



# The Canadian Messenger

of the

## SACRED HEART

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### GENERAL INTENTION FOR DECEMBER.

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

### CHRISTIAN HUMILITY.

ACCORDING to the doctrine of the saints, humility is a virtue which, by dint of self-knowledge, makes us think little of ourselves and desire to be thought little of by others. The truth of this definition is evident; for when we know ourselves and our unworthiness, we know, too, that it would be unjust to honor such unworthiness, and we refrain from doing so.

This explains not merely the low opinion a saint has of himself, but the wish he has that others should have the same opinion of him. Respect for elementary truth and justice urges him to do what he can to prove his unworthiness.

The pagans of old ignored the virtue of humility, and our quasi-pagans, the worldlings of to-day, are following

their example. The only reason that can be given why these ignore this virtue is that humility, in the Christian acceptance of the term, is utterly beyond their understanding. One might just as well ask a man of short vision to name the autumn tints on the distant mountain-side as to ask men imbued with the spirit of the world to understand and practically define humility.

How could it be otherwise? The kind of education they receive; the false ideals of virtue that are held up; the infiltrating of pride under the guise of self-respect, honor, and such like, into their thinking and doing; and, more than all, perhaps, the utter absence of self-knowledge, are obstacles not merely to the acquisition of the virtue of humility by such men, but even to the speculative grasp of what it is or what its influence should be among them.

The world has felt the need of a substitute for Christian humility, and it has found one. Mr. Lecky tells us that "the feeling of self-respect is the most remarkable characteristic that distinguishes Protestant from most Catholic populations, and which has proved among the former an invaluable moral agent, forming frank, independent natures, and checking every servile habit, and all mean, degrading vice." Why, then, should worldlings go to the trouble of acquiring the virtue of Christian humility, with its obligations, when a simple feeling of self-respect will suffice to keep them virtuous?

Unfortunately, too many Catholics, who should know better, are actuated by motives of this kind. Expediency, self-respect — which is another name for pride — mistaken views of honor, etc., are very often the only foundations for whatever virtue is in them.

This, however, is not what Christ taught. His doctrine, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," (Matt. v., 3), and His example, "Learn of Me, because I am meek and humble of heart," (Ib. xi., 29), are the standards of both belief and action in a Christian life.

According to the Gospel, pride is at the bottom of all vice. "Pride is hateful before God and man." (Eccl. x., 7). "Pride is the beginning of all sin; he that holdeth it shall be filled with maledictions, and it shall ruin him in the end." (Ib. x., 14, 15).

The reason is clear. Pride is a sin of the intellect, and may manifest itself in a great many ways. It accomodates itself to the strongest natures as well as to the weakest; it is found under the rags of poverty, yet lofty virtue and position and excellence are a direct incentive to it, a reason why there is so little humility in the world, especially among the great. Men delight in any little excellence, natural or acquired, that they may possess; they give themselves credit for it, and never think of referring it to the Author of all excellence. This is an abuse; for from God all good things come, and to God alone should be given the honor of authorship.

Humility, on the contrary, is the passport to heaven. "He will save the humble of spirit." (Is. xxxlii., 19). "Amen, I say to you, unless you be converted, and become as little children, you shall not enter the kingdom of heaven" (Matt. xviii, 3). In view of the eternal interests that are at stake, our sole care should be to acquire and practice this blessed virtue. A worldling tells worldlings how this can be done. "Pride," says Addison, "flows from want of reflection and ignorance. Knowledge and humility come upon us together." Self-knowledge is a task few of us care to undertake.

After all, what nobler work is there to be done? To see ourselves and to know ourselves as we really are, just as God sees us and knows us, is not a degradation of the mind, as some pretend, but rather a seeking after truth, and an elevation of our mind up to the mind of God. But, of course, this would mean self-abasement, a virtue which among men is no longer fashionable.

Are we not deceiving ourselves when we refuse ourselves

this knowledge? If we look at ourselves a little closely and ask ourselves, what have we that we may boast about? the answer flashes back to us: Nothing but a mass of physical, intellectual and moral miseries. "No man hath anything of his own save lying and sin." All that we have, all that we are, comes from God, and not from ourselves. For this we can glory in the goodness of God, but in nothing else.

Creation, preservation, redemption, sanctification, are all gifts of God. With lavish hand He gave us whatever natural gifts and perfections we possess; life and its train of benefits; the talents we have; the senses of the body to enjoy external nature; the faculties of the soul to recall, know and love all that He did for us. What have we of our own in all this to be proud of? If we turn to the loftier spheres of grace, what have we there that we can call our own? Is it the supernatural gifts that adorn our soul; or the blood that redeemed us; or the grace of freedom from eternal death? Is it the gift of vocation, not merely to the Christian faith, but to the Catholic Church? If "no man can come to Me unless it be given him by My Father," says Christ, whence come the lights we receive whereby our minds may know God better? whence those movements of the will whereby we may love Him more ardently? Can we even claim as ours the very means that are given us to sanctify ourselves, the sacraments, the prayers that are said for us, the examples of the saints, the devotions that help us to walk so sweetly along the rugged road to heaven? We can lay no claim to any of these things. We are the authors of ingratitude and sin. How, then, can we be puffed up with pride?

Self-knowledge is a fertile source of humility. But the speculative knowledge of our own helplessness does not suffice to make us humble. We must not only *know*, but *achieve* as well. The best way to acquire humility is to experience humiliations. It seems little to admit the truth

that humbles us if we do not feel and acknowledge the justice of it.

So that it is not the doctrine and practice of the world that we must adopt. Away with the sophistry and the proud ways of the world ; Christ is our light and our guide. Mere self-respect, personal honor, are good enough in themselves, but how little they have in common with the virtue St. Paul had in view when he said, " Let no man deceive himself ; if any man among you seem to be wise in this world, let him become a fool that he may be wise." (I Cor. iii. 18.) To show how little the self-respecting worldling understands the meaning of the Apostle, see how he interprets, for instance, the words " When thou art invited, go sit down in the lowest place." (Luc. xiv. 10.) His ideas about personal honor are impregnated with pride. Forgiveness of injuries, patience in ignominy, fortitude in tribulation, bearing insults for Christ's sake, are virtues that have no place in his code of morals and no stronger hold on his actions in life than has humility. Ask him to interpret the text from St. Matthew, (v. 39), " I say to you not to resist evil : but if one strike thee on thy right cheek, turn to him also the other." Yet, these are Christ's own words ; and though we know that the spirit vivifieth, and that the texts need not be taken in the sense of a rigid literalism, still we know, that the spirit which animated Him who uttered these and similar imperatives, should animate us also.

Let us, if we truly love Christ, frame our lives after His example. To whom shall we go for lessons in humility if not to Christ? The world will not listen to His voice ; nor will it profit by His examples, though He has said : " I am the way, and the truth, and the life. No man cometh to the Father but by Me " (Joan. xiv. 6). But the world is blind to its own interests. Let our Associates pray during this month that the study and practice of Christian humility may gain ground among men. " The prayer of

the humble and the meek hath always pleased me" (Ju. ix. 16). This can be done if men will only follow the lives and doctrine of those who really loved our Lord, His saints, the doctors of the Church, the masters of spiritual life. To those who work earnestly to acquire this virtue, Christ has promised rewards in this world and in the next. In this, peace of heart, God's grace in abundance, strength and zeal to do good, and a fruitful apostolate; in the other life, a right to the first place in the assembly of the elect. "The last shall be first" (Matt. xix. 30). "The fruit of humility is the fear of God, riches, and glory, and life" (Pv. xxii. 4).

E. J. DEVINE, S. J.

#### Daily prayer during this month.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, and according to all the intentions for which thou sacrificest Thyself continually on the altar. I offer them, in particular, that the virtue of Christian humility may be more and more studied and practised among men.

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**I**T is not calumny nor teachery that does the largest sum of mischief in the world: they are continually crushed, and are felt only in being conquered. But it is the glistening and softly-spoken lie; the amiable fallacy; the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of a friend, and the careless lie of each man to himself, that cast that black mystery over humanity, through which any man who pierces we thank as we would thank one who dug a well in a desert: happy in that the thirst for truth still remains with us, even when we have wilfully left the fountains of it.

# SAINT JOHN THE EVANGELIST.

Music by ALBERT NORMAND.

ANDANTE CANTABILE.

ORGAN  
OR  
PIANO

First system of musical notation for Organ or Piano. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has two flats (B-flat and E-flat), and the time signature is 6/8. The tempo is marked 'ANDANTE CANTABILE'. The first measure is marked 'mf'. The music features a flowing, cantabile style with a mix of eighth and sixteenth notes.

SOLO.

First system of musical notation for Solo. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has two flats (B-flat and E-flat), and the time signature is 6/8. The tempo is marked 'ANDANTE CANTABILE'. The first measure is marked 'p'. The lyrics 'Saint of the Sa-cred Heart. Sweet teach-er of the' are written below the treble staff.

Second system of musical notation for Solo. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has two flats (B-flat and E-flat), and the time signature is 6/8. The tempo is marked 'ANDANTE CANTABILE'. The lyrics 'Word. Part-ner of Ma-ry's woes. And favour-ite of the' are written below the treble staff.

Third system of musical notation for Solo. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has two flats (B-flat and E-flat), and the time signature is 6/8. The tempo is marked 'ANDANTE CANTABILE'. The lyrics 'Lord! Thou to whom grace was giv - en To stand when Pe - ter' are written below the treble staff.

fell; ..... Whose heart could brook ... the Cross.... Of

Him it loved so well! ..... Whose heart could brook the

*rit.*  
Cross ..... Of.... Him it loved so well!

Dear Saint! I stand far off With vil - est sins opprest.

CHORUS *p*

O may I dare like thee, To lean up-on His breast?



O teach me, then, dear Saint! The secrets Christ taught thee,



The beatings of His Heart, And how it beat for me.



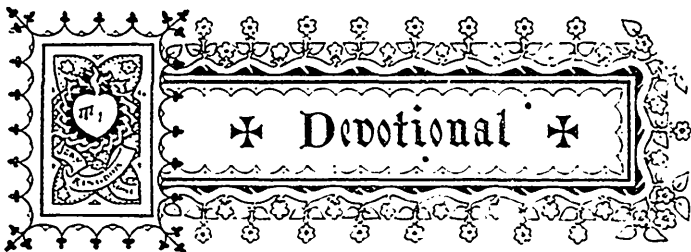
The beatings of His Heart, And how it beat for me. *rit* D.C.



2. — We know not all thy gifts ;  
 But Christ this bids us see  
 That He who so lov'd all  
 Found more to love in thee.  
 When the last evening came  
 Thy head was on His breast,  
 Pillow'd on earth where now  
 In Heaven the saints ind rest.

Dear Saint ! etc.





## DEVOTION TO THE SACRED HEART. ITS UTILITY.

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ONE of the most beneficial results of the devotion to the Sacred Heart, is the bettering of the ills which affect the human heart ; it purifies and transforms it. This assertion requires some preliminary explanations.

It has frequently been said : the head and the heart rarely agree. In other words, the passions are often opposed to reason. The perceptive faculties are not always in harmony with the affective. Men celebrated for their genius, or gifted with remarkable intelligence, have lowered their dignity by yielding to ignoble passions. How can we explain this downfall in persons endowed with such brilliant intellects ? Must they not have reasoned with themselves a thousand times that their conduct was dishonorable, and contrary to their best interests ? Yes, without doubt ; but the miserable object of their passion excited a fatal emotion, a sort of fascination in their affective powers. Their reason was troubled ; they forgot their resolution, and took up their chains, not possessing the moral greatness, which is truly honorable.

Moral perfection depends on the good use which man makes of his affections. If he abuses those powers, he is like the unfortunate who, under the appearance of health, conceals a germ of death. Our Lord has spoken of these

whitened sepulchres as magnificent monuments enclosing only rottenness and decay.

Moreover, God in giving us the first precept of the law which embraces all others, was not satisfied with commanding us to love Him, but furthermore, — and this is not a mere superfluity, — to love Him with our whole heart, with our whole soul, and with all our strength. He desires to be the Sovereign Master of our heart, of our sentiments as well as of our affections. He asks us to turn to the Supreme Good all the energy of our will, all the strength of our soul.

But one may say : It is hard to love God with so overpowering a love. True ; but see and admire the ways of Divine Providence. It is to help us to overcome this difficulty that the devotion to the Sacred Heart, gracious overflow of Catholic worship of the adorable Eucharist, has been revealed to us.

When we consider it from this point of view, why, we ask, has it been subject to so much opposition? Is it not a touching manifestation of the immense love of the Incarnate word for us? It unites the spiritual and sensible elements of Christian piety and becomes a remedy against the three-fold enemy of mankind : the world, the flesh and the devil.

I. The devotion to the Sacred Heart enlightens us on the accomplishment of the fundamental precept of Christian morals. It teaches us that we should not be satisfied with an abstract love for God, a cold, speculative love ; but we owe to our Creator and Saviour, the homage of our senses, as well as of the higher faculties with which He has enriched our human nature. We have not two souls : one for God, and the other for creatures. Why should we be so passionate in our affection toward creatures and so cold in our love towards God? Why is it that our hearts seem to be divested of the power of loving, when we find ourselves in the presence of God, the only true God, and the eternal object of inexhaustible tenderness? You may say : Created objects impress us more vividly than the

invisible and impalpable ; they speak to our human nature in a more sensible manner. Still, this is no excuse. Resolving to win at any price this poor human heart, so unfortunately baffled in its desire for love, the Son of God became man like unto us. Our hands have touched His, and in a fraternal embrace, we have felt the beating of His Heart. All the charms emanating from grace and sweetness, all the sensible attractions flowing from goodness, all that the most touching circumstances may add to the price of His love ; all this we find in Jesus Christ. Our Saviour is truly the embodiment of grace and sensible sweetness ; presenting Himself to us, in all His attractiveness and sympathetic tenderness, He reveals His wounded Heart burning with love for us. What could be more eloquent or more expressive than the eternal invitation of His tenderness : " My Son, give me thy heart ? "

II. The devotion to the Sacred Heart is the most direct and most perfect re-action against the great obstacle to sanctity, namely, concupiscence. This cupidity is nothing else but the will detached from God, flying from its natural centre, and borne away by the currents of pride and sensuality. How can we surmount this obstacle ? By recalling the will to its true centre, and by directing the current of our lives towards the source from whence it emanated. Now, in order to transform our heart, and direct it to God, it is necessary that it be animated by a love strong and ardent, generous and amiable, and this is the love of Jesus Christ. Then a re-action takes place against concupiscence. Pride is overcome by the love of humility, sensuality by mortification, and cupidity by the love of poverty. And hence, the Divine Master, in order to make us love these things naturally repugnant to human nature, presents Himself to us adorned with the triple diadem of humility, poverty and suffering, and reveals to us His Heart, which is the sanctuary of purity, meekness and abnegation. In a devotion which has for its object the desire of pleasing

the Heart of Jesus, it is impossible to love the Divine Saviour without adopting all His sentiments, and hating all that is displeasing to Him. Sin, then, is not only a forbidden pleasure, but an outrage against a friend and a father, at the moment even that He is giving us a sensible testimony of the most tender love.

III. There is in us an excess of sensibility, a want of equilibrium between the head and the heart, between reason and passion. The predominance of sentiment over the other elements of our organism is a striking feature of the present generation. The man of to-day seems to forget that he has the faculties of reason and will for the purpose of re-acting against the capricious impressions of his nerves. The devotion to the Sacred Heart comes with a marvellous adaptability to the aid of this moral infirmity.

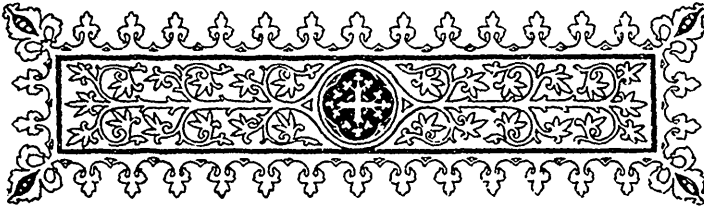
Between the two doctrines, stoicism on the one part, which condemns all movements of the heart, and sensuality on the other, which gives full scope to all our instincts and appetites, the worship of the Sacred Heart points out to us the bright pathway of truth. To desolate stoicism it opposes the incomparable sensibility of the adorable Heart of Jesus; to its degrading sensualism, its incomparable purity. Our heart finds in It a model, and happy he who will regulate his affections according to this admirable type. His heart will be pure and loving; he will avoid the hardness of egotism, and the dangerous softness of an impressionable nature.

The devotion to the Heart of Jesus is, in fact, a remedy against the exaggerated development of our sensibility. It directs our sentiments towards an object sensible enough to attract our powers of love, and strong enough to ennoble them; at the same time human and divine, stooping to our abasement, and restoring us to our former dignity. The Heart of Jesus admirably fulfils this double function. Our sensibility once turned towards the Heart of Jesus, becomes a principle of strength, instead of being a principle of weak-

ness. The love of this object, human and divine, spiritual and yet sensible, transports us to a better and more elevated region. Thus considered, this devotion is not, as has been declared by a materialist of our day, "the devotion of sickly souls," but rather, as an illustrious Bishop proclaims it, "the essence even of Christianity." It is the devotion of hearts capable of the most noble sentiments of humanity, as it is directed towards the most noble, generous and divine of all hearts. Nothing could be more conformable to the best interests of our nature. Hence, as this devotion becomes better known, unfavorable judgments disappear. It can even be said that it is growing popular in these latter times.

Certain impious people, survivors of another century, still speak of a puerile symbolism, or a gross materialism disowned by enlightened piety, physiology and Christian art. But people have understood that religion has not suffered, or materialized, because the Church presents to the adoration of the faithful, the touching symbol of the love of Jesus; nor has the beautiful figure of Christ lost anything of its sublime majesty. The Heart of Jesus is for us a living reality; that which we honor in It is the love human and divine, spiritual and sensible, with which It is animated at this moment for entire humanity, and for each of its members. Ah! if we would only realize that the devotion to the Sacred Heart has no other end than to remind us unceasingly that there is in our midst a Heart ever preoccupied with our interests, desiring our happiness, full of sympathy for our sorrows, and merciful compassion for our faults, and that this Heart is that of our God, we would find in it one of the greatest consolations of the days of our exile.

R. P. SEGUIN, S. J.



## IN MANUS TUAS

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Jesu ! Thou by Whom I live,  
Thou to Whom all praise is due ;  
Mary ! Joseph ! lo I give  
Heart and soul and life to You :  
Now, and in the final strife,  
Give You heart and soul and life.

Jesu ! When at last I lie  
Breathing out my soul to Thee ;  
Mary ! Joseph ! Oh be nigh !  
Help me in my agony  
When my ghostly foes assail,  
Help me, lest I faint or fail.

Jesu ! shield from all alarms,  
Bid my doubts, my fears to cease ;  
Mary ! Joseph ! in Your arms  
Let me close mine eyes in peace :  
Make me victor in the fray,  
Bring me safe to endless day.

Jesu ! I in faith commit  
To Thy pierced Hands my soul ;  
Master ! Saviour ! succour it,  
When death's waters round it roll ;  
Safe upon the further shore  
Keep it, Lord, for evermore.

FRANCIS W. GREY.



## THE RECTOR'S CHRISTMAS MASSES.

**T**HE Rev. Thomas Huntley, as rector of Eastbury St. Simon's — just outside Eastbury All Saints, — had, or proposed to have, a great veneration for his church's patron, St. Simon Stock. Eastbury St. Simon's had been a Carmelite monastery in "pre-Reformation days," and, curiously enough, the rector's ancestor and namesake, Sir Thomas Hontlie, knight of Northumberland, had been chiefly instrumental in originally bringing the Carmelites into England. That, of course, was long ago; times had changed since then; new ideas, new methods were required now-a-days; in any case, the Carmelites of Eastbury St. Simon's, like their brethren all over England, had, during "the troubles of the sixteenth century," evinced a stiff-necked aversion to adapt themselves to what were then "modern conditions," and had been obliged, in consequence, to make room for the rector's Anglican predecessors, men of more complaisant, more enlightened temperament.

But the rector had, or proposed to have, a great veneration for St. Simon Stock, and had ever since he took charge of the parish kept the "Patronal Festival" — with an Octave — with much wealth of ornate ceremonial, additional "Masses," and special preachers. Not that he or they gave credit to the "medieval myths" that had grown up around the "true history" of St. Simon; nor though they, pre-



sumably, asked their friends on earth to pray for them, would one of them have been guilty of the "superstitious reverence" involved in asking the intercession of their friend in paradise. That was too "Roman" even for the Rev. Thomas or any of his extreme colleagues among the clergy.

On one memorable Christmas Eve, however, the rector having sung "Midnight Mass," with his two curates as deacon and subdeacon, followed, of course, by one of his "Low Masses of obligation," had retired, at about 2 a. m. on Christmas morning, to take a little much-needed rest. Whether he was asleep or awake, he never clearly knew; if asleep, it was certainly the most vivid dream he had ever had.

He was back in church again, assisting at a solemn Midnight Mass. But, though the music and the ritual were familiar, there was a difference which gradually made itself felt. Then, looking closer, he noticed that the choir consisted of Carmelite Friars; that they were chanting in Latin; also, that the vestments worn by the celebrant, deacon and subdeacon, though undeniably Gothic, were not quite like his own. That, however, were a trifle; what puzzled him was: Where did the Carmelite Friars come from? There were none in the neighbourhood that he knew of; in any case, it was a most-unheard-of intrusion that members of "the Italian mission" should come and sing a "Roman Mass" in his church, without so much as asking his permission!

The chanting of the Friars, beautiful as it certainly was, could not retain his whole attention. He looked about him, more closely this time, to see whether any of his flock were assisting at these "schismatical rites," voluntarily or like himself, very much against his will. No; there were no faces in the crowded congregation, down in the dark nave, beyond the huge, black oak Rood Loft, that he could recognize. Presently, looking more attentively still, he was conscious of yet another shock of surprise. How strangely

they were all dressed ! Knights in armour, ladies in the costumes of a long, bygone age, men at arms ! What on earth did it all mean ? Was he awake or only dreaming ?

Dreaming, surely ; how could it be otherwise ? for when the celebrant turned to intone the *Dominus vobiscum*, the rector knew him at once. It was St. Simon Stock. And that knight, in gold-lacquered armour and crimson cloak, who came forward reverently to perform the ablutions for the saint, who could he be but his ancestor, Sir Thomas Hontlie ? His patron and his ancestor ! These were the rites that had been for them, as for their ancestors, for generations of those who came after them, the rites of "Our Holy Catholic and Apostolic Church," as the Friars were just now chanting. Not "schismatical," as he had called so often ; no "Italian missionaries" these, but saints and heroes, as he had always considered them. Superstitious. Who was he to bring such a charge against the saints of God ? Subservient to "the usurped authority of the Bishop of Rome ?" Better that, perhaps, than prelates who did not know their own minds ; than state interference in matters of doctrine and ritual.

A dream ? Possibly. But he listened to the music, as one entranced ; bent low at the elevation, low again when the prior saint pronounced the *Benedicat vos*. Then, when he lifted his head, the church was dark and silent. The sanctuary lamps burnt dim and faintly, the air was still heavy with the scent of incense, but the church was empty with an awful, unspeakable, painful emptiness that he had never felt before. What did it mean ?

A moment, an hour, he never knew which, intervened. Once more the lights were lit on the altar, once more the choir-stalls were filled with Carmelite Friars, in their dark-brown habits. But celebrant, deacon and subdeacon wore no longer the white vestments of the great Feast of the Nativity, but the black vestments of the Mass of Requiem ; it was no joyous Christmas Mass that the Friars were chanting, but the solemn *Dies Iræ*, and before the altar stood the humble catafalque of a Friar.

An impulse, seemingly not to be resisted, drew him to the side of the bier. Reverently, kneeling, he raised the simple pall and gazed upon the corpse. What wretch's hand had mangled it so horribly? Then, all at once he knew. This was one of those Friars of the sixteenth century who had shown "such a stiff-necked aversion to adapt themselves to modern conditions;" this was how the champions of "modern conditions"—in those days—repaid such obstinacy. Death by the hands of the common hangman; with every brutal outrage that tyranny could devise. And yet, had not he, the rector, always maintained "that there had been no breach of continuity between the pre-Reformation and the post-Reformation church?" If that were a true contention, why had men died such a death as this? For a dilution, a mistake? How could he bring such a charge against God's martyrs?

Once more the Mass ended. The Friars, chanting the farewell *Dirige Domine*, vanished from his sight. Once more the church was empty, with an emptiness that oppressed him like a sense of death and loss. What did it all mean?

Again he raised his head, to listen to the chanting of the Friars. This time, he was not in his own church, but in one he had never seen before, assisting at Vespers, not at Mass. The crimson copes of the cantors told him it was the Feast of a Martyr: he listened attentively to what they were singing: *Iste Sanctus pro lege Dei sui certavit usque ad mortem*. This saint, who was he? A martyr; yes, but his name? He whispered to his neighbour; the courteous answer told him that the saint who, they sang, had striven for the law of his God even unto death, was the Friar whose mangled body he had seen under the pall, what time the Friars had sung their Midnight Requiem.

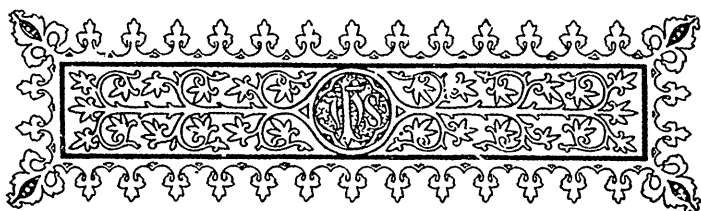
Thereat, the rector woke, and it was Christmas morning. But his dream haunted him strangely; most of all, that sense of awful loneliness, of the cold, desolate emptiness of the church at the end of each Mass sung by the Friars, which had oppressed him so keenly, so terribly. That was

something he did not understand, as yet ; though he might in due course. What he did understand was that those whom he had dared to stigmatize as "stiff-necked," "obstinate," were God's martyrs : that rites he had called "schismatical" had been, to saints and heroes, to countless martyrs, the worship of the "One Holy Catholic and Apostolic Church." Most of all, that "continuity" between his communion and the Church of those saints, martyrs and heroes, meant that the martyrs had died in vain : that the saints and heroes, St. Simon Stock and Sir Thomas Hontlie, had been "superstitious slaves of Roman tyranny." Who was he, to pronounce such a judgment ?

His sermon that morning certainly astonished his curates and his congregation — until its sequel furnished an explanation. It was not a Christmas sermon, strictly speaking ; being mostly about St. Simon Stock. His text was : "We are fellow-citizens with the Saints" ; from which he drew conclusions sufficiently obvious, but certainly novel to his hearers. Then, being a man who always spoke what was in his mind, he told them of his dream, and asked them what it meant ? Not that he expected them to answer him, though some, it may be hoped, did solve the problem, each for himself in due course. To him the answer, even as he spoke, was growing strangely plain, and he said so. He spoke, too, of that strange sense of loneliness, because it oppressed him still ; and, once more, the meaning of it dawned on him, even as he spoke. In burning words, he told of all the sacrileges done, in that very church, at the time of the "Reformation," to The Eucharistic God, crying out, like Magdalen, "They have taken away my Lord !" Then added, as the light dawned clear and bright on his own soul, "But I go to find Him, in the Church of The Living God ; let those who love Him, follow me !"

It may be that some have followed him. As for himself, those two strange Christmas Masses were as a message sent from God ; doubtless because he loved His Lord.

FRANCIS W. GREY.



## FOLLOW THOU ME

---

Have ye looked for My sheep in the desert,  
For those who have missed their way?  
Have ye been in the wild, waste places,  
Where the lost and the wandering stray?  
Have ye trodden the lonely highway,  
The foul and darksome street?  
It may be ye'd see in the gloaming  
The print of Christ's wounded feet.

Have ye carried the living water  
To the parched and thirsty soul?  
Have ye said to the sick and wounded,  
"Christ Jesus makes thee whole?"  
Have ye told My fainting children  
Of the strength of the Father's hand!  
Have ye guided the tottering footsteps  
To the shores of the "golden land?"

Have ye stood by the sad and weary,  
To smooth the pillow of death,  
To comfort the sorrow stricken,  
And strengthen the feeble faith?  
And have ye felt, when the glory  
Has streamed through the open door,  
And flitted across the shadows,  
That I had been there before?

—Selected.



Written for  
THE CANADIAN MESSENGER

## REVEREND MOTHER BRUYERE.

**W**HEN Reverend Mother Bruyere, first superior of the Grey Nuns in the Diocese of Ottawa, left this world nearly twenty-four years ago, she carried with her to the grave the regrets of the whole population of Central Canada. Few Canadian women in this century have played a nobler part or left a deeper mark on their age than Mother Bruyere; the institutions of education and charity that she founded are monuments to her fame. And so many were her personal gifts, such the magnetism of her virtue, that her memory is held in veneration by those still living who knew her. It is to briefly recall to a new generation the life and labors of this venerable religious, so well known in the Ottawa valley a quarter of a century ago, that the following sketch is inserted in the pages of the MESSENGER.

Elizabeth Bruyere was born in the parish of Assumption, P. Q., on March 19th, 1818. Her father was the youngest son of Capt. Charles Bruyere, who belonged to one of the families of southern France whom the rigors of the Revolution obliged to leave their native country at the close of the last century. Her mother was Sophia Mercier, a native of the Province of Quebec.

The little child was baptized on the day of her birth by the Abbé Caron, parish priest of St. Esprit, a relative and devoted friend of the family. She grew to be a precocious child though obedient and full of candor, and under the watchful guidance of her parents, her first years were full of joy and contentment.

It was only in her tenth year that a cloud of sorrow overshadowed her for the first time, when her father died after



REVEREND MOTHER BRUYERE.

a short illness. This sad event was the death-blow to the home of the Bruyeres, and the widowed mother went with her three children to live with a brother in Montreal, where she remained two years. During this period of residence in Montreal, Elizabeth had the happiness of receiving First Communion and Confirmation, two events that left such an indelible impression on her mind that, even at an advanced age, she took pleasure in recalling them both.

The future of her little daughter had long been a source of anxiety to the widowed mother, and she more than once opened her heart to her cousin and counsellor, the Abbé Caron. This worthy pastor of souls was moved to compassion, and confided the girl to his nieces, Angele and Emilie, who in turn showed the liveliest interest in her. To such an extent was this interest manifested that the little Elizabeth was within a short time safely lodged in the presbytery of St. Esprit.

Emilie and Angele Caron undertook the development of the young girl's heart and mind. She was now twelve years old, and had begun to make some progress in her studies, profiting alike by the instructions of her venerated pastor and by the examples of his nieces. Her life had been one of extraordinary innocence, and the atmosphere she was now placed in only helped to add further lustre to her maidenly virtues. Elizabeth possessed a judgment far beyond her years. It is recorded that the royal gift of gratitude was strongly developed in her, and on more than one occasion, she tried to show how much she appreciated the favors of her generous benefactors.

When old enough to teach, Elizabeth took charge of the parish school of St. Esprit, and there in the little world of the schoolroom, surrounded by budding minds, she laid the foundation of that training which prepared her for the life-work that Providence had in store for her. Though her future career was still among God's secrets, it turned out that this first effort at St. Esprit was but a step to higher things.

During the hours of her musings and her moments before the Tabernacle, there were bright visions haunting the mind of the young teacher, visions of the vanity of human wishes, of sacrifices undergone for Christ's sake, of the reward that would be hers when life's race was run. For many weeks she had heard the voice of God, in its softest whispers, speaking to her heart and bidding her embrace a more perfect life, the life of the cross. The heavenly vocation was



dawning. Without trying to analyse her feelings, yet fearful lest she should disobey God's wishes, the girl yielded to the special attraction she felt for the Institute of the Grey Nuns in Montreal, and on June 4th, 1839, she knocked at the convent door in that city and asked to become a daughter of Madame Youville. This favor was granted and her religious career began.

Even from her novitiate, the young nun gave proofs of the sound judgment, generous sympathies and extraordinary discretion which so characterized her in after life. Her progress in virtue was not less remarkable, and the annals of her years of probation speak only of her love of poverty, mortification, obedience, and her favorite virtue, charity.

On May 18th, 1840, she received the holy habit, and on May 31st, of the following year, she pronounced her final vows. The regular routine of religious observance did not prevent superiors from remarking the abilities of the young religious. It was plain that her well developed judgment could be used to advantage in government, and the time soon came to test it.

In the autumn of 1844, that is, three years after Mother Bruyere had made her profession, His Lordship Bishop Phelan, coadjutor to the Bishop of Kingston, invited the Grey Nuns of Montreal to extend their work to the Ottawa valley and start a convent in Bytown, as Ottawa was then called. Ever ardent in their zeal and self-sacrifice for the glory of God, the nuns accepted this invitation, and on February 20th, 1845, Sisters Thibaudeau, Charlebois and Howard, with Mother Bruyere as their superior, left the mother-house in Montreal to establish a foundation on the banks of the Ottawa.

The little band of pioneers met with a warm welcome from the people of Ottawa, and as soon as they could, they set about maturing plans for the building of their convent and hospital. This enterprise was a difficult one. Notwithstanding the good will of the citizens, the founda-

tion-stones of the new mission were laid amid poverty, hardships and contradictions. The work, however, had God's seal upon it from the first, and no one could have carried out God's designs more zealously and with greater prudence than Mother Bruyere.

In those days Bytown was a humble place, indeed. The Rideau Canal, with its locks, and the old Sappers' Bridge, relics of Colonel By's days, formed the line of demarcation between what was then the upper and lower portions of the town. Though still restricted to five or six thousand inhabitants, the place was full of more than ordinary promise. With immense forests standing on every side of it, with here and there a clearing on both sides of the Ottawa River, the little town was, even then, the centre of great commercial interests. Mills had already been erected on the ledges of the cliffs overhanging the Chaudiere Falls, where the timber floating down from the north was sawn for exportation. Everywhere the town was giving out signs of activity. This activity coupled with the unusual beauty of the site, and its unique position on the boundary line of the two chief Provinces of Quebec and Ontario, were an earnest of future greatness. And when, in 1858, the Queen of England put her finger on the map of Canada and designated the cliff towering over the seething Falls as the seat of government of Canada, everyone felt that an act of justice had been done.

Mother Bruyere and her companions were passive witnesses of these successive transformations, and though not indifferent to the material prosperity of the town, they had other interests to engage their time and strength. Long before the convent and hospital were completed, the four religious had begun their works of zeal with extraordinary fervor, and so successful were they that they gained in a short time the esteem and confidence of all classes, irrespective of creed or nationality.

It was this very success that justified the Coadjutor Bishop of Kingston in the efforts he had made to add new

obligations to those already undertaken by the Grey Nuns of Montreal. The Institute of Madame Youville was originally established exclusively for the care of the sick and abandoned. Instruction of youth had not entered into the programme of the foundress, owing undoubtedly to the presence in Montreal of teaching bodies fully equipped for this peculiar work. But Mother Bruyere and her companions were alone in the growing town of Ottawa, and Bishop Phalen stipulated that education of young girls should also form part of their duties.

This plan was heartily carried out by the young superior. She had been in Ottawa but a few days when she entered on a new sphere of usefulness by opening up the parish school, taking the French class herself, and giving the English one to Sister Howard. Up to 1849 the Grey Nuns taught this school only, but the saintly Bishop Guigues, first occupant of the See of Ottawa, asked for the establishment of a boarding school, which request was immediately complied with.

In this way new conditions were successfully met. It was not, however, till eleven years after her arrival in Ottawa, when she had a full knowledge of the wants of the people she had to deal with, that Mother Bruyere sketched the first draft of a new constitution permitting her community to undertake the direction of convents and schools as well as hospitals and asylums. All her works were marked with the seal of prudence, and further experience suggested fresh changes in even this constitution before it was sent to Rome for final approval.

The founding of the boarding school (\*) may be considered the starting point of the influence of the Grey Nuns of the Cross in the Ottawa valley. This school, which flourished from the outset, and which became in after years the fostering mother of hundreds of pupils hailing from all parts of the continent, was the first born of other similar institutions. Applications for houses and teachers came almost

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(\*) Transferred to Water Street in 1850 transferred to Rideau Street in 1860.

too rapidly, and might have sapped the vigor of the community had Mother Bruyere tried to satisfy every demand. However, she opened convents in Temiscamingue in 1866, in Aylmer in 1867, in Pembroke and Montebello in 1868, in Buckingham in 1869, in Maniwaki in 1870, in Gatineau Point in 1872, in Eganville in 1873, in St. Francis du Lac in 1875. The influence of the community had spread beyond the limits of Canada, for we find a boarding-school established by Mother Bruyere in Buffalo, N. Y., in 1857, a convent in Plattsburg in 1860, an academy in Ogdensburg in 1863.

The care of the sick and abandoned also engaged the sympathies of the charitable superior. She had a heart sensitive to excess, and she was moved with the liveliest compassion when face to face with sorrow or misfortune. "Remember, my dear daughters," she said once at the end of a retreat, "the moment we lose our love for the poor we lose the real spirit of our community." These were not empty words: for besides the General Hospital on Water street, which dates from her arrival in the city, St. Joseph's Orphan Home in 1865, St. Patrick's Orphanage in 1866, and in 1871, St. Charles Home for the Aged, and St Ann's Hospita! for Contagious Diseases, are all creations of this indefatigable nun.

Mother Bruyere had now been thirty years leading a life of extraordinary activity. All these cares of establishment, joined to the responsibility of government, taxed her physical strength. Towards the year 1875 her health began to be visibly affected, and her physicians obliged her to put aside her official work and seek rest. To one who had led a long and laborious life it would seem that the order to remain confined in a room would naturally be unwelcome; but she who had so long known how to command had not forgotten how to obey, and she cheerfully submitted to any order however repugnant. Notwithstanding this enforced repose, the saintly nun did not for a moment relax her interest in her community or its works. She had

her daughters daily at her bedside either to give the necessary orders for the management of the various employments or to whisper into willing ears words of consolation and encouragement.

A remarkable trait in her character was her anxiety for the sanctification of the members of her Sisterhood, and this always without narrowness, or undue haste, or exaggerated zeal. At times, she seemed severe in the means she took to carry out her plans of perfection, but when chiselling had to be done, the tools she used were ever wielded with a loving hand. This true affection for her own was one of her prominent traits. She had at heart the spiritual perfection of her daughters even more than the prosperity of her houses, and it is not exaggeration to say that the noble example of her own life, her integrity, simplicity, charity, her unflinching, wisely indulgent, motherly love were the inspiration and strength of those who lived under her.

Mother Bruyere was a woman of intense spirituality. She sought in all things the blessing and approval of God; her confidence in His unerring providence was very great. The Grey Nuns have always had a special devotion to Divine Providence and to the Eternal Father. These devotions, now venerable in the community from a use of a century and a half—for they developed in the much-trying heart of the first foundress, Mother Youville, during the storm and stress period of her life,—were also particularly dear to the foundress of the Ottawa community. The older members still recall the inspiring accents of confidence and hope and love which fell from her lips when she invoked Divine Providence or the Eternal Father.

In keeping with this spirit was her extreme purity of intention. Provided she had the approval of God, she cared little how she was judged by men. In one of the troublous seasons, even so late as twenty-four years ago, when small-pox was epidemic in Ottawa, and no provisions for isolation existed, Mother Bruyere promptly offered a building on

the convent grounds for the purpose, and nurses for the patients; but owing to the proximity of the building to neighboring dwellings, the arrangement was kept secret. A newspaper called the attention of the public to the lack of devotion to duty of the Grey Nuns. When the affair was brought to the knowledge of Mother Bruyere and her advice asked upon the action to be taken in the matter, she simply said, "Do not vindicate us; it is sufficient that God knows all."

During the first months of 1876, Mother Bruyere was seen to decline rapidly. Though everything that human skill could do was done to prolong her precious life, it was evident that death would soon deprive the community of its cherished head. At the end of March, she received the last rites of the Church with sentiments of great piety and resignation, and on the morning of April 5th, she peacefully remitted her soul into the hand of her Maker.

The funeral obsequies, presided over by His Grace Archbishop Duhamel, had the character of a triumph. The Basilica of Notre Dame was crowded to overflowing with the clergy and the Catholic population of the city, who had come to show their esteem for the deceased nun, and their appreciation of her work in their midst.

Mother Bruyere had held the superiorship of her community during her whole career in Ottawa. After her first term had expired, in 1848, she was selected for a further term of five years, and subsequently had to bear the burden of the office till her death. Her remarkable gifts easily singled her out for this responsible position. She had at all times during her admirable career given proofs of a solid judgment and discernment, not merely in the choice of her subjects, but chiefly during her negotiations for new establishments. After her death, others formed by her carried out her plans, and the success which attended all her own efforts during her life is still shown in the works which have been undertaken since.

Besides the foundations mentioned on a preceding page,

the Grey Nuns have, at the present time, hospitals in Mattawa, Ogdensburg, Sault St. Marie, Pembroke and Sudbury; convents and schools in Embrun, Pointe du Lac, Hawkesbury, Mattawa, Sudbury, Rockland, St. Joseph d'Orleans, Ont., and Lowell and Haverill, Mass. They added to their Ottawa establishments, in 1879, Bethlehem, a foundling asylum, and, in 1890, the convent of Our Lady of the Rosary; besides teaching with the greatest success in seventeen parochial schools in Ottawa. In a word, the present condition of this community is one of unparalleled prosperity, and its influence for good is growing yearly. Four hundred, and fifty religious direct thirty-four houses, of which number twenty-six are in Canada and eight in the United States. May we not see the band of Reverend Mother Bruyere still guiding her daughters from her throne in heaven?

SR. LOYOLA DEVINE.

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### ST. FRANCIS XAVIER.

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From lordly halls, from Fortune's smile he bends  
 His course where Brahmin, Buddhist, Bonze hold sway,  
 And bears the torch of Faith. There's nought can stay  
 His noble purpose. Such strength zeal lends.  
 Asia! for thee his latest breath he spends  
 Ev'n on the threshold of fast-locked Cathay.  
 God urged him on and who can say Him nay —  
 The God who gives and takes, who calls and sends!

Short was the sowing. Soon the precious grain  
 Ripen'd to harvest, wet by crimson dews.  
 Uprose the powers of Hell and storm'd amain,  
 Yet still the after math to Heav'n accrues.  
 Oh, folly of the Cross! Thy crown to gain  
 Saints count it nothing ev'n their lives to lose!

ALEX. A. GAGNIER, S. J.



## THE IMMACULATE CONCEPTION (1)

### I



DAM and Eve came into existence immaculate, in the state of grace. This was to have been the birthright of humanity; but Adam, at the suggestion of Satan, chose the lower state of the mere natural existence, and so lost the power of transmitting what he had rejected. Thenceforth all men are born defective, deprived of supernatural life; and in that fallen state they resemble Satan in his inaptitude for God and propension toward evil. This privation of grace and the higher life is the state of original sin.

From this the Blessed Virgin was preserved. She was antecedently liable to it as being descended by ordinary generation from Adam. She was saved by the Redemption, as we are, but in a better way, by prevention, and not by cure. No acts of hers nor her parents, but the intervention of the merits of her Divine Son, saved her from the torrent which was to descend upon her. She came into life, then, like Adam and Eve, adorned with sanctifying grace, living with the sanctifying grace, living with the supernatural life, possessing God with her.

This is her Immaculate Conception. Our Lady can say, and she alone: "I am clean and without sin; I am un-

(1) *Medit. on Christ. Dogma.* Rev. Jas. Bellord, London, 1898.



spotted and there is no iniquity in me" (Job xxxiii. 9). Admire here the great goodness of God, the great power of the merits in Jesus, who is "wonderful in His saints" (Ps. LVII. 36) and most of all in His Mother.

## II

Holy Scripture, in the most significant way, associates the woman with her Child in the triumph over Satan. At the moment of the fall, God foretold a second struggle of a man and a woman, which was to retrieve the first struggle with the serpent. A second Adam was to take up that part of the task in which the first Adam had failed, and introduce the strain of supernatural life into the race.

As Eve furnished the occasion for the sin of Adam, her sex was to be rehabilitated by the action of another woman, who was to furnish the material body and blood to the victim of the redeeming sacrifice. Christ reversed the destructive act of Adam, Mary reversed the co-operation of Eve in it. The woman shares in the enmity of her Child against the serpent and has a part in the crushing of his head. The enmity of Satan was not directed only against the Saviour but "the dragon was angry against the woman;" and he persecuted the woman who brought forth the Man Child. (Apoc. xii. 17, 18.)

Thus strangely does God associate the creature with the work of the Creator, one of the redeemed ones with the Redeemer. No one may put asunder the woman and her Child thus joined together by God. Christianity requires both the worship of Jesus and the veneration of His Mother. We need both His merits and His intercession.

## III

The triumph over Satan is triumph over sin. Union with Jesus in that triumph is similarity to him in sinlessness. This, even more than the material relationship, was the

bond between Him who possessed the Divine Nature and the Mother who was only human. It would not have reversed the disgrace of Eve if Mary had not been made equal to her as at first, but only equal to Eve in her fallen state. The triumph of Our Lord would not have been absolutely stainless, if it could be said that He was the Son of one who had formerly been under the domination of Satan and sin. The devil would have some compensation in defeat, if he could impugn the character of the Mother of his Conqueror.

But God foretold that the serpent could do no more than "lie in wait for her heel;" and St. John further tells us how the woman escaped unharmed from all the snares of the dragon, through the protecting power of God. (Apoc. xii.)

The Blessed Mother of God is, then, an impregnable bulwark against the power of hell, and is distinguished by Her successful enmity against Satan, and his unchanging hate towards her. This indicates not only her dignity but her office. She is our natural protector. If we be on her side we shall be on the side of Jesus.

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## THE CATHOLIC PRESS.

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—IN his recent letter to the Archbishops of Brazil, His Holiness, Leo XIII. among other things pays a remarkable tribute to the Catholic press. "Earnest attention," writes His Holiness, "should be given to the production and publication of Catholic papers. There was no source from which people so largely derived their opinions as from the daily reading of the newspapers, and it was a pity that this means of reaching the masses should not be utilized by those who desired to benefit them, whilst it was used with crafty skill by impious men for the destruction of faith and moral. The pen was, therefore, to be sharpened, and the taste for letters stimulated, so that falsehood may yield to truth and that prejudiced minds may gradually obey the uncorrupt voice of truth and justice. The Holy Father also suggests that Catholic laymen should be encouraged to take part in public life and public speaking, for the good cause could be helped by voice and influence as well as by writing.—*Catholic Times*.



## Correspondence

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

### Archbishop Duhamel's Silver Jubilee. — A Letter from Dr. Foran.

*The Editor* CANADIAN MESSENGER,

Rev. Sir, — It would be a labor of love, could the MESSENGER accord me the space, to detail for its readers the story of that magnificent celebration which marked the twenty-fifth year of Archbishop Duhamel's episcopal career. But to do justice to the subject it would be necessary to combine, in one article, the reports of the various ceremonies, of the visits to different institutions, of the elaborate receptions accorded His Grace, of the rich and extensive testimonials of gratitude, confidence and devotion from the clergy and laity of the archdiocese, of the vast concourse of priests from all ends of the Dominion, of the score of Archbishops and Bishops, who raised their mitred heads around the beloved first pastor of Ottawa's immense ecclesiastical domain, of the dignity and importance lent to the occasion by the presence of the newly-arrived Apostolic Delegate, Mgr. Falconio, and of the special interest in the series of festive events that has been taken by the venerable Vicar of Christ, Leo XIII. As it is not possible for me to give, in these pages, a complete account of that celebration, at least I can appeal to the imagination of the readers, and ask them to conjure up before their mental vision the picture of Ottawa's splendid Basilica, thronged with fervent and enthusiastic thousands, listening to the eloquent voice of the gifted Archbishop, expressing in language as simple as it was beautiful, the gratitude that filled his paternal heart on the occasion of such a demonstration in his honor.

He who has not heard Archbishop Duhamel, in those special hours of great emotion, can form but a faint idea of his gift of oratory. On two such occasions was it my privilege to listen to him, and memory shall have vanished when it no longer recalls the lofty ideas and tender sentiments, clothed in language at once delicate and sublime, which he imparted to the minds and impressed upon the hearts of all



MOST REVEREND J. T. DUHAMEL

Archbishop of Ottawa

who heard him. The second, and certainly the most solemn, of these occasions, was when he pronounced the funeral oration of that great priest and truly noble man, the lamented Dr. Tabaret, founder of the University of Ottawa. The filial love and paternal sorrow, both combined in the one who was the pupil and then the ecclesiastical superior of the distinguished dead, were so fervently expressed, that the orator's words seemed to paint in exact colors the sentiments, as yet unexpressed in language, of every member of his vast flock and of every one of his clergy towards himself.

The day came at last, after five-and-twenty years of remarkable and unsurpassed administrative success, when these feelings should find a voice, and that voice should be one grand unanimous chorus of thanksgiving and praise.

On the 6th November, 1841, in the little parish of Contrecoeur, a few miles below Montreal, on the south shore of the majestic St. Lawrence, was born Joseph Thomas Duhamel. The boy's parents soon after removed to Ottawa, and he commenced his course of studies at the then newly established college. Successful was his career, both throughout the classic course and the subsequent theological studies; and on the 19th December, 1863, the promising pupil was ordained priest. For a short time he acted as assistant to the parish priest of Buckingham; after which he was given the young and not very wealthy parish of St. Eugene. In 1874, the good, venerable and lamented Mgr. Guigues, first Bishop of Ottawa, died, and on the 28th of October of that year, the humble pastor of St. Eugene was consecrated second Bishop of the diocese. The consecration was performed by the late Cardinal Taschereau, assisted by the late Archbishop Fabre, of Montreal, and the late Bishop Lafleche, of Three Rivers.

Although Mgr. Duhamel has celebrated his silver jubilee, he is still a young man; and while his years may yet be many in this world, wherein he has done such marvels of good, not one of the episcopal dignitaries whose presence at his consecration added grandeur and importance to the occasion, is left to participate in the twenty-fifth commemoration of that event.

In 1879, the Cathedral of Ottawa was raised to the degree of a Basilica Minor. In 1882, at his own request, the diocese was divided, and the vicariate apostolic of Pontiac was founded. In June, 1886, Mgr. Duhamel was created Archbishop, and on the 29th July of that year he received the pallium. In June, 1889, he obtained from Leo XIII. the erection of the Ottawa College into a University, as well as the formation of a Chapter, the first Canons of which were appointed the same year. As a member of the Council of Public Instruction of Quebec, His Grace has done much and important work in the sacred

cause of education. He had the honor and distinction of being chosen President of the Congregation of Discipline of the sixth and seventh Councils of Quebec. Five times did he visit the Eternal City; and each time he returned laden with gifts, blessings, honors, privileges, and numberless favors, both for himself, for his clergy, and for the faithful of his archdiocese. Sixty new parishes or missions, scattered over the vast region of the Valley of the Ottawa, have sprung into existence during those twenty-five years of unremitting labor and of abundant fruits. The number of religious orders, male and female, introduced into that section of the country, the importance and variety of the institutions, educational, benevolent and otherwise, that have appeared, and the increase to over double in the list of priests in active exercise of the ministry, all attest, more eloquently than words, the zeal, the devotedness and the wonderful success of the young — yet old — Archbishop of Ottawa. I say young, for in years he is scarcely fifty-eight; I say old, for in works he is more than a centenarian.

As a pupil of Ottawa College, as a graduate of the University, as a child of the diocese, as one around whose past tender and loving memories of the good Archbishop have entwined themselves. I wish to bring my humble tribute on this occasion. It is not a garland, not even a bouquet; it is a simple and insignificant flower, that I dare hope may find a place in the chaplet of affection with which filial hands have so recently crowned the spiritual father and the universal friend on the occasion of his silver jubilee. May it please the Almighty to grant him another twenty-five years to carry on, and, in a sort, to complete all his splendid works and his noble plans. In this world — and apart from the sublime dignity that episcopal distinction imparts — he is certainly one of the country's *elite*; and just as surely, for the promise has been made to the "good and faithful servant," shall he be, when the struggles, the reverses, the triumphs, and the labors of time are all over, one of God's *elect*!

MONTREAL, 28th Oct., 1899.

J. K. FORAN.

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LONDON, Ont., Nov. 4, 1899.

*The Editor* CANADIAN MESSENGER.

Rev. Sir. — I wish to thank the dear Sacred Heart of Jesus through the MESSENGER for many temporal and spiritual favours obtained. I had a very severe palpitation of the heart and I tried two remedies, but got no relief. I removed one of the remedies and applied the

Badge of the Sacred Heart, and I got relief. Thanks to God! I also got relieved from pain by praying to the Sacred Heart. I thank the Sacred Heart of Jesus with all my heart for the blessings He has given me.

A MEMBER OF THE LEAGUE.

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OTTAWA, Nov. 4, 1899.

*The Editor* CANADIAN MESSENGER.

Rev. Sir. — After saying a short prayer to the Sacred Heart and promising to have it published in the MESSENGER, I received \$2.00 to pay a debt. Many thanks to the dear Sacred Heart.

A PROMOTER.

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## SHORT CORRESPONDENCE.

*D. D., Montreal.* — More shall be said about that matter on a future occasion. You were quite right.

*Orange, Mass.* — The MESSENGER acknowledges receipt of the two dollars you sent as a thank offering for the favor you received.

*Associato, Toronto.* — On the Sunday your Local Director chooses.

*C, Nova Scotia.* — Congratulations on the success of the League in your parish. Its establishment has already been noted in the MESSENGER. Why repeat it?

*W. F., Montreal.* — Masses, of course. What good did that costly wreath of flowers do to the soul of your departed friend? An offering of five or ten Masses would have been infinitely more useful and welcome, as well as more Catholic. Write to the Librarian, Free Library, 146 Bleury Street, Montreal, for Mass Cards, and enclose a small alms to cover expenses.

*F. F.* — Your letter is altogether too full of compliments. Directors, etc., do not care for such praising, and it would be bad taste to publish it in these pages.

*O. N., Port Arthur.* — We shall try to publish a few lines on Father Medaille, next month.

*A Promoter, Edmonton, Alta.* — The thanksgivings have been inserted in their own pages. The MESSENGER echoes your pious wish: "Would that all could know and value this grand devotion!"

TO CORRESPONDENTS. — A number of thanksgivings and intentions have not been acknowledged in this number, because the writers failed to say where they live, and we can hardly be expected to spend valuable time poring over illegible post-marks.



- ANDRIA, ONT.  
 Mrs. Hugh Grant, d. Apr. 20  
 Mrs. Neil McDonald, d. Oct. 4  
 Mrs. Alex. Kennedy, d. Oct. 22
- ARNPRIOR, ONT.  
 Berthia Callier, d. Oct. 2  
 Elmira Tremblay, d. Oct. 26
- BARRIE, ONT.  
 Irene Hartt, d. Sept. 4
- BELLEVILLE, ONT.  
 Mrs. McEvoy, d. Oct. 16  
 Mary A. Quinn, d. Oct. 18
- BRAESIDE, ONT.  
 Frank Reid, d. Sept. 4
- BRANTFORD, ONT.  
 Michael Gormican, d. June 5
- BUCKINGHAM, QUE.  
 Aimé Filiatrault, d. recently
- BURLINGTON, VT.  
 R. Rev. L. de Goesbriand, Nv. 4
- CALEDONIA, ONT.  
 Mrs. Mary Flynn, d. Sept. 13
- CORNWALL, ONT.  
 Mrs. Johanna Reebe, d. Oct. 5  
 Patrick Cavanagh, d. Oct. 16
- DEBEC, N. B.  
 Richard McElhinny, d. Oct. 23
- DUNDAS, ONT.  
 Lawrence Hayden, d. July 19  
 Patrick Manion, d. Oct. 18
- FREDERICTON, N. B.  
 Thos Brassington, d. Sept. 10  
 Frank Jones, d. Oct. 17
- FREELTON, ONT.  
 Mr. Denis Connor, d. Oct. 10
- GREENFIELD, ONT.  
 Allan McDonald, d. Aug. 10
- GUELPH, ONT.  
 Michael Phelan, d. Sept. 10
- HAMILTON, ONT.  
 Allie McCarthy, d. Aug. 27
- HASTINGS, ONT.  
 Mrs. M. A. McMahon, d. rec'ly
- HESPELER, ONT.  
 Mrs. S. Coughlin, d. Oct. 2
- INDIAN RIVER, P. E. I.  
 David R. Gillis, d. Sept. 23
- KINGSTON, ONT.  
 Mrs. Thomas Ronan, d. in Aug.  
 William Rigney, d. in July  
 Thomas Cushion, d. recently
- LONDON, ONT.  
 Bridget Markey, d. Sept. 27  
 Daniel O'Shea, d. Oct. 5
- MAIDSTONE, ONT.  
 Mrs. M. F. Sullivan, d. Sept. 15
- MONTREAL, P. Q.  
 William Kelly, d. Oct. 18  
 Catherine Power, d. May 7  
 Mrs. A. Lamont, d. Oct. 26  
 Mary Martin, d. Sept. 27  
 Mrs. Martin, d. Oct. 2  
 Mary E. Gamble, d. Oct. 4  
 Edward Doherty, d. Oct. 19  
 Maud Purcell, d. Oct. 23  
 Mrs. Henry Duggan, d. Oct. 13



## N. D. DE LA SALETTE.

John Carroll, d. Aug. 3

## OGDEN, N. S.

Mrs. Bridget Day, d. Apr. 17

David Kennedy, d. Apr. 25

Thos. Rodgers, d. Oct. 15

## OSGOODE, ONT.

Mrs. A. McEvoy, d. recently

Mrs. May Daley, d. recently

## OTTAWA, ONT.

Mrs. Larocque, d. July 13

Mr. M. Ryan, d. Aug. 17

William Monaghan, d. Apr. 11

Elizabeth Morgan, d. Aug. 8

Mrs. Thos. Kehoe, d. in Sept.

## PARIS, ONT.

John J. Hanlon, d. Sept. 8

William Hutton, d. Oct. 18

## QUEBEC.

Mrs. Archer, d. Oct. 18

Mrs. Mary Warren, d. Oct. 23

Michael Joyce, d. Oct. 11

Edward F. Shee, d. July 30

## RED BANK, N. B.

Joseph Chaplin, d. Sept. 6

## SARNIA, ONT.

Francis Mahony, d. Aug. 3

Mrs. Costello, d. Oct. 6

Louise Cronin, d. Oct. 8

Martin Tobin, d. Oct. 8

Frank Urquhart, d. Sept. 22

## SEAL COVE, P. Q.

Mary E. Hobberlin, d. Apr. 23

## ST. ANDREW'S WEST.

Mrs. Levi Willette, d. Sept. 30

## ST. JOHN, N. B.

Mrs. Ellen Connolly, d. Sept. 8

Alice O'Neil, d. Aug. 11

William McEvoy, d. Aug. 24

Annie Ryan, d. Aug. 25

Mary Lean, d. Sept. 17

Elizabeth Irving, d. Oct. 26

Mary Lawlor, d. Oct. 14

## ST. JOHN'S WEST.

Willie Campbell, d. Aug. 13

## ST. THOMAS, ONT.

Michael Moylan, d. in Oct.

John P. MacDonell, d. Oct. 27

Mrs. John D. King, d. Oct. 25

## TORONTO, ONT.

Mrs. Costigan, d. recently

Mrs. Corrigan, d. recently

Ann Baxter, d. recently.

Mary A. O'Connell, d. Sept. 30

Mrs. McDonagh, d. Oct. 29

Annie Flynn, d. Mar. 22

Miss Shanahan, d. Oct. 20

Michael Hayes, d. in June

James Hodgert, d. Oct. 10

Frank Krauss, d. Oct. 17

Mrs. Heffernan, d. Oct. 26

## VERNON RIVER, P. E. I.

John McGilivray, d. Jan. 30

Martin Redmond, d. Apr. 22

Mrs. Martin Redmond, d. Feb. 14

Mrs. Mary Morrissey, d. Mar. 8

Martin McInnis, d. in Sept.

Chas. McInnis, d. Oct. 25

Mrs. A. Frazer, d. in Aug.

Ernestine Grant, d. Sept. 29.

Austin McGillivray, d. in June

## WALKERVILLE, ONT.

Luc Dumouchelle, d. Oct. 19

## WARKWORTH, ONT.

Mrs. Eliz. Kenny, d. Aug. 11



## Current Events

— It is reported that Kaiser Wilhelm desires the establishment of an Apostolic Nunciature in Berlin.

— A PORTUGUESE College for the education of students for the priesthood has just been opened in Rome.

— *THE* number of children taught by the Christian Brothers throughout the world reaches 325,000.

— LEO XIII. has finished an important message to England about the dissensions in the Established Church.

— MGR. MERRY DEL VAL leaves the Vatican to become President of the Accademia Pontificia dei Nobili Ecclesiastici.

— ABOUT twenty thousand letters and newspapers, to say nothing of telegrams, are received at the Vatican every twenty-four hours.

— *THE* Rosary and Litany of the Blessed Virgin are publicly recited in the Irish tongue every Monday evening at the Dominican Church, Dublin.

— FATHER MATORIN, the recent convert from Anglicanism, is to take up missionary work in connection with the new cathedral at Westminster.

— TWO Chinese priests of the Society of Jesus have recently received the honors of the French Institute for their narratives of their missionary careers and work.

— *THE* Duke of Norfolk, in addition to his usual donation of fifty thousand dollars to Peter's Pence, will this year present the Pope with a magnificent amethyst.

— *THERE* are two hundred and eighty Catholic papers in Germany and all well supported. No wonder, says a contemporary, that there is a Catholic Centre Party controlling the business of the Empire.

— *THE* Oblates of Mary Immaculate have spiritual charge of that part of South Africa affected by the present war. Ninety-six Fathers are working there under the jurisdiction of Bishops Jolivet and Gaughren, O. M. I.

— A DREADFUL earthquake devastated, on September 20, the whole province of Smyrna in Asia Minor. Throughout an area of two thousand five hundred square miles, towns, villages and hamlets were destroyed. The number of deaths is estimated at fifteen hundred.

the wounded at as many. Fully eighty thousand people have been rendered homeless.

— THE Protestant Missions, of the United States claim as their missionary field of greatest promise the Hawaiian Archipelago formerly known as the Sandwich Islands. Still, according to the last census report, as given in the "Statesman's Year Book" for 1899, all the various denominations comprised under the head of Protestants give 23,773 adherents, whilst the number of Catholics is set down as 26,363.

— THERE are in France over twelve hundred Congregations which educate 2,000,000 children without any appeal to State funds. The same establishments shelter 100,000 broken and battered old men, 28,000 of whom are under the care of the Little Sisters of the Poor. The Congregations bring up 60,000 orphans and they provide clothes, food and lodging for 250,000 of those waifs and strays of humanity. Such is Catholic charity.

— LADY SOPHIA PALMER, a daughter of the late Lord Selborne of England, had an audience recently with the Pope, during which she told His Holiness that an uncle of hers, William Palmer, long dead had joined the Catholic Church though she herself remained in the "Anglican Branch." The *New Era* tells us that Leo XIII. smiled very paternally, and said a great many agreeable things to her about his love for her country and his respect for its piety.

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## LITERARY NOTES.

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— *St. Francis' Manual.* — A prayer book for the members of the Third Order, by Father Deymann, O. S. F., "intended to be a manual in the fullest sense of the word, not only guiding Tertiaries in their religious exercises, but also in giving them instructions and directions for sanctifying their daily lives." (New York: Pustet & Co. Price, \$1 and \$1.50). (1)

— *Our Favorite Novenas.* — Compiled by Very Rev. Dean Lings. Upwards of sixty novenas in honor of Our Lord, of Our Lady under different titles, and of various popular saints, all in a tiny book. We would remark that the Litany of the Sacred Heart on p. 85, has been modified by the Rescript of Dec. 2, 1898. (New York: Benziger Bros. Price, 60 cents). (1)

— *Our Lady of Pellevoisin.* — A small book of ninety pages destined to spread more and more the knowledge of the motives on which confidence in Our Lady of Pellevoisin is grounded. (Montreal: St. Viateur, Mile End. Price, 5 cents). (1)

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(1) *St. Francis' Manual, Our Favorite Novenas, Our Lady of Pellevoisin* may be had by writing to the Librarian, Free Library, 146 Bleury Street, Montreal.



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

- ALEXANDRIA, ONT. — For improved health. For a special favor.
- AMHERSTBURG, ONT. — For the recovery of a friend from severe sickness. For the success of five pupils in the provincial examinations, last July, and other favors.
- ANTIGONISH, N.S. — For a recovery from illness. For several favors received during the month of October.
- BARRIE, ONT. — For success at an examination. For a great favor received, after promise to publish.
- BATHURST VILLAGE, N.B. — For five favors received. For recovery to health. For two great favors.
- BELLE RIVER, ONT. — For three favors received.
- BRANTFORD, ONT. — For the return of a friend, with promise to publish.
- BROCKVILLE. — For two spiritual and two temporal favors. For reconciliation to a friend. For steady employment and good health. For relief from pain. For two great favors.
- CHAUDIERE JUNCTION, P.Q. — For a favor received.
- DEBEC, N.B. — For the conversion of a neglectful Catholic. For relief from severe bodily sufferings, through application of the Badge. For a temporal favor.
- FREDERICTON, N.B. — For seventeen various favors.
- FREELTON. — For one spiritual and three temporal favors.
- GREENFIELD — For recovery from sickness. For a cure of a sore throat, after applying the Badge. For two favors.
- GUELPH. — For many favors and one very special one.
- HALIFAX. — For success in business and means to pay debts.
- HAMILTON, ONT. — For a very great favor received. For having promised a thanksgiving in the MESSENGER.
- HASTINGS, ONT. — For the success of the Forty Hours. For several spiritual and temporal favors.
- KEARNEY, ONT. — For several favors, both spiritual and temporal.
- KEENE. — For a temporal favor received.

KINGSTON, ONT. — For temporal favor received. For the return of a person to the sacraments, after a very long period of time. For an increase of means. For improvement in health.

LINDSAY, ONT. — For the conversion of a relative. For the conversion of a husband.

LONDON, ONT. — For a safe journey, a brother's conversion, cure of a sore throat, cure of sick child under promise of publish in MESSENGER.

MARYSVILLE, ONT. — For obtaining relief, after having promised to publish in the MESSENGER.

MAIDSTONE, ONT. — For improvement in health. For two cures.

MIDLAND ONT. — For two favors obtained.

MONTREAL. — For a temporal favor, after promise to publish.

MCCORMICK, ONT. — For two favors with promise to publish as soon as received.

NEW CASTLE, N.B. — For three favors received.

NORWOOD, ONT. — For success in three examinations.

OKANAGAN MISSION, B.C. — For an important temporal favor.

ORILLIA, ONT. — For cure of a sick member, after applying the Badge.

OTTAWA, ONT. — For having obtained employment for a friend. For success in an examination; also for having been brought safely into shelter during a severe storm on Lakes Huron and Superior.

PARIS, ONT. — For recovery of health of a member.

PORT HOOD, N. S. — For a temporal favor, after promise to publish.

PRESTON, ONT. — For a safe journey. For success in an undertaking. For eight temporal favors.

QUEBEC. — For assistance in temporal necessity. For cure from nervousness. For a severe attack of neuralgia, through the intercession of Blessed Gerard. For success in business transactions. For cure of sick person. For several spiritual and temporal favors. For several important spiritual and temporal favors.

RIDGETOWN, ONT. — For success in two examinations.

SUMMERSIDE. — For favors during past months. For a special request.

ST. ANDREW'S WEST. — For one spiritual, four temporal and two very special favors.

ST. CATHARINES, ONT. — For many favors received.

ST. GABRIEL STATION. — For a very great favor received, after promise to publish.

ST. JOHN'S WEST. — For one temporal favor received.

URGENT REQUESTS: Amherstburg, Hastings, Keene, London, Port Hood, Ottawa, Montreal.

*(Other Thanksgivings are omitted through want of space.)*

## INTENTIONS FOR DECEMBER

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

GENERAL INTENTION BLESSED BY THE POPE :

### Christian Humility.

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| <p><b>1.-F</b>—BB. Edmund and Comp., MM. at. cf. gf. Obedience. 8,729 Thanksgivings.</p> <p><b>2.-S</b>—St. Bibiana, V. M. Sympathy. 3,190 In affliction.</p> <p><b>3.-S.</b>—1st Sunday of Advent. at. cf. gf. rf. Cheerfulness. 6,402 Departed.</p> <p><b>4.-M.</b>—St. Peter Chrysologus, Bp. D. Sorrow for sin. 7,099 Special.</p> <p><b>5.-Tu.</b>—St. Francis Xavier, C. Thought of judgment. 590 Communities.</p> <p><b>6.-W.</b>—St. Nicholas, Bp. Geniality. 953 First Communions.</p> <p><b>7.-Th.</b>—St. Ambrose, Bp. M. hf. Steadfastness. League Associates.</p> <p><b>8.-F.</b>—IMMAC. CONCEPTION. at. d † gf. mf. rf. st. Purity. 5,149 Means.</p> <p><b>9.-S</b>—St. Peter Fourier, Parish Priest. Consoling the sorrowful. 2,716 Clergy.</p> <p><b>10.-S.</b>—St. Melchiades, P. Charity. 13,386 Children.</p> <p><b>11.-M.</b>—St. Damasus, P. Diligence. 4,553 Families.</p> <p><b>12.-Tu.</b>—Holy House of Loretto. Fervor. 7,556 Perseverance.</p> <p><b>13.-W.</b>—St. Lucy, V. M. pf. Temperance. 2,382 Reconciliations.</p> <p><b>14.-Th</b>—St. Spiridon, Bp. hf. Industry. 6,679 Spiritual favours.</p> <p><b>15.-F</b>—Octave Immac. Conception. Love of home. 4,655 Temporal favours.</p> | <p><b>16.-S.</b>—St. Eusebins, Bp. M. Dread of sin. 2,928 Conversions to Faith.</p> <p><b>17.-S.</b>—St. Lazarus, Bp. Thought of death. 5,329 Youth.</p> <p><b>18.-M.</b>—Expectation R. V. M. Good resolves. 1,143 Schools.</p> <p><b>19.-Tu.</b>—St. Nemesian, M. Fear of God. 9,864 Sick.</p> <p><b>20.-W.</b>—St. Eugene, P. M. Contribution. 1,894 In retreat.</p> <p><b>21.-Th</b>—St. THOMAS, Ap. d†. hf. mf. Firm faith. 606 Works, Guilds.</p> <p><b>22.-F</b>—St. Flavian, M. Penance. 1,717 Parishes.</p> <p><b>23.-S.</b>—St. Victoria, V. M. Recollection. 6,407 Sinners.</p> <p><b>24.-S</b>—SS. Irmine and Adele, VV. mf. hf. Adoration. 5,004 Parents.</p> <p><b>25.-M</b>—NATIVITY OF OUR LORD. d†. gf. mf. rf. st. Holy joy. 5,238 Religious.</p> <p><b>26.-Tu.</b>—St. Stephen, First Martyr Zeal. 1,280 Novices.</p> <p><b>27.-W</b>—St. JOHN, Ap. d†. mf. pf. Love of Christ. 1,882 Superiors.</p> <p><b>28.-Th.</b>—Holy Innocents. hf. In nocence. 2,769 Vocations.</p> <p><b>29.-F.</b>—St. Thomas, Bp M. Constancy. League Promoters.</p> <p><b>30.-S.</b>—St. Sabinus, M. Forgiveness. 17,147 Various.</p> <p><b>31.-S</b>—St. Sylvester, P. Gratitude. League Directors.</p> |
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*When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.*

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

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

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