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## GENERAL INTENTION FOR APRIL.

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

### THE READING OF THE LIVES OF THE SAINTS

**R**EADING is the cultivation and nutriment of the mind. What we read is treasured up in our memory, and is received like the seed which, in due season, gives birth to thoughts and desires. If we do not attempt to assimilate indiscriminately all kinds of food, and if we shun with care whatever might prove hurtful; if we do not cast into the soil all kinds of seed, but those only which are useful, how much more discernment should we not exercise in the choice of food for the mind, and in the selection of the seed from which our thoughts spring. What we read to-day with indifference will, when occasion offers, awaken, without our perceiving it, thoughts which will be for us a principle of salvation or of ruin. God suggests good thoughts for our welfare, the devil evil ones, of which he finds the germ within us, to lead us to perdition, and we furnish him with

a weapon whenever we are imprudent enough to store our memory with a multitude of evil and dangerous reminiscences.

Though it may be very mortifying to our pride to acknowledge it, we take, for the most part, our ideas from the books we read. Our pet authors, with whom we while away such pleasant and, perchance, such dangerous hours, traffic freely with our sentiments; some they stifle, others they foster. They recast our way of thinking for weal or for woe, and at those very periods when genuine literature is discredited, we are helplessly transformed into whatever it may please the writers, our masters, to preordain.

Unwholesome reading exposes us to the peril of losing our faith, our innocence, our peace of mind and eternity itself, by making us squander the precious time God has given us wherein to earn endless happiness. How many readers, were they forced to be candid, would confess, in looking back over the years gone by, that they find the enduring impression of some indifferently written book, long since forgotten by the public, to which however they can ascribe a certain leaning of the heart, a certain bent of the mind, certain pleasures of the soul, and perhaps even certain events in their lives. One may attribute to its reading a more dreamy or more active imagination, another, a more ardent or a more unimpassioned sensibility, and a third, a more pronounced abhorrence of vice, while some unfortunate may acknowledge that by its perusal he awakened passions insatiable in their longings.

One can scarcely realize how easily awakened and how lasting impressions are in those fallow and virginal natures of childhood. A child may, even till it reaches the years of manhood, be swayed by some affecting word, some touching simile, some favourite air which erstwhile moved it to indignation or tears. Now, should the first book to fall into its hands voice only truthful thoughts and virtuous sentiments, what a precious and fruitful harvest would be sown for all time to come. But on the contrary, what a blighting, what a

laying waste in those ingenuous, unguarded souls, should they happen to drink in the poison distilled from a corrupt pen.

Not to mention the violent and sudden revulsions from good or evil, as the case may be, produced by reading, in the mind or heart, there is that slow, continuous, progressive action, scarcely noticeable, working a change in the soul, just as food works a change in our bodies. The venturesome reader of questionable literature is yet to be found who has not been influenced, and more than he would wish to acknowledge, by the constant perusal of such books.

Has he still the same lively horror of evil, the same keen sense of duty as formerly when he spurned weak evasions? Have doubts never crossed his mind, nor temptations ever got the better of his heart? Is he not too often willing to affect that broad-mindedness — in a reprehensible sense — which, when it cannot endorse everything read as precisely good or true, has no longer the courage to resent what is vile or to contradict what is erroneous, but would allege any number of excuses in palliation of falsehood?

The danger is all the greater nowadays as it is rare to find persons, even well-to-do in the world, who possess that solid instruction which would render them proof against the false principles and equally unreliable opinions set forth in the pages of our modern books, papers and reviews. The very infatuation with which they are sought after is sufficient proof of a deplorable ignorance, or at least of indifferent mental culture in the public which allows itself to be captivated by such triflings. The greater part, if not all the prejudice existing among a certain class may be traced to the same source. Then again, crimes against morality, scandals in high-life, the nudities of the stage, the carnal *fantasies* of the studio, all are seized upon with avidity and laid before the public, because being *sensational* they readily command a market. And to render the lesson in evil still more telling, the profusion of illustrations executed with a skill deserving

of a better cause, which accompany it, are for the most part indelicate, often bordering on the obscene, but at all times sensual.

Books and papers professedly immoral or irreligious are oftentimes less dangerous than those which, outwardly good, imperceptibly predispose the reader both to immorality and impiety, by sowing in the mind prejudices unfavourable to religion and virtue. We are on our guard against the former, for they excite but horror and disgust in the virtuous. The latter, on the contrary, not seldom affect the language of piety in the relating of scandalous events; nor do they begrudge ample praise to truth, the better subreptitiously to palm off their errors on their readers. This tactic is more skillful, and for that very reason more dangerous. The poisonous teaching artfully disguised, is unwittingly taken in. It lulls the soul by its treacherous suavity, and holds it in a dreamy trance which gradually ends in death.

No, it is not possible that faith should survive unscathed the reading of irreligious books, especially when our passions are in league with our worst enemy. It is written that he who loves the danger shall perish in it. To escape so great a misfortune let us eschew every book or publication of which we have reason to doubt the soundness or morality, and faithfully conform to the rules of the Index, so lately revised, and imposed upon the faithful for their guidance, in an Apostolic Constitution, by Our Holy Father Leo XIII.

But if we are in duty bound to avoid reading what will prove detrimental to our eternal interests, we should on the other hand make it a practice frequently to read books which will help us in the one great affair of our salvation. St. Chrysostom says: "It is impossible that a man should be saved who neglects assiduous pious reading or consideration. The craftsman will rather suffer hunger and all other hardships than lose the instruments of his trade, knowing them to be the means of earning his livelihood." Neglect or disrelish of pious reading and instruction is a most fatal

symptom in the maladies of the soul. What hopes can we entertain of a person to whom the science of virtue and of eternal salvation seems uninteresting or beneath his notice? By pious reading the mind is instructed and enlightened, and the affections of the heart are purified and inflamed. Devout persons need no incentive to assiduous reading or meditation. They are insatiable in this exercise, and according to the saying of Thomas a Kempis, they find their chief delight "in their little corner with a good book." Worldly and tepid Christians stand certainly in the utmost need of this help to virtue. The world is one whirl of business, pleasure and sin. Its torrent is always beating upon their hearts, ready to break in and submerge them in its flood, unless frequent pious reading and consideration oppose a strong breakwater to its waves.

The more deeply a person is immersed in worldly cares so much the greater ought to be his solicitude to find leisure to breathe after the distractions of business and society, to cleanse his heart by secret prayer, and by pious reading afford his soul some spiritual reflection, just as the wearied labourer, after the day's work, recruits his spent vigour and exhausted strength by allowing his body necessary refreshment and repose.

If we are once fully persuaded that we should devote some time daily to this salutary exercise, it will not be hard to choose for our reading an appropriate book and one of real merit.

We are accustomed, and no doubt with some show of reason, to prize a book according to the literary finish imparted to it by the author; but it derives its worth to a still greater extent from the subject-matter. When there is question of a biography, its main interest is grounded on the merits of the personage whose career is recorded. From this common-sense principle, it is easy to understand the importance we should attach to the reading of the Lives of the Saints. These records and portraitures of God's friends

“ furnish the Christian with a daily spiritual entertainment, which is not less agreeable than affecting and instructive. For in sacred biography the advantages of devotion and piety are joined with the most attractive charms of history. The method of forming men to virtue by example is of all others the shortest, the most easy, and the best adapted to all circumstances and dispositions. Pride recoils at precepts, but example instructs without usurping the authoritative air of a master ; for, by example, a man seems to advise and teach himself. It does its work unperceived, and therefore with less opposition from the passions which take not the alarm. Its influence is communicated with pleasure. Nor does virtue here appear barren and dry as in discourses but animated and living, arrayed with all her charms, exerting all her powers, and secretly obviating the pretences, and removing the difficulties which self-love never fails to raise.

“ In the Lives of the Saints, we see the most perfect maxims of the Gospel reduced to practice, and the most heroic virtue made the object of our senses, clothed, as it were, with a body, and exhibited to view in its most attractive dress. Here, moreover, we are taught the means by which virtue is obtained, and learn the precipices and snares which we are to shun, and the blinds and by-ways in which many are bewildered and misled in its pursuit. The example of the servants of God points out to us the true path, and leads us, as it were, by the hand into it, sweetly inviting and encouraging us to walk cheerfully in the steps of those that are gone before us.

“ Neither is it a small advantage that, by reading the history of the Saints, we are introduced into the acquaintance of the greatest personages who have ever adorned the world, the brightest ornaments of the Church Militant, and the shining stars and suns of the Triumphant, our future companions in eternal glory. While we admire the wonder of grace and mercy which God hath displayed in their favour, we are strongly moved to praise His adorable goodness.

And in their penitential lives and holy maxims we learn the sublime lessons of practical virtue, which their assiduous meditation on the divine word, the most consummate experience in the deserts, watching and commerce with Heaven, and the gifts of the Holy Ghost, their interior master, discovered to them. But it is superfluous to show from reason the eminent usefulness of the example and the history of the Saints which the most sacred authority recommends to us as one of the most powerful helps to virtue. It is the admonition of St. Paul, that we remember our holy teachers, and, that having the end of their conversation before our eyes, we imitate their faith." \*

Had we any doubts concerning the efficacy of the reading of the Lives of the Saints in leading men to virtue, we need but consult the History of the Church. There we are sure to find, besides the weighty testimonies of eminent and holy writers who proclaim the power of this spiritual help, numberless examples of sinners converted by it to a heroic practice of piety. St. Augustine mentions two courtiers who were moved on the spot to forsake the world and become fervent monks by accidentally reading the life of St. Anthony. § St. John Columbin, from a rich, covetous and passionate nobleman, was changed to a saint by casually reading the life of St. Mary of Egypt. † The duke de Joyeuse, marshal of France, owed his perfect conversion to the reading of the life of St. Francis Borgia, which his servant had one evening laid on the table. St. Ignatius of Loyola, during a long convalescence from the effects of a wound received at the siege of Pampeluna, wished to while away the time by reading tales of knight-errantry. As no such books were at hand he reluctantly took up the Lives of the Saints, and from a worldly-minded soldier became a great servant of God and the founder of the Society of Jesus.

\* Alban Butler, *The Lives of the Fathers, Martyrs etc.*, I. p. 2.

§ Conf. 1 8. c.6.

† Fleury, l. 97, n. 2, t. 20.

Palafox relates that a prominent Lutheran minister at Bremen, known in his day for several works which he had printed against the Church, purchased the life of St. Theresa, written by herself, with the intention of confuting it ; but, after attentively reading it over, was himself converted to the Catholic faith, and from that time led a most edifying life.

“ But to appeal to our own experience ; who is not awakened from his spiritual lethargy, and confounded at his own cowardice, when he considers the fervour and courage of the Saints ? All our pretences and foolish objections are silenced when we see the most perfect maxims of the Gospel demonstrated to be easy by example. When we read how many young noblemen and tender virgins have despised the world and joyfully embraced the Cross and the labours of penance, we feel a glowing flame kindled in our breasts, and are encouraged to suffer afflictions with patience, and cheerfully to undertake suitable practices of penance. Whilst we see many sanctifying themselves in all states, and making the very circumstances of their condition, whether on the throne, in the army, in the state of marriage, or in the deserts, the means of their virtue and penance, we are persuaded that the practice of perfection is possible also to us in every lawful profession, and that we need only sanctify our employments by a perfect spirit, and the fervent exercises of religion, to become saints ourselves without quitting our state in the world.

“ When we behold others, framed of the same frail mould with ourselves, many in age or other circumstances weaker than ourselves and struggling with greater difficulties, yet courageously surmounting and trampling upon all the obstacles by which the world endeavoured to obstruct their virtuous choice, we are secretly stung within our breasts, feel the reproaches of our sloth, are roused from our state of insensibility, and are forced to cry out : Cannot you do what such and such have done ?” \*

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\* Alban Butler, *Ibid.* p. 5.

But way of conclusion, let us sum up the motives which induce us, if we have not already long since adopted the practice, to read a page or so every day of the Lives of the Saints. The Saints were the *particular friends of God*. What, therefore, can there be more admirable, more sublime and more instructive than the record of the familiar communings of God with His creature?

The Saints were *heroes*; therefore their history is above all useful in forming men of character and valiant Christians.

The Saints were the *greatest benefactors of their race*; therefore the portrayal of their lives is best calculated to enkindle in the hearts of a generation, chilled with egotism, the flame of an all-devoted charity.

The Saints are actually our *intercessors* before the throne of God. Is it not proper that we should know something of the life of a friend, a benefactor, a saviour? The Saints deserve all these titles of our gratitude.

After the Inspired Writings, there is no reading, from a moral and religious point of view, comparable with the reading of the Lives of the Saints. They are indeed *light* for the mind and *warmth* for the heart.

Theoretical asceticism is not to be grasped by every intellect. The Lives of the Saints are in general intelligible to the least cultivated mind, especially as regards their moral and practical aspect. And then, we never understand better the science of spirituality than in seeing it put in practice.

The heart also has its share of profit. *Exempla trahunt*, example is an inspiring leader, and experience is ready to vouch for the all but irresistible force of this incentive.

But that the Lives of the Saints may be productive of all these desirable results we must shun several pitfalls, and first *curiosity*, for it would be a great mistake to read the Lives of the Saints as we would an ordinary tale or history. Next *precipitation*, as it is important to read with attention and with calm, so as to savour, as it were, the admirable deeds and sublime virtues which abound in the Lives of the

Saints. We must also avoid *presumption*. The Saints have often followed a path upon which it would be rash to enter without a special call from God. Visions, revelations and miracles are not the constituents of virtue, and are wholly beyond the control of the human will.

But let us read the Lives of the Saints with simplicity and a *pure* heart. Our Lord has said: Blessed are the pure of heart, for they shall see God. And this comprises the understanding of the things of God and the maxims of spirituality. Let us read them with a heart *detached* from all affection for sin. We relish better the examples we strive to imitate, and the Saints who set us these examples were wholly detached from all created things. And lastly, let our reading be accompanied with a strong *desire of progressing in virtue*.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that we may all relish and practice assiduously the reading of the Lives of the Saints. Amen.

TREASURY, APRIL, 1897.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	158,019	Pious reading.....	74,330
Acts of mortification.....	189,860	Masses celebrated.....	630
Beads.....	792,505	Masses heard.....	88,658
Stations of the Cross.....	42,567	Works of zeal.....	46,638
Holy Communions.....	40,055	Various good works.....	288,203
Spiritual Communion..	264,469	Prayers.....	827,486
Exams of conscience	73,737	Sufferings or afflictions..	80,462
Hours of silence.....	229,723	Self conquests.....	201,185
Charitable conversations.	172,909	Visits to Bl. Sacrament..	141,365
Hours of labor.....	342,518		
Holy Hours.....	13,668	Total.....	4,069,007



Written for  
THE CANADIAN MESSENGER.

## BORN TO SUFFER

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Nonne hæc oportuit pati Christum ?

S. Luc : XXIV, 26.

(Sonnet)

BY FRANCIS W. GREY.

Wert Thou not born to suffer? To endure  
The burden of our sinful flesh? To know  
The keenest pangs of all our mortal woe,  
The grief that time is impotent to cure?  
To live with vilest sinners, Thon most pure,  
The Holy ONE of God? To undergo  
Torture and death, that so Thou mightest shew  
The way to triumph, narrow, hard, but sure?

How else attain Thy Glory? Better way  
There surely could not be than this : oh keep  
From harm and danger all Thy feeble sheep  
Who fain would follow Thee!—do Thou, we pray,  
Lead them along the pathway rough and steep  
Which, Thou didst tread, through night, to endless day.

# THE HOLY NAME OF JESUS

*Moderato.*

MONPOU

SOLO. Je - su! the ve - ry thought of Thee W.th

sweet - ness fills my breast; But

sweet - er far thy face to see, And

in thy pres - ence rest. **CHORUS.** Nor

voice can sing, nor heart can frame, Nor

can the mo - mo - ry find, A sweet - er sound than

thy blest Name, O Sav - iour of man-



kind! O Sav - iour of man - kind!



2.—O hope of every contrite heart,  
O joy of all the meek,  
To those who fall, how kind Thou art!  
How good to those who seek!

3.—O Jesu! Light of all below!  
Thou fount of life and fire!  
Surpassing all the joys we know,  
All that we can desire!

4.—May every heart confess Thy name,  
And ever Thee adore;  
And seeking Thee, itself inflame  
To seek Thee more aud more.

5.—O Jesu? King most wonderful!  
Thou conqueror renowned!  
Thou sweetness most ineffable!  
In whom all joys are found.

6.—When once Thou visitest the heart  
Then truth begins to shine;  
Then earthly vanities depart;  
Then wakens love divine.

7.—Jesu! Thy mercies are untold,  
Through each returning day  
Thy love exceeds a thousand-fold  
Whatever we can say;

- 8.—O Jesu ! Thou the beauty art  
Of angel worlds above ;  
Thy name is music to the heart.  
Enchanting it with love.
- 9.—Celestial sweetness unalloyed !  
Who eat Thee hunger still ;  
Who drink of Thee still feel a void  
Which naught but Thou can fill.
- 10.—O my sweet Jesu ! hear the sighs  
Which unto Thee I send ;  
To Thee my inmost spirit cries,  
My being's hope and end !
- 11.—Stay with us, Lord, and with Thy light  
Illumine the soul's abyss ;  
Scatter the darkness of our night,  
And fill the world with bliss.
- 12.—Thee may our tongues forever bless ;  
Thee may we love alone ;  
And ever in our lives express  
The image of Thy own.
- 13.—O Jesu ! spotless Virgin flower !  
Our life and joy ! to Thee  
Be praise, beatitude and power,  
Through all eternity.
-



## A LOVING TRUST



UT surely an infant like that can't learn anything?"

It was a large, long room, with whitewashed walls and a bare scrubbed floor. Round the wall a row of desks and benches in rough unpainted deal, and lined with girls, large and small, in dark brown dresses and white pinafores, and their hair cut to regulation length and plaited in regulation tails tied at either ear. Lighting them, a couple of large windows, set too high in the wall for idlers to recreate themselves by looking out; but letting in plenty of pure April sunshine and a view of turquoise-blue sky, and the boughs of a cherry-tree laden with blossoms and waving in the fresh breeze without. In the middle of the floor—a baby!

It was seated in the centre of a square patch of sunlight, broken by the flickering shadow of the cherry blossoms; and the sunbeams streaming in on it seemed to blend and melt with the wealth of tangled, curly gold, which hung over the round face and dimpled shoulders, and bring out the tender carnations of the little naked feet peeping from under the blue-checked frock, and held tightly in either fat, rosy-fingered hand. A child for a monarch to own, and Leslie or Leighton to paint; but only a pauper baby all the same, though seated there like a queen in the midst of her courtiers, with a half-pout on the dewy scarlet lips and a saucy gleam in the broad blue eyes, which laughed up at me from under their silky lashes as I looked at her.

Over her heart was pinned a badge of the Sacred Heart, tastefully worked in coloured silk, which, I learned later, came from her mother. This challenged my attention and wonder, as her present surroundings were anything but Catholic.

"Baby is in disgrace ma'am," said the teacher severely; "I wouldn't notice her if I was you, a-taking off her shoes and socks in school like a casual ward's child. I was just saying she don't ought to be here if she can't be'ave herself."

Baby's eyes glanced curiously up at mine, and reading, I fear, some irrepressible mirth therein, laughed out more than before, turning away to contemplate with some satisfaction the little worn shoes and blue socks lying on the floor beside her. She was evidently not a child with a keen sense of her own iniquities, but the teacher's eye

was on me, and so to repress my own unseemly levity I made the remark previously mentioned. A movement among the girls ensued, and I saw that one was edging herself forward and putting up her hand as if she wanted to speak. The teacher seemed to understand it so at any rate, for she answered somewhat sharply :

"Yes. Nettie, I know what you want to say, but you mustn't speak without you're spoke to. She's the baby's sister, ma'am," turning back to me, "and, I believe, does her best to train her into decent, orderly ways; not but what of course it's agin all rules to have so young a child here"

"Poor little thing! Yes, indeed, I should think her too young to be trained," I said, stooping down to pat the golden mane; but as I did so my eyes turned on the sister, and I was startled by the anxious, pleading expression of those which met mine. They were very dark grey eyes, shining out with an almost weird-like depth from the framing of the sharp, colourless face and pale hair with an ashy tinge in it, and belonged to a crippled girl about thirteen, with her shoulders drawn nearly up to her ears; a figure stunted enough for a child of ten, and hands so long and frail as to look painfully out of keeping with the square red fingers of her companions.

"Your little sister, is she?" I said: and then as she answered with a quiet "Yes, m'm," and a curtsy, her eyes turning with a flash of irrepressible pride on the culprit, I added, kindly :

"You seem very fond of her. Is she the only one?"

"Yes, m'm, please. I haven't got ne'er another left me nowhere, an' that's why they lets me'ave'er here; but she ain't a baby indeed, m'm. She's near three years old, an' you wouldn't think how quick she are to learn, an' as good as gold, leastways generally," with a sorrowful glance at the tiny pink feet. "I don't know whatsoever went wrong wi'er to-day, but it ain't often, teacher'll tell you it ain't. I don't doubt she'd do'er countin' beautiful now, if so be you'd ask teacher to let her go back, please, m'm."

It struck me forcibly that it might be pleasanter for a chubby infant of three to roll about on the sunny floor than be seated on a hard bench to "do her countin'"; but the wanlooking little elder sister evidently thought otherwise: so I made the request, and the next moment the little one was hoisted on to a bench at her sister's side, where she proceeded to drop certain dried peas into holes drilled in a thick piece of stick at the rate of three, two, or one according to order; a process in which I much fear she was not unassisted by the suggestive finger of the elder girl, perched like a frail old bird at her nestling's side.

Baby, however, seemed to look on the whole affair as a capital

joke, laughing out in a little clear treble when she had achieved counting four peas into a hole, and echoing the teacher's approving—"There's a good girl," with a complacent—

"Es, me's welly dood dirl now," which provoked me to kiss the round, glowing cheek.

"Tell the lady your name, petsy dear," said Nettie, her own wan face quite radiant with my evident admiration of her pupil; and baby answered pertly,

"Aggalitairly," looking at me as much as to say, "There, what do you think of that?"

Nettie came to the rescue.

"Margaret Mary, she says, please m'm. Quite a growed up name too, ain't it pet? An' I don't know what they call you 'baby' for, as if you weren't out o' long clothes, a clever girl like you!"

"Tever dirl like me. Not in lon' toves at all," echoed Margaret Mary, a sally which set off four or five of the girls laughing, and in the midst of which the matron led me out of the schoolroom to inspect the rest of the buildings.

It was nothing but a branch workhouse for junior paupers, though it went by the name of the "district school." A square ugly, brick building, divided into two parts to separate the boys from the girls, with a flagged courtyard in each, surrounded by a covered corridor, where the children could play in wet weather; and standing in the middle of a somewhat extensive potato and cabbage ground, in the cultivation of which some of the elder boys assisted. It stood on a hill a little above the village, and looked down on the red roofs and square church tower, half hidden by trees of the latter, and the subtle windings of the silver Thames beyond. A fair breezy place for children to find home and shelter in; and I lingered on the doorstep while I asked a few questions respecting the strangely contrasted sisters who had so interested me.

It was rather a touching story.

Nettie and her baby were the children of a very decent woman, once a servant in the village below the hill. Like too many of her class, however, she had married unfortunately; and, after struggling for ten years to support her drunken husband and young children, had died, worn out by privations and overwork, about six months after the birth of Margaret Mary. There had been several other children between this last baby and the crippled girl: but they had all died off in different childish ailments. Her husband had deserted her twelve months previously. During all the sad years which preceded this desertion her life would have been comfortless had it not been for her ardent devotion to the Sacred Heart. She consoled herself with the

thought that by timely instructions, and still more by example, she could bequeath to the little ones her fondness for the Heart that so loved man, and her boundless confidence in Its protection. Other legacy she had none. And when the poor woman died, it was found that so far from leaving anything for her children, there was not enough money in the the old stocking under the mattress to pay for the coffin in which her worn-out body was carried to the grave. Naturally, Nettie and the baby had to go to the workhouse.

People were very kind to them, as they mostly are in cases of real trouble, let the world grumble as it will; and more than one offered to take Nettie, who was well-known to be a child unusually quick with her needle, and handy and helpful in all household matters, and make use of her in minding the children and other odd jobs for which her misshapen limbs did not incapacitate her; while one lady, for whom the mother had washed, wrote to say that she could get her into a "Home" for crippled girls, where she would be well taught and cared for, and put in the way of earning her own livelihood.

But both these offers necessitated a separation from Margaret Mary—the rosy, dimpled babe, whom almost from her birth Nettie had taken under her special care, and fed, tended, and watched over with a perfect passion of love and devotion, while the mother was toiling at her needle for them both—the child whom, with her last words, that mother had confided to her, saying, "Take care of baby when I'm gone, Nettie. She's most fonder o' you than o' me already. Bless her dear heart! And, mind you, it's your poor mother's last bidding, bring her up to love the Sacred Heart of JESUS. In His hands she will never be in want of a protector for soul or body. For you, poor child, God's love will do the best. Sure He will not deceive me."

And to think of giving her up to any one else after that, and letting her grow fonder of other people, strangers who couldn't care for her one-half as much as she (Nettie) did, how could the jealous little elder sister bear that! Or the still worse idea—so infinitely worse, indeed, that it left no room for the former—of baby pining, perhaps sick, perhaps ill-treated, with only some workhouse woman to look after her, while she, her proper guardian, was being well fed and cared for far away.

"No, if the alternative for separation were simply the workhouse for both, the workhouse it must be; and so into it they went, their united possessions tied up in an old blue coverlet, which had belonged to the children's cot as far back as Nettie could remember, and Margaret Mary fast clasped in the elder's gaunt little arms—about the most helpless-looking couple that had ever entered that great receptacle for human want and improvidence. Yet even there, much as workhouses are abused, the sisters found friends and kindness.

"If I may only take keer on my baby myself," had been Nettie's one request, urged with quivering lips and brimming eyes, and such a pitiful clutch at the innocent object of her devotion, that it would have required a hard heart to deny her. Once her petition was granted, she showed herself so tremblingly anxious to prevent its withdrawal and manifest her gratitude, by giving a helping hand and eye to as many other babies as possible, and working doubly hard at school-hours into the bargain, that she not only became a favourite with the whole house, but, in course of time, won, by her good conduct and general proficiency, a title to be elected among the number of those damsels annually drafted off to that branch establishment—the district school—already mentioned; which was regarded by the junior inmates of the house as a sort of rural heaven, conferring dignity and respectability "in perpetuance" on the happy denizens of its red-brick walls.

But even with this coveted honour within her grasp, Nettie felt that she could not be happy, nor care to exchange her coarse blue check gown for one of neat brown stuff, with a snow-white bib and apron, and a seat in the pretty village church where her mother had been christened, unless Margaret Mary might go with her; and though that young person was now between two and three years old—a healthy and precocious damsel, petted by the whole establishment, and queening it over all about her, and her sister and slave in particular—she was much too far below the regulation age of five to have any chance of being admitted into the district school on her own account.

It seemed likely that, after going into the workhouse on the little one's account, Nettie would have to remain there for the same reason, and give up the superior prospects and advancement of the schools, as she had given up the home which her mother's friends had offered her two years back. But, as it happened, Heaven was kinder now to the deformed girl than she expected. Perhaps the good name she had earned during the last two years stood her in stead; or, perhaps, the members of the Board had children of their own, and saw some argument beyond mere reason in the high-shouldered little girl with the wistful eyes and thin hand fast clasping that of her pet and play-thing. Anyhow, it was announced that the case was postponed till two months later for a decision. Babies, of course, were not eligible to the district schools; but if it could be proved that Margaret Mary was not a baby, but a child capable of receiving tuition and dispensing with a nurse, the matter might be taken into consideration; and even with this glimmer of a hope, Nettie's spirits rose to such a pitch that, to have dashed them down again would have required the cruelty of a Nero.

Indeed, she worked hard to win the chance before her. It was from this day that baby ceased to be baby, and became, by her sister's ordinance, Margaret Mary, both names in full, and abbreviations

sternly prohibited. Also she learnt, at the cost of all poor Nettie's play-hours, to point out A, B, C in an old primer, to count the pretty little pink fingers of one hand with those of the other, and amuse herself by sewing large buttons on to a piece of coarse sacking with a needle carefully blunted by Nettie, lest she should put out an eye, or stab herself to the heart in the attempt; efforts which, being triumphantly displayed at the end of the two months, won the day by an overwhelming majority, and carried her under the wing of the flushed and happy Nettie into the haven where I found them.

This was the story which the matron told me; and simple as it was, I suppose it served to fix the children in my mind; for though I left S—the following morning, I did not forget them; and on my next visit to the little Berkshire village some twelve months later, one of the first things I asked my hostess was as to how the sisters were getting on.

Mrs. Bartram smiled.

"Nettie and her baby? Oh, very well, till just lately. Nettie won the prize for good conduct last Christmas; and Margaret Mary is growing quite a big girl. Nettie, who has a very sweet voice, is to be taken into the choir at midsummer, and is trying all she can to teach the little one to sing the hymns that she may still have her side in church. I only hope they won't catch these horrid measles."

"Have you got them at the schools?"

"Yes, we have five down with them now in the infirmary. It is very provoking; and I am sorry to say, Nettie has been twice in disgrace during the last few days in consequence. Her terror lest Margaret Mary should take the infection seems to have quite put her beside herself. I am going up there now. Fortunately, my children have had it, so there is no danger."

"And I will go with you. I should like to see little Goldenhair again. She reminded me of my little Suey."

And so we set out, talking, as mothers will, of our children living and dead, as we walked up the breezy hill in the pleasant sunshine, with the vivid green leaves of the horse-chesnuts overhead opening their delicate fans and spires of pale green blossom, so soon to change into creamy white or rose pink under the warmer rays of opening summer. Already, indeed, the snowy clusters of the blackthorn were beginning to fall under the pressure of the tiny emerald leaves quick opening behind; and the primroses, which a little while before had made a pale yellow sunshine in grassy banks and hedgerows, were fading beneath the ruddier gold of the real luminary, while down under the shadow of the woods, the bluebells made an azure mist upon the ground, the hart's tongue unrolled its pale green blade, and the wild arum reared its yellow or dark red spike. It was a lovely

day, one of those whose very freshness and purity seem to make sickness and death things too strange and far-off for realization ; but when we reached the schools, the grave face of the girl who opened the door, and the graver of the matron who received us, soon brought our minds back to the sorrowful inconsistencies of life, and Mrs. Bartram's kind face grew sober beneath the news which awaited her. Four more children had sickened, and one was dead. It was a particularly bad form of measles ; and the infirmary would soon be full at this rate.

"It's chiefly the little ones that has taken it as yet, ma'm," said the matron, "and their having so little sense makes 'em more difficult to manage. Our hands are quite full ; an' I'm glad you came up to-day, for that child Margaret Mary, there's no doing anything with her without her sister. She seems quite crazy."

"Nettie's baby? Has she taken it, then?" Mrs. Bartram asked, but was answered by a shake of her head.

"No, ma'm, it's Nettie herself. She sickened yesterday ; and indeed, I wasn't sorry when it came out on her, for she'd been that bad-tempered, not to say evil-behaved, for two days before, I couldn't think what had come to her. She went so far as to strike Sarah Watson, and was quite saucy to the teacher when spoke to about neglecting her work. We had to take away all her good-conduct marks, and threaten her with speaking to the priest, which she minds more than anything else ; but yesterday evening the spots came out all over her, an' explained it ; an' as I was saying, I'd be almost glad it was that, but for the little one, who kept the others awake by crying half the night for her sister, and has done little else all day."

"Poor child ! I daresay she misses Nettie. I'll go and speak to her," said Mrs. Bartram, compassionately and went off to the playground, whence indeed lusty screams were even then proceeding from a small golden-haired maiden, who was vigorously resisting the efforts of two bigger girls to lead her off somewhere, with shouts of, "Don't want oo. Wants my Nettie. Won't do nuffin 'less my Nettie comes."

There are some women whose very presence has a soothing effect, and Mrs. Bartram was one of them. I only waited to see the little scarlet cheek, damp with tears, pressed against her gown, and hear the passionate voice breaking into a gurgle of infant laughter, before I went in search of Nettie to see how she was faring.

She was in the infirmary, a detached white cottage standing at a little distance from the schools in a square plot full of wallflowers ; and there was something very pitiful in the change from the gold and ruby blossoms of the flowers gleaming in the sunshine, the brilliant blue sky and wind-tossed branches of the elms and larches, in all the first glitter of their April greenness, to the close still room inside and

the ten little beds, five on either side, and all full save that from which the small occupant had been carried to a narrower resting-place only that morning. Nettie's cot was between this and the wall, and on leaning over the poor child I saw at once that she was very ill, her face so swollen and marked as to be almost unrecognizable, and her eyes half-closed and glazed with the fever which burnt in her little thin hands. She knew me, however, and her face brightened when I spoke to her.

"Oh, yes, m'm, I mind you well. You came to the schule one day last year an' took notice o' Margaret Mary. Most folk do that; but you kissed 'er so kind, an' you'd on a violet gownd. She use to talk o' the "pretty lady" for a long time arter. Please, m'm, 'ave you seen 'er to-day?"

I told her yes, and that I had just left her very happy with Mrs. Bartram. Nettie smiled.

"Mrs. Bartram's always good to child'n an' baby's real fond o' 'er, she is. I've been fearin' she'd be dreadful lonesome an' fractious without me. Did you 'ear if she was, please, m'm?" and there was an anxious look in the dull eyes, a restless twitching of the fingers, which rather embarrassed me as to an answer. Smoothing back the scanty hair of her hot face, I answered gently:

"She misses you of course, Nettie. It wouldn't be natural if she didn't; but every one is very kind to her; and you mustn't fret about her now, or you'll make yourself worse, and then you will be longer in getting back to her."

"Yes, m'm, an' may be they'd go for to be tired o' lookin' arter her, an' she'd get inter mischief. I will try to be quiet, but——" It was not easy, I saw, for even while I was reading to her she interrupted me twice—once to ask how long I thought it would be before she could get back to her baby, and once, was she quite well, quite well and happy, when I saw her. Poor child! she apologized humbly both times for breaking into the story, but it was plain that her little sister was more interesting to her than any book children, and when I took her hand at leaving, the burning fingers clasped round mine in a tight clutch as she asked with feverish eagerness:

"M'm, please, you ben't going back from 'ere to the well children, be you?"

"My dear, did you think I should be so thoughtless? I am going for a long walk to gather cowslips; and I shall bring you some to-morrow! but not unless you promise me to go to sleep now, and put every thought out of your head, except getting 'll as soon as possible.

And then I went away, wondering if there were many children in rich

nurseries who loved one another with the intense, unselfish devotion of this little orphan for her sister.

The following day was raw and chilly. The blue sky was blotted out in gray, broken up in ragged rain-clouds by a cold east wind. Drops hung heavily from the dark red blossoms of the wall-flowers, and the thatch on the eaves; and there was no sunbeam to pierce the corners of the shawl hung across the high window for the benefit of the sick children's eyes, and lighten the melancholy room. It mattered very little to Nettie. Three of the children were better, and had been removed to the convalescent room upstairs, and no others had filled their places; but she was just in the height of the disease, and lay covered up closely, too fevered and languid even to trouble about her baby, and only murmuring a feeble "Thank you, m'm," as I sat beside her, cooling her hot brow with eau-de-cologne, and fanning her with the bunch of fragrant cowslips I had brought in with me. Suddenly, the quiet was interrupted. Since the measles had broken out in the schools, the children had been allowed more than usual out-door exercise; and even in the sickroom we could hear, softened by distance, the merry voices and laughter of a lot of them at play in a field on the other side of the road. Of a sudden this stopped, and instead, there rose into the air a long, sharp cry. It was only one at first; but was echoed by a perfect chorus of cries and shrieks coming nearer, and forming themselves into such words as, "She'd fallen in!" "Who?" "There she is!" "Oh, some one get her out!" And involuntarily I sprang to the window and looked out! On the other side of the little garden and the road was a marshy field, with a pond in one corner of it, yellow at this season with marsh marigolds. Round this pond half-a-dozen girls were already gathered, straining at something dark in the centre of it. Other girls were running from the adjoining meadow, where they had been at play; and from a distant shed two labouring men were hurrying to the scene. Even some of the sick children sat up in their beds; and Nettie, who had fallen into a quiet doze, opened her eyes and asked feebly what had happened, that the people were crying.

"It is only a girl who has hurt herself," I said, dropping the curtain and speaking quite quietly. "I am going to help her, but I will be back in a moment; so lie still all of you, or you will catch cold."

And then I drew the blanket closer round Nettie, and hurried out of the room, shutting the door behind me. I had guessed at one glance that that dark object in the pond was a drowning child, and I could not sit still when any helping hand might be of use; but to my dying day I shall never forgive myself for not having called the nurse, who had left the room when I entered it, to resume her charge of the

invalids. It was not a hundred yards from the cottage to the pond, but speaking to the children had delayed me, and the men were there first, and were dragging out a dripping, mud-stained figure, which they handed over to me just as I arrived on the scene. Ah, dear me! Well might poor Nettie worry herself about the truant feet and wilful spirit of her charge! It did not need the name repeated in a dozen keys of fear and sorrow by her play-fellows; nor the golden curls still gleaming through the weight of black mud which had soaked through the little brown frock, and dripped off the rounded limbs; nor the familiar little badge of the Sacred Heart, pinned on her breast, but now covered with slime, to know that it was the plaything of the house, Margaret Mary, who lay before me.

"She was with us yonder," several of the girls began explaining at once, as I hastened to take what measures I could for restoring the child. "She'd been talkin' o' yeller flowers for Nettie; but we didn't guess what she meant, an' she'd slipped away without none of us noticin', when we heard a screech from 'ere, an' guessed what it was, an' run—Oh! m'm," as the child moved in my arms, "she's comin' to. She ain't dead! O Margaret Mary! 'ow could yer? What would Nettie ha' said?"

A voice from behind answered—hardly a voice either, but a low, hoarse cry—so weak, and yet so full of anguish, that we all turned round and saw, perhaps, the most unlikely thing it could have entered into our heads to see. Nettie, whom I had left burning with fever and tacked up in bed—Nettie herself, standing behind us! How she had got out of the infirmary and across the road without being noticed, no one ever knew; only there she was, barefooted, with her fair hair hanging around her poor blotched face and feverish eyes, and nothing but her little cotton night-gown to protect her from the cold. Some one among the chorus of voices, uttering her sister's name, had reached her; and she had come in answer to it, and was standing in a breach in the hedge, clutching at the prickly, leafless boughs for support, not speaking, save for that one bitter cry, but with her eyes turned in a dumb agony of appeal upon us as the baby-girl, roused by the familiar name from the half-stupor brought on as much by fright as by her cold douche, lifted up her pretty round face and stretched out her arms to her sister with a passionate cry, "Nettie! Nettie! come to Aggary! Aggary fell in water. Wanted to fin' oo an' take oo de pity flowers. Let me go naughty lady! Let me go! Me wants my Nettie! Oh, Nettie, take me; me so cold."

The child was struggling with all its might to escape from my arms. A few battered marsh marigolds, the cause of the accident, had fallen from the little blue fingers, as they tried to beat a way to freedom and

Nettie. Some of the girls were crying with gladness because of her safety. Fortunately the matron came up at the same moment with one of the nurses and carried the sick girl back to the infirmary, while I took the little one up to the schools, to be dried and warmed and have her wet clothes removed by a good fire. She had not been in the water more than three minutes after all, so there was really nothing the matter with her beyond a ducking; but not even "sweets," or the loan of another child's coveted doll, could still her sobs for Nettie—Nettie whom she had been trying to reach, and who had appeared for one tantalizing moment only to forsake her again—Nettie, who was in a far worse way now than the little sister had any power of imagining. She fairly cried herself to sleep before I left her.

The elder girl died early on the next morning after having received her dear Lord and the last Holy Unction. The sudden exposure to a bleak east wind from her hot bed had driven the disease inwards. Inflammation of the lungs set in within a couple of hours, and though all that could be done for her was done, it was evident, even before the doctor came, that the poor child's hours on earth were numbered. Before leaving she said the same thing, whispering, as he turned away from paying his evening visit. "Are you going to remain here? Very kind of you. She won't live through the night, you know. Sinking fast now."

She did, however, and I never left her; nor through all the long hours and the cruel pain she suffered did I once hear a word of complaint pass her lips. The nurse had told her that Margaret was sleeping soundly, and none the worse for her bath, and from that moment there was a bright look on her face which even physical suffering could only cloud, not drive away for good. Later on in the evening, however, when she got so much worse that she asked and was told she was dying, her eyes filled with tears, and the poor little work-worn hands were clenched together on the coverlid as she wailed out:

"Oh! whatever will my baby do? Whatever, ever, will my baby do without me? But when, kneeling beside her, I took her hands in mine, and whispered to her that Margaret Mary should be in my care, and find a home with me till she was old enough to go to a good school, such a smile broke over the small face, a moment back all lined and drawn with pain, that it seemed as if the very glory of God were shining in it.

She spoke very little during the remainder of the night. Now and then exhaustion, or the pain of breathing, would force a moan from her, but it was always followed by a smile or an attempt to kiss my hand, which she held in her sbrunken fingers, as if there were some ingratitude in even feeling her own sufferings after the joy of my

promise to her ; and towards morning she fell into a quite sleep, which lasted till nearly seven o'clock. The sun was shining brightly when she woke, and lit up the mortal pallor of her face, and the yellow cowslips which I had brought her yesterday, and which stood in a coarse blue cup beside the bed. Up in the boughs of a pear-tree a blackbird was singing merrily, and a whole family of fowls clucked and clucked in the yard behind the cottage. Stooping down to her, I saw that there were tears in her eyes, and asked her if there was anything she wanted.

"Only to see my baby onst again. If I could but ha' kissed her onst ; an' I can't, I know I can't ;" and with the words, the tears rolled down her face for the first time uncontrolled.

"My child," I said, very much moved, "if it will comfort you, you shall see her ; not in here, lest she should take the infection, but at the window. I will send for one of the girls to bring her, if it will comfort you, Nettie ;" and I sent a message to the schools accordingly. Poor Nettie's face was shining

"Lift me that I may see nearer," she whispered hoarsely, and then lay back against my shoulder gasping for breath, her dim eyes gazing with a pitiful yearning into the blue sky beyond. Outside, the blackbird still filled the air with joyous trills of song, and a long straggling branch of sweetbriar tapped lightly at the casement in the gentle breeze. Another moment, and the branch was pushed aside by a sturdy pink hand and a round face rosy with health, and framed in wavy curls, golden as the guilty marigolds which lay on Nettie's pillow, was lifted up to the window instead.

"Me see my Nettie !" shouted the joyous baby voice. "Aggery see Nettie ! Nettie, me dood now, twite dood ; not go in water nor nuffin no more."

Poor Nettie ! she tried to speak, but the only words audible through the parched white lips, were : "Take me, dear Sacred Heart, and soon bring Margaret Mary too, Mammy will be so glad to see us." The morning sun, shining in at the casement, threw the shadow of the curly head and little clapping hands athwart Nettie's pillow, and the white-washed wall behind. With a last effort, the poor child turned her face round and pressed her lips to the shadow of the chubby fingers which were still beating at the window.

The next moment she was gone.

*Adapted from THEO. GIFT.*

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## THE WATERED LILIES.

The Master stood in His garden  
Among the lilies fair  
Which His own right hand had planted  
And trained with tenderest care.

He looked at their snowy blossoms  
And marked with observant eye  
That His flowers were sadly drooping,  
For their leaves were parched and dry.

“ My lilies need to be watered.”  
The Heavenly Master said :  
“ Wherein shall I draw it for them  
And revive each drooping head ? ”

Close to His feet, on the pathway,  
*Empty and frail and small,*  
An *earthen vessel* was lying  
Which seemed of no use at all.

But the Master saw and raised it  
From the dust in which it lay,  
And smiled as He gently whispered :  
“ This shall do My work to-day.”

“ It is but an earthen vessel,  
But it lay *so close* to me ;  
It is *small*, but it is *empty*—  
That is all it needs to be.”

So to the fountain He took it  
And filled it full to the brim.  
How glad was the earthen vessel  
To be of some use to Him !

He poured forth the living water  
Over His lilies fair,  
Until the vessel was empty,  
And again He filled it there.

And so the lilies were watered  
Until they revived again ;  
And the Master saw with pleasure  
His labour had not been vain.

His own hand had drawn the water  
Which refreshed the thirsty flowers,  
But he used the earthen vessel  
To convey the living showers.

And, unto itself, it whispered,  
As He laid it down once more :  
"Still will I lie in His pathway,  
Just where I lay before ;

"Close would I keep to the Master,  
Still empty would I remain,  
And perhaps some day He may use me  
To water His flowers again."

E. R. V.

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## THANKSGIVINGS

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

**ALBERTON, P. E. I.**—A Member, for the cure of a very sore throat, after applying the Badge and offering prayers to St. Anthony. A Member, for the recovery of a little boy, after offering a mass and promising another for the Souls in Purgatory. A Member, for having heard from an absent brother, after asking the Prayers of the League.

**ALEXANDRIA.**—A Member, for two temporal favours. For a cure, after applying the Promoters' cross. A Member, for a cure after applying the Badge. Two Associates, for employment. A Member, for a father's health restored and a situation obtained. A Member, for temporal favours, through the intercession of St. J. and St. Anthony.

**ALMONTE.**—A Member, for a brother having obtained work, through the intercession of St. Anthony, and having a mass said for the Souls in Purgatory.

**AMHERSTBURG, ONT.**—A Member, for a temporal favour through the intercession of the B. V. and St. Anthony. A Member, for the success of an undertaking. A Member, for recovery from sickness. For a temporal favour, through the intercession of St. Anthony. A Member, for two favours, through the intercession of St. J. A Member, for employment for her son, after saying seven Our Fathers and Hail Marys and promising a mass for the Souls in Purgatory. A Member, for special favours received. For favours, through the intercession of St. Anthony.

**ARNPRIOR.**—A Promoter, for favours received. For employment, through the intercession of St. Anthony. For restoration to health of a dear friend, after prayers to the B. V. For hearing from a brother-in-law, after prayers to St. Anthony. A Promoter, for a brother's conversion, after prayers. A Promoter, for two temporal favours.

**BATHURST, N. B.**—A Promoter, for three great favours, through prayers to the B. V. and St. J. An Associate, for a good situation obtained last April, after promising a mass in honour of St. J. for the Souls in Purgatory and saying the litany of St. J.

**BRECHIN.**—A Member, for several favours, by praying to the Saints. A Member, for many spiritual and temporal favours.

**CAMPBELLFORD.**—A Promoter, for obtaining a situation, after making a novena to St. Anthony.

**CANSO.**—For health restored, after praying to the Infant Jesus.

**CORNWALL.**—For a successful examination. An Associate, for six special favours. For a special favour. For two spiritual favours. A Member, for employment, after recommending the intention to the prayers of the League. I or means to pay a bill when it became due.

For a very great favour, after praying to the B. V. For recovery from chronic headaches, through prayers to the B. V. For the finding of two articles (one having been lost for six months), through prayers to St. Anthony. For a temporal favour, after making a novena to St. J. and St. Anthony,

DEBEC, N. B.—A Member, for a temporal favour obtained, through the application of the Badge. A Member, for a spiritual favour, after prayers. A Member, for a temporal favour granted to a relative, through the prayers of the League.

EGANVILLE.—For the cure of toothache, after applying the Badge.

FORT WILLIAM, ONT.—A Member, for a great spiritual favour. A Member, for having passed an examination. A Promoter, for a temporal favour, after prayers to the B. V.

GEORGETOWN, P. E. I.—A Promoter, for many favours during the past year, after making a novena to the B. V., St. J. and praying for the Souls in Purgatory. A Promoter, for a special favour, through the Infant Jesus.

GLENNEVIS.—An Associate, for a special favour. For the recovery of a father from a severe illness. For the cure of toothache, after applying the Badge. For recovery from a very severe attack of illness, after reciting the beads seven times in honour of the B. V. and for the Souls in Purgatory. A Promoter, for two favours.

GUELPH.—A Member, for several temporal favours. For temporal and spiritual favours. For the cure of indigestion. For a reconciliation, after saying the Rosary for the Souls in Purgatory.

HALIFAX.—A Promoter, for the cure of a very sore face, by applying the Badge, and praying to the B. V. for a week. For the conversion of a young man. For hearing good news from an absent son and for the restoration of a daughter to health. For the recovery of one who was dangerously ill. For a great favour, through the prayers of the League. A Promoter, for employment obtained for an Associate. For the cure of headache, after applying the Badge.

HAMILTON, ONT.—A Promoter, for successfully passing two examinations. For a special favour. A Member, for averting an operation, after promising a mass for the Souls in Purgatory.

HASTINGS, ONT.—A Promoter, for a favour. For employment for a brother. For the recovery of a sister from brain disease, after prayers said to the B. V. and St. J., and receiving Holy Communion for the Souls in Purgatory. A Member, for favours. A Promoter, for the recovery of a sick friend. For a special favour. For two great temporal favours.

HAVRE AU BOUCHER.—A child of Mary, for a temporal favour received some months ago.

INGERSOLL.—A Promoter, for a spiritual favour. An Associate, for six temporal favours.

JANEVILLE, ONT.—A Promoter, for the recovery of a member of her family, after a novena of nine days to the Precious Blood, and saying the Thirty Days' Prayer to the B. V.

KEARNEY, ONT.—A Member, for a very special temporal favour, through the intercession of the B. V., St. J. and the Souls in Purgatory,

and after promising a mass for the Souls in Purgatory. A Member, for a temporal favour, after a novena to the B. V., St. J. and St. Ignatius, and a promise of a mass for the Souls in Purgatory.

KENTVILLE, N. S.—For a recovery. For two temporal favours.

KINGSTON.—A Promoter, for a very great favour. For employment for a young man. For three favours, through the intercession of the B. V., St. J. and St. Anthony. A Promoter, for a temporal favour, after prayers to the B. V. and St. Ann. For a young man going to Holy Communion. For a temporal favour through the intercession of St. Anthony. For a favour, through the intercession of the B. V. and St. J.

LONDON.—A Promoter, for a favour, through the intercession of St. J. A Member, for favours, through prayers to St. J. and the Souls in Purgatory. For a special favour through the intercession of the B. V. A Promoter, for the return of a brother to his duty after a novena to the S. H. A Member, for a cure, after having made a novena to the B. V., St. J., St. Benedict and St. Anthony. For many temporal favours. A Member, for a temporal favour. A Member, for the complete cure of disease of the lungs during a novena to St. Ann. For the cure of an eye, after having applied the Badge. A Member, for a temporal favour. A Promoter, for a brother's abstaining from drink, through the prayers of the League. A Member, for the conversion of a father and two brothers. For a temporal favour, after having made a novena to the B. V. A Member, for two spiritual favours through the intercession of the B. V. A Member, for a cure through the use of water blessed in honour of St. Ignatius, and the prayers to the Saints.

MAIDSTONE.—A Member, for being cured of a headache and sore throat. A Promoter, for finding her cross. A Promoter, for two great favours, through the intercession of the B. V.

MONTREAL.—A Promoter, for employment for her brother, through the intercession of the B. V., St. J. and St. Anthony. A Promoter, for her brother who was addicted to drink and who has now taken the pledge, through prayers to the S. H. and the Thirty Days' Prayer. A Promoter, for a perfect cure of a severe sore throat by applying the Badge. For a temporal favour. For restoration to health of an Associate. For temporal favours during the past year through the intercession of the Souls in Purgatory. For obtaining a partnership in business after promising masses for the Souls in Purgatory.

NEWCASTLE, N. B.—Two Associates, for temporal favours.

OAKVILLE, ONT.—For a favour granted.

ORILLIA.—An Associate, for two favours obtained through the intercession of St. Anthony.

OSCEOLA.—An Associate, for a great temporal favour, after praying to St. Louis.

OTTAWA.—A Member, for the cure of a pain in the knee, after applying the Badge. For the cure of a sore foot.

PARKDALE.—For favours, through the prayers of the League.

PARKHILL, ONT.—A Member, for the cure of a severe sore throat, through prayers to the B. V. and St. J. A Promoter, for relief from

a very severe sickness, after promising a mass for the Souls in Purgatory. A mother, for a special favour, through the intercession of the B. V.

PARIS.—For a situation for a daughter, after prayers to the B. V., St. J. and St. Ann.

PENETANGUISHENE.—An Associate, for a spiritual and temporal favour obtained, through the intercession of the B. V.

PICTON, ONT.—A Member, for three great temporal favours, after praying to the B. V. and St. J. A Promoter, for two temporal favours.

PRESTON.—A Promoter, for the finding of a lost article, through the intercession of St. Anthony.

PORT COLBORNE.—A Promoter, for the recovery of two children from severe illness, after applying the Badge. For a special favour. A Promoter, for two great favours, after praying for the Souls in Purgatory. An Associate, for two favours. A Promoter, for a special favour.

QUEBEC.—A Promoter, for many favours, spiritual and temporal, through the intercession of the B. V., St. J. and the Souls in Purgatory, with a promise to make novenas and have masses said for the benefit of the Souls in Purgatory. A Promoter, for special favours. For the cure of a Promoter of a very dangerous illness. A mother, for the restoration to health of her child, through the intercession of O. L. of Perpetual Help and St. Anthony. A Member, for the cure of an acute pain in the side, after applying the Badge and praying to Bishop Laval. A Promoter, for the cure of her brother. A Promoter, for the cure of a friend afflicted with a dangerous malady. A Member, for many favours received and the success of an important undertaking. An associate, for two special favours, through the intercession of O. L. of Perpetual Help, St. J. and St. Anthony. An Associate, for the cure of a toothache, after applying the Badge. For the spiritual and temporal welfare of a family during the past year. For many spiritual and temporal favours, through the intercession of the B. V. and St. Anthony. A Member, for a cure, after applying the Badge and praying to the B. V. and St. Ann. A Promoter, for restoration to health. A Promoter, for protection and support for a mother and son. For twenty-five spiritual and temporal favours granted to members of the League.

ROCHESTER, N. Y. — Two former Canadian Members of the League, for numerous favours and graces; particularly for two temporal favours, after many novenas and prayers.

ST. ANDREW'S WEST.—A Member, for a favour, after praying to the Infant Jesus. For a favour. For the cure of toothache.

ST. JOHN, N. B. — Four, for employment and means. Two, for restoration of health. One, for success in business. One, for overcoming the bad habit of drink. One hundred and fifty-six, for many special favours.

ST. MARK'S, P. E. I.—A Member, for a great favour, after complying with the advice of her confessor and offering her prayers through the League.

**ST. MARY'S, ONT.**—An Associate, for a cure, after applying the Badge. For a great temporal favour, after praying to the S. H. and going to Holy Communion. A Member, for a young person's success in her examinations.

**ST. TERESA'S, P. E. I.**—A Member, for the preservation of health and many other temporal favours, through the intercession of the B. V., St. J., St. Anthony and the Souls in Purgatory.

**SAND POINT.**—A Member, for a favour received in December. For favours received some time ago. A Member, for a favour, after praying to the S. H. and promising a mass for the Souls in Purgatory.

**SARNIA.**—A Member, for a situation obtained by one of her family, after praying to the S. H.

**SMITH'S FALLS.**—Two students for success in an examination, through the intercession of the B. V. and St. Anthony.

**STREETSVILLE.**—A Promoter, for a great temporal favour, after praying to the S. H. and having two masses said for the Souls in Purgatory. A Promoter, for a temporal favour, after praying to St. Anthony and St. Patrick, and having a mass said for the Souls in Purgatory. An Associate, for a temporal favour, after praying to B. V.

**TORONTO.**—For graces received during the past year. For a special favour granted during the past week. A Member, for speedy relief in the midst of a severe mental struggle and for light and direction therein, which led to a return of peace of mind. For a special favour, through the intercession of St. Anthony and St. Philomena. For four great favours, through the intercession of the B. V., St. J., St. Philomena, St. Anthony and St. Expiditus.

**TORHENHAM, ONT.**—For a dear friend's return to the Church after years of neglect. For finding a very precious article, after praying to St. Anthony. For relief in time of need, after praying to St. J. For relief of toothache, after applying the Badge, and the relics of the Canadian Martyrs.

**VANKLEEK HILL, ONT.**—A Member, for sleeplessness cured, through the application of the Badge and the promise of a novena in honour of the B. V. M.

**WILLIAMSTOWN.**—A Member, for recovering from a very serious illness.

**WINDSOR.**—A special favour, through devotion to the S. H.

**WOODSTOCK, ONT.**—A Promoter, for a great favour, through the intercession of the B. V., the Souls in Purgatory and a daily recommendation to the S. H.

**URGENT REQUESTS**, for favours, both spiritual and temporal, have been received from: Alberton, P. E. I., Almonte, Amherstburg, Antigonish, Coburg, Grand Falls, N. B., Hamilton, Jauerville, Kearney, Kingston, Lindsay, Mara, Ont., Marysville, Midland, Minneapolis, Minn., Montreal, Grillia, Ottawa, Penetanguishene, Quebec, Renfrew, St. Catharines, St. Mark's, P. E. I., Schreiber, Streetsville, Toronto, Tottenham, Warkworth, Wooler, Yarker.

## Apostleship of Prayer, League of the Sacred Heart of Jesus.

EXHIBIT OF JAN. 1896.

### FRENCH-SPEAKING CENTRES IN THE UNITED STATES.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Ref. in this Report.	Present Membership.		Promoters.
				1st deg.	2d deg.	
Adams, Mass.	N.-D. des Sept-Douleurs	June, 1894	615	570	..	41
"	Ligue des hommes	"	156	..	..	..
Albany, N. V.	"	"	240	240	..	..
Algiers, La.	Ste Marie	"	120	120	..	..
Arctic, R. I.	Couvent Jésus-Marie	"	180	180	..	..
Aurora, Ill.	Congrég. de Notre-Dame	"	..	15	15	1
Au Sabie, Mich.	Sacré-Cœur de Jésus	Aug. 20, 1894	411	320	250	160
"	Ligue des hommes	"	143	106	..	..
"	Ligue des cadets	"	157	19	..	..
Barre, Vt.	"	"	..	15	15	1
Baton-Rouge, La.	S. Joseph	Feb. 15, 1894	700	600	200	200
Bartol, Vt.	Conversion de S. Paul.	Jan. 22, 1894 (a)	..	..	..	..
Beardsley, Minn.	Ste Marie	Nov. 28, 1894	150	150	150	20
"	Ligue des hommes	Nov. 28, 1894	82	82	..	..
Belle Place, La.	"	"	..	15	15	1
Biddeford, Me.	S. Joseph	Jan. 14, 1892	1,365	1,365	1,250	1,150

Biddeford, Me.	Convent du Pcu Pasteur.	Sept. 6, 1892	1,024	376	350	160	13
Bourbonnais, Ill.	Académie Notre-Dame	Oct. 4, 2890	180	100	50	50	2
Brocton, Mass	"	*	15	15	15	15	1
Burlington, Vt.	S. Joseph.	Nov. 20, 1891	1,747	1,091	1,000	348	50
"	Ligue des hommes	Nov. 20, 1891	450	412	180	180	12
"	Convent des Soeurs de Marie	Nov. 20, 1891	350	395	305 (f)	250	1
"	FF. des Ecoles Chrétiennes	Nov. 2, 1892	248	64	..	47	..
Campbell, Neb.	Ste Anne.	*	..	30	30	30	2
Central Falls, R. I.	"	*	..	30	30	30	1
Champlain, N. Y.	L'Assomption de la B.V.M.	June 1, 1889	150	150	150	100	6
Chelmsford N., Ms.	S. Jean l'Evangéliste	*	135	135	135	..	..
Chicopee, Mass.	"	*	150	150	150	..	..
Chicago, Ill.	Congrég. de Notre-Dame.	Mar. 2, 1888	700	450	150	150	11
"	Soeurs de S. Joseph	..	..	15	15	15	1
Chippewa Falls, W.	Notre-Dame	*	60	60	60	..	..
Claremont, N.H.	Ste Marie	..	180	180	180	..	..
Cochituate, Mass.	"	..	111	46	46	12	4
Cohoes, N. Y.	S. Joseph	Nov. 21, 1890	380	200	200	180	12
"	S. Patrice	June 5, 1895	10	10	10	10	1
"	Collège du Sacré-Coeur	Feb. 4, 1890	210	210	100	80	6
Concord, N. H.	Sacré-Coeur	Mar. 28, 1896	146	100	100	25	12
Crown Point, N. Y.	Sacré-Coeur	Sept. 24, 1892	150	75	75	..	..
Danielsonville, C.	S. Jacques	Mar. 16, 1895 (a)	..	..	..	..	..

(\*) No aggregation or affiliation entered on our Registers.

(a) The reports of these Centres have not reached us.

(f) Approximately.

## FRENCH-SPEAKING CENTRES IN THE UNITED STATES.—Continued.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Detroit, Mich.	Ste Anne.	Sept. 29, 1889	540	235	180	63	6
" "	Sœurs des SS. Noms de J.M.	Sept. 29, 1889	251	219	75	30	5
" "	S. Joachim	*	720	720	720	..	..
Dollar Bay, Mich.	S. Jean-Baptiste	*	75	75	75	..	..
Duluth, Minn.	S. François-Xavier	May 28, 1894	90	85	60	60	14
Ecorse, Mich.	Ste Marie	Dec. 27, 1893	326	240	135	100	16
Essexville, Mich.	Sacré-Cœur	*	45	45	45	..	..
Emporia, Kans.	Sacré-Cœur	*	4	4	4	1	1
Fall River, Mass.	Orphelinat S. Joseph	June 1, 1891	1,121	1,100	360	200	28
" "	Ecole de M. Mayrand.	Jan., 1895	91	65	60	18	3
" "	Ecole des Frères	*	90	90	90	..	1
Hitchburg, Mass.	S. Joseph.	Dec. 21, 1892	130	130	90	90	8
Fort Benton	Hospice S. Clair	*	15	15	15	15	1
Franklin Falls, N.H.	S. Paul.	*	135	135	135	..	1
Frenchtown, Ind.	N.-D. du Rosaire	*	15	15	15	15	1
Gardner West, Mass.	S. Louis de Gonzague	June 17, 1895	152	152	152	152	11
Gilbertville, Mass.	S. Louis de Gonzague	July 1, 1894	120	100	60	60	8
Great Falls, N. H.	S. Martin	May 6, 1891	1,890	1,890	1,890	..	..
Greenville, N. H.	Sacré-Cœur.	May 23, 1889	112	112	112	112	8

APOSTLESHIP OF PRAYER

Grosvenordale, C <sup>t</sup> S. Joseph.	Dec. 28, 1892	1,500	75	750	400	30
Hamn'dville, N. Y. S. Frédéric.	*	150	105	105	..	..
Hartford, Conn. Ste Anne.	Aug., 1894	340	312	210	36	14
Holyoke, Mass. Précieux-Sang.	Mar. 8, 1893	900	870	870	..	..
" Couvent de la Présentation	Sept. 25, 1894	255	210	210	67	7
Hyde, Mich. . . . .	*	15	15	15	15	1
Hyde Park, Mass. . . . .	⊙	75	75	75	75	1
Iron River, Mich. . . . .	*	15	15	15	15	1
Island Pond, Vt. . . . .	*	220	160	60	60	2
Ishpeming, Mich. S. Jacques-le-Majeur	July 12, 1891	525	525	525	..	..
Jeannerette, La. S. Jean l'Evangéliste	June 12, 1893	270	239	225	72	18
" " Ligue des hommes	⊙	14	14	..	..	..
" " Ligue des cadets	*	50	25	..	25	3
Jefferson, S. D. Ste Rose	May, 1894	30	30	30	30	1
Kankakee, Ill. . . . .	•	175	175	..	..	..
Kansas City, Mo. Académie de S. Stanislas	Feb. 22, 1894	15	15	15	15	1
Keeseville, N. Y. S. Joseph	•	303	136	60	60	2
Laconia, N. H. . . . .	•	30	30	30	30	1
L'Anse, Mich. Couvent du Bon Pasteur	Dec. 30, 1892	378	378	250	250	7
Lawrence, Mass. Frères Maristes	Sept. 27, 1890	470	395	80	80	..
" " . . . . .	⊙	30	30	30	30	1
Lebanon, N. H. Couvent S. Joseph	•	75	75	75	..	..
Lee, Mass. . . . .	•	75	75	75	..	..

(\*) No aggregation or affiliation entered on our Registers.

(b) The reports of these Contries have not reached us.

(f) Approximately.

## FRENCH SPEAKING CENTRES IN UNITED STATES.—Continued.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names of Registers.	Present Membership			Promoters.
				1st. Aug.	2d deg.	3d deg.	
Lewiston, Me. . . . .	Hôpital Canadien . . . . .	Oct. 30, 1893	47	33	30	25	1
" " " " " " " " " "	Asile Healy . . . . .	Dec. 5, 1893	55	33	30	18	3
Los Angeles, Cal. . . . .	" " " " " " " " " "	*	15	15	15	15	1
McCauleyville, Minn. . . . .	S. Thomas . . . . .	Sept. 8, 1894	40	30	30	30	1
Manchester, N. H. . . . .	Hôpital N. D. de Lourdes. . . . .	Mar. 19, 1895	658	450	450	300	30
" " " " " " " " " "	Petits Frères de Marie . . . . .	June 3, 1891	40	40	40	40	. . . . .
" " " " " " " " " "	Académie S. Augustin . . . . .	Mar. 28, 1895	150	150	150	150	. . . . .
" " " " " " " " " "	Ecole Ste Marie . . . . .	June 8, 1892	45	45	45	45	. . . . .
" " " " " " " " " "	West Couvent des SS. Anges . . . . .	Sept. 19, 1890	1,250	150	100	100	3
Manistique, Mich. . . . .	S. François de Sales . . . . .	Feb. 8, 1894	75	75	75	75	. . . . .
Manteno, Ill. . . . .	S. Joseph . . . . .	Oct. 4, 1885	537	470	135	80	9
Marquette, Wis. . . . .	S. Joseph . . . . .	*	750	750	750	. . . . .	. . . . .
Menominee, Mich. . . . .	Ste Anne. . . . .	June 5, 1891	(a)	. . . . .	. . . . .	. . . . .	. . . . .
Merriden, Conn. . . . .	S. Laurent . . . . .	June 12, 1891	200	190	190	150	16
Michig'n City, N. D. . . . .	S. François-Xavier . . . . .	Oct. 19, 1892	68	41	20	20	. . . . .
Millbury, Mass. . . . .	L'Assomption . . . . .	*	30	30	30	30	1
Milwaukee, Wis. . . . .	Le Gesù . . . . .	Nov. 28, 1886	66	66	50	50	. . . . .
Missoula, Mont. . . . .	" " " " " " " " " "	*	. . . . .	45	45	45	. . . . .
" " " " " " " " " "	" " " " " " " " " "	*	15	15	15	15	1

(\*) No aggregation or affiliation entered on our Registers.

(a) The number of these Centres have not reached us.

(f) Approximatively.

(To be continued.)



## R. I. P.

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

*Avondale, P. E. I.* : Francis P. O'Keefe, d. June 1, '93. *Big Pond, N. S.* : Archie McLellan, d. in Sept. ; Mrs. Angus P. McNeil, d. Dec. 24 ; Mrs. Angus McNeil, d. Jan. 4 ; Mr. Malcolm McNeil, d. Jan. 27. *Brockton, P. E. I.* : Mrs. John O'Meara, d. Dec. 21. *Campbellford* : Mr. William Nealon, d. Feb. 18. *Canso* : William Sutherland, d. Jan. 14. *Chatham, Ont.* : Mrs. Sarah McIntyre, d. Nov. 18. *Coburg* : Mrs. William Doyle, d. Jan. 22. *Cornwall* : Mrs. James McAvoy, d. Nov. 9 ; Mrs. M. A. McDonell, d. Feb. 11. *Eganville* : Susie McKiernan, d. Feb. 21. *Freelton, Ont.* : Mr. Andrew Smith, d. Jan. 29. *Grand Falls, N. B.* : Mrs. Mary Bradley, d. Jan. 22. *Guelph* : Mrs. John McGee, Jr., d. Feb. 2. *Hamilton* : Patrick Lawlor, d. Jan. 22 ; Miss Margaret McNally, d. Feb. 4 ; Mrs. Margaret Gardiner, d. Feb. 10 ; Miss Anastasia Hennessy, d. Jan. 16. *Hills River, P. E. I.* : Mary Catherine O'Meara. *Kingston* : Mrs. John Ahern, d. Nov. 17. *Montreal* : Mrs. Sullivan, d. Feb. 16 ; Miss Mary Hanrahan, d. Jan. 3 ; Miss Jennie Orr, d. Jan. 2 ; Mrs. Edward Vaillancour, d. Dec. 18. *Niagara Falls* : Mr. Thomas Connolly, d. Feb. 14. *Orillia* : Mrs. Joseph Renton, d. in Nov. *Ottawa* : Mary Brennan, d. in Aug., '95 ; Thomas Christian, d. Feb. 24 ; Mary Morse, d. Feb. 18 ; Maria A. L. Duval, d. Feb. 20. *Parkhill* : Angus Morrison, Mrs. James Ryan. *Pawnal, P. E. I.* : Mrs. Mary Delanty, d. in Oct. *Phepston* : John Gray, d. Dec. 7 ; Mrs. Patrick McTague, d. Dec. 19 ; Kate Wynne. *Picton, Ont.* : Mrs. Horrigan, d. Feb. 21 ; James McCarthy, d. Jan. 20 ; Charles McManus, d. in Jan. *Quebec* : Mrs. Elizabeth Tyrell, d. Dec. 3 ; John W. Burke, d. Feb. 21. *Red Islands, N. S.* : Miss Flora McNeil, d. Feb. 4. *St. Catharines, Ont.* : Mrs. John Darby, d. Dec. 17. *St. George, P. E. I.* : Daniel J. McDonald, d. Jan. 10 ; Alexander McDonald, d. Jan. 14 ; Duncau McLean, d. Jan. 15 ; Michael Steele, d. Jan. 19 ; Mrs. Alexander McDonald, d. in Jan. *St. John, N. B.* : James Cunningham, d. Jan. 5 ; Henry Donnelly, d. Jan. 13. *St. Peter's Bay, P. E. I.* : Miss Mary McKinnon, d. Dec. 28. *St. Telesphore* : Miss Elizabeth Darragh, d. Jan. 24. *Toronto* : Mr. Robert Newton, d. May 26 ; Miss Elizabeth Maher, d. March 5, '96.

## INTENTIONS FOR APRIL

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

- 1.—Th.—St. Hugh, Bp. hf. Respect innocence. 25,694 Thanksgivings.
- 2.—F.—PRECIOUS BLOOD. at. gt. Pray for sinners. 11,947 In affliction.
- 3.—S.—St. Vulpian, M. Generosity in serving God. 25,690 Deceased.
- 4.—S.—PASSION SUNDAY. Sorrow for sin. 26,856 Special.
- 5.—M.—St. Vincent Ferrer, C. pt. Pray for preachers. 9,734 Communities.
- 6.—Tu.—St. Isidore, Bp. D. Honour the Eucharist. 100,623 First Communions.
- 7.—W.—St. Epiphanius, Bp. Love of solitude. The Associates.
- 8.—Tu.—St. Walter, Ab. hf. Contempt of self. 11,636 Employment and Means.
- 9.—F.—Seven Dolours B. V. M. Devotion to the 7 dolours. 1,832 Clergy.
- 10.—S.—St. Mechtilde, V. Honour the Sacred Heart. 147,250 Children.
- 11.—S.—PALM SUNDAY. Despise honours. 20,279 Families.
- 12.—M.—St. Zeno, Bp. M. Spirit of faith. 18,061 Perseverance.
- 13.—Tu.—St. Hermenegild, M. God's glory first. 4,590 Reconciliations.
- 14.—W.—St. Justin, M. Defend the Faith. 33,692 Spiritual Favours.
- 15.—Th.—MAUNDY THURSDAY. hf. pt. hf. mt. Devotion to the Mass. 3<sup>d</sup>, 332 Temporal Favours.
- 16.—F.—GOOD FRIDAY. rf. Die to the world. 18,000 Conversions to Faith.
- 17.—S.—HOLY SATURDAY. Silence. 31,421 Youths.
- 18.—S.—EASTER SUNDAY. at. hf. pt. mt. rf. st. Joy with Christ risen. 1,576 Schools.
- 19.—M.—St. Expeditus, M. Begin a new life. 13,297 Sick.
- 20.—Tu.—St. Agnes, V. and Abb. Be steadfast in hope. 2,970 Missions, Retreats.
- 21.—W.—Bl. Hugolino. Pious reading. 321 Guilds, Societies.
- 22.—Th.—SS. Peter and Caius, PP. MM. hf. Detachment. 1,254 Parishers.
- 23.—F.—St. George, M. Pray for England. 114,746 Sinners.
- 24.—S.—St. Fidelis, M. Fidelity to promises. 16,103 Parents.
- 25.—S.—LOW SUNDAY. Spirit of prayer. 2,870 Religious.
- 26.—M.—OUR LADY OF GOOD COUNSEL. Confidence in Mary. 1,634 Novices.
- 27.—Tu.—Bl. Peter Canisius, J. Spirit of meekness. 1,559 Superiors.
- 28.—W.—St. Paul of the Cross, C. Honour the Passion. 8,437 Vocations.
- 29.—Th.—St. Peter, M. rf. Defend the Faith. The Promoters and Directors.
- 30.—F.—St. Catherine of Siena, V. pt. rf. Loyalty to the Pope. 3,412 Various.

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

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

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