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—THE—

Portiuncula



HISTORY OF ITS SANCTUARY

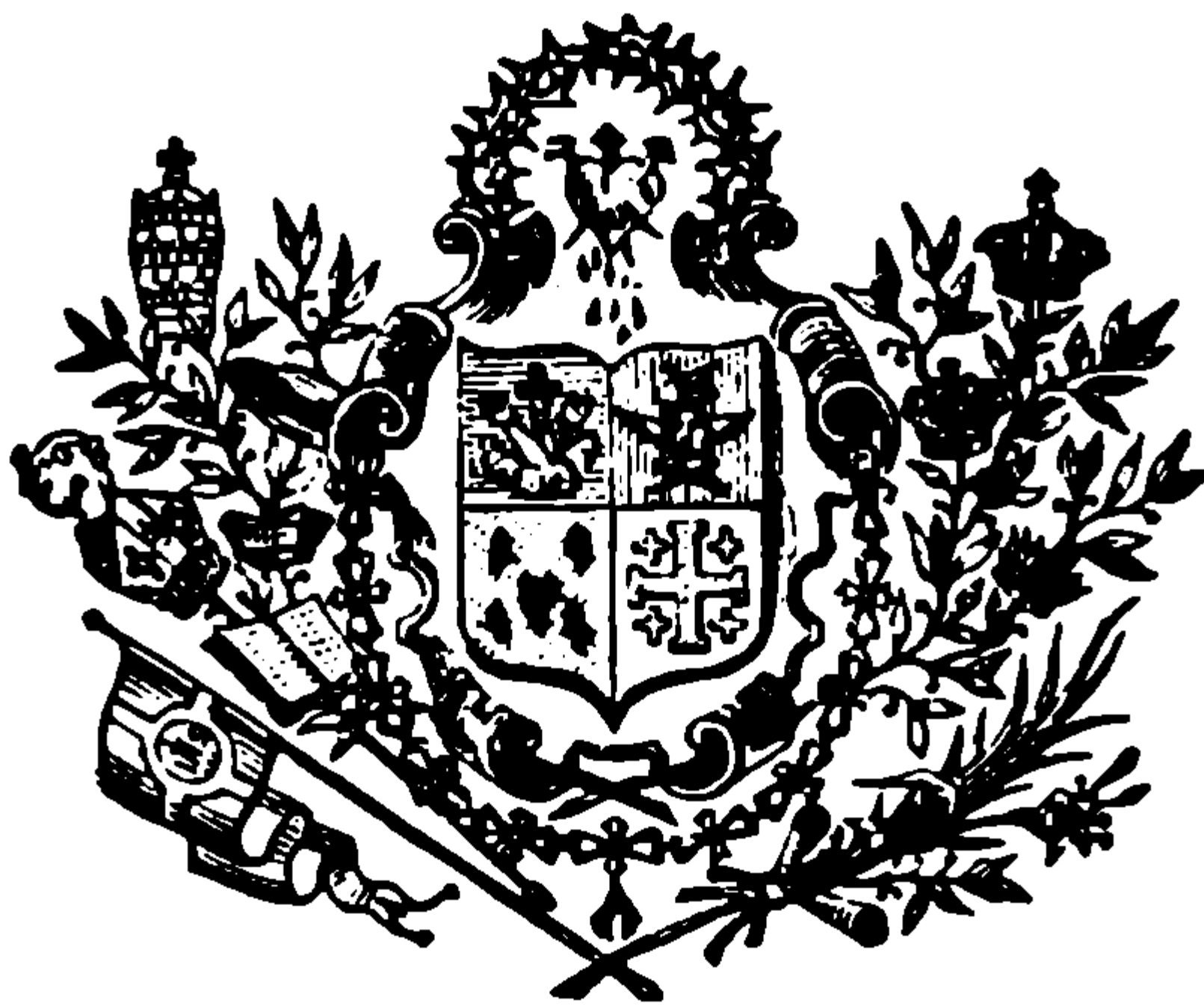
AND ITS

CELEBRATED INDULGENCE

....BY....

FATHER DESIRE,

Franciscan Missionary.



1893.

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❖ PORTIUNCULA ❖



ST. FRANCIS
Obtaining Indulgence of the Portiuncula,

APPROBATIONS.

“ This little work is very opportune, very useful, almost necessary.”

FR. RAPHAEL,
Procurator-General of the Franciscans.
Rome, December 29th, 1894.

“ Nihil obstat ex parte Ordinis.”

Romae ad S. Antonium.
FR. ALOYSIUS de PARMA,
Minister Generalis.

Imprimatur.

+ EDUARDUS CAR.
Arch. Marianopolitanus.

*To our Dear Brothers and Sisters of
the Third Order, established in
Montreal:*

DEAR BRETHREN IN ST. FRANCIS :

We read in the Life of our Seraphic Father, that when the Holy Patriarch saw that, in spite of his fervent apostolic zeal, there was an utter impossibility (owing, partly, to his own infirmities) of preaching verbally to all Christians, he resolved to address them in writing. I am far from comparing myself with our great Saint.

However, all that I have seen and heard of your great fervor and ardent charity has made me wish to be of use to you. Obedience has hitherto obliged me to devote myself to other works, which have not been without their consolations, and now, that same obedience, allows me as a compensa-

tion, of which I hasten to profit, to contribute my share of the care bestowed on you by the Fathers of our Montreal Community. I have been greatly impressed, Dear Brethren, by the way you have hastened, specially this year, to join the Indulgence of the Portiuncula. Our new church offers greater facilities for your piety, and you have done your utmost to make known everywhere what advantages may be gained there. Your zeal has been amply rewarded, and has given great edification to all.

By the permission of my Superiors, my first step in this direction was editing anew the beautiful pamphlet of the Portiuncula, written by the much-lamented Father Simon. This pamphlet inspired me with the idea of giving you something more complete. The history of the Sanctuary, and of its

celebrated indulgence, is so interesting and so touching that I felt I could not do better than give it you in its entirety, but in as brief a manner as possible.

Trying to write this little work at Montreal was quite impossible ; knowing how fully my time is occupied. But from time to time, during my work away from the town, I have been able to find some short respite, and have frequently utilized these precious moments by writing articles which have appeared from time to time, both in the Review and elsewhere. This week I have met with a favorable opportunity of putting my above mentioned design into execution. The Bishop of Valleyfield, having invited me to be present at the ecclesiastical retreat, I found time for doing some writing. The calm and solitude, com-

bined with the genial charity of His Lordship, as well as the venerable priests who surround him, contributed to rest the mind and rejoice the heart, so that my work could not do otherwise than advance favorably.

Take notice, Dear Brethren, that I have no pretension of writing a scientific work on this subject. My work has been frequently interrupted. I have been guided by a book entitled: "The Portiuncula, or, the History of Our Lady of the Angels," written by Father Barnaby, who lived a long time at Assisium, and published this book in French and Italian in 1884. It is a most interesting and edifying work, and well worth reading.

My only ambition is that of aiding and enlightening the piety of the faithful. If this little book inspires but one soul to love and serve God better, by

walking in the steps of our Seraphic Father, I shall deem myself amply recompensed. It is to you, Dear Brethren, that I dedicate this little pamphlet. Your well-known charity will incline you to look favorably on my good intentions, and to overlook the imperfections of my work.

My sole ambition is that of being of use to you, and I heartily pray that I may succeed in my endeavors.

Before ending I wish to affirm that I submit myself entirely to the authority of our Holy Mother the Church, and in no way desire to forestall her decisions regarding the miraculous facts which I relate, or the titles which I may have given to different persons.

Valleyfield, Feast of the Immaculate Heart of Mary, August 26th, 1894.

THE PORTINCULA.

CHAPTER I.

ORIGIN OF THE SANCTUARY OF THE PORTINCULA.

About the year A.D. 353, four pious hermits left Jerusalem for Rome, in order to venerate the tomb of the Holy Apostles.

The Pontifical throne was then occupied by Pope Liberius. After having satisfied their devotion the pious visitors, on the advice of the Sovereign Pontiff, retired to the Valley of Spolets, in Umbria, at half a league's distance from the town of Assisium, where they built themselves a hermitage and a modest chapel. Having brought with them a particle of the Blessed Virgin's tomb, which they had received from the hands of the patriarch, St. Cyrille,

they deposited it in this chapel, which they dedicated to St. Mary of Josaphat, in memory of the celebrated valley of that name where the mortal remains of the Divine Mother had reposed for three days. Over the altar they hung a picture representing the Assumption of the Blessed Virgin surrounded by angels, whence sprung the title by which this chapel was more commonly known by the faithful : “ St. Mary of the Angels, or St. Mary with Angels.”

The faithful from the surrounding country soon experienced the benefits of the Queen of Heaven’s loving protection, and a number of favors bestowed on those who frequented the sanctuary, soon drew thither crowds of worshippers. On the other hand, the four hermits contributed in no small degree towards inspiring devotion by the holiness of their lives, and very soon many

disciples flocked to them, desirous of sharing their austere penances, and forming a becoming guard of honor to the Queen of Angels.

For more than a century this chapel was served by the disciples of these first hermits. Then came a time when it was completely abandoned ; and history gives us no information as to the exact date nor the cause of this abandonment. Undoubtedly God had His designs with regard to this modest sanctuary, and Mary was watching with jealous care over this altar which perhaps had been the first in the West which had been erected in honor of her assumption, body and soul into Heaven.

In 516, St. Benedict passing by Assisium, was grieved at the state of delapidation into which this chapel had fallen, and having asked and easily obtained permission from the magistrates

of the town, he had it rebuilt. It is this same chapel, both as to the form and the essential parts, which after the lapse of 1379 years, the traveller or pilgrim can visit at Assisium.

The Saint must have had some prophetic presentiment of the glory which was reserved for his good deed. He must have foreseen in the coming ages that extraordinary multitudes would flock to this little chapel from every corner of Europe ; in one day alone, two hundred thousand visited it. It is this prophetic spirit, confirmed by tradition, that alone explains the plan adopted in the restoration of this chapel.

The interior of the chapel is but 27 feet long by $13\frac{1}{2}$ feet wide. The entrance door at the end is no less than seven feet six inches wide ; then at about three feet from the altar, on the epistle side, there is another opening of

the same dimensions as that at the end. From a simple archæological point of view, this would have been meaningless.

The chapel having been rebuilt, and a suitable dwelling, St. Benedict placed it in charge of some of his own religious. The property belonging to the chapel was not of sufficient value to support a regular monastery, and the religious who served it were dependant on the Abbey of Mount Subioco, built at a distance of about a league and a half from there.

It was the very limited dimensions of this property that gave rise to both the chapel and the property being called *Portiuncula* or *little portion*, in Latin *Portioncula*.

Whilst the Benedictines retained possession of it, that is to say until 1075, the humble sanctuary continued to be favored by heavenly visitations. Angels

frequently appeared there, concerts of celestial harmony were often to be heard at night. Some of the monks saw a mysterious ladder reaching from the sanctuary up to heaven, with angels ascending and descending singing the praises of God and of Mary.

There was nothing more needed to strengthen the veneration of the faithful, and to cause the chapel to retain its title of “St. Mary of the Angels.”

In 1075, both chapel and dwelling were in such a state of ruin as to be uninhabitable. The Benedictines withdrew to their Abbey at Mount Subiaco, but the pious faithful did not abandon the hallowed ruins, and to repay them for their fidelity these supernatural manifestations did not cease.

CHAPTER II.

ST. FRANCIS AND THE PORTIUNCULA.

Among the pious faithful who were the most assiduous in frequenting St. Mary of the Angels, about the year 1175, might be seen a young woman whose sweet but sad-looking countenance often wore a pained and troubled look, whilst she poured forth her soul in fervent, but at the same time, resigned prayer. This woman, Dame Pica, was the wife of Pierre Bernardone, a rich merchant of Assisium. Like Anna, the mother of Samuel, she came in bitterness of soul, but full of confidence, to pour forth her prayers and her tears at the feet of the Divine Mother, to ask her to obtain for her the crowning honor of maternity. Seven years had elapsed since her marriage,

still she had not as yet presented her husband with any pledge of their mutual love. Her prayers were favorably received and answered, and on September 26th, 1182, as tradition relates, she gave birth to her first-born son, who was destined to become so celebrated throughout the world, under the name of Francis. The object of this little pamphlet is not to relate, or even sketch the life of St. Francis of Assisi. We will content ourselves by briefly telling of his extraordinary love for this sanctuary, and the signal favors he here received.

One of Pica's earliest cares regarding her son, was to instil into his heart a tender love and devotion for Mary. She continued to visit the chapel as frequently as before, and took care that her little Francis should accompany her, and he was thus early inspired

with an ardent love for Mary and for her sanctuary. The child grew up with this devotion in his heart and always loved to turn his steps towards St. Mary of the Angels, even amidst the pleasures of his youth.

At the age of twenty-five Francis bid adieu to the world and all its seductions. In response to what he believed to be the will of God he restored three churches in the neighborhood of Assisium. He then courageously undertook the restoration of St. Mary of the Angels, but as he had renounced all his possessions, he was obliged to go from door to door to beg the alms necessary for this purpose, nor did he hesitate to do so. He worked at the church helping the workmen in every possible way, carrying the material on his shoulders and handling the chisel and trowel.

In 1208, the Portiuncula being restored, the Benedictines of Mount Subiaco resumed possession, and confided it to a priest of Assisium, who from time to time celebrated the Holy Sacrifice of the Mass there. From that time Francis took up his abode near the sanctuary, giving himself up to exercises of penance and prayer until such time as God should manifest His will to him in a more marked way.

The long desired moment arrived ; it was on February 24th, 1209, the feast of St. Matthias, Apostle. Whilst assisting at Mass, celebrated in the Chapel of the Portiuncula, he was struck by the words of the Gospel : “Go ye and preach, Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor a staff.” (St. Matthew, x. 7.) “This is what I

desire,” he exclaimed. “This is what I seek, this is what I am burning to do.” And immediately he threw aside his purse, his staff, and his shoes, and clothing himself with a tunic made of coarse stuff he girded his loins with a thick cord. It was on this day and in this place that the foundation of the Order of the Friars Minor was laid. It was there that two months later Francis received his two first disciples. He only abandoned the Portiuncula as his habitual place of residence when his followers became too numerous ; and then he only deserted it for a very short time ; he was to return to dwell there permanently as soon as he had a small convent built.

At the close of the month of May Francis was at Rome with his eleven first companions, and obtained from Pope Innocent III. the verbal approval

of his Rule. On his return to Assisium, understanding the necessity there was of having a proper dwelling for his increasing Institute, and a church in which Divine Office could be sung, he thought of asking for the Portiuncula and its dependencies.

He made his request to the Abbot of the Benedictines of Mount Subiaco, who granted it in the most gracious manner, but on one condition. “My good Brother, we grant you what you ask, but we would wish that the Portiuncula continue the head church of your Order.” This gift was so graciously given, and the conditions imposed corresponded so entirely with his own sentiments that he could not be otherwise than greatly pleased. Francis gladly accepted the conditions, but not wishing to possess anything in his own right, he would not take the prop-

erty as a gift, but accepted the use of it ; and in token that he held it of the Benedictine Monks he sent them every year, as an acknowledgement, a basket of little fish.

His transaction with the Benedictines being concluded, Francis, urged by a feeling of delicacy, hastened to the pious priest who until then had served the chapel, to impart to him the news of his acquisition. This latter rejoiced exceedingly at the news, for he was happy to know that the sanctuary, for which he entertained so great a predilection, would henceforth be in the hands of such a fervent community. He congratulated Francis and his Brothers upon their great happiness in inhabiting a place so highly favored by the protection of the Queen of Heaven and by the frequent visitations of the Angels. Then, doubtless to en-

courage them, he sent for a laborer who dwelt near the Portiuncula and made him relate how he had frequently heard heavenly melodies resounding from the chapel, and how he had seen during the night a dazzling light shining through the windows.

It would be difficult to describe the joy felt by the Saint. The following night he was kneeling in prayer before the altar, when suddenly towards midnight the chapel was brilliantly illuminated. Our Lord and His Divine Mother appeared over the altar, surrounded by a multitude of angels. They cast upon their humble servant looks of tenderest love. Francis, encouraged by these loving looks, prayed in the following manner: “Most Holy Lord, King of heaven and Redeemer of the world, and thou, Queen of the Heavenly Choirs, whence comes this

infinite condescension and particular love for this place that you deign to descend from the highest heavens unto this humble altar?"

Jesus answered, "I come to affiance this place to My Mother." And the vision disappeared. Was anything more needed to attach Francis' heart forever to this sanctuary?" To the end of his life he loved it more tenderly than he loved any other church in the world. The Blessed Virgin revealed to him that she herself loved it with a special affection, and better than any other church erected in her honor. This attachment of Francis for the Portiuncula increased with his years, principally on account of the signal graces granted to him there. When absent he was continually thinking of his beloved sanctuary; like the Prophet Daniel, he turned towards it

every day to pray. He felt as if exiled when away from it, and it was always with renewed happiness that he returned to it after his apostolic journeyings. It would take too long to relate in detail all the truly wonderful works, pious and penitential, performed by St. Francis and his companions in this sanctuary. We shall cite only a few of the most remarkable.

The Second Order founded by our Saint was to take its birth, like the First, under the shadow of St. Mary of the Angels. In 1212 Clare, a young girl of Assisium, of noble birth and distinguished virtue, being edified by the example of St. Francis, and deeply touched by his preaching, wished to follow in the footsteps of that illustrious penitent and consecrate her virginity to God in the practice of the strictest poverty. March 18th, Palm Sunday,

was the day chosen for her to enter on this penitential life. Shortly before midnight this young girl, who was only eighteen years of age, presented herself at the Portiuncula, accompanied by a relation of great discretion. She was received by the Brothers, bearing lighted torches. Kneeling before the altar she laid aside her worldly attire; Francis cut off her hair, clothed her in a coarse tunic, gave her a thick cord for a girdle, and placed the black veil on her head. The young spouse of Christ was first sent into a convent of Benedictine nuns, and then to St. Damian, where she was soon joined by her two sisters and her mother; afterwards by a number of young virgins as desirous as she had been of embracing the penitential life. This was the origin of the Second Order, that of the Poor Clares. That same year, 1212,

saw the Brothers hastening from every part of Italy to assist at the first General Chapter, which was held under the shadow of the Portiuncula. Historians have not handed down to us any particular record of what took place in this assembly. The holy founder confined himself to explaining the Rule, gave great encouragement to the Brothers, and traced the line of conduct they were to follow in their intercourse with the world; moderated the austerities practised by some of them, and gently redressed some abuses which threatened to creep in amongst his children. These General Chapters were held twice a year, one at Pentecost and the other on the Feast of St. Michael. The Chapter that has become the most celebrated in the annals of the Order was held on Whit Monday, May 26th, 1219. Five thousand

religious assembled together from all parts of the world. The convent being altogether too small to lodge such a multitude, little huts of straw matting were built, and this caused this assembly to be called in the surrounding country the *Chapter of Mats*.

Cardinal Ugolino, the friend and protector of our Saint, who afterwards became Pope under the name of Gregory IX., came to preside at this Chapter. On his arrival he was received by the Brothers in procession, and at once celebrated Mass, during which Francis as deacon sung the Gospel. On visiting this assembly of Brothers, who were formed into little groups, the holy Pontiff could not restrain his admiration. "This is indeed the camp of God," he exclaimed.

St. Francis, hearing that excessive and blameable austerities were prac-

tised by a great number of the Brothers, caused all these instruments of penance to be brought to him. He made a heap of them ; then he remonstrated with them and explained that the life of the Friars Minor should not be entirely devoted to the practice of these rigorous mortifications ; but that they should care their health, in order to be able to carry on their apostolic labors.

St. Dominic, founder of the illustrious Order of Friar Preachers, and the friend of St. Francis, was also present at this chapter. Great was his admiration on beholding the fervor of all these religious ; but it was still further heightened on seeing their total dependence on Divine Providence. Noticing their utter destitution, he was tempted to tax his holy friend with imprudence for imposing the practice

of such rigorous poverty on his followers. However, he was soon undeceived when he saw persons of every condition of life flocking in from the neighboring towns, loaded with abundant provisions for this army of paupers.

One of the most important decisions come to by this assembly was that Mass should be celebrated every Saturday in honor of the Immaculate Conception of the Blessed Virgin Mary in all the convents of the Order. Since then General Chapters are only held every three years.

CHAPTER III.

INDULGENCE OF THE PORTIUNCULA.

Divine Providence, who for nearly nine centuries had watched with such jealous care over this modest little sanctuary, was about to render it famous throughout the whole world.

The time had arrived for the granting of the incomparable Indulgence known throughout the universal Church by the name of *The Indulgence of the Portiuncula*. This was in the year 1216. We borrow the recital of the circumstances of this grant almost verbatim from the letter of Conrad, Bishop of Assisium, addressed to the entire Christian world in 1335. In its touching simplicity it gives an epitome of all that has been written concerning this important grant up to the date when this letter was written.

When the blessed Francis had restored the Church of St. Mary of the Angels he took up his abode there, on account of the great devotion he had for the Queen of Angels. Here he spent his time in continual prayer.

One night, whilst he was praying most fervently, it was revealed to him that Our Lord Jesus Christ and His Beloved Mother, together with a multitude of angels, were waiting for him in the chapel. The Saint rose immediately, and with a joyful heart and the most profound respect entered the church. At the sight of Our Lord Jesus Christ, surrounded by angels, he prostrated himself to the ground before Christ and His Holy Mother. Then the Lord addressed him thus : “Francis, ask of Me what you will for the salvation of men, for you have been given to the world as a shining light and a support to the Church.”

Francis remained prostrate, his face bowed to the earth, as if completely ravished out of himself. At length taking courage, he said: “Most Holy Father and Sovereign Lord, though I am but a miserable sinner, I beseech you to grant that all who visit this Church may receive a Plenary indulgence for all their sins, after they have confessed to a priest, and after they have been given a penance. And I beseech the Blessed Virgin, your Mother, and the advocate of the human race, to deign intercede for me, that I may obtain my request. Then the Queen of Angels humbly acceding to the prayer of the blessed Francis, inclined towards her Divine Son, saying to Him: “Most High and Powerful God, I beseech, and humbly ask thee to deign to listen to the prayers of Brother Francis, Thy servant.” Our

Blessed Lord replied : “What you ask Brother Francis is great indeed, but you are worthy of still greater favors. I will therefore grant your humble prayer, but go to my Vicar, the Sovereign Pontiff Honorius III, at Perugia, and ask him to ratify the indulgence I now grant.” The Blessed Francis rising early next morning, called Brother Masse, of Marignan, and, with him, presented himself before the Pope. Holy Father, said he, “Some time ago I repaired a church in honor of the Blessed Virgin, the Mother of Christ ; I beg your Holiness to grant that those who visit it on the anniversary of its consecration, may obtain a free indulgence without any offering. The Pope replied that this favor could not reasonably be granted, because, whoever wished to gain an indulgence, should gain it by

performing some work of charity. “And how many years Indulgence do you wish me to attach to it? Is it to be for a year, or would you wish it to be for three years ?”

The blessed Francis, not satisfied, said: “Oh, Holy Father, is that all ?” The Pope then said to him : “What do you want me to do for you ?” Holy Father, replied Francis, may it please Your Holiness to give me souls, not years.” “And in what way would you have souls ?” asked the Pope.

The Saint replied : “On account of the favors granted by God to this place I would wish, if it please Your Holiness, that those who shall visit this church, being contrite, and having confessed their sins to a priest and received absolution, may be absolved, in this world and in the next, from the guilt and punishment due to all the sins

committed from the day of their Baptism until the hour when they shall enter into this church. I also would wish that no other conditions be attached to this pardon.

The Pope replied : “ Francis, you ask a very great favor, and the Roman Court is not accustomed to grant such Indulgences.”

“ Holy Father,” replied Francis, “ I do not ask this favor in my own name, but in the name of Jesus Christ, who sent me to you.”

The Pope answered : “ I consent ; it is my desire that you have what you ask,” and having repeated these words three times, he added : “ Let it be done in the name of the Lord.”

As soon as the Cardinals heard these words they begged the Pope to revoke this Indulgence, protesting that

it would be prejudicial to the Holy Land.

“The Pope replied : “I will not revoke what I have promised.”

“Consider, Your Holiness,” they replied, “that by granting this favor you will ruin the Indulgences of the Holy Land, and of the Apostles Peter and Paul.”

“We have granted it to him,” replied the Sovereign Pontiff, “and we cannot, should not undo what we have done.”

“The Cardinals insisted : “Limit the privilege, then, as much as you can.”

To which the Pope replied : “We will limit it so that it shall only extend to one natural day.”

The Pope then summoned Francis and said : “We grant you that all those who shall enter that church, after having confessed their sins with a

contrite heart, shall be absolved from the punishment, and the guilt, and we grant this privilege to perpetuity, but only on one day each year, that is, from the First Vespers, the night included until the Second Vespers, of the next day.”

At these words Francis craved the Papal Benediction, and withdrew from the Palace. The Pope seeing him leave, recalled him, and said: “O simple man, where are you going? What proof have you for what has been granted to you?” “Holy Father,” he replied, “Your word is sufficient for me; if this Indulgence is the work of God, He will make it manifest. Jesus Christ will be the notary, His Blessed Mother the parchment, and the Angels the witnesses.”

Things remained thus for nearly a year. The date of the Indulgence had

not been fixed. Francis patiently awaited Jesus Christ, who had granted the Indulgence, should Himself fix its date.

One night the servant of God was praying in his cell near the Portiuncula, the tempter tried to dissuade him from giving himself up to such severe penance. “Francis, said he, why do you wish to die before your time ? Do you not know that sleep is absolutely necessary for the body ? What need of all this ? Is it no crime to be your own murderer ? You are still young, and have plenty of time to do penance for your sins. Why kill yourself with watching and prayer ?”

Francis immediately recognized the old Father of Lies, and stripping off his clothes, hastened to a neighboring thicket, and there rolled himself in a

briar bush. “It is infinitely better,” he cried, “for me to suffer with my Lord, than to listen to the false counsels of my Enemy.” When his body was completely covered with blood and bruises, he was surrounded by a brilliant light, and beheld the thorny bushes covered with roses ; Angels then appeared to him, and said : “Francis, hasten to the church, where you will find Jesus, and His Blessed Mother. He found himself clothed with a garment of purest white. Gathering twelve roses of each color, he proceeded to the church, and the path seemed strewn with silken draperies. This was in the month of January, 1217.

Let us still listen to our chronicler. He entered the chapel, placed his roses on the Altar, then perceiving Our Lord Jesus Christ and His

Mother surrounded by Angels, he prostrated himself before the heavenly vision. The Lord addressed blessed Francis in these terms : “ Francis, why do you not make those presents to Mother, which you should make ? ” Understanding that these presents signified the souls, which were to be saved by the Indulgence to be gained in this Church, the Saint replied : “ Most Holy Father, and Lord of Heaven and earth, in Thy great mercy vouchsafe to fix the day on which I can offer these gifts to my Beloved Mother, and may She, the advocate of the human race, intercede for me.”

Our Divine Lord then declared that all who should visit the Chapel, with a contrite heart (from 1st Vespers, on August 1st, until Vespers on the following day) after having confessed the

sins which they could recall to mind, should obtain the remission of all sins committed from the day of their Baptism, until the day and hour they entered that Church. The blessed Francis then said : “ Most Holy Lord, what is to be done that it may be made known to men, and that they may believe in it ? ”

“ Francis,” answered Our Saviour, “ this will be accomplished by my grace ; however, go to Rome to My Vicar, and beg of him to publish this favor in the manner he shall judge best.”

Francis replied : “ But why should Thy Vicar believe my words and attach importance to what is said by a poor sinner like me.”

The Lord said to the blessed Francis : “ Have two or three of your companions accompany you as witnesses,

and take him the red and white roses which you gathered in the depth of winter in the neighboring wood.”

This colloquy between the Lord and blessed Francis was overheard by several Brothers, who happened to be in their respective cells, close to the chapel. St. Francis then took three roses of each color, in honor of the Blessed Trinity. The angels then intoned the *Te Deum* and the vision disappeared.

The next day Francis and three of his companions set out for Rome and took his miraculous roses with him. They proceeded to the Lateran Church, where they found Pope Honorius. The Saint presented himself to the Holy Father with his companions, and related all that had happened. His words were confirmed by the testimony of his three Brothers, and by the six

miraculous roses borne to him by blessed Francis.

The Pope then said : “ Your recital is truly marvelous, and evinces the work of God rather than that of man. We recognize the truth of what you assert. However, I shall speak of it to the Cardinals, and in a private Council ask their advice and deliberate on what had best be done. He told St. Francis to return the next day. On the following day Francis presented himself to the Holy Father and thus addressed him : “ Worthy Vicar of Jesus Christ, in this do the will of the King of Heaven, and that of His Mother, to whom the Church of St. Mary of the Angels is dedicated.”

“ Brother Francis,” said the Vicar, “ although you and your Brothers have related this once, repeat it to my Cardinals and make known to them the

will of the King of Heaven and of His Holy Mother.”

The blessed Francis replied : “ His will is that all who shall enter the Church of St. Mary of the Angels, or the Portiuncula, near Assisium, from First Vespers on August 1st, shall obtain the remission of all the sins committed from the day of their baptism, having humbly and contritely confessed them to a priest, received absolution and performed the penance imposed.”

The Pope replied : “ Brother Francis, you ask a great favor, but since the King of Heaven, through the intercession of His Holy Mother, has granted your prayer, we will write to the Bishops of Assisium, of Perugia, Todi, Spoleto, Fulgino, Nocera and Gubio to meet at St. Mary of the Angels on the first day of August, and

announce to the faithful this Indulgence.”

After having received the Pontifical letters, the blessed Francis and his companions went to the Bishops named and presented these letters. Francis agreed with them to all meet at St. Mary of the Angels on the first day of August. He had a platform of wood constructed, on which he and the seven Bishops were seated. Large numbers of the Faithful thronged round the pulpit. The blessed Francis then said to the Bishops: “Which of you will address the people and announce to them ‘*The Pardon.*’ ”

After having consulted together, they replied: “Father Francis, according to the tenor of the Pontifical letters, we are to be guided entirely by your wishes.”

“Although I am most unworthy,

replied Francis, I should like to address a few words to these people; according to the order of the King of Heaven, I will announce the Indulgence, obtained through His Mother's intercession, and in accordance with the order of His Vicar, you will support me with your authority, and announce "The Pardon," with me. The Seraphic Patriarch preached on the occasion, and so heavenly was his discourse, that it seemed to the people, as if it was an angel addressed them and not a man. The sermon ended, he announced the Indulgence in the following terms: "All who enter the Church of St. Mary of the Angels, from First Vespers, on August 1st until Vespers on the following day, night included, will obtain *both* the remission and the penalty of all the sins (known or forgotten), committed

from the day of their Baptism, until the present day, provided they shall have confessed them to a priest, and done penance for them. He added that this Indulgence was to perpetuity, and could be gained every year on that day.

The Bishops thought that Francis had only obtained a grant of this Indulgence, for seven or ten years, these being the usual terms fixed by the court of Rome. They were astonished therefore, on hearing the closing words. “Francis, said they, although Our Holy Father has ordered us to carry out your wishes, he does not wish us to do anything so unreasonable; therefore, we will announce that this Indulgence is only for ten years.” Francis answered, “My Lords, and Reverend Fathers, I have done what was ordered me by the King of

Heaven; may Jesus Christ, and His Holy Mother, make known to you what you should do.

Then the Bishops of Assisium advanced in order to proclaim that the Indulgence was granted for ten years only. But it pleased God, to have him say, not what he intended, but to repeat exactly what Francis had announced. The other Bishops took exception to this, believing that he had done it purposely, out of love for the Church of St. Mary of the Angels, which was situated in his diocese, and that this was his reason for differing with them in their decisions.

The Bishop of Perugia, therefore came forward, for the purpose of correcting the mistake made by Francis, and the Bishop of Assisium, and to announce that the Indulgence was only for ten years. But as the Prophet

says, “ Neither science, nor power, nor counsel can prevail against God ” ; quite contrary to his intention, but in obedience to the Will of God, and of His Holy Mother, he neither censured Francis, nor the Bishop of Assisium : on the contrary, he praised them and their utterances, and ended by publishing the Indulgence in exactly the same terms, as the two former had done.

The Bishops of Foligno, Spoleto, finally the other three Bishops, addressed the people one after the other, quite determined to correct the assertions made by those who had preceded him, but each and every one repeated exactly what had been said by blessed Francis.

The Saint, whilst announcing this favor, held a paper in his hand and said, “ I wish you all to go to Para-

dise, I announce to you an Indulgence which I have obtained from the Sovereign Pontiff; All who are here to-day may obtain a Plenary Indulgence, if their hearts are truly contrite. All who come in after years, on the same day, will receive the same grace, provided they are in the same good dispositions. I wished to have obtained this favor for eight days, but I was unable to do so.”

The next day the seven Bishops solemnly consecrated the little Church.

CHAPTER IV.

LAST YEARS, AND DEATH OF SAINT FRANCIS AT THE PORTIUNCULA.

The Seraphic Father enjoyed for nine years the signal favors he had obtained from heaven. His attachment for his beloved Portiuncula, increasing daily. We have seen the reason of this attachment, particularly during his last years ; he would frequently say to his Brothers, “ Be sure my children, never to abandon this place. If you should be driven from it by one door, return to it by the other ; for this is indeed a holy place, and God dwells here. It is here that the Most High has increased our numbers. It is here that He has enlightened the hearts of His poor servants with the light of His Wisdom ;

it is here that it has pleased Him to set our hearts on fire with love. Whoever shall pray piously here shall obtain what he asks ; but whoever shall commit sin here, shall be severely punished. This is why, my children, you should have a profound veneration for this place, which is so worthy of being the habitation of God. Cease not to sing the praises of the Most High : *Voce exultationis, et confessionis*, with gladness and humility.”

The time was fast approaching when this seraphic soul was to leave the prison of its body, to enter into the joy of its Well - Beloved. Particularly during the last two years the Saint was afflicted by cruel infirmities, rendered so painful by his stigmata, that he was prevented from exercising his Apostolic ministry.

The Autumn of 1226 had arrived ; the Saint to comply with the wishes of his Brothers had exhausted the resources of medical science in the various towns, and with this result : an augmentation of his sufferings. His Sister Death, as he called it, was approaching him with rapid strides. Let us confine ourselves to quoting the very words of his earliest biographers, mostly all witnesses of the sad circumstances we have to relate.

Francis requested to be taken back to Assisium. His return there caused immense joy to all the residents of the town, they feared being deprived of the possession of his precious remains, should he die elsewhere. The citizens went out in crowds to meet him, and the Bishop had him brought to the episcopal residence. But the loving care that was lavished on him did not

retard the progress of his malady. At length the doctor told him that death was fast approaching. His countenance became radiant, he made his Brothers draw near him, he blessed each one of them, and like the Patriarch Jacob, gave a special benediction to his vicar. His heart then turned towards the sanctuary of his predilection, he asked to be taken back to St. Mary of the Angels. It was the birth place of his order; it likewise was to be the place of his death. When the Brothers who bore him on a litter, reached the Leper Hospital, he asked them to let him face the town, then raising himself up from his bed of pain, he prayed for Assisium, his native town, and blessed it for the last time, in the following prophetic words: “ May you be blessed of God, town so faithful to His service, many souls will

be saved in thee. Many servants of the Most High shall dwell within thy precincts, and many of thy children will be called to enter into Eternal Life.”

Having reached our Lady of the Angels, the Holy Patriarch did not occupy his usual cell, but chose the infirmary cell, which was quite close to the Chapel. There with fervent and holy resignation, he made his final preparation for the last great journey.

Before leaving Assisium he had written to St. Clare and her daughters to bid them his last farewell.

His sufferings increased continually, but they were far exceeded by his patience. One night, being more than usually tormented by pain and weariness, he was in his secret heart tempted

to compassionate himself, but being determined that the spirit should not be for one instant subjected to the flesh, he immediately addressed a prayer to Christ, once more took courage, and buckled on anew the armour of patience. Whilst overcoming this temptation he obtained from God the promise of eternal life, by the following parable: “If the whole terrestrial globe and all the stars in the heavens were of pure gold, and if for the sufferings you are now enduring, you were offered such a vast treasure, that all this gold would appear as nothing in comparison, would not even deserve to be mentioned, would you not joyfully and courageously bear what you are now suffering?

“Certainly, I would joyfully,” replied the Saint. “Rejoice then,” said the

Lord, “because your sufferings are the pledge of Eternal Life, and in reward for your penances await confidently and with certainty the inheritance of My Heavenly Kingdom.”

The Saint finding his strength failing, judged that the time had arrived for him to make known (in the form of a will), his last wishes to his Brothers. This will was composed during a previous illness. It was the last effusions of his love, the last wishes of his paternal heart, and from his death-bed he recommends to all his children the practice of those sublime virtues which he taught them during life, both by word and example.

After the holy man had dictated his last wishes, he divested himself of his clothing and stretched himself bare on the floor of his poor cell, to show that

he had nothing more in common with the world. Stretched thus on the floor, Francis raised his eyes to Heaven, and with his left hand covered the wound in his right side, to prevent any one seeing it. “I have accomplished what I had to do,” said he. “I pray God to teach you what you should do.”

The Brothers seeing him in this state, began to sigh and weep. The Guardian, knowing probably by divine inspiration what the Beloved Father desired, stifled his emotion, and hastened in search of a tunic, a cord, and a corol, and offering them to him, said, : “In the name of holy obedience, accept this tunic which I lend you, and as you have no right to these borrowed garments, I take away from you the power of giving them to any one.”

The Father was ravished with delight at finding that he was faithful to his dear Lady Poverty up to the last moments of his life. He then raised his hands towards Heaven, and gave thanks to Christ, that destitute of everything, he was ready to go to him. In order to show himself in all things a perfect imitation of his Divine Master, he evinced for his children up to the very last the same charity that he had exercised towards them from the beginning.

He called around him all the Brothers who were then in the Convent, and after having addressed words of consolation to them, he exhorted them with paternal tenderness to the love of God, of Poverty and Patience, before all counselling, the practice of the maxims of the Holy Gospel. Extend-

ing his right hand over the Brothers who gathered around him, he placed it gently on the head of each one of them, beginning by his Vicar and in the person of those present, he blessed all those scattered throughout the world, and all who should enter the order until the end of time.

“Farewell, my children, he added, fortify yourselves in the fear of the Lord, and persevere therein, temptation, and tribulation are approaching, happy those who remain faithful in their holy vocation. I hasten to go to God, to whose care I confide you. During this time the Brothers were shedding abundant tears, and were inconsolable. The blessed Father then had bread brought to him, he blessed it, broke it and gave some to each one of them. He did this in memory of the

Last Supper, which Jesus Christ celebrated with His disciples, and at the same time to show the great affection he bore to his Brothers.

Francis was longing to leave this world ; he turned towards the physician and said : “ Well, brother physician, tell me when will death come, and open the gates of Life for me ? ” Then addressing the Brothers, he said to them, “ When you see that my last moment has come take off my tunic and lay me on the ground as you saw me three days ago ; leave me in that position after my death for the time that it would take to walk a mile.

At length the day on which it had been foretold that Divine Providence would reward His heroic and faithful servant arrived. One of the Brothers, for whom the Saint had a particular

affection, seeing that the hour of separation was at hand, said, (his voice choked by sobs) “Ah, good Father, your children will soon be fatherless, they are about to lose the very light of their eyes. Think of the orphans you are leaving; pardon them all their faults, and console your sons, both absent and present, by giving them your blessing once more.”

The Saint replied, “Behold, my sons, God is calling me to Himself. I pardon all my Brothers, both present and absent, all their faults and shortcomings, and as far as it lies in my power, I absolve them.”

You will bless them in my name by repeating to them my words.

He had the Book of Gospels brought to him, and asked them to read him St. John’s recital of the

Passion of Our Lord, beginning at these words : *Ante Diem festum Pascha*. During the reading of the Passion, the Brothers stripped the Saint and laid him on the floor. The Seraphic Father then asked that his hair-cloth should be put on him, and that ashes should be sprinkled on his poor body, soon to be reduced to dust.

The Brothers stood around the blessed Father, weeping and lamenting. Then the Saint commenced in his feeble voice to recite the 141st Psalm of David : *Voce mea ad Dominum clamavi*. “I have cried with my voice to the Lord, etc. ;” he continued to the last verse : *Me expectant Justi* ; the just wait for me till Thou reward me. At these words his beautiful soul took its flight to Heaven, and his body fell asleep in the Lord. This was on a Saturday night, October 3rd, A.D.

1226. According to the old way of reckoning time in Italy, at the first hour of October 4th St. Francis was then in the 45th year of his age, eighteen years having elapsed since the foundation of his Order, in this same Sanctuary of the Portiuncula.

At the moment he expired a great number of larks that he had loved, and had often invited to sing God's praises with him, circled around the roof of the cell where the Saint's body was reposing, and warbled gaily as if to celebrate the glory of the newly elected Saint.

Meanwhile the religious of the Portiuncula wept bitterly around the body of their Father, which was still stretched on the floor, but very soon their sadness was turned to joy. They could lovingly contemplate on his dead body the form of the Cross and signs of the

Passion of the Immaculate Lamb, who washed away the sins of the world. He appeared as if he had just been taken down from the cross, his hands and his feet pierced, and his right side appeared as if transfixed by a lance. And his flesh, which in life had been so dark and swarthy, had now become dazzlingly white. They also remarked that his face wore a look of angelic beauty ; he appeared as if still alive ; his limbs were as flexible as those of a child. In his hands and feet were noticed nails as black as iron, marvelously well made, and so adherent that when they were pushed in on one side they came out on the other. The wound in his side was still bleeding ; it was the width of three fingers ; its red color and its rounded edges made it appear like a beautiful rose.

This marvellous spectacle soothed

the Brothers' great grief, and in spite of their sorrow they could not help feeling their hearts overflow with joy when they kissed the marks of the Crucified One.

As soon as the news of his death had spread, and that the people heard of the stigmata, they thronged to the Portiuncula. All were admitted to see and kiss the wounds. The Brothers spent the remainder of the night beside the body of their Father, singing God's praises ; the faithful prayed and chanted in the chapel and around the mortuary cell. Before expiring, St. Francis had expressed a wish to have his body buried on the hill Inferno, near Assisium, where the criminals who were condemned to death were executed, and notwithstanding the pain it gave the religious to bury the body of their beloved Father in a place re-

served for the burial of malefactors, they did not hesitate to comply with his request.

They also remembered another wish that had been several times expressed by the Saint during his life. When asking that his body, (which he always treated as an enemy) should be buried on the hill Inferno, he requested that his heart be deposited in his beloved Portiuncula, that it might appear evident to all that having dearly loved this place in life, he also loved it in death. The Brothers then took out his heart and his intestines, washed and embalmed his body with perfumes, and clothed it in a tunic.

The heart and intestines of the Saint were buried in the Chapel of the Portiuncula, and after his canonization his mortuary cell was transformed into a chapel, these precious relics were

placed in the very spot where he had breathed his last sigh. The next morning the people of Assisium and the neighboring towns and villages assembled at the Portiuncula. The holy body was solemnly borne to Assisium, to the sound of hymns and trumpets. All carried olive branches or other palms, and the sacred obsequies were celebrated by the light of a thousand torches. His sons lovingly bore the body of their Father, and the faithful followed their beloved Pastor, who had just gone forth to meet the Heavenly Pastor, Father of all.

The funeral cortege proceeded to the Church of St. Damien, where a halt was made to allow St. Clare and her daughters to see and venerate his stigmata. Then it continued to Assisium, where the holy body was placed in a chapel close by St. George's, the

parish church. It was here that Francis began his studies and preached his first sermon, and it was here that his body was first laid to rest.

In the month of May, 1230, the solemn translation of these remains took place to the new church, the crypt of which terminated on the hill Inferno.

CHAPTER V.

THE SANCTUARY OF THE PORTIUNCULA— AFTER THE DEATH OF ST. FRANCIS.

To fulfil the wishes so often expressed by St. Francis, the Friars Minor took the most scrupulous care of the chapel of the Portiuncula. Over the entrance door the Saint had caused to be engraven the following inscription, which is still visible : *Hæc est porta vitæ eterna*—This is the door of eternal life. Immediately after St. Francis' death celebrated artists came to adorn the modest sanctuary with magnificent frescos, representing to the pilgrim the wonders of this holy place and the most remarkable incidents in the life of the Saint. The pious faithful adorned the two gables with beautiful marble statues. The interior was

soon entirely covered with the richest ornaments, with paintings and ex-votos in gold and silver, which prove to succeeding generations the love the Christian people had for this place, and the gratitude they felt for the many precious graces obtained here. The ceiling is scarcely visible through the thousand and one little golden lamps kept burning by the pious faithful. The lower wall of the interior, and the entire left wall of the exterior have been preserved intact in order to show the blocks of brown granite placed there by St. Benedict, and the work performed by St. Francis. This granite has become as polished as marble, in consequence of the pilgrims kissing and touching it with their various articles of devotion. The Chapel has been in no way altered except that an opening has been made

behind the Altar for the religious who formerly had their choir behind the Chapel. The edifice forms a rectangle of 33 feet long, by 20 feet wide on the exterior. The two facades ending in gables measure 16 feet to the edge of the roof, and 30 feet to its summit. The windows on the left side are evidently the work of St. Benedict and St. Francis ; one is semi-circular, whereas the other is roughly hewn in the lancet form, the style of the XIII. Century. The infirmary cell in which the Saint died was turned into a chapel immediately after his canonization, i.e., two years after his death. It is situated at ten feet from the Portiuncula, slightly towards the apse. It measures about 16 feet in length, by 13 in width, the walls included. The original form, as well as the walls, have been preserved, the roof has been

replaced by a vaulted ceiling; the small window has given place to a large door, which lights the interior, and affords more space for religious ceremonies. The former door of the infirmary is still to be seen, with its same latch and iron work; but it is all covered over with an iron grating.

Opposite this door is an old fashioned cupboard which was used for stowing away the crockery used in the infirmary. The whole of the interior is adorned with frescoes and statues, representing St. Francis and other Saints of the Order. The most remarkable amongst them is a statue in enamelled terra-cotta, taken from a cast of the Saint's features after death. It is there that the Seraphic Father's heart is buried, likewise some of his blood and his hair, also the tunic he wore when dying. There are also

some relics of St. Clare and of other Franciscan Saints.

Above the door this inscription in Italian may be read : “ Our Seraphic Father, St. Francis, died in this place on Saturday, October 4th, in the year 1226. His heart and intestines lie beneath this altar, which is privileged for each day and to perpetuity, like that of St. Gregory at Rome. A little further on is the Rose Garden. It is here St. Francis rolled himself in the thorns, already related in Chapter III. These thorns were changed into red and white roses ; they are still to be seen there. They have this peculiarity, they are thornless, and the leaves of most of them seem spotted with his blood. When transplanted elsewhere the thorns reappear and the blood-drops disappear.

Near by is the cell occupied by the

Saint. Here he spent his days and nights weeping over the Passion of our Saviour ; here he lacerated his body even unto blood, with the cruel discipline ; here he was frequently favored by heavenly apparitions, and received divine revelations, and it was here that the angels came to tell him to hasten to the Church of the Portiuncula, in order to receive the celebrated Indulgence.

This cell was a sort of crypt, scarcely ten feet square. It is slightly below the level of the ground, and has but one door and two narrow little windows. St. Bonaventure had the thatched roof replaced by a vaulted one, and above the cell he had an oratory built. Later on St. Bernadisa of Sienna had a chapel 27 feet long by 13 wide built in front of it. All these different buildings are known by the

name of “Chapel of Roses.” Here again artists exercised their art in embellishing it with a profusion of frescoes, paintings and statues, representing different incidents in the Saint’s life.

The immense crowd of pilgrims who from the very beginning thronged to the Portiuncula necessitated the erection of a larger building. Therefore a church was built shortly after the death of St. Francis, and in 1288 it was enlarged and decorated by order of Nicholas IV.

On account of the insufficient accommodation of the old church, Pope St. Pius V. ordered the building of a new one. This new church was in the form of a Latin cross, 420 feet long and 213 feet wide. The lower part of it had three aisles and two rows of chapels. In the centre of the cross was the little

chapel of the Portiuncula, placed beneath a splendid cupola, 250 feet high in the interior and 290 on the exterior, and had an interior circumference of 207 feet. This immense construction, begun in 1568, was only completed in 1684. In consequence of a succession of earthquakes that happened from the month of October, 1831, until the month of March of the following year, the walls of this basilica were first cracked, and during the night of March 15th, 1832, it was completely thrown down. The cupola supported by its massive columns alone remained to shelter the beloved sanctuary. The intervention of Divine Providence was visible in the preservation of the cupola, for according to the natural law of gravity it should have been the first part of the edifice to fall.

In 1836 Pope Gregory XVI. ordered

that the basilica should be rebuilt on the same plan as the former one; and the solemn consecration of the new edifice took place on September 8th, 1840. It would take us too long to enter into detail concerning the master-pieces of art, both ancient and modern, which adorn this cathedral, itself a faultless master-piece of modern architecture.

All that remains of the convent built and inhabited by St. Francis are the infirmary chapel, which is wedged into an angle of the transept in the present basilica, and the Saint's hut in the Chapel of Roses.

Another convent was built in 1288 by order of Nicholas IV. Then later it was partly thrown down to make room for the present basilica. The monastery we now see was begun in 1493. After having been appropriated by the Piedmontese Government in 1866, it was redeemed from them.

CHAPTER VI.

THE PORTIUNCULA INDULGENCE DURING THE DIFFERENT AGES AND ITS SPREAD THROUGHOUT THE WORLD.

Certain writers have attempted to throw doubts on the authenticity of the Indulgence of the Portiuncula ; but it is easy to refute their arguments, which are purely negative. The history of this Indulgence and its extraordinary publication was written in 1230 by Bernardi, a well known resident of Assisium. Even in our own day may be seen the notarial and authenticated deeds of priests, religious and laymen who testify to having been present at the publication of this Indulgence by St. Francis, or else of having heard of it from the lips of St. Francis' companions.

As to the objection raised, that the

first biographers did not allude to this most important fact in any way, it suffices to state that these biographers copied one another, and in doing so they omitted to mention facts equally important.

Bernardi having written so clearly and particularly about these facts, that other writers could not dispute him. Besides, at that time the Church did not care to publish solemnly any Indulgence which might interfere with the Indulgences of the Holy Land. This reserve lasted as long as the Crusades were going on, and throughout the thirteenth century. Nothing can be inferred from the fact that no authentic document was issued from the Holy See at that remote period. We have heard, we have seen how St. Francis answered the Pope and told him that he wanted no other notary

than Jesus Christ, no other document than the Blessed Virgin, no other witnesses than the Angels. Christ Himself undertook to make known this favor. So far as the publishing of this favor goes, things remained as they were for several centuries.

Besides the authentic documents already mentioned, we have a number of others equally reliable, written by different persons for their own and their neighbors instruction.

These many documents, which we will condense, prove the authenticity of the indulgence, and the eagerness evinced by the faithful to gain it.

In 1277 Pierre Talfauns, a well-known resident of Assisium, asserts having been present at the publication of the "Pardon." Blessed Benedict of Arezzo, and Brother Rene Marianus, declare that they had learned it from

Brother Massé, a companion of St. Francis. The Blessed Francis de Fabriano affirms that he heard it in 1266 from the lips of Brother Leo, the Saint's confessor and secretary.

The Blessed John of Alverne, after having made his deposition in 1277, relates that during his time innumerable crowds of pilgrims came to the Portiuncula. In 1307 he heard the confession of a man over a hundred years of age, who had come to Assisium on foot, from the neighborhood of Perugia.

Admiring this man's zeal and piety, the Blessed John asked him how, at his advanced age he had ventured to undertake so long and arduous a journey. "Ah Father," replied the centenarian, "had I not been able to come on foot, I would have had myself carried here, not to lose the fruits of so great a

day.” And then by way of explanation he added : I was present when St. Francis, who was in the habit of stopping at my father’s, told him that he was on his way to Perugia, to ask the Pope to confirm the Indulgence granted by Christ Himself. Ever since then I have come without fail every year to the Portiuncula on the day of the “Grand Pardon,” and as long as I live I will do so.

What this good old man did, all Christians did too ; the impulse was general, and often the pilgrims numbered two hundred thousand.

In 1310, Thiebant, Bishop of Assisium related for a known fact, that on August 2nd throngs of visitors flocked here, and that among them, Patriarchs, Cardinals and Bishops were to be seen.

During the fourteenth century St. Bridget, who was spending the night

of August 2nd in the Portiuncula in prayer, said to our Lord : “ I am sorely troubled because certain persons pretend that it was St. Francis himself who imagined and invented these Indulgences.”

“ My daughter,” replied our Lord, “ Falsehood cannot dwell in the same house as Truth and ardent Charity My friend was most truthful, and what he has said is true. On seeing men’s indifference for God, and their eagerness to acquire earthly goods, he asked Me for a mark of My love, to extinguish in them the fire of cupidity and to enkindle that of charity. The mark that I gave him, I who am love itself, was that all those who should enter his dwelling poor and detached in spirit should be filled with My blessings and receive the entire remission of their sins. For four centuries the

Church of the Portiuncula alone enjoyed the privilege of the “Grand Pardon.”

In order to allow the faithful in general to share in this great grace and to avoid the excessive overcrowding of Assisium, Pope Gregory XV. granted in 1622 a similar privilege to all the churches of the Friars Minor. Later on the churches of the Poor Clares and the Tertiaries Regular were favored by a similar grant.

In 1695 Innocent XII. granted a daily, plenary and perpetual Indulgence, on the usual conditions, to all those who should visit the Church of Our Lady of Angels.

Notwithstanding these many grants, and men's decreasing devotion, the number of pilgrims that yearly visit Assisium did not grow less. The pilgrims of August 2nd generally num-

ber sixty thousand or more. Towards the end of July, writes an eye-witness, crowds of men and women, both young and old, and little children, praying, singing, and relating to one another the miracles of this holy place, may be seen on the different roads leading to the Portiuncula.

On arriving at the entrance of the basilica they raise the enthusiastic cry of *Enviva Maria*, throw themselves on their knees, kiss the hallowed ground, and give every sign of satisfaction for having reached the end of their journey.

The three first days are devoted to preparing for this great feast, which is preceded every year by a Triduum of prayer and preaching, and the faithful are earnestly urged to profit of these treasures of grace to their fullest.

This custom is of great antiquity.

In 1325 it was customary to preach in various languages during the seven days preceding the feast of the “Grand Pardon.” During this time more than thirty confessors are kept busy confessing the people.

At last on the 1st of August, at two o'clock in the afternoon, when the bell announces that the holy hour has arrived, the doors of the chapel are thrown open, and the pilgrims, uttering once again the cry of *Enviva Maria*, hasten towards the sanctuary, entering by one door and leaving by the other, simply saluting the altar, and this dense procession lasts without interruption until the evening of the following day.

These grand popular and devotional demonstrations are seen (in a less ostentatious way perhaps) everywhere there is a church enjoying the privileges of the Portiuncula.

August 2nd calls forth extraordinary manifestations of piety, not to speak of what takes place in other countries, France for example, where not only the present Franciscan churches but those pillaged by the Revolution of 1789, enjoy the privileges of the Portiuncula the Sunday following the 2nd of August.

We need only allude to what happens in Canada.

It is only during the last few years that the Indulgence of the Portiuncula has become generally known throughout the Dominion of Canada, and already amongst the people who can participate in its benefits, it has become an epoch in the succession of religious feasts that are celebrated during the year.

It would be impossible to enumerate the number of faithful who, in unin-

interrupted streams visit the privileged churches in Montreal, Quebec, and other places that enjoy this privilege; and notwithstanding the ever increasing number of these pious pilgrims, the greatest recollection and devotion reigns among them, nothing seems to distract their ardent piety. Several churches, particularly those belonging to the fraternities of the Third Order, have obtained this privilege for seven or ten years; others are at present soliciting it, and others are about to do so. Everywhere the same pious enthusiasm, the same profound recollection is noticeable, and the good Canadians pray, as they well know how to pray.

Undoubtedly good St. Francis is exercising his influence, he is inflaming the love and good will of all, leading to God even souls that know Him not.

This truly Apostolic man had the holy audacity to say to the Pope, “Holy Father, I do not ask for years, I ask for souls.” He has had years, ay, even centuries, and to day, he as lovingly lives in the hearts of the people as he did six long centuries ago. But above all he has had souls. Who shall tell of the many conversions which year after year takes place at the Portiuncula and the other Sanctuaries on August 2nd? If the Priests who sit in their tribunal of Mercy on that day could only speak, what marvels they could relate. All the secret of God’s mercy.

And how much more difficult would it be to say how many poor suffering souls have during the last six centuries seen their sufferings turned into heavenly joy for this day. The day of the “Grand Pardon.

APPENDIX.

CONDITIONS FOR GAINING THE INDULGENCE OF THE PORTIUNCULA.

After all that we have seen concerning the origin of the Indulgence of the Portiuncula, and the eagerness shown by the faithful to join it, is it still necessary for us to exhort pious souls to profit by it? Indulgences in general are treasures of grace which Mother Church places at the disposal of the faithful. They are for us the means of applying the merits of Christ to our souls, and we can truthfully say they possess the same value as His Most Precious Blood.

But the Indulgence of the Portiuncula seems to have a particular merit of its own, since it was Christ Himself who deigned to offer it to St. Francis. The best way to appreciate it at its

just value is to gain it in its fullest. Besides, this Indulgence can be gained not only once in the day, but as often as the privileged sanctuary is visited, from two o'clock on the afternoon of August 1st until sunset on the following day. This having been declared by several Sovereign Pontiffs, as well as by the Sacred Congregation of Indulgences on February 22nd, 1847.

These visits may be repeated as often as desired, no interval being required.

At the Portiuncula at Assisium it suffices to pass through the chapel, but in all other privileged churches some prayer must be said (for the intention of our Holy Father the Pope). What these prayers should be has not been determined. Five times Our Father and Hail Mary, or any other equivalent prayer may be said. Usually but

one Plenary Indulgence can be gained for oneself on the same day, but to be sure of gaining that of the Portiuncula it would be wise to gain it twice or more for one's own intention.

This Indulgence is applicable to the souls in Purgatory.

The Sovereign Pontiffs have not granted the power of gaining either the Portiuncula or any other Indulgence for the living. Still, according to some very reliable and trustworthy authors, the faithful who visit the Portiuncula at Assisium enjoy this privilege. In this last mentioned sanctuary this Indulgence is never suspended, not even during the time of Jubilee, and may be gained for both the living and the dead ; but in all other privileged sanctuaries the Indulgence of the Jubilee suspends the gaining of

this Indulgence for the living, but not for the departed.

Confession is required either on the eve or the day itself; Holy Communion also. However, weekly confession, or fortnightly in those dioceses enjoying a special Indult, suffices for those in the habit of confessing themselves every week or fortnight. It suffices for Tertiaries, even though they have not the habit of weekly or fortnightly confession, to have gone to confession during the preceding week. This is in virtue of a special privilege and applies to all Plenary Indulgences.

Confession and Holy Communion may be made in any Church.

In cases where persons are too ill to go to Holy Communion their father confessor may impose some other good work; but this does not apply to children who have not made their first

Communion. And although they can for all other Indulgences suppress the visit to the church, they cannot do so in the case of the Indulgence of the Portiuncula. Decreed by the Sacred Congregation.

To gain a Plenary Indulgence we must be free from any affection for sin, even venial.

A collection of Franciscan prayers adapted for twenty-six visits on the day of the Portiuncula.

FIRST VISIT.

DAILY OFFERING BY S. LEONARD.

Eternal God, behold me prostrate before the immensity of Thy Majesty. I humbly adore Thee, and offer Thee all my thoughts, words, and works of this day. I intend to do everything for love of Thee, for Thy glory, and for the fulfillment of Thy Divine will, in order to serve, praise, and bless Thee, to be enlightened in the mysteries of holy faith, to secure my salvation, and to hope in Thy mercy; to satisfy the Divine justice for my many grievous sins, to assist the holy souls in purgatory, and to obtain the grace of a true conversion for all sinners. I desire, in fine, to do everything in union with that most pure intention which Jesus and Mary had during life, and the saints in heaven, and the

just now on earth. Would that I could write down this intention with my own blood, and repeat it as often as there be moments in eternity! Accept, my God, my good will; grant me Thy holy blessing and efficacious grace never to commit a mortal sin throughout the course of my life, but particularly on this day, on which I desire and purpose to gain all the indulgences which it is possible for me to gain, and to be present in spirit at all the masses which will be celebrated to-day in the whole world, that I may apply them to the souls in purgatory, and free them from all pain. Amen.

100 days, once a day; plenary once a month.

SECOND VISIT.

PRAYER OF S. BONAVENTURE.

O sweetest Lord Jesus Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolic charity, so

that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thy house ; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou bread of angels, Thou refreshment of holy souls, our daily substantial Bread, having all manner of sweetness and saviour, and all most thrilling delights. May my heart ever hunger for Thee and feed on Thee, Whom the angels long behold ; and may my inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou well of Life, Thou fountain of knowledge, Thou source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God ; may it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all

things to the praise and glory of Thy Name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance unto the end ; be Thou alone for evermore my hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my own possession and my treasure, in Whom my mind and heart are fixed and rooted firmly for evermore. Amen.

THIRD VISIT.

DIVINE PRAISES, IN HONOR OF THE M. H.
TRINITY, BY S. FRANCIS.

Holy, holy, holy, Lord God Almighty, Who art, and Who wert, and Who art to come.

Let us praise and exalt Him for ever.

Worthy art Thou, O Lord, our God, to receive praise, glory, honor and benediction.

Let us praise and exalt Him for ever.

Worthy is the Lamb that was slain to receive power and divinity, and wisdom, and strength, and honor and benediction.

Let us praise and exalt Him for ever.

Let us bless the Father, and the Son, and the Holy Ghost.

Let us praise and exalt Him for ever.

Praise the Lord all ye servants of His, and all who fear Him, both small and great.

Praise and Exalt Him for ever.

Let heaven and earth praise His glory.

And exalt and praise Him for ever.

And let every creature that is in heaven, on earth, and under the earth, the land and sea, and all that is in them.

Praise and exalt Him for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Let us praise and exalt Him forever.

As it was in the beginning, is now, and ever shall be, world without end.

Let us praise and exalt Him for ever.

FOURTH VISIT.

PARAPHRASE OF THE LORD'S PRAYER, BY S.
FRANCIS.

Our Father, most Blessed and most Holy, our Creator, our Redeemer, our Comforter.

Who art in heaven, in the Angels and Saints enlightening them with the knowledge of Thyself, for Thou, O Lord, art light, inflaming them with Thy Divine love, for Thou, O Lord, art love; dwelling in them and filling them with beauty, for Thou, O Lord, art the Sovereign Good, the eternal good, from Whom all good proceeds, and without Whom nothing is good.

Hallowed be Thy Name. May Thy knowledge enlighten us that we may know the breadth of Thy benefits, the length of Thy promises, the height of Thy Majesty, and the depth of Thy judgments.

Thy Kingdom come, that Thou mayest reign in us by Thy grace, and

bring us to Thy Kingdom, when we shall enjoy Thy open vision, Thy perfect love, Thy blessed company, and Thy eternal fruition.

Thy will be done on earth as it is in Heaven, that we may “love Thee *with our whole heart*,” by always thinking of Thee; “*with our whole soul*,” by always desiring Thee; “*with all our mind*,” by always directing our attention to Thee, and seeking Thy glory in all things; “*and with all thy strength*,” by employing all the powers and senses of our soul and body in the service of Thy love, and in nothing else; and that we may love our neighbor as ourselves, drawing all to Thy love with all our power, rejoicing in the good of others as in our own, compassionating them in their troubles, and giving offence to no one. “*Give us this day*,” by our remembrance, understanding, and reverence for the love He bore to us, and of all He did, and said and suffered for us. “*Our daily bread*,” that

is, Thy beloved Son our Lord Jesus Christ.

And forgive us our trespasses, by Thy ineffable mercy in virtue of the Passion of Thy beloved Son, our Lord Jesus Christ, and by the merits and intercession of the Blessed Virgin Mary and of all the Saints.

As we forgive them that trespass against us, and what we do not fully forgive, do Thou, O Lord, make us forgive; that for Thy sake we may truly love our enemies, and devoutly intercede for them with Thee; that we may never render evil for evil, but for Thy love may endeavor to serve all.

And lead us not into temptation, whether hidden or manifest, sudden or continual.

And deliver us from evil, past present, and future. Amen. Freely, and out of Thy pure Mercy.

FIFTH VISIT.

DIVINE PRAISES BY S. FRANCIS.

Most Powerful, most Holy, most High and Sovereign God, the great

and Supreme Good. Thou, Who art all Good, and the only Good, to Thee do we render all praise, all honour, all blessing, and to Thee do we refer all good for ever.

Thou art the Lord God, Thou art the God of Gods, Who alone workest wonders.

Thou art Powerful ; Thou art Great ; Thou art the most High ; Thou art the holy Father, the King of heaven and of earth.

Thou art triune God ; Thou art Good, all Good, the Sovereign Good, Lord God, true and only God.

Thou art love and charity, Thou art wisdom ; Thou art humility ; Thou art patience ; Thou art beauty.

Thou art security ; Thou art rest ; Thou art joy ; Thou art our hope and our gladness ; Thou art justice and temperance ; Thou art fortitude and prudence.

Thou art all wealth ; Thou art meekness ; Thou art our protection ; Thou art our Guardian and Defender ; Thou art our refuge and our strength.

Thou art our Faith, Hope, and Charity; Thou art our great sweetness; Thou art our endless good.

Great and wonderful is my Lord God Almighty, bountiful and merciful Saviour. Amen.

PRAYER.

O Almighty, eternal, just and merciful God, enable us Thy poor creatures, always to do what Thou willest, and ever to will what is pleasing to Thee, that being inwardly cleansed and enlightened, and inflamed with the fire of the Holy Ghost, we may wa'k in the footsteps of Thp most Beloved Son, our Lord Sesus Christ, and attain unto Thee, the Most High, by the sole help of Thy grace. Who, in perfect Trinity, and purest Unity, livest and reignest in glory, Almighty God, for ever and ever. Amen.

ASPIRATION OF ST. FRANCIS.

My God, and my all! 50 days (4 May, 1888).

SIXTH VISIT.

PRAYER OF ST. BONAVENTURE.

O Name of Jesus, Name above every other name. O Name of triumphs, O joy of angels, delight of the just, dread of hell, in Thee is all hope of pardon ; in thee is all hope of grace ; in Thee is all hope of glory. O mellifluous Name, Thou grantest pardon to sinners ; Thou renewest the heart ; Thou fillest the mind with divine sweetness ; Thou drivest away all the phantoms of the enemy. O Name of grace, by Thee the highest mysteries are revealed ; by Thee souls are inflamed with divine love, are strengthened in the combat, and delivered from all evils. O glorious Name, desirable Name, delightful Name, admirable Name, venerable Name. Thou, O most sweet Name of *Jesus*, dost ravish the hearts of the faithful and raise them by the gifts of grace to the highest glory in heaven, that all who enter the golden gate of the devotion of this Name may by its

power obtain glory and salvation through the same *Lord Jesus Christ*. Amen.

Five Our Fathers in honor of the Five Wounds.

SEVENTH VISIT.

CONSECRATION TO JESUS, BY S. LEONARD.

O Jesus, my sweet Jesus, the only spouse of my soul, I---N.N.---declare that, henceforth, I wish to have my memory to think only of Thee, my understanding to know Thee, my will solely to wish what Thou dost wish, my eyes to see Thee, my ears to hear Thee, my tongue to converse with Thee, my hands to work for Thee, my feet to go where Thy good pleasure sends me, my heart to love Thee, and finally, my body and soul to serve and to love Thee alone. O my amiable Jesus, let us make this contract between us. Thou shalt be henceforth entirely mine, and I will be always Thine. Thou wilt be always with me, and I will be all for thee. Thou wilt

be always with me, and I will be always with Thee. Grant, I beseech Thee, that I may be able to say, like the Spouse in the Canticles, “ My beloved to me, and I to Him.”

Three Our Fathers and three Hail Marys in honor of the Sacred Heart.

EIGHTH VISIT.

DARTS OF LOVE, BY S. LEONARD.

O my beloved Jesus, take away my life, but give me only love for thee ; since, on earth, I possess nothing worth having but the power of speech to sound Thy praise ; this, O my God, I desire to use, and will use to my last breath, in praising and blessing Thee.

O my Jesus, my only Good, what would I not give that all my members might become so many tongues to make Thee known and beloved by all the world.

Repeat three times.

NINTH VISIT.

**PRAYER TO OBTAIN DIVINE LOVE, BY S.
FRANCIS.**

Grant, O Jesus, that the sweet violence of Thy most ardent love may disengage my heart from everything under heaven ; grant that it may entirely consume me, and that I may die for the love of Thy infinite love. This I beg through Thyself, O Son of God, Who didst die for the love of my love.

TENTH VISIT.

PRAYER OUR HOLY FATHER SAID DAILY.

My God, and my all ! Who art thou, my sweetest Lord and God, and who am I a poor little worm, Thy servant ? Most holy Lord, I wish to love Thee. O Lord, my God, I have given Thee all my heart and all my body, and I most earnestly desire if I only knew how, to do still more for Thy love.

*Five our Father's and Hail Mary's
in honour of the stigmata of St Francis.*

ELEVENTH VISIT.

**PRAYER TO OBTAIN DIVINE LOVE, BY S.
BONAVENTURE.**

O sweet Jesus, pierce the depth of my heart, and expel from it all earthly love ; let me be crucified with Thee to the world, that, dead to all things on earth, my life may be hidden with Thee in God. O Life ! O happy life ! forgotten by the world but united to Jesus Christ, as my repose and the object of all my affections. Far from me be all vain thoughts, my only beloved, my only love is Jesus Christ, He is my God. He is my Spouse. No. nothing shall console me, nothing shall delight me, nothing shall attract me henceforth, but Jesus Christ, my “crucified love.” He shall be all mine, and I will be so entirely His, that my heart shall be one with His Divine Heart ; and thus, I shall live no longer myself, but Jesus Christ will live in me. Grant me this grace, sweet Jesus, Thou, Who hast promised to grant us whatsoever we ask in Thy name. Amen.

TWELFTH VISIT.

**PRAYER TO THE SACRED HEART, BY S.
LEONARD.**

Hail, Wound of the Sacred Heart of Jesus Christ, opened by the cruel lance, and from which gushed forth Blood and water to wash away the stains of our sins. Pierce my heart, O Lord, with t'he darts of Thy love, so that, in all my actions, I may regard Thy love above all, and love my neighbor as myself for love of Thee. By that life-giving Blood and water that flowed from Thy side, O beloved Saviour, purify my heart, so that being cleansed from all stain of sin, I may be admitted to contemplate Thy face, for ever, in heaven. Amen.

*Three Our Fathers and Hail Marys
in honor of the three hours of agony of
Jesus on the Cross.*

THIRTEENTH VISIT.

PRAYER OF S. FRANCIS.

O, my Lord Jesus Christ, I ask Thee to grant me two graces before I die ;

first, that Thou wilt make me feel in soul and body, as much as is possible for me, the pains that thou, my sweet Lord, didst endure in the hour of Thy cruel Passion ; second, that I may feel in my heart, as much as I possibly can, that excess of love which induced Thee to suffer for us, poor sinners, such unheard of torments. Amen.

Seven Hail Marys in honor of the seven joys of Mary.

FOURTEENTH VISIT.

PRAYER OF S. BONAVENTURE.

Indulged. 100 days, once a day.

O holy Lord, Almighty Father, eternal God ! through Thy liberality and that of Thy Son, Who for me endured suffering and death, through the surpassing holiness of His Mother, and through the merits of Blessed Francis, and of all the saints, grant me, a sinner, undeserving of all Thy benefits, that I may love Thee alone, and always thirst for thy love, that I may constantly feel in my heart the benefit of Thy passion ; that I may acknow-

ledge my misery, and desire to be trampled upon and despised by all men; and that nothing but sin may sadden my heart. Amen.

Three Our Fathers, Hail Marys and Glorias in honor of the Most Holy Trinity.

FIFTEENTH VISIT.

PRAYER OF S. BONAVENTURE.

O sweet Lord Jesus Christ, imprint Thy wounds on my heart, and inebriate my soul with Thy Blood, that wherever I go, I may see Thee always crucified before my eyes, and that all I may behold, may be purpled with Thy Blood. May I ever tend to Thee in such a manner, that I may find nothing out of Thee, and that I may contemplate nothing but Thy sufferings. May all my consolations be, O my beloved Saviour, to be pierced with Thy pains, and my greatest affliction to think of anything but Thee. O Good Jesus, may my soul find no rest until it rests in Thee, its only true centre. May it establish its peace, and

the entire satisfaction of its desires in Thee alone. Amen.

Ten Hail Marys.

SIXTEENTH VISIT.

PRAYERS IN HONOR OF THE FIVE WOUNDS,

By S. Clare.

I.—TO THE WOUND OF THE RIGHT HAND.

All praise, honour, and glory be to Thee, O Lord Jesus, for the most sacred Wound of Thy right hand. By this most holy Wound pardon me, I beseech Thee, the sins which I have committed against Thee, in thought, word or deed ; and the faults of which, sleeping or waking, I may have been guilty. Grant that I may ever preserve a pious remembrance of Thy Wounds, and that I may show my gratitude to Thee for having received them, by imprinting them on my own body through a continual mortification. Deign to grant this, O Lord, who livest and reignest for ever and ever. Amen.

Pater, Ave.

SEVENTEENTH VISIT.

**II.—TO THE WOUND OF THE LEFT
HAND.**

All praise, honour, and glory be to Thee, O sweetest Jesus, for the most holy Wound of Thy left hand. By this sacred Wound show mercy unto me, and take from my heart all that is displeasing to Thee. Make me victorious over the enemies that unceasingly war against me; grant me Thy strength and power that I may trample them beneath my feet. By Thy holy death deliver me from all the dangers to which my life and salvation are exposed, and render me worthy to partake of Thy glory in Thy heavenly kingdom, world without end. Amen.

Pater, Ave.

EIGHTEENTH VISIT.

**III.—TO THE WOUND OF THE RIGHT
FOOT.**

All praise, honour, and glory be to Thee, O good Saviour Jesus, for the sacred Wound of Thy right foot. By this most holy Wound grant me to

merit forgiveness from Thee, by a penance proportioned to the enormity of my sins. Oh ! by Thy most holy Passion, grant that my will may be ever united to Thine, and preserve my body and soul from all dangers. When the day of awful judgment shall be at hand, deign mercifully to receive my soul, and make it a possessor of Thy eternal joys, O Thou who livest for ever and ever. Amen.

Pater Ave.

NINETEENTH VISIT.

IV —TO THE LEFT FOOT.

All praise, honour, and glory be to Thee, O most merciful Jesus, for the sacred Wound of Thy left foot. By this most holy Wound I beg of Thee to grant me the full and entire remission of all my sins, that I may escape the rigours of Thy dread judgment. O most merciful Jesus, I implore by Thy holy death, that before mine I may worthily receive the Sacrament of Thy Body and Blood, that I may be able to confess all my sins, with per-

fect contrition and great purity of body and soul; and that I may receive the sacrament of Extreme Unction to my eternal salvation. Grant this I beseech Thee, O Lord, who livest and reignest for ever and ever. Amen.

Pater, Ave.

TWENTIETH VISIT.

V.—TO THE WOUND OF THE SIDE.

All praise, honour, and glory be to Thee, O loving Jesus, for the sacred Wound of Thy side. I beseech Thee, by this most holy Wound, and by the charity Thou didst show in allowing Thy most Sacred Heart to be laid open to us by the lance of the soldier Longinus, that Thou wouldest deign to deliver me from all evils, past, present and to come, by the merits of Thy Precious Blood, which is at this moment offered and received throughout the world. Through Thy bitter death grant me a lively faith, a firm hope and a perfect contrition, that I may love Thee with all my heart, with all my soul, and with all my strength. Con-

firm me in good works, that I may persevere with courage in Thy holy service, so that I may be found pleasing in Thy divine sight, now and evermore. Amen.

Pater, Ave.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy death and by Thy Blood Thou hast redeemed the world.

PRAYER.

Almighty and eternal God, who hast redeemed the world by the five wounds of Thy Son our Lord Jesus Christ, grant we beseech Thee, that we who daily honour those Wounds, may be delivered from sudden and eternal death. This we implore through the same Lord Jesus, who liveth and reigneth with Thee for ever and ever. Amen.

TWENTY-FIRST VISIT.

PRAYER TO THE BLESSED VIRGIN, By S.
Francis.

Hail Mary, Mother of God, ever a Virgin, most holy Lady and Queen, in

whom is all the fulness of grace, and every sort of good. Amongst women there are none born like unto thee. Thou art the daughter and hand-maid of our heavenly Father, the great King, and He has chosen thee for the Mother of His beloved Son. Thou art the Spouse of the Holy Ghost, the Comforter. Hail to thee who art the palace, the temple, and the Mother of our Lord Jesus Christ. I honor all the virtues with which thou art enriched. Thou, who art as mild as thou art beautiful, implore thy very dear Son, beseech Him by His great clemency, by virtue of his most sacred Incarnation and most painful death, to pardon all our sins and infidelities.

ANOTHER TO OBTAIN PARDON OF OUR
SINS, By the Same.

Holy Mother of God, most sweet and most beautiful, intercede for us with the King (delivered up to death for us) Thy own most sweet Son, our Lord Jesus Christ, that, through His tender mercy, and in virtue of His

most holy Incarnation and bitter death we may obtain pardon for all our sins. Amen.

Three Hail Marys.

TWENTY-SECOND VISIT.
SENTIMENTS OF CONFIDENCE IN MARY,
By S. Bonaventure.

Whatever God forsees to be my lot, I know that He cannot refuse Himself to any one who loves Him and seeks Him with his whole heart. I will embrace Him with love; and if He does not bless me, I will still cling to Him so closely that he will be unable to cast me off. If I can do nothing else, at least I will hide myself in His wounds, and taking up my dwelling there, it will be in Himself alone He will find me. If my Redeemer rejects me on account of my sins, and drives me from His sacred feet, I will cast myself at those of His beloved Mother Mary, and there I will remain prostrate, until she has obtained my forgiveness; for this Mother of Mercy knows not, and has never known, how

to do otherwise than compassionate the miserable, and comply with the desires of the most destitute, who fly to her for succour; and therefore, if not by duty, at least by compassion, she will engage her Son to pardon me.

TWENTY-THIRD VISIT.

SHORT PRAYERS TO THE BLESSED VIRGIN,

By S. Bonaventure.

PRAYER FOR A HAPPY DEATH.

O Mary, console us always, but especially at the hour of our death; come at that last hour and receive our souls, and present them thyself to thy Son, who will judge us.

O Salvation of all who call upon thee, save me from hell.

PRAYER IN TIME OF TEMPTATION.

Run, hasten, O Lady, and in thy mercy help thy sinful servant, who calls upon thee, and deliver him from the hands of the enemy.

PRAYER TO OBTAIN THE LOVE OF MARY.

O my sovereign Lady and ravisher of hearts, who, with the love and fer-

vor thou showest thy servants, dost ravish their hearts, ravish also my miserable heart which desires to love thee. Thou, my Mother, hast enamored a God with thy beauty, and drawn Him into thy chaste womb; and shall I live without loving thee? No, I will never rest until I am certain of having obtained thy love; yea, a constant and tender love towards thee, my Mother, who hast loved me with so much tenderness.

TWENTY-FOURTH VISIT.

PRAYER TO THE BLESSED VIRGIN,

By S. Bernardine of Sienna.

O Lady, blessed amongst all women, thou art the honor of the human race, and the salvation of our people. Thy merits have no limits, and thou hast full power over all creatures. Thou art the Mother of God, the sovereign Lady of the world, and the Queen of heaven. Thou art the dispenser of all graces, and the ornament of the holy Church. Thou art the model of the just, the consolation of Saints, and the

root of our salvation. Thou art the joy of paradise, the gate of heaven, the glory of God. Behold we have announced thy praises. We beseech thee, then, O Mother of Mercy, to supply for our weakness, to excuse our presumption, to accept our services, to bless our labors, by imprinting thy love on the hearts of all; that after having honored and loved thy Son on earth, we may praise Him and bless Him for ever in heaven. Amen.

TWENTY-FIFTH VISIT.

PRAYERS TO JESUS, MARY AND JOSEPH.

Through S Bernardine of Sienna, to obtain Holy Purity.

I. O Jesus, Son of the living God, brightness of the Eternal Light, generated most pure from all eternity in the bosom of the Eternal Father; who didst will to be born in time of a most pure and Immaculate Virgin,---I, Thy most frail creature, with all my heart pray Thee to keep me pure in soul and body, and to make holy purity flourish to the full again in Thy Holy Church,

to Thine own greater glory, and to the salvation of the souls redeemed by Thee.

II. O most pure and Immaculate ever Virgin Mary, Daughter of the Eternal Father, Mother of the Eternal Son, Spouse of the Holy Ghost, venerable and living Temple of the Most Holy Trinity, Lily of Purity, and Mirror without spot; obtain for me, dear Mother, from Jesus, thine and mine, purity of soul and body; and pray to Him that He may cause this fair virtue more and more to flourish in all classes of the faithful.

III. Most chaste Husband of Mary Immaculate, who didst merit from God the special honor to be the reputed father of Christ Jesus, innocence itself, guardian undefiled of the Virgin of virgins, obtain for me the love of Jesus, God my Saviour, and the special protection of Mary, my most holy Mother; and make it thy care, holy Joseph, my patron, protector of all chaste souls, that this virtue of

holy purity, so loved by thee, be better loved by me and by all men.

IV. And do thou, our special advocate and example, St. Bernardine, lover of Jesus, Mary and Joseph, model of Christian modesty, and restorer in thine own time of piety and good morals, present our supplications to the Holy Family, and implore of them for our times that, together with piety and the fear of God, holy purity of soul and body may reign in all Christian families, and in all who are the children of the holy Roman Church our Mother. Amen.

TWENTY-SIXTH VISIT.

PRAYER TO S. COLETA.

For any Spiritual or Temporal Favor.

This prayer was given to S. Coleta by an angel, who appeared visibly in the choir before the religious. It is daily recited in all her convents.—Life, p. 141. The original copy is still preserved at Besançon.

Hail Mary. Glory, &c.

Blessed be the hour in which the incarnate God was born; blessed be

the Holy Spirit by whose operation Jesus Christ was conceived ; blessed be the glorious Virgin Mary, of whom the Word Incarnate was born ; through the intercession of the glorious Virgin Mother, and in the remembrance of the most sacred hour in which the Incarnate Word was born ; may the Lord hear my prayers and accomplish my desires. O Jesus, who art mercy and goodness itself, do not abandon me on account of my sins or punish me as I deserve, but graciously hear my humble prayer, and grant me the favor that I ask for Thy honor and the glory of Thy holy name. Amen.

Summary of the Indulgences which the faithful may gain in the Church of the Franciscan Fathers of Montreal, and generally in all the churches of the Franciscans of the Observance.

PARTIAL INDULGENCES

Every Week of the Year.

Sunday, 198 years, 405 quarantines, 300 days.

Monday, 207 quarantines, 300 days.

Tuesday.

Wednesday.

Thursday.

Saturday, 198 years, 405 quarantines, 300 days.

The conditions are to visit the church and to say three *Pater*, *Ave* and *Gloria* in honor of the M. H. Trinity.

DURING THE YEAR.

On the Feast of the Circumcision, 352 years and 105 quarantines.

On the Feast of the Epiphany, 255 years and 255 quarantines.

On the Feast of the Purification of the B. Virgin, 260 years and 152 quarantines.

On the Feast of the Annunciation, 243 years, 129 quarantines and 300 days.

DURING LENT.

Sunday, 450 years, 537 quarantines, 876 days.

Monday, 340 years, 419 quarantines, 876 days.

Tuesday, 252 years, 339 quarantines, 876 days.

Wednesday, 340 years, 419 quarantines, 876 days.

Thursday, 252 years, 339 quarantines, 876 days.

Friday, 340 years, 419 quarantines, 976 days.

Saturday, 450 years, 537 quarantines, 876 days.

The conditions are to visit the church and say three Paters, Aves and Glorias in honor of the M. H. Trinity.

For Easter, 164 y. and 122 q.

For the Ascension, 102 y. and 102 q.
For Whitsunday, 148 y. and 120 q.

For the Feast of the M. H. Trinity,
219 y. and 219 q.

For Corpus Christi, 210 y. and 210 q.

For the feasts of all the Saints of the
Order, 256 y. and 50 q.

PLENARY INDULGENCES.

Jan. 10th, SS. Berard and his com-
panions, Martyrs.

Jan. 30th, S. Hyacintha de Mari-
scotti, V.

Jan. 31st, B. Louisa Albertoni, W.

Feb. 5th, SS. Peter Baptist and his
companions, M.

Feb. 22nd, S. Margaret of Cortona,
Penitent.

March 5th, S. John Joseph of the
Cross, C

March 6th, S. Coleta, V.

March 9th, S. Catherina of Bologna,
V.

On Easter Sunday, by visiting the
church and saying three Paters, Aves
and Glorias in honor of the M. H.
Trinity.

April 3rd, S. Benedict of San Gildelpha, C.

May 13th, S. Peter Rugalato, C.

May 17th, S. Pascal Baylon, C.

May 20th, S. Bernardine of Siena, C.

On the feasts of Whitsunday and of the M. H. Trinity, by visiting the church and saying three Paters, Aves and Glorias in honor of the M. H. Trinity.

June 13th, S. Anthony of Padua, C.

June 19th, B. Michelina, W.

July 9th, SS. Nicholas and his companions, M.

July 14th, S. Bonaventure, C.P.D.

July 24th, S. Francis Solano, C.

August 2nd, the Portiuncula.

August 12th, S. Clare, V.

August 19th, L. S. Louis, C. P.

August 25th, S. Louis, C., King of France.

Sept. 4th, S. Rose of Viterbo, V.

Sept. 17th, the Stigmata of S. Francis.

Sept. 24th, S. Pacificus, C.

Oct. 4th, S. Francis, C.

Oct. 6th, S. Mary Frances, V.

Oct. 13th, SS. Daniel and his companions, M.

Oct. 19th, S. Peter of Alcantara, C.

Oct. 23rd, S. John of Capistran, C.

Nov. 12th, S. Didace, C.

Nov. 19th, S. Elizabeth of Hungary, W.

Nov. 26th, S. Leonard of Port Maurice, C.

Nov. 28th, S. James of Marchia, C.

Nov. 29th, all the Saints of the three Orders of St. Francis.

Dec. 8th, Immaculate Conception.

Every Tuesday from 2 until 7.30 p.m., when the B. Sacrament is exposed in honor of St. Anthony.

CONDITIONS.—The only conditions, except when otherwise specified, are to visit the church and to pray for the intentions of our Holy Father. It is for partial Indulgences only; for Plenary Indulgences the faithful must go to

confession and receive Holy Communion. They can receive Holy Communion in any church ; it is not necessary that they should receive in that particular church.

N.B. All these Indulgences, except the very last one in honor of St. Anthony, may be gained in the chapels of the Franciscan Nuns of Quebec and of S. Anne de Beaupre.

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PLAN OF THE BASILICA OF OUR LADY OF ANGELS. — PORTIUNCULA.
 1—Holy Chapel, 2—Chapel of St. Francis, 3—Chapel of Roses, 4—Garden of Roses, 5—Sacristy, 6—The Ancient Convent, 7—Grand Choir, 8—Small Choir, 9—Convent, 10—Entrance to Convent.

Assise et Station →

