



# The Canadian Messenger

of the

## SACRED HEART

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No. II.

### GENERAL INTENTION FOR NOVEMBER.

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

### RELIGIOUS TRAINING AT HOME.

**T**HE complaint is rife now a-days that faith is dwindling away, that a great many Catholic men and women have no longer the strong, active faith in things supernatural that they once had. To this is added the other complaint that, while faith is diminishing, the tide of corruption is constantly rising, that the thirst for ease and pleasure is growing more and more acute, that insubordination to all legitimate authority is in many quarters the rule now, and no longer the exception. There is, undoubtedly, some ground for these complaints, and the question that naturally follows is, Who is responsible for this state of affairs? How are we to explain the existence of this want of faith?

For the practical Catholic who reflects a little, and who appreciates the real value of early religious education, the

question is not hard to answer. He knows that the careless home-training many Catholics received a generation ago is in great measure responsible for much religious indifference among Catholics to-day. The General Intention on religious education in the home circle recommended to associates for the present month, is one that parents and others who have the domestic care of children would do well to read and ponder over.

Religious training should play a more important part in Catholic home life than some people care to admit. A child cannot be taught too soon that it comes from God ; that it belongs to God ; that it is destined for God ; that it is bound to serve God with all the powers of body and soul. To bring up a child after a Catholic ideal is to thoroughly impregnate its thoughts, aspirations, words, actions, with religion and religious sanctions in order that its will may not bend to evil. The fact that there is a God " in whom we live, and move, and have our being " is, in itself, enough to justify the anxiety of the Catholic Church and conscientious parents concerning the bringing up of children.

After all, the end of education is to help us to reach heaven. We were created and put in this world to work out our salvation, and our whole life, helped by God's grace, should be given up to that work. All else is vanity ; if our souls are lost, all is lost. Only religious training, religious surroundings from the dawn of reason up to maturity, will keep us in the right path. Children should consequently be brought up under religious influences ; the very air they breathe should savor of religion. This may seem a difficult programme to carry out ; but the obligation exists, and parents must make the best of it.

During the first years of a child's life, parents are practically its only teachers. Good counsel and good example must needs be given by them in order to make salutary impressions on its tender mind. If this does not suffice, there is nothing to prevent parents from supplementing

their own counsels and good examples by the fascinating stories of the lives of the saints and of holy men and women.

A time will come, however, when circumstances will oblige parents to hand over the child to others who shall, or should, continue its formation on the same lines. Does the responsibility of parents cease then? No; they simply share their responsibility with others who are qualified to do what they cannot do themselves. What folly, then, for Catholic parents to try to reconcile Catholic doctrines and practices with Godless public school laws. This can never be done. And the folly is emphasized when we learn that even in schools that are not professedly Godless it is, unfortunately, the tendency of parents to leave too much to the option of outside teachers. True, these teachers have duties to perform, duties of justice, if you will, both towards parent and child, but, be they never so competent, they cannot adequately supply for the absence of home-training. Too many parents are satisfied with the meagre fare doled out once a week in schools and catechism classes. In order to save themselves trouble, they exaggerate the importance of the teachers' rôle, and throw the responsibility of the whole Christian training of their children on teachers' shoulders. This is a mistake and parents will repent at leisure for having made it. Catholic teachers are doing their share of hard work in educating our youth. Their influence for good is felt throughout the length and breadth of Canada. But no one will deny that there are certain vital impressions in the education of a child that only a mother can give; impressions that are all the more lasting because they are supplemented with love. The mind and heart of a child must be fashioned to the home virtues to prepare him even for citizenship, and he is a teacher of rare merit, indeed, who can replace a mother in this work.

In this age, when every effort is being made by the devil and his emissaries to draw education away from religious influences, the importance of home-training cannot be

too strongly brought before parents. Secular education get its due share of attention from them. They will sacrifice, without a murmur, time and money for a training that fits their children for worldly pursuits. They cannot be blamed for this. Secular training is useful, even necessary, and parents must see to it that children get what will help them to earn an honest livelihood. But this is not enough. "Knowledge is not to be blamed," says the *Following of Christ*, "nor simple acquaintance with things, good in itself and ordained by God, but a good conscience and a virtuous life are always to be preferred." It is not enough to know God and the wonders of his working here on earth. The child must be taught to love God and practise virtue. Home-training must crush out the egotism and pride that begins to show itself just as soon as self-consciousness dawns. Religion and religious instruction are indispensable in view of the eternal interests that are at stake.

When parents are indifferent about the souls of their children, we are not surprised to see our Bishops and other pastors of souls taking up their cause and insisting on home-training. In their Collective Pastoral issued in 1894, the Bishops of the Province of Quebec gave a practical lesson to parents: "From children's tenderest years," wrote they, "insist on their daily prayers; when in church, explain for them the ceremonies they are witnessing. When the proper time comes, take them to confession, to Holy Communion, and let them hear practical instructions. Catholic homes should be sanctuaries where the good odor of faith, piety, love of God and His Church are ever present."

This is the right kind of home-training, and this is the training that Blanche of Castile provided for her son St. Louis, whom she would rather see dead than stained with sin.

May we not look, then, to parents themselves to explain the strange anomaly noticed in the beginning of these pages? If they were strongly imbued with the spirit of

Christ they would not leave exclusively to others the training of their children. The souls of these little ones are too precious to be exposed to the withering influences of Godless schools and irresponsible masters. If parents are not able themselves to impart the intellectual training desired, let them see to it that others do it in their places. If it is an absence of virtue that prevents parents from doing their duty, let them begin by acquiring and practising virtue themselves. Virtuous parents will be able to teach not merely by example, which is saying much, but also by that conviction which is communicative, and which belongs exclusively to those who practise what they preach. In a word, let Christian parents take to heart seriously the work God has given them ; let them bring up their children in His fear and love, and thus make them heirs to the kingdom of heaven.

E. J. DEVINE, S. J.

Daily prayer during this month.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, and according to all the intentions for which thou sacrificest Thyself continually on the altar. I offer them, in particular, that parents may give more time and care to the religious education of their children.



# DEATH.

Grave. (♩ = 69)

CHORUS. *p*

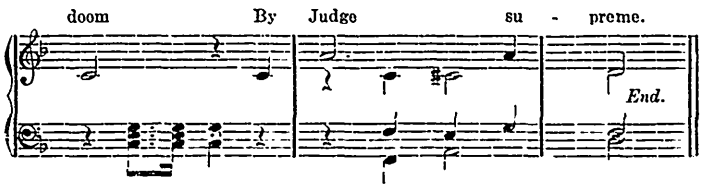
To the tomb, to the tomb Flows



on life's ra - pid stream, When seized shall be my

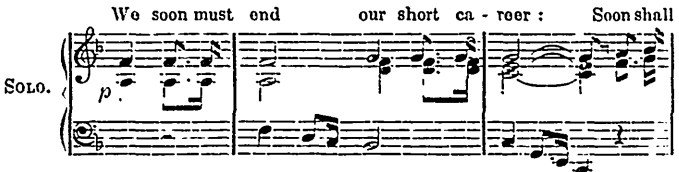


doom By Judge su - preme. *End.*



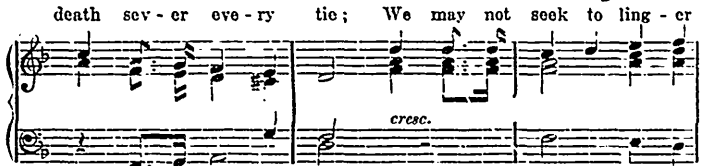
SOLO. *p*

We soon must end our short ca - reer : Soon shall

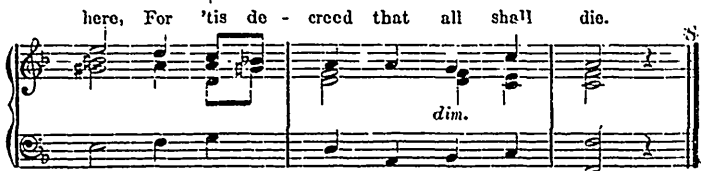


death sev - er eve - ry tie ; We may not seek to ling - er

*cresc.*



here, For 'tis de - creed that all shall die. *dim.*



2. — As roses, nipped by wintry blast,  
Bow their heads and soon fade away ;  
The frame, through which death's child has passed,  
Extinct lies mould'ring to decay.
3. — Approach, vain youth ; beneath this pall  
The sad remains of man survey —  
A stiffen'd corpse, disfigured all,  
A lifeless, cold, dull mass of clay.
4. — O ye who quaff each choice delight,  
Whose days of pleasure smoothly flow,  
On you, like thief at dead at night,  
Shall death unseen inflict the blow.
5. — Bright scenes of joy shall fade at length ;  
Farewell to pow'r and boasted strength ;  
Each phantom you would fondly clasp  
Eludes, alas ! your eager grasp.
6. — Parents, adieu ! adieu ! ye friends,  
Pledges dear that enchant our day ;  
The parting, though our heart it rends,  
Yet death has called, we must obey.
7. — 'Tis near at hand, that moment dread ;  
Yet man aspires to lasting fame ;  
One stroke shall lay him with the dead  
And blot from earth his very name.
8. — Should time this hour loud sound his kneel,  
Christians, could we all fear dispel ?  
How many, ah ! whom their last breath  
Would usher in<sup>t</sup> endless death !



## DEVOTION TO THE SACRED HEART.

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THE TEXT OF CARDINAL MAZELLA'S LETTER TO THE BISHOPS OF THE WORLD THANKING THEM FOR THEIR ZEAL IN BEHALF OF THE DEVOTION.

MOST REVEREND SIR,

It ever affords me pleasure to communicate to the Church's rulers her Supreme Pastor's wishes. But in the present instance this feeling grows. It now devolves on me to acquaint each of the bishops with the measure of satisfaction derived by our Most Holy Father Leo XIII., from the promulgation of his late encyclical, solemnly consecrating the whole of mankind to the Most Sacred Heart of our Lord Jesus Christ. His Holiness is aware of the good will and unanimity with which that letter was received by pastors and flock alike, and of the readiness and zeal with which its recommendations were put into effect.

Our Holy Father himself was indeed the first to set the example. At the Vatican, in the Chapel of Paul V., he ordained a period of prayer, to offer and consecrate the whole wide world to the Divine Heart of Jesus. Following in his footsteps, the people of Rome flocked in great numbers to the patriarchal and lesser Basilicas, to the city churches and to almost every private place of worship, and there repeated the solemn act of consecration, with one voice, making its sentiments their own.

Since then, letters are come from all sides and still come, with tidings that the same solemn rite of consecration has been enacted with the same show of zeal and devotion in every diocese, yea, in nearly every single church, not of Italy or Europe alone, but of countries far distant and widely separated. For the unanimity displayed by the whole Catholic world, in this hearty cooperation with the desires and wishes of the Supreme Father of all, much praise is certainly due the holy Bishops, who, by word and example, marked out and showed the way for their people in this regard. Wherefore, in obedience to the express wish of the Sovereign Pontiff, I sincerely congratulate in his name and thank your Lordships and every laborer in the vineyard working under your jurisdiction for the salvation of souls.

As our Most Holy Father plainly states in the same encyclical letter, he is full of a confiding hope that rich and abundant fruit will accrue



from the sublime act of homage, not only to each of the faithful in particular, but to the whole believing body in general, yea, to mankind at large, and we unite our hopes with his. We are all thoroughly well persuaded of the crying needs of our times. Faith, already on the verge of utter loss, must be set on a new basis of activity. Charity of the right kind must be kindled to the burning point. Passion, already exulting in his strength, must be reined and checked. Morality is daily wasting away with disease, and some remedy must be speedily applied. Everyone should have at heart the subjection of human society to the gentle sway of the Lord Christ, the acknowledgment and the recognition, by even civil authority, of his royal right vested in Him by Almighty God over every tribe and every people. Thus wise shall the Church of Christ, His Kingdom, become more and more widespread, and enjoy a fuller measure of that freedom and peace so indispensably necessary for winning new and greater triumphs. To this end we must aim our every endeavor, that the uncounted and heavy wrongs, daily done the Divine Majesty by wicked and ungrateful men throughout the world, may be compensated and atoned for by the piety and devotion of God's faithful few.

And yet, that the hope now moving in our bosom may daily gather strength, that the good seed just sown may blossom full and yield a rich harvest, it is supremely important to make this recent increase of devotion to the Sacred Heart of Our Redeemer lasting and foster it unceasingly. For unflinching fidelity to the practice of prayer must, if I may so speak, do violence to the Sweet Heart of Jesus, and oblige Him to open wide the floodgates of that grace He so ardently desires to pour down upon the faithful, a desire time and time again manifested to Blessed Margaret Mary, the child of His special love.

Wherefore the Sovereign Pontiff, with me for spokesman and interpreter of his will, strongly urges your Lordships and the other bishops of the Catholic world to vigorously promote the work so auspiciously begun, to devise and decree what ever measures may seem, according to circumstances of place and time, best suited to accomplish the desired results.

The Holy Father especially commends the custom, already in vogue in many churches, of paying special and public worship to the Divine Heart throughout the month of June. To encourage the faithful, he opens the treasure of the church and grants to them an indulgence of three hundred days every time they attend these exercises. He besides grants a plenary indulgence to such as assist at these exercises at least ten times during the month.

His Holiness likewise views with interest the wider growth of that highly commendable and already common practice of setting apart the

first Friday of every month for various acts of piety in honor of the Sacred Heart, such as the public recitation of the Litany lately approved by himself and the renewal of the formula of consecration penned by his own hand. If this practice once grows to be a custom with Christian people it will prove a lasting and repeated acknowledgment of the divine and kindly right which Christ received from His Father over all the mankind, which he purchased at the cost of His own most precious Blood. And God Himself, appeased by these offices of love, rich as He is in mercy and wonderfully prone to heap men with benefits, must forget their wickedness and embrace them, not only as faithful subjects, but as friends and fond children.

Our Holy Father, besides, earnestly desires to have the youth of the land, such especially devote themselves to the study of the arts and sciences, gathered into the religion bodies so widely known as societies or sodalities of the Sacred Heart of JESUS. These sodalities are made up of chosen young men, who spontaneously hand in their names, and at a fixed hour on a fixed day of the week assemble in their rooms or the church or college chapel, under the guidance of a priest, to there perform with devotion certain works of piety in honor of the Sacred Heart. If every good work done in His Holy Name by the faithful is pleasing and grateful to the Redeemer, favors of this kind certainly sit closest to His Heart, because they proceed from tenderness of innocent children. We can hardly measure with words the advantages sure to accrue from such practices to youth's period of life. A careful study of God's own heart, a deeper insight into His virtues and His unspeakable love, must necessarily operate to check the rebellious and dangerous passion of the young, and add new strength to the assiduous practice of virtue. These sodalities can likewise be established and fostered among young men belonging to the Catholic clubs of whatever kind.

For the rest, the pious exercises above referred to are nowhere made obligatory by our Holy Father. He leaves everything to the prudence and wise tact of the bishops, in whose zeal and good-will he has the utmost confidence. This one thing he desires, that everywhere among God's people devotion to the Sacred Heart of the Lord Christ may unceasingly flourish and grow.

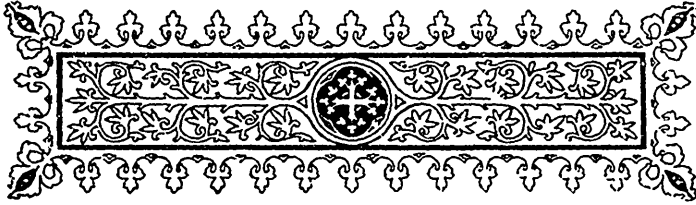
In the meantime, I sincerely pray for your Lordship's unending happiness.

Your Lordship's Brother,  
C., Bishop of Praeneste,

CARDINAL MAZZELLA,  
Prefect of the Sacred Congregation of Rites.

Rome: The Sacred Cong. of Rites, July 21, 1899.

O. PANICI, Secretary.



## GOD WILL UNDERSTAND

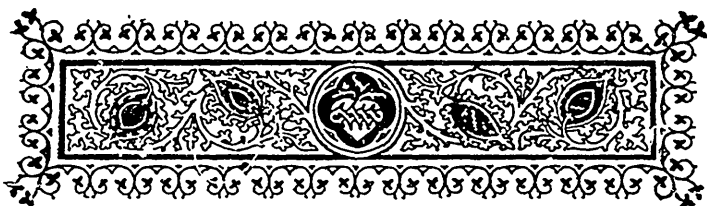
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They brought their flowers to the altar,  
    Blossoms of white and red :  
Lilies and violets and roses  
    The sweetest of perfume shed :  
And none o' the rich and mighty  
    Who lavished their gifts that day,  
Took heed of a child among them  
    Who timidly pressed her way.

She crept up close to the altar,  
    And there 'neath a lily's crown,  
With tender, reverent fingers,  
    She laid her offering down ;  
And said to a curious question,  
    As the flower dropped from her hand,  
" It is only a little daisy :  
    But God will understand."

Sweet, childish faith ! Oh, teach us  
    Our little best to give,  
Though the works of others are greater  
    Than the humble life we live ;  
And to offer our grateful service  
    Forever with loving hand,  
Safe in the blessed assurance  
    That God will understand.

—Exchange.



Written for  
THE CANADIAN MESSENGER.

### BY THE WAY OF SHADOWS.

WHEN my friend, the Rev. Harry Brewster, late Vice-Warden of St. Denys' Mission House, Battleminster, accepted the living of Barton Priors, famous, throughout Westshire, for its beautiful monastic church, its abbey garden, and abbot's fishponds, he became Rector of the most "Protestant" parish in the diocese of Middlehampton. I was not surprised to learn that he had found his position at St. Denys always a logically "impossible" one, no longer tenable; the "crisis," or "present distress," as His Grace of Canterbury prefers to call it, had stirred the peace of that home of safety and moderation, with the result that the men took sides, according to personal bias, for or against the extremists. The Warden most unjustly accused Brewster of leading the extreme men, of, in fact, forming a party of his own; which, however undeniable Brewster's views might be, he was quick incapable of doing. The Vicar of Battleminster, however, in his capacity of Visitor, sided with the Warden, possibly because he wished to appoint his son to the position of Vice-Warden. Brewster, who did not deem it fitting that he should, even by no fault of his own, be a cause of strife and contention, quickly resigned. Whereupon, young Lord Middlehampton, who had been his pupil at Cambridge years before, at once offered him the living at Barton Priors, which Brewster at once thankfully accepted.

It was, as I have said, the most "Protestant" parish in the diocese of Middlehampton, possibly one of the most

"Protestant" in the west of England. The tide of "Anglo-Catholicism" had, apparently, never flowed near it. There were "extreme" parishes all round about it, even Battleminster was "high" by comparison. The old rector, appointed by his pupil, the old Lord Middlehampton, belonged to the oldest, strictest, most uncompromising school of "evangelicals," to whom the surplice in the pulpit was a badge of "popery," pure and simple, and an "early celebration" a "superstitious innovation." How Brewster could have accepted such a charge puzzled me, I must say, more than his long continuance at St. Denys' Mission House.

But, if it were the most "Protestant" parish you could have found in the west of England, in this present year of grace, it possessed, as I have said already, one of the most beautiful churches in Westshire, which is saying a great deal. To what style it belonged, I do not profess to know, Brewster, who is an authority on such subjects, avers that it dates back to early Norman, if not to Saxons times, that part of it is coeval with the famous Saxon church at Bradford-on-Avon, ten miles away, and that most of it was built by one of the monks of Bath Abbey. That, however, does not interest me as much as, perhaps, it ought to do; I am content with stating that it is a very beautiful church, and that the magnificent, pre-reformation oak Rood Loft, thanks, doubtless, to the power and influence of the Middlehampton family, is preserved intact, though the Rood, with our Lady and St. John, have been pulled down, and some barbarian of the seventeenth century, for whom, surely, a special corner of Purgatory must have been reserved, had it painted blue, gold, green, white, yellow and black, a very nightmare of incongruous colours. Perhaps, however, even for him there is some excuse to be found, inasmuch as painted Rood Lofts, so Brewster assures me, were very common in Westshire just before the revolt of the "sixteenth century," as he calls it, and that, even when the Rood Loft itself was not coloured, the panelled oak roof over it was,

almost invariably, painted blue, white and gold, with shields in the four corners, bearing the symbols of the Sacred Passion, supported by angels, as may be seen to this day in West Camel Church, near Sparkford, in Somersetshire.

There was, moreover, a most wonderful "hagioscope" or "squint," as the common people call it, between the Lady Chapel and the Sanctuary, in which is preserved a genuine Saxon, or early-Norman window, one of the oldest in England; a double piscina in the Lady Chapel — now sued as an organ-chamber — and the cupboard for holy oils, minus a door, in St. Peter's Chapel, on the south side of the chancel. Altogether, it was of a kind to charm an antiquarian, chiefly, I think, because the hand of the eighteenth century "restorer" have never been allowed to mar its beauty.

But it was Brewster, and his task of "converting" a "Protestant" parish into a "Catholic" one that interested me, far more than the church itself. It is a task that has often been attempted, more or less successfully, during the course of the "Anglican revival"; the story of which, in this present instance is, to my thinking, well worth the telling.

It is, to begin with, a much more difficult one than Catholics are, perhaps, able to realize. The prejudices of centuries are not to be overcome in a year, possibly, not in many years, if ever, and the prejudices of an imperfectly educated agricultural population are proverbially obstinate. On Barton Priors not even the Methodists could make much impression; the old rector, though often heard to lament over his flock as "Gospel-hardened sinners," had them well in hand, he suited his sermons to their rustic intelligence — a by no means easy feat — and made church attendance the surest way to his favour and to the receipt of parish benefits, according to the good, old tyrannous fashion of a by-gone time. To go to "chapel" was to incur his displeasure, which, in turn, was apt to affect the supply

of coals and blankets which he distributed so generously every winter to those who stood well with him; what wonder if "orthodoxy" had more attractions than all the novelties the sects could offer to tickle the spiritual appetites of the parishioners of Barton Priors? And it was out of materials such as these that Brewster was to build up a "Catholic" parish.

To a Catholic priest the task would, in plain English, have been a total impossibility; to Brewster, it did not seem so. Whem I saw him, three months after his induction as rector, he was quite hopeful, and at the end of his first year, more hopeful still. Let me try and explain why; or rather, what were his grounds for hopefulness.

In the first place, of course, he had a firm, unswerving, unconquerable conviction that the message he had to deliver to his people was, in very deed, the Truth of God, the teaching of the Catholic Church. Without such a conviction, he could have accomplished nothing; with it, he would have undertaken a seemingly more hopeless task, could such have been found. Truth was truth, that is, Divine, therefore, if rightly and faithfully preached, it must prevail.

As a matter of fact, he was peculiarly well fitted to succeed, if success were in any way possible, or even conceivable. By birth and early training a Methodist, he had become first an "evangelical" churchman, then "high," then ultimately a "Catholic" of the most extreme type. And yet, withal, he was not one to act or to speak rashly, chiefly, I think, because he knew by his own personal experience how long, how difficult, how painful was the journey from "Protestant error" to "Catholic truth"; how much each step had cost himself, how much it must cost every one who really takes it in earnest and as in the sight of God. He had remained at St. Denys' Mission House, from a sense of duty, longer than I had ever thought it possible he could do; now he would teach his people the same lessons that he had learned himself; if possible, by

the same process. "By the way of shadows," he was wont to call it, not being enamoured of the idea of "economy," nor perhaps quite capable of grasping what need the Early Church had had of some such "discipline of the secret," of gradual unfolding of the Truth, nor in what way She had made use of it. So he calls it "the way of shadows," meaning thereby that he must lead his people as he himself had been led, through the shadows of partial truths into the full light of "Catholic truth"; little dreaming, as I felt sure, that not even he had yet attained to the full light, nor that possibly this very "way of shadows" might be the way by which God should see fit to lead him, and all others "of good will," into His Church: that the partial truths of "Ritualism" like the partial truths of the Mosaic dispensation, were to be their "schoolmaster," as St. Paul says, "to bring them to Christ."

At all events, he began at the beginning — by winning the confidence of his people, and the Geneva gown and bands being, he knew — though they did not — a more distinctly monkish dress than even the surplice, made no objection to preaching in it. But though he preached "Gospel sermons" as every old woman in the parish averred, he contrived to give them, little by little, a "churchly tone" which they were slow to detect, and slower still to resent, if at all. He made the service more musical on Sundays and thereby more attractive to his younger parishioners, who, as he well knew, were his chief hope; then introduced the saying of the daily offices, no matter how scanty the congregation; women, chiefly, to whom he held out these services as the best possible form of family prayers. After that came an early celebration on Sundays and days of obligation; the instilling of "Catholic truth" into the children, by means of the catechism, all the "little things" which he prayed might "further the work of God among the souls committed to his charge."

But it was, after his sympathy, his personal influence to which his success was due: He had a reason to give for



everything that he did or said : an answer from Bible or Prayer Book, most of all from his own personal experience, to every objection raised. Bit by bit, as he realized that some at least of his parishioners were beginning to look at things as he did, he "advanced" the ritual of his early celebrations, then first a cross and flowers, afterwards two candlesticks appeared on the "altar," as he was teaching his flock to consider it — and treat it accordingly. There were murmurs, as he had expected, but he had won over more than he had dared to hope ; in any case, those who differed from him most seriously had learned to love him, and would tolerate in him what in another they would have resisted to the uttermost.

It was the strength and at the same time the vital weakness of his position, as he was well aware. The personal influence of his predecessor had made and kept his people "Protestants" by convictions as deep and firm as their natures were capable of entertaining ; his own personal influence, stronger, for the time being, because actual and not a mere memory, was turning those convictions by almost imperceptible modifications towards the "truth." But would they withstand an influence stronger than his own, "Protestant" or "Rationalistic" as the case might be ? Therein consisted the want that might, for all he knew, make void his utmost efforts by a change, swift or sudden, according as circumstances should decide ? That the "want" — he could think of no better word to express the idea that haunted him — existed, he could not fail to recognize ; what its nature might be, he was unable to grasp.

"What does it all mean ?" he asked me suddenly one day at breakfast, without preface or explanation. But I knew pretty well what he was driving at, and answered, using his own phrase : "It means that you and your people are still in the way of shadows," I said ; "and have not yet attained to the way of light."

"As to my people," he responded sadly, "I know you

are right. As to myself" — humbly — "if I had any doubts I would never stand at God's Altar again."

"I know you wouldn't," I returned; "of your convictions there can be no question, only, you see, convictions isn't Divine Faith. You may bring your people to share your convictions. I sincerely hope you will, but some one else, Low or Broad, may change them next year, as you seem to be doing."

"That is what troubles me," he put in. Then added, "Excuse me, I shouldn't have interrupted you."

"That's all right," I said; then: "Until you learn yourself what we mean by 'Divine Faith,' and teach your people the same lesson, their convictions and yours too will always be liable to undergo a change."

"Mine, never," he rejoined firmly, earnestly. "Never," he repeated, and there could be no doubt of his utter sincerity.

"Have they never changed in the past?" I asked. It was almost a cruel question, but how bring him out of the way of shadows into the way of peace if I hid the light from him, lest it should hurt his eyes?

He did not answer, for several moments. Then, quickly, "What do you mean by Divine Faith?" he enquired presently.

"Faith founded on an infallible authority," I answered, "the acceptance of the Church's teaching as not only Divine but, as it must be, infallible, incapable of error." Then, thinking I had said enough, I asked him how his choir was getting on, and whether the older parishioners objected to the more ornate ritual that he had already introduced at "Mass," as he always called it, among those from whom he felt sure in sympathy, as he did from me.

"I have a perfectly plain Mass for them, once a month," he said, "just like the old rector's celebrations. That suits the old folks, and it is a very small concession, after all."

"Possibly," I rejoined, though I admired him for it more than ever. "The ritual is nothing," I continued, of set pur-

pose returnin' to another phase of our former subject, "it is the doctrine that matters, after all."

Again, I saw a look of pain pass over his face.

"I would rather not discuss that, if you don't mind," he said gravely, and I could not do less than comply with his wishes. But I knew that the "heresy" of the majority of his parishioners was an inexpressible grief to him, that here, of all places, the shadows through which he was passing, as I prayed he might be, were darkest and most soul-destroying, as how could they be otherwise?

After the visit during which this conversation occurred, I did not see Brewster for more than a year. I heard of and from him frequently, however, and knew that, so far as outward ritual went, Barton Priors was changing, if it had not already changed, from the most "Protestant" into the most "Catholic" parish in the diocese of Middlehampton, which again is saying a great deal.

But it was in just such a parish that the "crisis" was sure to manifest itself, and so it proved to be. Brewster had led most of his people a long distance away from the gloomy shadows of 'Protestantism,' many stages on the way that, if followed faithfully, is as the path of the just which shineth more and more unto the "perfect day." Many of his parishioners had been led by his personal influence, by the innate beauty of the partial truths he had been able to reveal to them, to follow him, some bravely and openly, some hesitatingly, half-heartedly, starting — to use his own metaphor once more — at the shadows that lay across their path. Some, however, as he knew it must be, refused to follow him; they submitted, more or less grudgingly, to the unwelcome innovations he had made, simply because they could not help respecting him, partly also because they felt they were a hopeless minority in the parish, a minority without a leader.

Of such a state of affairs "the enemy" could not fail to take advantage. Brewster, as he told me afterwards, had always felt that some such trial was sure to come, sooner or

later ; that no " work of God," as, in deepest truth, this work was to him, could endure and prosper until it had passed through the storms of opposition and persecution. Wherein, I doubt not, he was absolutely right. So that it was no surprise to him when the emissaries of contention, posing as champions of " Protestant truth," invaded his parish, bringing in the train of their invasion strife, bitterness, evil and ill-will.

What followed need not surely be described at length. The crucifix over the pulpit the great Rood, which with its attendant figures of our Lady and St. John, Brewster, by the munificence of Lord Middlehampton, had been enabled to replace were solemnly pronounced by the highest court of which his " Protestant " antagonists would recognize the jurisdiction as " liable to be put to superstitious uses," and since no faculties had been obtained for them from the bishop, they must be removed within a given time.

All this: the strife, the misrepresentations, the abuse of all that he and many of his parishioners, held sacred, the interference of state officials in matters of ritual, was unspeakably painful to Brewster. But a greater trial awaited him: the judgment of the Archbishop in reference to Eucharistic doctrine. To him, consubstantiation was a hateful, Lutheran heresy, the doctrine which to him was, in fact, the very life of his soul, was solemnly declare untenable by any member of the Anglican communion.

Of what use was it for members of his party to make light of the judgment as of an individual opinion of an individual prelate which bound nobody? He and they were and must remain in communion with a prelate who deliberately gave utterance to teaching which they knew to be false. The inference was obvious: they made themselves responsible for the spread of error. There was no other way out of it that he could see. Truly the shadows were growing darker instead of lighter as he had hoped and prayed, so long and so earnestly. If so, they were those darkest shadows which, men say, immediately precede the dawn. Those lessons

“none of us liveth to himself,” “neither be partaker of other men’s sin’s” had been forced upon him again and again during the five years he had been at Barton Priors, as I knew, when he declined to discuss the question of doctrine as distinct from ritual. During that time he had wrought a change in the convictions of the majority of his people such as few men could have effected in so brief a period, and yet after all what did it amount to? Their “evangelical” convictions, for ought he knew to the contrary, had been as strong before he came, in some, they remained strong to resist all his persuasions, all his prayers; what would these convictions change to a year after he should leave the parish? Had not his own convictions as a Methodist, years ago, been as strong as his “Catholic” convictions were to-day?

Conviction: Divine Faith: wherein did the difference consist? Faith founded on an infallible authority: not Divine only, as the Church must be, since she is Church of God, but infallible as well as a Divine Church must surely be. Infallible? And his archbishop could teach heresy and yet remain archbishop! How could that be? Rather, how could those whose convictions taught them otherwise remain in communion with such an archbishop? Convictions: that was just it; convictions were liable to change, as he knew, by personal experience: Divine faith, being Divine must be as immutable as God Himself, whose gift it is.

The rest is soon told. His last letter to me is dated “Rome,” not many weeks ago. His way of shadows had led him, too, because he followed it faithfully, conscientiously, into the way of peace.

FRANCIS W. GREY.



## REQUIESCAT IN PACE.

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Lord, in whom all spirits live,  
Thou that knowest all Thine own,  
Who, in order to forgive  
Wast Incarnate, to atone : —  
Hear us from the souls of those  
Who, from Earth, have passed to Thee ;  
Grant refreshment, light, repose,  
From their bondage set them free.

Lord ! Their sufferings are not hid  
From Thy blest, all seeing Eyes ;  
JESU Pitiful ! Oh bid  
Each and all to life arise,  
Life in Paradise with Thee  
— Life no pain, no ending knows : —  
Suffer them Thy Face to see,  
Grant refreshment, light, repose.

Lord, in death their eyes were turned  
— Closing, failing — to Thy Cross ;  
They in that dread hour, have learned  
Earth, with all it holds, is loss :  
Only gain to live for Thee,  
— Gain that from Thy favour flows : —  
Grant them in Thy light to be,  
Grant an end to all their woes.

JESU ! may Thine Angels bring  
Those we love from out the night,  
Evermore Thy praise to sing  
In Thy Home of promised light :  
In our final agony  
Keep us from assault of foes ;  
Bring us all, at last, to Thee,  
To Thy place of sweet repose.

FRANCIS W. GREY.



## THOUGHTS ON PURGATORY <sup>(1)</sup>

### I

**P**URGATORY, like all other doctrines, is marked by its beautiful harmony with God's other works and His divine perfections. It is a marvel of justice and regular law. Purgatory is the prison of the great King, and "thou shalt not go out from thence till thou repay the last farthing." (Matt. v. 16.) Thus no one escapes the consequences of his evil deeds by a fortunately premature death.

There is a continuity of cause and effect that is not broken by passing into the other world; the force of a man's misdeeds, so far from being checked by sudden interference, works itself out upon him to the last. So does God in the natural sequence of events render to every man exactly according to his deeds. The deliberate sinner, forgiven before his death, does not go scot free, rejoicing that he has outwitted divine justice, and that his life of self-indulgence has ended no otherwise than the life of the ascetic and the apostle and the martyr.

How terrible will be that exact retribution when each will reap what he has sown! Be sure that every sin will one day find you out. "We know that the judgment of God is according to truth against them that do such things.

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(1) *Medjt. on Christ. Dogmas.* Rev. Jas Bellord, Lond. C. T. S. 1898.

And thinkest thou this, O man,... that thou shalt escape the judgment of God?" (Rom. ii, 2, 3.)

## II

Purgatory is a marvel of God's forbearing mercy towards men. God is forever intercepting souls on the downward path, and giving them new chances when they forfeit the earlier ones. First came the state of original justice. This being lost, God supplied its place through the merits of Christ communicated to us under the present dispensation by Baptism.

Some cannot receive Baptism ; then the desire, even the implicit desire, is taken as its equivalent. Even after Baptism more men fall away ; yet there is reparation and forgiveness in the Sacrament of Penance, and this not once only, but many times over. Finally, we have the grace of the last Sacraments. Even so, many are still unfit for heaven ; yet they are not cast off. Provided they have in some way turned towards God, there is Purgatory to complete the unfinished work as a Sacrament of suffering.

This is most comforting for us who know our own shortcomings and dread them ; it affords unfailing hope as to those who, we know, have not accomplished in this life the full duty of preparation for the next ; above all, it is a happiness for those who have been snatched like brands from the burning, and who know that their entrance into glory, although delayed, is absolutely certain. Glorify God for this final and crowning one of His mercies.

## III

This doctrine harmonizes beautifully with Communion of Saints, and the corporate character of the faithful, who participate, each one, in the prayers and merits of all the others. As men in natural society are continually acting and



reacting on one another in every possible way, so the Church Militant, the Church Suffering and the Church Triumphant, exhibit their unity in Christ by a continual exchange of good offices.

The souls departed, like those on earth, participate in the merits of the whole community of Christ's kingdom. We can share in their expiation by our prayers and sufferings. They cry aloud to us, "have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me." (Job. xix. 21.)

We have the opportunity of practising works of mercy which are more beneficial and more urgently desired than any relief to those stricken by famine, or disease, or earthquake, or conflagrations. You are bound to help all your brethren according to their needs and your abilities. Help the suffering souls, and you will do a double act of satisfaction, expiating the temporal punishment due to their sins and your own.

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## HELP DEPARTED SOULS.

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**I**N this month of November, when the church specially recommends the Departed Souls to the devotion of the faithful, it may not be amiss to say a word of the "Archconfraternity for the Deliverance of Forsaken Souls." It exists at Montligeon, in France, where a new and more imposing church than the former chapel of the work is in process of erection, to be truly "the centre of prayer for the dead of the whole world."

During the year 1898, one hundred and fifty-two thousand eight hundred and sixty-five masses were said for forsaken souls. The bulletin shows in one month, fifteen thousand four hundred and twenty-five masses for souls in general, and seventy-nine for special cases. The office of the dead is chanted every day in the name of the Associates, Matins, Lauds and Vespers being also sung by the chaplains and the Rosary recited by nuns.

So that there is a continual outpouring of prayer in behalf of the suffering souls and many communities unite their penances, prayers and toils with this truly Expiatory Work, "*L'Œuvre Expiatoire*," as it is called.

It has extended over the whole earth and many eminent prelates have specially commended it. "Holy Ireland" comes well to the front; it is recorded that the very poor there demand to assist their departed brethren. Some still poorer, the lepers of Trinidad send their yearly offering. Under the Southern Cross, in far Australia, the work is widespread, in India, in Africa, in every part of Europe and the United States flourishing centres exist. Our Canada has a number of subscribers.

To become an Associate, it is only necessary to send the name to Rev. Father Buguet, Montligeon, France, and to pay one cent yearly. To become a Benefactor, 25 cents is paid, or twenty-five subscriptions collected. A life membership is secured by the payment of one dollar. Masses may also be founded in perpetuity. Many priests have bound themselves to say one or more masses yearly for the intentions of the work. Numberless indulgences, mostly plenary, have been granted to the associates.

Thanksgivings pour in from every part of the world for favours received through the Holy Souls, and are published monthly, in French and English, in the Bulletin of the work. It needs but to be known to become universal, for there are few who have not some devotion towards those gone before and a desire to free them from purgatorial flames. The contribution asked is nominal, the results achieved magnificent, even so far as can be known in this world. And besides helping the poor souls, much of the money received is sent to missionary priests in distant lands, who celebrate the masses and are aided by the alms.

ANNA T. SADLIER.

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**H**OW dangerous to delay those momentous reformations which conscience is solemnly preaching to the heart! If they are neglected the difficulty and indisposition are increasing every month; the mind is receding, degree after degree, from the warm and hopeful zone; till at last it will enter the arctic circle and become fixed in relentless and eternal ice.



## OUR THANKSGIVING.

But one of them went back  
and fell on his face before  
His feet. (S. Luc. xlii).

O JESUS, to Thy feet to-night, I creep,  
After the day,  
Seeking, somehow, to thank Thee for Thy grace ;  
Help me — I pray,

Naught have I worthy of Thy notice, Lord—  
But Thou wilt see  
The heart that brings the lowly offerings, throbs  
With love for Thee.

Fain would I thank Thee, Lord ;  
In manner meet,  
That Thou hast guarded me thro' all this day,  
And held me feet.

That Thou has shielded me from tempting sin,  
And offered up,  
Unto Omnipotence, for all my sin,  
The Consecrated Cup.

Forgive me, JESUS, for my weakness,  
My coldness, — sin, —  
Help me to make the next day worthier  
Than this has been.

My JESUS, as I creep here to Thy feet,  
Alone to-night,  
I offer Thee the thanks the ten should give  
Thy healing might.

Hear my poor prayer, accept my thanks, my God,  
Cleanser Divine,  
And in Thy mercy infinite forgive and bless  
The other nine.

— *S. Magdalen Lyon, in the Rosa y.*



STATUE OF MARQUETTE  
(By TRENTANOVE)  
Placed in the Capitol at Washington



Written for  
THE CANADIAN MESSENGER

## FATHER JAMES MARQUETTE

1637-1675.

THERE does not exist on the American continent, a name more revered than that of the Father James Marquette, Jesuit missionary and discoverer of the Mississippi. From Washington and New Orleans to the Great Lakes which he crossed, and where he died, he is held in universal renown. Nevertheless, this humble disciple of Loyola did not seek glory. A simple priest in the great and noble army of missionaries which France lent, or rather gave, to its colony peopled by savages, Marquette was living very modestly in his Mission of St. Ignatius of Michillimakinac, and doing a great deal of good there, when he was requested by Governor Frontenac to supplement with his geographical knowledge the courage and energy of Louis Joliet, for the purpose of exploring that immense river, whose boundaries had not as yet been reached.

James Marquette was at this period thirty-six years of age; notwithstanding the weakness of his constitution, he did not hesitate to accede to the request of the Governor of New France. For him, it meant more than the discovery of a river: "My desire," wrote he to the Superior, Father Dablon, "is to go and seek new nations, with the view of making known to them the great God, whom they have so far ignored."

On the 17th May, 1673, Jolliet, Marquette and five of their fellow-countrymen, set out from Michillimakinac, and on the 15th June, caught a first glimpse of the famous river, to which the savages had given the name of the Mississippi, that is, the Great River, which name it retained after having borne that of *Buade* and *Colbert*. Our navigators went down the river to within a distance of about fifty leagues from its mouth; then retracing their course, they arrived towards the end of November at Baie des Puants. Everywhere on their route, they encountered native tribes who gave evidence of a very mild and hospitable disposition. Father Marquette remarked that the Illinois showed themselves most favorably disposed to receive the word of God, and, in fact, they accepted, with an unusual docility, the teachings of the Catholic Faith.

The following year, Father Marquette obtained permission to erect a church in the midst of the Illinois nation. In the month of November, 1674, he left Baie des Puants, accompanied by two of his friends, Frenchmen, determined to sow the seed, the harvest from which others would be called to reap. For the brave missionary already felt himself fatally attacked. Unable to proceed further, owing to his illness, the travellers were obliged to pass three months in privation and misery, until the missionary had regained sufficient strength to continue the journey. At length, on the 20th March, they set out again, and finally reached a village of the Illinois, where the missionary was received as one sent from Heaven. After having conferred with the elders, he convoked the whole tribe into a general assembly, which took place in the open fields, in order to speak to them publicly. His audience consisted of over two thousand savages, seated around on mats and bear-skins. The Father explained the principal mysteries of Religion, then preached to them Jesus crucified, and the ceremony was brought to a close by the celebration of Mass. Three days later, Easter Sunday, he celebrated anew the Holy Sacrifice, and gave to this mission the name of the Immaculate Con-

ception of Mary. The impressions which Father Marquette left at the conclusion of this mission were most favorable. These poor Indians could not sufficiently express their happiness and their admiration. When the time approached for him to take his departure, they were loud in their expressions of regret. He could satisfy them only by promising to return as soon as his health would permit him to undertake another trip. But Providence had ordained otherwise. The missionary had scarcely reached the Illinois Lake (Lake Michigan), when his strength gave out, and he warned his friends that his last hour was approaching. He pointed out to them the spot where he desired to be buried, giving them directions as to the manner of his burial, and told them how to mark the place where his mortal remains would be laid. His companions built a log cabin, where they gently laid him, with his eyes turned towards the Lake. He wished, as he said, to die like St. Francis Xavier, whom he had chosen for his model in life as well as in death. During his life he had imitated him, not only in the number of languages which he had mastered, among others, the Algonquin, the Huron, the Illinois, but also by his untiring and widespread zeal, which extended to the *Far West*, where the name of Jesus Christ had never yet been heard. Finally, on the 18th May, 1675, this noble missionary yielded his beautiful soul to God, on the borders of a little river, which to-day bears his name.

Much remains to be said of the virtues of this generous missionary. All would do well to read the account of this eventful period of his life, from 1673-1678; of his zeal which caused him to bear the Faith so far, announcing the Gospel to so many unknown tribes; of his gentleness, which rendered him so amiable, blending his sympathies with all, French, Huron, and Algonquin; of his childlike candor with his superiors, and all who surrounded him, causing him to be universally loved; of his unsullied chastity and his constant union with God. But that which distinguished him, was a rare and singular devotion to the Blessed Vir-

gin, and especially towards her Immaculate Conception. It was a pleasure to hear him speak on this subject; and his letters always contained something in reference to the Immaculate Virgin; it was thus he ever named her. He fasted every Saturday from the age of nine years, and from early childhood recited daily the Little Office of the Immaculate Conception, inspiring all with whom he came in contact to practice this devotion. Some months before his death, he composed a little Crown of the Immaculate Conception, which he recited every day with his two companions. He never missed saying the Mass of the Immaculate Conception, when it was possible, or at least the Prayer. He had this admirable mystery ever present to his mind; and in order to leave us a lasting remembrance of his sentiments, he gave to the Mission of the Illinois the name of *The Conception*. Such a tender devotion to the Mother of God merited a special grace; thus she accorded him the favor for which he had ever prayed, that of dying on Saturday, the day consecrated to her honor; and his two companions never doubted but that she appeared to him at the hour of death, when, after having pronounced the Holy Names of Jesus and Mary, he suddenly raised his eyes towards an object which he beheld with great pleasure; and the joy which appeared on his countenance gave them the impression that he had then placed his soul in the hands of his good Mother.

“Thus ended in the silence of the forest the life of a man whose name is heard more frequently to-day than those of many of his contemporaries, who at that time made a great stir in the history of the world, but who are now forever forgotten.” Such is the language of the historian Garneau.

The Honorable Mr. Washburne, formerly Plenipotentiary Minister of the United States, at Paris, wrote in 1878: “This man paved the way to unknown lands peopled by savages, in the midst of dangers of every description, regardless of privations and disease, in order to plant the banner of civilization in the name of that beautiful France which he so well loved.”



We could multiply testimonies of equal worth, and cite among others, that of Parkman, Jared Sparks, Bancroft, and other writers who are loud in their eulogies on the merits of Father Marquette. Some beautiful pages could be quoted on this subject, were it not that the compass of this biographical sketch restricts us to modest proportions.

Three sanctuaries, or places of pilgrimage, exist in Wisconsin, originating from the public veneration rendered to Father Marquette: these are *Holy Hill*, the *Peninsula Chapel* and *Saint-Mary-ad-Fontem*.

Holy Hill is considered one of the privileged sanctuaries of the State. People come from all parts of the country to visit this shrine; and the religious at Cedarburg, in the county of Ozaukee, where the holy mountain rises, have it from tradition that the missionary went up this mountain.

The chapel in the Peninsula is situated between Green Bay and Lake Michigan. The town itself bears the name of Robinsonville, in Brown County. The Belgian Franciscan Sisters have an orphanage there, and the Fathers of St. Norbert officiate in the church. Although pilgrims who have visited this shrine have received many favors through the intercession of Father Marquette, it cannot be proved that he ever set foot in the Peninsula in question, during his apostolic career.

Saint-Mary-ad-Fontem, situated in the township of St. Mary, in the diocese of Green Bay, on the borders of Fox River, is the most popular and important of the three localities Father Marquette seems to have taken under his protection. Princeton is the nearest town to St. Mary, the distance from it being less than two miles. When Mgr. Martin Henni, first Bishop of Wisconsin, blessed St. Mary's Church, in 1861, there were but few inhabitants grouped around the shrine; but the government not having judged fit to extend the railroad beyond Princeton, these people in order to earn their livelihood, were obliged to remove to the city. St. Mary would therefore be absolutely deserted to-day, were it not for the chapel and the fountain which

help to relieve the desolate look of the surroundings. The water of the fountain is reputed to have marvellous effects on persons afflicted with bodily or spiritual ailments. Tradition tells us that Father Marquette blessed it in honor of the Blessed Virgin. The chapel which is of brick, has no steeple, but simply a cross on the pinion of the principal facade. Upon entering, your attention is drawn to a large and beautiful statue of the Immaculate Conception, which crowns the high altar. This statue is four feet eight inches in height, being the dimension of a similar statue in the cathedral in New-York. In one of the side chapels there is an oil painting representing Father Marquette at the fountain, bidding farewell to a group of Indians, and showing them the Madonna and the Infant Jesus in a cloud.

The shrine of St. Mary-ad-Fontem is much frequented by pilgrims; over four hundred people have been seen there on the same day. The following is the order of the pilgrimages: Confessions, then High Mass, followed by a sermon, after which the procession forms, bearing the cross, and the statue of the Madonna at the head. It wends its way to the cemetery, chanting the *Ave Maris Stella*; from thence proceeding to the fountain, situated on the opposite side of Fox River. Here the procession divides off, part crossing over the river on small crafts, whilst the rest remains in prayer and recollection, when the procession resumes its march, all the pilgrims direct their steps towards the chapel where a precious relic is offered to them for public veneration.

The fountain has been erected by the joint contributions of the Catholics of Philadelphia, Iowa, Dakota and Wisconsin. It is certain that this water possesses in itself, outside of all supernatural intervention, an undeniable efficacy in certain diseases. It is also believed to have a miraculous virtue, owing to the blessing of Father Marquette. Several extraordinary cures have been effected here, which could not otherwise be explained. Father Charlevoix mentions this fountain for its marvellous water.

The same historian, speaking of the sanctity of the Jesuit missionary, claims that "many persons who have been exposed to danger on Lake Michigan, have assured us that they attributed their escape to the intercession of Father Marquette."

At Wisconsin, the name of Father Marquette is held in deep veneration. It is related that in the month of August, 1890, on the eve of the Assumption, a citizen living in the neighborhood of St. Mary-ad-Fontem, upon returning from his work, observed in the direction of the Chapel above Fox River, the Madonna with the Infant Jesus in her arms, surrounded by a luminous cloud. At the sight of this strange phenomena, the man fell on his knees and prayed until the vision had disappeared. This citizen had an excellent reputation, and is said to have been very honest and pious. He was an old man, well known for his integrity and perfect truthfulness. His name has been made known only to two priests and a religious, and we have this fact from one of the priests. Whether this apparition is true or false, it must be admitted that the atmosphere of St. Mary is impregnated with the marvellous. How can we explain otherwise the many extraordinary occurrences which have taken place on this spot? Persons cured during times of pilgrimage, Protestants converted, and wandering sheep brought back to the fold. How can we explain this current of ideas redounding to a glory of a humble missionary, now dead two hundred and twenty-six years? Towns, rivers and counties bear his name, by the authority of men filled with prejudice against Catholics. Feasts are instituted in his honor in Michigan, Wisconsin, Illinois and Indiana. Life-size portraits of this holy man adorn public halls at Chicago, Milwaukee and St. Louis. His statue decorates public places in many American cities, and even the capital at Washington has recently opened its portals to a statue of the illustrious discover of the Mississippi, the apostle of the West, the holy Jesuit, whose name historians, Protestant as well as Catholic, have made popular in all

parts of North America. Let us render homage to the enlightened patriotism and gratitude of those who have taken part in this movement, to the honor of Father Marquette. A nation that promotes the glorification of its illustrious men, or its benefactors, becomes great in the eyes of all other nations. Can we, as Canadians and Catholics, remain cold and indifferent to what is going on now in the United States? We think not. On the contrary, should we not desire and pray that the Church may soon add to the catalogue of its saints, the glorious name of Father Marquette?

N. E. DIONNE.

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### THE PASSION FLOWER.

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AT the going out from Eden, mourning angels followed, afar off, the exiles. In the various paths through which they went, angels' tears fell, took root and bloomed in flowers. Amid this wealth of bloom and beauty, thus sown by angels, one flower alone remained unloved, unnoticed by man. Nor had it companionship among its kind. The other flowers had loves of their own and cared not for this one, and it grew up lonely and among thorns.

Its only confidant was a solitary Night-wind, which, while caressing its tender leaves and petals, whispered to it that a day should come when it would bloom in beauty beyond the beauty of other flowers and be blessed above all that grow in earthly gardens. Silently and alone the little flower grew into a strange and mystic shape prophetic of its destiny.

One night when the moon flooded the hills and plains with light so wondrously clear and bright that the stars, fearing for their lesser splendor, trembled and grew pale, when all flowers (save this) were dreaming, loneliness

pressed like pain upon this solitary blossom. Bowed to earth it cried :

" Have I waited four thousand years till now to be left alone ? All other flowers have their sympathisers ; men love and poets praise them ; the lily in its white silence preaches to the heart of man its fair perpetual sermon ; the maiden entwines her hair with violets, and they have the same meaning as her eyes ; the blood-red rose tells its wonderful tale to the hearts of lovers ; the laurel and royal palm bind the victor's brow. But I, I grow alone, and am without meaning. I convey no thought to the mind or heart of man ! "

Then came the answer of the Night-wind :

" Is thy faith then so weak, oh, Flower ? But yet another day and thy meaning shall be unfolded. Hereafter and forever thou shalt remind men of that Divine Passion, a mystery which till now thy form has unconsciously prefigured, but which men have failed to penetrate. "

All through the night the flower mused upon these strange words, and there came into its small golden heart a fear of it knew not what, and a pathetic longing to have the mystery unravelled. In the early morning, lo, soldiers came and plucked thorns to weave a crown for Pilate's Prisoner. They plucked unwittingly thorns and flower together, and wove a crown, and placed it upon the head of our Meek Lord. The sharp thorns pierced His white brow, sinking deeply into His tender temples ; and the flower was bathed in the purple blood that flowed in His agony.

But it sent forth a fragrance so wonderful, so refreshing, that the Sufferer fainted not. And sympathising with the Saviour, it bloomed through all the darkness and terror of that day, in the bloodstained garland which circled the dear Head uplifted on the all-saving tree.

Thus it is that the Passion Flower was blessed above all flowers ; thus does man see in it the symbol of the blood-dyed rood and thorny crown, and thus do they love it for our dear Redeemer's sake.

T. A. GETTIN.



# Correspondence

All communications intended for insertion in the CANADIAN MESSENGER must be authenticated by the name of the writer, not necessarily for publication, but as a guarantee of good faith.

PETROLEA, ONT., Sept. 22, 1899.

*The Editor* CANADIAN MESSENGER.

Rev. Sir,—After saying a short prayer to the Sacred Heart and promising to have published in the MESSENGER, my papa made a quick sale of stock. He needed the money very badly and before saying the prayer and making the promise the sale was despaired of. Many thanks to the dear Sacred Heart.

A CHILD OF MARY.

MONTREAL, Sept. 23, 1899.

*The Editor* CANADIAN MESSENGER.

Rev. Sir, - I wanted money very badly to meet a debt and I did not know where it was to come from. I promised, if I got it, to send the acknowledgment in to the MESSENGER to say how very thankful I am to the dear Sacred Heart for having granted my request.

A MEMBER OF THE LEAGUE.

DUNKIRK, IND., Oct. 1, 1899.

*The Editor* CANADIAN MESSENGER.

Rev. Sir,—In the June MESSENGER you published a letter from me about a Protestant friend of mine who was prevailed on to wear a badge of the Sacred Heart. I then asked prayers for his conversion. Thanks to God and to the many who earnestly prayed to the Sacred Heart, our prayers have been answered. A friend, who, for many years, was a Methodist preacher and evangelist, abjured Protestantism last Monday evening when he was baptized. The next day he received our Blessed Lord in the Sacrament of the Altar and was confirmed on the same day. So you see we have much cause to rejoice. His wish now is to enter the true ministry of the priesthood, but there is an impediment. Will you, please, offer up special prayers for him that this impediment may be removed? And pray for me also.

L. J. D.

MONTREAL, Sept. 10, 1899.

*The Editor* CANADIAN MESSENGER.

Rev. Sir,—Will you thank the dear Sacred Heart for another great favor that I obtained on last First Friday. I cannot begin to tell you of all the graces, spiritual and temporal, that come to me on the First Fridays. When our little family wants anything, we make a novena preparatory to the First Friday, and what we are asking for is sure to come.

A. MCM.

TORONTO, Sept. 22, 1899.

*The Editor* CANADIAN MESSENGER.

Rev. Sir,—A contingent of about sixty school boys of St. Mary's and St. Francis' were initiated into the League of the Sacred Heart on the 15th inst. The day was appropriate, being the first of the triduum of prayer preparatory to the consecration of the parishioners to the same Divine Heart. The Very Rev. Vicar General addressed a few pointed words to the aspirants. Among which he reminded them that the badge was a symbol of gratitude. The boys should try to be more punctual in all their religious duties, avoid companions who curse or swear or use the Sacred Name in any other manner than as a prayer. They must never miss Mass on Sundays; the whole week following is blessed when they accomplish that duty. They must never neglect to pray both morning and evening and in time of danger and temptation. While the priest was distributing the badges, a selection of suitable hymns was sweetly rendered by the Boys' Choir under the guidance of Prof. Donville.

A PROMOTER.

BILLINGS BRIDGE, ONT., Sept. 17, 1899.

*The Editor* CANADIAN MESSENGER.

Rev. Sir,—On the 16th and 17th July a very successful retreat took place in the Church of St. Thomas Aquinas, at Billings Bridge, conducted by Rev. Father Myrand, parish priest. The new litany the Sacred Heart of JESUS, ordered by His Holiness the Pope, was sung for the first time. At the close of the retreat the members of the League held a meeting, and in order to testify their love and devotion to their Divine Benefactor, resolved to present the church with a ciborium. Although the League has been but a short time established in this parish, it promises what all true associates wish it to be—a great means of promoting reverence and love for the loving Heart of our Crucified Saviour.

K. L. MCG.

### SHORT CORRESPONDENCE.

*P. K. M., Montreal.*—The revised version of the prayer you ask about, may be had in any recently printed prayer book, together with the conditions for gaining the plenary indulgence. The Latin revision consisted in changing a "suo" into "tuo." Both your English versions convey the true meaning.

*L. M. C. F., Aylmer East.*—Many thanks for your compliments addressed to the MESSENGER.

*Agnes M., Huntsville.*—Communication received.

*Promoter, Montreal.*—Your letter on St. Anthony is evidently not intended for this publication.

*S. A. B., Wallaceburg.*—The sealed packets have been attended to.

*M. L., Picton, Ont.*—The enamelled crosses are worn by associates as well.

*L. J. D., Dunkirk, Ind.*—Your letter is published elsewhere in this number. Your other intention shall be recommended to the prayers of the League.

*E. McD., Toronto.*—We do not send for Crozier Beads. Consult the October MESSENGER on this subject.

### LITERARY NOTES.

— *The Zambesi Mission Record*, published quarterly in London (Eng.), gives home readers the results of Catholic missionary efforts in Southern Africa. The progress of the Church in that portion of the Dark Continent is remarkable. It is consoling to read in the *Record* notices like the following: "St. George's Boys' Public School, Bulawayo, under the direction of the Jesuit Fathers. Commercial and classical education; preparation for school and university examinations," etc. What lends pith to this prose is the fact that Bulawayo was the scene, less than twenty years ago, of the sacrifices of human beings and the fiendish orgies of the African monster, Lo Benguela. (London: 31 Farn Street, W. 50c. a year.)

— *Brother Iteucus* is the title of an interesting little pamphlet giving the edifying life of a Christian Brother who was born in 1691 and died in 1747. (Tours: A. Cattier. 10 fr. per 100.)

— Father J. F. X. O'Connor, S.J., of New York, has just given to his publishers the words and music of two delightful sacred songs: "Dear Jesus" and "Jesus the all Beautiful." (New York: McKinley Music Co.)





**ALEXANDRIA, ONT.**

Arch. McDougald, d. Sept. 5  
 Mary McDonald, d. Sept. 14  
 Mrs. Colin Larose, d. Sept. 23  
 Mrs. M. McDonald, d. Sept. 24.  
 Arch. McDonald, d. Sept. 28

**ANGOLA, IND.**

Wm. A. Tully, d. Aug. 23

**ANTIGONISH, N. S.**

Christina Power, d. Sept. 8  
 D. H. McDonald, d. Sept. 12

**BELLEVILLE, ONT.**

Miss E. O'Brien, d. Mar. 11

**BILLINGS BRIDGE.**

David Charon, d. Apr. 28  
 Victoria Sabourin, d. July 6

**BROCKVILLE, ONT.**

Gordan Hourigan, d. Sept. 8  
 Mrs. M. Sullivan, d. Sept. 25

**BUCKINGHAM, P. Q.**

Wm. Pedneand, d. recently  
 Mrs. James Judge.

Mrs. Michael Fitzgerald.

**CAMPBELLFORD, ONT.**

Miss Nellie Callaghan, d. Aug. 5

**CHAMPLAIN, N. Y.**

Daniel Sheane, d. Aug. 1

**CHATHAM, ONT.**

Mrs. Selina Weir, d. Sept. 15

**COBOURG, ONT.**

Mrs. Angove, d. Sept. 14.

**COLGAN, ONT.**

James Cooney, d. Sept. 4

**CORNWALL, ONT.**

Rachel McDonald, d. Sept. 1  
 John Nolan, d. Sept. 2  
 John Donaher, d. Sept. 8  
 Eph. Pearson, d. Sept. 24  
 Owen McBride.  
 Mrs. McGrath.  
 Mrs. Martin Griffin.

**FAIRVILLE, N. B.**

Mrs. Ann Costello, d. June 29

**GEORGETOWN, P. E. I.**

Mrs. James Currie, d. in Aug.  
 Isaac Fougere, d. in Aug.

**GRAVENHURST, ONT.**

May Sullivan, d. May 24  
 Mary Fitzgerald, d. Aug. 25  
 Mrs. J. D. Smith, d. Aug. 26

**HAMILTON, ONT.**

Allie McCarthy, d. in Sept.  
 John Hyde, d. July 16  
 Mrs. B. Maloney, d. Aug. 5

**HARBOR AU BOUCHE.**

Mary Fagere, d. Feb. 19  
 Isabella Fagere, d. July 22  
 Sarah McDonald, d. Aug. 13

**HASTINGS, ONT.**

Mary Myles, d. Sept. 5  
 B. Marchaud, d. Sept. 27.

**KEARNEY, ONT.**

Cornel. Holland, d. July 1.

**LONDON, ONT.**

James Foley, d. July 25  
 Mrs. B. Kennedy, d. July 26

## LONDON—Continued.

Wm. O'Hearn, d. July 28  
Robert Quayle, d. Aug. 20

## MONTREAL.

James O. Neville d. Sept. 26  
Wm. Selby, d. Sept. 8  
Mrs. Ed. O'Connell, d. Sept. 26  
Wm. Cullen, d. Aug. 17  
Mrs. Margt. Doyle, d. Sept. 22  
Martha Rennie, d. in Sept.  
Elizab. Leahy, d. Sept. 17  
Michael Cassidy, d. July 1  
John Dunn, d. July 29  
Laura E. Twohey, d. Sept. 27

## NORTH WILLISTON, VT.

Mary A. Brown, d. Aug. 28

## ORILLIA, ONT.

Henry Thornton, d. July 27  
Maggie O'Connor, d. Sept. 3

## OTTAWA, ONT.

Mrs. Jas. Latchford, d. Aug. 7

## PORT ARTHUR, ONT.

Mrs. Mary Dwyer, d. Sept. 10

## QUEBEC.

Mrs. S. A. Martin, d. June 11  
Gertrude Cotter, d. Sept. 18  
Mrs. Sullivan, d. Sept. 21

## RIVER LAURENCE.

Mrs. Jos. Drinkwine, d. Apr. 6

## SARNIA, ONT.

James Kennedy, d. Aug. 13

## STRATFORD, ONT.

Mrs. Mary Devlin, d. Sept. 25

## SMITH'S FALLS, ONT.

P. McDermott, d. in June.

Mrs. Marg. Connick, d. in Mar.

Mrs. Ellen Salmon, d. in Aug.

## ST. ANDREWS WEST.

Miss J. McDonnell, d. Aug. 31

## ST. CATHARINES, ONT.

Mrs. Ellen Crowley, d. June 21

## ST. MARY'S, ONT.

Mrs. Julia Parker, d. in Sept.

## ST. JOHN, N. B.

Mrs. Ellen Connelly, d. Sept. 18

## ST. PETER'S BAY, P. E. I.

James Wilson, d. Oct. 5

## TORONTO.

Mrs. Macdonald, d. in May

Mrs. Beale, d. in July

Miss E. Doady, d. in Sept.

Nellie Davis, d. in Sept.

## WILLIAMSTOWN.

Josephine Colette, d. July 2

Alex. Macdonald, d. July 2

David Frazer, d. Aug. 10

Duncan McLennan, d. Sept. 4

## ZURICH, ONT.

Mrs. Mary Hohlbein, d. Sept. 6

**N**O man can measure the life of the soul in the coming eternity, nor set a limit to its growth and expansion. No man can prophesy of the celestial glories which will dawn upon it from age to age along the track of that great future. But the spirit comes to all this only by the pathway that leads through the dark valley and "over the river." Death alone strikes off its fetters, and opens the doors of its prison house, and brings it the freedom of new birth and larger growth. "It cannot be quickened except it die—but if it die, it bringeth forth much fruit."



## Current Events

—HIS Excellency Mgr Falconio, the Papal Delegate, has arrived in Canada.

—A THOUSAND Frenchmen of the working class recently made a pilgrimage to the Holy Land.

—A CANONICAL commission of inquiry has been opened at Bourges, in France, concerning the apparitions at Pellevoisin, in 1876.

—THE liquefaction of the blood of St. Januarius, in Naples, took place again this year, Sept. 19th. A vast number of people witnessed the miracle.

—HIS Grace Archbishop Bruchesi has ordered a general mission to be held in all the churches of Montreal during the coming Advent. This mission will last four weeks.

—AN immense statue of Our Lady has been erected on the Rocciamelone peak of the Cottian Alps. This admirable work was carried out with the contribution of 130,000 Italian children.

—THE citizens of De Pere, Wisconsin, have recently erected a bronze tablet to Father Claude Allouez, a Jesuit missionary who worked among the Indians in that State in 1671-2.

—THE well-known missionary, Father Lacombe, celebrated the golden jubilee of his priesthood on Sept. 25th, at Edmonton, N W. T. The venerable Oblate received congratulatory messages from all parts of Canada.

—THE exterior of the great church of the Sacred Heart, a national monument raised by the French people, on Montmartre, Paris, is now about completed. All that remains to be done is to raise the huge cross over the central dome.

—THE Sacred Congregation of Rites have taken up the cause of the canonization of Blessed Gerard Majella, C. SS. R. A preliminary session was held, Aug. 29th, last to consider three miracles attributed to the intercession of the Blessed Gerard.

—THE Passion Play will be produced at Oberammergan next year. The German newspapers tell us that preparations for the event have already been begun. An electric railway will carry sightseers right up to the scene of the Passion Play. Modern progress has its advantages, at the expense, however, of the lovely quaintness of the little Bavarian Hamlet.

—THE Rev. Joseph Rézé, C. S. C., died Sept. 28th, at Côte-des-Neiges, Montreal, at the age of eighty-five years. This venerable octogenarian was sixty-one years a priest at the time of his death, and had been for some time the oldest member of the Montreal clergy. He was a man of rare administrative ability and held the highest positions in his Congregation, both in this country and in Europe.

—A CORRESPONDENT in the *Catholic Times* tells the following: Mr. Barman Arne, a Norwegian Protestant, who has invented a new electric burner, secured a special audience with the Pope in order to show it to His Holiness. He was greatly delighted with the interview, and when the Pope asked whether there was anything he could do for him, he replied: "Yes, Holy Father, give me the Apostolic Benediction."

### LEAGUE NOTES.

THE General Intention for the last month should appeal to our Local Directors and Promoters in a special manner. Now that winter is approaching, the calls on the charity of the Conferences of St. Vincent de Paul become frequent, and their members have their grand work to do among God's poor. There are still many parishes where no organized efforts are made to help the poor. Why not found Conferences of St. Vincent de Paul?

Promoters are in a position to make excellent members. Their monthly visits to deliver MESSENGERS and Leaflets give them opportunities that others have not of discovering cases of hidden want. What is to prevent them from giving an alms, or at least reporting the case to local Conferences when such exist? They would, at the same time, accomplish corporal and spiritual works of mercy.

His Grace the Archbishop of Kingston is about to establish the Apostleship of Prayer in every mission in his diocese. The Rev. J. P. Kehoe has been appointed Diocesan Director.

Letters from the various diocesan and local Directors report the fervor with which ceremonies of the consecration to the Sacred Heart were carried out in Canada, conformably to the wishes of His Holiness Leo XIII. It will gratify readers of the MESSENGER to peruse the text of Cardinal Mazella's letter of thanks published in the present number.

The scholarly pastoral of His Grace the Archbishop of Halifax on the recent consecration was highly appreciated. Extracts from it were produced in publications both in America and Europe.



## ❖ Thanksgivings ❖

Thanksgivings sent for publication in these pages should be signed by the sender except when they reach us through a Local Director or Secretary. This does not mean that names shall be published, but only as a guarantee of good faith. Correspondents are requested to be brief as possible in the wording of their thanksgivings.

ANTIGONISH, N. S. — For a good situation obtained, with promise to publish in MESSENGER. For one temporal favor.

ALBERTON, P. E. I. — For a particular grace and for another temporal favor, with promise to publish.

ALEXANDRIA, ONT. -- For many temporal favors received.

BARRIE, ONT. — For three favors.

BATHURST, N. B. — For temporal favor.

BROCKVILLE. — For five favors, temporal and spiritual.

COLGAN. — For two spiritual and two temporal favors. For many spiritual and temporal favors.

CORNWALL. — For two temporal and three spiritual favors.

FAIRVILLE, N. B. — For three temporal favors.

FREELTON CENTRE. — For one favor and one special favor.

GRAND FALLS, N. B. — For three spiritual favors.

GUELPE, ONT. — For three temporal favors, with promise to publish.

KHARNEY. — For several favors and one special.

KILLARNEY. — For a favor obtained, after prayer before the Blessed Sacrament.

LONDON, ONT. — For one spiritual and one temporal favor. For two temporal favors and one special.

MONTREAL. — For the recovery of a daughter whose life was dispaired of. A great temporal favor. For five special favors. For obtaining work for husband. For a great temporal favor.

NAPANEE, ONT. — For a special favor obtained, after prayer to the S. H. and promise to publish.

NEWCASTLE, N. B. — For several favors received.

NORTH TETEAGAUCHE. — For several favors received. For one especially, after promise to publish.

- ORILLIA, ONT. — For three favors received.
- OTTAWA. — For a great temporal favor.
- PALMERSTON, ONT. — For success in an examination.
- PARK HILL, ONT. — For recovery from a severe illness.
- PETERBOROUGH. — For several favors. For relief in time of great trouble.
- PORT HAWKESBURY. — For twenty-two favors received.
- PRESTON, ONT. — For five temporal favors.
- QUEBEC. — For sixty-one favors.
- SANDWICH. — Several great temporal favors, with promise to publish.
- SEAFORTH, ONT. — For relief in financial difficulties. For two other temporal favors.
- TORONTO, ONT. — For four favours, temporal and spiritual.
- SMITH'S FALLS. — For three temporal favors.
- ST. ANDREW'S WHST. — For two temporal and three special favors.
- ST. AGATHE. — For recovery from illness.
- ST. CATHARINES, ONT. — For recovery from a dangerous illness, with promise to publish.
- ST. GEORGE'S, P. E. I. — For two temporal favors and one very great favor.
- ST. JOHN. — For twenty favors.
- ST. MARK'S, P. E. I. — For two temporal favors.
- ST. TERESA'S. — For two favors received.
- WILLIAMSTOWN. — For one temporal favor. For success in an examination, after promise to publish.
- ZURICH, ONT. — For two special favors.
- URGENT REQUESTS. — Admaston, Madonte, Montreal, St. Mark's, P. E. I., Alberton, P. E. I.

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**TREASURY, OCTOBER, 1899**

Acts of charity.....	61,594	Pious reading .....	34,508
Acts of mortification.....	64,876	Masses celebrated .....	953
Beads .....	76,395	Masses heard .....	37,664
Stations of the Cross.....	15,717	Works of zeal.....	16,412
Holy Communion.....	12,074	Various good works.....	88,676
Spiritual Communion...	74,323	Prayers .....	208,044
Exams of conscience	36,326	Sufferings or afflictions...	25,962
Hours of silence .....	63,137	Self conquests.....	35,664
Charitable conversations.	37,156	Visits to Bl. Sacrament...	57,206
Hours of labour .....	125,733		
Holy Hours .....	4,012		
		Total.....	1,076,434



## RENEWAL OF SUBSCRIPTIONS.

AS subscriptions to the CANADIAN MESSENGER and the MONTHLY ALMANAC in most of the parish centres end with December, Local Treasurers should lose no time in preparing their lists for the coming year so as to be able to notify us before December 15th of the number of copies needed for 1900. Consequently, let them order without delay enrolment blanks, admission certificates, if needed, and badges of the League, and let them distribute these in good season among the Promoters who, in turn, should immediately set about revising their circles for the ensuing twelve months.

The use of these printed enrolment lists is a great saving time and labour, and it ensures moreover a desirable uniformity.

Treasurers should likewise furnish Promoters with as many badges or scapulars of the League as they have names on their lists. This distribution of indulgenced badges is always most welcome to the Associates. The difficulty some experience in collecting the trifling annual fee may be attributed in great measure to the neglect of renewing the badges once a year, through a mistaken idea of economy.

We beg Treasurers to send in no order for MESSENGERS or ALMANACS for which they have not received payment in advance. By conforming to this rule, they will spare themselves no end of trouble. We trust that all our subscribers, without exception, will be mindful of this regulation which is stringently enforced by every review or periodical. If their copy of the MESSENGER or MONTHLY ALMANAC fails to reach them after the first of the new year, they will understand that it is because they have neglected to renew their subscription or to advise us of the reason of the delay.

Promoters who do not belong to a regularly affiliated Centre and who, in consequence, have to send us directly the amount of their subscription, will please remark that the names only of newly aggregated Associates have to be forwarded to us for inscription and that they should not send again those already inscribed.

When writing to this office, please to make use of the following address exclusively:

THE CANADIAN MESSENGER,

P. O. Box 2431

144 BLEURY STREET, MONTREAL.

# INTENTIONS FOR NOVEMBER

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

GENERAL INTENTION BLESSED BY THE POPE :

## Christian Education at Home.

- 1.-W.**—ALL SAINTS. *df. gf. mf. rf.* Honor the Saints. 1,195 Thanksgivings.
- 2.-Th.**—ALL SOULS. *gf. hf.* Help the Holy Souls. 4,363 In affliction.
- 3.-F.**—St. Winnefrid, V. M. *af. cf. gf.* Patience in trials. 21,182 Departed.
- 4.-S.**—St. Charles Borromeo, Bp. Pray for seminarians. 1,734 Special.
- 5.-S.**—St. Emeric, C. *af. cf. gf. rf.* Union in families. 1,964 Communities.
- 6.-M.**—St. Leonard, hermit. Recollection. 3,453 First Communions.
- 7.-Tu.**—Bl. Anthony Balducci, C. Generosity. League Associates.
- 8.-W.**—Octave of All Saints. Think often of heaven. 5,237 Employment.
- 9.-Th.**—Dedic. of the Lateran Basilica. *hf.* Respect for God's House. 4,722 Clergy.
- 10.-F.**—St. Andrew Avellino, C. Filial confidence. 14,948 Children.
- 11.-S.**—St. Martin, Bp. *pf.* Self-sacrifice. 7,148 Families.
- 12.-S.**—St. Martin, P. M. Morning offering. 9,742 Perseverance.
- 13.-M.**—St. Didacus, C. Pray for schismatics. 3,599 Reconciliation.
- 14.-Tu.**—St. Josaphat, Bp. M. Union with God. 17,274 Spiritual Favours.
- 15.-W.**—St. Gertrude, V. Peace of heart. 15,557 Temporal Favours.
- 16.-Th.**—St. Stanislas Kostka, C. *hf.* Confidence in God. 16,215 Conversions to the Faith.
- 17.-F.**—St. Gregory, Wonder-Worker, Bp. Spirit of Faith. 7,160 Youth.
- 18.-S.**—Dedic. of the Basilicas of SS. Peter and Paul. Zeal for God's House. 1,665 Schools.
- 19.-S.**—St. Elizabeth, W. *pf.* Charity for the poor. 4,234 Sick.
- 20.-M.**—St. Felix de Valois, C. Honour the Trinity. 1,827 In retreat.
- 21.-Tu.**—PRESENTATION B. V. M. Self-oblation. 218 Works, Societies.
- 22.-W.**—St. Cecilia, V. M. Angelic purity. 1,719 Parishes.
- 23.-Th.**—St. Clement, P. M. *hf.* Despise the world. 15,991 Sinners.
- 24.-F.**—St. John of the Cross, C. Patience in suffering. 5,989 Parents.
- 25.-S.**—St. Catharine, V. M. Spirit of wisdom. 5,605 Religious.
- 26.-S.**—St. Sylvester, Abbot. Zeal for God's glory. 1,151 Novices, Ch. Students.
- 27.-M.**—St. Leonard of Port Mauritius. All for Jesus. 986 Superiors.
- 28.-Tu.**—St. Rufus, M. Kindliness. 4,260 Vocations.
- 29.-W.**—St. Saturninus, Bp. M. Zeal for conversion. League Directors and Promoters.
- 30.-Th.**—St. ANDREW, Ap. *df. hf. mf.* Pray for Scotland. 18,764 Various.

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

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

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