name, but also in the name of my predecessors, for the grand and noble work of the past fifty years. Hundreds of old pupils look back with gratitude to the gentle and devoted teachers, to the vigilant and prudent superiors who taught them knowledge and virtue by word and example in this academy, and who instilled into their hearts those principles of conduct which enoble womanhood, protect it from the snares and pitfalls of life, and lead to its highest development and perfection. No better proof of the value they set on the training imparted in this institution is required than the fact that when they have daughters to educate, they place them here so that they may enjoy the advantages by which they themselves have profited.

The love and gratitude of former pupils, the affection and docility of present ones, the rejoicing of friends, the thanks for past services, and best wishes for future success, of myself and clergy, are a testimony to the splendid work of this institution, and should be a source of pleasure, and some slight recompense to the ladies of the Sacred Heart, for their ungrudging labors in our midst, during the past fifty years.

After the reception, the Archbishop and clergy were entertained at luncheon in the large parlor of the convent.

The proceedings of the day were closed by Benediction of the Blessed Sacrament.

The next day was given up to a reception by the Children of Mary, and the halls were filled with pupils past and present and the friends of the institution to which we heartily wish God speed.



"OUR LADY OF WELCOME"

To Notre Dame de Bon Secours, whose
statue for a hundred years has over-
looked the Harbor of Montreal.

By MISS S. SUTHERLAND, Montreal.

Above the City's cross-crowned spires,
Enshrined in misty air,
Where thunders peal magnificent,
And Cloud-nuns kneel in prayer,

Where the sun priest robed in splendor
His golden censer swings,
And incense bearing zephyrs come,
On perfume-laden wings,

Where song birds cluster round her throne,
And nestle at her feet,
She stands a stately guardian,
Where land and waters meet.

Morn and noonday see her waiting,
With sweet maternal care,
And twilight's silvery shadows,
Her holy vigils share.

And the seamen homeward sailing,
O'er Oceans stormy crest,
See the tender arms extended,
Inviting peace and rest.

.....

And we poor sin-tossed mariners,
On life's wild surging foam,
Have the same sweet consolation,
The same sweet welcome Home.

Waiting, at Heaven's Golden Portal
Our Mother Mary stands,
And greets each weary voyager,
With loving outstretched hands.

ry of giving good advice? No; not so long as it is a luxury. Some well-meaning tactless persons enjoy giving advice. They flatter themselves they are working wonders thereby. Unfortunately their advice is seldom if ever taken. It remains barren because it proceeds from a purely human spirit. Good advice bears fruits only when it comes from a supernaturally humble and charitable soul. We must, then, begin by practising humility, by giving up to others some pet comfort or taste for precedence or wish to shine. We must love them as we love ourselves and yield to them that first place which we should naturally like them to yield to us. These two principal instruments in the apostleship of daily intercourse — humility and charity — will gradually form in us the habit of kindness, and if we want to do some lasting good our words must be winged with kindness.

Listen once more to the saintly Father Faber, who practised so faithfully what he preached so admirably in those chapters of his on Kindness which rank deservedly among the classics of Catholic literature. "A kind-worded man is a genial man; and geniality is power. Nothing sets wrong right so soon as geniality. There are a thousand things to be reformed, and no reformation succeeds unless it be genial. No one was ever corrected by a sarcasm; crushed perhaps, if the sarcasm was clever enough, — but drawn nearer to God, never. Men want to advocate changes, it may be in politics, or in science, or in philosophy, or in literature, or perhaps in the working of the Church. They give lectures, they write books, they start reviews, they found schools to propagate their views, they coalesce in associations, they collect money, they move reforms in public meetings, and all to further their peculiar ideas. They are unsuccessful. From being unsuccessful themselves, they become unsympathetic with others. From this comes narrowness of mind. Their very talents are deteriorated. The next step is to be snappish, then bitter, then eccentric, then rude. After that they abuse people for not taking their advice; and, last of

all, their impotence, like that of all angry prophets, ends in the shrillness of a scream. Why they scream is not so obvious. Perhaps for their own relief. It is the frenzy of the disregarded sibyl. All this comes of their not being genial. Without geniality no solid reform was ever made yet. But if there are a thousand things to reform in the world, there are tens of thousands of people to convert. Satire will not convert men. Hell threatened very kindly is more persuasive than a biting truth about a man's false position. The fact is, geniality is the best controversy. The genial man is the only successful man. Nothing can be done for God without geniality. More plans fail for the want of that than for the want of anything else. A genial man is both an apostle and an evangelist: an apostle, because he brings men to Christ; an evangelist, because he portrays Christ to men." (7)

It has been truly said that the first requisite for an attractive talker is to be a good listener. Kind listening is often an act of real humility and delicate charity: humility, because we must frequently listen to uninteresting talk which would naturally strike us as beneath our notice; charity, because some people seem to have a knack of saying the most inopportune things in the most disagreeable way. It is a real exercise of self-denial to listen to such persons attentively, with sustained concern, without vexatious interruptions, without insisting on relating our similar experiences and thus making their case only an illustration of our own. In a word, the listener who seeks to attract others for the glory of God must needs efface himself. Doubtless this is all very trying to our pride, but it is as effective as it is trying.

Then there is the indirect, yet very welcome praise involved in discreet questioning. You appeal deferentially to another and thus show the value you set on his opinion. This is commonly the best way to correct errors of doctrine.

(7) *Spiritual Conferences*, Kind Words (at the end).

higher incentives fail : then such retrospects as this Jubilee presents cheer and lift up and nerve to continued performance of the appointed task, trivial as it may appear.

The press has already made our readers acquainted with the details of this charming fête. We need only offer our very best wishes to Loretto Abbey. The editorial of the *Catholic Record* gives a elegant expression to our sentiments on this occasion :

“ We have much pleasure in tendering our tribute of congratulation to Loretto Abbey on the occasion of its Jubilee. We feel that no words of ours can adequately express our appreciation of such an Institution, devoted to the education and the uplifting of youth, intent upon the teaching of the lessons that dowered the women of the ages of faith with mighty power and gave unto their keeping the sceptre of purity, before which the peasant and noble bowed in reverential obedience.

“ And yet in our own poor way we desire to convey to the noble women who have guided the destinies of the Abbey our heartfelt joy for their success during fifty years. They have had their days of stress and storm — days when they thought the seed sown by their faithful hands might never be crowned with the glory of the harvest, and when difficulties and obstacles seemed to indicate that the success for which they worked and prayed belonged, if ever, to some future age.

“ Some who went out in the morning came home in the eventide, bearing in their arms the sheaves of work nobly done, and transmitting to their own the precious legacy of unflagging devotion to duty. They had done much, but more had to be done ere Loretto Abbey could lay claim to the title of a great educational institution. They were the pioneers who explored the field and mapped out plans for its development and culture, but the Sisters of to-day realized the desire of the founders and achieved the success which is as gratifying to all friends of the Abbey as it is indicative of constant and conscientious work.

"It is not our purpose to sketch the history of these fifty years. We could describe the material advance of the Institution — how the humble home of the early days gave way to the present magnificent building, and how its teachers have made places for themselves in the front rank of Canadian educationists. The limning of the picture we leave to other hands, and we content ourselves with pointing out the source of its enduring success

"Loretto Abbey has prospered because it has unprepared its educational work upon the solid foundations of true intellectual development and culture: because, loyal to the Catholic idea of education, it has endeavored to train, not only the mind but the heart, and to help its pupils to understand not only the mysteries of the world of sense, but those of the world beyond the spheres.

"That it has not failed is evident from the lives of those who call her Alma Mater, of the women who hope that it may go on upward and onward, that it may be ever a home of purity and learning and that its name be held in benediction by the generations to come."

TREASURY, JULY, 1899.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	260,379	Various reading	59,171
Acts of mortification.....	192,174	Masses celebrated	1,645
Beads	238,622	Masses heard	92,518
Stations of the Cross.....	93,129	Works of zeal.....	82,964
Holy Communion.....	59,410	Various good works.....	169,829
Spiritual Communion... ..	252,156	Prayers.....	1,303,389
Exams of conscience	115,665	Sufferings or afflictions...	44,309
Hours of silence	259,818	Self conquests.....	70,181
Charitable conversations	165,783	Visits to Bl. Sacrament... ..	252,331
Hours of labour	308,293		
Holy Hours	137,464		
		Total.....	4,159,235



Written for
THE CANADIAN MESSENGER.

ST. ALPHONSUS MARIE DE LIGUORI.

AUGUST 2nd.

“ I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.” (Psal. I. LXXXII, II).



OTHER Church, always anxious for the sanctification of her children, holds up the saints as models for our example. We Christians of the present day, are too much inclined to admire without endearouring to imitate the virtues of the saints. We look on them as shadowy personages of the middle ages, and are apt to think their lives are not adapted for our mode of living or in unison with the present customs of society.

In the life of St. Alphonsus, however, we have a proof that sanctity is peculiar to no age, and that a saint is not a person clad in sackcloth and dwelling in the retirement of a cloister. In him we have a man of our times living within the influence of ideas that rule our own age, mixed up with the occurrences that check our daily existence. There is nothing singular or startling in his career. “ He was a saint simply because in the discharge of his daily duties he sought above all the honour and glory of God and the salvation of souls.”

He also enjoyed an advantage, which, unfortunately does not fall to the lot of every child — he had a truly religious mother, and to that may be traced the extraordinary development of piety he exhibited all through life.

In him the young man of the world will find a perfect model for regulating his conduct. The ornament of society in the evening, he was seen absorbed in prayer at the foot of the altar in the morning. He was not ashamed to practise the duties of the religion he professed. The priest can also learn from his life what a true minister of the Most High should be, vigilant, austere, and like St. Paul "chastising his flesh and bringing it into servitude, lest while he preaches to others he should become himself a castaway."

Alphonsus Marie de Liguori was born in Naples on the twenty-seventh day of September, 1696. His family was ancient and illustrious, and was classed among the nobility of the kingdom. His father Joseph de Liguori was an officer no less distinguished for his military character than for his piety, his devotion to the sacred Passion of Our Lord was truly remarkable. His mother Anne Catherine Cavaliere, sister to the Ven. Emilius Cavaliere, the holy bishop of Trora, was worthy of her husband, her brother and her saintly son. It was the custom of this holy mother to assemble all her children around her daily, and to teach them the doctrines of the Church, to imbue their impressionable minds with a tender devotion to Jesus and Mary and to instruct them in the practice of every virtue. These lessons sank deep into his heart and he frequently said in after life that he never could sufficiently thank God for having given him so good a mother. He had the good fortune of beginning his studies under the guidance of a venerable priest who took as great care of his morals as of his literary advancement.

Father Thomas Pagani, his confessor and uncle, took the deepest interest in his spiritual progress, and under his direction he made rapid strides in virtue. He was admitted to his first communion before he was ten years of age.

His father was so attached to him that he could not send him to the public classes, but provided him with the best masters at home. It was his parent's wish to educate him for the legal profession in which the mother's family were highly distinguished; so Alphonsus embraced it and he surpassed even their fondest wishes, and at the early age of sixteen he successfully stood his examination for the doctorship and in 1713, in the presence of a numerous assembly, he received his degree. Many jokes were passed on his juvenile appearance as he stood clothed in the long, solemn robe of Doctor of Laws.

A bright vista of wordly honours now opened up before him. The highest positions of his profession were within his grasp. His family enjoyed the especial favour of their sovereign, Charles VI, and his ministers. His father elated with his son's prospects determined to settle him in life, and arranged to marry him to a namesake of his own, Teresa Liguori, daughter of the Prince of Pressiccio, one of the principal nobles of the kingdom. In all this Alphonsus took no part; he left everything in the hands of God, who had, however, destined his servant for other and greater things.

Alphonsus, who now stood among the leaders at the bar, was retained as counsel in a lawsuit between two princes regarding some feudal rights. This was a case which, if happily conducted makes the fortune of a young lawyer. It was the most important he was ever engaged in, and he spent a month in preparing for the triumph he and his friends anticipated. The day of trial came. Alphonsus went to the Court accompanied by his friends, opened the case before a large audience, made a very eloquent speech, and long before he had finished, he had all the judges on his side. When the counsel on the other side rose to reply, it was thought he merely did so for form's sake. He asked Alphonsus to look at a certain document he had referred to. Alphonsus consented with all the confidence of a person who imagines he had established a position nothing could

shake, and was horrified to find that he had overlooked a negative clause which upset all by his arguments. He could scarcely convince himself that an oversight of such vital importance could be excusable. Overwhelmed with regret for the ruin of his client's expectations and of his own ambition, his eyes were opened to the folly of service which was hard and perilous and the wages so uncertain. "False world, I have done with you," he was heard to say, on leaving the Court. He went home, and before his crucifix he determined to forsake the bar and leave the world forever.

He had many difficulties to conquer; his father left no means untried to shake his resolution, but he closed his ears to the voice of nature and listened to the voice of God alone.

Having prepared himself by a most holy life, he was ordained priest in 1726, when nearly thirty years of age. The extraordinary piety with which he celebrated his first Mass never afterwards forsook him at the Altar.

He preached Christ crucified, and when he undertook the duties of the confessional his sole anxiety was to lead sinners to repentance and good living by the way of love and wise direction. He recommended above all frequent communion and daily visits to the Blessed Sacrament.

His mission was chiefly among the poor, and he was in the habit of collecting a number of people in the summer evenings and instructing them, but the government took umbrage at these reunions and put a stop to them.

He desired to attach himself to the Chinese mission, but his director, Father Pagani, told him it was the will of God that he should labour at home. He continued to lead a life of exceptional piety and mortification, but without experiencing any of those consolations with which God sometimes sweetens the labours of his saints. A dryness took possession of his soul and he felt as if God had forsaken him, but he formed the resolution of serving Him heart and soul even though there was no hell to be feared.

Superhuman labour like his would weaken the strongest constitution. Soon he was quite worn out and his mortal career appeared drawing to a close. His physician ordered him to Amalfi for change of air and it was there and while he was preaching a retreat to a community of nuns, that he first learned that it was God's holy will that he should found the Institute of the most Holy Redeemer.

After much prayer, many consultations with his director and several other prudent ecclesiastics, he and a few chosen companions proceeded to Scala and there took up their abode in a poor house given to them by the bishop. On the 9th of November, 1732, after he had celebrated the Mass of the Holy Ghost and the *Te Deum* had been sung, the little band was established under the name of the Congregation of the most Holy Saviour which the name was changed in February, 1759, by Pope Benedict VIII to the Congregation of the most Holy Redeemer.

The object of the Congregation was to labour for the salvation of souls and to instruct the ignorant. They led an austere life and spent much of their day and night in adoration before the Blessed Sacrament.

While thus employed in the service of God he could not fail to reap the reward which the world always bestows on the true servants of Christ. Trials and sufferings in great number were his. In Naples his friends turned against him, his uncle even taking part in having him expelled from his position of the Congregation, thus giving a striking proof of the fallibility of all human judgments. His trials were only beginning. The time had come when he was obliged to draw up some form of rule for the future regulation of his Institute. The rule was drawn up and submitted for examination to the members of the Congregation, who were almost unanimous in deciding that it was too severe. Not being able to convert them to his views he found himself left with only two faithful companions. Though his hopes dashed to the ground at one blow, he bound himself by a solemn promise that, even though left alone, he would dedicate himself to the end of his days to

the establishment and service of the Congregation which God had commanded him to found.

Even after his election, in 1720, to the See of St. Agatha of the Goths in Italy, he continued to practise the same poverty of dress and personal belongings. His attendants were only three, and his table was served with the greatest economy. As far as his office would allow him he observed all the rules of his beloved Institute. Deeply impressed with the obligations incumbent on a bishop, he spared himself neither physically or mentally and he left to mother Church several splendid works. His "Moral Theology" is one of the most learned works on the subject ever published. He spent 17 years composing this treatise. His "Triumph of the Church" is a masterly refutation of the many heresies from the days of Simon Magus to his own time. He also most ably supported the then much persecuted Jesuits.

Age and infirmity had now completely exhausted the wonderful vitality of St. Alphonsus, but even at the extreme old age of ninety-one years he continued to practise mortifications which would make us shudder to think of.

On the morning of August 1st, 1787, his beautiful soul took its to the Creator, and so calmly and peacefully that his attendants scarcely knew when his spirit had fled.

His obsequies were most solemn and his sepulchre was glorified by many miracles. His feast is kept on the 2nd of August, and in Naples, his native city, it is celebrated with great devotion and much solemnity.

It must be very consoling to the true Christian to find that the greatest and holiest servants of God have always been the most afflicted in this life.

"Those whom God loves He chastises and those whom He has called to follow him must also carry the cross."

HERESA A. GETHIN.

"We must not suppose that the apostolate of redemption ended on Calvary; the Heart of Jesus exercises it continually upon our altars."— St. Alphonsus Liguori.



GENERAL INTENTION FOR AUGUST.

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

Trust in the Triumph of the Papacy.



THE twenty-ninth day of August, in this year of grace 1899, will be the hundredth anniversary of the death of Pius VI. A parallel between the state of the Holy See then and now naturally suggests itself and ought to fill all Catholics with abiding trust in the ultimate triumph of the Papacy.

When the venerable Pontiff Pius VI, died at Valence, in France, in the eighty-first year of his age, he had been, for more than eighteen months, a prisoner of the French Republic. Dragged successively from his own city of Rome to Florence, Sienna, Parma, Turin, Briançon, Grenoble and finally to Valence, he was welcomed everywhere with veneration and love by the people while he was inhumanly treated by his captors.

How thoroughly the saintly Pope was at the mercy of these liberty-shouting tyrants may be gathered from what happened to him towards the end of his long captivity. Pius VI. reached Turin in the night between the 24th and the 25th of April, 1799, so nearly dead that more than once he was thought to have breathed his last. Hardly had he been carried to bed when a Piedmontese lawyer, who was then adjutant in what had been but lately the capital of

Sardinia, stalked into the Holy Father's room and said : " Citizen Pope, I have the honor to offer you the assurance of the consideration and respect entertained for your person by General Grouchy, commandant in Turin. However, he invites you through me to start to-morrow before daylight for Grenoble. This is the decree of the Directory of the French Republic." The Sovereign Pontiff was too ill to reply or even perhaps to understand this strange welcome. Nevertheless he was forced to set out the following night. The route lay in front of the residence of Cardinal Gerdil, that marvel of erudition and amiability who wrote with equal charm in Italian, French and Latin so many admirable works on Apologetics. Pius VI was as anxious to see his dear friend the Cardinal as the Cardinal was to meet the Pope. . Yet this consolation was sternly refused to both.

At Susa the commandant declared that the Holy Father was not to go to Grenoble, but to Briançon, an Alpine fortress. As the road climbed Mont Cenis, carriages were useless in the ice and snow. The Pope, whose enfeebled condition made lying down almost a necessity, was obliged to sit up in a chair and be jolted over the mountain passes. On the summit of Mount Genève Pius VI's companions were afraid. Beneath them lay revolutionary France, that France whose name in Italy was a by-word for war, brigandage and impiety. As they neared Briançon their fright grew into terror : for they beheld approaching them a troop of armed men with drums beating, who looked more like banditti than regular soldiers. Fortunately, however, they turned out to be a guard of honour coming to escort His Holiness.

Meanwhile the allied Austrians and Russians were advancing to attack the French ; so the republican authorities ordered him to be transferred on the 27th of June to Grenoble, dead or alive. Thence the Holy Father was taken to Valence. This, his last journey, began on the 10th and ended on the 14th of July.

Like his Divine Master, Pius VI was dragged from one prison to another and expired in the clutches of the law. On the 22nd of July the apostate Abbé Sieyès, who was the President of the Directory, decreed that the "ex-Pope (le ci-devant Pape)" should be dragged still further, from Valence to Dijon. But the order was never carried out. The Holy Father was too ill to be moved. He died in the sentiments of the greatest humility and trust in God on August 29th, 1799.

"It is not strange," says Macaulay in his oft-quoted essay on Ranke's History of the Popes, "that in the year 1799 even sagacious observers should have thought that at length the hour of the Church of Rome had come. An infidel power ascendant — the Pope dying in captivity — the most illustrious prelates of France living in a foreign country on Protestant alms — the noblest edifices which the munificence of former ages had consecrated to the worship of God turned into temples of victory, or into banqueting-houses for political societies, or into Theophilanthropic chapels — such signs might well be supposed to indicate the approaching end of that long domination.

"But the end was not yet. Again doomed to death, the milk-white hind was fated not to die. Even before the funeral rites had been performed over the ashes of Pius the Sixth, a great reaction had commenced, which, after the lapse of more than forty years, appears to be still in progress. Anarchy had its day. A new order of things rose out of confusion — new dynasties, new laws, new titles; and amidst them emerged the ancient religion. The Arabs had a fable that the great pyramid was built by the antediluvian kings, and, alone of all the works of men, bore the weight of the flood.

"Such was the fall of the Papacy. It had been buried under the great inundation, but its deep foundations had remained unshaken; and when the waters abated, it appeared alone amidst the ruins of a world which had passed

away. The republic of Holland was gone, and the Empire of Germany, and the Great Council of Venice, and the old Helvetic League, and the House of Bourbon, and the parliaments and aristocracy of France.

“ Europe was full of young creations — a French empire, a kingdom of Italy, a confederation of the Rhine. Nor had the late events affected only the territorial limits and political institutions. The distribution of property, the composition and spirit of society, had, through a great part of Catholic Europe, undergone a complete change. But the unchangeable Church was still there.”

Thus far Macaulay, but no farther will he go. As illogical as he is purblind, he can dramatize the facts and group them with telling effect, but he will not draw the obvious conclusion that, since the Catholic Church is the only institution which thus periodically renews itself, it cannot be of human origin, it must be divine. Let us, who see, not the wrong side of the tapestry as Macaulay did, but the right side of the Providential Design, examine into the facts a little more closely.

After the abduction of Pius VI and the occupation of Rome and Italy by the French, all the infidels, heretics and schismatics in the world openly proclaimed that the Papacy was expiring and that Pius VI. would have no successor. On whom, indeed, could the Church of Rome rely? On the Sultan of Turkey? On Protestant England, where the Pope was still generally looked upon as Antichrist? On half-barbarous Russia, steeped from its birth in the Greek schism? On Germany or Austria, infected with Lutheranism or Josephism? On the Bourbons of Naples and Spain who, for the past hundred years, had taken pleasure in harrying and badgering the Holy See: Naples deceiving the Pope and getting ready to share with the French republic the spoils of the Papal States; Spain, allied to the same republic, pestering the Holy Father in his last hours at Valence to obtain the means of setting up in the Iberian

he answered with a smile. "You are very good company by yourself."

"That's awfully pretty to say, Ned," Mrs. Armstrong replied with a half-smile that was somewhat forced; "but we don't want to settle down into a Darby and Joan yet, do we, and sit by the fire and look at each other for amusement?"

Armstrong was sensitive, proud, and quick. As he was sensitive, he felt hurt that his wife should virtually tell him that it bored her to stay at home in the evening alone with him; and as he was proud, he did not care to let her see that he was hurt; and as he was quick, he answered coldly:

"I suppose it is pretty stupid to mope around at home. But I find it a greater bore to go out every night and smirk and talk to a lot of society people I don't care anything about. If you like to, I don't object, but why don't you get Harry to go sometimes? He likes that sort of thing, and I don't."

"I am sure I don't wish to force you," said Mrs. Armstrong. She seated herself and picked up the evening paper to read. Her husband tried to talk, but Mrs. Armstrong was a little absent-minded in her answers, and once or twice yawned in an irritating way. He began to think that going to the theatre was better than this.

It was the beginning of what became quite a gap. Armstrong inured himself to the thought that his wife's pleasure lay in attending the different entertainments society had to offer, where her handsome gowns were admired. He gradually fell out of it, and got his Cousin Harry, who was a "society man," to take her, and he — well, he got into going round to the club again.

Then Charlie was born. Armstrong hoped that the little fellow would be a link to hold himself and his wife together more. But he wasn't. Mrs. Armstrong had a good nurse for him, and seem fond enough of the child in a quiet way, but she was still just as fond of going out in society.

Ned Armstrong took the greatest interest in his son. His baby ways were a revelation and amusement to him. Charlie brought the home atmosphere into the handsome house which Ned had wanted, and which he had made an effort to obtain, and — hadn't obtained.

It was a delight to the young father to see his infant son and heir amuse himself on the floor, and when he got four small white teeth and would look up at his papa and smile, it became quite sociable. And he got so fond of watching the small chap that he very seldom went to the Club.

Charlie had very round black eyes, bright and snapping, and his small mouth could take such a determined look that it was quite amusing. He was exceedingly fond of his papa, and as soon as the nurse would bring him into the room, wanted to go to him and play with his beard or investigate his watch-chain or scarf-pin. Armstrong would have spoiled the child without a doubt, if it hadn't been that Charlie was one of those wholesome children that are not spoiled easily.

As the boy grew up and got to talk and to observe things, Armstrong used to find his wife's very moderate affection for the child annoying. How could she take such a pleasure in going about, and seem so calm and unmoved by the baby visitor's 'cute little ways? The fact was that the young father felt such a pride and delight in everything his sturdy, bright-eyed son did that he grew more estranged from Mrs. Armstrong from the fact that she did not show herself a warmer-hearted mother.

Charlie was michievous. One day the maid was bringing a pailful of water into the kitchen. He had stationed himself by the door, and as she came by plunged his small arms in the water. Then he laughed so good-naturedly over his fun that she had not the heart to scold him very much.

Another time the cook, a large, brisk woman, who was as neat as a pin, had made some pies. The crust was spread over them, and they stood on the table a moment before

on record after that of St. Peter (counting the years of Antioch), and probably unequalled in the splendour of its achievements. At first flattered and cajoled by the revolutionary party, then forced to flee to Gaeta, then again returning in triumph to Rome, there to view with anxious dread during twenty-one years the encroachments of Italian usurpers, which culminated in the downfall of the Temporal Power and his own imprisonment in the Vatican, Pius IX maintained, amid all the trials of his thirty-two years of reign, a cheerful, apostolic spirit. Never was the Papacy more active in combating error and defining doctrine. The personal definition of the Immaculate Conception, in 1854, and the collective definition of Infallibility by the Vatican Council, in 1870, would be enough to illustrate a century of Popes. Never did the great heart of the Catholic world go out to the Vicar of Christ with such intense loyalty and love.

On the 7th of February, 1878, the golden-tongued, fascinating Pontiff gave up his sweet soul to God. "Thirty-two years of mingled glory and sorrow, of incessant conflicts, chequered with success and failure, thirty-two years of contrast between the passionate devotion of Catholics and the bitter hatred of sectaries sank into the tomb with Pius IX." (1) When he died, Catholics, the world over, said 'When shall we see his like again!' And lo! there was found sitting in the Chair of Peter one who is, some very vital respects, greater even than Pio Nono.

During the latter's reign the brilliant battles of the Catholic reaction were at their height; during Leo XIII's reign, the solid triumphs of that reaction are come. The non-Catholic world listens, as it never did before, to that passionless Papal voice speaking in a series of expository, hortatory and dogmatic encyclicals such as were hitherto unknown.

Leo XIII seems to embody, perhaps better than any of his predecessors, the Tennysonian idea of "Eternal Peter

(1) *Lesclairs*, Le Pape Léon XIII, vol. 1, p. 175.

of the changeless chair" (1) in that he quietly bides his time almost as if his life here below were never to end. The way in which he has leisurely covered, during more than twenty-one years, the whole field of live theological, philosophical, political and social questions in that magnificent sequence of argumentative documents which constitute the great work of his pontificate would seem to show that he has simply filled out a plan sketched by himself as soon as he was crowned with the tiara.

This is what all the world can see and admire in our venerable Pontiff. It can also take cognisance of his many diplomatic victories, the most striking of which is, of course, the subjugation of Bismarck and the repeal of the Kulturkampf. But those who are not of the household of the faith can form no adequate conception of Leo XIII's masterful influence on that inner life of the clergy and laity which is the mainspring of their outward action. His recent invitation to all Catholics to consecrate themselves to the Sacred Heart of Jesus is but the crowning act of another series of devotional encyclicals recommending the rosary of Our Blessed Lady and prayer to the many saints canonized during this pontificate, enforcing ecclesiastical and religious discipline, imparting new life and vigour to the Third Order of St. Francis, the Apostleship of Prayer and other distinctively popular forms of Catholic piety.

These manifestations of an interior spirit of devotion, inseparably connected as they are with soundness of Catholics much stronger proofs of the quickening energy of the Holy See than even that exterior progress of Papal influence which we have attempted to sketch. It will, therefore, be well to hark back to our starting point and glance at the doctrinal advance of the Catholic Church during the last hundred years.

Pius VII had been only sixteen months Pope when he performed an act of Pontifical authority which is unpre-

1) Queen Mary, Act III, sc. 4.

cedented in the history of the Church. In order to carry into effect the Concordat with the First Consul, Napoleon, in 1801, he called upon all the Archbishops and Bishops of France to resign their sees unconditionally into his hands. He might appoint many of them to new dioceses — for the diocesan limits were to be completely changed ; but, if they refused to resign, he would nevertheless proceed to erect the new dioceses with new Ordinaries. To understand the stupendous import of this act of supreme Papal jurisdiction, we must bear in mind how ripe then were in France the Gallican theories contradicting the supremacy of the Sovereign Pontiff. In point of fact, thirty-six out of the eighty bishops who had survived the Revolution refused to resign. They protested that the demand was most extraordinary, that the Holy See had never displayed such power as this implied. This was true ; but France must be saved to the Church, and the success of the Pope's drastic measure furnished forth at once the noble example of the majority of the episcopate yielding up their sees and a dogmatic lesson of apostolic authority which made schism henceforth impossible in France.

This one act of Pius VII's paved the way for the definition, 69 years later, of the infallibility of the Pope. Like the philosopher who proved that motion was possible, by walking — *solvitur ambulando* — the Holy Father gave to the world a practical illustration of his God-given power.

No more striking proof of the development of Papal influence in this century can be found than the rapid decline of Gallicanism. In 1799, when the dispersion of religious orders, and especially the suppression of the Society of Jesus, had borne their bitter fruit, Gallican error was rampant whenever French ecclesiastics had penetrated. Not only Catholic clergy of England, Ireland and Scotland were tainted with it, but it was unfortunately too common in Canada and the United States. Josephism and Febronianism were sapping Catholicism in Germany and Austria. Spain

and Portugal suffered less from these anti-Papal heresies, though ever they were honey-combed with the spirit of revolt against Rome. But soon there grew up, under the breathing of the Holy Spirit, a love of Rome and Roman doctrines which gradually leavened the whole mass of clergy and laity all over the world. The blessed work has gone on with ever increasing success in the successive generations of this nineteenth century. There have been here and there halts and pauses; it is so hard to shake off old habits. On our Canadian soil the last roots of Gallicanism and Jansenism were torn up within the memory of some who have not yet reached 'the sere and yellow leaf' of age. There were heart-burnings over the great Catholic Liberal battle of the sixties and seventies. There were a few defections after the Vatican Council. But what are these tokens of human frailty to the grand and universal harmony of the whole Catholic world believing in and implicitly trusting the Pope in this year of grace, 1899? So unchallenged is the Holy Father's word at the present day that the very persons whom he paternally corrects are the first to protest that they never meant to entertain the slightest opinion of which he might disapprove.

This is what makes this centenary of the death of Pius VI more important than the thousand and one centenaries trumped up every other day. This one is full of light and hope. Although the trials of the Papacy are longer now than they were in the past, yet that very past shows us the ever kind and watchful Providence of God tenderly protecting the Vicar of Christ. True, the Holy Father is still a captive in his palace. He himself is always calmly but persistently protesting against this injustice. But we must not lose heart, we should not even fear, were woes far greater than the present to befall us. The Chair of Peter is built on the rock against which the gates of hell shall not prevail. Let us pray for our Father in Rome — this is a labor of love — but let us not be so faithless as to tremble for the Church of God.

LAWIS DRUMMOND, S. J.

DAILY PRAYER DURING THIS MONTH.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day in reparation of our offences and for all the intentions for which Thou continually immolatest Thyself on the altar.

I offer them, in particular, in order that Thou mayest restore to the Sovereign Pontiff the full liberty due to his supreme ministry.

Apostolic Resolution : Pray for the Pope and contribute to Peter's Pence.

 LINKS WITH HEAVEN.

Our God in Heaven from that most holy place,
 To each of us an angel guide has given ;
 But mothers of dead children have more grace,
 For they give angels to their God and Heaven.

How can a mother's heart feel cold or weary,
 Knowing her dearer self safe, happy, warm ?
 How can she feel her road too dark or dreary,
 Who knows her treasure sheltered from the storm ?

How can she sin? Our hearts may be unheeding —
 Our God forgot, our holy saints defied —
 But can a mother hear her dead child pleading,
 And thrust those little angel-hands aside? —

Those little hands stretched down to draw her ever
 Nearer to God's mother-love. We all
 Are blind and weak — yet surely she can never,
 With such a stake in Heaven, fail or fall.

She knows that, when the mighty angels raise
 Chorus in Heaven, one little silver tone
 Is hers for ever — that one little praise,
 One little happy voice, is all her own.

We may not see her sacred crown of honour,
But all the angels flitting to and fro
Pause smiling as they pass — they look upon her
As mother of an angel whom they know ;

One whom they nestling left at Mary's feet —
The children's place in Heaven — who softly sings
A little chant to please them, slow and sweet,
Or smiling, strokes their little folded wings :

Or gives them her white lilies or her beads
To play with ; yet, in spite of flower and song,
They often lift a wistful look, that pleads
And asks her why their mother stays so long.

Then our dear Queen makes answer, she will call
Her very soon : meanwhile, they are beguiled
To wait, and listen while she tells them all
The story of her Jesus as a child.

Ay ! Saints in Heaven may pray with earnest will
And pity, for their weak and erring brothers :
Yet there is prayer in Heaven more tender still —
The little children pleading for their mothers.

CARDINAL VAUGHAN ON THE CONSECRATION TO THE SACRED HEART.

Do not hesitate to invite all your friends, be their measures of distance from the unity of faith what they may, to consecrate themselves to Our Lord Jesus Christ, by a special act, such as that which the Holy Father has suggested. The object of this general consecration is that Christ may reign in all hearts, that He may be recognized as the Teacher, the King, and the God whom all must love and obey. Though the acts of men be ever so feeble and imperfect, yet, if sincere and dictated by an earnest desire for light and grace, they will be productive of rich fruits of sanctification and salvation.

And now one word more, as to the meaning of this expression, the Sacred Heart of Jesus. We do not divide Christ or worship Him anatomically, as men have profanely said. The consecration proposed to us by the Holy Father is a consecration of ourselves to the Person of Jesus Christ under His most attractive, most sympathetic, and most human aspect, namely, as loving us with an infinite love, with a love that is all human and at the same time all divine.

To make this clear to our minds we make use of a material symbol, and we see in the Heart of Jesus that symbol — the symbol of His most sensitive tenderness, of His boundless compassion for us in our miseries, of His inexhaustible affection.

All adoration paid to the Body and the Blood, to the Wounds, and to the Heart, is paid to the Divine Person of Jesus Christ ; — never forget that all adoration terminates in the Person. The adoration and worship of the Sacred Heart is, therefore, the adoration and worship of the Person of Jesus Christ under the character and aspect of His love. This doctrine is brought out most clearly by the Holy Father in his Encyclical. The picture we love to contemplate, as shown to Blessed Margaret Mary Alacoque, is that of Jesus Christ showing to us His Heart surmounted by a Cross, surrounded by flames of love for mankind, pierced by our sins and encircled by sharp thorns. This symbol helps to fix our poor feeble imagination, and steadies our wandering thoughts — while to dwell upon the compassionate and inexhaustible love of our Redeemer necessarily prompts us to make to Him a return of love. When, therefore, Leo XIII. invites all to consecrate themselves to the Sacred Heart of Jesus, he proclaims aloud that our God is a God of love, Who never ceases to say to each one of us, "Son, give me thy heart," even as the Son of God loved us with His whole Heart.



FORM OF CONSECRATION TO THE SACRED HEART OF JESUS.

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thine altar. We are Thine, and Thine we would ever be ; nevertheless, that we may be more surely united with Thee, behold here to-day each one of us freely consecrates himself to Thy Sacred Heart. Many indeed have never known Thee : many, too, despise Thy precepts, and have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have turned their backs upon Thee : grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who have been beguiled by error or whose affections have been turned aside, and call them back to the harbour of truth and the unity of the faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who still sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm ; give peace and order to all nations, and make the earth resound from pole to pole with one word ; Praise to the Divine Heart that wrought our salvation ; to It be glory and honour for ever. Amen.





“WHO IS THIS?”

THE ASSUMPTION

Once again, Oh Queen! we bring Thee
Greetings on Thy Festal Day,
Once again we hail Thee, sing Thee
Once again our homage pay.

“Who is This?” — They ask in wonder —
“Cometh up from desert drear?”
Wide Heav’n’s gates are rolled asunder,
Heaven’s Queen is drawing near.

Who is This? resplendent, beauteous
Leaning on Her Loved ONE?
Who is This He greeteth duteous
Perfect Mother, Perfect SON?

Who is This, as Queen attended
By a host of Saints in white?
She Whose pilgrimage is ended,
Enters now the realms of light?

Who is This? — Our hearts, with gladness,
Answer, “Mother, Mistress, Queen!”
Who hast tasted all our sadness,
Who as one of us hast been.

Now triumphant — we implore Thee,
Guide and guard Thy children still;
Let their sighing come before Thee,
Keep them, in the midst of ill.

Keep us: and, when tempest-driven,
Mother Pitiful! be nigh:
Grace to us, through Thee, be given,
Thine to live and Thine to die.

FRANCIS W. GREY.



THE RIGHT REVEREND F. P. McEVAY,
The Bishop - Elect of London.



THE LEAGUE AT HOME.

RAILTON, ONT. — The League is doing well here... Before the end of July, we hope to have a fine statue of the Sacred Heart.

LOCHEL, ONT, ST. ALEXANDER'S CHURCH. — The parish, which is a very scattered one, counts on some forty communions on the League Sunday.

AYLMER EAST. — On the 14th of May, a Jesuit Father established the League of the Sacred Heart in our parish : thus gratifying a long desired project of our good pastor Father Labelle, whose chief consolation in the midst of a mixed population has always been the devotion to the Sacred Heart. This devotion has already obtained many conversions in our parish. This year almost every one has complied with the Easter duty and there were several remarkable conversions ; one man had not been to Holy Communion since his first communion forty years ago, and others who had been away from mass and the sacraments for years, returned this year. And then in the beautiful month of our Sweet Mother Mary, opportunely came the *Triduum* preached by Father Devlin, S. J., inaugurating the Apostleship of Prayer.

We have now about 491 members of the League in the parish, 211 of the 2nd. degree and 182 of the 3rd.

On the 21st May, one week after joining the League, one of our members died. Marie Blanche Bourgeau, aged 15 years ; as she belonged also to St. Anthony's Society, the members of that Society had a high mass sung for her, at which the members of both St. Anthony's and the League of the Sacred Heart received Holy Communion in large numbers.

On Sunday last we had a very fine procession of the Blessed Sacrament through our town : quite as elaborate and well attended as I have seen in large cities. On the 9th we celebrated the feast of the Sacred Heart as an ordinary First Friday. On both these occasions the scapular of the Sacred Heart was much in evidence.

I was amused to remark the other day while watching some children playing in the street, that their play was conducted to the air of "En avant marchons!" one of the League songs taught them by Father Devlin during the *Triduum*.

It only remains for us to continue to uphold the standard under which we have enlisted, and for the Promoters to keep up the manifest good will and energy they have shown thus far.

ALBERTON, P. E. I. — The Feast of the Sacred Heart was celebrated at Alberton, P. E. I., with becoming pomp and ceremony. The neat parish church of the Sacred Heart lends itself easily to decoration and the taste which marked other celebrations was visible everywhere on the 9th. Evergreens, — the beautiful unfolding foliage of maple, beech and birch — were planted at all the pillars and other suitable places and the exquisite blossoms of the wild cherry and pear were a delight to the eye and an odor of sweetness to the nostril. The beautiful marble altar was decorated with palms, apple blossoms in profusion and numerous fairy lights and tapers. Despite the unfavorable weather of the vigil, great numbers thronged the altar rail, to receive the Bread of Life. After four low Masses, the Solemn High Mass was celebrated at 8 o'clock by Rev. Dr. Chaisson. The deacons were Rev. Fathers McGrath and Turbide. Rev. Father Barke, the Pastor, directed the ceremonies. After the first gospel the Rev. J. P. McGrath preached a most appropriate and touching sermon. At Solemn Benediction which followed the grand Mass, the pastor dedicated the congregation to the Divine Heart, reading the beautiful prayer of Consecration from the Guide Book. The music was under Mrs. Dolron's charge, which is saying it was of a superior order throughout. The whole feast was magnificent in every particular.

TORONTO — The League services held at the Cathedral during the month of the Sacred Heart, have been unusually impressive. Beginning with the first Friday the members of the Women's League, the Altar Society, and the school children approached Holy communion in unusually large numbers. This was, as it were, the first grand act of a week's celebration. During the octave of the Blessed Sacrament, special services were held daily, closing with a solemn *Triduum* in preparation for the Feast of the Sacred Heart, and the quarterly communion of the men and cadets of the League. The attendance at the morning and evening exercises was excellent, and on the feast itself, when Mass was said at the altar of the Sacred Heart, the number of communions was again very large. But the crowning of all was the Sunday after the feast, the communion day of the men and the boys. They met in St. John's chapel before the

crimes indeed! She had sent her son to a Catholic school! She herself had professed Catholicity — the religion of her forefathers for nine generations! She had harboured priests! She had heard Mass! The judge who tried her was named Clinch. He was, perhaps, not a cruel but he was certainly a weak man, one who sought to run with the hare and hunt with the hounds, and who thereby verified in himself that saying of Christ: "Who is not with Me is against Me." Wherever the name of Margaret Clitheroe is mentioned, Judge Clinch's name will be coupled with it. He is the English Pontius Pilate.

This was the man who put to saintly Margaret Clitheroe the question "Guilty, or not guilty?" She answered: "I know of no offense of which I could confess myself guilty." But formally she would not plead. She knew right well what she had to expect from the tender heart of Protestantism. Had she pleaded "guilty" — guilty of following as a free woman the dictates of her conscience and the ancient religion of Christian England — this would have been her sentence: To be dragged on a hurdle from her prison in the castle to the York Tyburn, half a mile outside the city; then to be hanged on a gallows till she was half dead; then to be cut down, her limbs slashed from her body, her stomach ripped up, her entrails torn out, her palpitating heart burnt before her face on a brazier of coals set for the purpose. Margaret Clitheroe refused to plead. She was too good to imperil her husband, her children and her servants. Judge Clinch, accordingly, condemned her to even a worse torture. Had she formally pleaded her punishment would have been hanging, drawing and quartering. As she refused to plead, the soft-hearted judge passed another sentence. He condemned her to be slowly crushed to death! And that torment Margaret Clitheroe endured.

From her prison in the castle she was taken to the Tolbooth. There she was laid on the ground on her back. Her arms outstretched, like her Saviour's on the cross, and tethered to stakes. A sharp stone was put under her back.

A heavy door, which it took four men to lift, was flung upon her prostrate body. Then immense weights were piled upon the door until life was crushed out of the poor victim. With Margaret Clitheroe the agony lasted fifteen minutes. When the great door lay upon her her four executioners with fearful violence flung down enormous stones upon it till the martyr's bones cracked with the pressure and broke from their sockets. While her fair body was being crushed more and more Margared gasped out piteously: "Jesus! Jesus! Jesus! Help me, blessed Jesus: I suffer this for Thee." Poor fragile woman! Her veins burst and the blood gushed from under the door. What a sight! The attendant woman ran shrieking out of the chamber. The sheriff was a rough man, but even he was moved, and in a voice husky with emotion he bade them quickly bring more stones. And this cruel kindness was done her. More stones were brought and heaped pellmell upon the door and soon all was over. The dying martyr uttered one last prayer. "Jesus! Jesus! Jesus! have mercy on me," and then the spirit fled from its home of clay.

Under the burden of that weighted door the fragile frame of fair Margaret Clitheroe lay crushed out of human shape, but her martyr soul stood by the side of the Jesus she had invoked. Through that door she had entered into Paradise. The name Margaret means "Pearl," and well, therefore, may we salute our martyr as the sweet "Pearl of York." Then let all of us do our best by our holy lives in imitation of her to increase the lustre of this northern "pearl of great price," and to-day especially let us make to her this petition: "Venerable Margaret Clitheroe, pray with us that this England, which thou didst love so much, may quickly return to the Catholic faith, which thou didst love still more! Amen."



THE LEAGUE AT HOME.

ST. PATRICK'S, QUEBEC. — There is no church in this country which appeals so strongly to the affections of Irish Catholics in Canada as St. Patrick's of Quebec, which was the first distinctively Irish parish in Canada. It is our intention to publish in these pages some reminiscences of Quebec in the old days ; in the meantime, we are glad to be able to give a short account of a solemn and touching function which took place in St. Patrick's on the First Friday of May, and which St. Patrick's splendid Congregation will not soon forget.

The main altar was richly adorned, and the shrine of the Sacred Heart was ablaze with lamp and taper, tastefully arranged both as to tint and place. All about knelt the thirty young ladies who, having given proof of their zeal and ability were to receive the insignia of the Promoter, the Diploma and Cross.

The Reverend the Rector, Father Henning, was celebrant, Father Bonia and Gutberlet assisting. After the Reception of a large number into the League, Father Henning addressed the new Promoters. Father Henning always speaks well, but a visible grace went with his words that night and sunk deep into the souls of his hearers. He spoke of the Apostolate of preaching and the Apostolate of prayer : how vain was the first without the second, and the all importance of prayer. He pointed out the example of our Blessed Lord who spent thirty years in retirement and only three in the ministry of the word. Not to every one was given the mission to preach, but all were called upon to pray. He congratulated the new Promoters on the step they had taken, and encouraged them by telling of the blessings promised them in this life as Promoters and the crown that awaited them in heaven. Having received their crosses and diplomas, they pronounced the Act of Consecration. The Celebrant then turned to the Congregation and in feeling and earnest words appealed to them and prayed that not a man, woman or child of them but would live and die active members of the League. Solemn Benediction was then given, and the beautiful ceremony closed with the hymn " Holy God we praise Thy Name."

On the Feast of the Sacred Heart the new Promoters of the Juvenile League will receive their crosses and diplomas.

WILLIAMSTOWN, May 22nd, 1899. -- It is just one year since the League of the Sacred Heart of Jesus was established in our parish and as the anniversary day comes around, it will always recall to the faithful clients of our Lord's Sacred Heart the beginning of their affiliation to the League and the many graces it has brought them.

The League is in a very flourishing condition as is shown by steady increase in membership and the fervour of the Associates. Every First Friday witnesses the edifying sight of large numbers approaching our Divine Lord in Holy Communion, offering Him in this manner the reparation dearest to His Sacred Heart, atoning as far as they can for results and indifference of His erring children. There is a notable increase of love for the Holy Eucharist manifested by frequent communion, visits to the Blessed Sacrament, acts of reparation, mortifications of various kinds and submission to rule. To our dearly beloved Pastor and Director (Very Rev. Dean Twomey), we owe a debt of deepest gratitude for having established the League in Williamstown.

TRENTON, May 30th, 1899. — The League of the Sacred Heart of Jesus was established in Trenton about three years ago by our devoted pastor, the Very Rev. Dean Murray.

The League has increased each year, and the number of Associates enrolled during the past year, was about four hundred.

Large numbers approach the Holy Table and receive Holy Communion on the First Friday of each month, and under the direction of our zealous pastor the League is in a flourishing condition.

A beautiful statue of the Sacred Heart has just been placed in the church by Father Murray, and that alone will tend to increase the love and devotion to the Sacred Heart.

IN MEMORIAM.

Remember them that are in bonds, as if you were bound with them. Heb. XIII, 3.

Alexandria: Mrs. Donald McCormick, d. Apr. 14. *Bella McDonald*, d. Apr. 21; *Isabella McDonald*, d. Apr. 21; *Ellen McDonald*, d. May 2; *Mrs. Duncan McMillan*, d. May 15. *Awhersburg, Ont.*: *Parker Tutton*, d. Apr. 16. *Antigonish*: *John McDonald*, d. Feb. 3; *Mrs. Christina Somers*, d. May 9. *Arnprior*: *Mr. Patrick Mullan*, d. Apr. 30; *Mrs. Catherine Connel*, d. May 15. *Bathurst*: *Mrs. Thomas Salter*, d. May 9. *Barrie*: *Miss Mary Jane McShane*, d. Apr. 29. *Bedford*: *Miss Ellen Mitcey*, *Mrs. Mary McGoun*. *Cornwall*: *Julia DesRochers*, *Mrs. Cusack*, d. May 28. *Debec, N. B.*: *James Breen*, d. May 11. *Dundas*: *Miss Mary Helena O'Driscoll*, d. April. *Douglastown, Gaspé*: *Mrs. A. R. Rooney*, d. Mar. 12. *Ecorse, Mich., U.S.*: *Mrs. Roberts*, d. Aug. 18, '96; *Mrs. Eli Leblanc*, d. Nov. 14, '97; *Mrs. Francis Sicotte*, d. Dec. 4, '97; *Mr. Joseph Brisbois*, d. Aug., '98; *Mrs. Mary Brisbois*, d. July, '98; *Miss Salome Odette*, d. Feb. 3, '98; *Miss Alice Hawley*, d. Apr., '98; *Mrs. Lucy Bowers* d. June 3, '98; *Mrs. Therese Salliotte*, d. Sept. 12, '98. *Miss Ella Labadie*, d. Mar. 19, '99. *Fairfield*: *Mrs. Stephen Campbell*, d. Apr. 4. *Fatville, N. B.*: *James O'Connor*, d. Apr. 1.



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.)

(Left over from last month).

QUEBEC. For a very particular favour. For the cure of a severe pain, after applying the Badge. For a good increase in salary for a brother. For thirteen special temporal favours. For the cure of a sick person. For fourteen spiritual favours. For ten special favours. For the conversion of a person who lost her faith, through a mixed marriage. For a most important and long prayed for favour. For a conversion, through prayers to the S. H. For the cure of a sick mother. For the restoration to health of a religious who was dangerously ill. For the grace of a happy death for a poor sinner. For the cure of severe pain, after applying the blessed water of St. Ignatius and with promise to publish. For the success of a temporal affair, after praying to Our Lady of Sorrows, and St. Joseph.

RENFREW, ONT. For situation obtained for a friend, through the intercession of Our Lady of Perpetual Help, St. Joseph, St. Anthony, St. Ann, and promising a mass in honour of St. Anthony, and with promise to publish in the MESSENGER.

ST. ANDREW'S WEST. For five cures, after applying the Badge. For great favours obtained, through the intercession of the B. Virgin and St. Anthony. For being preserved from danger in sickness and other

special favours, by praying to the S. H., the B. Virgin and St. Anthony. — **ST. AUGUSTINE.** For restoration to health, through prayers to the B. Virgin. For two great favours obtained, through prayers to S. H. and St. Anthony. For the cure of weak eyes, after applying the Badge and praying to Infant Jesus of Prague. — **ST. GEORGE'S, P. E. I.** — For a temporal favour. — **ST. JOHN, N. B.** For money obtained to pay a debt and for employment. For hearing from an absent son. For employment, through S. H. and St. Joseph. For cure of toothache by applying the Badge. For employment, through the Holy Family. For recovery from illness. For a reconciliation. For brother ceasing to drink. — **SARNIA, ONT.** For a safe recovery, through the intercession of the B. Virgin and St. Joseph. For the cure of sore throat, after applying the Badge. For a temporal favour received, through the B. Virgin and St. Anthony. For a cure, after praying to St. Ann, and applying the Holy Oil. — **SEAFORTH, ONT.** For a reconciliation, after prayers to B. Virgin. For a great temporal favour, through prayers in honour of the five Wounds of Our Lord. For one spiritual favour. For four temporal favours.

TORONTO. For a temporal favour received, after making a novena of nine first Fridays, with promise to publish. For the cure of a severe headache, after promising to publish. For two temporal favours, after promising to publish. — **TRURO, N. B.** For a favour received, after making a novena and promising to publish. For a great temporal favour, after receiving communion and with a promise to publish.

WINNIPEG, MAN. For the cure of pain, after prayers to St. Anthony. For employment, through the intercession of the S. H. For two favours received, after prayers to the S. H. — **WOODSTOCK, ONT.** For a great cure, through prayers to the Bl. Virgin, St. Joseph, the Souls in Purgatory and daily prayers to the Infant Jesus of Prague. — **WEST HUNTLEY.** For the recovery of a friend whose life was despaired of, through prayers to the S. H., with promise to publish. For the relief of a severe toothache, by applying the Badge and praying to the S. H. For the peaceful settlement of a difficulty, after prayers to the S. H., Bl. Virgin, St. Anthony, with promise to publish. — **WINDSOR MILLS, P. Q.** For several favours received, after praying to the S. H., Jesus, Mary and Joseph. For improvement in health, through prayers to the S. H. and the Bl. Virgin. For three spiritual favours, through Jesus, Mary, Joseph and St. Anthony. For a special favour received, after prayers to the S. H. and the Bl. Virgin. For a young man having succeeded in his employment. For a situa-

tion obtained, after one Lovena to Our Lady the Queen of the S. H. For the cure of a sore throat, after applying the Badge. For employment for one person and for the starting of a work by which a great number obtained employment. For having been saved from a great danger. For the cure of a sore side, after applying the Badge. For a great temporal favour, after prayers to the S. H. and the Bl. Virgin.

ZURICH, ONT. For employment obtained. For the recovery of a sick person. For the return of two persons to their religious duties, after years of neglect.

(This month's Thanksgivings.)

ALEXANDRIA, ONT. For employment obtained. — ALLISTON, ONT. For two very great favours, after prayers to B. V. M., St. Joseph and St. Anthony.

BATHURST, N. B. For three favours. — BEAURIVAGE, P. Q. For a favour received, after making the Way of the Cross. For relief from toothache, upon applying the Badge. For success in an undertaking. — BEDFORD. For success in an examination, and another temporal favour. — BRECHIN, ONT. For relief from pain, after applying the Badge. — BROCKVILLE, ONT. For restoration to health, after a year's illness, through the Thirty Days' Prayer to St. Anthony and St. Ann.

CHATHAM. For a partial cure, through wearing the Badge. For success in four diploma examinations. — COBURG, ONT. For a favour obtained, through the intercession of St. Ann. — COLGAN, ONT. For peace in a home. For a great favour, after prayers in honour of the Nine Choirs of Angels. — CORNWALL. For six favours, through prayers to St. Joseph. For four favours, through prayers to St. Anthony. For seven favours, through prayers for Suffering Souls. For temporal and spiritual favours received, through prayers to the

Sacred Heart. For the cure of a sore side, after applying the Badge and St. Benedict's medal. — CUTLER. For two favours, after prayers to the Sacred Heart and novenas to St. Joseph and St. Anthony. *M.M.*

DUNDAS, ONT. For two favours. For a temporal favour, through prayers to St. Anthony. For a great favour obtained, through prayers to the B. V. M.

EGANVILLE, ONT. For a son's return to Sacraments, through prayer to Our Lady of Perpetual Help, and the offering of a Mass. For a temporal favour. For a special favour obtained, after praying to the B. V. M. and St. Anthony.

FREELTON, ONT. For success in an examination and several other favours, through the intercession of the B. V. M. and St. Joseph. For recovery from severe illness.

GRAND FALLS, N. B. For the conversion from drunken habits of a brother who was recommended to the League. For success in temporal affairs. For fine weather. — GUELPH, ONT. For the cure of a cold, upon use of St. Ignatius water, and of a headache, by applying the Badge. For temporal favour, after novena to St. Joseph.

HASTINGS, ONT. For several favours.

INGERSOLL, ONT. For a special favour obtained, through B. V. M. and Suffering Souls.

KINGSTON, ONT., House of Providence. For the return of a brother to the Sacraments, after years of negligence. For three very special favours, one of which was obtained through prayers to the Holy Ghost and Our Lady Help of Christians. For improved health. For relief from pain, upon application of the Badge and a sister's recovery. For finding two valuable articles, through St. Anthony and a Mass promised for Souls in Purgatory.

LONDON, ONT. For the conversion of a brother, through the intercession of St. Catherine of Sienna. For means to pay a debt, after prayers to the Infant Jesus of Prague and the B. V. M. For the recovery of a money-order, after promising a novena and Mass in honour of St. Anthony. For an employment. For a favour received, through Our Lady of Victories.

MAIDSTONE, ONT. For a cure, after applying relics, Crusader's Badge, and saying prayers for the Souls in Purgatory. For a cure, through application of the League Badge. For relief from severe pain, after novena to the Sacred Heart and prayers to B. V. M. — MERLIN, ONT. For a great favour received during the Forty Hours, after prayers to B. V. M., St. Joseph and St. Anthony. — MONTREAL. For success in an examination. For providential relief in great business troubles. For the happy recovery of two children from severe illness, after promise to have them wear emblem of the Sacred Heart.

NEWCASTLE, N. B. For five favours obtained.

OTTAWA. For a good position, after prayers to Our Lady of Perpetual Help, and promise of Masses for the Suffering Souls in Honour of St. Anthony. For the cure of a sore throat. — OWEN SOUND, ONT. For having been able to pay off debts, after prayers in honour of B. V. M., St. Anthony, St. Joseph and the Souls in Purgatory. For the preservation from serious accident.

PENETANGUISHERNE, ONT. For a favour obtained, after offering of a Mass and prayer to the Holy Infant Jesus of Prague, B. V. M. and St. Anthony. For a favour, after prayers to the Sacred Heart and the B. V. M. — PETERBORO', ONT. For having heard from a relative. — PETROLIA, ONT. For relief from severe headache, after a Mass said in honour of the Sacred Heart, and another for the Suffering Souls. — PORT LAMBTON, ONT. For the recovery of a sum of money, after prayers to St. Anthony and promise of bread for the poor. — PRESTON, ONT. For the conversion of a friend, employment obtained for a relative, finding of a lost article, success in an undertaking and other great favours, after a novena and through the prayers of the League.

QUEBEC. For a great spiritual favour. For a gift of much needed money. For a cure. For finding lost money. For a happy death. For recovery, through the wearing of the Badge, from effects of a bad fall, and for several other spiritual and temporal favours.

ST. ANDREW'S WEST. For a remarkable cure, consequent upon application of the Badge, prayers to B. V. M. and St. Joseph. For recovery from sickness, after prayers for Souls in Purgatory. For two special favours, after saying the Thousand Hail Mary at Christmas, and prayers to St. Joseph, St. Ann and St. Anthony. For a

special favour obtained, after months of asking. For the return of a person to the Sacraments, after long neglect. — ST. JOHN, N. B. For a brother's making his Easter duty. For health restored. For employment. For conversion of six relatives. For preservation from fire. — ST. RAPHAEL'S, ONT. Special spiritual favours, after prayers to B. Virgin and St. Anthony, and the promise of a Mass for Souls in Purgatory. — SANDWICH, ONT. For a special favour, after prayers to the Sacred Heart of Jesus and the B. V. M. — SEAFORTH, ONT. For a temporal favour asked for last year. — SMITH'S FALLS, ONT. For a temporal favour, through the intercession of the B. V. M., St. Anthony and the Suffering Souls. — SUDBURY, ONT. For sale of property. — SUMMERSIDE, ONT. For temporal favour, through prayers to B. Virgin and St. Anthony.

TORONTO. For two temporal favours. For conversion to the Faith and special temporal favour. — TOTTENHAM, ONT. For a favour, after praying to B. Virgin and St. Joseph.

WISSENBURG. For recovery of a husband's health. — WILLIAMSTOWN, ONT. For finding a rosary. For a great temporal favour. For cure of palpitation of the heart, through application of the Badge and promise to publish.

URGENT REQUESTS, both spiritual and temporal, have been received from Alberton, P. E. I., Antigonish, N. S., Bearivage, Cornwall, Ont., Freulton, Ont., Marysville, Ont., Orillia, Ont., Prescott, Ont., Preston, Ont., Red Bank, N. B., St. Andrew's West, St. Mark's, P. E. I., St. Peter's Bay, P. E. I., Seaforth, Ont., Springhill, N. S., Tottenham, Ont., Tracadie, Windsor Mills, P. Q.



INTENTIONS FOR AUGUST

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

GENERAL INTENTION BLESSED BY THE POPE :

Trust in the Triumph of the Papacy.

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| <p>1.—Tu.—St Peter's Chains. Liberty of spirit. 18,886 Thanksgivings.</p> <p>2.—W.—St. Alphonsus, Bp. D. Discretion. 9,538 In affliction.</p> <p>3.—Th.—Finding St Stephen's Body hf. Reverence for Relics. 26,523 Departed.</p> <p>4.—F.—St. Dominic, C. af. gr. pf. rj. Rosary. 22,117 Special.</p> <p>5.—S.—Our Lady of the Snow. Trust in Mary. 1,299 Communities.</p> <p>6.—S.—TRANSFIGURATION OF OUR LORD. af. c&g.l.f. C. your in prayer. 5,213 First Communions.</p> <p>7.—M.—St. Cajetan, C. Meekness. League Associates</p> <p>8.—Th.—SS. Cyriacus and Comp. M.M. Obedience. 19,571 Employment. Means.</p> <p>9.—W.—<i>Virg.</i> St. Romanus, M. Courage. 2,493 Clergy.</p> <p>10.—Th.—St. Lawrence, M. hf. Cheerfulness in trial. 7,498 Children</p> <p>11.—F.—St. Philomena, V. M. Generosity. 19,566 Families.</p> <p>12.—S.—St. Clare, V. Poverty of spirit. 14,990 Perseverance.</p> <p>13.—S.—St. John Berchman, C. Order. 6,427 Reconciliation.</p> <p>14.—M.—St. Eusebius, C. Affability. 39,001 Spiritual Favours.</p> <p>15.—Tu.—<i>Assumption B. P. M.</i> af. gr. hf. rj. s&f. Benevolence. 23,855 Temporal Favours.</p> <p>16.—W.—St. Hyacinth, C. rj. Watchfulness. 9,539 Conversion to Faith.</p> | <p>17.—Th.—Octave of St. Lawrence hf. Bearing the Cross. 14,096 Youth.</p> <p>18.—F.—St. Roch, C. Faith in intercession. 1,537 Schools.</p> <p>19.—S.—St. Helen, Empress. Spiritual pilgrimages. 8,473 Sick or Infirm.</p> <p>20.—S.—St. Joachim, C. Justice. 3,127 Missions or Retreats.</p> <p>21.—M.—St. Jane de Chantal, W. Calmness. 713 Works, Societies.</p> <p>22.—Tu.—Octave of the Assumption. Equanimity. 1,113 Parishes.</p> <p>23.—W.—St. Philip Benizi, C. Frankness. 47,114 Sinners.</p> <p>24.—Th.—St. Bartholomew, Ap. di. hf. Guilelessness. 15,594 Parents.</p> <p>25.—F.—St. Louis, King. Graciousness. 4,817 Religious.</p> <p>26.—S.—St. Bernard, C.D. Sincerity. 1,056 Novices, Ch. Students.</p> <p>27.—S.—PURE HEART OF MARY hf. hf. hf. Purity of affection. 1,687 Superior.</p> <p>28.—M.—St. Augustine, Bp. D. Moderation. 8,263 Vocations</p> <p>29.—Tu.—Beheading of St. John the Baptist. Resoluteness. League Promoters.</p> <p>30.—W.—St. Rose of Lima, V. hf. Mortification. 22,889 Various.</p> <p>31.—Th.—St. Ray. and Nonnatus, C. hf. Goodwill. League Directors.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

a=Primary Indulge; a=1st Degree; b=2nd Degree; d=Apostolic Indulgence; g=Guard of Honour and Roman Archconfraternity; h=Holy Hour; m=Bona Mors; n=Sodality of the Agonising Heart of J.; p=Promoters; r=Rosary Sodality; s=Sodality B. V.

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