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GENERAL INTENTION FOR MARCH.

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

Devotion to the Crucifix.

In connection with the subject of this month's intention, Holy Writ exhibits two passages which, if not parallel, are analagous and very striking: the one from the New Testament after the great work of Redemption had been accomplished, the other from the Old before the coming of Our Lord.

"And I saw an Angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying: "Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads" (Apoc. vii 2, 3). What was this mysterious sign, endowed with preternatural power to stay the hands of the destroying Angels, here mentioned by St. John while he prophetically describes the appalling events which are to precede the world's final destruction? Were it

possible for us to entertain the least doubt as to its character, we might turn to the prophecies of the Old Testament for an answer. It is to be found unmistakably in the ninth chapter of Ezechiel. "Go," said the Lord, "through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof. And to the others He said in my hearing: Go ye after him through the city, and strike: let not your eye spare, nor be ye moved with pity. Utterly destroy old and young, maidens, children and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary." According to St. Jerome and other interpreters, those to be spared in this dreadful massacre were to be marked with the letter T (Thau), which, in the ancient Hebrew character, was the form of a cross.

The Cross, therefore, long before the coming of Our Lord, but in prevision of His choosing it as the great instrument of His oblation was already potent to avert the wrath of the Most High, just as it will become, in the latter days, the glorious seal or mark of the elect. Still, in ages antecedent to the death of Christ, the mysterious and saving *Thau* was not identified with the ignominious gibbet of the malefactor: for all held the latter in execration. Few now are aware of the sickening spectacle of abjection, of anguish, of torture it disclosed to the onlookers, when it was reared aloft bearing the form of some notorious criminal, hanging in mid air, an object of horror and commiseration.

The God of all might and majesty, wishing in His infinite wisdom to make manifest His power in the person of His Beloved Son, decreed that this same infamy of the Cross should become a source of incomprehensible glory. It was for this that the Saviour Jesus Christ, though His life was without blemish and without even the shadow of imperfection, ended that life as an outcast and a criminal. And as if abasement and death alone were not ignominious enough,

of all the modes of paying the last penalty He willingly chose the most shameful and the most inhuman. For, the torment of crucifixion was but one long lingering agony, wherein life was quenched by slow degrees and amidst atrocious sufferings. Meanwhile, the wretched victim, stript of his garments and overwhelmed with confusion, hung for hours an object of contempt and ridicule for a jeering and heartless rabble. It would seem that he was raised on high, on the degrading rood, the better to command a view of all the crowd that had gathered to witness his opprobrious death. The imagination can conjure up no more repulsive sight; and nothing more horrible has ever been devised for the torture of the guilty, or more ignominious for the slave who was condemned to suffer death.

All this the Apostle thoroughly understood when he said: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: *Cursed is every one that hangeth on the tree*: that the blessing of Abraham might come on the gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith" (Gal. III.). Now, while redeeming us from the curse of the law, by hanging on the tree He sanctified that tree and made it for evermore an object of veneration among Christians. The Cross, consequently, or with still more reason the Crucifix, that is, the Cross bearing the figure of Our Lord crucified, is become for us the image before all others to be revered, and which none other can ever replace; it is the official and liturgical emblem of the Church, surmounting the altar of the sacrifice; it is the standard of the King of Christians, *Vexilla Regis*.

And how could it be otherwise? Was it not alluded to by Christ as an integral part of, or at least intimately connected with His preordained sacrifice? Moses had made a brazen serpent, and had set it up for a sign "which when they that were bitten looked upon they were healed" (Numb. XXI, 9), and, referring to this figure in the Old Testament,

Our Lord Himself had declared that "As Moses lifted up the serpent, in the desert, so must the Son of man be lifted up : that whosoever believeth in Him, may not perish, but may have life everlasting" (St. John III, 14, 15).

Hence that marvellous unanimity in the veneration of the Cross in every age of the New Dispensation.

When the Church was yet in her infancy, when solemn rites were perforce hushed within the deep galleries of the catacombs, when her children were hunted down and the blood of her sons flowed in torrents over every province of the Roman Empire, fertilizing those vast fields and scattering broadcast the blessed seed from which, as a harvest for the Divine Husbandman, new generations of believers were to spring : then it was, that every Christian hero who was called upon to make profession of his faith entered the arena signed with that sign of sacrifice. While it imparted strength within, it beamed before the upturned gaze as a sure token of triumph, for round it was twined the branch of laurel and on it hung a victor's crown.

Martyrs of the Crucified, signed with that sign, scorned the jeering and scoffing of the pagan throng ; with it they stood undismayed before the wild beasts of the amphitheatre and were ground as wheat to become the bread of Christ. It was with that sign upon their foreheads and with it graven in their hearts, that they withstood the straining of the rack, the scalding of the boiling caldron, and the blistering, all-permeating flame. Youths uninured to hardship and timid maidens, aged matrons accustomed to every comfort and refinement, all, in a word, that was weak humanly, when signed with that sign, showed the same eagerness to face death as the sturdy bondsman or the scarred legionary.

And when the sun had gone down on the bloody scene, and the Roman holiday was over, and loving hands had stealthily borne the mangled bodies to their last resting place in the catacombs, it was under the shadow of that same sign they slept awaiting resurrection. The sight seer

in subterraneous Rome, though dazed by the garish incandescence of a modern lamp, may make it out to this day, sculptured on their tombs, tier above tier, an enduring testimony of the veneration of the early Christians for the sign of their Redemption.

It was this sign, emblazoned in light upon the skies, that appeared to Constantine as he marched against Maxentius, and God's own hand lit up around it the device *In hoc signo vinces*. It was borne, as the *Labarum*, before the victorious legions in the imperial pagentries, and finally soaring aloft, above the Capitol, it replaced the Roman eagle: thus proclaiming to the world that the Empire was conquered by the weak One who had died on Calvary.

It was the figure of the Crucified that brought to bay the Goth, the Vandal and the Hun, when their barbarian hordes swept down like a devastating flood, with errand to wipe off from the face of Europe the last vestiges of an effete civilization. It was again the Cross that led them repentant to the founts with Clovis and Ethelbert. Then, with their in coming, did the Cross receive all reverence in the new civilization which sprung up amidst the ruins of departed grandeurs. Thereafter it held the place of honour in the homes of both the lowly and the great; it blessed by its presence the huts of the peasant and the palaces of kings. We see it interwoven with the tracery in the grand old cathedrals and borne heavenward on the finials of their tapering spires. It lay in the very rock bed of their foundations, setting at naught the efforts of its would-be destroyer, for its form was embodied in the plan itself of those vast edifices, masterpieces of the builder's art, which modern architecture with all our up-to-date appliances has not been able to rival, much less surpass.

When at the voice of Peter the Hermit, Christendom rose against the Moslem, and when army after army was poured upon the plains of Palestine, the Crusader went forth to death or to the delivrance of the Holy City with the Cross

gleaming on his breastplate. It was the tomb of the Saviour which was to be rescued from the unbeliever, and it was the Cross planted on the battlements of Jerusalem that announced the triumph of the sacred cause. Then, especially, do we see the Cross taking its place in heraldry as the predominating feature ; while no kingly crown could command the reverence of baron, knight or vassal save when surmounted by the Cross of Christ. To this day, through ages of bigotry and religious vandalism, it has survived ; and the diadem of England's Queen, and Empress of India, shows it lustrous with gold and jewels.

Everywhere did this memorial of the dying Christ greet the eye : it stood at the lonely cross-roads and on the squares of populous cities, at the village fountains, and was thickly planted in God's-acre, until the new Iconoclasts of the Sixteenth Century assailed it as an idolatrous sign, and tore it down from the rood-loft, the niche and the spire. Then desolation came, and it lay broken by the wayside and was defaced on the sanctuary wall.

It is through God's mercy, that in our own time we see signs of a return to Catholic practices. The sects are growing weary of the chilling atmosphere of the meeting house, of the conventional four bare walls of a barn-like church. Where, a generation ago, we were wont to see a giddy vane with the four cardinal points of the compass duly lettered, fit emblem of those poor souls who beneath its shadow were "tossed to and fro, and carried about with every wind of doctrine" (Eph. iv, 14), we now see, sadly out of place, it is true, the emblem of God's true Church, the Cross. It has even found its way into the very chancel ; and we are edified at the sight of a solemn and erudite judge in England, who, in deciding a question of legitimate church adornment in the Establishment, gravely draws the line between the Crucifix and the Cross. Let us hope, however, that the very presence of the Cross will draw down the grace of a whole and entire conversion, and lead mis-

guided men, through its "kindly light," back to the one true fold.

It is well high inconceivable, in the face of patristic testimonies so numerous, so obvious and so emphatic, that, during all these long years which have coalesced into centuries, whole nations have been led to believe that they were returning to primitive Christianity when they rejected, among other practices of Apostolic times, the devotion to the Crucifix.

Tertullian, in his book *De Corona Militis*, written A. D. 235, says: "Whenever we move; when we come in and go out: in dressing, and in washing; at table and in bed; during conversation, or any other employment, we impress on our foreheads the sign of the Cross. Should you ask for Scripture authority for this and such like practices: I answer, there is none. But there is tradition, that authorizes it; custom that confirms it; submission that observes it." (Ch. iii, iv).

St. Cyril of Jerusalem, about the year 348, instructing Catechumens in the rudiments of Christian religion, says: "Let us not be ashamed of the Cross of Christ; and, if any one be so, do thou at least openly mark it on thy forehead; that the devils, beholding the royal standard, may retire trembling. Use that sign eating and drinking, sitting and lying, rising from bed, conversing and walking; in one word, use it on all occasions." (Catech. iv, n. x. See Catech. xiii, n. xviii, xix).

St. Athanasius, of the Greek Communion, about the year 370, inculcates the Christian practice of blessing meat before meals, in these words: "When thou art sat down at table, and beginnest to break thy bread, having signed it with the sign of the Cross — give thanks." (B. on Virginity, n. 13).

About the same time, St. Basil wrote thus in his book on the Holy Ghost: "If we attempt to reject those practices, as things of little moment, which rest on no written autho-

riety, we shall, by our imprudence, materially injure the Gospel itself; even we shall reduce the very preaching of our faith to a mere name. Such — to mention this in the first place which is the most common — is the practice of making the sign of Cross, by those who put their hope in Christ. In what writing has this been taught?" (C. xxvii, tom. iii).

St. Chrysostom attests that the sign of the Cross was anciently used by the Greek Church in the administration of the sacraments and the performance of different acts of religion. In his homily on the adoration of the precious Cross, which was delivered about the year 386, he says: "The Cross appears in the performance of all the Sacred rites of religion. If baptism is administered, the Cross is there. If the mystical food is to be received, if the minister of Christ is to be ordained, if any other sacred function is to be performed, the Cross of Christ is there. Wherefore let us diligently impress it on our houses, on our walls, on our windows, on our foreheads and on our minds and hearts. The Cross is shown as often as we offer the Holy Sacrifice" (tom. 6. See also Hom. 55, in Mat. cxvi, tom 7).

Eusebius of Cæsarea, who died in 338, in his life of Constantine, relates, that this first Christian Emperor placed in the most conspicuous parts of the city, images representing our Saviour; and in his palace a magnificent Cross, "the sign of our Lord's Passion;" "and to me it seems," adds the historian, "that the religious prince viewed that sign as the defence and bulwark of his empire." (De Vita Const lib. iii, 149).

The ancient and public veneration (or *adoration*, as it was called) of crosses representing the Cross of Christ on Good Friday, in the Latin Church, is described in the Sacramentary of Pope Gelasius (about 492), and also in the *Ordo Romanus*, which first appeared not later than the time of St Gregory, and contained the order of the rites and ceremonies observed in the Church of Rome.

There is no end of similar testimonies, drawn from the Fathers and from the ancient liturgies, and dating from the first ages of the Church, all attesting the universal veneration in which the Cross was held. What was true then is equally true to this day. The Cross, and still more the Crucifix, are loved and honoured wherever the faithful are to be found. The deeper and livelier the faith the more tender also and the more tenacious is that love for the symbol of Christ's Passion in the heart of the Catholic Christian, and the more effusive does he become in the outward manifestation of his devotion. Nor could it well be otherwise, for in every phase of Catholic life, from the cradle to the grave, its benign influence is felt.

At the holy font, the sign of the Cross is used in the baptism of the child, who, by this second birth, becomes a Christian and an heir to the Kingdom of Heaven. By the Cross with the holy chrism, the confirmed is made a soldier of Jesus Christ. At the first glimmering of reason, he is taught this sign, and with it begins his day and, at nightfall, closes his eyes in sleep. As a pledge of eternal life, and with the sign of the Cross, he receives his Lord and God in Holy Communion. When, as a sinner, he kneels in the holy tribunal, contrite of heart, he is shriven with that sign. With that same sign, the indissoluble tie is blessed in wedlock. Marked and signed with it, do the ministers of the altar receive their august and awful power of calling down the Word upon our altars, and of loosening and binding in His name.

And when the Christian soul, yearning for greater perfection and a closer union with its God, breaks from the ties of kindred, and leaving behind the perishable goods and empty promises of the world, enters religious life, then it is that the Crucifix becomes, at one and the same time, its instructor and its model. There, in the silence of the cloister, for the contemplative, or in the early hours which precede the busy day, for the religious who blends contem-

plation with the active ministry, there, at the foot of the Crucifix, are those lessons learnt which baffle the sagacity of earthly wisdom, and produce before a wondering world an Aquinas, an Ignatius or a Theresa. What wonder if, in return for the well delivered errand received from the Crucified, the bronze should appear instinct with life, and the figure of the Christ, breaking away from the fastenings of the cross, should stretch forth its arms and exclaim : *Bene scripsisti de me Thoma.*

Christ assumed the functions of a teacher in Jerusalem, in the wilderness, in the towns and hamlets of Judea, on the banks of the Jordan, and everywhere did He put in practice the lessons He imparted. But consider Him on the Cross : for it was from that blood-stained pulpit that more particularly did He instruct the world. As He hung thereon, He taught it. says St. Augustine, to scorn vanity ; He crushed its pride ; He condemned its self-seeking and sensuality : He set it the admirable example of forgiveness of injuries, of true obedience, of resignation, of magnanimity, of mildness, of love, and of the most sublime self-sacrifice and devotedness. Such is the school of the Cross : *Scire etiam supereminentem scientiæ charitatem Christi* (Eph. III, 19).

But whatever may have been the path followed by the faithful soul in its journeying through life, at death, the Cross and the Crucified will be its strength and consolation. The last Holy Unction will be given in the form of a Cross . and on each failing sense, on each trembling hand and weary foot, will the imprint be made, that the Lord in His most loving mercy may vouchsafe forgiveness for the sins of their doing.

“ Proficiscere ! ” Yes, depart now Christian soul, armed and mailed throughout with the armour and mark of Christ. Depart in peace and unbounded confidence, in the name of the Father Almighty who created you, in the name of Jesus Christ, Son of the Living God, who suffered for you, in the name of the Holy Spirit poured out upon you, in the

name of all the blessed of heaven, for, like them all, you now bear the seal of the elect.

“Subvenite!” Hasten, ye Saints of God, to lend your help, for this soul bears the mark of brotherhood; and you, come out and welcome it, Angels of the Most High, and bear it to His presence in triumph.

Children or orphaned ones, left behind to mourn for the departed, approach with awe, for before you lies what was once the temple of the Holy Ghost. Be prodigal now of your tenderness; render your last services of love; smooth the cold brow and cross those lifeless hands, but place in them the Crucifix that they may still cling to it in death. Chant the *Requiem* and intone the *Libera*, but when you have given back to earth those earthly remains, be mindful to raise the Cross, emblem of faith and hope, above the grave. It will proclaim to all who pass by that under its shadow sleeps a Christian, awaiting the coming of the One who is the resurrection and the life.

Associates of the League, we who make a special profession of love of the Sacred Heart of Jesus, let us love the Crucifix with an undying love; let our eyes often rest on the image of the Crucifix — on the wounded side, where the lance opened the Adorable Heart that it might be our safe retreat. Love the Crucifix; carry it on our hearts; set it up in the place of honour in our homes, and over the graves of our loved ones. Let us never be ashamed to profess openly our reverence for it. Remember that a day will come, of all days the most awful from the beginning of creation, the dread day of the Last Judgment. Finding the love of the Cross in our hearts, the Angel of the Apocalypse will mark it on our brows that we may escape destruction. And, when, before the coming of the Son of man in the clouds of heaven, with much power and majesty (Matth. xxiv, 30), to sit in judgment on all the nations of the earth, we shall first see His Sign in the Heavens, we shall not fear

what we have always loved, but rather we shall look up and lift up our heads because our redemption is at hand (Luke, xxi, 28).

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 Crucifix may once more be reinstated in its rightful place on the breast of all Christians, in the place of honour in their homes and by the wayside. Amen.

THE LEAGUE AT HOME.

LONDON, ONT., DEC. 18. — The Promoters of the League of the Sacred Heart of this city now look upon the 8th December as being their day for the renewal of the Act of Consecration, since for the past three years on the Feast of Our Lady's Immaculate Conception this ceremony has taken place in the Cathedral. At Vespers, on Wednesday, December 8th last, the Cathedral was crowded, as it had been previously announced that there would be a repetition of the ceremony on that evening. His Lordship the Bishop availed himself of the opportunity to explain the work of the League of the Sacred Heart, dealing principally with the part assigned the Promoters. Immediately before Benediction, at a sign from Rev. Father Tobin, the Promoters advanced to the altar railing, and holding lighted candles led by the director of the League, recited the Act of Consecration to the Sacred Heart. Benediction of the Blessed Sacrament was afterwards given by Rev. Father Tobin. His Lordship was in the sacristy, attended by Rev. Father L'Heureux.

THE PATRONAGE OF ST. JOSEPH

Dear Hus - bend of Ma - ry! dear nurse of her
 Child! E - ven ways are full wea - ry, the
 de - sert is wild, Break winds are all
 round us, in lone - liness we see Sweet
 Spouse of our La - dy! we lean up on thee.

For thou to the pilgrim art father and guide,
 And Jesus and Mary felt safe by thy side :
 Ah, blessed St. Joseph ! how safe should I be,
 Sweet Spouse of our Lady, if thou wert with me.

When the treasures of God were unsheltered on earth,
 Safe keeping was found for them both in thy worth ;
 O father of Jesus, be father to me,
 Sweet Spouse of our Lady, and I will love thee.



NEW STATUTES OF THE APOSTLESHIP OF PRAYER.

NOTES AND EXPLANATIONS.

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

(Statutes II — X.)

[CONTINUED.]

“*The aims of the Apostleship of Prayer are so admirable,*” says Leo XIII, “*its methods are at once so simple and so singularly fruitful, that it should receive every encouragement at the hands of the authorities of the Church.*” Let us, then, with the help of the new Statutes, examine its constitution and organization; their “*simplicity,*” to use the expression of the Sovereign Pontiff, will not fail to strike our readers.

Three practices intimately connected among themselves, divide up the body of the Apostleship into as many sections, and mark off as it were, three Degrees in an ascending scale of charity and apostle zeal. To these three Degrees naturally correspond three classes of Associates.

The First Degree includes all those Associates who confine themselves to the one essential practice of the Society. viz: the offering of the day's actions to God for the intentions of the Sacred Heart of Jesus. This practice, although not at all burdensome, as everyone will admit, produces, nevertheless, the most salutary results. By its means we practically espouse as our own the interests of Our Divine Lord; we breathe the intentions of His Sacred Heart into all the prayers and labours and sufferings of the day; in a

word, we make of our whole life one long, apostolic prayer, after the example, and by the merits of the divine Suppliant.

In making this offering, no special form of words is required. Nevertheless, it may be found convenient to use that which is given every month in the MESSENGER of the Sacred Heart, and which also appears on the Monthly Calendar. A definite formula has the great advantage of holding the attention, and of assisting the memory when the latter is sluggish or the former inclined to wander.

Although the new Statutes make no mention of morning prayer, our Associates should be careful not to neglect it. It is but right to state, however, that as far as participation in the indulgences is concerned, this prayer is no longer required.

The simple offering of the day's actions to God, in union with the intentions of the Sacred Heart, is thus the sole condition imposed on the Associates in order that they may have a share in the principal privileges of the Society. This offering has the further advantage, unless expressly revoked, of communicating to all the actions of the day, the value which attaches to works of zeal; for it is generally held among theologians, that an intention renewed every day, imparts its peculiar merit to all our actions.

All our good deeds, therefore, every little act of piety or mortification, each work of mercy whether spiritual or corporal; the duties of one's state in life, the little trials and crosses of the day when borne with resignation, our very recreations and amusements, if only they be offered up for the intentions of the Sacred Heart, may thus become apostolic prayers of great value in the eyes of God.

It may be well to notice here, that the Apostleship of prayer, not being a confraternity in the proper sense of the word, but merely a pious Association, is not subject to the formalities and conditions in use among Confraternities.

"The Second Degree comprises those who with the obliga-

tions special to the First Degree, that is to say, with the prayer. (Morning offering) whereby they have inclined the Sacred Heart to make intercession with the Father, in the furtherance of God's glory, blend other prayers addressed to the Blessed Virgin Mary, to implore the help of so powerful a Mother, and to enlist her active participation in the same pious Apostleship of the Salvation of souls" (Stat. III). The concluding words express clearly the natural, or, we might even say, the necessary bond which assures to the Apostleship the cooperation of the Blessed Virgin.

The glory of God and the salvation of souls are such sublime things, that one can never make use of too many means in order to bring about their realization. Now, our Association, as we have seen, is wholly apostolic in its aims. where then, I ask, shall we find after the Heart of Jesus, a source more full of apostolic zeal than the Immaculate Heart of Mary? Surely it is not without reason that the Patron and Model of Apostles bears the title with which we delight to honor her: *Our Lady of the Apostleship*.

Further, to what end do we offer up our prayers? Is it not in order to obtain the graces necessary for our apostolic mission? And through what channel are these graces borne to us if not through Mary? If, therefore, according to the Doctors of the Church, Jesus wishes to do nothing for souls except through Mary, surely the Apostleship could do no less than take Mary as mediatrix and advocate.

"It is true," says Father Ramière explaining the efficacy of the prayers of the apostles in the upper-room at Jerusalem, "it is true that Mary was in the midst of the apostles and the holy women, uniting her prayers with theirs, acting as their Mediatrix with Him who is the only Mediator, and exercising in their behalf her sublime functions of Mother of Grace. As she had formerly brought Jesus among men, so she now strives to draw down His Spirit into the world.

"But if union with Mary was, for the members of that holy assembly, a certain pledge of success, has not our Asso-

association every reason to look forward with confidence to a like success? Has it not the same pledge? Does not Mary's mediation extend throughout the ages? Does she not repeat daily on behalf of the pontiffs and the faithful, who are fighting Christ's battles upon earth, the very same wonders which she effected for the apostles and the holy women in the upper-room of Jerusalem? Is it not equally in our power to take her for our mediatrix with Jesus Christ? and do we not do so every day?

If such is the case, if the Apostleship of Prayer is again exercised throughout the Church with the same perseverance, the same unanimity, the same confidence in Mary which won such power for it of old; if in all parts of the known world millions of souls are uniting their efforts to do holy violence to Heaven, may we not hope to see manifested on a much vaster scale the marvels once accomplished in the upper room of Jerusalem?" (1)

Statute III. then settles the prayers which our Associates are obliged to say daily in order to gain the indulgences attached to this degree, viz: one *Our Father* and ten *Hail Marys* for the intention which the Sovereign Pontiff approves and blesses every month. The daily offering to the Blessed Virgin of two such beautiful prayers as the *Our Father* and the *Hail Mary* should appear neither long nor difficult to those who are really desirous of enlisting the sympathies of the Queen of Apostles in the success of the Apostleship.

Moreover, is not the fact that the Vicar of Christ designates himself this general intention, of a nature to excite at once the attention and intensify the fervour of our Associates?

At this point, a practical question suggests itself: What connection is there between the Second Degree of the Apostleship and the Association of the Living Rosary? We answered this question long since: the two practices are absolutely distinct.

(1) *Messenger du Cœur de Jésus*, t. XIII, p. 213 et seq.

It is true that in the beginning, these Associations, while remaining separate, were bound together by very close ties. Their respective founders (1) had thought it well to bring about such a connection. But for a good many years past, they have been completely separate. Article III. of the New Statutes notes and confirms this separation.

Those who belong to the Second Degree of the Apostleship are obliged then, as formerly, to recite one *Our Father* and ten *Hail Marys*; but they are in no wise bound by the laws which govern the Association of the Living Rosary. Thus the Sacred Congregation has decided that they are not obliged to meditate on a mystery assigned to each by lot, nor need they to be divided into groups of fifteen members, to correspond to the fifteen mysteries of the Rosary. (Stat. III.) The Associates, belonging to the Second Degree, will continue to participate, notwithstanding, in all the indulgences peculiar to this Degree.

For the future, the Second Degree will be designated in the Monthly Calendar under the name of "*Offering to Mary*"; and the Calendar itself will be adorned with pious pictures of a nature to foster confidence in, and devotion to, the powerful Queen of the Apostleship.

In addition to this, the Calendar will make known to the Associates, as usual, the General Intention of the month, the date of the Communion of Reparation, whether weekly or monthly, the Patron Saint of the month, the day fixed for the General Communion, the feast of the month, the plenary indulgences open to Associates, etc. The distribution of these calendars has the obvious advantage of obliging Promoters to keep their membership lists in order, and affords them, besides, an opportunity for exercising one of the most efficacious of apostleships. What, indeed, can be easier than, while slipping a calendar into the hand of an Associate, to suggest a pious thought or whisper a timely word of consolation or encouragement?

(1) Father Ramière and Pauline-Marie Jaricot, foundress of the Society for the Propagation of the Faith.

Third Degree. — Finally it is not impossible that, notwithstanding all our efforts, the sins of the whole human race and our own numerous shortcomings may condemn our prayers to partial sterility : that the Justice of God may exact legitimate satisfaction before throwing open the flood-gates of mercy ; that our apostleship, deprived of the intercession of the Heart of Jesus justly incensed at the enormity of our crimes, may be rendered impotent to attain its ends. In order to prevent such possibilities, it is necessary that reparation should be made. Such being the case, what reparation is at all comparable with frequent reception of the Blessed Eucharist ? Is not this, indeed, the very kind of reparation which Our Lord Himself suggested again and again to His faithful servant Blessed Margaret Mary ? “To atone for the ingratitude of men,” he used to say, “you shall receive Me in the Blessed Sacrament as often as obedience shall allow.” It will be readily understood that in thus speaking to His servant Our Saviour spoke to all the worshippers of His Divine Heart.

He even formally invited all His followers to the Communion of Reparation in these words : “I am so overjoyed when anyone wishes to receive Me in the Blessed Sacrament, that as often as anyone formulates this desire, so often do I allow my eyes to rest lovingly upon him, in order to draw him to Myself.” And again : “Let the worshippers of My Divine Heart prove their love by striving to indemnify Me for all the ingratitude to which I am exposed in the Holy Eucharist.” Finally when He asks that a special feast be instituted in honour of His Sacred Heart, He expressed the wish that this feast should be celebrated “by *Holy Communion* and by an Act of Reparation in order to atone for the insults to which He is subjected while exposed upon the altars.”

As to the idea of assigning to each day of the week some special practice in honour of the Sacred Heart and to atone for the insults Our Lord receives in the Blessed Sacrament,

It is found clearly expressed, as is well known, in two little pamphlets written by Blessed Margaret Mary herself, and entitled, the one: Resting-places in the Heart of Jesus for Each Day of the Week,—the other: The Various Lives of Our Lord in the Blessed Sacrament.

Those then of the Associates belong to the Third Degree, who in addition to the Morning Offering, "*practise the Communion of Reparation whereby they seek to appease the Most Sacred Heart of Jesus provoked to wrath by the sins of men, and ensure a favourable hearing for our prayers.*" (Stat. IV.)

We would here draw the attention of Associates to an important practical point. According to Statute IV., as we have just seen, the Third Degree of the Apostleship includes those Associates who practise the Communion of Reparation. Now, "*all who are enrolled in this Third Degree, and make the above mentioned Communion according to the regulations drawn up for the Pious Work of the Communion of Reparation, are constituted members of this Association, and gain the indulgences belonging to it.*" (Stat. IV.)

(To be continued).

TREASURY, FEBRUARY, 1898.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	198,195	Pious reading.....	84,597
Acts of mortification.....	529,778	Masses celebrated.....	389
Beads.....	271,717	Masses heard.....	92,293
Stations of the Cross.....	48,717	Works of zeal.....	52,627
Holy Communions.....	33,460	Various good works.....	275,787
Spiritual Communions..	324,396	Prayers.....	864,576
Examiners of conscience	88,653	Sufferings or afflictions..	70,563
Hours of silence.....	243,445	Self conquests.....	67,571
Charitable conversations.	155,753	Visits to Bl. Sacrament..	125,255
Hours of labour.....	415,075		
Holy Hours.....	17,872	Total.....	3,959,760



Written for
THE CANADIAN MESSENGER

THE FRANCISCAN CROSS

I



THE advent of the Franciscan Fathers caused quite a sensation in the quarter of Lyletown in which they located themselves. The neighbourhood was largely Protestant, and the peculiar garb of the friars brought upon them a great deal of ridicule.

Perhaps, however, their greatest offense was the erection of a large crucifix in front of their church in such a position that no passerby could possibly help seeing it. With the instinctive dislike for the doctrine of penance that characterizes those not of the Fold, the neighbourhood found vigorous fault with the image of the Crucified thus set up in its midst, and a few of the older-fashioned folk did not hesitate to use such expressions as "idol" and "image worship." Among these was a wealthy Scotch family named Grant, the lord and lady of which were rigid adherents of one of the few Calvinistic sects which still preserve some features of the sombre bitterness of their founder.

What then was the surprise of the neighbourhood when it became known that Mrs. Grant allowed her daughter to escort blind old Margaret Macdonald to Mass at the Franciscan church every Sunday morning. A few of the more intimate friends of the family ventured to remonstrate with the mother for thus exposing her child to danger; and gave it as their opinion that she had done quite enough for the servitor of three generations of Grants in providing a home for her in her helpless condition. But Mrs. Grant was a lady who did not like interference in her family affairs, and her somewhat stately answer was that: "Eunice was twenty years of age and too well instructed in her religion to be led astray by the gauds and superstitions of the Romish worship. For the rest — well, the other servants could not be spared on Sunday mornings, and as Margaret could not be brought to realize the error of her ways it was better that she should worship wrongly than not at all."

The last proposition did not commend itself to all, but Mrs. Grant had too long enjoyed the reputation of being a woman well grounded in faith and doctrine for her dictum to be lightly gainsaid, and so Eunice Grant continued to escort her old nurse to Mass.

When Mrs. Grant said that her daughter would be proof against what she was pleased to call "gauds and superstitions" she was quite right.

Taught from her childhood to regard lights and incense, crosses and statues, latin and genuflections, as minor features of the great Apostasy, these things had not the least attraction for her. Rather the reverse. But against the real source of danger Mrs. Grant had made no provision. That lay in the devout recollection and tender piety that characterized most of the worshippers at the Franciscan church.

Many a time and oft, Eunice, sitting bright-eyed and observant in her corner of the pew, her neglected bible open in her lap, had told herself that Roman Catholics had at least one advantage over the members of her own conventicle, and that was that they knew how to pray. More than once she had tried to picture some severe elder or decorous dame of her acquaintance in the position, of some old Irish or French woman near her, so absorbed in prayer that half her petitions escaped aloud, and the attempt always ended in a smile of amusement. She could as easily have imagined them on the tight-rope. "If they would only put away their beads and crosses and address themselves to God, how good they would be," she told herself impatiently. Thus was the seed sown that was one day to bear such fair fruit.

One Sunday, early in the new year, old Margaret was not well enough to go to Mass, and she asked Eunice to read her a chapter from St. Liguori's "Preparation for Death." The girl did so, not without some qualms of conscience, and then asked what it all meant. The good old woman explained that it was her custom to set apart one Sunday of each month to look into the affairs of her conscience and prepare to meet the great Judge; and furthermore informed her that it was a custom common among Catholics who desired to live well.

The idea struck Eunice as a very beautiful one and she spoke of it to her mother, only to have her admiration effectually quenched by being told that those things were quite natural in a religion that exalted "Works," but that those who knew that Faith alone was necessary had no need of such. "We are saved by trusting in the Lord Jesus, not by looking into our own hearts," concluded Mrs. Grant austerely, and Eunice was silenced. She did not dare to say that perhaps the two were not incompatible, though it occurred to her to do so.

The sermon in her own church that morning happened to bring very prominently forward one of the most gloomy of Calvinistic doctrines and for the first time the girl's mind revolted from it, and a spirit of unrest took possession of her that haunted her all day and would not be laid. The hour she spent in "Sabbath school" in the afternoon seemed never ending, and she was glad to escape into the chill wintry air when it was over. Did she miss the silent influence of the Divine Presence into which she had been accustomed to go weekly for the last six months? Such things have been.

The short winter day was growing dusk when she came in sight of the Franciscan church on her way home. A more desolate scene could hardly have been imagined than that presented by the stone building with its background of leafless trees and cold grey sky, and its great crucifix rising tall and gaunt from the snow-covered earth.

Shivering a little, Eunice was hurrying past when a vivid spot of colour in the gloom caught her eye and she paused to see what it was.

Some loving soul had twined a spray of crimson roses around the nailed feet of the image on the cross, and they seemed to cling there lovingly, heedless of the chilling frost that was numbing them to death. Beautiful, silent types of the few privileged souls who rock little whether their day of life be gold or grey, if only they may spend it at the feet of their Best-beloved.

Some such thought occurred to Eunice and she was asking herself if such manifestations of love *could* be wrong, when something whizzed through the air over her head and struck the cross with a soft thud. It was a handful of mud and snow, aimed so well that it had struck the figure full upon the face.

A flash of hot indignation darted through the girl and she wheeled around, bringing herself face to face with two hulking lads of sixteen or seventeen, one of whom was ostentatiously wiping his hands on a red cotton pocket handkerchief. There was no one else in sight on the fast darkening street, but Eunice did not think of that. Carried away by the impulse of anger that was upon her she drew one hand from her muff and struck the perpetrator of the outrage across the face with the back of it. "You brute," she said passionately, "how dared you do that! If I were a man I would give you a thrashing that you would remember to the end of your life."

Staggered by the unexpected blow, the fellow fell back a step, but quickly recovered himself and advanced menacingly upon her, the leer on his face turned into an ugly scowl. Whether he would have struck her or not remains an open question, for just at that instant a strong hand gripped the back of his collar and he was whirled round and pitched head foremost into the middle of the street,

followed instantaneously by his companion in like plight. A glance over their shoulders as they scrambled to their feet was enough for them and they slunk off, leaving Eunice Grant gazing with startled eyes at her timely deliverer.

"Pardon me if I have alarmed you," said the latter, lifting his cap. "I was just coming out of the church when I saw that lad throw the mud and then threaten you. I fancy they will not molest you again."

By this time Eunice had discovered that her rescuer was a young man and good to look upon and she crimsoned hotly. What must he think of her after the scene he had witnessed?

Noticing her hesitation Fred Connell misunderstood it and went on suggestively: "If you feel at all timid about proceeding alone pray permit me"

"Oh thank you, thank you!" broke in Eunice hurriedly, "but I am not at all nervous and I have only a short distance to go. I am very grateful to you for your timely assistance, very grateful indeed, sir." Then she gave him a shy little smile and went on her way.

Fearing that her late foes might be lingering somewhere in the vicinity, Connell followed her slowly at a distance until he saw her reach home in safety. Then for his reward he made a discovery. As he passed the house he looked up and caught sight of the number. "Why, that is the boss' house," he exclaimed; "and that must be his daughter. Surely *she* is not a Catholic; but whether she is or not she is a plucky little thing, anyway."

II

Fred Connell, engaged one morning in totalling up long columns of figures in the dark little office in the rear of A. Grant & Co's warehouse, was suddenly interrupted by the voice of Angus Grant, Junior, close by saying: "See here Connell, will you take my sister upstairs to see the boss? I am too busy to go myself."

Connell looked up with a start and the next moment, after receiving the most prefatory of introductions, was piloting Eunice Grant upstairs to her father's office, whither she had come on some business for her mother.

On the following Sunday he went to Mass at the Franciscan church and to his astonishment saw the young lady again; this time leading her old nurse by the arm. A glance or two at her, sitting erect when everybody else was kneeling, soon gave him a clue to the situation, and gave him likewise a very dependent feeling, for which he could scarcely account. Coming out he met her in the porch and assisted her to guide poor old Margaret down the steps.

The faithful nurse was growing very feeble and it was evident that

she would make but few more trips to the church. Indeed, the following Sunday was the last time she was able to leave her room, and consequently the last time Connell saw Eunice Grant for many months.

One stormy night, between eleven and twelve o'clock, Margaret Macdonald was taken very ill and the doctor who was summoned pronounced her dying. The good old creature received his verdict very placidly and asked that one of the "friars" be sent for. A request that Mrs Grant at once acceded to. Eunice begged to be allowed to remain in the room while the last Sacraments were being administered, and, though her mother was not too well pleased at the request, she consented after a little hesitation.

Sitting quietly at the side of the bed she watched all that passed with keen interest. Besides the priest and the dying woman there was no one present but herself and a young Catholic housemaid who had lately been added to the household. This girl kept near by telling her beads, and Eunice could not help admiring her unostentatious devotion, and wondering at the matter-of-course air of faith and surety that seemed to envelope the three Catholics. Although so close, she felt isolated and alone, and, for the first time, insecure.

She had read her bible often enough to know that this ceremony of anointing with oil was of scriptural injunction; and, also for the first time, the reasons that she had been given for its suppression by "Godly Reformers" began to seem inadequate and insincere.

She was too truthful to try to persuade herself that this act going on before her eyes was merely an empty ceremony—a matter of form. The earnest countenance of the priest, the wrapt air of the sick woman and the devout attention of the maid all bore witness to the hidden meaning that lay beneath. A meaning that she resolved to fathom, let it be for weal or woe, before another day had passed over her head.

When Extreme Unction had been administered the priest went away to bring the Blessed Sacrament, for it was evident the old nurse was near the end of her long pilgrimsge. While he was gone the maid busied herself in laying out the simple preparations that Margaret had had in readiness for many years, and again Eunice marvelled at the mental attitude towards death that these preparations revealed to her. The people of her acquaintance, glibly as they talked, of salvation and godliness, were not fond of referring to death. Indeed, avoided the subject as much as possible. "And yet since we all have to die, it seems only reasonable to prepare for it," said the girl to herself, arguing down the sensation of "uncanniness" that the sight of this provision had awakened.

By and by the priest returned with the Viaticum and Eunice experienced another sensation, that of awe.

Having heard the dogma of the Real Presence repeatedly reviled in her own church, she had come to have a fair knowledge of what it meant to Catholics; and as she looked on now at the administration of the Blessed Sacrament to the sick woman, and noticed the glad look of love and peace that settled on the worn face, already grey with the shadow of death, she felt it possible to wish that the awful but consoling doctrine might be true.

The horror and dread of Catholic belief and practice that had been ground into her mind by the fearful denunciations she had always heard hurled against them melted away forever that night, and when the first streak of dawn found old Margaret dead, with the smile of peace frozen on her quiet lips, Eunice stole away to her own room, and, kneeling down by her bedside, prayed earnestly for help and guidance through the storm of doubt and misgiving that was battling in her soul.

When the nurse's few earthly possessions were gathered together, there was found among them a square parcel addressed to Eunice which turned out to be an ancient and much fingered copy of Milner's "End of Controversy." Evidently, from its condition, a favorite study of Margaret's before she lost her eyesight.

Like many of the Scotch and Irish of her generation, when religious feuds were more outspoken though perhaps no more bitter than they are to-day, it had been her pride, to be able to give a reason for the faith that was in her, and many and royal were the battles out of which she had come victorious in her time.

Undoubtedly many truths were uttered by our polemical grandfathers in a fashion that might have been improved upon. But it is doubtful if their most biting retorts did as much damage as the nervous shirking of explanation that prevails among some classes of Catholics of the present day: prevails among us, because few of us have the intense interest in the subject that our forefathers had. We are content with the amount of knowledge necessary for our own salvation, forgetful of the fact that the gift of faith is not to be wrapped in a napkin and hidden away, but to be used discreetly and intelligently for the good of our brethren as well as for our own.

The doubts she had experienced, as well as some curiosity, led Eunice to read Margaret's legacy with a great deal of interest. Interest that grew and increased the more she pondered the subject in her mind. Then the day came when she felt that, cost what it might, she must reveal her doubts and fears to someone. Very naturally, she turned to her mother with the result of almost shocking that lady into a fit of apoplexy and drawing down upon her own luckless head an avalanche of denunciation. This style of argument,

though vigorous, was not convincing, and she next betook herself to her pastor. He, worthy man, treated her to a discourse upon the snares that Rome lays for unwary feet and gravely recommended her to burn the book that had so disturbed her mind. When this did not content her and she continued to insist upon a definite answer to two or three of Milner's statements, he told her blandly that those things required the deep and special study of a scholar to detect the sophistry that underlay them, and that it was therefore her bounden duty to humbly submit herself to those who knew better than she did, and to cling loyally to the church she had been brought up in.

"I thought it was only the Catholic Church that insisted upon blind faith," she said quietly, as the reverend gentleman escorted her to the door.

"And you are perfectly correct, my dear young lady," he answered cheerfully, "perfectly correct."

Despondent and low-spirited, Eunice turned her face homeward, and as she passed the Franciscan church an impulse moved her to enter, and she did so.

The church looked oddly unfamiliar. It was Passion-week and all the statues and pictures were hidden away behind purple coverings. Of course, Eunice did not know the reason, and she was so perplexed that she asked a woman kneeling near her what it all meant. The explanation was another revelation of the love and reverence with which the Church of Christ commemorates every phase of its Founder's life upon earth, and it touched an answering chord in the girl's heart. Leaning over to the woman again she asked hurriedly: "Might I speak to one of those priests who are in the confessional? I am a Protestant."

"Surely Miss, if you want to," was the ready answer, and Eunice, taking her courage in both hands, stepped into the place just vacated by a man. The man was Fred Connell, and he stared at her in blank astonishment as she brushed by him without looking up. "I'll stay and see what it means," he told himself as he took his place in a pew. And stay he did for a long half-hour while Eunice laid open her mind to the kindly Franciscan. When she left the confessional every lingering doubt was gone and, for the first time, she bowed her knee to the hidden God of the Altar and offered Him the sacrifice of her pure young heart.

When she was leaving the church, Connell adroitly managed to meet her at the door and they walked down the steps together, and so out into the street, where he should have left her, but instead of doing which he walked on by her side.

Afterwards Eunice wondered how she came to talk so freely of the

subject nearest her heart to one who was practically a stranger, but however it happened, it is certain that before Connell left her at her own door, he was in possession of the outlines of her story, and had made a most favourable impression upon her by his frank yet unassuming devotion to his religion.

Having reached the point from which there is no turning back, Eunice lost no time in informing her parents of her intention to seek admittance to the Catholic Church.

The result was only what she had anticipated. Anger, contempt, entreaty, authority — all were tried in turn to deter her from her purpose, but in vain. She was of age and her own mistress, and after a short course of instruction at the hands of one of the Friars she was baptized and made her first Communion.

Fortunately for human weakness, our dear Lord ever condescends to encourage by consolations and sweetness those who desire to serve Him, and so Eunice found in the practice of her new religion a fountain of peace and refreshment that prevented her sinking under the trial of petty persecutions and unkindnesses to which she was subjected by her irritated relatives. Nevertheless, her tender heart felt them keenly, and there was often a wistful look of loneliness in her brown eyes that found its way to a soft spot in Fred Connell's breast. Soon after her reception into the Church, he had managed to introduce his sister to her and the two girls became friends almost at once.

Kate Connell and her brother were the only Catholic friends Eunice had, and she clung to them with a tenacity that only the isolated can understand. Unable to invite them to her home — she had asked permission and been refused — she was a frequent visitor at their's and the result was easy to foresee. The friendship that existed between herself and Connell soon deepened into a warmer sentiment, and Angus Grant, Senior, was one day considerably astonished at being solicited for his daughter's hand by his book-keeper. As nine out of ten parents would have done under the circumstances he promptly refused the request and as promptly dismissed his temerarious employé. But Fred was quite prepared for this action and accepted that same day an offer of a position in another firm; at a reduced salary, it is true, but one quite large enough for a young man to marry on. For it had come to this at last.

Eunice's father, incensed at what he called Connell's presumption, gave the girl to understand that she had to choose between a certain elderly suitor, who had been endeavouring to pay his addresses to her for some time back, and leaving her home. Naturally Eunice chose the latter, and one week later she was married to Fred Connell before the altar of the Franciscan church. It was not a merry wedding, for

Eunice, despite her resolute character, possessed a very affectionate heart; and the absence of those whom she had loved all her life weighed heavily upon her. But there was no shadow of regret or wavering in her mind when she placed her hand in her husband's arm as they left the church together, and though many years have passed since that day she has never looked back upon it, save as one of the happiest days of her life.

Trials and crosses they have had in plenty — who has not? But they have borne them together, sustained by the faith that is their dearest earthly possession, and both bless the hour that they first met in the shadow of the Franciscan Cross.

EMMA C. STREET.

R. I. P.

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

Alberton: Katie Keefe, d. Jan. 5; Mary Fitzsimmons, d. Jan. 12. *Alexandria*: Angus Macdougall, d. Nov. 19; Mrs. Michael Donovan, d. Nov. 27; Hugh Duggan, d. Nov. 26; John McIntosh, d. Dec. 17; Mrs. Ann Macdonald, d. Dec. 17; Mrs. Helen McKinnon, d. Dec. 29. *Amherstburg*: Mrs. Alexander Burns, d. Dec.; James Cuniff; Mrs. Lalonde; Mrs. Louis Belcourt, d. Dec. 25. *Apple Hill*: Mrs. John Macdonell. *Brockville*: Katie Bradley, d. Jan. 20. *Buckingham*: Mrs. P. Garneau; Mr. Hyppolite Tremblay. *Burlington, Vt.*: Miss Mary Langendefer, d. Dec. 31. *Campbellford*: Mrs. James Connelly, d. Oct. 11; Mrs. Julia O'Sullivan, d. Oct. 14. *Canso*: Anthony Snow, d. Jan. 20. *Charlottetown*: Bridget Lantry, d. Dec. *Cornwall*: Martin Malloney, d. Jan.; Patrick Daniher, d. Jan. 28. *Dundas*: Miss Rose Smith, d. Jan. *Elmira, P. E. I.*: Mrs. John Campbell, d. Sept. 27; Mrs. John McPhee, d. Dec. 20. *Freelton*: John Sweeney, d. Jan. 12; Thomas Savage, d. Jan. 21. *Galt*: Mrs. Bernard McCowell, d. Nov. 29. *Guelph*: Mrs. Downey, d. Jan. 30; Mrs. Mary McCloskey, d. Dec. 1. *Hamilton*: Mrs. Mary Williams, d. Nov. 17; Mr. Thomas Moylan, d. Dec. 21; Mrs. Catherine Burns, d. Dec. 28; Miss Bridget Curran, d. Dec. 29; Thomas McKenna, d. Dec. 1. *Harbor au Bouche*: Joseph E. Crispo, d. Nov. 2; Mary Bertha Decoste, d. Jan. 1. *Kingston*: Mrs. Ellen O'Brien, d. Jan. 9; Mrs. Johanna Donohue, d. Jan.; Mr. Michael Quinn, d. Jan. *London*: Mrs. Ellen Loughlin, d. Jan. 17; Andrew Tallon, d. Dec. 29. *Mattawa*: Mrs. John Kennedy, d. Dec. 31. *Moncton*: Maggie Dupuis, d. Dec. 18; Joseph Landry, d. Jan. 24. *Montreal*: John Guilen, d. Jan. 5; Thomas Bowes, d. Nov. 1; John Albert Burton, Mrs. Frederick McCann, Agnes Burke, Maria Sparks, d. Dec. 7; Mrs. Cecilia Cohen, William Smith. *Newcastle*: Jamie Murphy, d. Jan. 1. *Oseola*: Julia Sheedy, d. Jan. 4. *Ottawa*: Mary Mand Ryan, d. July 30; Mrs. Hugh MacNulty, d. Jan. 17; Annie Burke, d. Dec. 3; Mrs. Bridget Murphy, d. Jan. 17; Mrs. Ellen Herley, d. Sept. 16. *Peterborough*: Miss Ellen Sheehan, d. April 31. *Pictou*: Mrs. Culloten; Mrs. Michael Bird. *Port Credit*: Mr. Timothy

O'Connor, d. Jan. *Quebec*: Rev. A. M. Anderson, C. SS. R., d. Jan. 21; Mrs. Mary Ann Askins Aube, d. Jan. 5; Mrs. Carr, d. Jan. 1; Mr. John Deegan, d. Jan. 16. *St. Andrew's West*: James Scott, d. Jan. 21; Martin Maloney, d. Jan. 14. *St. Catharines*: Mrs. Lizzie Delaney, d. Dec. 7. *St. George's*: Eliza MacDonald, d. Nov. 21. *St. John, N. B.*: Mr. John O'Brien, d. Jan. 1. *St. Marthe*: Mrs. Mary McDonough, d. Oct. 10. *St. Thomas, Ont.*: Miss Ella Cahill, d. Dec. 16. *St. Raphael's*: Catherine B. Macdonell, d. Nov. 26. *Smith's Falls*: Robert Hill, Philip Biggen John La Fontaine. *Sarnia*: Peter W. Darcy, d. Dec. 4. *South Lake, P. E. I.*: Mrs. Donald McDonald, d. Sept. 25; Mrs. Jerome McDonald, d. Sept. 27; Mrs. Ronald McDonald, d. Sept. 9; Mrs. John McNeil, d. Sept. 12. *Trenton*: Mrs. Ann Tracey, d. July 1. *Toronto*: Mrs. Margaret Delaney, d. Dec. *Wallaceburg*: Annie Marie McDonald, d. Aug. 2. *Windsor, Ont.*: Mrs. Elizabeth Deane, d. Dec.; Mrs. S. Dunn. *Woodstock, Ont.*: Michael Dunn, d. Nov. 24.

MY CRUCIFIX.

O crux, ave ! Spes unica !

Lonely and stark, within my little room,
It hangs upon the grey, unpapered wall;
No garish sunshine ever melts the gloom
That spreads around it like a mourning pall,
Fit covering for this recurrent funeral!
No pictures hang in gaudy colours nigh,
No flaunting tapestries in festoons fall,
In naked majesty it thrones on high,
Claiming one simple homage from the heart — a sigh !

And often, in my sad or pensive mood,
I gaze upon the Man-God hanging there,
The Christ suspended from the bloody rood,
With His resigned and sweetly patient air,
Standing or kneeling, in my silent prayer,
I fix those haggard features in my soul,
Till I in all their deep repentance share;
Tracing the tragic history, role by role,
And pondering that record of distress and dole.

O Crucifix ! Thou picture of sublimest woe,
O dread concretion of a pang divine !
The clotted hair, the downcast eyes that glow
With a last look on me and mine,
The blistered lips sore drenched with gall and brine,
The hands and feet which spikes of iron tear
With e'er reopening gashes, and that spine
Arched inward so that all the ribs appear,
And the great throbbing Heart cleft by the soldier's spear.

Thy Sacred Heart, Soterion, broken less
By the Centurion's brand than by the wound
Which all our souls have made in that recess.

Of pardoning love. O Heart! from which resound
 The godly cries of mercy, whence redound
 The heavenly streams whose sanguine waves
 Refresh and fructify the barren ground
 Of unrepentant hearts, the balm that saves
 Unwilling, obdurate souls from dark, unshriven graves.

Alas! What history of transcendent pain
 Is here centered on this craven wood;
 What depths of mental anguish, what a train
 Of sufferings in the flesh! One trail of blood
 Follows His steps from out the solitude
 Of Olivet, e'en to the craggy side
 Of Golgatha There on the fatal rood
 They nailed Him, there with every pang intensified
 By knowing that for many death was vain — He died.

Behold the Man of Sorrows! For our sin
 He hath all suffered and our grievance borne;
 Oh! that where ends His sufferings would begin
 Our grateful love and penitent return;
 Behold the man neglected and forlorn!
 Ay, not a man — a worm of earth — a clown —
 A by-word — the outcast of the nations — shorn
 Of all His comeliness and grace — bowed down
 In utter shame — and bruised from sole to crown.

Thou art the central point of all this world,
 O Cross! and all men's hearts converge to thee;
 High over earth's proud banners is unfurled
 The saving standard of contumely.
 At birth, in infancy it shielded me;
 In grief, in illness it has soothed my pain,
 And when death comes, oh! may my sweet fate be
 To hold it in my hand, while on my brain
 Is stamped the thought that I loved it not in vain.

JOHN LESPRANCE.

THE "CAMPION" OF SCOTLAND.



JOHN Ogilvie, a Scotchman, a priest, a Jesuit, with wholly devoted to the Holy See, and be it added, a martyr for the faith and the divinely instituted primacy of the Roman Pontiff, was born at Drum, near Keith, in Banffshire in the year 1580.

He came of an ancient line; for the Ogilvies sprang from the Earls of Angus. His ancestors, the Ogilvies of Drummuir, were a branch of the House of Airlie, the founder of which received the barony of Ogilvie from William the Lion. Courage, prudence and endurance seem to have belonged to the race by nature, and in the seventeenth century the head of the

family, a Lord Ogilvie, is recorded as still an adherent to the Catholic faith. The father of the martyr, however, appears to have given up his religion, and he himself was brought up a Calvinist. He was the eldest of the family, and heir to the family estate. To the brave and chivalrous spirit of his ancestors there seems to have been added in John a singular gravity, combined with a quickness of intellect and great sweetness of character. He had a profound reverence for God, His Written Words, and all things holy.

With a view to the acquiring of such learning as became his position, the young Calvinist was sent abroad at the age of twelve, and he visited the chief cities of the Continent. Why this plan for continuing his education should have been pursued we have no means of discovering; but without doubt God had His plan of mercy in the arrangement. Very early in his life the Calvinist doctrine that the human will was of little or no account, and that the decree of God determines some to everlasting life and others to everlasting death independently of their moral conditions, appears to have grated on his truth-loving soul. Haunted by the fear of sinking into rank scepticism, he consulted many eminent men, and had recourse to prayer that God might discover to him the true religion. The light of faith came to him as it ever does to those who seek it earnestly, and he resolved at once to seek admission to the one true fold. We attributed his conversion in great part to the help he derived from two texts of the Bible. The first, "God will have all men to be saved and come to the knowledge of the Truth" (I Tim. ii. 4.) exposed the errors of Calvinism; the second pointed out the principal means whereby truth is to be attained: "Come to me all ye who labour and I will refresh you. Take up my yoke, etc." (Matt. xi. 28, 29.)

Ogilvie was received into the Catholic Church by the famous Cornelius a Lapide and continued his studies for a time at the Scotch Colleges of Louvain and Ratisbonn. In 1518, he entered the Society of Jesus, and after having completed a most fervent noviceship, he was sent to Gratz, thence to Vienna. All this occupied some six years.

At length ordained a priest at Paris in 1613, the heart of the young Scotch father was inflamed with a burning zeal to win back some at least of his countrymen to the faith of their fathers. He obtained from his superiors the much desired permission to labour in his native land. He came with another Jesuit father, disguised as a soldier in order to avoid the priest-hunters. It was law in Great Britain that whoever harboured a priest, heard mass, or celebrated one was liable to be arraigned for high treason, but this did not deter him from fulfilling his heroic mission. On arriving in Scotland the missionaries separated, Father Ogilvie going north, where he spent a few months

in Edinburgh secretly exercising the ministry. In the following October he went to Glasgow where he was soon to be done to death by his arch-enemy and Judge, John Spottiswood, the so-called arch-bishop of that city.

Before beginning the account of his sufferings we shall do well to glance at the reasons which caused Father Ogilvie to be so ruthlessly hunted down. In the earlier periods of the persecution wholesale massacres appear to have been anything but uncommon in Scotland, but the usual policy of later times was to punish with immediate banishment, with or without previous torture, any priests who penetrated into the land.

Spottiswood, anxious to win King James' favor resolved, therefore, that so noted a Jesuit as Father Ogilvie should not escape had he ever the good fortune to get him into his power.

The chance which the pseudo-bishop looked for happened only too soon. Five gentlemen of high position expressed their desire that Father Ogilvie should come to Glasgow to receive them into the Church. He went gladly for the purpose, but only to be betrayed by them. What occurred we learn from his own account: "Six months ago" he tells us, "I came to Glasgow to absolve five persons from heresy. The day of my arrival I was betrayed by one of those whom I was to have reconciled to the Church. He was a man of very high position. From other sources we learn that while Father Ogilvie was walking with a friend at a preconcerted signal he was arrested by a servant of the Archbishop, and was taken to the provost's house there to await the pleasure of Spottiswood. The latter hastened to the place; on seeing the father, he called him to him and, striking him in the face, asked him how he dared to say his masses in a reformed city. The mob then fell upon him, tearing his face with their nails, plucking out his beard, raining blows upon him. He was then taken to the Tolbooth. The gaoler threatened him with torture, but Father Ogilvie in a bantering tone besought him to make good his menace," for said he, "I glory in my cause and triumph in my punishment."

The archbishop wrote a memorable letter to the king on all that had passed. He tells His Majesty that a store of vestments and books had been discovered, which, doubtless, the Jesuits were holding in readiness for "the day on which they reckoned." He begs that the full penalties of the law may be carried out, and that if the Jesuit refuse to confess he may be compelled to do so by the torture of the "boots."

Spottiswood's next move was to imprison Father Ogilvie in the archiepiscopal palace, so as to have him under his own eye. He had him brought up at once before himself for examination. Being questioned if he had said Mass in the royal dominions he answered: "If

this is a crime it ought to be investigated, not on the oath of the accused, but by witnesses." When asked if he were a priest: "If you have proved to demonstration that I have said Mass, by the same witness you have proved that I am a priest."

It may be well to state that Father Ogilvie, throughout the examination and trial, refused to give his opinion on all matters concerned with doctrine, or doctrinal points, not yet defined by the Church. To do so would have been to admit the spiritual authority of his examiners. His silence was moreover a lawful rejection of the king's claim to search the inmost conscience of men.

The Father tells us that during the whole examination he was suffering from burning fever. He had not tasted food for twenty-six hours. When this in turn was followed by a cold tremor that shook his frame he was told he might warm himself. Whereupon a brutal fellow threatened to push him into the fire; he parried all his insults with the gayest banter. Orders now arrived from headquarters that Father Ogilvie should go to Edinburgh to be there examined by the Privy Council, but before leaving Glasgow he was submitted to the torture of the "boots." This instrument was formed of four splints bound together, of the length of the leg. A wedge of iron inserted between the splints and driven in by sheer force with a hammer crushed the limb and made the marrow exude from the bones. Most touching details of his sufferings are given in some of the contemporary records. His unflinching spirit met torture with a smile or a joke, and once only was a cry wrung from him by extremity of pain. This invincible courage he drew from prayer. Often was he heard to whisper, "O Lord Jesus, in whom I trust, grant that I may be faithful to Thee, and forgive these men for what they do." Many were so touched that they asked to be instructed in the truth.

The move to Edinburgh took place on December 8th, and Spottiswood lodged him in a dungeon strictly guarded in the castle. A special tribunal, which included the archbishop himself, had now been commissioned by the king, and Father Ogilvie appeared before it on the 12th. He, as usual, refused to implicate others "lest they should be in peril of perversion on account of persecution."

It was determined in order to extort information that the Father should be tortured by deprivation of sleep. For eight days and nine nights was their victim fiendishly kept awake by his tormentors. They thrust needles under his nails, pricked him with their daggers, twisted his arms and legs, raised him up and threw him down, and struck him repeatedly. On the ninth night a physician had to be called in, who declared that the Father had not three hours to live. After this he was allowed some rest, but to be dragged more dead than alive be-

fore the court. The report of his sufferings spread far and wide and excited deep compassion. Many urged him to save himself by giving up his faith. Their efforts were worse than useless, and many of those who came to shake his constancy went away considerably shaken themselves and filled with admiration at the erudition which the Father displayed. The vigour with which he defended the Papal Supremacy won for him the title of the "Champion" of Scotland.

When the rumour spread abroad, a couple of weeks later, that the king's decision had arrived and had reached the martyr's ears, he told his gaoler that he was to die on the morrow or on the following day; and so it proved. Spottiswood returning from Edinburgh sent the provost to tell Father Ogilvie that the following Tuesday had been fixed for his trial. At the same time he gave orders to have the scaffold put up at the Cross, thus anticipating the verdict and testifying to the fact that Father Ogilvie had been judged and condemned beforehand.

From this moment, all recorded of the Father seems bathed in the surpassing light, and strength, and beauty of approaching martyrdom. The evening before his death, some of his friends were allowed to visit him. Among these visitors were Brown of Lough Hill, himself later a confessor of the Faith, who told the martyr that they had sure means of escape ready for that night. The latter sweetly thanked him, and assured him he feared nothing more than that a death so precious and more acceptable than any life should be snatched from him. He begged his sympathetic interlocutor not to leave him till God had completed in him the work he had begun. This was promised and faithfully performed. Father Ogilvie awaited his summons in prayer: A lengthy and verbose indictment was read. The jury unanimously found him guilty of high treason and he was sentenced to be "hanged by the neck on the gallows at the Cross, and, when taken down, his head to be struck off and his body quartered and exposed in different parts of the city."

The sentence was passed at one o'clock; he was then hurried to the scaffold.

Though the populace, which had thronged to the square to witness his death, had been given to understand that it was for treason and disloyalty to his sovereign that he was about to die, Spottiswood, even at this late stage, offered him his life if he would recant and forswear his faith. Father Ogilvie, feigning to listen to the proposal, begged the recreant bishop to renew this pledge aloud so that all the people present might understand what was promised. Spottiswood fell into the snare, and congratulating himself already on his triumph, proclaimed exultingly the conditions of the pardon, for he was eager to

have it known that a priest and Jesuit was bargaining for his life. Father Ogilvie asked if all were ready to vouch for the sincerity of the bishop's plighted word. The heretics shouted their approval and consent, while the hearts of the faithful present sank at the prospect of so humiliating a scandal.

"You have heard," exclaimed Ogilvie, — his words were to this effect, and his voice rang through the square, — "you have heard that I am to be graciously pardoned if I abandon my religion, and I take you all as witnesses to the nature of the promise. But, methinks, it is not thus that the law deals with traitors. I am not then condemned for treason to my sovereign, but solely because I am a Catholic and a priest. And now, in God's name, I declare I accept death, nay, I would sacrifice a thousand lives in vindication of the Catholic Faith and the Supremacy of the Holy See." Thereupon he resigned himself into the hands of his enraged executioners.

After reciting aloud, in broad Scotch, the Litany of the Saints, as a profession of faith, so that the people might hear and understand him, he commended his soul to our Blessed Mother and the Holy Angels, ascended the ladder and at five o'clock in the afternoon, March 10th, 1613, the martyrdom was consummated.

Everywhere deep regret was expressed by the people at the martyr's death, but every Scotch Catholic knew that the Church had added another to the catalogue of her martyrs for Papal Supremacy. If the reader would know what the learned theologian Cornelius a Lapide, who received him into the Church, thought of the martyr, he may read it in his Commentary on the Prophet Isaias, where he compares the constancy of his former catechumen to that of the greatest martyrs of the early Church, adding: "that he was a man who, to the amazement of the Calvinists, remained unconquered by torture, and so keen and thorough in his answers as to stop effectually the mouths of his assailants.

The veil has yet to be withdrawn which hides from our eyes the crown, the palm and the halo of glory which are now his in the City of God. Our ears deserve not to hear the welcome, the "Well done, good and faithful servant," wherewith the Prince of Pastors embraced his beloved friend, but we may be sure that a high throne in heaven has been awarded to one who, while on earth, drank so deeply of the chalice of his Master's Passion. *

* The preceding notice has been compiled from the interesting sketch of the Ven. Martyr's life by Mrs. Francis Kerr, published by the Catholic Fraternity of London, Eng.

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.)

ALBERTA, N. W. T. For a spiritual favour. For a temporal favour. For a special favour, after a novena to the Infant Jesus. — **ALBERTON, P. E. I.** For the restoration to health of a brother, after saying the Litany of B. V. M. For the grace to make a good confession. — **ALEXANDRIA, ONT.** For passing an examination. For a great favour. For a special favour obtained through St. Anthony. — **ALMONTE.** For a temporal request granted. — **AMHERSTBURG.** For a temporal favour, after prayers in honour of B. V. M. and St. Joseph. For a special favour. For the prevention of disease in cattle. — **ARNPRIOR.** For the cure of a sore throat, after prayers to S. H. for the Souls in Purgatory. For several spiritual and temporal favours. For a very great favour in December, after novenas to the S. H.

BATHURST, N. B. For restoration of a lost article, after prayers to St. Anthony. For a special favour. — **BELLEVILLE.** For five favours, after praying to the Infant Jesus of Prague and B. V. M. For favours, after prayers to St. Joseph and St. Anthony. — **BERLIN.** For relief in suffering, after a novena to B. V. M. and applying the Badge of the S. H. — **BRANTFORD.** For two special favours. — **BRICHIN.** For a temporal favour, after prayers to S. H. and B. V. M. For the recovery of two relatives. For a favour received. For two special favours, after prayers to St. Anthony. For the cure of a sore throat, by applying the Badge of S. H. — **BROCKVILLE.** For passing an examination. For two temporal favours. Two, for success in a great undertaking. For being saved from a calamity, after prayers to S. H. and making the Stations of the Cross. For five temporal favours. For four spiritual favours. For a great favour, after praying to B. V. M. and St. Ann. For health and employment. For a temporal favour.

CAMPRELLFORD. For relief from a severe headache, after applying the Badge of S. H. — **CANSO.** For many favours, through the intercession of B. V. M. and St. Joseph. For a special favour. — **CORNWALL.** For a temporal favour. For three favours from St. Anthony. For three persons' return to grace. For several favours. For the reclaiming of an erring son.

DEBEC, N. B. For recovery from a sickness, after prayers to the S. H. For work obtained. — **DUNDAS.** For a temporal favour, through the intercession of St. Anthony.

EGANVILLE. For the cure of toothache, through prayers to St. Benedict and by applying the Medal.

FAIRVILLE, N. B. For a spiritual favour. For a brother practising temperance. For success in a temporal matter. For grace to overcome an evil habit. For one hundred and nine favours. — **FLOS.** For two favours, through the intercession of B. V. M. and the Souls in Purgatory. — **FREDERICTON.** For recovery from a serious illness, after prayers to B. V. M. and St. Joseph. For a favour received after prayers to B. V. M. and St. Joseph. For a favour received. For relief from severe pain. For the recovery of health. For a cure after applying the Badge. For a reconciliation. For two great temporal favours. For a conversion. For a return to the Sacraments. For

the happy death of a friend. For success in an undertaking. For employment obtained. For preservation from fire.

GODERICH, ONT. For improvement in health, through the intercession of St. Anthony. — **GUELPH.** For the cure of a sore knee. For the cure of three sick animals. For a cure, after applying the Badge of S. H. For relief from severe pain. For obtaining a cure, after prayers to B.V.M. For instant relief from a cough, after applying the Badge of S. H.

HALIFAX, N. S. For two favours, through the intercession of St. Ann. For two temporal favours. For success in business. — **HAMILTON, ONT.** For the cure of a cancer on the nose, after a novena to S. H. For the cure of sore eyes, after applying the Promoter's Cross. — **HASTINGS, ONT.** For recovery from a severe illness, after prayers to B.V.M. and St. Joseph, etc. For improved health. For help in time of need. For two spiritual favours. For success in an undertaking. For employment for a husband. For restoration to health. For two temporal favours. — **HERSFELER.** For the cure of a child suffering from sore eyes.

INGERSOLL. For a great temporal favour, after a novena to S. H. and prayers to the Saints. For many favours, through B. V. M. and St. Joseph. For success in an undertaking, after prayers to the Holy Souls and St. Anthony.

KINGSTON. For a special temporal favour.

LONDON, ONT. Two, for employment. For success in an examination. For the cure of sore throat, after a novena to S. H. and a promise of a Mass for the Souls in Purgatory. For the recovery from a severe illness. For a situation obtained, through St. Anthony. For the restoration of a brother's health. For a special favour, through St. Anthony. For peace in a home. For a favour obtained.

MASSEY STATION. For eight favours received. — **MONCTON, N. B.** For the cure of a sick person. — **MONTREAL.** For the restoration of a sister's health. For a friend's health, after prayers to the Souls in Purgatory. For the conversion of a brother addicted to drink, through the intercession of St. Anthony. For two very great favours.

NEW WESTMINSTER, B. C. For a very great favour.

ORILLIA, ONT. For a favour received after promising a Mass for the Souls in Purgatory. For a good situation. For four special favours. — **OTTAWA.** For a situation obtained for a son, after prayers to B. V. M. For passing a successful examination, after praying to B. V. M. and St. Joseph, etc. For seven favours, after novenas to Precious Blood. For employment. For the recovery of two friends from sickness. For a temporal favour, after prayers to B. V. M., St. Anthony and the Souls in Purgatory. For obtaining a situation, after two novenas to St. Anthony and the Holy Souls. For the conversion of a brother. For the safe journey of a brother. For employment, after prayers to St. Anthony.

PENETANGUISHERNE, ONT. For finding an article, after prayers to S. H. and St. Anthony. For seven temporal favours. For the cure of a sore throat, after applying the Badge of S. H. — **PICTON.** For a great favour, through St. Anthony. For restoration of a sister's health. — **PORT ARTHUR.** For a temporal favour after promising a Mass in honour of St. Anthony. — **PORT CREDIT.** For the happy

death of a member. For a great favour. Two, for situations obtained. — **PRESTON.** For a great favour received, after saying the Beads. For means to pay a debt.

QUEBEC. For three special favours received. For an important temporal favour. For constant employment. For success in a difficult undertaking. For the cure of neuralgia. For the cure of nervousness. For a special temporal favour. For the recovery of a sick person. For recovery from a dangerous illness. For peace and unity in a family. For the success of a pious undertaking. For a friend's happy death.

RIDGETOWN, ONT. From a priest for obtaining conversion for five sinners. For the cure of grievous bodily pain. For the conversion of a brother-in-law to the Faith. For better health, after a novena. For a position as school-teacher. For the conversion of a careless brother. For the cure of an ulcerated tongue, by applying the Badge of S. H.

SAND POINT. For a great spiritual favour, through St. Anthony. For a temporal favour through B. V. M. — **SARNIA.** For finding a lost article, after prayers to St. Anthony. For three special favours received, through the intercession of B. V. M. For a very great favour received after prayer. — **SMITH'S FALLS.** For a very great favour, after promising a Mass for the Holy Souls. For a very great favour, after making a novena to B. V. M. For the cure of a toothache — **SPANISH STATION.** For five favours received. — **STOCO.** For a temporal favour, after reciting a decade of the Rosary. — **STR. AGATHE.** For cure of dyspepsia, after making a novena in honour of St. Ann. — **St. CATHARINES.** For the recovery of a little daughter, after applying the Badge of S. H. and prayers to B. V. M. For work obtained for a husband. — **St. JOHN, N. B.** Nine, for employment. Three, for recovery from an illness. For recovery of a child. For restoration to health, through Bl. Gerard, St. Joseph and the Infant Jesus of Prague. For the conversion of a father. For the conversion of a brother. For hearing from an absent brother. For a sister making her vows. For relief given to a poor family. For two hundred and two spiritual and temporal favours. For a favour received from the B. V. M. and St. Joseph. — **St. MARY'S, ONT.** For the recovery of a friend from sickness. For seven favours. For a favour, after promising a Mass for the Holy Souls in Purgatory. — **St. THOMAS.** For five great favours received, through B. V. M.

TORONTO. Two, for temporal and spiritual favours.

WEST TORONTO JUNCTION. For the cure of a sore eye. — **WINDSOR, ONT.** For two favours received. — **WOODSIDE.** For a temporal favour, after a novena to the Souls in Purgatory. — For a request granted. For a position obtained.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Almonte, Amherstburg, Belleville, Calgary, Coburg, Detroit, Mich., Dunrobin, Edmonton, Fairville, Fournier, Galt, Hamilton, Hastings, Kingston, Lindsay, London, Marysville, Montreal, Nettle, Ottawa, Penetangishene, Perth, Quebec, St. Andrew's West, St. George's, P. E. I., Toronto.

INTENTIONS FOR MARCH

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

- 1.—Tu.—St. Michael and Comp., M. Trust in God's providence. 11,418 Thanksgivings.
- 2.—W.—St. Chad, Bp. Devotion to the Holy Family. 5,771 in affliction.
- 3.—Th.—St. Cunegunda, V. hf. Pray for the forgotten dead. 11,514 Deceased.
- 4.—F.—HOLY LANCE AND NAILS. af. gt. Honour the picture of the Sacred Heart. 14,293 Special.
- 5.—S.—St. Joseph of the Cross, C. Pray for priests. 2,355 Communities.
- 6.—S.—St. Colette, V. af. gt. rt. Submission to authority. 5,049 First Communions.
- 7.—M.—St. Thomas Aquinas, C. D. rt. Value time. League Associates.
- 8.—Tu.—St. John of God, C. Eschew petty grievances. 9,202 Means.
- 9.—W.—St. Frances, W. pt. Honour Our Lord in the poor. 4,704 Clergy.
- 10.—Th.—The 40 Martyrs of Sebastia. hf. Devout use of Holy Water. 21,449 Children.
- 11.—F.—THE HOLY SHROUD OF OUR LORD. Be not exacting. 7,575 Families.
- 12.—S.—St. Gregory I, P. D. gt. Pray for the conversion of England. 7,451 Perseverance.
- 13.—S.—St. Euphrasia, V. Regularity in our Communions. 3,291 Reconciliation.
- 14.—M.—Bl. Leonard, M. S. J. Choose edifying companions. 10,900 Spiritual Favours.
- 15.—Tu.—St. Longinus, M. Shun profane acquaintances. 6,242 Temporal Favours.
- 16.—W.—St. Columba, V. M. Pay our debts punctually. 9,589 Conversions to Faith.
- 17.—Th.—St. Patrick, Bp. h' Desire to hear mass on week-days. 9,644 Youths.
- 18.—F.—THE 5 WOUNDS OF OUR LORD. nt. Self-control under provocation. 3,276 Schools.
- 19.—S.—St. Joseph, Spouse of Mary. hf. gt. m. f. nt. pt. Recourse to St. Joseph in trouble. 6,064 Sick.
- 20.—S.—St. Cuthbert, Bp. Pray for final perseverance. 2,201 Retreats.
- 21.—M.—St. Benedict, C. F. Avoid stubbornness. 2,639 Societies.
- 22.—Tu.—St. Gabriel, Archangel. Weary not others with complaints. 2,841 Parishes.
- 23.—W.—St. Thuribius, Bp. C. Mistrust sentimental reading. 11,370 Sinners.
- 24.—Th.—St. Cyril of Jerusalem, Ep. D. hf. Never be sulky. 17,697 Parents.
- 25.—F.—ANNUNCIATION B. V. M. hf. gt. m. f. rt. st. Bear slights cheerfully. 2,650 Religions.
- 26.—S.—THE PRECIOUS BLOOD. nt. Renewal of zeal. 1,829 Novices.
- 27.—S.—(Passion). St. Alexander, M. m. nt. Be merciful. 1,673 Superiors.
- 28.—M.—St. John Capistran, C. Be firm w. thout obstinacy. 5,243 Vocations.
- 29.—Tu.—St. John Dama-cene, D. C. Pray for those on foreign missions. Promoters.
- 30.—W.—St. John Climacus, Ab. Be over-mindful of eternity. 21,053 Various.
- 31.—Th.—St. Daniel, merchant. hf. Gratitude for League favours. Director.

When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

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

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