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*In the interests of the League of Prayer in union with the
Sacred Heart of Jesus.*

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GENERAL INTENTION FOR FEBRUARY.

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

Catholic Seamen's Homes and Institutes.

IT may be a grand sight, but it is one that calls up a feeling of sadness, when a great ship swings from her dock and sails away on the broad bosom of the ocean until the horizon hides her from view. The little world afloat will be cut off for days, or weeks, or months from all intercourse with their fellow men ashore, lost sight of on the immense expanse, and placed beyond the help of loving hearts at home.

Those who follow the sea for a livelihood deserve much commiseration from a purely temporal point of view, but are much more to be pitied when their eternal interests are considered. Few of the numberless vessels that put out from port are blessed with the presence of a priest, so that the seamen — and they are constantly exposed to mishap — have, in case of accident, to face death without hope of priestly assistance; and though all their voyages end prosper-

ously, they go through life deprived for the most part of all chance of religious instruction or exhortation.

Nor is their lot much more enviable when they reach their temporary destination. Those who know what a seaport town is are also aware of the thousand and one temptations that await "poor Jack" as he steps ashore. He is met by "land-sharks," as he aptly terms them in his own peculiar phraseology, who wheedle him out of his hard-earned wages; he is assailed and harassed by visions of vice on every side and in every shape as soon as he lands. Thus, with every pleasure soliciting him, and with no friendly advice or sacramental succour, he is in imminent danger of being lured to the shipwreck of his soul.

And yet there is no better soil for the seed of grace than the strong, manly soul of the sailor, whom danger calls back so readily to the thought of God, and to whose character stern discipline in the discharge of duty and a life of hardship have imparted the finest temper. He is inured to suffering and ready at all times for acts of self-sacrifice and heroism. In many a Jack tar there is wherewith to make a saint, and in all, resources enough for good and fervent Christians.

These same ideas found expression in other and more forcible words in the *American Messenger*, when in May 1890, six months or so before the CANADIAN MESSENGER saw the light, the Holy Father enjoined on the Associates of the League to pray for the Men of the Sea: "Great, indeed, is their number, grievous are their needs, and miscellaneous the spiritual supplies for which there is a very reasonable demand, in their behalf. And first of all it may be stated that the world at large seems to be either very little aware or very strangely forgetful of the immense numbers of human beings who live by the sea and spend their time upon the waters. The fishermen upon all coasts easily count up to hundreds of thousands. The crews of merchantmen, whalers and other craft may safely be reckoned among

the millions ; whilst the ocean-steamers, coast-steamers and naval fleets of all nationalities may be regarded as so many populous villages and towns.

" All these men are habitually exposed to many dangers and, with very few exceptions, are far removed from the opportunities of divine worship and the help of the Sacraments. The surroundings amid which they live, though of themselves fitted to awaken a feeling of awe and to turn the thoughts toward the Creator of the vast and wandering billows, become so familiar to them, by custom, that they scarcely arouse a sentiment of anything beyond what is seen. And even though the Psalmist, in the ecstasy of his delight over the wonderful works of God, appeals to the men of the sea as witnesses who can furnish strong evidence, it is greatly to be feared that the witnesses are painfully slow in forthcoming.

" *They that go down to the sea in ships, doing business in the great waters : these have seen the works of the Lord and His wonders in the deep. He said the word and there arose a storm of wind : and the waves thereof were lifted up. They mount up to the heavens and they go down to the depths . . . And they cried to the Lord in their affliction.*" (Psalm CVI, 23-28.) Unfortunately there is scarcely any class of men reputed to be so reckless in behaviour or so little open to the impression of holy thoughts and outbursts of thanksgiving to the Creator as the men who go down to the sea in ships. Sailors are seldom looked upon as good patterns of Christian demeanour ; and it is only in cases of imminent shipwreck that they seem to be, according to common repute, aroused to the necessity of calling upon the Lord saying : "*Thy way is in the sea, and Thy paths in many waters.*" (Psalm LXXVI, 20.) Indeed, it is even said that, in the midst of the mightiest storms, seamen show a special forgetfulness of the Lord above them Whom the winds and the waves obey. Sailors, in fact, have a bad name for recklessness, profanity and general misconduct.

“ Now, it is always worth while to remember that, with regard to sailors as well as to other classes of men — professions, trades, religious orders and congregations — common repute is not to be held as the faithful exponent or the infallible guide of correct judgment. The men of the sea have their faults, it is true, but they have their many great virtues as well. Look at that graceful ship weighing anchor and about to sail for her far-off haven ! From the moment she clears her dock until she lies at mooring in her port of destination, the men of the sea are at their several posts of duty. During the whole voyage they so manage that, at every single moment of the day or night, some one is on the lookout for dangers ahead, some one is steadily keeping watch to guide the ship directly on her course, many are busy in keeping her decks clean, and her sails well set to catch the favouring breeze. They watch for indications from the sun and the moon and the stars. They make the soundings and test the temperature of the water. They are always under the very strictest discipline, working and eating and resting according to the most exact rule, giving their thoughts and their time, their care and their labour, both individually and in combination, to the one great end and aim — to keep the ship in fit condition, to guard her against danger and to guide her ever onward to the port. And, in carrying out their purpose, it seems true to say that there is no class of men who work with greater earnestness or more unremitting toil than sailors during a voyage. Idleness seems to have no dwelling-place on board ship. Yet theirs is not the dogged sullenness of labour sometimes to be observed in workers in mines, in whom the very sinews and muscles seem to be stimulated by the overmastering greed of gain. Oh, no ; your rollicking, jolly tar seasons his labours with mirth and song, and seems to glory in his “ life on the ocean wave,” for its own sake. Splendid, cheerful, hard-working, pains-taking, honest-hearted fellows are the men of the sea.”

Messengers, in other languages, recommended, on the part of the Holy Father, the same intention to the Members of the Apostleship throughout the world. The mode of expression varied, but the train of thought was much the same. All acknowledged that little hitherto had been done for Catholic Sailors as a class; all admitted that they were much exposed to dangers of every description, and concluded that they stood in need of special helps. The word went out; and "Jack's" interests were made the subject of urgent prayers before the God who stills the tempests on the bosom of the ocean as well as in human hearts. The intention of the month of May 1890 produced great results.

If ever we needed a proof of the efficacy of the prayers of the League in union with the Sacred Heart, we would find a striking one in what followed. The great maritime nations were naturally foremost in the matter. The subject was taken up first, we believe, by the Catholics of England; but the credit of opening the first Catholic Seamen's Club may be rightfully claimed by the Branch of the Catholic Truth Society of Montreal. During the autumn and winter of 1892 the project was thoroughly discussed and plans matured; and though the resources were insignificantly small, the following spring, that is, in the last week of April 1893, relying on God's help and on the promised assistance of a few charitably disposed persons, the work was inaugurated. In the September number of the *CANADIAN MESSENGER* the auspicious event was thus placed on record: "By a happy coincidence, almost upon the 250th anniversary of its foundation, Montreal has inaugurated a work, destined, it is hoped, to obtain the happiest results. To this old Catholic port have come ships from distant seas, ever since Jacques Cartier sailed thither from St. Malo, bringing mariners from every land. And yet, there has been no place where Catholic seamen might feel themselves at home. With commendable zeal, Protestants have established a home, which is made as attractive as possible. But prayer-

meetings and the ministrations of Protestant clergymen make it impossible for conscientious Catholics to frequent such an establishment.

“ A room has been now procured, and facing upon the river front is the sign *Catholic Sailors' Club*. It is under the patronage of the Catholic Truth Society and other laymen, assisted by an influential committee of ladies. This room is thrown open to Catholic sailors of all nationalities. Games are placed there, stationery of every sort, and most of all literature. In course of time, a library will, no doubt, be established. Meantime, newspapers and periodicals, chiefly Catholic, are provided in abundance, either to read at the Club or to carry away upon foreign service. Who can estimate the blessing of such provision? Reading, the most powerful of all influences, rendered safe, wholesome, instructive. . . . Cards will be posted upon the walls of the Club and in the cabins of ships, announcing the hours of mass, when and where confessions will be heard, the location of churches, and where French or English-speaking priests may be found. In course of time, as the work grows, lodgings may be provided for sailors, or at least they will be directed to suitable stopping places, by members of the Catholic Truth Society and others.

“ The attendance, at the Home, since its opening, some three months since, has been such as to prove the necessity for such an institute. At the very first meeting, the sailors, while expressing their gratitude, declared that they had often wondered on ship-board why Catholics were so indifferent to them, though so many of their numbers were co-religionists, whilst others were ever eager to come to their assistance. The proverbially generous heart of the sailor seems profoundly touched by what has already been done for him. His evident gratification is, indeed, a reward for those who have assisted in the new enterprise. At one of the first meetings, some fifty sailors — all Catholics who were then in port — met, and passed a series of resolutions thanking all who had a share in founding the Club.

" A formal opening of the room was held on the 30th May. at which there was, first of all, a numerous attendance of sailors. The ladies of the Committee, the members of the Catholic Truth Society and a number of prominent citizens were present. Speeches explanatory of the object of the work were made by Dr. (now Sir William) Hingston, Hon. J. J. Curran, solicitor general ; Mr. Martineau, who had been deputed by the Mayor ; Messrs Casgrain, Semple, McNamee and John Feely, president of the Catholic Truth Society. ~~and~~ Rev. Father Hudon, S.J., rector of St. Mary's College, and Father Jaes, S.J., appeared on the platform. Music, in which the sailors took part, and the serving of refreshments enlivened the evening. Those present were most enthusiastic in support of a movement which opens out so wide a field for good. New donations of money were made to the work, with promise of more, which served to stimulate the efforts of those who have thus far succeeded in interesting a large section of the public.

" Since that auspicious event of May 30th, the work has gone on prospering, and the attendance has steadily increased. Every Thursday evening a concert has been given, in which the sailors themselves have taken part. Several of the city church-choirs have kindly volunteered their services, and have already, in no slight degree, contributed to the success of these entertainments.

" These musical treats are intended to act as a counter attraction to the many *dives* and low resorts which abound in the neighbourhood, where music and intoxicants are freely dispensed, and poor *Jack* is lured on to his ruin. Such are the main features of the work now undertaken for the first time by the Catholics of Montreal.

" This is a cause in which all may interest themselves. All nationalities, since sailors of various nations already frequent the Club ; all parishes, for besides the approval of His Grace the Archbishop and most of the parochial clergy, it has been placed on such a basis that all have a share in

its workings. It belongs to no parish, or congregation, or society, or confraternity. Those at a distance may give a helping hand by offerings, even the smallest, of money, of Catholic literature, even by the alms of their prayers. Those near at hand can do no more serviceable work for the great cause, *ad majorem Dei gloriam*, than by actively occupying themselves with the welfare of the sailors..... "

From what precedes, we see that from the very inception of the work there was no hesitation and no misgivings : that the good people of Montreal were thoroughly in earnest ; that the main outlines of the project were clearly marked out, and that much was accomplished in practically carrying out the plan proposed and in a remarkably short time.

Four years have since elapsed, and each succeeding season has been marked by some improvement introduced for the entertainment, comfort or moral benefit of our seamen. The concerts are still kept up ; the distribution of devotional books and articles of piety, such as beads and scapulars, has been increased ; temperance pledges are still given to a great many ; contributions of illustrated papers and magazines are received, as formerly, from all parts of Canada . the number of visits of sailors to the Club has risen, during the last year, to the unprecedented figure of 17,000 ; 1,000 belong to the League, which forms here a special branch under the title of " Apostleship of the Sea."

Some new features have been added since the first year or so of the existence of the Club. Every Sunday evening the sailors join in the Way of the Cross, while the pictures of the Stations are thrown upon a screen : which devout expedient has been found to appeal strongly and in a sensible manner to the piety of the sailor. At the close of the meeting, confessions are heard. A special ward in Notre-Dame Hospital is always at *Jack's* disposal, and should he, through sickness, be obliged to avail himself of such provision, he can count upon the faithful attendance of his

chaplain, on visits of the charitable Ladies of the Committee, and on every comfort Christian kindness can suggest. And if it be God's will that he should die, far from home and family, he yet will die among friends; and on the mountain side, in the Catholic cemetery, a Christian burial awaits him, with the last sad but hope-inspiring rites of Holy Church, for, through the influence of the Committee, a plot of ground has been set apart for Catholic seamen.

The greatest material advance, however, was recorded in the short history of the Club, when instead of the old room a spacious building was leased, at great expense, for the better accommodation of Catholic sailors visiting this port. Though still in a condition of inferiority, when we consider the well furnished and roomy quarters which our Protestant fellow citizens are able to place at the disposition of seafaring men, the painful contrast is far less noticeable now than formerly. The Protestant Sailors' Home, it must be remembered, has been in operation for the last thirty years, so it is not to be wondered at that their financial condition should be more prosperous than our own. The great business firms controlled by Protestants are much more numerous and wealthy than those under Catholic management: they all contribute liberally to their own work; while the proceeds of collections taken up on the transatlantic liners — though Catholic and Protestant passengers are appealed to alike — have heretofore all been turned over to their treasurer. These moneys, and whatever other sums are realized by concerts and dramatic entertainments, held during the ocean passage, go to swell their building fund, now amounting to many thousands of dollars. At this stage of our work, it would seem to be an imperative duty of influential Catholics to take some measures looking to a more equitable distribution of sums thus collected for what is misleadingly termed *the benefit of the Sailors' Institute in Montreal*. *

* All donations intended for the Catholic Seamen's Club should be directed to Rev. E. J. Devine, S. J., who is at present the Chaplain of the Catholic Seamen's Club, and who resides at St. Mary's College, Blouay Street, Montreal.

Protestants, all the world over, with praiseworthy zeal have ever been on the alert to secure donations for their "Sailors' Snug Homes," or "Retreats," for their hospital and missionary ships at the fishing banks, and for their innumerable club-rooms in every port. Their conduct in this respect is highly commendable; but is it not rather humiliating, when in contrast with so much activity, we are forced to consider the apathy of Catholics, as displayed until now, in similar matters?

Thank God, there is an awakening of late years, and the cause of Catholic seamen has been zealously taken up in other countries besides our own. Since the Montreal Club was started, several great seaports in the United States can boast of similar institutions. Catholic sailors may now find their wants provided for in French and even some Spanish and Italian ports. But the ideal of a Seamen's Home has been more perfectly realized by our fellow Catholics in England than elsewhere. The subjoined clipping from the London Tablet, July 3, 1897, may serve to show what has been effected in the world's commercial metropolis:

"The Committee which has undertaken the heavy responsibility of providing a home for Catholic seamen in the port of London opened new premises on Wednesday afternoon, at 10, Wellclose-square, Leman-street, E. It is not merely a place of recreation for Jack ashore; but he receives board and lodging, the use of reading-rooms and library, and is able to breathe a clean and wholesome atmosphere, free from the temptations which would otherwise beset him, and all at a cost to himself of 15s. a week. There are 27 cubicles, — but it would require 32 cubicles to be in use to make them remunerative, — each fitted up with a good bed, &c. Over the door of each is the name of some patron saint. The energetic and genial secretary, Mr. Raikes, informed us that these cubicles were the gifts of separate donors, the cost of each cubicle being £4. Besides his bedroom the seaman receives, in the way of board, four good meals a day, be-

ginning with ham and eggs, tea, coffee, bread, butter, marmalade, &c., for breakfast; substantial joint, vegetables and pudding for dinner; tea similar to breakfast, and a supper of gruel or rice. The total cost of the premises is estimated at £500, of which a sum of £200 has been borrowed and the remaining £300 is yet buried in the charitable minds of future benefactors, lying there it is hoped, at substantial interest. The whole undertaking has received the blessing of the Holy Father which is inscribed, framed and set up, plain for all to see, in a prominent place on the walls of the new recreation hall, which on Wednesday was tastefully decorated with the flags of all nations hung round the walls. A brilliant company of ladies and gentlemen was assembled to give the enterprise a good "send off," and if numbers and distinction count for their worth, their need be no anxiety on the part of the Committee to restrain them in their noble efforts.

"The Count de Torre Diaz, the President of the Committee, introduced His Eminence Cardinal Archbishop to open the new premises, which he did in a speech full of encouragement and congratulation. He felicitated them on the present success of the work they began three years ago. It was a matter of importance, not only to seamen in the port of London, but it was an example to Catholics all over the world. Lately, in Italy, he had made enquiries and the Patriarch of Venice and the Archbishops of Naples and Genoa were willing and anxious to promote the movement for the protection and comfort of seamen frequenting those ports. Adverting to the Royal Navy he said that a great number of Catholic sailors were in the English Navy for whom no provision was made. He did not object to the great advantages which the Admiralty conferred on the Church of England, but what was good for others was good for the Catholic sailor too. He felt that there was recognition being made of the needs of Catholics, but provisions of a greater kind ought and would be made. He did not

expect chaplains afloat with every squadron, but they ought to have chaplains at stations where squadrons called. The matter required organization and careful watching, but it could be done.

“A beginning had been made, and no doubt their rights would be satisfied. But Catholics must show themselves interested. They had been guilty of neglect and lethargy in the past in regard to the wants of their seamen; an awakening had now taken place. They had in fact been forced into activity for the protection of their own Catholic sailors by what had been benevolently done by others. Homes were established, chiefly religious, in which Bible reading and prayer meetings took a prominent place, in which things Catholic men could take no part, and it became necessary to make suitable provision for them. In the short time they had been at work 2,000 sailors had passed through their home, and now they hoped to have a great many more. The men had not religion thrust down their throats, but they were in a good Catholic atmosphere where every facility was provided for them to do their duty. Moreover he believed the home was open to non-Catholics.

“His Eminence spoke then of the advantages which the literary department afforded by making up packets of literature for sailors, which at sea often became a source of providential instruction to them. The Count de Torre Diaz moved a vote of thanks to His Eminence, which was seconded by Canon Akers and carried with acclamation. Mr. Raikes gave a history of the work and appealed for financial aid, after which the company made a tour of inspection through the building and were entertained with orchestral music and light refreshments.”

In the partial list of gentlemen and ladies present, as given in the *Tablet*, we find many members of the foreign and the English nobility; members of the secular clergy and of the religious orders, Dominicans, Jesuits, Oblates and others. We take this as an evidence of the general

interest awakened in all classes for the work of Catholic Seamen. But the present account of the work at large would be lacking in one of its most important and interesting features if we omitted to call attention to the great and noble efforts made in France to better the spiritual and bodily condition of the poor fishermen of the Banks.

A missionary and hospital ship had indeed been fitted out, but scarcely had she joined the fishing fleet when she was wrecked on the rock-bound coast of Newfoundland. Nothing daunted, the generous hearts of French Catholics replaced her, the following season, by two new vessels built expressly and better adapted to the charitable errand they were to accomplish. God alone knows the full extent of good that will be effected by such pious munificence, and the greatness of the reward He holds in reserve for such admirable perseverance despite a first venture which ended in disaster.

The Montreal institution, as our Associates may have remarked, is kept up by the voluntary contributions of the citizens, its prosperity, not to say its existence, is consequently precarious. We have no doubt but that all other institutions of the kind are similarly circumstanced. Two ways might be suggested, both necessary, to ensure the stability of our several desultory undertakings: the establishment of a local and of a general organization, on the lines, perhaps, of the great work of the Propagation of the Faith. Catholics becoming members of the local organization would impose on themselves a fixed tax, in keeping with their means, to be levied yearly. A small percentage of the proceeds would go to establishing a common fund to be administered by the general organization. The latter would extend to all the Catholic world, and its headquarters would be fixed upon by mutual agreement of the local organizations.

It goes without saying that this implies the formation of an international committee, one capable of giving a stronger

impulse and a surer direction to the whole work and to the various seaport or naval chaplains. Quarterly or yearly reports, sent to existing centres, would encourage all members in the prosecution of the good work, would show what is being done elsewhere, and would bring to their notice exceptional cases of hardship or difficulties encountered.

Would it not be advisable also to adopt a flag, of simple and appropriate design, to be carried at the masthead of missionary ships and hoisted over clubs, institutes or homes. It would catch the eye of a jack-tar far sooner than any printed signboard, especially if the same device as that on the flag were used as a heading for the pledge-cards, church service cards, letter paper, etc., distributed at the club-rooms. The colours alone might be made to vary, if deemed advisable, according to the different nationalities.

We recommend once more to all Associates, in the name of the Holy Father, this eminently Catholic and charitable work.

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 for the continued prosperity and greater extension of the Catholic work in behalf of the Men of the Sea. Amen.

TREASURY, FEBRUARY, 1898.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	406,323	Pious reading.....	31,177
Acts of mortification.....	397,252	Masses celebrated.....	2,348
Beads.....	741,232	Masses heard.....	183,267
Stations of the Cross.....	114,746	Works of zeal.....	127,608
Holy Communions.....	63,257	Various good works.....	612,344
Spiritual Communion..	470,456	Prayers.....	1,181,532
Exams of conscience	168,261	Sufferings or afflictions..	123,900
Hours of silence	436,114	Self conquests.....	180,069
Charitable conversations.	218,807	Visits to Bl. Sacrament..	257,229
Hours of labour.....	635,224		
Holy Hours.....	46,165	Total.....	6,398,309



Written for
THE CANADIAN MESSENGER.

OUR LORD'S PASSION

(Commemoration, February 15)

By FRANCIS W. GREY.

By Thy Prayer of agony,
By Thy Passion, we entreat ;—
By the Spear that wounded Thee,
Nails, that pierced Thy Hands and Feet :—
Jesu ! pardon us, we pray,
Jesu ! wash our sins away.

By Thy Shroud of linen fair,
By the Thorns that crowned Thy Head,
By the Wounds that Thou didst bear,
By Thy Blood, for sinners shed :—
Jesu ! pardon us, we pray,
Jesu ! wash our sins away.

By Thy Blessed Mother's woe,
By the sword that rent her heart,
Grant us all Thy Love to know,
In Thy sufferings grant us part :
Jesu ! pardon us, we pray,
Jesu ! wash our sins away.



Written for
THE CANADIAN MESSENGER

THE MOTE AND THE BEAM

"Johnny Morgan, what must we do to be saved?"

But Johnny Morgan was engaged in trading a marble for half an apple and did not hear.

"John-ny Mor-gan, what must we do to be saved?"

Recalled to his surroundings, Johnny Morgan started guiltily and the marble dropped with a little thump to the floor and began to roll away.

"Well Johnny, what is the answer?"

"Please miss, I dont know," confessed the redoubtable Johnny, following the marble with anxious eye.

"Next," no answer.

"Next," still no answer.

Then a hand shot up at the bottom of the class and a small voice piped. "Pleased miss, I know."

"Well Peter, what must we do to be saved?"

"We must avoid angels and do men." Peter's assured look had disappeared before he had completed the sentence and one finger sought his mouth in perplexity. He had stumbled somewhere, he knew.

As for Effie Curran, she closed the catechism, sat down on the nearest bench and laughed silently until the tears ran down her soft pink cheeks. Her catechism class was a perennial source of mirth to her, and her keen relish of the grotesque answers she sometimes received from her pupils had more than once got her into disgrace, as presently happened on this occasion; for her small charges, quick to see their opportunity, set up a chorus of small giggle-

which echoed around that end of St. Basil's basement hall until it reached the ears of a somewhat severe looking lady who was holding forth impressively to a class of depressed looking little girls on the subject of Original Sin.

Miss Conway, for such was the lady's name, glanced across at the gigglers and their teacher and then returned to her task with a twitch of the lips that spoke volumes. "That girl will demoralize those children," she was saying to herself. "I wonder what John was thinking of to put her in charge of a class; especially a class of boys. She has no control over them at all, and no wonder."

The "John" of Miss Conway's thoughts was her brother, the parish priest of St. Basil's, for whom she had been acting in the capacity of housekeeper for the past six months, and for whose judgment, save in one instance, she had the most unqualified respect. This instance was his liking for and championship of curly-headed, laughing Effie Curran.

From the first, Miss Conway had not liked Effie. She regarded her curls and her laughter and her outspoken fondness for amusement as so many signs of a frivolous and vain mind, and she did not at all approve of the pretty dresses the girl wore; she herself following the prevailing modes only just far enough to escape being remarkable. As for curls and frizzes, she openly despised them and wore her own thick brown tresses drawn loosely but plainly back from her smooth white brow. The fact that this style suited her clear cut, handsome face much better than "frizzes" would have done, may not have influenced her at all; but there were two or three wounded spirits in the parish who did not scruple to assert that it did, and to say further that Miss Conway's quiet elegance represented a larger outlay of capital than all their fripperies put together. But this may have been only a little bit of feminine spite.

Coming out of Sunday-School that day, Miss Conway met Effie in the porch with a pair of skates over her

shoulder, and she groaned in spirit at the sight of this fresh evidence of frivolity.

"Are you going skating, Miss Curran?" she asked, and though she did not mean it there was a magisterial tone in her voice.

Effie colored up and looked guilty. "Just for half an hour," she answered deprecatingly. "There is a lovely piece of ice behind the convent and the Sisters said the children might use it if there was some one to look after them."

"Ah, indeed." The tone was polite but frigid, and Miss Conway was passing on, but Effie stopped her by asking. "Will you please tell Father John that the Linahens are in bad straits and something will have to be done for them? Little Patrick came to catechism to-day without an overcoat, and with his toes out of his boots and he says his mother is ill."

A fine perpendicular line appeared between Miss Conway's delicate brows. "The Linahens," she asked; "who are they?"

"A poor family that the St. Vincent de Paul Society assists from time to time. They live in Kelly's yard on Elm Street."

"I think I know who they are, now. The father is addicted to drink, is he not?"

"I'm afraid he is sometimes; but he is really trying to do better, Miss Conway. Indeed he is."

Effie's tone was pleading, for she knew that Miss Conway was more apt to temper her mercy with justice than her justice with mercy where delinquents such as Tim Linahen were concerned.

"*Trying to do better*," repeated the priest's sister impatiently. "If he is in earnest why does he not *do* better instead of talking about trying? I don't see any charity in helping people like that. So long as the parish will look after his family *he* will not do it, you may depend."

"But in the meantime his poor wife is sick and his children half-clad," urged Effie anxiously.

"Well, well, I'll tell Father John about it," said Miss Conway as she moved away; but it was very evident she did not approve of Effie Curran's view of the case.

On reaching the house she went straight to the study where her broad-shouldered brother had just deposited his six feet of weary manhood in an easy-chair, and was preparing to solace himself after the fatigues of the day with his one vanity, a good cigar.

As she stood beside him an observer would have noticed that there was a strong resemblance between the brother and sister, and yet they were curiously unlike. The broad white brow and clear cut features were almost identical; but while the woman's expression was grave almost to severity, that of the priest was kindly and good-humored, yet more alert and keen, nevertheless.

"Well Monica?" he asked, dropping the match he had just struck into the ash tray.

"Effie Curran asked me to let you know that the Linahens are in trouble again," she explained. "The mother is laid up and the children are going about only half clothed."

Father Conway drew a sigh that was half a groan. "The old story with Tim again, I suppose?"

"I believe so."

"There is nothing for it, but to go and look after them, then. Mrs Linahen is a respectable woman whatever her husband's shortcomings be and she cannot be allowed to suffer. I'll go and see what I can do after supper."

Miss Conway's face was eloquent with protest as she turned to leave the room, but she knew her brother too well to urge her own view of the case upon him. Another thought occurred to her though, and she paused to ask: "Do you think it wise to let Effie have a catechism class? It seems to me that she and the children do little else but laugh the whole hour through. She seems to have no control over them."

The least suggestion of a twinkle crept into the priest's eyes as she spoke, but he kept them fixed upon his cigar

and she did not see it. His sister's thinly veiled antipathy to Effie Curran was an old story to him.

"And yet her boys show up well when I make my examinations," he said. "How do you account for that?"

"I don't know, I'm sure; but one thing I am quite certain of and that is that she giggles far too much herself to be a good example for them." "On the whole, you don't seem to approve of Effie." Father Conway still looked at his cigar as he spoke.

"No, I do not," confessed his sister frankly. "She seems to me a giddy, childish little thing, and her name has been coupled with those of half the young men in the parish."

"She can't help being pretty, nor keep the boys from running after her because she is pretty," said the priest, looking up at her and laughing suddenly as though some humorous thought had just occurred to him.

"She could help laying herself out to attract them." Miss Conway spoke with asperity.

"Monica!"

The priest's tone was quiet, but it conveyed a reproof that brought the blood to his sister's face and made her feel like a chidden child.

In spite of their relationship, Miss Conway stood the least bit in awe of her brother. She had more than once been surprised at the capabilities of sternness that underlay his good-tempered exterior, and she had also an uncomfortable consciousness that he understood her a great deal better than she did him. Frank and kindly though he was, he practised a reserve that even his most intimate friends were not allowed to penetrate, and he exercised in consequence an influence over others that he was not always aware of himself. His sister would rather have had his good opinion than that of all her friends and relations put together, and that was why his simple utterance of her name in a tone of reproach filled her with confusion.

Apparently unconscious of this, Father Conway was silent for a moment and then said in his usual manner:

"I wish you would come down with me to the Linahen's this evening if you can spare the time."

"Very well," she answered in a subdued tone, and then withdrew.

So far Monica Conway has not appeared in a very favourable light, and yet she was possessed of many admirable traits of character. She was zealous, charitable, and energetic; and she attended to her religious duties with the most exact fidelity. Her chief fault consisted in a certain narrowness of mind that put it quite out of her power to see things from any other point of view than her own; and she also unfortunately lacked what Father Faber has well called the saving sense of humour. She took herself and her ideas quite seriously and never guessed that in so doing she was innocently exposing her little weaknesses to the gaze of all who might care to look for them.

About seven o'clock that evening the priest and his sister set out for Kelly's yard and the Linahen's; on arriving there, Father Conway rapped with his stick upon the knockerless door and entered. The scene that presented itself did not seem to cause him any surprise, but it made Miss Conway pause in the doorway with wide open eyes of astonishment. All the furniture, such as it was, had been pushed into one corner of the room, and there, in the middle of the floor, her skirt and sleeves tucked up and her obnoxious curls hidden away beneath a handkerchief stood Effie Curran wielding a wet mop vigorously. She looked up with a smile at Father Conway, and then catching sight of his sister flushed to the roots of her hair.

"Bless my soul! what are you doing, Effie?" asked the priest laughingly, stealing a sidelong look at his sister meanwhile, and enjoying quietly the various emotions depicted upon her countenance.

The look of embarrassment deepened on Effie's face and she answered apologetically: "The doctor is coming to see Mrs. Linahen in the morning and the poor soul was lamenting the untidy condition of the house, I volunteered to

make this room presentable, and her bed can be moved in here as soon as the floor is dry. Will you walk into the next room now, Father? She is expecting you."

Father Conway went in to see the sick woman and Effie, after a moment's hesitation, pulled a chair from the pile in the corner and handed it to Miss Conway. "I think you will find a dry spot near the stove," she said, still with a slight air of embarrassment. "If you don't mind I will go on with my task for I must be home by eight o'clock."

Not knowing what else to do, Miss Conway took the chair and sat down, while Effie mopped away diligently until the floor was clean all over. Then she put away the mop and bucket, washed her hands and came and stood by the fire to dry them.

"Does your mother approve of your doing that sort of thing?" asked Miss Conway, in a softer tone than she had ever before used to the girl.

"Oh yes," was the unexpected response. "She sometimes looks after poor sick people herself, and when she is too busy to do so she sends me."

"I should think she would send one of the servants," said the priest's sister. "Such work does not seem suitable to either of you."

Effie laughed and shook her head. "Mamma does not believe in vicarious charity," she said gaily; "and then, you know, Maggie and Ellen might not like being sent, or they might do something that would hurt the people's feelings, so we come ourselves."

Involuntarily Miss Conway thought of the royal and holy Elizabeth of Hungary with her regal cloak filled with bread for the poor, and she made a mental offering to the soul of the girl she had spoken so unkindly, about only a few hours before.

Just then her brother emerged from the sick-room and after a few words to Effie signified that he was ready to leave.

During the walk home Miss Conway was unusually

silent, nor did her brother say much. A glance at her face had told him all he wanted to know and he bided his time until she should speak.

When they reached the house she followed him into his study and began bravely, though with a little quiver in her voice: "John, I have had a lesson to-night that I shall never forget. I need not recall to you what I said about Effie Curran only this afternoon, and now I know that I am as far beneath her as the earth is beneath the sun. It is a bitter humiliation, but I deserved it."

"Poor little sister," said the priest kindly, "you take it too much to heart. Your mistake was a very natural one, after all. Now, let me make *my* confession. I suspected Effie would be thereafter what you told me to-day and that was why I asked you to come with me this evening. Very few dream of the amount of wretchedness that Mrs Curran and Effie relieve in this parish, for they do their best to hide it. As for Effie, it is part of her novitiate, for I may tell you now, without violating any confidence, that she has offered herself to the Little Sisters of the Poor and has been accepted. She is coming to bid you good-bye tomorrow."

Miss Conway was speechless with surprise for a moment. Then - "Effie a Little Sister of the Poor?" she cried incredulously.

"Even so," smiled Father Conway.

EMMA C. STREET.

R. I. P.

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

Alberla, N.W.T.: Mrs. John Flynn, d. Dec. 14. *Barrie*: Mrs. J. Coffy, d. Dec. 2. *Bathurst*: Mr. John Meaban, father of the Revs. E. and H. A. Meahan, d. Dec. 6; Sylvestre Gauvreau, d. Dec. 18. *Berlin*: Alexander Hard, d. Sept. 21. *Bonville, Ont.*: Donald C. Chisholm, d. Dec. 10. *Bridgeend*: Mrs. James Mac-cabe, d. Aug. 24. *Cornwall*: Mr. Frank St. Amand, d. Nov. 15;

Mr. Haley, d. June; Charlie Gannon, d. Dec. *Côte St. Paul*: Mrs. Patrick Dunn. *Drayton*: Bridget Farrell, Mary O'Boyle. *Georgetown, P. E. I.*: Joseph R. Macdonald, d. Dec. 10. *Grand Falls, N. B.*: Marie Desjardins, d. Nov. 28. *Hamilton*. William Green, d. Dec. 15. *London*: Miss Maggie Daly, d. Aug. 3; Mrs. Margaret Dibbs, d. Oct. 14; Mrs. Mary Street, d. Oct. 28; Mrs. Mary Redmond, d. Nov. 30; Miss Mary O'Meara, d. Nov. 25. *Maidstone*: Lillie Halford, d. Dec. 22. *Montreal*: Agnes Burke, d. Nov. 25; Mrs. Charles Meehan, d. Dec. 10; Mrs. Lannon, d. Dec.; Mrs. Collins, d. Nov.; Mrs. Maurice Lane, d. Dec. 8; Robert James Wallace, d. Nov. 14; Kate Mansfield, d. June 30. *Mount St. Patrick*: John Hanrahan, d. Dec. 11. *Niagara*: Rev. J. J. Lynch, d. Sept. 7. *Osceola*: Mrs. Dora Faughlin, d. Dec. 18. *Ottawa*: Louisa Gordon, d. Dec. 8. *Pilkington*: Daniel Cremmens, d. Nov. 3. *Quebec*: Mrs. P. Griffin, d. Nov. 30; Francis X. Howe, d. Nov. 30; Mrs. J. Kehoe, d. Dec. 1; Mrs. Kennedy, d. Nov. 12; Mrs. Josephine Noël, d. Dec. 2; Mr. James Murphy, d. Aug. 24; Mrs. Henry Scullion, d. Aug. 25; *Sarnia*: Peter Darcy, d. Dec. 4. *Scranton, Miss.*: Mr. William Mackay, d. Oct. 20. *Smith's Falls*: Mrs. John Hartigan, d. Dec. 11. *Weston*: Joseph Curley. *Whalen Lake*: Catherine Enright, d. Oct. 28. *Woodstock, Ont.*: Archibald McDonald, d. Dec. 16. *Wooler*: Denis Regan, d. Dec. 19.

CURED BY OUR LADY OF LIESSE

In July, 1896, at St. Louis, Missouri, a young man of twenty years was suffering from typhoid fever of a most malignant type. His illness lasted thirteen weeks, and he wasted away and became frightfully emaciated. Finally, in the fifth week peritonitis set in, and the two physicians in attendance, upon consultation, abandoned hope and announced to the parents of the young man that, from a medical standpoint, he could not live, and would not survive thirty hours. The absent members of the family were summoned by telegraph, and the watchers sat waiting the stroke of death. But the mother, father and brothers of the boy, placing their whole trust in God and His mercy, never abandoned hope, and invoked the aid of Our Lady of Liesse, promising if his recovery was vouchsafed to record the remarkable cure and place a tablet in her chapel in the Gesu at Montreal. Their prayer was heard. The boy passed through the ordeal, and after thirteen weeks recovered entirely.

After the peritonitis had disappeared the mother remarked to one of the doctors: "You, Doctor, had the least bit of hope, but Dr. M.—had none." To this Dr. S.—replied: "No, Madam, I had no hope for, *medically speaking*, the boy could not live."



NEW STATUTES OF THE APOSTLESHIP OF PRAYER.

NOTES AND EXPLANATIONS.

I. — NATURE OF THE APOSTLESHIP OF PRAYER.

(*Statutes I and II.*)

[CONTINUED.]

4. **P**RAYER rendered fruitful by its union with the prayers of the Sacred Heart. It would be difficult to over-estimate the importance of this consideration: for, to pray in union with the Sacred Heart of Our Lord is the essential duty, nay, it may be said to be the very life of the Apostleship. Father Gautrelet, the first founder of the Apostleship of Prayer, expresses this very happily in one of his works. Writing in 1874, he said:

“If we would understand the efficacy and the worth and the living power of prayer, we must see it issuing from the lips, or welling up from the heart of a God, and of a God sure of being heard, because He asks and wishes and desires only that which His Father wishes, and because the prayers He offers up are in every way worthy of Him to whom they are addressed. Herein lies the real merit of prayer; this is the true source of its efficacy and worth; for there is only one prayer worthy of God, as there is but one mediator between God and man, Christ Jesus Our Lord. All our prayers are offered up by Him, all our petitions must pass through His hands, for Jesus Christ is the universal suppliant, indeed He may be said to be the only suppliant. Let us listen to St. Augustine discoursing on this topic: ‘When we offer up our prayers to God,’ says the

holy Doctor, 'let us not separate the Son from the Father, and when we, the mystical body of the Son, raise our voices in supplication, let it be in union with our Head which is Christ Jesus, let it be Our Divine Lord, the Saviour of the Church and the Son of God who prays for us, and to whom we offer up our prayers. He prays for us as our High Priest, He prays in us as our Head, and as our God He is Himself the recipient of our prayers. Let us recognize our voices in His and His in ours.'

"But let us press forward in search of the glowing brazier of love whence the prayers of the Man-God are constantly ascending, and in whose flames those of the Church acquire their wonderful power. The inspired writings shall guide us in our search. Our Divine Lord teaches us in the Gospel that out of the *abundance of the heart the mouth speaketh*. He tells us, in another place, that *a good man, out of the good treasure of his heart, bringeth forth that which is good*. Again, we hear the inspired voice of the prophet in the psalms, saying: '*My heart hath uttered a good word.*' If these expressions be true, and if the heart is really the source whence good words flow, it is evident that it must be the very fountain-head of prayer. For what else is prayer but the utterance of the heart's desires, and the language it uses to communicate with God? Wherever love and desire are found, there also we shall surely find prayer. In the person of our Divine Lord, life and prayer began simultaneously. The first beat of His Sacred Heart was an act of love to His Father and a sigh for His brethren.

We shall now readily understand why the strength of the Apostleship should be so inseparably bound up with devotion to the Sacred Heart; for this Divine Heart is the very well spring of prayer and it is by reason of their communications with it that the prayers of the Church acquire their merit and their efficacy and their marvelous power." (1)

As early as 1867, Father Ramière had developed these same ideas in a striking passage which we reproduce intact

(1) *L'Ascension de la prière*, par le R. P. Gautrelet, S. J. (Lyon, Briday, 1864.)

on account of its importance. Article II. of the new Statutes would appear to be nothing else but a very complete summary of this passage.

"The Sacred Heart of Jesus," he writes, "is the most perfect model of the Apostleship of Prayer, as the founder of our Association has very well shown. (1) We shall quote his words here, because we do not think it possible to explain more lucidly the relations which exist between the Apostleship and devotion to the Sacred Heart.

"Let us collect our thoughts for a moment in the calm and stillness of the Holy Place, and then kneeling reverently at the foot of the altar let us strive to fathom the enduring mystery of love and prayer which is here veiled from our eyes. What is Our Lord doing in the solitude of the tabernacle? To all outward appearances He is passive and at rest; but in reality He is most actively employed. What then are His occupations? Charity, self-oblation, prayer, — these are the occupations of Our Divine Saviour in His sacramental life. He is the sole principle and universal cause of all the good operated in His mystical body the church, and He continues by love and prayer the great work of man's redemption.

"Amid the noise and turmoil of the day, while His ungrateful creature forgetful of his high destinies despises and thrusts from him all thoughts of His Maker, and to the eternal welfare of his immortal soul prefers the passing interests and the frivolous pursuits of the hour, the supplications of his divine Mediator are rising silently to heaven from the depths of His prison-chamber.

"During the long watches of the night, when the tired world is sunk in sleep, and men's hearts and men's minds are closed to all thoughts of God, in the silence of the tabernacle Our Divine Lord is keeping His lonely vigil, adoring His Heavenly Father in their name, and begging for mercy in their behalf.

"His prayers are unceasing. Generation after generation plays its part and vanishes from the shifting stage of the world; days grow into months and months into years, and years lengthen out into centuries, and yet through it all Jesus Christ is ever living, ever praying, ever sanctifying by His prayers the passing generations. How wonderful it all is! . . . May we not, then, look upon our Divine Saviour as the embodiment of prayer? May we not look upon Him in very truth, as living, breathing, substantial, divine prayer? Bound as they are to their Head by the closest ties, the members should participate in His life and have a share in His activity. It is, therefore, in union

(1) R. P. Gautrelet, *L'Apostolat de la prière* (Lyon, Périsse, 1886)

with their Divine Saviour, source and model of all perfections, that the faithful should love and pray. The burning zeal which animates the Heart of Jesus should excite a like glow in theirs, and the prayers of the Master should find an echo in those of the disciple. A Christian should have no other desires but those of Christ, and his sighs mingled with those of the Man-God should rise simultaneously before the mercy-seat of the Father to implore grace and forgiveness."

Thus wrote Father Gautrelet in the first edition of his pamphlet on the Apostleship of Prayer. Father Ramière continues :

" Could any reasoning be at once more touching and more conclusive than the following : If the Sacred Heart of Jesus in the Holy Tabernacle and on the altar is constantly engaged in exercising the Apostleship of prayer ; if even now when the time of His preaching and His labours and His sufferings is past, He continues to work for our salvation by His prayers, can any Christian who wishes to cooperate in this great work, do better than keep his eyes constantly fixed on this divine model, and offer up his prayers in union with those of the Sacred Heart ? To this question there can be, evidently, but one answer ; and it is, therefore, beyond a doubt that in presenting the Sacred Heart to the associates as a model for their imitation we have given to the original conception of the Association its legitimate development, and suggested to its members the motives best calculated to stimulate their zeal.

" The Heart of Jesus, in fact, is not only the supreme *model* of our Apostleship, but it is in addition its most energetic *stimulus*. However indifferent we may be towards our Divine Saviour, how would it be possible to see Him constantly praying for the welfare of the Church and the salvation of souls without feeling impelled to draw nearer to Him and to add our prayers to His ? How would it be possible to listen unmoved to the voice of His precious Blood, poured out at every moment upon the altar, and constantly crying to Heaven for mercy ? Could any heart be so cold, so devoid of feeling as to hear the sighs of the Divine Captive in the Tabernacle, without taking some

interest in the work He has at heart, without sympathizing with Him in His grief and without at least desiring to have some small share in His labours? Among the many motives which press us to embrace the Apostleship of prayer, surely this one is the most likely to touch a generous heart.

“ Not only does devotion to the Sacred Heart lend to the Apostleship its most touching motive, but it increases greatly the efficacy of all the other motives. The joy of saving souls, the glory of God, the reparation of insults against the Divine Majesty, the rights of the Church, the justice of her cause and the wickedness of her enemies, all these considerations, so touching in themselves, become infinitely more so when looked at from the stand-point of the Sacred Heart ; for this Divine Heart has been beforehand with us in grasping all these motives, and it alone has understood their full force ; it alone has fathomed the abyss of the Divine Goodness, and understood the awful malice and enormity of sin ; it alone understands the true value of souls and realizes what is due to the Church. In order to understand thoroughly these high matters, and to give to these motives their full weight, they must be considered in the light of the Sacred Heart, for there they cease to be abstractions and become living realities. What our Divine Master used to say in general of all His teachings, we may apply in particular to the truths which served to stimulate His zeal ; considered in the light of His Divine Heart, these truths become *spirit and life*, and quicken with singular power our own zeal (*).

From all that precedes, let us draw with the Sacred Congregation two conclusions to which we would call the attention of our Associates in a very special manner :

1° Devotion to the Sacred Heart of Jesus should be regarded as peculiarly suitable to the Associates of the Apostleship of Prayer.

2° Yet, as this same devotion is not the direct and immediate end of our Association, but only the first and most

(* *Messenger du Cœur de Jésus*, t. XII, p. 8.

efficacious of the means it employs, to attain its own special end, it follows that the Archconfraternity of the Sacred Heart and the Apostleship of Prayer are quite distinct the one from the other. Nevertheless, the close relations which existed between the two Societies under the old statutes, dating from the 17th of June, 1879, continue to exist under the new. This was declared officially on the 23rd of April 1897, by the Directors of the Roman Archconfraternity of the Sacred Heart, in answer to a letter of the Deputy Director General of the Apostleship, asking for information on the subject.

Father Drive sums up as follows the relations which exist now as in the past between the two Societies :

1° All Associates who joined the Apostleship of Prayer before the 7th of June, 1879, are by the very fact, members of the Archconfraternity of the Sacred Heart of Jesus, and can gain all the indulgences attached to the latter Association ;

2° All Diocesan or Local Directors of the Apostleship attached to Centres established before the 7th of June, 1879, have the privilege of enrolling members in the Archconfraternity of the Sacred Heart, whether the present Directors were themselves in office at the date mentioned, or whether they merely succeeded those who then filled that position.

3° As regards the Directors of Centres established since the 7th of June, 1879, or which may now be in process of formation, we ourselves in sending in the lists of the new Centres of the Apostleship, ask of the Roman authorities a diploma conferring the power of enrolling members.

The Director General of the Archconfraternity of the Sacred Heart then forwards us a collective diploma granting to the Directors of the Centres mentioned in the lists the power of enrolling members. The essential portion of the diploma runs in this wise : . . . To every Director of the Centres of the Apostleship of Prayer mentioned in the petition (No . . .) and to their successors, we grant the faculty of enrolling members in the Archconfraternity of the Sacred Heart of Jesus established in Rome, and of admitting all such to a share in the spiritual benefits and in the indulgences enjoyed by the other members of the said Archconfraternity, and we further authorize them to distribute certificates to that effect...''

4° The Director, thus authorized, may by virtue of his title and

without other formality, enrol in the Archconfraternity of the Sacred Heart of Jesus all those to whom he shall give a certificate of admission signed by himself.

If the Director should neglect to give a certificate of membership signed by his own hand, the person so admitted does not become a member of the Archconfraternity nor participate in its indulgences until such time as his (or her) name shall be inscribed on the register of some canonical Centre of the Archconfraternity.

But, in any event, the Director should take down the names of those he enrolls, and, when occasion offers, — which ought to be at least once a year — he should forward them for inscription either to the Head Centre of the Archconfraternity at Rome or to some local Centre affiliated to the Roman Archconfraternity..."

All our Associates will, doubtless, rejoice that the old order of things still exists under the new Statutes.

Our Directors will, therefore, continue as in the past, to enrol the Associates of the Apostleship in the Archconfraternity, and our Promoters will, it is to be hoped, redouble their efforts to spread these two pious societies at one and the same time. The Promoters should remember, however, that they have not the same power of enrolling members in the Archconfraternity as they have in the case of the Apostleship, but that they act only as agents or intermediaries for such enrolment. They should, therefore, obtain the personal approval of the Local Director himself, to the names they shall have taken down from time to time for the Archconfraternity, and ask him for certificates of membership for all such persons. These latter should not consider themselves as duly enrolled, until they have received their certificates of admission.

In Centres where there is no Local Director actively engaged in the work of the Archconfraternity, the Promoters should send to the office of the MESSENGER, either directly, or through the local secretaries, the names they shall have taken down for the Archconfraternity, and ask for certificates of admission which they should then distribute to those who are entitled to them.

(To be continued).



THANKSGIVINGS

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

(Held over from last month.)

ALEXANDRIA, ONT.—Two for success at examinations. For employment obtained.

AMHERSTBURG. — For a special temporal grace, after promising to publish in the MESSENGER. Several spiritual and temporal graces For relief from pain in chest, after applying Badge, making novena to St. Ann, and mass for Souls in Purgatory. For recovery from a serious sickness, after thirty days' prayer to B. V. M. and promise to publish.

ANTIGONISH. — For a great temporal favour. For several favours during November.

ARNPRIOR, ONT.—For the cure of sore foot, after praying to S. H. and B. V. M. For employment, after novena to St. Ann and B. V. M. For two special favours, through B. V. M. and St. Joseph. For a great favour in October.

BARRIE.—For many favours received.

BATHURST.—For two graces, through prayers to S. H. and B. V. M. Three for a grace, through prayers to St. Joseph. For a cure, after praying and wearing the Cord of St. Joseph. For a very great favour, through the intercession of the Holy Souls and St. Anthony. For special favour, through the intercession of B. V. M. and St. Joseph. For great spiritual favours, through the intercession of St. Anthony.

BEDEQUE, P. E. I.— For two great temporal favours, through the intercession of B. V. M.

BELLE RIVER, ONT.—For finding beads, after prayers to St. Anthony. For a safe journey. For favours obtained, through B. V. M. and St. Anthony. For great spiritual favours.

BELLEVILLE, ONT.—For two spiritual and temporal favours, through prayers to S. H. and mass said for the Souls in Purgatory.

BRECHIN.—For the recovery of a father. For a temporal favour, after saying the beads, and praying for the Souls in Purgatory.

BROCKVILLE.—For hearing from a friend. For success in business. For a cure, after applying the Badge. For recovery of sister's health, by prayers to B. V. M., St. Joseph, etc. Employment for a sister. Health for a mother. Means of paying a debt. For steady employment. Two for restored to health. For success in study. For improvement in a brother's conduct. For a great favour.

CALRDONIA.—From three for successfully passing an examination.

CAMPBELLFORD.—For hearing from a son. For employment, after a promise to publish.

CHARLOTTETOWN, P. E. I.—For a temporal favour, through the intercession of Bl. P. Fournier.

CORNWALL.—For a successful operation, after prayers to the Infant Jesus of Prague. For obtaining a situation. For a special favour during the time of Holy Communion and offering prayers for Souls in Purgatory.

DUNDAS.—For a good position for a brother. For many temporal favours, through St. Anthony and St. Expedite. For the cure of a severe pain, after applying the Badge of S. H., and prayers to B. V. M. and St. Anthony.

FAIRVILLE.—Three for health. Two for special temporal favours, through prayers to S. H. For success in an undertaking. For recovery from illness.

FOREST MILLS.—Two for success in examinations, after prayers to St. Ann, B. V. M. and St. Joseph, and promise of a mass for the Souls in Purgatory. For finding an article of value, after prayers to St. Anthony. For improvement in health, after promising a mass for the Souls in Purgatory. For a temporal favour, after praying to St. Anthony. For several special and temporal favours.

FOREST.—For a cure, after applying the Badge, and making a novena to S. H.

FREDERICTON, N. B.—For two favours received, after giving St. Anthony's bread. For a cure obtained, after praying to the S. H. and B. V. M., and receiving Holy Communion in honour of B. V. M. For two favours obtained, after praying to B. V. M. and St. Joseph. For favours received, after giving St. Anthony's bread and having a mass said for the Souls in Purgatory. For a cure of toothache, after applying the badge. For a favour received, after praying to B. V. M., St. Anthony and the Souls in Purgatory. For success in an examination. For relief from sickness, after prayers to B. V. M., St. Joseph, and the Holy Souls. For a very great favour obtained, through S. H., Queen of the Rosary and St. Anthony. For a temporal favour, after praying to S. H., B. V. M. and St. Joseph, for three temporal favours. For favour received, after thirty days' prayer to B. V. M. For a temporal favour, through B. V. M. and receiving Communion. For a favour, after reciting the Rosary of Seven Dolours. For success in business, and a spiritual favour for a brother. For favours received, after saying the Litany of the Saints. For cure of quinsy. For recovery of an article, after praying to S. H. and St. Anthony. For obtaining money to pay a debt. For a great favour, after prayers to S. H., B. V. M. and St. Joseph. For a great favour, through the Queen of the Holy Rosary. For success in an undertaking. For a mother's recovery. For a favour received, after praying to B. V. M. and St. Ann. For several spiritual and temporal favours.

GODERICH, ONT.—Two for improvement in health, through the intercession of St. Anthony. For a situation obtained. For a temporal favour, through B. V. M., St. Joseph and the Souls in Purgatory.

HALIFAX, N. S.—For spiritual and temporal favours. For success in business and means to pay debts. For a great temporal favour, after prayers to St. Anthony and the Souls in Purgatory.

HASTINGS, ONT.—For favours received, after a promise to publish. For the cure of deafness. For finding a key, after prayers to St. Anthony. For many spiritual and temporal favours.

HESSON, ONT.—For a temporal favour, after repeated requests and offerings to S. H. For recovery from lameness, after prayers and Communion offered to S. H. by children.

JAMAICA PLAINS, MASS.—For employment for a husband, through the intercession of B. V. M. and St. Anthony, after a novena and promise of a mass for the Souls in Purgatory.

KEARNEY, ONT.—For a temporal favour. For relief of neuralgia, after applying the Badge. For several favours, after a novena to B. V. M., St. Joseph and St. Anthony.

KILDARE, P. E. I.—For a great temporal favour, after a novena to B. V. M., St. Anthony and a mass for the Souls in Purgatory.

KENTVILLE, N. S.—For relief from severe pain, after applying the Badge, and prayers to S. H.

KILLARNEY, ONT.—Thanksgiving for a temporal favour.

KINKORA.—For the cure of two sick children, through B. V. M., and having a mass said for suffering Souls.

KINGSTON—For special favours, after prayers to the Infant Jesus of Prague. For nine temporal favours, after three masses in honour of S. H. for the Souls in Purgatory. For a happy death For a life spared.

LA SALETTE, ONT.—For favours received, after prayers to S. H. and by wearing the Badge. For cure, after thirty days' prayer, and a novena to S. H.

LINWOOD, ONT.—For the establishment of the League at Macton.

LONDON, ONT.—For recovery of a patient, after an operation, after a novena to Bl. Clement Hofbauer, and prayers to S. H. For favours obtained from St. Joseph. For restoration to health, through prayers to S. H., B. V. M., etc. For three temporal favours. For a temporal favour, after making a novena to St. Teresa and promise of a Holy Communion, etc.

MERRITON.—For a special favour, through B. V. M. and St. Joseph. For a spiritual favour for a father. For a special favour to a promoter, after prayers to St. Anthony. For a spiritual favour for a brother, after prayers to B. V. M. and St. Joseph.

MONTREAL.—For a safe journey. For a great favour. For finding beads, through the intercession of B. V. M. For a great temporal favour, after the commencement of a novena to S. H. For a great favour, on the fourth day of a novena. For temporal favours. For employment, after having masses said for the Souls in Purgatory.

MOUNT ST. PATRICK.—For a very great favour, after a mass for the Souls in Purgatory.

N. WILLISTON, Vt.—For recovery from hemorrhage, after a mass for the Souls in Purgatory. For work for a husband. For consolation for a sister. For recovery after childbirth.

NIAGARA FALLS.—For special favours and graces from S. H.

OAKVILLE, ONT.—For a favour received, through St. Joseph.

OTTAWA.—For reinstalment of a brother in his situation, after a novena to S. H. For two great temporal favours, after prayers to S. H.

OWEN SOUND.—For relief from pain, after making a novena. For recovery of health for two persons. For favours received.

PARIS, ONT.—For many graces from the Infant Jesus. For many graces and favours received. For a favour received from St. Joseph. For favours and graces received from B. V. M. and St. Joseph for two persons.

PERTH, ONT.—For a situation, after prayers to S. H., St. Ann, etc., and promise of a mass for the Souls in Purgatory.

PORT COLBORNE.—For two great favours. For a special favour.

PORT LAMBTON.—For one spiritual and one temporal favour.

PORT SYDNEY.—For a special favour, through the intercession of B. V. M. and St. Joseph. For a spiritual favour, after a novena in honour of B. V. M. For many favours, through the intercession of B. V. M. and the Saints

QUEBEC.—For two favours obtained, after a promise to publish. For a situation. For means to pay a debt. For several special favours to a promoter. For a particular temporal favour. For success in an

undertaking, through St. Anthony. For renting a house. For the recovery of a sick person. For an answer to a letter. For a good situation for a father. For news from relatives. For the good success of a religious work. For success in a difficult undertaking. For employment of a young man in a strange city. For ten spiritual and temporal favours. For a very particular and urgent favour. For recovery from dangerous illness. For many special favours from S. H. For the grace of happy death of a sinner.

RAT PORTAGE.—For success in an examination.

RED ISLANDS, C. B. — For favours received during the months of Aug. and Sept.

RENFREW.—For a great temporal favour. For success in an examination. For two favours received. For three favours, through St. Anthony. For the cure of a sore hand, after prayers to S. H., B. V. H. and St. Joseph.

SARNIA.—For restored health, through St. Catherine. For cure of a pain after wearing the Badge. For a special favour, through B. V. M.

STRATFORD.—For sparing a dear father; and a great many other favours.

ST. ANDREW'S WEST —For many spiritual and temporal favours. For means to pay a debt, after prayers to B. V. M., St. Joseph, and a mass promised for the Souls in Purgatory.

STE ANNE DE BELLEVILLE. —For the cure of a dangerous illness, after intercession of St. Ann.

ST. EUSTACHE, MAN.—For preservation from a great loss by fire. For relief from pain, after applying the Badge and promise to publish.

ST. JOHN, N. B.—For receiving money owing. For obtaining health, after prayers to S. H., B. V. M. and St. Anthony. For a great favour. For the cure of sore hands, eye, toothache, neuralgia, rheumatism. Two, for cure of a sore throat. For restoration to health after injury. For the recovery from sickness. For news of a brother. One hundred and seventy for spiritual and temporal favours. For employment for two. For settlement of a helpless family. For great spiritual benefit, through S. H., B. V. M. and St. Anthony.

ST. THOMAS.—For temporal favours, after promise to publish.

THOROLD.—For a cure, after prayers to S. H., B. V. M. and St. Joseph. For a temporal favour. For employment for two.

TORONTO —For partial cure of illness, after prayers to B. V. M., St. Joseph and Holy Souls. For twelve spiritual and temporal favours. For temporal favour, through B. V. M. For three favours, after novena to Infant Jesus of Prague. For recovery from serious illness. For a temporal favour. For many favours received. For a temporal favour, through the intercession of B. V. M. and St. Elizabeth.

WARKWORTH.—For many favours received, after prayers to B. V. M., visiting B. Sacrament and having a Mass said for Holy Souls in Purgatory. For two spiritual and many temporal blessings, through the intercession of B. V. M. and St. Joseph.

WELLAND.—For a great favour, after a novena to S. H. and prayers to Our Lady of Perpetual Succour. For success in an examination. For a cure, after applying the Badge.

WINNIPEG, MAN.—For increase of piety and number of communions made on 1st Friday. For many favours, through Novenas to S. H.

WOODSIDE, N. S.—For many temporal favours, through prayers to

B. V. M. For relief from croup, through the intercession of St. Anthony.

WOOLER.—For temporal favours received by two.

URGENT REQUESTS, for favours both spiritual and temporal have been received from Charlottetown, Calgary, Forest Mills, Hamilton, Huntsville, Kingston, Lindsay, London, Melbourne, Montreal, Ottawa, Port Sydney Mission, Quebec, Regina, Rock Barra, Ste. Geneviève, St. George's, Toronto, Warkworth, Woodslee, Winnipeg, Zurich.

FEBRUARY'S THANKSGIVINGS.

ANTIGONISH.—For a great favour. For several temporal favours.

ALBERTON, P. E. I.—For the cure of a sickness, after offering a mass for the Holy Souls in Purgatory. For a conversion. For peace in a family.

BARRIE.—For a great many favours, through the Souls in Purgatory. For recovery from a dangerous illness.

BATHURST, N. B.—For a very great favour, through the intercession of Our Lady of Perpetual Help and St. Joseph. For a favour, after reciting the Memorare. For three other favours.

BRANTFORD.—For many favours received, through B. V. M., St. Joseph, etc. For recovery from a severe illness. For the return of a friend to his religious duties. For a special favour.

BROCKVILLE.—For many favours, after prayers to B. V. M. and St. Anthony. For making a good confession. For three temporal favours.

CALEDONIA.—Three, for passing an examination. For recovery from illness of a sick friend.

CANSO.—For a spiritual favour.

CHATHAM, ONT.—For a temporal favour. For a spiritual favour, after praying to S. H., B. V. M. and St. Joseph.

CORNWALL.—For reclaiming a father from intemperance, after prayers to S. H., the Blessed Virgin and the Suffering Souls. For a grace obtained, through the intercession of St. Anthony.

DRAYTON, ONT.—For a temporal favour, after a mass said for the Souls in Purgatory. For two temporal favours, through the intercession of Our Lady of Good Counsel.

DUNDAS.—For a very great spiritual favour received from the Infant Jésus.

EDGE HILL.—For a great favour, after five masses for the Holy Souls.

FAIRVILLE.—For three spiritual favours. For grace to make a good confession. For special grace, after having mass said for Souls in Purgatory. For spiritual favours granted, through S. H. and B. V. M.

FREDERICTON, N. B.—Two, for employment for a son, after making a novena to S. H. and prayers to B. V. M., etc. For a cure, after applying the Badge of S. H. For a favour received, after giving St. Anthony's bread. For favours received, through prayers to St. Joseph, the B. V. M. and the Souls in Purgatory. For recovery from sickness. Two, for favours received, after prayers to B. V. M., St. Joseph and the Holy Souls in Purgatory. For a return to the Sacraments, after prayers to S. H., B. V. M. and St. Joseph.

- GUELPH.**—For preservation from two dreadful accidents.
- GUYSBOROUGH, N. S.**—For a temporal favour, after a novena to B. V. M. and mass said for the Souls in Purgatory.
- HALIFAX, N. S.**—For a temporal favour, through the intercession of B. V. M., St. Joseph, etc. For spiritual and temporal favours, through intercession of B. V. M., St. Joseph and St. Anthony. For a cure, through the intercession of Our Lady of Perpetual Help. For many spiritual favours received by a family. For a temporal favour. For many spiritual and temporal favours.
- HAMILTON.**—For the cure of a toothache. For a great favour. For a temporal favour.
- HASTINGS, ONT.**—For a favour, after promising to publish. For a great temporal favour, after saying the Rosary for the Souls in Purgatory. For three temporal favours. For relief in trouble.
- HUNTSVILLE.**—For preservation from danger on three occasions. For the cure of a painful swelling, after a novena to St. Joseph, and by applying the Edge of S. H.
- KEARNEY, ONT.**—For several favours, after prayers to S. H., B. V. M., St. Joseph, etc. For the recovery of a body. For the safe return of a husband. For several spiritual and temporal favours.
- KENTVILLE, N. S.**—For a great favour.
- KINGSTON.**—For a situation secured for a young man. For three temporal favours. For a temporal favour, after many novenas.
- LINDSAY.**—For a very great favour, through the intercession of B. V. M.
- LONDON, ONT.**—Two, for situations. For a recovery from severe illness. For two temporal favours, through the intercession of B. V. M. For being allowed to follow a religious vocation, after prayers to B. V. M., and St. Ann. For the recovery of a mother from illness. For finding two articles. For many temporal favours. For a temporal favour, after applying the Badge of S. H. and prayers to B. V. M. For a temporal favour, after making a novena for the Souls in Purgatory. For the recovery of a little boy. For three special favours, through B. V. M. and St. Anthony. For relief of toothache, after applying the Badge of S. H. For favour received, through the intercession of B. V. M., St. Peter and St. Paul.
- MAIDSTONE.**—For many favours received. For the cure of a pain in the side. For securing hired help for the summer. For a great temporal favour. For a brother taking the p'edge. For two men who have given up drink. For the cure of toothache, after applying the Badge of S. H. For a favour, through B. V. M., St. Ann and the Souls in Purgatory. For a request granted in the month of May.
- MAISONNEUVE.**—For a special favour received, through St. Raphael, and a promise to publish.
- MARYSVILLE.**—For a temporal favour received, after making three visits to B. Sacrament and prayers to St. Ann. For the cure of a boy afflicted with scrupulosity, after visiting St. Ann's Shrine, and prayers to B. V. M., St. Ann, etc.
- MEDONTE.**—For several special spiritual and temporal favours, after reciting a decade of the Rosary for a month and prayers for the Souls in Purgatory.
- MONCTON.**—For a great temporal favour and several other favours, after prayers to St. Ann. For the miraculous escape of a family from poisoning.

MONTREAL.—For the recovery of a sick person, after having a Mass offered and a promise to publish. Two, for temporal favours. For employment, after prayers to St. Anthony. For a cure obtained on the fulfilment of a vow. For a successful examination. For a successful business transaction.

NEWCASLE, N.B.—For favours received.

NEWINGTON.—For a favour received, after prayers for the Souls in Purgatory and having a Mass said.

NIAGARA ON THE LAKE.—For the cure of headache, after applying the Badge of S. H. For finding a valuable article, after prayers to St. Anthony.

OKANAGAN, B. C.—For two important temporal favours.

ORILLIA.—For the cure of sore throat. For the cure of toothache, after applying the Badge of S. H. For many temporal favours. For two great favours. For the cure of sore knee, after applying the Badge of S. H.

OSCEOLA.—For the recovery of two sick persons, after a novena to B. V. M. and prayers to St. Anthony, etc. For the healing of a sore.

OTTAWA.—For employment for two members of a family. For the cure of sore throat, after applying the Badge of S. H. For the recovery of a dear relative.

OWEN SOUND.—For escaping injury, after a dangerous fall.

PETERBOROUGH.—For the safe delivery and the survival of a child until it received the Sacrament of Baptism. For employment for a father. For many other favours.

PICTON.—For the cure of sore eyes.

PORT CREDIT.—For a temporal favour. For two spiritual favours.

PORT WILLIAMS, N.S.—For improvement in the health of a mother and sister. For the cure of weak eyes, through the intercession of B. V. M., etc.

PRESTON, ONT.—For a great temporal favour, after prayers to S. H., St. Joseph, B. V. M., etc.

POSLENICH.—For the cure of a cough. For the happy death of a brother.

QUEBEC.—For one very important temporal favour, after prayers to B. V. M., St. Joseph, etc. For several special favours. For the recovery of five sick persons. For success in a difficult undertaking. For good news from a friend. For the happy death of two persons. For success in business. For several spiritual and temporal favours. For a temporal favour. Two for means to pay debts. For help in great necessity. For a cure of nervousness. For employment for a father. For success in an examination.

RENFREW, ONT.—For a favour received, after a novena to St. Joseph. For a second favour.

SANDON, B.C.—For the conversion of a young man to the Faith.

SMITH'S FALLS.—For a very great temporal favour, after novenas to B. V. M. and St. Anthony. For a special favour, after promising a Mass for the Suffering Souls. For the cure of toothache, after applying the Badge of S. H.

SOUTH FINCH.—For the cure of a lingering illness, after prayers to S. H. and visiting the Shrine of Ste Anne de Beaupré. For the cure of sore throat, after promising a Mass for the Souls in Purgatory and applying the Badge of S. H.

ST. ANDREWS WEST.—For a favour received, after saying the Litany of the Saints. For two spiritual favours. For numerous favours, after promising to publish. For news from an absent brother. For many favours, through the intercession of B. V. M., St. Joseph and St. Anthony.

ST. CATHERINES.—For the cure of sore feet. Two for a favour received through the intercession of B. V. M. and the Souls in Purgatory. For getting work, after prayers to St. Joseph.

ST. EUSTACHE, MAN.—For the safety of a son in a storm. For relief from a violent pain, after applying the Badge of S. H. and a promise to publish.

ST. JOHN, N.B.—For the success of a mission. For success in temporal affairs. For obtaining a sum of money. For means to pay a debt. Two, for employment. One, for obtaining patience. One special favour, through O. L. of Perpetual Help. Two, for the restoration to health of sick brothers. One for hearing from a brother. For one family making the mission. Two, for conversion of a husband and a brother. For various persons who attended a mission. For the conversion of a young man, after neglecting the Sacraments. For the conversion of a young man, after prayers to the Holy Family. For a reconciliation, through the intercession of B. V. M. For one hundred and ninety-seven spiritual and temporal favours.

ST. MARKS', P. E. I.—For a great spiritual favour, after saying the Beads for a month.

ST. MARY'S, ONT.—For a special favour received. For several temporal and spiritual favours.

TORONTO.—For recovery from a serious illness, after prayers to S. H. and St. Anthony. For a great favour received, through prayers to S. H. and St. Winefred. For a cure of headache, after applying the Badge of S. H., etc. For the recovery of a dear son, through Bl. Gerard and by applying his relic. For a very special favour received. For several favours received. For a good position obtained for a husband, and for happiness in the family. For a spiritual favour. For a favour after a promise to publish.

WELLINGTON, B. C.—For the cure of a sore foot by applying the Badge.

WINNIPEG—Two, for many favours received.

WOOLEY.—For two conversions to the Faith. For two temporal favours.

ZURICH, ONT.—For two very special favours obtained, through the intercession of Bl. Margaret Mary.

URGENT REQUESTS, for favours both spiritual and temporal, have been received from Antigonish, Burlington, Ont., Caledonia, Edgehill, Fredericton, Guysborough, Hamilton, Kingston, London, Manotick, Marysville, Montreal, Ottawa, Port Williams, N. S., Quebec, Toronto, Watford, Weston.

INTENTIONS FOR FEBRUARY

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

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| <p>1.—Tu.—St. Ignatius, Bp. M. Love of sufferings. 44,772 Thanksgivings.</p> <p>2.—W.—PERPICATION. bt. gt. mt. rt. st. Virtue of obedience. 32,399 In affliction.</p> <p>3.—Th.—St. Blaise, B. M. ht. The spirit of prayer. 64,375 Departed.</p> <p>4.—F.—St. Andrew Corsini, Bp. at. rt. The virtue of humility. 78,489 Special.</p> <p>5.—S.—St. Agatha, V. M. Avoid bad company. 1,591 Communities.</p> <p>6.—S.—St. Titus, Bp. at. gt. rt. Focality. 16,776 First Communions.</p> <p>7.—M.—St. Romuald, Ab. Recollectedness, League Members.</p> <p>8.—Tu.—PRAYER OF OUR LORD. bt. rt. Love for our neighbor. 30,713 Means.</p> <p>9.—W.—St. Cyril of Alex., Bp. D. Zeal for Mary's glory. 39,93 Clergy.</p> <p>10.—Th.—St. Scholastica, V. ht. The science of the Saints. 108,120 Children.</p> <p>11.—F.—SS. Seven Founders. Devotion to O. L. of Sorrows. 57,196 Families.</p> <p>12.—S.—Our Lady of Lourdes. Trust in Mary's intercession. 36,911 Perseverance.</p> <p>13.—S.—St. Catharine of Ricci, V. pt. rt. The spirit of mortification. 20,331 Reconciliations.</p> <p>14.—M.—St. Valentine, M. Persevering prayer. 81,379 Spiritual favours.</p> | <p>15.—Tu.—The Passion of Our Lord. The thought of death. 90,314 Temporal favours.</p> <p>16.—W.—St. Onesimus, Bp. Trust in Providence. 28,163 Conversions to the Faith.</p> <p>17.—Th.—St. Sylvinus, Bp. ht. Trust God's mercy. 45,333 Youths.</p> <p>18.—F.—St. Simeon, Bp. M. Christian fortitude. 1,553 Schools.</p> <p>19.—S.—St. Vallier, M. Reparation. 20,343 Sick.</p> <p>20.—S.—St. Eucherius, Bp. Bear with calumny. 6,527 Missions.</p> <p>21.—M.—Bl. Diego, M. S. J. Forget self. 523 Guilds, etc.</p> <p>22.—Tu.—St. Peter's Chair (Antioch). Pray for Bishops. 1,558 Parishes.</p> <p>23.—W.—(Ash W.) St. Martha, V. M. Love God's service. 58,687 Sinners.</p> <p>24.—Th.—St. Matthias A. bt. ht. mt. Zeal. 20,703 Parents.</p> <p>25.—F.—THE HOLY CROWN OF THURDS. Shun frivolity. 551 Religious and Novices.</p> <p>26.—S.—St. Peter Damian, Bp. D. Love the poor. 1,301 Sinners.</p> <p>27.—S.—St. Leander, Bp. mt. Sorrows for sin. Directors and Promoters.</p> <p>28.—M.—St. Oswald, Bp. Gentle ness. 54,500 Various.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

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

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