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GENERAL INTENTION FOR MAY.

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

Devotion to Mary

NEVER was the devotion to Our Lady more tersely and yet more adequately set forth than in the words of that worthy child of Mary, the amiable little saint Stanislaus: "Mater Dei mater mea." The one who is Mother of God is my mother: this short sentence conveys to us the formal motive of the honour due to Mary; for if we honour her as we do it is solely because she is the Mother of God. It marks out the measure of that honour, for if we honour her more than any other of God's creatures, it is because she was raised by God Himself to a dignity, as His mother, far exceeding any other dignity He could bestow. It assigns the motive of our confidence in her, for she has the power to help us, since as mother of our Redeemer her intercessory power with Him is boundless. It makes it equally clear for us that if she has the power to help us, as our mother she is also most disposed to

use that power in our behalf as her children, wayfarers, as she herself once was upon earth. She was like to us in all but in sin, from which she was preserved, even from the first moment of her conception, not through her own, but through the merits of Jesus Christ who was to be conceived in her chaste womb. She had ample opportunity of seeing the moral and physical misery of all who were "exiles in this valley of tears," and by close contact with sorrow and suffering, she must needs have learnt to sympathize with all the sons of Adam, who were allotted to her by adoption on Calvary as her own children. That same comprehensive phrase "Mater Dei mater mea," suggest the mode of honouring her most, by taking her as our model, like a child who all unconsciously imitates its mother, for what mother is not to her child a pattern without flaw or blemish?

Mary is Mother of God, this is a dogma of our faith. It was promulgated long ago, for the consolation of all Christians, in the great Council of Ephesus. But from the first it was held by the church, for its reality is grounded in the essential concept of the Incarnation. When heresy carps at the Catholic belief of the Divine Maternity, it is from sheer ignorance of what Jesus our Saviour really was. That Mary was mother of Christ, all who lay claim to the name of Christian admit. But Christ was the Second Person of the adorable Trinity, co-equal with His Father in all things, and God from eternity. Though in Him there are two natures, the human and the divine, there is, as our catechism teaches us, but one person in Christ, and that a divine person. Mary was the mother of that person — not human but divine — and consequently Mother of God.

As well might we deny that our gracious Queen is the mother of him who, should God spare him, will one day ascend the throne of England, as deny that Mary is rightfully termed Mother of God. The son who is begotten in the flesh, receives from his parents his mortal body, but the noblest part of him, his soul, he owes not to the mother who

bore him, but to the immediate creative power of God. And yet we hesitate not to say that Victoria is the mother of the Prince since she is the mother of the person bearing that title. Mary is invariably called in Holy Writ the Mother of Jesus, the One who claimed and proved by His stupendous miracles that He was the Son of the living God ; and we know, from the same source, that Mary exercised the prerogatives of a mother during the mortal life of her Divine Son.

Mary is our Mother by adoption. In the person of the first Eve, the Almighty had condemned woman to bring forth in sorrow (Gen. iii, 16), and it was in sorrow, at the foot of the Cross, that Mary, the second Eve, became our mother and we her spiritual children. The Redeemer was about to die and was making his last will and testament which was sealed with his blood. The words of the Gospel, when He bequeathed to all Christians his own Mother, are of touching simplicity :

“ Now there stood by the cross of JESUS his mother and his mother's sister, Mary of Cleophas and Mary Magdalen. When JESUS therefore had seen His mother and the disciple standing, whom He loved, He saith to His mother : Woman, behold thy son. After that, He saith to the disciple : Behold thy mother. And from that hour the disciple took her to his own.”

Saint John here represented all the members of the great family of Christ's Church. At the death of JESUS, Mary lost her Son until the day when she was united again to Him in heaven. She lost that Son, Christ, who, we are told by the Apostle, was “ the first-born among many brethren ” (Rom. viii, 29) ; but in the person of John she beheld those numberless brothers of her Son, who, through all generations until the lapse of time, are to call her “ Blessed,” adding to that glorious appellation the sweet name of “ Mother.”

JESUS, during the three years of His preaching, had

taught the disciples how to pray, how to call upon God as their Father, inspiring them thus with confidence and love for God and His ever watchful Providence. But, lest the majesty of the Most High, even when veiled under the features of a loving Father, might still seem too awe-inspiring for the erring soul or the repentant sinner, He willed that all Christians should be able to call upon His own Mother as the Mother of Mercy. And so since the dawn of Christianity has she been invoked by the faithful of Christ in every necessity: in perils of body and in the dangers of the soul; in grief and sorrow through temporal bereavement and in excess of anguish at the loss of God's grace. She has been called upon in prosperity and adversity, in health and sickness, in youth and old age. Kings and queens on their thrones have done her homage, while the beggar and the outcast have not been afraid to lift up their voice to her. Pontiffs have bowed in reverence before her; Saints, and Doctors, and Fathers of the Church have proclaimed her glory, and sinners, nigh deprived of hope, have exalted her mercy. The babe just born into the world has been placed under her motherly protection, and the dying Christian has besought her to stand him in good stead at the awful judgment-seat of her Son. All have honoured her by their prayers and more by imitating the example of her virtues in the quiet of domestic life, in the accomplishment of the duties of religion, in the hour of consolation and sweet communing with God and in bearing the numberless sacrifices which beset the royal road of the Cross. One and all have ever striven to learn from her maternal lips the one, great, all-important lesson of love for JESUS their "Elder Brother."

And what was it that inspired them with that never failing confidence? The certainty that as a mother she is willing, even when not called upon, to come to the help, to fly to the rescue of her child. They know that she has that will, and that amidst the happiness of heaven she does

not forget her own left behind her upon earth, but looks down compassionately upon her struggling children. She has the will, and all firmly believe that her power to assist them has increased with the glory she has acquired as Queen of Heaven. For, what could her Divine Son refuse her, now that He is rewarding her for all her fidelity and all her sufferings for His sake upon earth?

Do we wish to form some idea of the intercessory power of Mary, as Mother of God, now that she reigns as Queen of Angels and of all the Saints? See first what that power was while she was still among men; and for this it is not necessary to appeal to tradition, or to the writings of the Fathers, or to other sources the reliability of which might be called in question by any one outside the Catholic Church. Take but one instance in the life of Our Lord as related in Holy Writ.

There is not a Christian to whatsoever sect he may belong to whom the story of the marriage feast of Cana in Galilee is not familiar. We are told by St. John (ii, 1-11.) that the Mother of Jesus was there, and that Jesus was also invited and His disciples.

They were among friends, but we have no reason to suppose that those who had invited the Mother and the Son were bound to them by any ties of kindred. Still the invitation given was an act of courtesy to both. This was enough to enlist the sympathy of Mary, for when she perceived that the supply of wine had given out, before even the chief steward had made the mortifying discovery and before she was appealed to for help "the Mother of Jesus saith to him: They have no wine."

Had we been left in ignorance of what followed, we might too easily conclude that this was a mere casual remark drawing the attention of her Son to a fact that would soon become apparent to all. But Jesus, who knew the goodness of His Mother's heart, read in her words not merely the anxiety she felt through sympathy for her friends in trouble,

but a request which her words did not openly convey, that He should extricate them from their awkward position. Years ago, when Jesus had gone down from the temple and returned to Nazareth with Mary and Joseph, we are told that He was subject to them (Luke ii, 51). Now, can we, in the case of the most dutiful of sons, entertain so poor an estimate of the perfection of Christ's obedience as to suppose that He would await a command from the most loving of mothers? Would He not have long since accustomed her to simply make known her desire? But, at this moment, His public career was about to begin, and lessons were to be given — *not to her, the perfect mother — but to the bystanders and to His new disciples who were present.* The first of all lessons to be imparted was that of submission to His Father's will and all-wise designs. They, the Redeemer and His Mother, were both docile instruments in the Father's hands, and the time appointed conditionally for the first in that long series of miracles to be wrought had not yet come. We say *conditionally*, for the prayers of God's creatures are taken into account in God's decrees from eternity, for the shaping and modifying of events which otherwise are preordained to occur in a certain manner and order. This is our way of speaking, for we, poor mortals, thus mentally conceive the preordaining of events by God. For no other reason, then, than to show that both He himself and His Mother "must be about His Father's business" (L. ii, 49) did Jesus answer Mary :

"Woman, what is it to me and to thee? My hour is not yet come."

It is sad to think that heresy, with that unreasoning purpose to make little of the Mother of Christ, should see in these words a rebuke personally addressed to Mary. Are we to look for that implied reproof in the word "woman"? Surely not; for did not the Almighty, when He dashed forever the triumph of Hell, exulting already in the ruin wrought by Adam's fall, solemnly declare to the Serpent :

“ I will put enmities between thee and the woman, and thy seed and her seed : she shall crush thy head and thou shalt lie in wait for her heel ” (Gen. iii, 10)? Now, that woman was Mary.

On the occasion of the most momentous embassy ever sent from God to man, an embassy of peace, offering redemption to the children of Adam, and wherein an archangel — one of those who stand before the throne of the Most High — was the bearer of the Almighty’s message, the honours rendered to the Virgin far exceed the honours ever rendered to any of God’s creatures. “ And the angel being come in, said to her : Hail full of grace,* the Lord is with thee ; Blessed art thou among women ;** ” and that woman blessed among all women was Mary.

Listen, again, to what St John writes of his prophetic vision when “ the temple of God was opened in heaven.”

“ And a great sign appeared in heaven : a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.” That woman, crowned as a queen with the lustre of the Apostles themselves, was none other than Mary. For it is said that she *brought forth a child, who was to rule all nations with an iron rod, and it was her Son who was taken up to God and to His throne.* (Apoc. xii, 1-5).

Here, in the great drama of Redemption, first at its opening scene, then at the moment of its laborious working out, and lastly at the final act, when all is accomplished, and it ends with the outburst of heaven’s glory through the gates of paradise ajar, as pictured for us in the revelation to St. John, we find invariably associated one with the other a woman and her Son : the Son, JESUS our Redeemer ; the Mother, Mary the Virgin, the self same two who were present at the marriage feast of Cana.

* The Protestant Revised Edition has : “ Hail, thou highly favoured,” or “ Hail, thou that art endued with grace.”

** *Ibid.*, in note ; “ Many ancient authorities add *blessed art thou among women.*”

After this can it be said that there was nothing in common between Jesus and Mary, or that He had naught to do with her, as implied in the non-Catholic version of the Bible? Or do we think it conceivable that the one raised by the Almighty to so exalted a dignity, assigned to so prominent a part in the accessory but necessary accompaniments of the act of Redemption, as preordained, should be deliberately slighted by Jesus? What man claiming the name of Christian, and holding Jesus to be the divine exemplar of every virtue and perfection, and consequently of filial love and reverence, could entertain the thought that the most dutiful of sons could offer an affront to His Mother?

“Woman!” Yes, even were this word followed, as in the non-Catholic version, by those others “what have I to do with thee? mine hour is not yet come,” reason enlightened by faith still rejects the possibility of a rebuff being meant.

And first, the word itself in the Aramaic, the language of the original, bears no such interpretation. It is a word which, standing unqualified, might be addressed to a queen. In the Greek it is constantly applied as a noble appellation. Witness, in the Greek tragedies, how often it occurs when a monarch addresses with all reverence his own mother. In our modern English, though the bald expression, when used to apostrophize, sounds harsh to the ear, yet when properly qualified it is still preferred in the lofty style. We say emphatically “a woman of genius,” “a queenly woman.” In these phrases the term “lady” would be a poor substitute, calculated rather to lessen than enhance our praise.

But what of the words which follow, as they are given in the non-Catholic translations? “What have I to do with thee?” For Catholics, it is sufficient to know that the Church has never sanctioned this rendering. But even for those outside the Church, if the words be taken as implying a reproach, or a refusal to comply with Mary’s desire, i

must be clear that they are in hopeless contradiction with every incident of the event. The one to whom they were addressed would assuredly be the best judge of their meaning from the tone, from an accompanying gesture, or from the expression of the countenance of the speaker. Now Mary took them not for a refusal but as implying her Son's willingness to intervene even though His hour had not yet come :

" His mother saith to the waiters : Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of purifying of the Jews, containing two or three measures apiece. Jesus saith to them : Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them : Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water ; the chief steward calleth the bridegroom, and saith to him : Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee : and manifested his glory and his disciples believed in Him" (St. John, ii, 5-11).

Here we have the first miracle performed by Jesus, and it was not only remarkable as being the first, but because it was performed before the time appointed for the beginning of His miracles. It was performed not at Mary's formal request, but at her mere suggestion.

And now we may ask what was it that moved Mary to intervene. Not certainly the sight of any harrowing spectacle of suffering or woe. The impelling motive was not, for instance, as in other miracles of Jesus, the misery of some poor wretch deprived of the use of his limbs, or the power of speech, or sight, or hearing ; nor was it the agony of one convulsed by demoniacal possession ; nor yet the heart-

break of a widowed mother, weeping over the dead body of her only son ; nor the desolation of a Mary and a Martha at the loss of a brother whom Jesus loved. No, it was something of much less importance, something comparatively quite insignificant — merely to spare their acquaintances, some good friends, the passing humiliation of being obliged to acknowledge, before their guests, that they had miscalculated in providing the supply of wine for their homely banquet. How different the case when her spiritual children have recourse to her in their desolation and grief, in their extreme temporal necessities, or when their eternal interests are at stake and their immortal souls are placed in jeopardy through trial and temptation !

The great fact, however, upon which we would lay most stress, and which stands out prominently in the text, is that, though His " hour was not yet come," Jesus anticipated that hour, and wrought the miracle out of deference to His Mother's wishes.

Such was Mary's intercessory power while on earth ; and now, that she is throned in glory nearest to her Son in heaven, that same power must be incomparably greater. All the Doctors and Fathers of the Church are unanimous in drawing this inference for the consolation of Mary's adopted children.

As for us, Associates of the Apostleship, if we wish to love Jesus as He ought to be loved, we must love Mary, His Mother, after His example, for He loved and honoured her. Many outside the Church persist in seeing in the honour given to that Mother the despoiling of the Son as regards the honour which is His due. This is a puerile mistake. Mary without Jesus would be nothing to us. Through Jesus alone, and for His sake, she has become an object of veneration for us, and to glorify her is to honour in her person the master-piece of the Almighty. Wheresoever Mary is ignored, Jesus himself is gradually forsaken, and the nations which are most devoted to her, are the ones most devoted to her Son.

As members of the League, who wish to love Jesus and His Sacred Heart, we have special recourse to Mary, and we take special heed of the example she has set us, that thereby we may be brought to know still better that Sacred Heart, to love Jesus more and to labour for His glory. From Mary, beyond all others, shall we acquire the true spirit of the Apostleship of Prayer.

What other being had a fuller or more perfect knowledge of our all-amiable Redeemer? From the first moment of the Incarnation, Mary had a supernatural insight into the sublime Mystery, and the throbbing of the Divine Heart of her Son, within her, sent a responsive thrill through her own.

Even before the Infant Jesus spoke, Mary understood the mute language of her Babe, in whom dwelt the fullness of wisdom; and then little by little as she taught Him to voice aloud His thoughts, she became aware of the marvellous plan of man's Redemption. What tongue could tell the wondrous secrets confided to Mary by her Divine Son throughout the thirty years of His hidden life, and later on, during His public career, during His Passion and as she stood at the foot of His Cross! She possessed all the secrets of His Heart — all those of which a created being could become cognizant. And since she knew so well the Heart of Jesus, she loved that Heart with a loved proportionate to that knowledge. She was the Mother of Jesus, she was ever virgin, immaculate in her conception, endowed with all heavenly grace; her love, therefore, was measureless. Her immaculate heart bearing a closer resemblance to the Heart of her Son than that of any other creature, the love for Him, burning in that heart, must needs have been greater than the love of every other being.

But love, to be true, must manifest itself in deeds, so hers was not confined to inward impulses, but betrayed itself in outward acts. For this reason, none had the interests of Jesus so much at heart as Mary: none ever strove more indefatigably and effectively by prayer and deed to promote those interests. All those who were admitted to friendly

intimacy with the Sacred Heart, first the precursors of the great revelation, then Blessed Margaret Mary and Father Claude de La Colombière, were among Mary's children of predilection; nor was it without a deep significance that, at the apparition where the Society of Jesus was commissioned to work for the glory of the Sacred Heart, the Queen of Heaven herself delivered the consoling message to Father de La Colombière.

Our Associates will not fail to beseech, with all the fervour their soul can command, that good Mother to lead them to the Sacred Heart. Let this be, during the present month of Mary — which ushers in the month of the Sacred Heart — the special fruit asked for: that, through the Mother of the Saviour, they may know more perfectly the Heart of Jesus, through her love It, through her proclaim Its glories, and make It known and loved by all with whom they come in daily contact.

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 devotion to Mary, Mother of God and our Mother, may increase from day to day among all the Associates of the Apostleship of Prayer. — Amen.

TREASURY, MARCH, 1898.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	206,677	Pious reading.....	100,114
Acts of mortification.....	200,084	Masses celebrated.....	4,479
Beads.....	325,677	Masses heard.....	168,861
Stations of the Cross.....	45,307	Works of zeal.....	89,780
Holy Communion.....	36,152	Various good works.....	478,999
Spiritual Communion..	394,777	Prayers.....	1,382,829
Examinations of conscience	116,601	Sufferings or afflictions..	90,991
Hours of silence.....	265,039	Self conquests.....	101,845
Charitable conversations.	229,336	Visits to Bl. Sacrament..	189,049
Hours of labour.....	431,179		
Holy Hours.....	90,286	Total.....	4,958,062

THE BLESSED VIRGIN.

ORGAN.

The first system of music is for the organ. It consists of a treble clef staff and a bass clef staff. The treble staff contains a melodic line with eighth and sixteenth notes, while the bass staff provides a harmonic accompaniment with chords and moving lines.

The second system of music continues the organ accompaniment. It features a treble clef staff with a melodic line and a bass clef staff with accompaniment. The word "rall." is written above the treble staff towards the end of the system.

Solo. rit.

Hail, heavenly Queen! hail, foamy o-cean's star! Oh I be our

The third system is a vocal solo. It features a treble clef staff with a melodic line and a bass clef staff with accompaniment. The lyrics "Hail, heavenly Queen! hail, foamy o-cean's star! Oh I be our" are written below the treble staff. The word "Solo." is written above the treble staff at the beginning, and "rit." is written above it towards the end.

guide, dif-fuso thy beams a - far..... Hail, Mother of

The fourth system is a vocal accompaniment. It features a treble clef staff with a melodic line and a bass clef staff with accompaniment. The lyrics "guide, dif-fuso thy beams a - far..... Hail, Mother of" are written below the treble staff.

God! a-bore all vir - gins blest; Hail, hap - py

The fifth system is a vocal accompaniment. It features a treble clef staff with a melodic line and a bass clef staff with accompaniment. The lyrics "God! a-bore all vir - gins blest; Hail, hap - py" are written below the treble staff.

espressivo.

gato of heaven's eter - nal rest "Hail, full of grace," with Gabriel we re-

rall.

peat The Queen of Heaven from him we learn to greet ; Then give us

peace, which heaven alone can give And, dead through

CHORUS.

Evo, through Mary let us live. Oh break our chains, our cap-tive souls re-

lease; Oh! give us light, and let our blindness cease; Let eve-ry

ill that pres-ses on our heart Fly at thy voice, And every good im-

part. Fly at thy voice, and eve-ry good in - part.

Thy children save, O gracious Mother, hear;
 From moistened eyes, oh deign to wipe the tear;
 Thy prayers for us to God thy Son present,
 Whose life and blood, to save mankind were spent.
 O Virgin meek, unmatched among mankind,
 In whom no stain, no blemish God did find,
 From Satan's chains our captive soul set free;
 And make us sinless, meek and chaste, like thee.

CHORUS

Our lives unstained, in purity preserve,
 Nor e'er permit our ways from truth to swerve,
 That, when our time has rolled its rapid round,
 We may with Christ, in heavenly bliss be crowned. (*dis*)



Written for
THE CANADIAN MESSENGER

SAINT PASCHAL BAYLON.

(May 17)



HIS great saint, whom Leo XIII recently proclaimed Patron of all works in honour of the Blessed Sacrament and of Eucharistic Congresses, was born in 1540 at Torre Hermosa, a little town in the kingdom of Aragon, near the boundary of Castile. He came into the world on the seventeenth of May, the day of the Pasch of Pentecost (as they say in Spain) which was the reason of his being given the name of Paschal. His parents, Martin Baylon and Isabella Jubera, were both descended from the best families in the country. Their occupation was the breeding and raising of cattle, a trade which is the chief source of revenue to the inhabitants of these parts. They were singularly endowed with spiritual graces and were remarkable for their charity to the poor.

Even from the cradle our saint was prevented by the grace of God. His mother used to take him with her to the church when he was only a few months old, and every one was surprised to see how silent and attentive he was during Mass, as if he had already come to the use of reason.

Under the influence of grace, the love of the things of God was marvellously developed in his young heart. When scarcely able to walk he was frequently to be found in the church at the foot of the Tabernacle, conversing with Jesus in the Holy Eucharist, with an innocence to be envied by the angels. This devotion to the Blessed Sacrament was the ruling passion of his life. It is easy to imagine how the pious mother must have rejoiced at these early signs of

grace in the soul of her little son. Far from discouraging, she did all in her power to foster them that she might cooperate with the designs God had for the precious charge confided to her care.

As soon as Paschal had reached his seventh year, his father gave him one of his flocks to tend. Life in the fields had great attraction for the innocent, thoughtful soul of the little shepherd-boy. He loved to take his flock to a lonely spot where could be seen a hermitage dedicated to Our Lady of la Serra. Turned towards this sanctuary he spent long hours in prayer and ecstasy. The love of Our Immaculate Mother was so deeply engraven in his heart that he had carved her blessed image on his crook, so as to have it always before his eyes ; for the love of Mary is a characteristic trait of sanctity. Paschal had not been taught to read or write, but learned that the Divine Wisdom had vouchsafed to come to his assistance and had instructed him without human means. He therefore provided himself with some pious books and a rosary and the Hours of Our Lady, and such leisure as his flock allowed him was given to prayer and spiritual readings.

Moreover, Paschal was full of meekness, charity and kindness ; he was always ready to help others by any means in his power. His goodness of heart showed itself towards all God's creatures, but he was very severe with himself. Even at his early age, frequent fasts, the wearing of hair-shirts, disciplines to blood, were daily acts, promptings of his generous love for Jesus and of his angelic innocence. Paschal was most compassionate towards the poor and always carried his wages about him that he might give them in alms. He did not consider that he had a right to give them any of the bread with which his master provided him, as he would never be generous at the expense of others. This conduct did not proceed from scrupulosity nor narrow-mindedness, but from the great delicacy of his love for God which made him shrink away from the appearance of anything that might appear to

offend His divine majesty. Paschal was many times rapt in ecstasy and learnt by revelation that his was to be a religious vocation, and that he was to follow Our Lord in utter poverty and humility. Paschal's master was so delighted with the virtues and the good qualities displayed by him that he wished to adopt him as a son and heir. But the young shepherd thanked him for his kind intentions, and told him that he was resolved to follow the Lord in poverty and sufferings.

"I am quite convinced that if I commit myself to His Providence He will not let me want for necessaries."

At the age of twenty Paschal placed himself under the guidance of the followers of St Peter of Alcantara, whose life of wonderful piety excited his warmest admiration, and encouraged him to pursue the paths of perfection with renewed fervour. On Sundays he assisted at the offices of the Barefooted Friars at the Convent of Loreto, and spent long hours of prayer before the Blessed Sacrament. As the care of his flock did not allow him to attend Mass on weekdays, he listened to the sound of the bell and joined in spirit with the masses celebrated by the religious. When the bell announced the Elevation, Paschal knelt with profound veneration to adore the Lord in His Divine Sacrament. One day when he had prostrated himself at the most solemn moment, the Holy Host appeared before him within a pyx which angels carried and upheld for his adoration.

In the year 1564, when he was twenty-four years old, he humbly begged for the habit of St. Francis. The good religious who had witnessed his admirable virtues welcomed him joyfully; they thought of admitting him among the choir religious, but Paschal felt he was unworthy of the ministry and obtained leave to remain in the ranks of the lay-brothers.

His light, however, was not to remain hidden under a bushel. It was the will of God that he should constantly change his community and thus spread abroad the edifica-

tion of his life of sanctity. His love of obedience was such that in estimation he placed the holiest works and his favourite practices below it. He had no preference for place or employment; his taste would have led him to spend many hours before the tabernacle, but he said that obedience should ever be preferred before any private devotion. We must not omit one circumstance in his life when Paschal practised obedience in a truly heroic degree. The Custos of Valentia wished to send some letters of importance to the Minister-General, who just then happened to be in Paris, but owing to the persecutions of the Calvinists, a journey across France was not then safe for anyone, still less for a religious. Paschal, who had been chosen to go, answered that he was ready, notwithstanding the great dangers, to do whatever he was ordered. He set out barefooted, without provisions, and in religious garb. Several times he was stoned, twice he was taken as a Catholic spy, and, lastly, he received a wound in the shoulder which caused him great suffering for the remainder of his life. If he was deprived of the palm of martyrdom, at least he gained that of obedience.

Paschal was most zealous in regard to holy poverty, the virtue so especially loved by his Seraphic Father. If he perceived anything against this virtue, he censured it with holy freedom. His words were accompanied with so much tact and prudence, and were inspired by so pure a zeal for God's glory that they were always well received. Seraphic poverty shone forth in his coarse and patched habit, in his cell, and in everything belonging to him.

In prayer he was unremitting. Amidst his numerous duties he remained in spirit before the tabernacle conversing interiorly with Him who was the only treasure of his heart. God willed by prodigies to manifest the love of His faithful servant for the adorable mysteries of our faith.

We have already said how, while still a shepherd-boy, the Holy Eucharist was miraculously offered to his adora-

tion. The same Holy Eucharist was to overshadow, so to say, his departure from this world. It had overshadowed his entry on the path of piety. It was during high mass on Whitsunday, and precisely at the moment of the Elevation of the Sacred Host that his soul quitted this land of exile and was admitted to the Divine Banquet in the eternal tabernacles. After his death, while the body of the venerable deceased was exposed in the church, and while the religious were singing the Mass of Requiem, he was seen to open his eyes at the Elevation, and adore the Sacred Body and Blood of Christ. This truly amazing miracle was specially acknowledged and approved by the Sacred Congregation of Rites at the time of his beatification.

We may also remark that it is usually at the invocation of the Blessed Sacrament that the mysterious sounds are heard which come from his relics or from his image. These miraculous rappings which St. Paschal causes to be heard from the depths of his tomb are not to be discredited, for they have been heard by persons of every rank. And besides, the Franciscan liturgy confirms them. Once when Don Frederick Villarasa, Canon of the Cathedral of Valencia, was preaching on the saint's feast in the Franciscan chapel of Villareal where his shrine is, he referred to those sounds and said :

“ Though many assert that this prodigy takes place, I must own that I doubt it myself.”

On hearing these words, the Father Guardian was deeply pained and said interiorly :

“ Blessed Paschal, though I cannot or dare not command you, still as superior I should like you to dispel this doubt from the preacher's mind.”

The saint was so prompt in obeying that instantly a loud rapping was heard from his tomb which filled the congregation with amazement, and so thoroughly convinced the preacher of his mistake that he ended his discourse in confusion and with many tears. St. Paschal's biographer,

Father Christopher of Arta, relates another remarkable fact. Once after matins when the Brother Sacristan, of the same chapel, was preparing the altar for mass for the following day, owing to being in a hurry to retire to rest, he passed twice before the Tabernacle without genuflecting. As he was about to be guilty of the irreverence for the third time, behold a loud knock was heard from the saint's tomb. The religious overcome by fear fell upon his face and poured forth his sorrow in tears and sobs. He then went to the Superior's cell and told him what had just happened, confessed his irreverence, and promised to be more faithful in imitating the saint in his great love and respect for the Holy Eucharist.

A careful observation of three centuries has established the fact that when some great calamity, contagious disease, war, or famine is about to occur, the noises that proceed from the saint's shrine are very loud. Gentle rappings seem to announce the granting of special favours asked through his intercession. The most remarkable thing about this prodigy is that the noises are generally heard during the Elevation of the Sacred Host, and while the rappings are noticed within his tomb, mysterious knocks like their echoes are heard to proceed from the Tabernacle, as if to testify to the continuance after death of the intimate union which Our Lord in the Eucharist lovingly vouchsafed to the humble Franciscan friar during life.

Let us finish this account for the MESSENGER by remarking that the prodigy usually takes place when, after having asked some favour of the saint, the praises of the Most Blessed Sacrament, are said: "Blessed and praised at every moment be the Most Holy Sacrament of the Altar."

May God who bestowed on the humble Paschal so wonderful a love for the mysteries of His Adorable Body and Blood grant that participating in this Divine Banquet, we may draw from It the same power and love that the saint did.



PIGEON JIM

HERE was not such a show of tulips in all Clickton. Their owner and cultivator — always referred to as “old George Burd, a bit of a foreman thee knowst at t’ works” — loved sweet-smelling flowers better than many tulips, yet the bright colours of the latter were more admired by his neighbours and friends. One gay red variety there was that no tired man going home from the works, and no weary woman returning from the mill, and no hungry schoolboy racing to his tea, could ever pass without stopping to look at. It was a colour that not merely caught the eye, but kept it fixed — for a space at least. It was neither scarlet nor crimson, neither purple nor magenta, neither cherry nor pink, and yet in some subtle way it seemed to combine every one of these sunny tints. Father Tring had once called it the “Soul of Cheeriness,” and the schoolmaster had dubbed it the “Embodiment of Brightness,” — greatly to the satisfaction of old George, who on each occasion immediately ran indoors to his wife (who was a scholar, George always declared), and begged her to write down the phrase — “while it was on his tongue.” Mrs. Burd did her best, but there was a plethora of consonants in her reading (or writing) of “cheeriness,” while the word “embodiment” went down to posterity minus its first syllable.

George’s garden was a “gradely” sight for quite nine months out of the twelve, and even in the depth of winter there was a glimmer of colour, for somehow his holly bushes were always berried. The neighbours used to say that “some folks had all the halfpence of life and none of its kicks.” And by “some folks” they were always understood to refer to George Burd and his wife. It may have been that the eyes of neighbours were a little dazed by the brilliance of those ruddy tulips.

“Pigeon Jim” — so named from his life-long devotion to fantails and tumblers (the latter not always of the feathered variety) — was not the only man at the works who admired and envied old George, in about equal proportions. Jim was one of those men who cannot (because they will not) see that many, if not most, of life’s “kicks” are self-inflicted, and that if the ha’pence are not forthcoming at the right moment it is sometimes because they have gone to swell the banking account of a retailer of bad beer and worse spirits. George had been kind to the pigeon fancier, again and again. More than

once or twice the latter would have been discharged from the work if old Burd had not interceded for him. Pigeon Jim knew this very well, and in his way, which was a sulky one, he was grateful.

His wife, too, was grateful for Mrs. Burd's "neighbourliness" — a quality better understood than defined. In this case it consisted of a disposition on the part of George's wife to "lend" a great variety of articles both edible and useable, the former, and sometimes the latter being, as Mrs. Burd well knew, free gifts — the return of which, either in money or kind, was not to be expected — unless one wilfully sought one's own disappointment. Mrs. Jim's borrowings had gone on for years, and ranged from a few pinches of salt and a spoonful of tea, to a half-stone loaf and a leg of pork. Perhaps this accounts for Mrs. Pigeon Jim's severity on George's wife whenever the latter became the subject of neighbourly, or rather unneighbourly, gossip.

"Neither child nor chick they has; no encumbrances and no drawbacks; and a man gettin' two pound a week if he gets a penny." — Mrs. Jim could be quite eloquent on occasions of this sort. — "And here am I wi' six of 'em, and a good for nowt 'usband, and myself often that badly I canna do a stroke. Oh, it's all very well to have a clean and tidy 'ouse when you've got nobbody to dutty it" — the neighbours could not help making references to Mrs. Burd's spotless interior, as beautiful in its way as her husband's garden — "but I'd like to see Sarah Burd wi' half a dozen children runnin' in and out, and a man as thinks o' nowt but pigeons."

This is the merest sample of what Mrs. Jim said one day to a group of gossipers only one of whom was an old inhabitant of Clickton, and who could very well remember the time when Mrs. Burd had more than six children running in and out of a cottage that was just as clean and bright, if not quite so well-furnished, as now. She scarcely liked to insist upon this fact lest Mrs. Jim should regard it as a personality — though there was another reason why the old inhabitant did not rush to Mrs. Burd's defence. She was holding a bit of important news in reserve; waiting, in fact, until she could insert it edgeways in one of the rare pauses of Mrs. Jim's speech. The opportunity had come.

The group was so startled by the old woman's information that for something like eight minutes the speaker held her own. The *Messenger* has not space enough for anything like a full report of the subsequent proceedings.

Sarah Burd had taken in a child to nurse, and not one word would she say as to its history.

II

In less than twenty-four hours ill-natured gossip had done its worst. One report had it that the Burds were receiving thirty shillings a week for their care of the child. The rest of the calumnious rumours I pass over.

When Father Whiteman — at whose intercession Mrs. Burd had adopted the poor little waif — heard these reports, he determined upon a regular field-day among the gossips. The lies should be run to earth, he resolved, before they had time to grow. The source of the worst of them was Mrs. Jim, and the priest was very severe with her. She ate her words very humbly and shed abundant tears.

"Don't you know," the Father asked with great sternness, "that if there is one really charitable woman in all Clickton, it is Mrs. Burd?"

Mrs. Jim, knowing it so well, admitted the fact easily enough.

"And does not everybody in this town, and elsewhere, know that all Sarah's children are a credit to their bringing up, and that the breath of scandal has never touched them?"

Very tearfully, Mrs. Jim assented to this fact also.

"Of the child's real history Mrs. Burd knows nothing — wishes to know nothing. She took it for the love of God, and for that alone."

"It was all Mrs. Flick," protested the wife of the pigeon fancier, and although Mrs. Flick was not a Catholic, Father Whiteman gave her the benefit of hearing a little plain speaking.

"It has taken up the greater part of a long day," the priest said as he reached his house late in the afternoon, "but it has been time well spent. I suppose there are people who know themselves to be so utterly incapable of a generous (and at the same time disinterested) action, that they are unable to accept the possibility of such a thing in others. May God in his goodness send us a few more really charitable souls — like Sarah Burd!"

III

As time went on, George and Sarah Burd began to be a little tired of their neighbours' constant warning: "Ye'll spoil him between ye. Ye will, for sure!" But every time they heard it they strengthened their resolve that little Charlie should *not* be spoiled — by them, at least. Sarah used sometimes to say that it was one thing to love a child, and quite another thing to spoil it. George was of the same opinion.

One Saturday afternoon Pigeon Jim was leaning over the low wall that separated the Burds' front garden from the roadway. George was pulling up an occasional weed and talking "tulips." Suddenly

there was a patter of little clogs on the stones, and Charlie with outstretched hands ran into his foster-father's arms. The child laughed with delight as the old man hoisted him shoulder high.

"Talkin' o' tulips," said George to his neighbour, "this is the tulip for my m-ney." The child was bending down to kiss the old man's forehead.

"Aye, aye!" returned Jim, "he's a bonny little chap, you: he is for sure."

"Best lad i' all Clickton — arn't ye, Charlie?"

Charlie pillowed a rosy cheek upon George's whitening hair. Pigeon Jim could not help admiring this picture of (by no means crabbed) age and youth; nor could he help the inevitable remark: "Ah! I doubt me ye'll spoil him, between ye."

"Nay, nay lad, we wunna do that. Them as spoils their childer are them as dunna love 'em well enough."

Jim shifted the conversation to tulips. He knew that it would never do for him to bandy words with George on the subject of bringing up children. — "Ye couldna sell me a bulb or two o' them red uns, could ye?"

George shook his head, and Jim's face fell a little. The "red uns" had fascinated him for some time past, and he had often hinted at his liking for them. He had come to the conclusion that George did not take hints. As a matter of fact the old man had a little scheme in his mind. He was longing to lure his neighbour on to tulips, and away from pigeons and skittles and overmuch beer.

"I never sell nowt — th' knowst that, lad."

Jim knew it very well, and his face brightened. He was like his wife in one respect at least — a very excellent borrower and not a bad beggar.

"I'd like to make a bargain wi' thee, Jim." (Jim looked up, a trifle alarmed. Could it be that George had his eye upon pigeons?)

"That bit o' garden o' yourn wants fettlin'."

The fact was so notorious that Jim admitted it at once.

"Well then," said George, "I tell thee what I'll do: if th'll just dig it o'er and clear it o' weeds and rubbish, I'll gie thee a sample o' whatever I've got."

George gave baby Charlie a kiss as he put him down, and told him to run to his mammy.

"I'll do it t'is very neet, George, and thank ye kindly."

Jim was touched by his neighbour's generosity, so he immediately hurried away, and George's face was a thing to wonder at. It expressed pleasure, thankfulness, and triumph.

"If he starts on that job to-neet, it'll be late enough afore he gets

to the public-house," George chuckled to himself as he turned to enter his cottage by the back-door, "for it's tea-time a'ready."

A casual male visitor to the Burd's cottage would have found himself trying to account for the brightness of the interior. It was a six-roomed house, but every kind of work involving dirt or mess seemed to be performed in the little kitchen at the back. It is true that on wash-days the clean linen would sometimes overflow into the house-place, and occasionally, though rarely, into the parlour; but for the most part it appeared to be a house in which it was always afternoon. It was daily filled with a succession of sweet smells, either those of baking cakes and pies, or of fresh linen, or of the flowering plants that filled the windows. Either George or Sarah, or both, had a weakness for bright colours, and the schoolmaster had once described the houseplace as a "study in vivid red." Sofa, chairs, and table were all covered with what Mrs. Jim had been heard to speak of as "Turkey red twill at fourpence-halfpenny a yard. Just as if any woman couldn't get stuff like that if she'd a mind." Clearly in this, as in so many other things, all that was wanting to Mrs. Jim and others was the mind.

IV

Charlie grew up a sunny, good-tempered lad, pious and merry, open-minded and warm-hearted. And he was not spoiled. How to avoid this was the one anxiety of his foster-parents. Each (quite unknown to the other) had private interviews with the schoolmaster, from time to time, in which that good man was implored never to spare the rod when Charlie merited it. The schoolmaster always assured them that on that head they had no cause for uneasiness.

The household of Pigeon Jim was undergoing a very gradual, but an entirely hopeful change. Jim had not given up his birds, but he had taken to gardening. He had not quite given up his visits to The Eagle; but his going there had become less frequent, and the short time he remained there was a disappointment to — the landlord. Thus encouraged, Mrs. Jim began to make an effort on her side. Charlie was in the habit of calling at her house on his way to school, and his appearance was so different to that of her own boy (both about the same age) that one day as they started out together, Mrs. Jim became thoughtful. Both lads wore the same kind of serviceable suits of corduroy, and yet the contrast between them was startling. It was a long time, however, before Mrs. Jim realized that the difference was brought about by the use, and non-use, of soap and starch and blacking. Fully persuaded of this at length, she "borrowed" a packet of starch from Mrs. Burd — a loan that Sarah supplemented by an object-lesson in getting up boys' collars. After this, Mrs. Jim's

eldest boy, Harry, begged his friend Charlie to show him how to get that wonderful "shine" on his clogs, and as Charlie assured him that blacking and elbow-grease were all he wanted — there was soon a very decided improvement in the appearance of "Harry o' Jim's."

Bank holiday was generally a perilous day for Pigeon Jim; but there came a certain Easter Monday when George Burd had the satisfaction of seeing him placed beyond the reach of temptation. How this was brought about I will tell you briefly.

Everybody knows that close to the big cricket and football-fields for which Clickton is famous, there are many acres of garden ground, let out in small allotments. George had always rented two or three of these plots, and how to get Jim to do the same, had long been a puzzle to the older man. Jim said he couldn't afford it. At length the wily George hinted that he himself had got a bit more than he could manage, and when he offered it to Jim at a rent that was perfectly ridiculous in its lowness, the latter (to use George's own expression), "jumped at it." And no wonder. Jim did not know it at the time but his neighbour was actually making him a present of several pounds a year.

On this particular Easter Monday, the last football-match of the season was being played, and both Charlie and Harry were among the spectators. About the middle of the afternoon, a tall, stout, determined-looking woman (known in Clickton as "Mad Poll") appeared on the ground, and began to make inquiries for George Burd's Charlie.

"A lady in a carriage at t' gate wants to si' thee," she whispered in the boy's ear, when, after some time, she succeeded in finding him. "Her'll keep ye ony a minute."

Charlie, greatly wondering, but suspicious of nothing, was relieved when he heard that he was wanted only for a minute. A minute's interruption in the watching of a match is not much. He ran so quickly to the entrance, that Mad Poll could scarcely keep up with him. No carriage was in sight, however, though several empty cabs stood waiting. Mad Poll now, overtaking the lad, clutched him tightly by the arm, and hurried him out of the main road into a side lane that ran paral- lled with the football-ground. A closed four-wheeler was standing there, and almost before Charlie knew what had happened, he found himself inside the cab with Mad Poll, and a strange woman whose manner and appearance showed that she had been drinking heavily. Her endearing words were strangely discordant with her actions, for, as the cab drove rapidly away from Clickton, she produced two stout straps, and, with the help of Mad Poll, fastened Charlie's hands behind his back, and secured them to his ankles in such a way that he was altogether helpless. Then she boxed his ears

with much energy, and informed him that she was his mother. He was going home, she said, and would work for his mother, and be a comfort to her.

.....

But Mad Poll had not reckoned with Pigeon Jim. She had not given him credit for working in his allotment on Bank Holiday, nor did she know that his little garden-plot lay close to the hedge looking down upon the very lane where the cab had waited. Jim was so startled by what he saw that for some minutes he stood irresolute. Once, however, he had made up his mind, he acted with admirable promptness. And what he did, how he did it, and with what success, is a story Clickton people are proud of telling.

How the driver of the hansom Jim hailed thought he was mad, and the delay caused by a long dialogue; Jim's offer of a handsome reward if the man could overtake the four-wheeler; their coming upon it at the door of a wayside inn; poor Charlie's rescue — for knowing that their victim was secure, the two women, unable to pass a public-house, had left him in the cab while they alighted for a hasty drink; Jim's triumphant return with the boy to Clickton; and the turning of George and Sarah Burd's terrible sorrow to a joy that was almost too much for them; — all these things are told in Clickton with a wealth of rhetoric worth the hearing.

But not all know the former or the subsequent history of Charlie's mother. Addicted to drink during the whole of her married life, she had lost her husband soon after the birth of her child, and a few months afterwards it was found necessary to place her under restraint. She had escaped from the asylum only a few days before her attempt to carry off her son, and on the night of that eventful Easter Monday, she was taken back to this place of retreat in a state of frenzy. A few months afterwards she died.

But Pigeon Jim knew these facts, and their effect upon him was lasting. For him, at any rate, the Eagle ever afterwards spread its wings in vain. And on Low Sunday, when George and Sarah Burd and Charlie knelt at the altar-rails, Pigeon Jim was with them.

One day at the Works a question arose among some of the men as to the meaning of charity — in the Scripture sense of the word. Jim said he knew all about it, and was pressed for an explanation.

"Charity," said Pigeon Jim, with emphasis, "Charity is — George and Sarah Burd."

DAVID BEARNE, S.J. In *The English Messenger*.



NEW STATUTES OF THE APOSTLESHIP OF PRAYER.

NOTES AND EXPLANATIONS.

II. — CONSTITUTION AND ORGANIZATION OF THE APOSTLESHIP OF PRAYER.

Statutes VI, VII, VIII, deal with the Executive of the Apostleship of Prayer. It consists of four hierarchical degrees.

At the head of the Association is a Director General who was formerly appointed by the General of the Society of Jesus, subject to the approval of the Holy See. The new Statutes introduce a happy change. Henceforth, the Director General of the Apostleship will be *the Father who is General of the Society of Jesus for the time being, who has the power to delegate another residing in Toulouse, to fulfil the duties of his office.* (Stat. VII.)

Entrusted to the hands of the Superior General of a Religious Order, whose members are to be found in every part of the world, the administration of our Society cannot but gain in authority, unity and effectiveness, and bring forth more abundant fruits for the salvation of souls and the glory of the Sacred Heart.

Immediately after the Director General, come the Diocesan Directors. They are named by the Ordinary, and inducted by the Director General or his Delegate. The Diocesan Directors may in turn, with the approval of the Ordinary, appoint Local Directors in the various centres of the district of which they have charge.

Both the Diocesan and Local Directors are to be subject to the Ordinary, even in all things pertaining to the Association,

those alone excepted which relate to the Statutes approved of by the Apostolic See. (Stat. VIII.)

Last in order come the Promoters. In the organizing of the Society, these auxiliaries are extremely useful. They are as it were the regimental officers of the Apostleship, the activity and usefulness and rapid extension of which are due in a large measure to their untiring efforts. They divide up among themselves the various districts of the city or parish, and draw up recruiting-lists of Associates by groups of thirty, fifteen or ten. This is not the place, however, to enter into the details of their work (1). We will content ourselves with quoting article VI of the Statutes, which is entirely devoted to them and their work ; their portion is an enviable one as will be seen :

“ Those of the faithful enrolled in this pious Association who, giving themselves over more wholly to piety than the others, burn with a more ardent zeal for souls, and on this account are termed promoters (zelatores), should use their every endeavour to promote more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus conformably to the Statutes of the Apostleship. For this reason they should meet at stated times to concert together on what might seem best suited to attain this end.”

As regards the admission of simple associates, the Statutes require only that their names be inscribed on a register of the Association, without requiring them to be transmitted subsequently to the Diocesan or Head Centre : and Local Directors will continue to furnish certificates of admission to those whom they shall admit. These certificates have the advantage of proving that their owners belong to our Holy League, and of reminding them of their privileges and duties.

The last clause of the Statutes refers to, and confirms, the spiritual favors attached to the practices of the Apostleship.

(1) The Promoter's Handbook contains all the necessary information on these points.

This, then, is an outline of the work of the Apostleship. Our Associates cannot fail to know how dear this work is to the noble heart of Leon XIII, and will, we trust, allow us to round off our sketch, by recalling a few of the kind words of encouragement and praise, which he has deigned to address to our Society on various occasions.

"It is not without reason," said the Holy Father in a brief addressed to Father Ramière in 1878, "it is not without reason that the glorious title of Apostleship is given to this Association which prays without ceasing that God would vouchsafe to renew on behalf of the Church in these latter days, the marvels accomplished by the Apostles in the early ages of christianity.

"But as this Apostleship must needs draw its virtue from Him who is the infinite source of all charity and all power, you have shown great wisdom, beloved Son, in directing the thoughts and affections of the faithful towards the Sacred Heart of JESUS, the fountain-head whence the Church has sprung."

In speaking to our Associates of Italy in 1879, the Sovereign Pontiff said again: "Labour then with charity and zeal, dearly beloved Children, that all men may draw closer to this dear Heart, that they may love It and imitate It, that they may make some amends for the insults to which It is constantly exposed; that they may unite their prayers, their intentions and their affections to the prayers, intentions and love of the divine Heart, and that thus they may participate in some measure, in Its rectitude and Its sanctity and Its all-subduing power."

Finally let us listen to the words addressed by His Holiness Leo XIII in a public audience, to the promoters and other delegates of the Apostleship of Prayer, on the 11th of October, 1893:

"Dearly beloved Sons. — It is very sweet and consoling to Us to receive this splendid deputation, which represents one of the Associations most dear to Our paternal heart, the

Apostleship of Prayer, a plant of recent growth indeed, but one whose fragrance and beauty have added new splendour to the Master's vineyard. Although but recently sprung from a humble seed, this plant has already attained gigantic proportions, and casts its grateful shade over the whole Christian world. Under its wide-spreading branches, are gathered countless multitudes from all nations, linked together by one common purpose, and rejoicing in the practice of the same devotions and the same christian virtues.

“ This alone, without mentioning other titles, is enough to assure you a special place in Our affections, for we have always favoured and encouraged your society, and every month we bless the intention which gives a definite object to your prayers.

“ But an additional motive increases Our affection for you ; and that is that you are not simply apostles of prayer, but apostles of prayer addressed to the Sacred Heart of JESUS, and therefore singularly effective in firing men's souls with a devotion which may be said to characterize the Church of this age, a haven of refuge, a token of its future triumph, the foundation of all our hopes for better days to come.

“ Let your prayers, therefore, beloved Sons, rise incessantly towards the Sacred Heart, mingled with the fragrance of Christian virtues, in order to prevail on the divine Heart to draw to Itself a world which in great part has wandered from God's ways. Endeavour by every means in your power to introduce this devotion into your homes, and to spread it throughout your fatherland, and since true devotion cannot and should not exist without imitation, seek ever to model your lives on that of Our Divine Lord.”

God grant that the Apostleship of Prayer may always deserve such praise, and that, rendered powerful by reason of its union with the prayers of the Sacred Heart, it may become one of the regenerating forces of the Christian world.



Written for
THE CANADIAN MESSENGER.

MOTHER OF GOOD COUNSEL.

BY FRANCIS W. GREY.

Who shall give counsel, if not Thou, our Mother?
Behold! Thy children gather round Thy knee;
Thou who didst bear, didst love and tend our Brother,
For His dear sake our Mother, too, will be.

Oh Seat of Wisdom! Cause of all our gladness,
Health of the sick, the succour of the weak,
Refuge of sinners, solace in our sadness,
Grant us we pray, the counsel that we seek.

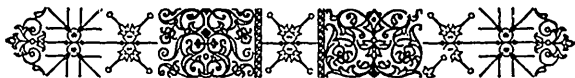
Oh Virgin Mother Blest, in whom God dwelleth,
Oh highly favoured, chosen for His own;
Who can advise like Thee, to whom He telleth
The secrets that belong to Him alone?

Mother, the way we tread is hedged about us,
Dark is the night, and weary we, and faint;
Many and fierce the foes within, without us,
Sweet Mother! listen to Thy children's plaint.

Oh Virgin Mother of God Counsel, hear us,
On Thee our hope, our cares, our fears we cast;
Thy counsel guide, Thy loving presence cheer us,
Bring us, our Mother, to Thyself at last.

FIRST FRIDAY INDULGENCES.

The Holy Father, desirous of encouraging more and more the devotion to the adorable Heart of Our Lord, has granted a *plenary indulgence*, the First Friday of every month, to all the faithful, who, having confessed and received Holy Communion, meditate for a few moments on the infinite goodness of the Heart of Jesus, and pray for the intentions of the Sovereign Pontiff. Furthermore he grants a partial indulgence of seven years and seven quarantines on all the other Fridays of the year. To gain these indulgences, it is not necessary to be a member of the Apostleship. (Sept. 7, 1897.)



R. I. P.

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

Alberton, P. E. I. : Mrs. John A. Reid, d. March 26 ; Joseph McIntyre, d. March 1. *Alexandria* : Angus McDougall, d. Nov. 19 ; Mrs. Michael Donovan, d. Nov. 27 ; Henry Duggan, d. Nov. 26 ; John Mcintosh, d. Dec. 17 ; Mrs. Ann McDonald, d. Dec. 17 ; Mrs. Helen McKinnon, d. Dec. 29 ; Mrs. Donald Cameron, d. Jan. 9 ; Mrs. Margaret Chestnut, d. March 14 ; Mrs. John Kennedy, d. Dec. 31. *Arnprior* : Mrs. Annie Sargent, d. March 22. *Barrie* : James McDonald, d. Dec. : Kenneth McDonald, d. March 25. *Berlin* : Mrs. E. Schmid, d. March 12. *Brockville* : Daniel McGulgan, d. March 11. *Buckingham* : Miss Helen McGurn, Mrs. Flavie Laurin, Mrs. Magloire Fauvelle, Mrs. Francis Gratton, Mr. Alfred Laviolette. *Canso* : Mrs. James P. Hanlon, d. Feb. 10. *Chicago, Ill.* : Alexander Neil Shannon, d. March 21. *Colgan* : William Kidd, d. Dec. ; Mrs. Catherine McQuillan, Mr. Edward Coss and Mr. Paul Courier, d. in March ; Mrs. Suzan McConnell, d. Feb. 1. *Cote des Neiges* : Charles P. McKenna, d. March 12. *Denver, Col.* : Louis Crilly, d. March 12. *Douglas-town* : Mrs. Albert Briand, d. Jan. 29. *Dundas* : Mr. John Byrne, d. March ; Mrs. Russill, d. Feb. 15 ; Mr. John Russill, d. Feb. 16. *Eganville* : Mrs. John McEachen, d. Feb. 25. *Frelton* : Mr. William Burke, d. March 10. *Glen Allen* : Mrs. Catherine Jordan, d. Feb. 18. *Grafton* : Mrs. Joseph Grosjean, d. Feb. 26. *Hamilton* : Mrs. Bridget Fitzgerald, d. Feb. 12 ; Mrs. John Nelson, d. Feb. 16 ; Mrs. Margaret Duggan, d. Feb. 27. *Ingleside, Man.* : John C. Davis, d. Feb. 10. *Kingston* : Peter Bajus, d. Dec. 23 ; William Campion, d. Feb. 1 ; Elizabeth M. Melville, d. March 14 ; Mrs. Moysa Greza, d. Feb. 28 ; John Kelly, d. Jan. 14. *Lakeville* : Mrs. Thomas Harris, d. Feb. 3 ; Mrs. John McKenzie, d. Feb. 12. *London* : Mrs. Benjamin Riley ; Annie Genevieve Hogan, d. March 10. *Mondon* : Mrs. Sarah Trites, d. Feb. 13. *Montreal* : Alfred McVey, d. March 8 ; Kate Egan, d. Feb. 10 ; Kate Neville, d. Feb. 26 ; Mrs. Alfred Renaud, d. March 22 ; Mrs. Denis O'Brien, d. March 19. *N——* : Mrs. Owen McMahan, d. Feb. 7 ; Mrs. Ryan, d. Jan. 7 ; Clara Doyle, d. Mar. 26 ; Mrs. John Hamilton, d. Jan. 2. *Orillia* : Mr. Peter Duffy, d. March 4. *Osceola* : Patrick McPeak, d. Feb. 7. *Parkhill* : Angus Morrison, Archibald McCormick, Archibald Currie, Jean Gordon. *Pictou* : William Haven, d. March 17. *Pustinch* : Cassie Mulroney,

d. Feb. 5. *Quebec*: Mr. Martin Plunket, d. Dec. 25; Mr. Francis O'Reilly, d. Feb. 10; Mr. James Veldon, d. March 16; Miss Mary Myler, d. March 27. *Red Bank*: Mrs. John Lawlor, d. Feb. 13. *St. Andrew's West*: Donald McDonald, d. March. *St. John, N.B.*: Mr. Martin Jeffreys, d. Mar. 9; Mr. Felix Rogers, d. Mar. 18; Mr. John Black, d. Mar. 25. *St. Mary's, Ont.*: Annie Murray, d. Feb. 26. *Sillery*: Rev. M. St. Catherine, R. J. M. (Isabella Macdonald), d. March 15. *Three Mile Plains, N.S.*: Mrs. Margaret Daly, d. Dec. 24. *Toronto*: Miss Agnes Gallagher, d. March 25; Mrs. Ellen O'Donell, d. March; Reid, d. Feb.; Mrs. Ellen Cahill, d. Jan. 28. *Windsor*: Joseph De Gurse, d. March 22. *Woodslee*: Mr. Francis Fuerth, d. March 17. *Woodstock, Ont.*: Mrs. Flora McGovern, d. March 23.

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.)

ALEXANDRIA, ONT. Two, for obtaining a situation. For the recovery of two persons. For a brother remaining temperate, after prayers to S. H. Two, for spiritual favours. Two, for temporal favours. For success in an examination. For the cure of a cough. For money obtained, after prayers for the Suffering Souls. For a special favour. — **AMHERSTBURG.** For a favour, through St. Anthony and the Souls in Purgatory. — **ANTIGONISH.** For a cure obtained. For a temporal and spiritual favour. — **ARNPRIOR.** For two special temporal favours. For the recovery of a sick child, after prayers to B. V. M. For a great favour, through St. Anthony. For a special favour, after making a novena to the Holy Name. For good health.

BARRIE. For many favours received, through the Souls in Purgatory and St. Anthony. For two special favours, through St. Francis. For a great favour, through the Infant Jesus and B. V. M. — **BEAURIVAGE.** For money obtained. For relief during an indisposition, after applying the Badge of S. H. For five spiritual and temporal favours. — **BELLE RIVER, ONT.** For cure of severe pains, after applying the Badge of S. H. — **BELLEVILLE.** For three favours received, through the intercession of B. V. M., St. Joseph and the Infant Jesus of Prague. — **BRECHIN.** For a favour received. — **BROCKVILLE, ONT.** For a temporal favour. Four, for obtaining employment, after prayers to St. Joseph and the Immaculate Heart of Mary. For a cure, by praying St. Joseph and wearing his cord. For a cure of intemperance, by wearing the Badge of S. H. and St. Joseph's cord. For a temporal

favour, through a novena to St. Joseph. — BUCKINGHAM. For a great favour, after many prayers to the Souls in Purgatory.

COLGAN, ONT. For a favour received. For a great temporal and spiritual favour. For a special grace, after making a novena to the S. H., to St. Francis, and St. Joseph. — CORNWALL. For a great favour, through St. Anthony and the Three Kings. For the cure of an apparently hopeless case, after novenas to the Infant Jesus of Prague and St. Raphael. For the cure of a painful malady. For a favour received, through B. V. M. and the Suffering Souls. For cure of a sore face — CREIGNISH. For a cure, after applying the Badge of S. H.

DEBEC, N. B. For the recovery of a father, through prayers to B. V. M. and St. Joseph. — DETROIT. For an important temporal favour, after a novena to St. Joseph and a promise of Masses for the Souls in Purgatory. — DRAYTON, ONT. For three favours received, after prayers to S. H. — DUNDAS. Two, for employment obtained. For the cure of a severe headache. For the healing of a sore, after prayers to B. V. M. For a great favour.

EDGE HILL. For a very great favour, after a promise of a Mass for the Souls in Purgatory. EGANVILLE. For the cure of a neuralgia, after applying the Badge of S. H. and St. Benedict's medal.

FAIRVILLE. For two escapes from injury, through B. V. M. For a spiritual favour. For one hundred and twenty various favours. — FREDERICTON, N. B. For a favour received, after prayers to B. V. M. For favour received, after prayers to the Holy Souls in Purgatory. For the cure of toothache, after applying the Badge and saying the Rosary of S. H. For a situation. For a very great favour. For pupils received. For a temporal favour. For a position obtained, after prayers to St. Anthony. For a temporal favour, through St. Anthony. For a reconciliation. For recovery from illness. For employment for five. For strength to overcome an evil habit. For two special favours. For five temporal favours.

GALT, ONT. For a successful examination, and another favour, through the intercession of B. V. M., St. Joseph and St. Anthony. For a letter received. For improved state of health, after prayers to the Holy Souls. — GODERICH. For a special favour, through St. Anthony. — GREENFIELD. For a great temporal favour, through B. V. M. — GUELPH. For the cure of pain in the shoulder, after applying the Badge of S. H. For a very great favour, through St. Anthony and the Holy Souls. For employment. For health restored to two persons. For several favours received, through B. V. M. — GUYSBOROUGH, N.S. For a temporal favour, through prayers to B. V. M. for the Holy Souls in Purgatory. For a very great favour received, after prayers to B. V. M.

HALIFAX. For the cure of neuralgia, after applying the Badge. For the cure of deafness. For health restored. For two very special favours. For recovery from a serious illness, through B. V. M. For a brother going to mass, after long absence. For the reconciliation of a person to the Church. For success in an examination. For ten spiritual favours, through B. V. M. Two, for great favours. For success in business, through B. V. M. and St. Joseph — **HAMILTON.** For the cure of palpitation of the heart, after applying the Badge. For health and employment. For two temporal favours, after prayers to B. V. M. and St. Joseph. For recovery of health. — **HASTINGS, ONT.** For the conversion of a young man addicted to intemperance. For two special favours, through B. V. M. and St. Joseph. For relief from severe pains, through the Infant Jesus and St. Anthony. For a great favour. For a great spiritual favour, through B. V. M. and St. Joseph. — **HUNTSVILLE, ONT.** Two, for cures, after applying the Badge. For finding several lost articles, after prayers to St. Anthony. For a cure. For a friend giving up drink. For two spiritual favours. For one temporal favour.

KEARNEY, ONT. For a temporal favour. For two other favours. — **KERNE, ONT.** For recovery from a severe illness, after having masses said for the Souls in Purgatory. — **KILLARNEY.** For a temporal favour. — **KINGSTON, ONT.** For a very great favour, through St. Joseph. For work obtained. For a conversion, through the intercession of St. Joseph. For a situation for a young man. Two, for spiritual and temporal favours. For the cure of a toothache, after applying the Badge. For opening a lock that was out of order, after prayers to St. Anthony. For four favours received, after having two masses said. For a temporal favour.

LINDSAY, ONT. For the recovery of a sick person, after prayers to B. V. M. and St. Joseph. — **LONDON, ONT.** For the recovery from a serious illness. For a favour received, after promising a mass for the Suffering Souls. For ten favours received. For a temporal favour, after prayers to S. H.

MAIDSTONE, ONT. For a very great favour, through B. V. M. and St. Joseph. For peace and happiness in a family. Two, for recovery of health, after saying the Rosary and prayers to St. Joseph. For a child's recovery from lameness, after promising a mass for the Souls in Purgatory. — **MERRITTON.** For a temporal favour. For a great favour, through B. V. M. For a favour received, after saying the Thirty Days' prayer. For three spiritual and temporal favours. For the improvement of a mother's health. For a brother overcoming a bad habit. For means to pay a debt. For employment. For success in an undertaking, through St. Joseph. — **MONTRÉAL.** For the recovery of three sisters. For the cure of a child's sore throat. For

gaining a law-suit. For a very special favour, after prayers to St. Anthony. For employment for a husband. — MORRIS, MAN. For a great favour, through St. Anthony.

NEWCASTLE, N. B. For a favour received. — NIAGARA FALLS. For a safe delivery in childbirth. For the cure of earache, after applying the Badge. For five spiritual and temporal favours.

ORILLIA. For two spiritual and temporal favours received, through B. V. M. and St. Joseph. For a great favour, through B. V. M. — OTTAWA. For a favour received. For relief from a headache. For the conversion of a son, after prayers and a promise of masses. For employment, after prayers to St. Anthony. For a favour received. For a successful operation, through prayers to B. V. M. and St. Joseph. For success in an undertaking, after prayers to B. V. M. and St. Joseph. For a great spiritual favour. — OWEN SOUND. For a situation obtained, through St. Anthony. For the recovery of two sick persons.

PARKHILL, ONT. For the cure of a sore throat, after prayers to B. V. M. and St. Joseph. For the cure of a child. — PERTH. For the cure of a sore, after applying the Badge, and praying to St. Ann and St. Anthony. For work obtained. For a temporal favour. — PETERBOROUGH. For a favour received. — PICTON, ONT. For the recovery of a lost article, through St. Anthony. For the preservation of a brother and sister in danger. Two, for favours from St. Anthony. For two spiritual and temporal favours, through B. V. M. and St. Joseph. For a temporal favour. — PORT ARTHUR. For a favour obtained, after making a novena to St. Anthony. — PORT CREDIT. For the recovery of a child, through B. V. M. and St. Joseph. — POWERS COURT, P. Q. For three special favours, through St. Anthony. For three persons making their Easter duty. For health and prosperity. — PRESTON, ONT. For a spiritual favour. — PUSLINCH. For the cure of a pain in the side, after applying the Badge and offering prayers for the Suffering Souls.

QUEBEC. For the happy death of a father. For the cure of a toothache. For the conversion of a sinner. For the success of a good work. Three, for a spiritual and temporal blessing. For the conversion of a member of a family. For the cure of a severe pain in the head. For the cure of a severe pain in the heart, after applying the Badge. For the grace of repentance for a hardened sinner. For twelve special graces. For one temporal favour. For sixteen very particular favours.

RAT PORTAGE. For success in an examination, after prayers to St. Anthony.

ST. ANDREW'S WEST. For two favours received, after prayers to

B. V. M. and the Souls in Purgatory. For finding a lost article, after prayers to St. Anthony. For a very great favour, through St. Ann, Bl. Gerard and the Souls in Purgatory. For a reconciliation, through the intercession of St. Ann and St. John. — ST. CATHARINE'S, ONT. For the cure of a toothache, after applying the Badge. For the cure of an earache. — ST. JOHN, N. B. Two, for the cure of sore throat. Two, for relief from severe pain. For improvement in health. For the recovery of a mother from a severe illness. For regaining health, after prayers to B. Gerard. Two, for perseverance, through prayers to Our Lady of P. Help. Six, for employment. Four, for means to pay debts. For one hundred and eighty-three spiritual and temporal favours. — ST. MARY'S. For the cure of a sore throat, after applying the Badge and prayers for the Souls in Purgatory. For employment. For a favour received. For a great temporal favour. — ST. TERESA, P. E. I. For the recovery of a sister, after a novena to S. H. and prayers to B. V. M. For several temporal favours. For preservation of health, after prayers to B. V. M. and St. Joseph. — SEAFORTH For a favour, through St. Anthony. For a particular favour. For a tenant obtained, through St. Joseph. For three temporal favours received. — SMITH'S FALLS. For a special favour, after having a mass said for the Suffering Souls.

TORONTO. For health obtained. For a situation. For seven spiritual and temporal favours. For the recovery from illness. For preservation from serious accidents. For a very great temporal favour. For the preservation from a serious injury. For a particular temporal favour, through the Infant Jesus of Prague. For instant relief from toothache, after applying the Badge. For relief from pain.

VANCOUVER, B. C. For a temporal favour.

WALLACEBURG, ONT. For two temporal favours, through St. Anthony. — WINDSOR. For the saving of a house from fire. For several favours. — WOLFEVILLE, N. B. For relief from severe pain, after prayers to St. Ann. For the recovery of a sick husband. For three cures, after applying the Badge of S. H. For several spiritual and temporal favours. — WOODSTOCK, ONT. For two articles found, through St. Anthony. Two, for favours received. For a cure, after making a novena.

URGENT REQUESTS, both spiritual and temporal, have been received from Antigonish, Beaurivage, Belleville, Bridgetown, Brockfield, Calgary, Edgeville, Fairville, Forest, Grovetown, N. H., Hamilton, Huntsville, Kingston, Malwood, Manotic, Marysville, Montreal, Murrillo, Niagara Falls, N. Y., Ottawa, Parkhill, Perth, Power's Court, Quebec, St. John's, P. E. I., St. Teresa, P. E. I., Thornburn, N. S., Toronto, Warren, Ont., Wolfeville, N. S., Woodslee, Zurich.

INTENTIONS FOR MAY

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

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| <p>1.—S.—SS. Philip and James, Ap. bt. gf. mt. rf. Honour the Apostles. 11,705 Thanksgivings.</p> <p>2.—M.—St. Athanasius, Bp. D. All for Jesus. 11,019 In affliction.</p> <p>3.—Tu.—Finding of the Holy Cross. rf. Patience. 16,762 Deceased.</p> <p>4.—W.—St. Morica, W. pt. Pray for wayward sons. 21,972 Special.</p> <p>5.—Th.—St. Pius V. P. gf. ht. Daily rosary. 3,643 Communities.</p> <p>6.—F.—St. John bef. the Latin Gate. at. gf. Suffer for God. 13,914 First Communions.</p> <p>7.—S.—St. Stanislaus, Bp. M. Zeal for the Eucharist. 18,903 League Associates.</p> <p>8.—S.—Appar. of St. Michael, Arch. Trust in the Angels.—S, 832 Means.</p> <p>9.—M.—St. Gregory Nazianzen, Bp. D. Honour Our Lady. 2,640 Clergy.</p> <p>10.—Tu.—St. Antoninus, Bp. O. rf. Love the poor. 121,336 Childrer.</p> <p>11.—W.—St. Francis Geronimo, C. S. J. Pray for Missions. 11,251 Families.</p> <p>12.—Th.—SS. Nereus and Comp., MM. ht. Constancy in trials. 9,431 Perseverance.</p> <p>13.—F.—Bl. John Baptist de la Salle, C. gf. Pray for teachers. 4,167 Reconciliations.</p> <p>14.—S.—Patronage of St. Joseph, mt. nt. Ask for a happy death. 21,045 Spiritual Favours.</p> <p>15.—S.—St. Isidoro, C. Holy simplicity. 10,218 Temporal Favours.</p> | <p>16.—M.—St. Ubaldus, Bp. C. Devotion to the scapular. 7,283 Conversions to the Faith.</p> <p>17.—Tu.—St. Paschal Baylon, C. Honour the Eucharist. 15,097 Youths.</p> <p>18.—W.—St. Winand, M. Pray for boys. 2,409 Schools.</p> <p>19.—Th.—ASCENSION. bt. gf. ht. mt. rf. st. Spiritual conversation. 10,100 Sick.</p> <p>20.—F.—St. Bernardine of Siena, C. gf. Devotion to the Holy Name. 2,616 Retreats.</p> <p>21.—S.—St. John Nepomucen, M. Spirit of silence. 236 Societies.</p> <p>22.—S.—St. Julia, V. mt. rf. Pray for girls. 2,336 Parish.</p> <p>23.—M.—Bl. Andrew Bobola, M. Steadfastness. 16,970 Sinners.</p> <p>24.—Tu.—Our Lady Help of Christians. Ask Mary's help. 13,210 Parents.</p> <p>25.—W.—St. Gregory VII, P. pt. Zeal for the Church. 4,982 Religious.</p> <p>26.—Th.—St. Philip Neri, O. Cheerfulness. 1,033 Novices.</p> <p>27.—F.—St. Mary Mag. de Pazzi, V. Spirit of generosity. 1,476 Superiors.</p> <p>28.—S.—Vipil St. Augustine, Bp. Pray for England. 9,69 Vocations.</p> <p>29.—S.—WHITSONDAY. bt. mt. rf. Pray for infidels. Promoters.</p> <p>30.—M.—St. Felix I, P. Pray for pagans. 27,815 Various.</p> <p>31.—Tu.—St. Angela Merici, V. Pray for nuns. Directors.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

†=Plenary Indul.; a=1st Degree; l=2nd Degree; g=Guard of Honour and Roman Archconfraternity; h=Holy Hour; m=Hona Mors; p=Promoters; r=Rosary Sodality; s=Sodality B. V.

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