

VOL. X

NOVEMBER, 1900.

No. 11

THE PROPAGATION OF THE FAITH

General Intention for November named by the Cardinal Protector and blessed by the Pope.

THE Church of God received from her Divine Founder an inherent strength, by virtue of which her influence spreads day by day. This is manifest in the growth of Christian nations, which is due chiefly to the breathing and help of the Holy Ghost. "For our Gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes." (I Thes. i. 5.) But much is also done by men and in a human way; for God makes use of men and their efforts to carry out His own designs. In the first rank of those who work in His interests we must put the preachers of the Word of God. Christ's positive command to His apostles was: "Go ye into the world and preach the Gospel to every creature." (Marc. xvi, 15.) St. Paul realized the importance of the preacher's rôle when he said: "How, then,

shall we call on Him in Whom we have not believed? Or how shall they believe Him of Whom they have not heard? And how shall they hear without the preacher? Faith, then, cometh by hearing the Word of Christ." (Rom. x, 14-17.)

This function of preaching belongs to those who have been legitimately initiated into the sacred ministry and who have received that mission from the Church. But if all have not the privilege of expounding the Word of God, all may share indirectly in this blessed work, by helping by their prayers and alms those who do. Priests and other apostolic men are powerfully aided by those who succor them in things material, or who draw down heavenly graces on them by their prayers. The Gospel praised the holy women who ministered unto Christ of their substance (Luc. viii, 3) while He was preaching His doctrine. St. Paul attests that those who preach the Gospel should live by the Gospel. And we know that Christ gave this command to those who followed Him and listened to His Word: "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He send laborers into His harvest. (Matt. ix, 38.)

The two duties of almsgiving and prayer for the outstretching of the limits of the kingdom of God, may easily be fulfilled by persons of every class. Who is the man with fortune so meagre that he cannot, once in a while, give a small alms to God's messengers, or whose occupations are so enslaving that he cannot sometimes offer a prayer for them? The Roman Pontiffs, who have the solicitude of spreading the Christian Faith, are ever asking for the spiritual and temporal aid of the faithful; and apostolic men have always tried to profit by these helps. The methods employed for gathering them in have varied according to time and place. Many societies have been formed to help by prayer and alms-giving the spread of the Gospel, and to relieve missionary poverty.

The best known of these associations was founded at Saint Vallier in France, by Pauline Jericot, about the year 1819, and is known as the Work of the Propagation of the Faith. This zealous lady organised bands of ten associates, from whom she asked one cent a week for missionary needs. Her efforts were so successful from the very beginning, that, a few months later, she had given nearly eight thousand francs to the Catholic missions in America.

On May 3rd, 1822, a Council of Propagation of the Faith was organised at Lyons, and the humble foundress handed over to it the direction of the work. Bishops and priests began to honor it with their praises. The Roman Pontiffs, Pius VII., Leo XII., Pius VIII., Gregory XVI., and Pius IX. recommended it strongly in turn, and enriched it with many indulgences. In 1840, Gregory XVI., in an encyclical letter, spoke of it in these terms: "We regard this great and holy work as worthy of the admiration and love of all good people. The little offerings and daily prayers addressed to God by each associate help and strengthen apostolical men. The Association exercises a great Christian charity towards neophytes, and delivers the faithful from the fury of persecution. We exhort all Bishops to advance its interests in their dioceses." Pius IX. recommended it as warmly as his predecessors did. He seized every occasion to come to its aid, and to augment its prosperity. He granted very ample privileges to the associates, and showed himself a sincere friend and well-wisher to them in many other ways.

All these testimonies of sympathy and good will have made the work of the Propagation of the Faith venerable in the eyes of the Christian world; and it is not surprising that the Apostleship of Prayer and the Propagation of the Faith have always worked hand in hand and taken a deep interest in each other's welfare. Many a time during the past fifty years, the *Messengers of the Sacred Heart* and other organs of the Apostleship of Prayer, have recom-

mended the great Lyonese Association to the good will of their readers and associates. This is only reasonable ; for, though the means they employ may differ, the ultimate objects of the two societies are the same, the extension of God's kingdom on earth. The Apostleship, instead of trespassing on the work of the Propagation of the Faith, is its most powerful helper. To the Propagation of the Faith is entrusted the task of looking after the temporal wants of the missionaries. But preaching and alms are but the instruments of the Divine work. Who is it that gives the missionary the supernatural power to move the souls of poor infidels? The grace of God alone does this. This grace is, in great measure, due to the prayers which are addressed to God by the millions of our associates, working in union with the Heart of Jesus. It is evident, therefore, that the Apostleship is a powerful help to the Propagation of the Faith, as well as to all associations engaged in missionary work. While these are preparing the instruments and the means by which grace is spread, the Apostleship, by its prayers, obtains the grace itself, without which even apostolic men would be but as sounding brass and tinkling cymbals.

Our associates, then, should take a deep interest in the work of the Propagation of the Faith. They should help by their alms, be these never so small, to swell the funds of that Association, and thus contribute their mite to the great work of spreading God's kingdom to the ends of the earth.

It is not given to many to go to foreign lands to preach the Gospel to infidels ; few have received this vocation. But while these few are at work toiling for Jesus Christ, it remains for those who stay at home to aid them by their prayers and alms. The way to fulfil our duty easily and painlessly in this respect is open to us all. A cent a week thrown into the coffers of the Propagation of the Faith makes us apostles, and thus, without incurring the dangers, or making the sacrifices incident on the active apostleship, we share in the glory and the merits of them both.

It is incredible the amount of good that is done in the desolate missions of the Church by the Work of the Propagation. Over a million of dollars are spent every year by it in strengthening the Church in the abandoned corners of the world, in building schools, succoring poverty, feeding the famine-stricken, and baptising pagans and neophytes.

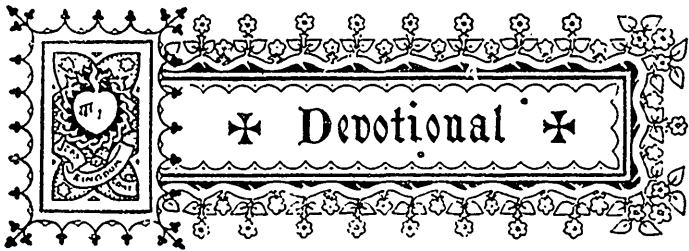
Nothing further need be said to excite the zeal of the members of the Apostleship of Prayer in favor of a work so deserving of their sympathetic cooperation. Let them bear in mind that every alms, every prayer, that they contribute to the work, is so much done towards the dearest wishes of the Heart of Jesus, the extension of the Kingdom of God on earth.

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 the Work of the Propagation of the Faith may prosper.

IN temptation's hour
Be Thy Heart our stay,
At its radiant beauty
Demons flee away.
Hail, sweet Heart of Jesus,
Throne of light and love,
May Thy brightness guide us
To our home above.



ZEAL OF THE HEART OF JESUS.

ZEAL is the perfection of charity; if the love of God and our neighbor be compared to a fire, zeal is the flame that springs from it. It is, as it were, a passion which devours the heart,—a sublime indignation, on beholding God, the object of its affections, outraged and misunderstood. The zealous soul would wish to gain all hearts, in order to bring them under the influence of grace. Man's indifference for his Creator, weighs on it like a reproach, and it feels itself urged to awaken him from the sleep of death.

The Heart of Jesus, so full of love for God and man, offers Itself to us, as an admirable model of this holy virtue, our Divine Master came upon earth to implant in the hearts of mankind the sacred fire of love, and He ardently desires that it should be enkindled. In order to preach the Gospel, He crossed, with untiring zeal, the mountains, valleys and plains. On the borders of the rivers and lakes of India His voice was heard, and His teachings resounded in the synagogues. What was His aim in the works of His public life and the supplications of His hidden life? He desired to attract to God, His Father, the hearts of the children of Israel.

With what vehemence He condemns the hypocrisy of the Pharisees, when He exclaims: "Generation of vipers, how will you flee from the judgment of hell?" (Matt. XIII). He reproves with a holy indignation, the pride of the Jews;

and, though the meekest of the children of men, He chastises the money-changers.

Jesus wrought the most striking miracles, in order to convince incredulous minds; He goes to meet sinners, devotes Himself to them in a thousand ways; and for the salvation of the world, He died upon the cross. Yet, His zeal did not stop at His death. By a miracle of His infinite power, He has multiplied His presence on our altars, and will remain with us even to the consummation of the world. The holy tabernacle is the centre where all hearts come to receive warmth, and to be enflamed with zeal. From the day on which Jesus pronounced those memorable words: *To teach all nations*, apostles have never been wanting in the bosom of the church; and the hearts of the faithful have become penetrated with this heavenly teaching: *God has confided to each of us, the care of his neighbor.*

All who are animated with the true spirit of Jesus Christ, desire to extend His heavenly kingdom, to gain souls, and to form of humanity, a family of which Jesus is the Father. When our adorable Saviour fully ascended the mountain of Calvary, bearing a cross made heavy by the weight of our iniquities, when panting and exhausted, He fell three times, weighed down by His sufferings, had we been the witnesses of His Passion, how gladly would we have listened to that Divine pleading, as fixing upon us His beseeching glance, He had said: "O men, My brothers, help Me to climb this mountain; aid Me, in bearing this cross which is weighing Me down; render this slight service to your Saviour, who goes to die for you." Would not all hearts have been touched with a holy and generous compassion? Who would not lovingly have taken up the cross of Jesus? Who would not gladly have been another Simon, the Cyrenean,—or at least, like Veronica, have tenderly wiped that Adorable Face?

The sentiments of Jesus remain unchanged. He desires us to help Him in bearing His cross, that is to say, to assist

Him in the difficult work of the salvation and sanctification of souls. He asks us to co-operate with Him in the work of His Church, and the labors of His Apostles. He still says: "I do not wish the death of sinners, but their conversion, — their eternal salvation. I seek the wandering sheep; help Me to reclaim them. By the labors which I have endured for you, by those wounds which I have received, by My love for you, stronger than hatred and ingratitude, unite your efforts with Mine, for the salvation of souls." Listen to this language, pious souls, adorers and disciples of the Heart of Jesus. If our Saviour has willingly borne for your sake every humiliation, abasement and sacrifice, would you refuse those slight sacrifices which He requires of you, in order to become His collaborators in this sublime work? No; when God deigns to associate us in the work of redemption, we will not refuse; prostrating ourselves, we will adore and kiss His sacred hand, saying: "I thank Thee, my God, for the honor which Thou hast bestowed upon me, in presenting to me this occasion of giving Thee pleasure." Thus does Jesus teach us the duty and practice of zeal.

There is a lay apostolate which is an auxiliary or supplement of the sacerdotal office. Lay Christian zeal has existed in every age. The Church, founded on the devotion of Jesus Christ and the martyrs, has always preserved this character of its Divine institution. It has continued to be the home of generous aspirations. Motives for exercising this zeal are abundant, and it will suffice briefly to enumerate them. In a religion wherein the reign of charity is essential, there is no room for egotism.

Our first, and indispensable obligation is to love God; but what is the most direct effect of the love of God in the soul? Should it not be to conform our sentiments with His? Now what is it that God detests? It is sin. What is it that He wills and desires? The glory of His name and the salvation of souls. If, therefore, we love God, we will use

our efforts to destroy the reign of sin, His greatest enemy. If we love God, we will prove it by our actions, in adopting His interests, and defending His cause, remembering the words of Tertullian : " When there is a question of treason against God, every man is a soldier and an avenger." If we love God, we will not be satisfied with rendering to Him the homage of our own adoration ; we will wish to associate with us other hearts, and thus increase the number of those who praise and bless His holy name. He who is without zeal is without love (St. Augustine).

The love of our neighbor likewise imposes upon us the duty of working for the salvation of our brethren. Love is not manifested by words only, but must be accompanied by actions.

Among the benefits which we can procure for our neighbor, spiritual goods, which have regard to the soul and its future life, hold the first rank. They bear the same relation to temporal goods, as the soul bears to the body, inasmuch as eternity is preferable to the present life. Charity obliges us to assist our brethren in their temporal interests ; but it imposes on us a more direct obligation to come to their aid in their spiritual needs. If it is a duty to help them to support mortal life, it is still more important to assist them in the great work of their eternal salvation. Faith presents to us our fellow-beings as children of the same Father — brothers in Jesus-Christ. In the unity of faith and charity, all Christians form but one soul ; must we not, therefore, think of these millions of our brethren in Jesus Christ, many of whom may perish for want of a helping hand ?

Zeal should extend beyond the associations of family, city or country. A Catholic is a citizen of the world. Such is the teaching of the Church, — the Mother of Humanity. Protestant sects seek in vain to rival the Church ; but there is a difference between heavenly zeal, inspired by the Holy Spirit, and earthly zeal which acts only through human

motives. The agent of Bible Societies goes into foreign countries with great pecuniary resources; he contends himself with distributing bibles and tracts. The Catholic missionary goes into countries, where no resource awaits him, — where he encounters privations and sickness, — where he soon dies from fatigue and suffering, — sometimes by the sword of the executioner. Such is the Catholic apostolate, the glory of the Roman Church. Missionaries fulfil their duty heroically; let us do likewise, in our own sphere. We have witnessed the Satanic zeal displayed by the workers of iniquity; we have seen with what fury they are animated against God, and the visible head of the Church. We hear the blasphemies of impiety, and, perhaps, its cries of triumph.

Now, shall it be said before heaven and earth, that the servants of God are less devoted to the sacred cause they are defending, than are the accomplices of the evil one, in work of ruin and perdition? No; a thousand times, no! A holy doctor has said that the value of a soul surpasses that of the whole world. Again, we are told, that zeal for the salvation of souls is a mark of predestination: Save a soul, and secure your own. (St. John Chrysostom.)

How can a layman exercise the apostleship of charity? In many ways. First, through his intellect, by the influence of Christian ideas; they are, so to speak, so many second causes for the interests of religion. One soul communicates itself to another by intercourse. What will Christian zeal do for the honor of religion, if it does not make use of the power of speech to effect good?

Again, we can make use of the ties of affection, to warn or counsel those with whom we are in more intimate relations. If we saw a traveller wandering in a path leading to an abyss, would we not warn him of his danger? Why should we not do the same for our friends, servants or employees, who are wandering from the true path?

Good example is also a powerful means of exercising

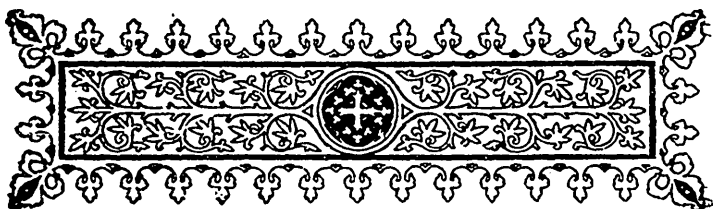
zeal. The piety of a faithful servant often bears fruit in after years, in the souls of children who had been confided to her care. The virtues of a mother, or a wife, have often won back to the practice of religion, a wandering son, or an indifferent husband. The conduct of men who courageously practice their religion, is an eloquent sermon. Yes; "so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Such is the evangelical precept.

Finally, zeal will be exercised by the supernatural action of our prayers. St. James says: "Pray ye one for another, in order that you may be saved." We have all, in a greater or less degree, the moral obligation of caring for the souls of our fellow-beings; we must, therefore, at least have recourse to prayer.

Zeal is a spiritual alms, which all can give. Alms is defined by St. Thomas Aquinas: "A work which contains a gift made in the sight of God, and through a sentiment of compassion." Let us give the spiritual aid of our prayers to those who are in need of it. Let us pray that light may shine in the midst of darkness,—that grace may restore calm to troubled consciences,—that God may give to sad hearts, the unction of Divine love, which sweetens the bitterness of life, and renders less heavy the weight of its miseries.

Zeal is the superabundance of charity, and charity is a virtue of the heart,—above all, of the Heart of Jesus. Oh, source and model of the most perfect zeal, inspire us with that zeal full of sweetness, which never wearies. This is what Thy Divine Heart asks of us! Grant that our zeal may conform to that which consumes Thee in the Tabernacle.

R. P. SEGUIN, S.J.



DA MIHI ANIMAS.

Ask what Thou wilt, O dearest Lord,
Nought, nought will I deny,
But only give me countless souls
For Thee, before I die.

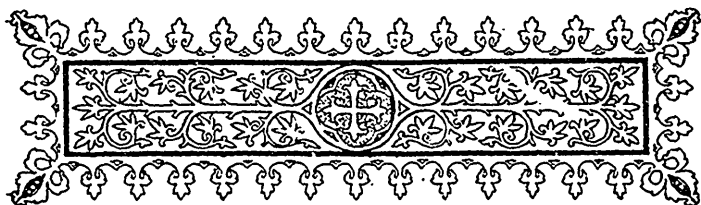
Let others pray about themselves ;
Thy grace leads many ways ;
Da mihi animas, 'tis thus
Thy Spirit in me prays.

A life-long sorrow, if Thou wilt,
And sharp, enduring pain ;
All, all were light, if souls for Thee
Might be the precious gain.

Tears will be sweet, for Thou hast wept,
And blood, if needs must be ;
No cost too great to purchase souls,
O dearest Lord, for Thee.

Whatever be the price, O Lord,
This grace to me impart :
Souls from the world and sin set free —
Souls for Thy Sacred Heart.

— *Voice of the Sacred Heart.*



HOW THE KING CAME TO HIS OWN AGAIN.

THE country of the West Saxons, Ina's kingdom, Hampshire, that is, Dorset, Wilts and Somerset, is famous for beautiful churches. Ina the king, and Aldhelm, his saintly nephew, first bishop of Shireburne, in Dorset, were great builders of churches and of abbeys; others followed in their footsteps, and Wessex, to this day, is noted for its towers, its door-ways, its arches — and its ruins. In truth, when you think that the population of England, at the time of the "reformation" was about two millions, you are lost in wonder at the devotion, the piety, the generosity of all classes, from princes to peasants, which filled the land with so many houses for the King of kings to dwell in.

And, from them all, the King of kings was banished by an earthly monarch and his servile, avaricious nobles. Brought back again, for a brief space, by one who, bearing His Mother's name, has been misunderstood, calumniated by those, even, who should be her champions against the perverters of history, who have entered into a conspiracy to blacken her character, the King, our King, was driven forth again by "good queen Bess," and, as He was pleased to be led to Calvary and crucified by those He had made, so He allowed Himself, the Hidden Deity, to be outraged, desecrated, trampled on by apostates and by rebels against His authority.

Now, of all the churches in the country of the West

Saxons, the chapel of Ditchley Manor is, I think, for its size, at any rate, one of the most beautiful. The Fairleighs of Ditchley, like many more of their class and time, changed, like the Vicar of Bray, according to the ecclesiastical fashion that happened to be in vogue. They signed the Six Articles under "bluff King Hal," and took care that their chaplain — one of their kith and kin — erased the names of "the Bishop of Rome" and of "the traitor, Thomas Becket, whilom Archbishop of Canterbury," from the Missal; yet saw to it that he said Mass, as of old, "until the times should alter." They hunted down, with impartial zeal, the "rebels" who denied the king's ecclesiastical supremacy; and the foreign "sectaries" who had the audacity to teach doctrines to which "the head of the church" had not yet given his royal sanction. In truth, they were very "loyal," as men then understood loyalty, as some folks, I fancy, understand to-day. As to their prudence, there can, of course, be no question whatever.

When the boy king succeeded to the father who had gone to render so terrible an account for the blood of God's saints, bishops, monks, nuns and lay-folks, whom he had slain; when Cranmer, freed from restraint, and Somerset, from fear of losing his head, ruled in the name of Edward VI., the chaplain at Ditchley was one of the few who signed the "Thirty-nine Articles" without qualm or hesitation. How many submitted, hoping for better days, let historians determine; his reverence of Ditchley was not of the stuff whereof are made martyrs for conscience's sake.

So it came to pass that when Edward, like his father went to his account, when Mary came to the throne, and England, after a brief period of separation from the unity of Christendom, was reconciled by Cardinal Pole, to the See of Peter, the Squire of Ditchley, Sir Giles Fairleigh, saw to it that the Book of Common Prayer was taken off the "communion table," and put away — for who could tell how soon it might come into use again? — the crucifix

was put back into its place over the altar ; and the King, whom they had banished at Cranmer's bidding, was brought back by Gardiner, Bishop of Winchester, with sound of chanting by the Benedictine monks of Buckfast, by the Carthusians of Witham Friary, and by many more, seculars and regulars, with music, vestments, and all the ceremonies that befitted His coming to His own again.

But, when " Good Queen Bess " had taken possession of the throne that belonged, of right, to another much-maligned and sorely-calumniated Mary — her of Scotland ; — when Gardiner was in the Tower, and a new " bishop " — of Her Majesty's making — held the See of Winchester, the Missal was duly put away — for use again, if it should so befall — and the Book of Common Prayer as duly installed in its stead. The great rood on the loft, with the attendant " Ladye Marye " and " Sir Seinte Johne," was taker down, as promptly as if the Dean of Arches had ordered its removal ; all " superstitious trappings of popery," such as vestments, incense and the rest, banished into the limbo of things that had gone out of fashion — for the time, if not forever. And, once more, they banished the King of kings from the house that was His, so that, in no long space, there was in all Ditchley " not one so poor as do Him reverence."

The " Vicar of Bray " was succeeded by a Protestant of irreproachable views and antecedents. Then, when the great rebellion came ; when Cromwell's ironsides and Rupert's dragoons scoured the country in turn, the Fairleighs of Ditchley were in sore straits lest they should be found on the losing side. How they got ort of it, I hardly know, perhaps they had friends in both camps, possibly, like the famous Jacobite laird, of a later time, a son in each army, the king's and that of " the saints."

At all events, they managed to weather the storm, and even Master Smithson, the Episcopal chaplain, escaped dismissal by a timely compliance with the church fashions of

the period. The Book of Common Prayer was, once more, put away in favor, not, indeed, of the Missal, but of extempore prayers, and as savoring of "popery, prelacy and tyranny;" the surplice gave place, not to the chasuble, but to the Geneva gown, and the "Holy Table" which Laud had caused to be placed "altar-wise" at the east end of the church, was moved to the centre of the nave, and became, in very deed, a table, and nothing more, at which Master Smithson, in company with Presbyterian "divines," or Independent "preachers," as the case might be, "ministered the Sacrament," according to the form prescribed by "His Highness, the Lord Protector" and his spiritual advisers.

But the Stuart King, at all events, came to his own again, whereof he and his brother made such use as was in their nature to make; William of Orange came from Holland; "James the Third" might have come from France had he been other than he was, and, as the song says,

"George, in pudding time, came o'er,
"And moderate men looked big, Sir."

Whereupon, the Squire of Ditchley, like the Vicar of Bray, found it convenient to become a whig, and his chaplain — to follow his noble patron's example. Then, as the ignoble eighteenth century drew to a close, a strange event occurred in the annals of the Fairleigh family. The Squire, who, with all his faults, had a good, kindly English heart, placed the old Grange farm — a large, rambling, comfortable house — at the disposal of Mgr. the Bishop of Bésançon, and of a number of refugee French priests. More, he not only gave them welcome and house-shelter, he saw that they had food, fuel and clothes in plenty, carted his voluminous library — which had no interest for him — up to the Grange farm for the use of Monseigneur and such of his clergy who might happen to be acquainted with English. For those who were not, there were Latin and French copies in plenty; for some of his ancestors, at least,

had been learned scholars, though his own tastes, like those of "Squire Western," ran to "Bell's Life in London" and works on farriery and shooting.

His reward came in a fashion as unexpected; as to him, at all events, it was unexpected. His younger son, John, who by some freak of "heredity," was a scholar and a book-worm, took to visiting Monseigneur and the priests, in the first instance, with a view to improving his knowledge of French. From French to Latin was an easy step; from Latin—the books in the library being chiefly editions of the early Fathers and of sixteenth century controversialists—to theology a by no means difficult one. Then came the startling sequel: John calmly announced his intention of becoming a Catholic.

Squire Fairleigh took it better than John had dared to hope, but Monseigneur, the Bishop of Bésançon, as a good royalist, had won the heart of the bluff old Tory Squire. Monseigneur was a "papist" and a gentleman of old family; there was no reason, as he was constrained to admit, why his son, John, should cease to be a gentleman on becoming a "papist." So he gave his consent as graciously as could be looked for, under the circumstances, and, to show that he bore John no grudge, sent him to visit his old friend Senor Don Alonzo y Aguilar, whose acquaintance he had made when the latter was a member of the Spanish Embassy in London, and he, himself, a gay young "spark" about "the town."

John, though, when he went to Spain, had fully intended going to Valladolid, in order to study for the priesthood, found reason, in the fair face and form of Senorita Juanita y Aguilar, his host's motherless and only daughter, to change his mind. Senor y Aguilar, who lived only for his child, would put no obstacle in what seemed the best, if not the only way of insuring her happiness; and John wrote home, announcing his marriage with a Spanish heiress, and his intention to spend his life in Spain. But of him, or of his, we shall hear more presently.

The eighteenth century came to an end, followed by the first thirty years of the nineteenth. A younger John, nephew of "John the Papist" went to Oxford in the famous year 1833. There, like so many another of young and generous heart, he fell under the influence of Newman and Pusey, of the latter, as it chanced, and of Keble, rather than that of the greatest of them all. So that he "missed going over," as the phrase went, and returned to Ditchley a convinced "Tractarian." His son, again, was sent to Oxford, in the early seventies, and came home an "ultra-Catholic" of the most advanced "ritualist" type. That he, on succeeding to the Ditchley property, should have managed judiciously to "promote" the "Tractarian" chaplain to "a more suitable position," and should have appointed a man of his own views, was only natural. But it was, I think, something more than merely "natural." It was the preparation for the King's return.

They brought him back to Ditchley chapel — as they honestly believed — early in the young squire's reign. There was no parish church in the village, the old one having been destroyed by fire early in the fifteenth century and never rebuilt, the private chapel of "the family" being large enough for the needs of the population. The "Catholic" chaplain, therefore, had things his own way, the people, mostly tenants on the estate, well-cared-for, kindly treated, and as grateful as their natures would allow, were in no mood to cavil at, or oppose the "conversion" of the parish into a model "Catholic" one.

In truth, you would have thought it was so, in very deed. The chapel, restored in a devout and artistic spirit, looked as did ere yet the land had been rent from the Unity of Faith, and "new gospels" had driven out the old Creed. Statues, and rood, "altar," with lights and "tabernacle" and "reservation," "masses" and "requiems," yes, and rosary on Sundays and festivals of "our Lady"; you would not have known it from an English village prior to

the "reformation." The King of kings — had He, indeed, come back to His own?

Not come; but His coming was nearer than they deemed, and, as of old, His coming brought "not peace, but a sword." The emissaries of Satan, calling themselves "preachers of the gospel," forced their way into the happy village, and, since there was no "parish church" in the strict sense of the term, claimed the "rights" of "parishioners" in respect of the family chapel. The law was, at best, in dispute: the chapel had been "semi-public" for nearly three hundred years, any "parishioner, therefore, — so it was decided — could claim the same privileges as had always been accorded to others. As "parishioners," therefore, the "gospellers" brought the case before the Bishop of Sherbourne. His Lordship, being much of a mind with Squire Fairleigh and his chaplain, declined to interfere. The "Protestants," thereupon, invoked the aid of the "civil arm"; the chancellor of the diocese — a lawyer — decided, against his (nominal) ecclesiastical superior's view that the "ornaments" specified were "illegal" and liable to be "put to superstitious uses," and must, therefore, be removed" within three months. Otherwise, the new parishioners" would have the "right" to do so themselves.

The three months were drawing to a close when there arrived, at Ditchley Manor, a visitor from Spain, a cousin of the Squire's, the Rev. Father John Alonzo y. Aguilar Fairleigh, of the Society of Jesus. He had heard of all that had occurred, had obtained, after due consideration, permission from his superiors to visit Ditchley, his relations, "on a special mission."

His task proved an easier one than he had dared to hope, though he, and every priest he knew had been making "intentions," for years past, at every Mass, to this very end. Squire Fairleigh, shaken in his allegiance to Canterbury, and finding submission to "Rome," to the one Church,

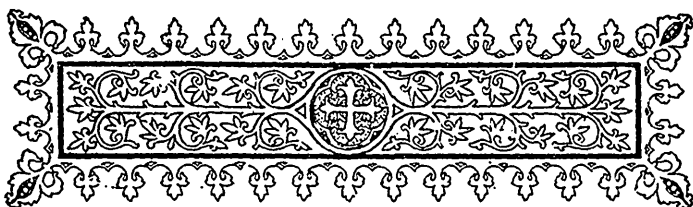
less difficult than he could have deemed possible, sought peace for himself, his family, his chaplain, and his tenants, in the unity of that true fold from which, as he came to recognize, his ancestors and theirs had strayed. That is, his wife, his children, and his chaplain, and most of his tenants, followed him into the Church, to which, not knowing her aright, they had yet been, unwittingly so loyal. Which submission ended effectually and finally, the controversy about "status" of Ditchley chapel, as a "parish church" or otherwise. The Squire made it over to the Catholic Bishop of Weston, who appointed a chaplain to serve it until the ex-Anglican chaplain, having studied in Rome, and been made, in truth, the priest he had always been at heart, and in the purity, piety and devotedness of his life, should be ready to resume his much-loved duties under happier auspices.

The "ornaments," as you may imagine, were not "renewed" at the end of the specified three months. Instead, they were duly and rightly dedicated to the holy uses they had always been meant to serve; which, as a matter-of-fact, and as far as was possible, under the circumstances, they had served hitherto.

Then, indeed, the King came to his own again. Jesuits and Benedictines, Carthusians and Carmelites, Dominicans, Franciscans, and many more, were among those assembled to do Him the honor and reverence that befitted His restoration. They bore Him round the lovely grounds, which, decked in their summer garb, seemed fain to rejoice in their Maker's joy, to the sound of the "Lauda Sion," and of the Psalm "In convertendo Dominus." (1) The Bishop sang Mass for the first time since Mary's reign, three hundred years ago and more, and the Most Holy held His Court that day in Ditchley chapel, while men and women, children, priests and nuns, brought to the Lord who had come to His own again "the honor due unto His Name," and worshipped Him, then and for all time, as once their fathers did, "with a holy worship."

FRANCIS W. GREY.

(1) "When the Lord turned the captivity of Sion."



WE THANK THEE, LORD.

For the manifold gifts and graces
That have fallen to our share,
For the cheer of familiar faces
As we tread life's thoroughfare ;
For the friendships that are unbroken
The feuds that have passed away,
While Thy praise by the land is spoken.
We thank Thee, Lord, to-day.

For the boon of life and the duties
Each day with its dawning brings ;
For the ken of the hidden beauties
Which dwells in the lowliest things ;
For that sense of ourselves which humbles.
And checks the condemning word,
By our side when a brother stumbles,
We give Thee thanks, O Lord.

For the spirit which bade defiance
To doubt and discouragement,
For the weakness that placed reliance
In Thee when our strength was spent ;
For the aid of those inspirations
Whereby higher our efforts soared,
And the conquest of fell temptations,
We thank Thee, benignant Lord.

For the meed of our toil and labor —
The gifts of Thy graciousness ;
For that view which discerns a neighbor
In each creature in distress ;
For the joys of love and the laughter
That banishes care away,
And for faith in the glad hereafter,
We give Thee thanks to-day.

WILLIAM D. KELLY.



BLESSED MARGARET MARY.

A FEW CHAPTERS ON HER LIFE COMPILED FOR THE CANALIAN
MESSENGER.

III

THE following year, 1670, the last of Margaret's life in the world, was marked by a jubilee on the occasion of Pope Clement the Tenth's elevation to the pontifical throne, during which a celebrated Franciscan came to preach at Verosvres.

He it was who finally overcame all remaining obstacles to Margaret's entry into the religious life, and procured her admittance into the monastery of the Visitation, in the neighboring village of Paray-le-Monial, of which, as an Order, she knew little or nothing. She chose it, however, in preference to several others which were suggested to her, because it bore the name of her beloved heavenly Mother, Mary, to whom she had dedicated herself.

Before entering the convent as a probationer, she went with her brother to visit it; and no sooner did she enter the little bare white-washed parlor, with its double iron grating running along one side to shut out forever those who passed in from the world without, than she felt within herself that this was the place which God had appointed for her. Moreover, she heard His voice speaking within her saying, "It is here that I wish thee to be."

She was so overpowered with joy on hearing this, and knowing that her long desires were at length to be fulfilled,

that she was more than usually gay in manner. She showed it so manifestly that the grave nuns were somewhat scandalized; and were it not for the greater penetration and wisdom of the superior, Mother Marguerite Hieronyme Hersaute, she might have met with a cold and stiff reception.

However, Mother Hersaute, who was gifted with rare discernment of spirits, united to great holiness, was as anxious for Margaret's arrival as the latter could have desired; and with as little delay as possible, the parting farewells were uttered, and the separation concluded between the young girl and her family.



Monastery of the Visitandines, at Paray-le-Monial.

At the moment of leaving home for the new life, one last agonizing struggle rent her soul. All that she had heard against the religious life, or against that particular Order, all her repugnance to the state itself, all her grief in

leaving home and friends, burst forth in one fearful conflict.

But it was soon over. Peace returned as she set foot inside the convent enclosure, and she exclaimed: "Here it is that the Lord wishes me to dwell; this shall be the place of my rest forever."

The day of her entrance was May 25th, 1671. The house was composed of thirty-three choir nuns, three lay sisters, and three novices. The mistress of novices was at that time Mother Anne Françoise Thouvaux, a very wise lady and experienced nun, who, quickly perceiving the unusual graces enjoyed by her young postulant and knowing well the dangers which beset every soul thus favored by

God, applied herself to teach her the two practices most needed at the beginning of a religious life, mental prayer and strict obedience.

Margaret had never before received any instruction in mental prayer ; and though, in fact, our Lord had abundantly taught her Himself, her humility made her represent herself to the novice-mistress as wholly ignorant on this subject. When Margaret pressed her to give her a method of prayer, Mother Thouvaux only replied, " Go and place yourself before our Lord as a blank canvas before a painter." The young novice dared not ask for any explanation, but she understood nothing of her mistress's meaning ; however, she placed herself before the Blessed Sacrament, and thought over the words, wondering what she was to do.



Margaret Mary's reception in the Monastery.

Then our Lord said to her, "Come, I will teach you ;" and He showed her that her soul was to be the canvas upon which His life must be painted, with all Its sufferings and all Its love.

From that moment she longed more ardently than ever for suffering, and invented all kinds of mortifications and humiliations which she asked leave to practise, for she never did the smallest thing without permission.

After three months' trial she was clothed and entered on noviciate, August 25th, St. Louis' Day, 1671.

IV

From the time of Margaret's admission into the Convent of the Visitation at Paray-le-Monial, the consolations which

she enjoyed were so great that at times she was unable to speak or move, wrapt, as it were, in a kind of ecstasy, and absorbed in the thought of God.

Her visions of Him seemed, as in fact they did, to grow more perfect every day, so that she lived in continual contemplation and prayer, and was unable to fix her mind on any one mystery for meditation, because all her powers were absorbed in God.

These manifestations of ecstasy, which she could not conceal, caused some displeasure to her superiors, who feared delusions. They rebuked her severely for them, telling her that all such things were contrary to the spirit of the Order, which was pre-eminently that of simplicity and humility, that, if she continued in this state, she could not be professed. They tried diligently to free her from them, setting her to work at various menial employments, while the other nuns were engaged in meditation, while if she asked for time to make her own meditations she was harshly told to make them during her work.

Then the mortifications, which she asked permission to perform, out of the ardent desire for suffering which consumed her, were refused, but in their stead others were imposed, far more humiliating. Her sensitive nature shrank from them, and it required all the strength of courageous love to fulfil them.

But the more her superiors tried her, the more manifest were her patience and obedience, and they satisfied themselves by proofs and trials too numerous to mention, that the work going on within her was not of the evil one but of God, and that it evidently was His will that she should continue amongst them. She was unanimously received by the votes of the whole community to profession, in the following year, November the 6th, 1672.

In the same year a new superior was elected, for six years, who became both a great instrument of sanctification to Sister Margaret during her period of government, and

her devoted friend and counsellor throughout her whole life. Mother de Saumaise was a most gifted and admirable woman, and taught her spiritual daughter with great prudence and judgment. In fact, Margaret Mary was singularly fortunate in always being under good superiors, who, while recognizing her merit, procured for her, at the same time, abundant exercises of mortification, and made it their one object in their guidance to sanctify her through humility and obedience.

Her supernatural communications and visions could hardly fail to be looked upon with suspicion by those ideas of perfection were bounded by the exact fulfilment of their rule ; and it would have been justly so had she not ever followed and preferred that rule, and the least wish of her superiors, before even the commands of our Lord Himself, as, indeed, He ever encouraged her to do.

According to the usual custom, Sister Margaret was given several offices in succession to test her power and skill ; first as assistant infirmarian, then teacher in the convent schools, and various other employments, down to the most menial ones, all of which she performed in the most faithful manner, which drew admiration even from those who were the most mistrustful of her sanctity ; although throughout this time she was never free from suffering, and very frequently obliged to become an inmate of the infirmary. Indeed, on more than one occasion, she was miraculously healed in several illnesses, in answer to prayer, or as a sign requested by the superior from God of her sincerity.

V

But now we must pass on to the events which connected her name, throughout the whole Church, with the worship of the Sacred Heart of Jesus Christ.

She had always experienced a very special devotion to the Sacred Humanity of Jesus, suffering in His Passion, and wounded with love ; and we find abundant traces of her

love to the Sacred Heart from the very beginning of her spiritual life ; moreover, she had often beheld It in vision, and thus learnt Its sweetness and glories.

But after her profession Our Lord began to manifest It to her more frequently and specially, as the instrument of His love ; and about two years after she had taken the final vows a vision took place, which henceforth served as the key-note to her whole life. One day, as she was kneeling before the Blessed Sacrament, she fell into an ecstasy and became unconscious of anything except the presence of God. Our



The holy novice is sent to sweep during the hour of prayer.

Lord then manifested Himself to her under the form of His Sacred Humanity, and showed her in a more and perfect manner than He had hitherto done, the love which He felt for all mankind. He made known to her that she had been chosen

by Him as the instrument for manifesting to the world that love of His Divine Heart for sinners.

He told her how He longed to be loved and honored by all men more earnestly ; and added : " I have chosen you, in spite of your unworthiness and ignorance, for the accomplishment of this great design, in order that it may better appear that all is done by Me."

Then He asked her to return His love by giving Him her heart ; on which she prayed Him to take it, and presently she beheld, within the riven side on which she was gazing, a little atom in the midst of that wound, which she knew to be her heart.

Our Lord then seemed to replace it in her side, telling her that henceforth, in memory of this vision, and of her consecration to Him, she should suffer continual pain there, which might only be relieved from time to time by bleeding. This took place as had been indicated, and she suffered much at times, especially on the first Friday of each month, when she often enjoyed a renewed sight of the vision of the Sacred Heart. On one of these occasions, Our Lord made the following requests to her :

First, that she should communicate as often as she was permitted to do by her superiors.

Secondly, that she should always do so on the first Friday of each month.

Thirdly, that every Thursday night, she should spend an hour, between eleven o'clock and midnight, prostrate before the Tabernacle, in union with His agony in the garden, to appease the divine anger by imploring mercy for sinners, and also to console His Sacred Heart for His suffering of loneliness in that Agony.

He concluded by exhorting her to perfect obedience towards her superiors, and afterwards promised to send her a spiritual guide, which was shortly afterward fulfilled.

In the following year, a Jesuit Father came to Paray, as superior to a house of the Order there, who soon recognized the treasure possessed by the Visitation convent.

Father Claude de la Colombière was one in whom both natural and spiritual gifts were united to a rare extent, and his saintly instinct soon drew him to notice the humble, silent, recollected nun by whom God was carrying out a great work.

When he was first presented to the nuns in their parlor, our Lord said to her interiorly : " This is he whom I send thee ; " and before long she found that he had, indeed, been sent by God Himself. Unlike other priests, who had treated her supernatural communications with contempt or anger, he patiently and devoutly investigated them, and found

them to be truly inspired by the spirit of God, in which he helped and comforted her with many holy counsels, and received from her in return wise and saintly assistance.

From that time until his death, their souls were more closely united in the love of the Sacred Heart ; he, by her advice, consecrated himself by a vow to Its service, and received such consolation therefrom that he henceforth devoted himself to the propagation and teaching of the devotion wherever he went.

He remained at Paray only about fifteen months, and was then sent to the English mission, as chaplain to Mary of Modena, Duchess of York. There he labored until early in 1679, when, after having been imprisoned for his faith he was banished to France, and there continued to work, though in very bad health, until the year 1681.

He spent some months at Paray towards the end of this year, and was preparing to leave for Dauphiné, when a note from Sister Margaret was put into his hands : " He has told me that He wishes for the sacrifice of your life *here*."

Father de la Colombière delayed his journey for some days, and in the interval became worse, sank rapidly, and died on the evening of February the 15th, 1682.

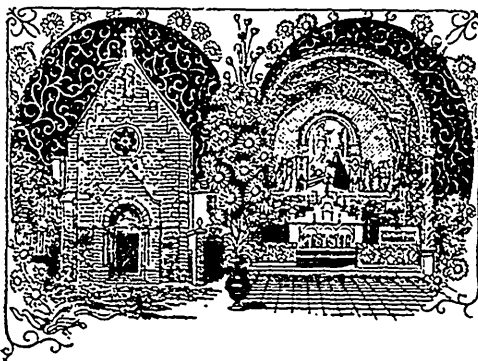
A few hours after his death, our Lord vouchsafed to intimate to Sister Margaret that his soul had entered into the glories of Heaven ; and from that time she continually invoked his assistance as that of a saint, and composed some beautiful prayers and litanies in his honor.

VI

When the six years' superiorship of Mother Saumaise came to an end, she was replaced by Mother Greffier, a religious from Annecy, who, finding a very strong party amongst the nuns unfavorable to Sister Margaret, accusing her of hypocrisy or dilusions, thought it wisest to prove her sincerity by every kind of persecution, and even forbade her practices of devotion to the Sacred Heart.

She suffered intensely from this prohibition, as well as from the continual unkindness of her sisters, but bore it all with unflinching sweetness and humble obedience.

In 1684, another superior came; and this one, Mother Mélin, held Margaret in such veneration that the most responsible office in the house, that of mistress of novices, was confided to her care. Still many of the nuns were against her, but their conversion followed on that of one amongst them who had been the most bitter against, and now openly professed, her devotion to the Sacred Heart.



The Church of the Visitandins at Paray-le-Monial.

The young novices too, whom she trained, became most fervent in every pious practice in Its honor; and both Mother Saumaise and Mother Greffier introduced the devotion in the convents through which they passed

at the close of their superiorships at Paray. Thus it gradually spread from one house to another, and penetrated into the outer world as well by the instrumentality of those young girls who, from want of vocation or other cause, left the convent enclosure, as by the preaching of Father de la Colombière, who was the great apostle of the devotion, both in France and England. Mother Saumaise, too, obtained permission to celebrate the Feast of the Sacred Heart (Friday after the Octave of Corpus Christi) publicly in their church at Dijon, and it grew so rapidly that, only thirty years after, indulgences were attached to that devotion, and no less than three hundred confraternities of the Sacred Heart had been formed in France, Italy, Flanders, Ger-

many, Poland, Bohemia, and even in China and the West Indies.

This, however, was after the death of the Saint.

In the last three years of her life, she held the post of assistant superior under Mother Mélin, who had been re-elected ; and during this time her sufferings from ill-health were so great that at last she had to take to her bed, though the physician could find no disease in her, and owned that her state of ill-health was wholly inexplicable from natural causes.

She herself, however, was shown interiorly that the hour of death was approaching, and to prepare for it she made a retreat of forty days, "in the Sacred Heart of Jesus."

The physician declared that there was no sign of approaching death about her, but she felt assured that it was so, and asked for the Holy Viaticum, which it was not thought necessary to give her. She received Communion, however, by way of Viaticum, telling those who waited upon her, that "it was for the last time," and then waited calmly and longingly for her deliverance.

One of the nuns, seeing that she suffered very much, offered to procure some relief, but she thanked her and said, "that the short time which remained was too precious not to be turned to profit."

After this, for a time, she fell into desolation and great trouble of soul, trembling at the justice of God, and crying out "Mercy, O my Lord ! Mercy !" But this soon passed away, and she became again full of joy and peace, and murmuring to herself : "I will sing of the mercies of the Lord forever," and "What have I in heaven or what have I on earth besides Thee?" and other acts of love.

She asked those around her : "Shall I go on long?" and when they replied that the physician did not think her dying, she cried, "Oh, Lord, when wilt Thou take me from this place of exile?" And then added, "I was glad when they said with me, "We will go into the house of the

Lord — yes, I hope that, through the mercy of the Sacred Heart, we shall go into the house of the Lord.’

She then called the Mother Superior and asked to receive Extreme Unction ; thanked her for all her kindness and care, and said that now there was nothing left for her to do but to bury herself in the Sacred Heart of Jesus, and there to breathe forth her last sigh ; after which she gave one long look at the crucifix before her, and remained very calm, while the ceremony of anointing was being performed. When the last touch of the holy oil had been laid upon her, she murmured the name of “Jesus,” and with that breath her soul went forth to eternal rest. She died on the 17th of October, 1690, aged forty-three years.

The following day, when her body was laid in the grave, multitudes flocked to the place, begging for some relic, or permission to touch the holy body with their rosaries, so that the funeral services were several times interrupted by the dense crowds pressing in and around the coffin.

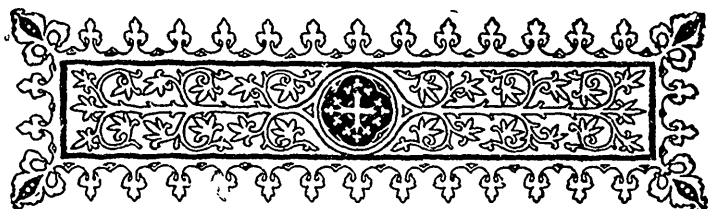
Several striking miracles were wrought by her intercession, and the petition for her beatification was soon submitted to Rome. But it was only one hundred and seventy years afterwards, when the decree was granted and published by Pope Pius IX. on the 29th of August, 1864.

MABEL REEL.

PRAYER TO OUR LADY.

(From a MS. Carol of the XV century, published 1847)

MARY Mother, Maiden mild
 To thee we cry, to thee we call,
 Thou be our Succour and our shield,
 Us thou save from mischiefs all ;
 Thou pray thy Son, that Prince of Peace,
 Of all our sins he us release
 Out of this world when we shall cease,
 With aye,
 Aye, aye, that so we may
 Wend with him at doomes day.



THE HELPERS OF THE HOLY SOULS.

THESE are few dogmas of the Catholic Faith so apt to console us or stimulate our piety as the belief in Purgatory. Prayer for the dead is, indeed, an immense relief for our sorrow. It restores an intercourse which seemed forever broken ; it repairs the ruins accumulated by sin. How often do we hear non-Catholics express their admiration for this remembrance of our own beyond the tomb, and how they envy the genuine consolation it affords us.

In the year 1856, a religious community, "The Helpers of the Holy Souls," having for its principal and in some sort unique aim, the relief of the souls in Purgatory, was organised in Paris by a zealous woman, Mother Mary of Providence.

Its special object is to assist the souls in Purgatory in all the various ways which the Providence of God has revealed, and which Catholic zeal has, in the manifold ingenuity of its generosity, been inspired to devise and apply. The members of the community take the three ordinary vows of religion, and bind themselves, besides, to "pray, suffer and work for the souls in Purgatory," to offer up in their favor the satisfactory part of their works of mercy, their vows and their prayers, and also their indulgences applicable to themselves both during their life and after death. They are the ransomers of the poor captives in Purgatory ; all their satisfactory works are offered for the relief of those prisoners of the King, who are held by the

chains of expiation. Besides their exercises of piety and penances, the members of this community perform work of charity of various kinds, all with a view of helping the Souls in Purgatory. They visit the homes of the poor, nurse them, assist them in their last moments, and prepare them for burial; they interest themselves in old women and young girls. They open schools for poor children, and retreats for the people, where all may come to seek assistance and consolation. This is an outline of the work accomplished, in these days of forgetfulness, indifference, incredulity and unbelief, by the Helpers of the Holy Souls.

Although of comparatively recent foundation, the Congregation has spread with great rapidity, showing that it has responded adequately to a very pressing human need. It is already established all over France, and from present appearances, it will soon be known over the whole world. Belgium, England, Italy, Austria, Switzerland, have all joyfully welcomed it, and these countries have already had occasion to appreciate the great benefits derived from its presence. The Helpers have also three houses in China. Among their new members, now undergoing their novitiate in the Island of Jersey, are three daughters of a viceroy of Mongolia.

Since the death of the Foundress, Mother Mary of Providence, several new foundations have been made. In 1892, the Helpers reached America; in May of that year, seven of them arrived in New York, and the first American convent was opened on Seventh Avenue. Shortly after, three more members joined the community, and their work began in earnest. "Little by little," says the pamphlet (1), which treats of this American foundation, "meetings, both for children and grown people, were held." Old and young felt instinctively drawn towards the Helpers who, with a tact peculiarly to their own, knew how to win the

(1) *The Helpers of the Holy Souls.* By Rev. C. B. Carside, M. A., and Elvira Quintero. 78 pp. 114 East 86th Street, New York.

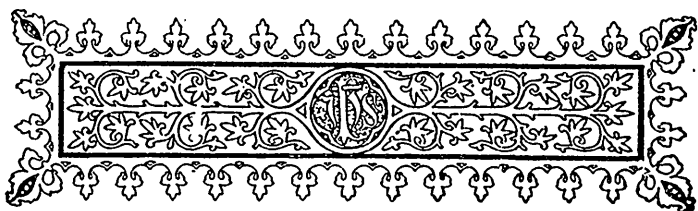
most unruly child and comfort an aching heart whose cross in life seemed almost too great to be borne. It did not take the neighbors many days to appreciate the blessing which had been sent them ; they flocked to the convent with all their troubles, both of soul and body, knowing that they would never be turned away until comfort and consolation had been poured into their wounds. After three years, their quarters in Seventh Avenue proved entirely inadequate to their growing needs. The Helpers then moved to East Eighty-Sixth Street, where they are working at the present time.

Let us hope that a day will come when this admirable society of the Helpers of the Holy Souls in Purgatory will take root in Canadian soil as well. Here, the remembrance of the dead is cherished and their memory honored ; and here, also, God would inspire many pious souls to give up their lives to this noble work for the members of the Church Suffering.

MY FRIEND.

Not he who presses closely to my side
 When fortune smiles on me and joy is mine,
 Not he who brings his laurel sprays to twine
 Among the flowers with which fame decks his bride
 Not he who names my name in conscious pride,
 And bows with devotees about my shrine,
 Eager in my love-rosary to shine,
 Not he! No ; one like him shall not abide.
 But he who holds me fast through grief and pain,
 Though trouble deepen and disgrace portend,
 Through shame of poverty, through men's disdain,
 Cheering me on, and ready to defend
 My life from peril or my name from stain,
 Braving the world for me — he is my friend.

— *Sacred Heart Review.*



A DOUBLE CONVERSION.

YEARS ago, there lived in Paris an old colonel who had retired from the army ; he was a man of honor, true to his friends, and upright in his conduct, but totally indifferent to religion. He had a wife and daughter, who prayed unceasingly that the grace of conversion might be vouchsafed to a soul so dear to them. Among the few that frequented the colonel's little apartment in the Rue du Bac was an old brother officer, who dropped in every other evening, to play whist or talk over the exciting scenes of former days.

Our veteran fell ill — dangerously ill ; his wife and daughter could not shut their eyes to the fact that the end was drawing near, yet they dared not broach the subject of the last Sacraments, for he had firmly and repeatedly intimated that he would not be interfered with on that point. They only prayed more fervently, and, when the old comrade came to inquire for his friend, they told him the sad truth, and begged him to urge the patient to see a priest.

At first, the officer listened to the request with undisguised coldness, he pleaded his inability to execute such a commission, as he himself was not a practical Catholic,— indeed, he feared he had quite lost his faith. Not discouraged by these excuses the two ladies besought him that this was their last resource. Unable to withstand any longer such an appeal to his friendship, he yielded, and promised to do the best he could. He entered the sick chamber, while the pious women knelt outside the door with throbbing

hearts, awaiting the result. After a few preliminary remarks the old officer summed up courage.

"I fear, my dear fellow," he began abruptly, "you are in a bad way. If I were you, I would go to confession."

"Nonsense! You go to confession!"

"As true as I am standing here, I would not hesitate."

"But I don't know any priest."

"Never mind, I'll send you one I know — my confessor. He is the right sort of a man; I am sure you will be greatly pleased with him."

"Very well, then; send him to me."

The officer triumphantly left the room, and announced the good tidings to the anxious wife and daughter. They could scarcely believe in so complete and speedy a success, and heartily thanked the kind friend, to whose courageous intervention it was due.

"But I am in a plight," he said; "the truth is, I don't know a single priest in Paris."

"Go to the saintly Abbé S——, curate of St. Germain des Prés, and ask him to come."

He lost no time in fetching the Abbé S——, to whom he explained the case.

"Monsieur l'Abbé, you must say that you know me — that you are my confessor. That will make things easy for him."

"But, Monsieur, I cannot tell the untruth, even with the best motive."

"Then the whole affair will be a failure."

"It can be easily settled if you will kneel down and make your confession to me."

"You don't mean this very minute? We are in too great a hurry. Besides, I am not prepared."

"It will not take long," said the abbé, encouragingly.

"I will prepare you." And he pointed to a prie-dieu.

The soldier somewhat reluctantly knelt down. The good priest helped him to examine his conscience, excited his

contrition, and he soon rose from his knees another man. He warmly thanked the Abbé S——, who prepared to set out at once for the house of the colonel. In the exuberance of his joy, the convert also hastened to the Rue du Bac, and reached the sick bed before the priest.

“The Abbé S—— is coming,” he said. “Ah, my dear friend, after confession, you will tell me how happy you feel !”

That evening the dying man was reconciled to God. He lived a few days and expired in the most consoling sentiments of repentance and gratitude for the supreme grace of the last hour. — *Our Young People.*

A PLEA FOR THE SUFFERING SOULS.

When November blasts are sighing
 For the year that now is dying,
 Hear the dear departed crying
 To their former friends for aid.
 Can you be so cold, unheeding,
 As to scorn their anxious pleading,
 When your fervent prayers they're needing? —
 Can you let their mem'ry fade?

When the graveyard through you're wending,
 Where the weeping willows bending
 And the moaning pines ascending,
 Mark the graves of kindred dear,
 If their souls are then imploring,
 To the realms of bliss be soaring,
 And with saints, their God adoring, —
 Surely their appeal you'll hear!

When the dead-bells' solemn knelling
 On the Autumn air is dwelling,
 And their tale of pity telling
 To the faithful o'er the land,
 Harken to their mournful tolling;
 While the muffled tones are rolling,
 Let their accents be consoling. —
 Lend the Souls a helping hand.

THOMAS WHELAN.



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.

The Editor CANADIAN MESSENGER,

Rev. Sir, — Please publish in the MESSENGER that a member wishes to give thanks for a position obtained after novena to the Sacred Heart, etc., and promise to publish, if it obtained.

Kingston, Ont.

A MEMBER.

The Editor CANADIAN MESSENGER,

Rev Sir, — I promised to publish in the MESSENGER a request should it be granted, and now, thank God, I have received it, and would be much obliged if you would find space as soon as possible. As it is, I thank you in advance.

Kamloops, B. C.

The Editor CANADIAN MESSENGER,

Rev. Sir, — I have received a temporal favor by praying to the Sacred Heart of Jesus, and in fulfilling my promise to have it published in your MESSENGER. I request you to insert it.

Smith's Falls, Ont.

A CATHOLIC GIRL.

The Editor CANADIAN MESSENGER,

Rev. Sir, — I desire to acknowledge in the MESSENGER a very great favor received from the Sacred Heart during Rogation days, through the intercession of Our Blessed Lady, St. Joseph and St. Anthony, after promising to publish it and to have a Mass offered.

St. Johns West.

C. E. K.

The Editor CANADIAN MESSENGER,

Rev. Sir, — I would like to return thanks in the MESSENGER for a great favor received, after making a novena to the Sacred Heart of Jesus, and imploring the intercession of the Blessed Virgin and St. Anthony. I promised to have it published if I obtained my request.

Barrie, Ont.

M. M.

The Editor CANADIAN MESSENGER,

Rev. Sir, — Would like you to publish among your Thanksgivings the following: "Thanksgiving for success in an examination, after praying to the Sacred Heart and making the Nine First Fridays, with a promise to publish in the MESSENGER."

Dundas, Ont.

E. C.

The Editor CANADIAN MESSENGER,

Rev. Sir, — After a novena to St. Ignatius and the Holy Souls and promise to publish, I received a very great favor recently. I am so grateful to God for this favor that I shall always have a devotion to St. Ignatius and the Holy Souls. My answer came from a source I never expected.

Montreal.

PROMOTER.

SHORT CORRESPONDENCE.

— *M. A. P., Gordon, Ont.* — The article you asked for is not in our catalogue.

— "*Mac,*" *Chicago, Ill.* — Your letter came too late for this month's MESSENGER.

— *D. J., Toronto.* — The large Hand-Book will give you all explanations in connection with the League.

— *Promoter, Chicago, Ill.* — There are no leaflets, with the prayer to Saint Benedict, on the League catalogue.

— *Mrs. A. M., Smith's Falls, Ont.* — Your letter of thanksgiving received. The intentions have been inserted in their proper place.

— *M. A. N., St. John, West.* — Note has been taken of the intention which you desire to be placed before the statue of the Sacred Heart.

— *Mrs. C. G., London, Ont.* — The MESSENGER furnishes only literature connected with the devotion to the Sacred Heart. Write to Benziger Bros., 36 Barclay Street, New York, for the books you named.

— *M. S. F., Cork, Ireland.* — We send you the Mass-cards as ordered, and we presume the privilege of publishing the following extract from your letter: "The giving of money for Masses is of so much benefit to poor deceased souls, that it is a pity your beautiful suggestion of the Mass-cards is not better known. The sending of wreaths costs such a lot of money, does no good to the departed, and is, of course, a remnant of a pagan custom."



Current Events

— ONE hundred thousand pilgrims visited Paray-le-Monial during the past season.

— THE newspapers announce the destruction by fire of the House of Providence at Dundas, Ont.

— THE iron king Carnegie has made the gift of a \$20,000 organ to a Catholic church, in Pittsburg, Pa.

— IT is announced that a Papal encyclical against Anarchist theories and practices is in course of preparation.

— THE *North West Review*, the valiant little champion of Catholic interests in Manitoba, has reappeared on the stage of life.

— DURING the past year, upwards of twelve thousand Irish girls have landed in America, seeking homes and employment.

— THE Church in England celebrated recently the fiftieth anniversary of the reestablishment of the Hierarchy in England.

— THE losses which the Catholic missions have sustained through the Anglo-Boer war in the Orange Free State, S. A., are put down at \$60,000.

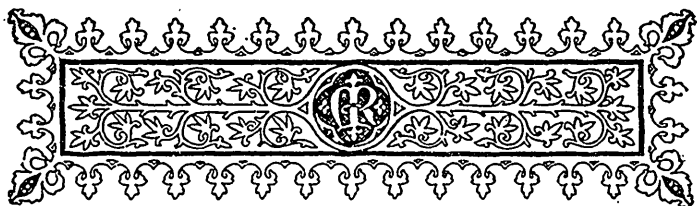
— AT the opening of the new Cathedral at Westminster, Cardinal Vaughan will wear the chausable and ring of St. Thomas of Canterbury.

— THE deaths of Father Clarke, S. J. (Sept. 10) and the Marquess of Bute (Oct. 9) remove two prominent figures from the English Catholic world.

— CARDINAL Newman's poem, "The Dream of Gerontius," was set to music by Mr. Elgar, and sung at the recent Musical Festival, Birmingham, Eng.

— OWING to the presence of the bubonic plague in Glasgow and the danger of its spreading, the civic authorities have issued a strong appeal to Catholics to discontinue the holding of "wakes." The magistrates are upheld in their action by the Catholic clergy.

— THROUGH the efforts of Father Quinlivan, S. S., and several other generous Catholics of Montreal, a monument has been raised at Cap des Rosiers, in the lower St. Lawrence, to the memory of the Irish immigrants who were lost in the sad wreck of the "Carricks of Whitehaven," May 28, 1847.



LITERARY NOTES.

— A copy of the Baltimore *Mirror* has reached us containing an elaborate account of the admirable work Father T. M. Kellogg is doing for the conversion of the negroes in the Southern States. The zealous Josephite is now trying to raise funds to endow the Epiphany Apostolic College, at Baltimore, a seminary destined for the training of priests who will live and work among the blacks.

— *Help for the Poor Souls in Purgatory.* — There are very few of us who have not dear relations or friends expiating their sins in Purgatory. Our holy religion teaches us that we can render them consolation and even relief in their present plight. This tiny prayer book is filled with an admirable selection of prayers and devotions which may be offered in aid of the suffering souls. Several Chapters also treat of the doctrine of Purgatory, the sufferings of the souls there, and the means of assisting them. (New York, Beiziger Bros., or Librarian, Free Library, 146 Bleury Street, Montreal. 470 pp., 50c.)

— *The Catholic Student's Manual.* — Compiled by a religious, under the immediate supervision of the Rev. H. Rouxel, P. S. S. A collection of prayers, practices and devotions intended for students in colleges and schools. The first few chapters of this excellent little work are devoted to the explanation of the calendar, the movable feasts, fasting and abstinence, indulgences, summary of the Faith, etc. (Montreal, D. & J. Sadlier & Co., 718 pp., thin paper; three styles of binding.)

— *St. Anthony's Bread for the Poor.* — Its origin, aim and progress, compiled by Rev. Patrick F. O'Hare, of Brooklyn, N. Y. This pamphlet gives the history of the devotion, including documents from the hand of Miss Bouffier herself. There are also prayers suitable for novenas and for the thirteen Tuesdays in honor of the great wonder-worker of Padua. This little pamphlet should be widely spread in order to make known the admirable devotion of St. Anthony's bread. St. Anthony does not belong to the city of Padua alone; he is the saint of the whole world. (New York, F. R. Pustet and Co., 65 pp. paper cover.)

— *The Protestant Rule of Faith and the Roman Catholic Church.*—

By the Rev. G. M. Godts, C. SS. R. A controversial work compiled from many sources and embracing nearly all the questions discussed by Protestants and Catholics. The author says old things in a new way; his references reveal a vast amount of preliminary reading. The following are the chief chapters of the work. I. "Is the Bible alone the Rule of Faith?" II. "The Saviour established a Church." III. "Where is that Church?" IV. "Why do some not see the Church?" V. "The consequences of a false Rule of Faith." VI. "The consequences of a true Rule of Faith." The following extract will give an idea of the way the author treats his matter. "Which is better, a good Protestant or a bad Catholic? In one way both are wrong; you must, of course, first distinguish between the doctrine and the one who follows it. The doctrine may be very bad in itself, but men may be good, not in as much as they follow that doctrine, but apart from it. Many may be deceived by hearing the voice of sectarians alone, for these endeavor to mimic the Divine accents and to take the mask of Catholicity, as in England, where Calvinistic principles were evidently invested in rituals taken from the Catholic Church. Even now, how many Protestant ministers make Catholics believe they are Catholics? This gives to understand the good faith of many people brought up in Protestantism, and who have not in their reach the means to know the true Church to which they think they belong. But now, to answer the question, I ask: What is better, a clean piece of copper or a soiled piece of gold? The gold is easily cleaned, but the copper remains copper. The Catholic, dying in mortal sin, will be lost just like the one dying with a mortal sin against Faith; but, during life, it is far easier for one who is in the right way to be converted from a momentary offence than for one who is not in the right way to come to it. The foolish virgins and the wise were likewise asleep, but it was far easier for those who had oil in their lamps to light them than for the others to go and get oil. 'The corruption of the best is the worst,' particularly when there is an abuse of grace, but God evidently helps those who always, in their heart, wish sincerely for Him, His truth and His Church." We regret that so many traces of a foreign idiom are distinguishable in this otherwise excellent little work. But even these blemishes will be overlooked once it is known that English is not the reverend author's mother tongue. (Brandon, Mau., E. L. Christie, 180 pp.)



- ALBERTON, P. E. I.
 Wm. Whalen, d. in August.
 James McIntyre, d. Sept. 20
- ALEXANDRIA, ONT.
 Mrs. Mgt. McDonald, d. Aug. 31
 Mrs. D. H. McDonell, d. Aug. 24
 Mrs. Donald J. McGillis, d.
 Sept. 11
 Mrs. Donald McGillis, d. Sept. 12
 Mrs. Donald D. McGillis, d.
 Sept. 17
 Alexander McCulloch, d. Sept. 27
- ALLISTON, ONT.
 Sarah King, d. Apr. 14
- AMHERSTBURG, ONT.
 Ant. Bernard, d. in September.
 Mrs. P. Darth, d. in September.
- BRANTFORD, ONT.
 Chas. D. Montgomery, d. July 13
- BRIDGE END.
 Wm. C. McGillis, d. Sept. 14
- BUCKINGHAM, P. Q.
 Robert H. Gorman, d. in Sept.
 Joseph Marchand, d. in Sept.
 Joseph Gauthier, d. in Sept.
 Felix Gauthier, d. in Sept.
 Mrs. Jas. Degagné, d. in Sept.
- CANSO, N. S.
 Richard Phelan, d. May 6
 Mrs. Angus Cameron, d. June 11
- CARDINAL, ONT.
 Mrs. Cath. Coughlin, d. Sept. 14
- COBOURG, ONT.
 Mrs. Marg. Mullin, d. Sept. 6
- CORNWALL, ONT.
 Mrs. A. Ledger, d. Sept. 28
- DESERONTO, ONT.
 Mrs. Ann Finn, d. Sept. 12
- ECORSE, MICH.
 Mrs. John Reeves, d. July 13, '99
 Mrs. Bower, d. Dec., '99
 Mrs. Stoddard, d. Jan., 1900
 Mrs. L. Tourangeau, d. in Feb.
 Mrs. Ant. Leblanc, d. in March.
- GODERICH, ONT.
 Mrs. O'Dwyer, d. Sept. 11
- FREDERICTON, N. B.
 Mary Landy, d. Sept. 11
 Margt. Corrigan, d. Oct. 1
- GUELPH, ONT.
 Mrs. Margt. Lamb, d. Sept. 24
- HAMILTON, ONT.
 Mrs. Pat'k Connell, d. July 26
- KINGSTON MILLS, QUE.
 John Redmond, d. in May.
 Ellen G. Draper, d. Sept. 10
- KINGSTON, ONT.
 Sophia Brophy, d. June 25
 Patrick Fallon, d. July 24
 Katie Bryson, d. Aug. 23
- LOCHIEL, ONT.
 Mr. Owen Heath, d. Aug. 10
- LOMBARDY, ONT.
 George Jordan, d. Oct. 1
- MARYSVILLE, ONT.
 Mrs. Margt. Derby, d. Sept. 3
- MAYO, P. Q.
 Cath. Cooligan, d. Aug. 7

- MAYO, P. Q.
August Belfer, d. June 15
- MERRICKVILLE, ONT.
Mrs. John White, d. Aug. 22
- METCALFE, ONT.
John J. Fleming, d. Apr. 6
Patrick McLindon, d. Aug. 12
- MONCTON, N. B.
Peter Connolly, d. recently
- MONTREAL.
John McGarr, d. June 21
Mrs. G. Labelle, d. Sept. 14
Mrs. W. P. Bartley, d. Oct. 5
Mrs. Robt. Ternau, d. June 10
Mrs. James Corley, d. Apr. 18
Mrs. Barrett, d. Sept. 17
John Hayes, d. Sept. 23
- NEWCASTLE, N. B.
Mrs. Cornelius Regan, d. in May.
- NIAGARA FALLS, N. Y.
Mrs. C. Quackenbush, d. May 14
- OSGOODE, ONT.
Mrs. P. O'Brien, d. Mar. 18
- OTTAWA, ONT.
Hugh Davidson, d. Sept. 10
Mrs. Thomas Swift, d. June, '99
- PICTON, ONT.
Mrs. Eliza Slaven, d. Sept. 14
- QUEBEC, QUE.
Mrs. Eliz. Griffin, d. in March.
Johanna Malloy, d. in July
Wm Murray, d. in August
- SOUTH AFRICA.
William Hunt, d. June 16
J. T. Cooper, d. July 29
Geo. W. Bradley, d. Aug. 29
J. E. Larue, d. July 1
Roland Lacouture, d. Oct. 5
- SARNIA, ONT.
Peter Garcy, d. June 1
- SEAFORTH, ONT.
Nellie McCabe, d. Feb. 8
- SUSSEX, N. B.
Brian Sweeney, d. recently
- ST. ANDREW'S WEST, ONT.
D. M. McDonell, d. in July.
- ST. GEORGE'S, P. E. I.
Joseph Walker, d. Aug. 26
Mrs. Loughlin, d. Sept. 3
- ST. JOHN, N. B.
Edw. Murphy, d. Aug. 1
Jennie Coughlin, d. Aug. 19
Lawrence O'Neill, d. Aug. 10
Philip Sharkey, d. Aug. 12
George Pierce, d. Aug. 13
Timothy Crowley, d. Aug. 14
Mary Bradley, d. Aug. 23
Daniel O'Neill, d. Aug. 28
Mary B. McGregor, d. Mar. 17
Mrs. Sarah Mooney
Thomas McFadden
Joseph Murphy
Timothy Keleher
- ST. MARY'S, N. B.
Michael Bowlin, d. Sept. 12
- TORONTO, ONT.
Mrs. Shinnors, d. Sept. 8
Mrs. Enright, d. Sept. 27
Miss Sarah King, d. in April.
- THREE RIVERS, QUE.
Mrs. O. Gélinas, d. Sept. 10
- TOTTENHAM, ONT.
Mrs. Arthur, d. Sept. 16
- VANCOUVER, B. C.
Mrs. Annie Metyer, d. Sept. 10
- WASHBURN, ONT.
Mrs. Wm. Shortall, d. Sept. 27
- WEST HUNTLEY, ONT.
Patrick Egan, d. Aug. 22
- WOODSTOCK, ONT.
Hugh McHugh, d. Aug. 22
- PLACE NOT NAMED.
Patrick Moran, d. July 7
Mrs. John Carlind, d. Apr. 28



The extracts published here have been received during the past month in *bona fide* letters of thanksgiving. The Editor does not vouch for anything more.

AVLIER, QUE — For a favor received, after a novena to the B. V. M. and having a Mass said in her honor, with promise to publish in the MESSENGER.

BROCKVILLE, ONT. — For the conversion of a young man.

CHESTERVILLE. — For a favor received.

CHICAGO, ILL. — For one special favor received, through the intercession of St. Francis Xavier, with promise to have it published.

GUELPH. — For two special favors, after prayers to the Sacred Heart, Bl. Virgin and St. Anthony, with promise to publish.

HASTINGS. — For the recovery of a sister from severe illness.

KEMPTVILLE, ONT. — For a desired but unexpected favor received.

HINTONBURG. — For a very great favor obtained, after praying to Sacred Heart, and promising to publish.

MARMORA. — For a successful examination, after prayers to the Sacred Heart and promise to publish.

MONTREAL. — Thanks to St. Anthony of Padua, for two good servants, after promise to publish and to do my share in being patient with them.

NAPANEE. — For a very particular favor obtained, after novena to Sacred Heart, and promise to publish in the MESSENGER.

NEWCASTLE, N. B. — For cure from hemorrhages. For a husband's safe journey, and a couple of other favors.

NEWINGTON. — For a very great favor received, after prayers to the Sacred Heart and Bl. Virgin, with promise to publish.

PERTH. — For a great favor received, after have a Mass said for the Holy Souls and promise to publish.

PETERBOROUGH — For the recovery of a child.

PICTON — For having heard from a friend, after having prayed to St. Anthony, and for the Souls in Purgatory, with a promise to publish in the MESSENGER.

POMQUET, N. S. — For a temporal favor received, after prayers to the Sacred Heart and to St. Rita.

ST. JOHN'S, WEST. — For employment obtained through Our Lady of Perpetual Help. For obtaining news from an absent friend, through prayers to St. Alphonsus and Bro. Gerard.

TORONTO. — For the recovery of a husband who had been addicted to drink for five years.

WEST HUNTLEY. — For a little boy's recovery from a terrible accident, after a novena to the Sacred Heart and promise to publish.

WOLFE ISLAND. — For recovery from sickness, after prayers and promise to publish.

Letters of thanksgiving for FAVORS RECEIVED have also reached us from the following Centres. The figures after the names denote the number of favors received.

Alberton, P. E. I., 7.	Halifax, N. S., 4.	Portland, 1.
Alexandria, Ont., 3	Hamilton, Ont., 1.	Port Hawkesbury, 19.
Amherstburg, Ont., 1.	Huntsville, Ont., 3.	Quebec, 18.
Antigonish, N. S., 3.	London, Ont., 6.	Sarnia, Ont., 5.
Bathurst, Ont., 2.	Maidstone, Ont., 4.	Seaforth, Ont., 5.
Brantford, 2.	Mamainse, Ont., 2.	St. Andrews West, 1.
Brechen, Ont., 4.	Marmora, 1.	St. Johns West, 8.
Brockville, Ont., 4.	Melrose, N. B., 1.	Toronto, 1.
Chicago, Ill., 1.	Metcalfe, 1.	Tottenham, Ont., 1.
Colgan, 1.	Montreal, 8.	Tracadie, N. S., 1.
DeLorimier, Que., 1.	Newcastle, N. B., 1.	Wemyrs, 1.
Dundas, Ont., 2.	Orillia, Ont., 2.	Winnipeg, Man.,
Elginfield, 1.	Owen Sound, 4.	Wolfe Island, Ont., 3.
Fredericton, N. B., 49.	Park Hill, Ont., 1.	Woodstock, Ont., 1.
Freelton, Ont., 4.	Perth, 1.	Vancouver, B. C., 4.
Grand Falls, N. B., 1.	Picton, Ont., 8.	Victoria, B. C., 3.
Guelph, Ont., 3.	Pomquet, N. S., 4.	Yarker, Ont., 1.

Intentions for November 1900.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE.

GENERAL INTENTION BLESSED BY THE POPE :

The Propagation of the Faith.

1. - **Th.** - ALL SAINTS. *d.†.g.†.h.†.m.†.* Honoring the Saints. 15,581 Thanksgivings.
2. - **F.** - ALL SOULS. *a.†.c.†.g.†.* Prayer for the Dead. 8,671 In affliction
3. - **S.** - St. Valentine, C. Fortitude. 19,182 Departed.
4. **Sun.** - St. Charles Borromeo, Bp. *a.†.c.†.g.†.* Reform of life. 25,174 Special.
5. - **M.** - St. Emeric, C. Observe the Commandments. 1,519 Communities.
6. - **Tu.** - St. Leonard, H-rmit. Sympathy. 6,754 First Communions.
7. - **W.** - St. Engelbert, Bp. Weakness. Devotion to the Rosary. League Associates.
8. **Th.** - Octave of All Saints. *h.†.* Constancy. 6,716 Means.
9. - **F.** - Dedic. Lateran Basilica. *†.* Respect for Churches. 2,941 Clergy.
10. - **S.** - St. Andrew Avellino, C. *†.* Preparation for death. 23,332 Children.
11. - **Sun.** - St. Martin, Bp. *p.†.* Acceptance of toil. 9,419 Families
12. - **M.** - St. Martin, P. M. Devotedness to duty. 13,214 Perseverance.
13. - **Tu.** - St. Didacus, C. Spirit of prayer. 6,125 Recon-ciliations.
14. **W.** - St. Josaphat, Bp. M. Generosity. 35,906 Spiritual Graces.
15. - **Th.** - St. Gertrude, V. *h.†.* Heeding inspirations. 23,129 Temporal Favours.
16. - **F.** - St. Stanislas Kostka, C. Devotion to Mary. 5,911 Conversions to Faith.
17. - **S.** - St. Gregory Wonder-Worker. Bp. Spirit of faith. 11,757 Youth.
18. - **Sun.** - D-d. Basil SS Peter and Paul. Divine praise. 1,686 Schools.
19. - **M.** - St. Elizabeth, W. *p.†.* Kindness. 6,013 Sick
20. - **Tu.** - St. Felix of Valois, C. Sacrificing spiritual consolation. 2,421 In retreat.
21. - **W.** - Presentation B. V. M. *†.* Consecration to God. 757 Works, Guilds
22. - **Th.** - St. Cecilia, V. M. *h.†.* Gentleness. 1,471 Parishes.
23. - **F.** - St. Clement, P. M. Moral courage. 14,715 Sinners.
24. - **S.** - St. John of the Cross, C. Union with God. 8,144 Parents.
25. - **Sun.** - St. Catharine, V. M. *m.†.†.* Defence of truth. 3,854 Religious.
26. - **M.** - St. Silvester, Ab. Desire of perfection. 1,023 Novices.
27. - **Tu.** - St. Leonard of Port Mauritius. True family affection. 537 Superiors.
28. - **W.** - St. Rufus, M. Respect for holy images. 5,911 Vocations.
29. - **Th.** - St. Saturninus, Bp. M. *h.†.* Diligence. League Promoters and Directors.
30. - **F.** - St. ANDREW, Ap. *d.†.m.†.* Love of the cross. 20,403 Various.

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

†=Plenary Indul., a=1st Degree; b=2nd Degree, d=Apostolic Indulgences, g=Guard of Honour and Roman Archconfraternity, h=Holy Hour; m=Bona Mors; n=Sodality 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.

TREASURY, SEPTEMBER, 1900.

Acts of charity	119,031	Pious Reading	69,069
Acts of mortification	100,853	Masses celebrated	4,340
Beads	164,660	Masses heard	60,478
Stations of the Cross	24,372	Works of zeal	61,659
Holy Communions	28,574	Various good works	233,380
Spiritual Communions	330,538	Prayers	526,492
Exams of conscience	66,701	Sufferings or afflictions	2,146 ⁸
Hours of silence	79,479	Self-conquests	62,393
Charitable conversations	76,776	Visits to Bl Sacrament	141,834
Hours of labor	236,698		
Holy Hours	13,539		
		TOTAL	2,736,440