

VOL. X

DECEMBER, 1900.

No. 12

THE COMING JUBILEE.

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

THE year which is about to end has been a memorable one for the Eternal City. Rome, the fountain head of Catholicity and the home of the Vicar of Christ, has, during the past twelve months, admitted within its walls, many hundred thousand pilgrims, drawn thither from all parts of the world, to share in the indulgences which our holy Mother the Church has been lavishing so abundantly during this year of Jubilee.

But this is nothing new in the world's history. Ever since the first proclamation of the Jubilee indulgence was made by Boniface VIII., in 1300, Rome has been the goal of those who desired to profit by the extraordinary privileges of the *Anno Santo*: and Leo XIII., the sixty-fifth successor of Boniface, was only recalling a well-known fact when he wrote last year: "The custom, sanctioned by the authority of Sovereign Pontiffs, of selecting Rome as the chief place for the solemn celebration of the Holy Year, is

in full conformity with the dignity to which the city has been raised by God and with those gifts with which she has been so richly endowed. She is, as it were, the home of all Christians wheresoever they be ; she is the chief seat of sacred power, and the guardian, for all time, of the Devine doctrines committed to her trust ; for from her, as from some great fountain head, streams of life flow forth unceasingly through all the channels of the Catholic world."

Happy, indeed, are they, who, during the past year, have been able to visit Rome and her basilicas ; who have had the privilege of kneeling at the feet of the venerable Pontiff himself, and of receiving the blessings of the Jubilee direct from his lips.

It is not given to all, however, or even to many, to cross continents and oceans to go to Rome ; the number of those who have this privilege is comparatively small. Difficulties of travel, circumstances of time, place and condition, hinder the faithful from making so long a journey. In the beginning, this inseparable obstacle was not considered. For more than three centuries, the privileges of the Jubilee year were limited to the Eternal City ; and the journey thither had to be undertaken by those who wished to profit by the graces attached to the *Anno Santo*. Gradually, however, a more lenient interpretation was given to this unwritten law ; and it has come to pass now that the extension of the ordinary Jubilee begins, for the universal Church, immediately after the celebration has ended at Rome.

Since the pontificate of Alexander VI., it has been the custom to extend the period during which the indulgence of the Jubilee may be gained by the world outside Rome. The present Pontiff is going to follow this custom of his predecessors. The extended Jubilee begins on Christmas Eve of the present year ; so that all who have not been able to go to Rome, may gain the indulgence in their respective countries.

This benevolence on the part of our holy Pontiff should

inspire us with a strong desire of gaining the plenary indulgence of the Jubilee as soon as it is in our power to do so ; and we should cheerfully accomplish the works prescribed, of whatever nature they may be.

The Church is unceasingly telling us to do penance, in order to atone for our sins and the sins of others. But there are periods during which she asks us to do penance with greater fervor than ever. One of these is the time of the Jubilee. The Church is already liberal enough to us, and she does not intend to remit us our sins, or grant us precious indulgences, gratuitously ; no sinner who knows what the justice of God is can ask for such a favor. Penance, then, is the watchword of this year of grace. When our Bishops, prompted by Rome, will have issued, for their respective dioceses, the regulations of the extended Jubilee, we shall hear our priests and pastors, in their turn, explaining what is meant by the Jubilee and its privileges. But we are sure, also, to hear them calling on us to do penance. This is what guarantees to us God's favors, just as it holds off the effects of His vengeance. The Prophets, in the Old Law, were continually inviting the Jews to penance. St. John Baptist, in the New, preached penance as the only fitting preparation for the advent and reign of the Messiah. Christ Himself, began His public life by preaching penance. Need we be surprised, then, that Leo XIII. should ask Catholics throughout the world, during the coming months, to do penance, to purify their souls ; to show, in some way, their hatred of sin and their love for Our Lord, in order to profit by the great amnesty of the Jubilee. It matters little what form our penance may take ; the ordinary obligations of the Jubilee entail the visitation of churches, recitation of prayers, fasting, alms-giving, and the many other ways which the Church will prescribe. But if we do those works in the proper spirit, we may expect that God will not be outdone in generosity.

It has been frequently asked how the indulgence of the

Jubilee differs from ordinary plenary indulgences? The Jubilee as a plenary indulgence, — that is to say, the full and entire remission of the temporal punishment due to sins already pardoned, — does not differ essentially from other indulgences, but only accidentally. Bourdaloue, in one of his sermons, treats the question thoroughly and learnedly. He tells us that, as far as the remission of punishment due to sin is concerned, nothing can be added to the plenitude of a plenary indulgence at any time ; but during the time of Jubilee, three circumstances distinguish it from other indulgences. In the first place, a Jubilee indulgence is more solemn, because it is universal ; it is extended to the whole Catholic Church. Secondly, because the ceremonies observed in the publication of it are more august and more holy : they all tend to give solemnity to this great act of pardon ; for instance, the opening of the Jubilee doors in St. Peter's and the Roman basilicas. And thirdly, because the functions of the *Anno Santo*, and above all the closing scenes of the year, are gone through in a way to excite our hearts to greater devotion, and to inspire into us more fervent sentiments of piety.

A Jubilee indulgence possesses greater privileges, because it is accompanied by many graces which the Church, like a fond mother, wishes to grant her children, but which she imparts only during this holy season ; such are, for example, the privilege of being absolved from all sorts of crime without restriction, and of being relieved from all kinds of censures ; of having vows, either dispensed altogether, or commuted. These are privileges attached specially to this period of blessings and salvation. Finally, a Jubilee indulgence is one more certain to be gained, because the reasons the Church has in view in granting it, are of greater moment ; hence, greater security as to its validity.

Although the chief reason given for granting it is a tradition venerable by six hundred years of existence, and ostensibly, because we are on the eve of a new century, there are other reasons that will appeal to our readers.

Who will deny that the century now ebbing away, notwithstanding its brilliancy, has a great deal to atone for? In Europe, bloody wars ushered it in, under an ambitious Corsican, and a struggle, equally bloody, is ushering it out, on the veldts of South Africa. The inhuman massacres and the other crimes and scandals that so frequently, during the past hundred years, desecrated the Church Militant, need reparation. The innumerable sins that, during the same long period, have been committed, — sins which, by their effects, still cry to heaven for vengeance, — prove that the souls of men need a renewal, and that the first year of the new century could not be better employed than in prayer and penance. Such a year would be, in some slight way, and atonement to God for the past, and a pledge, undoubtedly, of a brighter and more peaceful era, before us in the future.

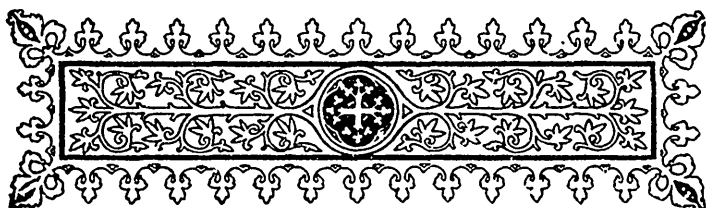
Our thousands of readers, should, therefore, make an effort to carry out the provisions of the Jubilee year and to gain the indulgences. Let them do this, not merely with respect and love for a venerable custom, as becomes Christians; nor with thanksgiving and full obedience to faith, as becomes Catholics; but in a spirit of penance and hope, as becomes poor sinners who see the years and centuries slipping noiselessly and uselessly away.

The alacrity with which we shall set out to gain the indulgences and other spiritual favors, during the coming Jubilee, will be the measure of our love for Christ's Church and our zeal for the interests of our own souls.

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, and in particular that the coming Jubilee may work a reformation in the children of the Church.



QUEM TERRA, PONTUS, SIDEPA.

(Translation).

Whom earth, and sea, and starry sky
Worship, adore and glorify,
The mighty Ruler of all three
Was hidden, Mary ! once in thee.

Lo ! He whom moon and sun obey,
Yea, all things made, from day to day,
Had, through abundant heavenly grace,
A Virgin's womb for dwelling-place.

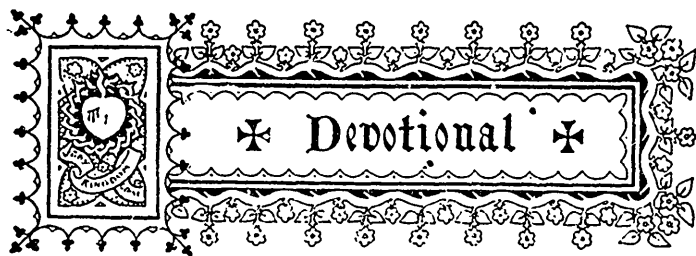
Oh Mother Blessed ! In whose womb
The great Creator lay, for whom
The world of sea and solid land
Lies in the hollow of His Hand.

Thee blest the archangel did proclaim !
To thee, as spouse, the Spirit came :
He whom the nations longed to see,
Was, in due season, born of thee.

Jesu ! to Thee be glory paid
Born of the Ever-Blessed Maid :
To Father and to Spirit be
All praise throughout eternity.

FRANCIS W. GREY

Bath, England.



THE SACRED HEART OF JESUS

PART FIRST.

I

WHAT IS UNDERSTOOD BY THE HEART OF JESUS.

WE understand by *the Heart of Jesus*, the real human heart, the heart of flesh of our Divine Saviour, — the same which throbb'd in His breast during His mortal life, and which was pierced on the cross by the soldier's lance, and which the risen Christ still preserves in His glorious humanity ; in a word, that heart of flesh, — the symbol and emblem of the charity of Jesus Christ, of His love for His Father, and for mankind.

As man is composed of a visible body and an invisible soul, as speech is expressed by words, and ideas are conveyed to the mind by means of words, so the devotion to the Sacred Heart is two-fold, — composed of a material sensible element, the Heart of Jesus, — which is, as it were, the body of this devotion ; and a spiritual element, corresponding to the soul, viz : the charity which fills that Divine Heart.

To separate these two elements would be to mutilate the devotion to the Sacred Heart. The Jansenists honored the charity of the Heart of Jesus, but not His Heart of flesh ; this is not what we understand by the devotion to the Sacred Heart. Others, on the contrary, would wish to honor the sensible Heart alone, treating the charity of the

Heart of Jesus as the motive, and not the object of their worship: these, also, had not a complete idea of the devotion to the Sacred Heart.

Let it be well understood, that the object of this devotion is the *Heart of flesh* of Jesus Christ, together with the *love* which exists in that Heart. The Heart is the symbolical element; love the element symbolised. Under the symbol of the Heart, according to the liturgy, we adore love: "*Sub symbolo Cordis, recolitur amor.*"

II

WHY WE ADORE THE HEART OF JESUS, THE SENSIBLE OBJECT OF THE DEVOTION.

All Christians know that in the person of our Lord, there are two indissoluble natures, hypostatically united; the Divine nature of the Word, the second person of the august Trinity, and the human nature. In virtue of this union Jesus Christ is, at the same time, true God and true man, perfect God and perfect man; and Mary, in giving to the world Jesus Christ, has really become the Mother of God; therefore, the body of Jesus Christ is really the body of a God.

The body of Jesus Christ is evidently adorable, — even when it rested inanimately in the tomb, because the Word never abandoned it; every member of our Lord's body is adorable because it belongs to God; — so therefore is His Heart.

Consequently, we must adore the Heart of Jesus: it is Divine. When we kiss the hand of a prince, or the feet of the Holy Father, our homage is not limited to the hand or feet which we embrace; it is understood that it is addressed to the person of the prince or the Pope. In the same way, when we adore the Heart of Jesus, our adoration is not confined to the Heart; it extends to the entire person of Jesus Christ, the person of the Son of God made man.

Moreover, in order that a particular worship should be rendered to the Heart of Jesus, it was necessary that there should be sufficient reason for this worship. Although all the members of our Saviour's Body are adorable, the Church does not authorise us to honor all with a particular worship. If she has permitted the worship of the Sacred Heart, it is because exceptional reasons required it.

These reasons are : the symbolical excellence of the heart in the human organism ; the attraction which the saints have always had towards the Heart of Jesus wounded on Calvary ; and finally, the express revelations and clearly manifested will of our Lord Himself.

III

WHY WE HONOR THE LOVE OF JESUS, THE SPIRITUAL OBJECT OF THE DEVOTION.

The principal reason for adoring the Heart of Jesus, is that with it, and through it, we honor the love of that Heart, — the two-fold love, created and uncreated, human and Divine, of which the Heart is the symbol and the emblem.⁽¹⁾ Nothing is more worthy of the adoration of angels and of men, than the love which fills the Heart of the Son of God.

We do not esteem men for their exterior gifts of body or of mind. The world, it is true, sets its value on the exterior qualities ; but God who sees into the heart, looks beyond the surface which is often deceiving. Man looks at the face ; God scrutinises the heart : "*Dominus autem intruetur cor* (1 Kings xvi. 7) ; and in His eyes, the essential qualities are those of the heart, viz : the will, the affections, and the love which fills his heart. If the heart is good the man is good, and *vice-versa*. God looks at man through his heart.

(1) "When I adore the Heart of Jesus, I adore that transport of everlasting charity, which caused the Eternal Word to offer Himself as a victim for our redemption." (*Cardinal Pie.*)

Our Lord desires that we, too, should look at Him through His Heart. He does not wish our admiration to dwell on His omnipotence, His strength, or His majesty. The essential act of His being is love : *Deus charitas est*. It is, therefore, the charity of His Heart, which we must love.⁽¹⁾ And in our Lord's case, especially, the Heart is the measure of His excellence.

He has loved me : *Dilexit me!* cried St. Paul, in an ecstasy. St. John says : " We are those who have believed in the charity of Jesus Christ." To consider that love, with which the Heart of Jesus has loved us, and which alone explains the redemption, that charity with which He burned for His Father and for men, — is truly to know Jesus Christ.

It is by visible objects that we come to the knowledge of the immaterial. Therefore, God the Father, desiring that we should understand His love, sent to us His only begotten Son ; so also, the Son in order to reanimate our faith in His love, shows us His Heart of flesh.

" Behold *this Heart*, which has *so loved men!*" This Heart which is presented to us is, as it were, a vessel, filled and overflowing with love, and with It and in It, we adore that love.

Without doubt, we celebrate in all the feasts of our Lord, the manifestation of His love for His Father, and for man, — but none of these feasts were directed wholly and entirely to the worship of this love. Jesus Christ has willed that by a special feast, we should gather in, as it were, all His love, and through His Heart, offer it our adoration.

The devotion of the Sacred Heart is not directed towards any one of the attributes of the Man-God, nor yet to any of the mysteries of His life, but towards that which is the

(1) " You have called me, great God, Master, Lord, and you do well ; but I am also charity. Love is My name, and it is that which I desire that you should give me. There is nothing which pleases Me more, nor expresses so well, what I am with regard to man." (*Words of our Lord to Mary of the Incarnation, Foundress of the Ursulines in Canada, who died in 1672.*)

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most intimate, which is the foundation of all the evangelical mysteries, i.e., the immensé love of His adorable Heart for men.

This devotion is not, therefore, a mystic subtlety, referring only to an imaginary being. Its object, which is all that is great and noble, fills the world. It is the love of Jesus Christ for us, that love which was the cause of our redemption, and which will constitute our everlasting happiness in heaven.

P. SUAU, S. J.

A "GROWN-UP" CHRISTMAS.

I don't believe in Santa Claus,
His name no longer has the power
To make my heart go pit-a-pat
In the long, restless midnight hour.

No stockings grace my chimney-piece—
I have no use for toy or game,—
And e'en the blessed Christmas tree
For me has grown a pastime tame.

My presents, (they are few indeed,)
Are of a strictly useful kind :—
Some handkerchiefs, a pair of gloves,
Some book of very sober mind.

I know no lengthy Christmas-tide—
No fortnight's merry sport and play.—
I leave my duties Christmas eve,
And take them up St. Stephen's day.

And every Christmas serves to mark
A milestone in the path of time,—
A year of solemn, solid work,
Uncheered by fairy tale or rhyme.

And yet, each Christmas morning brings
A deeper sense of peace and joy,
Than ever filled my childish heart,
While gazing on each precious toy.

I learned it as my youth went by,—
I feel it more from year to year,—
How sweetly comes the Christ-child's smile.
The common ways of life to cheer.

The Saviour called the little ones.
With yearning heart and loving tongue,
Yet hath He still a tender care
For those who are no longer young.

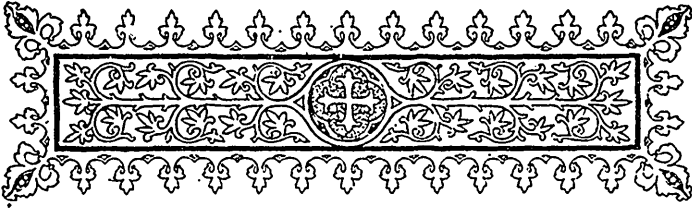
And though the hopes of youth may die,
And life's first joys grow dull and dim,
No darkness dwells upon the heart
That steadfast puts its trust in Him.

Then, welcome ! blessed Christmas hours !
Ye bring fresh hope from year to year,—
Alike to those whose hearts are glad,
And those who walk in pathways drear.

Whatever joys the heart may cheer,
Whatever ills in life befall,
We greet alike the Blessed Child,
Who comes to save and comfort all.

SARAH C. BURNETT.

San Francisco, Cal.



A CHRISTMAS MESSAGE.

DITCHLEY Saint Mary's, which, in old days, had been served by the Carthusians from Witham Friary — the home of Great Saint Hugh, of Lincoln — was the most "Catholic" church and parish in the diocese of Sherborne, now that "Ditchley chapel," belonging to the manor of the "main village" had been "taken over to Rome," by the "perversion" of the squire. The squire, by the way, was patron of Ditchley Saint Mary's, Ditchley Saint Vedast's, Morton-on-Mendip, and, I fancy, of other parishes besides, into all of which he — or his father before him — had put men of views akin to their own, and, Ditchley Saint Mary's rectory happening to fall vacant about a year before the patron's "lapse," the Rev. Sidney Butler had been appointed to the living. It is true that his relations with his former bishop — his lordship, to wit, of Middlehampton — had been, as diplomatists say, "somewhat strained;" but the bishop of Sherborne, as more "Catholic" than his brother of Middlehampton, and anxious to humor the "great man" of his diocese, graciously gave his sanction to the "translation." When, however, the "great man," in spite of "humoring," went over to "an alien Communion," and the "gospellers," foiled in their attempt to "purify" Ditchley chapel of its "illegal ornaments," turned their attention to Ditchley Saint Mary's — with better hopes of success, seeing there was no doubt as to its being a parish church — William Sherborne began to wish that he had left "Father" Butler to "settle ac-

counts" with John Middlehampton, or *vice versa*, as it might chance to prove.

The "gospellers," in short, had "taken action" against the rector of Ditchley Saint Mary's for "illegal ritual practices," and for the presence in his church of "ornaments liable to be put to superstitious uses." The chancellor had, accordingly, given the customary three months' warning, wherein the rector might, if he chose, "remove" the obnoxious ornaments himself. Failing which, the "gospellers" had authority to do so themselves. And the three months would end on the day after Christmas.

The "First Vespers of the Nativity" has been duly chanted with all the splendor of ritual and beauty of music for which Ditchley Saint Mary's had been famous, even before "Father" Butler's arrival. The lights and flowers on the "altar," the "crib," the statues of our Lady, of St. Joseph, of St. Hugh, of St. Aldehelm, famous as a Wessex "worthy," all showed signs of the approach of the great festival. And, before the crib, before the statue of our Lady which, with the others, must, — so the State decreed — be "removed" in two days, either by loving, reverent hands, or by the rude, desecrating hands of "Protestants," knelt men and women — women chiefly — telling their beads in honor of her "of whom was born Jesus." Truly, a sad and strange Christmas eve.

To the rector, that day, had come a message, which, as it seemed, he could not do better than take for the theme of his Christmas sermon. It had been sent him by an old friend, of like mind with himself, the superior of a Brotherhood working in the East End slums of London. Of ancient lineage, rich, and a scholar of no ordinary attainments, refined of mind, and delicately nurtured, "Father" Longridge had sacrificed home, ease and wealth, all that the world holds dear, to live and labor, with the "Brothers" of his choosing, among the poor, the vile, the outcast, seeking to win to Christ the souls for whom Christ died,

teaching, year in, year out, to any whom he could persuade to listen — and they were many — such measure of Catholic truth as he had himself attained to. And, to his old friend, "Father" Butler, of Ditchley Saint Mary's, he had sent this message :

" JESUS, MARY, JOSEPH :
" IN THESE THREE NAMES LIE ALL OUR
" CHRISTMAS JOYS."

Truly, a strange Christmas greeting from one Anglican "priest" to another.

The Church was crowded at the "parish mass" on Christmas day, some of the "gospellers" being present, but "on good behaviour," lest the sturdy west country colliers should proceed to

" Prove *their* doctrine orthodox
By apostolic blows and knocks,"

as had happened on more than one occasion when the "Wycliffe preachers" had made too audible a protest against "idolatrous rites and ceremonies." "Father" Butler was to preach: what would he have to say about the "removal" of the "Popish images"? But the rector had seen the "gospellers," led by one whom he could not but regard as an "apostate priest," among his congregation, and resolved that it was the better way, the way of wisdom and of charity, to make no allusion to the desecration for which they were about to become responsible. He knew, moreover, and the consciousness was, to him, a grief unutterable, that his parishioners, even those who had learned from him devotion to the Blessed Virgin, to St. Joseph and to the Saints, would submit to the "removal" of the statues as a simple matter of course, with, doubtless, a certain measure of regret, possibly, of sullen resentment that lawyers and strangers should presume to interfere with what "parson" thought fit to do or teach. Nevertheless, they would submit, as of habit, to "the law."

Not that he desired that they should resist. What, then did he desire that they should do? What, to bring the matter nearer home, did he, himself, intend to do? To neither of which questions was there, so far as he could see, any answer forthcoming. Perhaps, on that very account, it was nearer than he thought; for him, at least, if for no other soul of those among whom he had labored so patiently and so devotedly.

So he preached a Christmas sermon on the text, "God was manifest in the flesh," and made no allusion to the events of the morrow. Rather, he preached, as never before, on the office and work of our Lady in God's scheme of redemption: on the honor paid to her by the Most High, on the honor due to her by those for whom her Son was born, for whom He lived, and died, and rose again. "We are accused," he said, "of paying her too much honor; yet an archangel called her 'blessed among women'; Saint Elizabeth greeted her as 'Mother of my Lord' that is, of God Himself, and when God 'sent forth His Son, made of woman,' He chose her, that, of her, the word should be made Flesh, and dwell among us. Lastly, the word, the God-man 'went down to Nazareth and was subject unto them,' to Mary, that is, and to Joseph, her husband, the creatures whom He had made. We cannot honor her as He did, but we may honor her according to the example that He has given us, 'that we should follow in His steps.'"

Never, yet, had he spoken so plainly, so fully, so straight from his heart to theirs. They believed him; yes; but, were he to leave them, they would, in time, believe his successor, whatever he might chance to teach them. His faith and theirs, then, rested on — what? The Church? But his bishop, as he knew, "differed" from him in regard to this and to many another "fundamental" doctrine; brother "priests," this "apostate" now present, for example, would teach the exact contrary of this "truth" that he was

inculcating, and claim, as he claimed, the support of Scripture, Prayer-Book, and the "Universal Church." It was a difficulty that had faced him, rather than he it, more times than he dared to contemplate. In calm weather he had said, like David in his prosperity, "I shall never be moved." Now, in his adversity, it seemed that God had, indeed, hidden His Face from him, and he was sore troubled. Yet, with all an Englishman's loyalty to a losing cause, to the weaker side, he had no thought of yielding, none of seeking peace in "Rome." That, as it then seemed to him, was the coward's choice. He would not, could not desert his post.

But he had received, that morning, another Christmas message besides the one which had, in fact, formed the theme of his sermon. It came in the form of a letter from his old friend and college-companion, Squire Fairleigh, who wrote to express his "sincere sympathy in this sore trial." His bishop had advised him to submit; his favorite church paper pitied him, if he did; his "fellow-priests" said nothing, having either no counsel to offer, or fearing that their turn might come next. And the "apostate" present in the congregation, to whom, for aught he knew, he might have to give "the Body, and Blood of the Lord" was the cause of it all. Only a "Romanist" had offered sympathy; only a "Romanist" had promised to pray for him.

His sermon ended, he resumed his chasuble and returned to the "altar" to finish his "mass." Of his parishioners, none approached the rails at communion time, but the "gospellers," led by the "apostate priest," drew near in a body — as they had a legal right to do, — turning, as is their wont, the "pledge of peace" into an instrument of party strife, treating with contumely and gross want of reverence what their "fellow-Catholics" hold most sacred — the Lord Himself, as these latter conscientiously believe. But he could not withhold "the Bread of Life" from recipients whom he knew to be unworthy; could only pray, like Stephen, "Lord, lay not this sin to their charge."

The day was over, at last. Then, in the silence of the night, followed by one or two whom he could trust, he entered the church. In loving reverence, with no word spoken, as men handle the lifeless forms of saints and martyrs as — may I say it? — Joseph and Nicodemus handled the dead Body of our Lord, they took down the Blessed Rood, with its attendant figures of the Mother and St. John, from the screen; the stations of the cross, the crucifixes over “altar” and pulpit, all, in short, that the bishop, speaking by the mouth of his lay-chancellor, had ordered them to remove, as “objects to which superstitious reverence was likely to be paid”. True, the bishop had not personally ordered their removal, but he was bound by the acts of his chancellor, responsible for them to the Church — and to the State. To such a condition of slavery had “Catholic” bishops and clergy fallen in the “English branch of the Universal Church.”

The sad task ended, and the “sacred images” — “idols” their “fellow-Catholics” called them — housed, for the present, at least, in the rectory, “Father” Butler retired to his room, not to sleep, but to pray and make reparation for the insults offered to His Lord “in the Blessed Sacrament” — for that, too, must no longer be “reserved” as heretofore — to Himself, His Mother and the saints by reason of the removal of their images from God’s house at the bidding of “an impious and tyrannical State.” Truly, there was need of penance and of reparation.

There was greater need than he knew, as yet. The “gospellers,” thinking it just possible that their “zeal for Protestant truth” might be foiled in this instance also — as had proved to be the case — had provided themselves with a yet more powerful weapon for use against “Romanizing idolaters.” A “consecrated host” had been “secured” — not reverently consumed — by the “apostate priest,” and, two days later, at a “Protestant rally” in Middlehampton, exhibited, held up to ridicule, and finally

trampled on by the "priest in valid orders," who, by the way, had written to a newspaper, boasting that he had "the God whom the ritualists worship" in his pocket!

Truly, there was need of penance and of reparation. His "Catholic" father in God, the bishop of Sherborne, had advised him to submit to the decrees of a State-appointed lay-chancellor, and to banish "the Eucharistic God," the rood, the images of the Blessed Mother, St. Joseph and the saints from God's house, lest "superstitious reverence" should be paid to them, lest they should "offend" Protestant "gospellers" and "apostate priests" who, by a legal fiction, qualified as "parishioners" in order to accomplish the work of their master, "the accuser of the brethren."

"Jesus, Mary and Joseph: In these three names lie all our Christmas joys." So his friend had written, so they both had believed and taught. But his friend, like his bishop, had advised him to submit, and to "pray for better days;" only a "Romanist" had offered sympathy, truest and most sincere. Jesus, Mary and Joseph: the State had banished them from the "Catholic" church of Ditchley Saint Mary's, and the "Catholic bishop and priest" could only counsel — submission and patience! An "apostate priest" had outraged his God, in like manner as Pilate, Herod and the Jews had outraged Him; yet, if that "priest" presented himself at the "altar rails" to-morrow, he, to whom this outrage was pain and grief unspeakable would be constrained — by bishop and by law — once more to place "his Lord" in his unworthy hands to be exposed to fresh insults, fresh outrages; and the bishop had not excommunicated the wretched man, had not so much as even reproved him.

Truly, his burden was greater than he could bear. "Rome" might be, as he had felt and spoken "the coward's refuge," but to him, that night, there came the Voice of God, as to so many others in that "city of confusion" in which he and they had dwelt so long, believing it to be the City of

God ; " Come out of her, my people, lest ye be partakers of her sins and of her condemnation ! " And to that Voice there was, for him, but one answer possible — obedience, instant and complete ; submission to the One Church of the One Lord.

Jesus, Mary and Joseph : he has found them, all three, in that fair City of God wherein they dwell with men. So may they find them who have sought so long, those, most of all, who are grieved at heart by " sacrileges " and " desecrations " for which those with whom they are now " in communion " are proud to be responsible. God grant to them to find, in His Household, Jesus in the most Holy Sacrament of the altar, Mary, Joseph and all our " fellow-citizens," the saints ; to find, in these three names, not only all their " Christmas joys," but joy, peace and consolation all the days of their lives.

FRANCIS W. GREY.

MARY'S CHRISTMAS.

I

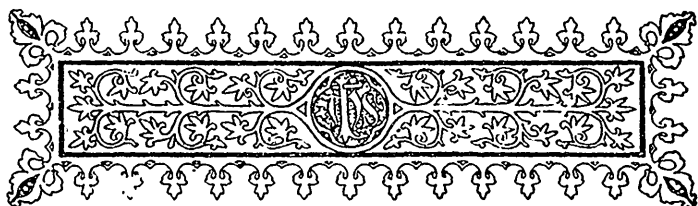
Dark is the chilly hour and late ;
 Poor is the place wherein I wait ;
 Only the kine divinely wise,
 Watch me with meek, adoring eyes.

II

Yet joy that the angels may not know,
 Warms my heart with its wondrous glow,
 For now in His living flesh I see
 God's holy promise unto me.

J. GERTRUDE MENARD.

Woburn, Mass.



MRS. GOODFELLOW'S MONEY.

I REMEMBER very well the day that we first saw the old woman with the shaven head. I was twelve and Johnnie was ten. It was about sunset that she came and begged mother for the love of God to take her in for the night. She had a wild look in her eyes, and her clothes seemed huddled on anyhow. She wore neither bonnet nor cap, and her head was shaved bare from the crown to the poll. Father was away that day. He had gone to a fair twenty miles off to sell a young cart-horse for his master, Farmer Bridge. If he had been at home, I doubt whether the old woman would ever have been let in. But mother was Irish, and it went against her to refuse hospitality to any one.

Mother was very pretty. She had dark, curly hair, and real Irish dark blue eyes. She was very merry. I remember how she would put her hands on her hips and dance a jig in the middle of the kitchen to amuse us children, and gay and sweet her laugh used to be when father tried to talk the Irish.

She told us to take our supper outside that evening, and eat on the doorstep. But we went across the road and sat on the fallen tree, and Tim Hegarty brought his there too, and we told him about the old woman. His mother came out on her doorstep to listen, and shook her head. There are only the two cottages just on the edge of the common, nearly a mile from the village. Widow Hegarty and Tim lived in one, and we lived in the other. Tim is the same

age that I am, and has always been a well-behaved, sensible lad, though I say it. It was Tim and I, though I was the girl, that did most of the running and talking when we went birds-nesting or blackberrying, or played games on the common. Johnnie was all for his books. Every morning he walked all the way to the village to serve Father Leigh's Mass.

"Eh! but it's the beautiful priest he will make," mother used to say.

Father would ask how a working boy was to learn Latin, and Father Leigh would say, half grave, half smiling,

"Where's the money coming from, Mrs. Hawkins, to send him to college?"

But he let Johnnie go to the presbytery every day in his odd moments, and taught him Latin and a heap of things.

Mother made us go straight to bed when we went in, for the old woman had come over very sick and strange, and I know now that mother feared infection for us. All the night I could hear mother moving about tending her, and the old woman moaning and muttering. In the morning they sent a horse and cart from the workhouse to fetch her. The cart was full of clean straw, with one of the workhouse nurses sitting in it. She told mother that it was typhus fever the old woman had, and that in her delirium she must have escaped from the infirmary when no one was watching her, for the ward was full of typhus cases. They made her a bed in the straw as well as they could, and took her away.

Ten days after that, mother seemed too ill to do anything but sit by the fire, and I had a bad headache and a very sore throat. Father fetched the doctor, and the doctor sent me away to the fever hospital. I think Father Leigh came to see me several times, only I did not know him for the fever. But one day when I was better, and going to get up soon, he came again, and asked me which of them at home I would be willing to give to God if He wanted me to make Him a present.

And I said : " I don't want to give Him any of them."

" But I think God wants you to give Him one," said he.

Then I knew. " It's mother," I said. And he told me mother had been dead a fortnight.

It was some time in August, nearly a year after mother died, that we wandered such a long way through the copses, Tim and Johnnie and I, and found at last that we had come as far as Wood End. It is a very lonely place. One solitary cottage stands back from the road in a funny little orchard. People said the old woman who lived in it was a miser, and had rolls of bank notes and gold hidden under the thatch and up the chimney, for all she lived there quite by herself with hardly a boot to her foot and often only a crust in the house.

" Whist !" said Tim, suddenly. " Here's old Mother Goodfellow herself."

Sure enough, someone was coming down from the cottage to the orchard gate. She was shading her eyes from the sun and leaning on a crutch. And it was the old woman with the shaven head.

She had on a little close cap of black net tied under her chin. But I knew that Johnnie recognized her too, for he got very red. We whispered about her to Tim.

" What are you children doing here ?" said the old woman. " My apple-trees don't hang over the wall, so you'll get no good from them."

" We haven't come after your apples, you bad old woman," said Tim. " It's you that go about robbing folk. You, with all that money to pay doctor and nurse, to go sick into other folks' houses and rob them of their mother—!"

" Money ? I'm a poor old woman," said Mrs. Goodfellow. " What d'y'e mean, boy ?"

" I mean," said Tim, " that you went to the mother of these two, pretending you were so poor, and she took the fever from you, and she died of it."

The old woman peered at one and the other of us. "I can't remember it myself—I was off my head with the fever," she said. "But folk have told me about it. Did their mother die from tending me? Eh! poor children."

"Yes, she died," said I, "and we'll never forgive you."

"Molly, don't say that," Johnnie interposed, getting very red again, "We're bound to forgive her. It says, 'Forgive them, for they know not what they do.' And she knew less than any, for she was doited with the fever."

"You're a good boy," said Mrs. Goodfellow. "You may come in and have a drop of tea, if I can find any sticks to boil the kettle."

Johnnie went directly and picked up an armful at the edge of the wood. I knew he did it to show he forgave. I thought I would help too, and I began counting the spoonfuls of tea into the pot.

"How many are you putting?" cried the old woman. She took the teapot from me with her shaking hands in hopes of saving some of the leaves. But Tim had poured the boiling water on them already. So it was no use.

A small brass crucifix hung over the chimney-piece. We all looked at it several times. But presently Johnnie pointed to it and said straight out:

"Are you a Catholic, Mrs. Goodfellow?"

"What sharp eyes young people have," said Mrs. Goodfellow. And she said no more. But when we were going away, she fumbled and fumbled in her pocket. And at length she pulled out a bright new sixpence and offered it to Johnnie. Johnnie drew back.

"We don't want your money, Grannie," said he. "But I'll come and gather sticks for you sometimes, if you like."

"What was that he called me?" said the old woman. She look quite pleased. And she did not seem at all sorry, either, to put the sixpence back in her pocket.

Johnnie would often go there after that to gather sticks and do other odd jobs for her. He used to talk to her quite plainly, and tell her she ought to go to Mass.

"I'm getting an old woman," she would say. "How can I go all that way?"

But for all she said she could not go so far, she hired a horse and trap one day the next spring, and drove into the market town. Before the week's end every one in the village was saying that she had been to the lawyer and made her will. She told Johnnie, when next he was up there, that such savings as she had, she had left to him. Johnnie told Father Leigh. And Father Leigh went off to see the old woman. He taxed her with having a heap of money, and when she had half owned to it, he said:

"It's all nonsense, you know, Mrs. Goodfellow, to hoard it till the boy has grown old. He needs money now more than he ever will later on."

"What does a boy of his age want with money?" asked Mrs. Goodfellow, sharply.

"Call him," said Father Leigh, "and he'll, tell you." Johnnie was by the gate feeding the chickens.

"What do you want to be when you grow up, Johnnie?" said Father Leigh.

"I want to be a builder," said Johnnie.

Father Leigh was quite taken aback. "A builder? why a builder?" said he.

"Because builders get high wages, Father. And I shall save up my money year by year till I have enough to go to college — at least, if they will take me a sold as that."

"College! why, what could a grown man want at college?" inquired Mrs. Goodfellow.

Johnnie looked at Father Leigh, as if to ask whether he should tell his cherished hope. Father Leigh nodded.

"I want to be a priest, Grannie," said the boy, "and help to save souls." It was Grannie's turn, then, to be taken aback.

In less than three months Johnnie went to college, and mother's wish was fulfilled. He talked to Grannie a great deal in his quiet way before he went. And Father Leigh talked to her. And we all prayed. But it was no good.

When Johnnie had been two or three years at college, Grannie got very ill with rheumatics and weakness, and took to her bed. Mrs. Hegarty or I went up there every day to do what we could for her. For she still held to her old ways and would have no one to stay with her. Johnnie came home for a week or two that winter. He and I were chatting one afternoon in Mrs. Goodfellow's room. For she was very proud of him and liked to hear of all he was doing and to talk of the time when he would be a priest. He told her that he should say his first Mass for her, his benefactress.

"I'm getting an old woman," she answered, using her favorite phrase.

"Maybe I shan't be here then."

"It will make no difference," said Johnnie. "I shall say the Mass for your soul."

Mrs. Goodfellow seemed to reflect "Maybe my soul won't need it," she said, tersely.

Johnnie looked anxious. "But, Grannie," said he, gently, "even the holiest among us must no expect to go to Heaven straight."

"Bless the boy!" said Grannie, "I was thinking of the other place."

The very next day, as it happened, Father Leigh went to see her. He had not been there for a very long time. I suppose Grannie must have had a dreadful struggle to overcome her selfishness and avarice and spend her savings on Johnnie—(she did it to make up for haaving been the means of mother's death, she use to say)—and that God gave her a great grace as a reward when she did turn to Him, or else Johnnie must have prayed very hard. For that same day, before Father Leigh left, she made her confession. And Mrs. Hegarty went up the next morning and prepared the altar, and Father Leigh brought her Holy Communion. After that she received the Sacraments every week regularly till she died.

Tim and I were married before Johnnie was ordained.
We kept our silver wedding day this spring.

Johnnie is a Jesuit Father and accounted a wonderful confessor, I have heard say. Many poor souls he has brought back to God. And the first of them all was Gran-nie Goodfellow's.

English Messenger.

MAY PROBYN.

RELEASED.

I am lifted, gently uplifted,
With tender and infinite care ;
I am borne away from my prison,
Through shining and fragrant air ;
And the anguish of baffled yearning,
Which never, methought, would cease,
And the fever of pain and sorrow,
Have issued in exquisite peace.

Oh ! long and sharp was my chast'ning,
Yet came there an end to pain,
For our Father, though just, is loving,
And we wait--but never in vain :
And the hearts of my kindred remembered,
And our Father—he leans to hear
When the Mass bells sound through the morning,
So holy, and sweet, and clear.

And I lay my head, that was weary,
And my heart, that was fainting and sore,
On the feet that were nailed and wounded,
I rest there for evermore ;
And ever I plead for the living,
And ever I plead for the dead,
For mercy, where sin has blighted,
For comfort, where tears are shed.

St. Andrew's Magazine.

GEORGE EDWARDS.



SAINT AMBROSE OF MILAN.

DECEMBER 7.

TOWARDS the close of Constantine the Great's reign, the illustrious patrician Ambrosius was named prefect in Gaul. With his family he repaired to Triers, the usual residence of the prefects; and here, and about the year 340, Ambrose, God's predestined, was born. He did not receive baptism until many years later, the Church not having as yet abolished the practice of late baptism, an abuse which was still the custom of the times.

While yet an infant, and as he lay asleep in one of the courts of his father's palace, a swarm of bees flew about his cradle, some of them creeping in and out of his half-opened mouth, then mounting that high that they were lost to view. The attending nurse, greatly alarmed, wished to drive them away, but his father, deeming this an omen of future greatness and eloquence, opposed her; the like having happened to Plato.

When his father died a few years later, his mother left Gaul and returned to Rome, her own city. Here, Ambrose studied Greek, became an orator and poet; he also profited greatly by his sister Marcelline's examples of domestic virtue, and the sound religious training given him by his mother. With his brother Sartyrus, he went to Milan, which was the supreme court of judicature. His writings are proof sufficient of his close application to human literature. His studies finished, he was taken notice of, and

his friendship courted, by the first men of the Empire, — particularly by Probus, who made choice of him to be his assessor, and later made him governor of Liguria, which included the suffragan dioceses of Milan, Turin, Genoa, Ravenna and Bologna.

The See of Milan, left vacant by the death of Auxentius the Arian, the city was divided over the election of a new bishop; one party demanding an Arian, the other a Catholic, for their chief pastor. To prevent an open sedition, Ambrose thought it the duty of his office to go to the church where the assembly was held, and to exhort the people to proceed in their choice with discretion, and without tumult. While still speaking, a child cried out "Ambrose Bishop." This cry was taken up by the whole assembly, and he was unanimously proclaimed bishop of Milan. The choice surprised him, and he made use of every artifice to shun the office, but these proving futile, he advanced that the canons forbade any one who was only a catechumen to be promoted to the priesthood. He was answered that such ecclesiastical canons could be dispensed with on extraordinary occasions. He was baptised immediately, and after due preparation was consecrated bishop on the 7th day of December, in the year 374. Ambrose was then thirty-four years old.

Once raised to the episcopal chair, Ambrose no longer considering himself a man of the world, gave to the church and to the poor all the gold and lands he possessed. To his brother Sartyrus, he confided the care of his family and temporalities, so that, being free of all worldly concern, he might give himself up entirely to prayer and to the ministry. He purged the diocese of Milan of the leaven of the Arian heresy so successfully that, in the year 385, only a few Goths and one or two members of the royal family remained infected with it.

In his discourses, the holy bishop frequently enlarged on the sublime virtue of virginity, and at the urgent request

of his sister, a saintly recluse, he had these pulpit commendations compiled in three books, bearing the titles, *Virginité*, *The Excellence of Virginité*, *The Principal Duties of those who have embraced Virginité*. As a rule he was his own secretary, stealing from sleep the hours required for the work. His reasons for doing so he gives in the following candid way: "One is apt to dictate too freely, the tongue as a rule moving faster than the pen; whereas when one is writing oneself, he is obliged to weigh with the eye and ear that which he traces with the pen, and if, perchance, he makes a blunder he need not blush for having dictated it."

Ambrose possessed all the traits of genius. He was truly humble, and never became elated over the success of his ministry. It was his eloquence that attracted Augustine, while the latter was still a libertine. The son of Monica was desirous of being acquainted with him, not as with a teacher of the truth, but only as a person of great learning and reputation. Augustine frequently stood before his pulpit, not with any desire of profiting by his sermons, but to gratify his own curiosity, and to inform himself whether the eloquence of Ambrose answered the fame he had achieved. But the arguments of the holy bishop convinced Augustine that the Manichaean heresy had caluminated the Catholics, and this was the beginning of the conversion of the great bishop of Hippo. Ambrose had the extreme happiness of reconciling Augustine to the true Church of God and thus closing forever the source of Monica's sorrow.

Valentinian I. having died of apoplexy in the year 375, his eldest son Gratian succeeded him in the Empire. To guard himself against the snares of Arianism, he begged St. Ambrose, whom he honored with a singular veneration, to give him some instructions against this heresy. In compliance with this request, Ambrose prepared an excellent confutation of the heresiarch Arius, written with much vigor and subtlety; the objections being removed with great clearness.

Gratian was a chaste, temperate, beneficent, zealous Catholic, and St. Ambrose obtained from him, amongst other wholesome laws, that one by which no accused person should be executed sooner than thirty days after sentence; he also persuaded him to remove the altar of Victory, the scene of pagan practices from the senate house. Yet, this good emperor gave too much time to athletic pastimes. Complaints having alienated the affections of many, Maximus, an accomplished general, assumed the purple, and passed into Gaul, while Gratian was treacherously stabbed by Andragathius, general of Maximus' horse guard.

In the year 387, news came to Milan, of Maximus' preparations to invade Italy. Emboldened by his former successes in usurpation, he thought more his due, and deemed Britain, Gaul and Spain, which he possessed in peace, nothing, so long as he was not master of Italy. Valentinian, and his weak mother, were in no condition to oppose him, and in their dire distress they had recourse to St. Ambrose, whom they besought to undertake a second embassy to stop the progress of a victorious usurper. Ambrose, burying the memory of past injuries, undertook the journey to Triers. Maximus refused to admit him to private audience, notwithstanding this was the privilege of bishops and imperial ambassadors. Instead, he received him in public consistory, seated on a throne. After countless insults and false accusations, Ambrose was silenced, and thrust out of doors. He wrote Valentinian an account of his unsuccessful embassy, cautioning him how to treat with Maximus who was a secret enemy, pretending peace, but meditating war.

Our holy bishop made the administration of penance a chief part of his pastoral care. In his writings, he explains in great detail, all the parts and duties of penance. Against the Novatian heresy, St. Ambrose wrote his two books on Penance. In his book on the Mysteries, he expounds for the newly-baptised the ceremonies of baptism and con-

firmation, explains the holy Eucharist, and the necessity of frequent Communion for the faithful. St. Ambrose joined a wonderful generosity to a great inflexibility where God's law was concerned. His authority as bishop was tempered by sweetest charity and amiability that won all hearts.

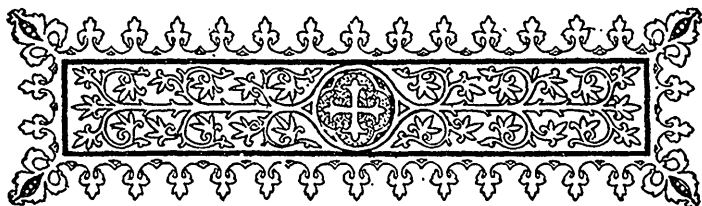
Ambrose had, at a date which varies according to the different authors, built a basilica which he dedicated to the apostles Sts. Peter and Paul. It was commonly called the Roman basilica, undoubtedly because it was situated at a few paces from the Roman gate, at the east of the city. A triumphal arch circumscribed the basilica, and surrounding it was the Roman cemetery, where the bodies of the first martyrs reposed. Until now, the naves of the basilica were built in long straight lines of columns, which formed long squares; but St. Ambrose wished his church to assume the form of a cross.

In an inscription in Latin distichs prepared for the inauguration of this symbolic monument, Ambrose tells how the temple contains the relics of the apostles Sts. Peter and Paul, and that it has the form of a cross, because it is a monument of the victory of Jesus Christ, and that, that venerable sign dominates that place of triumph. This new architecture gave rise to fresh imperial persecutions, but St. Ambrose gloried in being able to oppose the symbol of redemption to the arch of triumph: a monument far more magnificent but less lasting.

St. Ambrose died about midnight, the 4th of April, 379, aged fifty seven, having reigned as bishop for two and twenty years. He ranks among the four great doctors of the Latin Church. His feast is kept on December 7th, the day he was consecrated bishop. His remains lie under the high altar, in the Ambrosian cathedral, at Milan.

T. A. GETHIN.

Montreal, Que.



AFTER A HUNDRED YEARS.

ON the twenty-first of November last, the Ladies of the Sacred Heart celebrated, throughout the world, the hundredth anniversary of the foundation of their Society. In the various Canadian houses of the community, and probably elsewhere as well, the memorable date was preceded by a preparatory triduum of thanksgiving for the blessings which God has showered down with lavish hand on the Society and its labors, during the past hundred years.

From its inception the Society has had a successful career. Although the mother-house has long since been in Paris, the little chapel still standing in rue de Touraine, Amiens, is rightly considered the cradle of the community. It was there that Madeleine Sophie Barat and her three companions, acting under the direction of Father Joseph Varin, S. J.; consecrated themselves to the Sacred Heart of Jesus, and laid the foundation of a teaching body of women which has done so much to advance the interests of God's kingdom in various parts of this earth.

The object Mother Barat had in view when she started out in her wonderful career, was the education of the children of families of high social standing. Her daughters have remained faithful to this programme; the Ladies of the Sacred Heart impart to their pupils and to all who come under their influence a touch of distinction and refinement peculiarly their own. But this special work was never allowed to interfere with the training of children hailing from the humbler classes. Besides the seven thousand

children who are receiving their education in the convents of the Sacred Heart, the Society is instructing over twelve thousand more in its poor schools. A remarkable clause in the Constitutions provides for the operation of a school for poor children in every centre where the members of the Society are at work.

The Ladies of the Sacred Heart are semi-cloistered ; their constitutions and rules being moulded after those of the Society of Jesus. Personal holiness is insisted on among Mother Barat's daughters, as well as the highest attainments in every branch of knowledge ; and it is an historical fact that many women, remarkable both for science and holiness, have lived and died in the Society of the Sacred Heart during the past hundred years.

The venerable foundress was spared to her Society for sixty-five years, and helped to spread its influence in various parts of the world. At her death, thirty-five years ago, she left one hundred houses and four thousand members of her community working unceasingly for the higher education of girls.

The Religious of the Sacred Heart have establishments in France, Spain, Italy, Belgium, Austria, England, Ireland, Scotland, Australia, New Zealand, Cuba, Porto Rico, South America, Mexico, the United States and Canada. There are, throughout the world to-day, one hundred and forty-two houses peopled by six thousand seven hundred Religious.

The Society was introduced into America, eighty years ago, by Mother Rose Duchesne. In the year 1818, this zealous woman arrived at St. Louis, and was cordially welcomed by the then bishop of the place, Mgr. Dubourg. Since that time the Society has continued to flourish on American soil, and at the present moment, there are in the western hemisphere six vicariates comprising nearly fifty convents and two thousand religious.

Mgr. Bourget, the saintly bishop of Montreal, brought

the Ladies of the Sacred Heart into Canada in 1842. Their first convent was at St. Jacques l'Achigan. In 1846, they moved to St. Vincent de Paul, Isle Jesus. In 1858, they settled definitely at Sault au Recollet, near Montreal, where they have their palatial convent and mother-house for Canada. There are other large houses in Montreal, Halifax and London, all homes of science and the arts, and especially of religion, without which the rest is vanity.

E. J. DEVINE, S. J.

ANOTHER TRIBUTE.

THE Irish bishops, at the close of the National Synod held recently at Maynooth, issued a Collective Pastoral to their flocks. In it they paid the following tribute to the devotion to the Sacred Heart :

“There is scarcely any form of public or private devotion which has not received a notable development in recent years. The wonderful Pontiff whom God has given to the Church in these times of difficulty and trial, while by his great dogmatic pronouncements he has influenced the course of human thought in its highest reaches, has, at the same time, sent his voice into the humblest cabins, and made the hearts of the poor of Christ beat quicker with the love of Him who loved them first. Under his inspiration, the devotion to the Sacred Heart of Jesus has spread with singular rapidity. It is as if his words kindled the sacred fire which the Lord Himself had cast upon their hearts, and with scarcely any human effort, and often where the fervor of the people would seem to outstrip the zeal of the clergy, Communion on the first Friday of the month has become an almost universal practice. We desire, thus, formally, to thank God for this great grace, and to encourage both priests and people to persevere in maintaining and extending it.

“Among other blessings which we expect from this beautiful and touching devotion to the Sacred Heart of our Lord is the increase in external reverence towards Him in His own adorable Sacrament. Our shortcomings in this respect are an unhappy survival from the penal times ; but we may confidently hope that, as reverence for this Sacred Heart grows among our people, it will find its own expression spontaneously in an outward worship, in accordance with our Faith. In this matter we trust that the clergy will lead their people, by word and example, and in particular by the extension, under ecclesiastical authority, of the practice of Solemn Benediction and the beautiful devotion of the Forty Hours’ Adoration.”

THE WAIL OF THE PESSIMIST.

Nothing to breathe but air ;
 Nothing to eat but food ;
 Nothing to wear but clothes
 To keep us from going nude.

Nothing to do but things.
 Quick, 'as a flash, they're gone !
 Nowhere to fall but off,
 Nowhere to sit but on.

Nothing to quench but thirst ;
 Nowhere to sleep but in bed.
 Nothing to have but what we've got ;
 Nothing to bury but dead.

Nothing to weep but tears.
 Ah me ! alas and alack !
 Nowhere to go but out ;
 Nowhere to come but back.

Nothing to comb but our hair ;
 Nothing to wed but a wife.
 Only to suffer and bear ;
 What is the value of life ?

—Exchange.



Correspondence

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

The Editor CANADIAN MESSENGER,

Rev. Sir, — I earnestly beg your prayers for the conversion of a dear friend, for which intention please find enclosed one dollar for St. Anthony's poor.

MEMBER OF THE LEAGUE.

Parkhill, Ont.

The Editor CANADIAN MESSENGER,

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

M. F.

Prescott, Ont.

The Editor CANADIAN MESSENGER,

Rev. Sir, — I would like to return thanks in the MESSENGER for a very great temporal favor obtained after praying to the Sacred Heart, Blessed Virgin, St. Anthony and Souls in Purgatory, also by saying the beads daily and promising to have three Masses of thanksgiving said in honor of the Sacred Heart. I promised to have it published if I obtained my request.

A MEMBER.

St. Catharines, Ont.

The Editor CANADIAN MESSENGER,

Rev. Sir, — I have been quite ill for three months and have been praying steadily for my recovery. Amongst other promises I made one, that was, that I would return thanks publicly through the MESSENGER of the Sacred Heart, also announce the facts through the same medium. Needless to say that I am getting strong and well; so please do not fail to mention the facts and my thanks in your next. I also ask the prayers of the members for a favor of great importance to me, both spiritually and temporally.

A MEMBER.

Nelson, B. C.

The Editor CANADIAN MESSENGER,

Rev. Sir, — A member of the League of the Sacred Heart wishes to return thanks, through the MESSENGER, for a spiritual favor and several temporal favors after Masses for the suffering souls, and prayers to the Sacred Heart, and also promising to publish; also asks the prayers of the League for guidance in a serious undertaking, with the promise to publish if granted.

K. C.

Chicago, Ill.

The Editor CANADIAN MESSENGER,

Rev. Sir, — Most sincere and humble thanks are given to the Sacred Heart for the return to his religious duties of a man, who, for twenty years, had not attended Mass or approached the sacraments. His conversion was obtained after making the nine First Fridays, and through the intercession of the Blessed Virgin and Saint Joseph. A promise was made to publish in *American* and *CANADIAN MESSENGER*.

oston, Mass.

* * *

The Editor CANADIAN MESSENGER,

Rev. Sir, — I have, from time to time, noticed in the MESSENGER, the acknowledgement from members of favors received through the prayers of the "League of the Sacred Heart."

I am a member and would like so much to have my intention included in their good prayers. Should my prayer be answered, I, too, promise to publish it in the MESSENGER.

There may be some obligations required of me before this is inserted, but as I am not aware of any, will leave it in your care to have it inserted in first issue after the receipt of this letter.

Chicago, Ill.

MAC.

Letters for insertion in "Correspondence" pages have also been received from L. R., Barrie, Ont.; Member, Heatherton, N. S.; M. F., Prescott, Ont.; A. C., Ottawa, Ont.; E. R., Calgary, N. W. T.; S. L., Smith's Falls, Ont.; Mrs. C., Quebec, Que.; Member, Tignish, P.E.I.; Mrs. J. J. D., Cardinal, Ont.; Member, St. Thomas, Ont.; Promoter, Pomquet, N. S.; A. K., Perth, Ont.; N. McD., Finch, Ont.; D. MacA., Pomquet, N. S.; Mrs. M. O'L., Port Lambton, Ont.; K. H., St. Regis, Que.; Mrs. A. M., Smith's Falls, Ont.; A. H., St. Thomas, Ont.; L. M., West Huntley, Ont.; M. B. G., Belleville, Ont.; Promoter, Toronto, Ont.; M. C. F., New York, N. Y.; E. M., Ottawa, Ont.; Member, Greenfield, Ont.; Catholic Girl, Cardinal, Ont., E. O'B., Kingston.

SHORT CORRESPONDENCE.

—*Mrs. O. H., Glen Sandfield, Ont.*—Your communication has been attended to.

—*A. McG., Lucan, Ont.*—The new edition of the MESSENGER Hymnal is not yet published.

—*M. S. F., Cork, Ireland*, writes: "We like the CANADIAN MESSENGER very much. It must do an immense amount of good."

—*K. L. McG., Billings' Bridge, Ont.*, sends us an interesting account of the recent celebration in that centre, in honor of the Sacred Heart.

—*D. J. S., North Bay, Ont.*, writes: "I am pleased to inform you that pretty near all the members of this parish have joined the League."

—*K. H., St. Regis, P. Q.*, writes: "The League of the Sacred Heart continues to grow here, as through its wonderful attraction it does everywhere."

—*F. M., Victoria, B. C.*—Want of space obliges us to curtail much correspondence addressed to the MESSENGER. Unsigned letters can hardly expect much consideration.

—*L. B., Halifax, N. S.*—Promoters should visit their Associates with the Leaflets and MESSENGERS. The post-office should not be used except when members live at a distance.

—*M. C., Portsmouth, Ont.*, writes: "Enclosed find stamps for the Mass Cards which I saw mentioned in the MESSENGER. I think this an excellent idea, and I hope the Cards may be widely adopted."

—*F. C. K., Toronto, Ont.*—Father Hamon's French work, "Answers to Difficulties of Catholics concerning Confession and Communion," is now being done into English. It will be published from the MESSENGER office early next year.

—*I. S. R., Napance, Ont.*—The Crozier Beads may be had by sending name and price to Madame Poitou, 467 St. Urbain street, Montreal. We are informed that it takes at least three months before orders for those highly indulgenced beads can be filled.

—*Director, Toronto, Ont.*—Better ask for Diplomas of Affiliation for all your missions. Send to the MESSENGER office the names of titular saints of the different churches. The *Manual of the Apostleship* explains all about the establishment of the League.

—*M. F. O'D., Ottawa, Ont.*—The *Promoter's Guide* will tell you about all you have to do. Promoters should not go about their work blindly. They ought to be able to give an account to those who inquire, of every point concerning the Apostleship of Prayer.



Current Events

— PROFESSOR Max Müller, the well-known Oxonian philologist and Orientalist, is dead.

— UPWARDS of fifteen hundred Franciscan Tertiaries were present at the recent Congress of the Third Order in Rome.

— THE Right Reverend Joseph Mayer, Auxiliary Bishop of Madras, India, who died recently, was born in Montreal, in 1850.

— THERE is a reported movement among the Orthodox Greeks in Eastern Asia Minor, in favor of a return to the allegiance to Rome.

— RUMORS are current in the Catholic world that the Vatican Council will resume its sessions, after an interruption of a little more than thirty years.

— HIS Holiness will say Midnight Mass on New Year's Eve in St. Peter's, in order to implore the blessing of Heaven on the new century.

— SEVERAL Cardinals of the Holy Roman Church will be created shortly. There are now fourteen seats vacant in the Sacred College.

— CARDINAL Ferrata has been appointed to the important post of prefect of the Sacred Congregation of Rites, left vacant by the death of the late Cardinal Mazella.

— OVER a thousand persons were injured in London, Eng., in the crush and bustle incident on the return home of the City Imperial Volunteers from South Africa.

MR. J. C. HEYWOOD, an American convert to Catholicism, and distinguished *litterateur*, who lived for years in Rome, died recently in that city, at the age of eighty-one.

— HIS Excellency the Apostolic Delegate, who has returned to Ottawa, met with enthusiastic receptions everywhere in Western Canada.

— THE Sisters of Providence, whose mother-house is in Montreal, have received a Papal Decree which grants definite approbation to their rules and constitutions.

— GALVESTON, Texas, is still mourning its dead. Over one thousand Catholics, including one priest, ten sisters of charity and eighty orphans under their charge, lost their lives in the late cyclone.

— THE Neapolitan pilgrims to Rome presented the Holy Father with a gold pen enriched with precious stones; they asked His Holiness to use it in signing the first pontifical decrees in the new century.

— ONE of Botticelli's Madonnas was sold by Prince Chigi, recently, in Rome, for \$63,000. This sale infringed some Italian or Papal law regarding art treasures, and the Prince was fined the full price he received.

— THE annual pilgrimage to the Catholic cemetery in Montreal, during November, was a wonderful demonstration of faith in the communion of Saints. Thousands went up the mountain side to pray for their dead.

— TINTERN Abbey, in Monmouthshire, which was built by the Cistercian Monks, in the twelfth century, has been sold to the Crown by the Duke of Beaufort. The Abbey is one of the most beautiful of the mediæval remains in England.

— THE new Catholic cathedral in Sydney, N. S. W., was dedicated recently, in the presence of the Governor of New South Wales and Queensland and the leading colonial officials. This splendid monument raised to honor the Mother of God, is of Gothic design and cost about a million of dollars.

— THE official report of the losses in the missionary ranks, in China, are at hand. From June to September 25, forty-eight Catholic missionaries, including five bishops, twenty-eight priests (European and native), three Brothers and twelve nuns, were massacred by the Chinese. It is almost impossible to give the number of native Christians who sacrificed their lives for the Faith.

— In a speech delivered recently, in Boston, says the *Sacred Heart Review*, Dr. Ford, of Harvard University, said that Catholic laymen should not enter too deeply into political life. This proved ruinous to many, and has been a curse to thousands who otherwise might have been exemplary Catholics. He pleaded for a purer love of country, pointing with pride to the Catholic party in Germany as representative of a high type of political zeal, and emphasized the need of sterling character in the Catholic layman to meet and make use of opportunities which the present conditions afford.



- ALEXANDRIA, ONT.
Morris Fitzgerald, d. Oct. 6
- AMHERSTBURG, ONT.
John Denaud, d. Oct. 17
- AYLMER, QUE.
Mary H. Honan, d. Oct. 24
- BARRIE, ONT.
Harry Clayton, d. Oct. 17
- BERLIN, ONT.
S. Englert, d. Oct. 16
- BLYTH, ONT.
Jas. J. Lynn, d. Sept. 19
- BOMBAY.
Thomas Loughlin, d. Oct. 10
- BRANTFORD, ONT.
Peter Carty, d. Aug. 26
Mrs. Marg. Donovan, d. Sept. 5
- BREWERS MILLS, ONT.
Hugh Scullion, d. Oct. 18
- BROCKVILLE, ONT.
Mrs. Eliz. Mooney, d. in Sept.
- BUCKINGHAM, QUE.
Joseph Paris, d. in Oct.
Iva Gauthier, d. in Oct.
- COBourg, ONT.
M. Cunningham, d. Sept. 14
- COLGAN, ONT.
Kearn Horan.
- CORNWALL, ONT.
Duncan A. McDonald, d. Oct. 3
Alex. McDonald, d. Sept. 17
Sarah A. McDonald, d. Oct. 14
- COTE ST. PAUL, QUE.
Gertrude Morgan, d. Mar. 25
- CYRVILLE, ONT.
Mrs. Julia Cassidy.
William Gorman.
- EGANVILLE, ONT.
Joseph Gauthier, d. Aug. 12
Joseph St. Louis, d. Aug. 29
- FASSEFERN, ONT.
Mrs. M. F. Kennedy, d. July 13
- FORMOSA, ONT.
Mrs. John Scanlan, d. Feb. 14
- GLENSANDFIELD, ONT.
Mrs. Ann Donovan, d. Sept. 22
- GRAND FALLS.
Hugh A. McCormac.
- GREENFIELD, ONT.
Catherine McDonald, d. Sept. 20
- GREEN VALLEY, ONT.
Mary McDonald, d. Sept. 20
- GUELPH, ONT.
Donald Kennedy, d. Sept. 20
- HALIFAX, N. S.
William Dalton, d. in Sept.
- HAMILTON, ONT.
Mrs. Foley, d. Oct. 22
Patrick H. Walsh, d. Sept. 19
- HEATHERTON, N. S.
Alex. McNeil, d. Oct. 3, '99
Mrs. L. McNeil, d. Aug. 8
Hugh McPherson, d. Oct. 1
- HARBOR AU BOUCHE, N. S.
William McDonald, d. Oct. 12
Mrs. V. Fougere, d. Oct. 12
- INGERSOLL, ONT.
A. Scott, d. Aug. 31

- KINGSBRIDGE, ONT.
 Mrs. B. Lambertus, d. Oct. 23
- LANCASTER, ONT.
 Mrs. Chas. Dufresne, d. Sept. 22
- LONDON, ONT.
 Theresa Gleeson, d. Sept. 27
 Patrick Crummie, d. Oct. 2
- LUCAN, ONT.
 Mrs. Patk. McGee, d. in June
 John Toohey, d. in Oct.
 Ellen Meagher, d. in Oct.
- MONTREAL, P. Q.
 Miss Robinson, d. June 23
 Marg. A. O'Byrne, d. Oct. 25
 Mrs. Chs. Meehan, d. Sept. 26
 Wm. Stafford, d. Aug. 13
- NEWBORO, ONT.
 Mrs. E. Grennon, d. Oct. 31
- NEWCASTLE, N. B.
 Thomas Butler, d. Oct. 12
- NEWMARKET, ONT.
 Mrs. John Falls, d. Oct. 7
- NEW YORK, N. Y.
 Fredk. G. Peters, d. Nov. 15
- OSGOODE, ONT.
 Susan H. O'Connor, d. Oct. 31
 Mrs. F. Leplante, d. in Oct.
- QUEBEC.
 John Cosgrove, d. Sept. 26
 Mrs. Mullin, d. Oct. 12
- ROLLO BAY, P. E. I.
 Charles Peters, d. April 26
- STONEY POINT.
 Mrs. Eliz. O'Callaghan, d. Oct. 6
- ST. ANDREWS WEST.
 Mrs. Don. McDonald, d. Sept. 15
- ST. JOHN, N. B.
 Andrew Hanson, d. Aug. 15
 Victoria Hayes, d. Aug. 9
 Annie E. Walton, d. Sept. 16
 Mary A. Walsh, d. Oct. 5
 John Mahoney, d. Oct. 17
 Mary B. McGrony, d. Mar. 7
- ST. TELESPHORE.
 Mrs. Chr. McDonald, d. Sept. 5
- TORONTO, ONT.
 John Swalwell, d. in Oct.
 Mrs. Holding, d. recently
 Mrs. Ellen Quinn, d. in Sept.
 Mrs. J. Zammers, d. Oct. 1
 Miss Bridgman, d. Oct. 21
 Maria Elliott, d. Aug. 8
 James O'Brien, d. Oct. 1
 James McManus, d. in June
 Mrs. Memory, d. Oct. 25
- WATERLOO, ONT.
 Mrs. H. Young, d. in April.
- WILLIAMSTOWN, ONT.
 Mrs. Donald McGillis
 Allan McDonald
 Mrs. Lozon
 Mrs. Paul Lozon
 Mrs. Angus Lozon
 Andrew McDonald
 Thomas Laughlin
- WINDSOR.
 James O'Neil, d. Dec. 14, '99
 Mrs. Daniel Reaume, d. Oct. 28
 Richard McCarthy, d. Oct. 6
- PLACE NOT GIVEN.
 Robt. Cain, d. May 11
 John Flanagan, d. Oct. 17
 Mrs. Rose Scully, d. 17 Oct.

REQUIESCANT IN PACE.



Thanksgivings

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.

CARDINAL, ONT.—For the recovery of two little boys from diphtheria after praying to the Sacred Heart and promising to publish.

CORNWALL, ONT.—For success in business, and means to pay debts after asking these favors on the First Friday with promise to publish.

DUNDAS, ONT.—For three great favors received.

HALIFAX, N. S.—For the conversion of a son after having made the nine Fridays.

LACHINE, QUE.—Through a novena made to the Blessed Margaret Mary and a promise to publish, an improvement, which, pray God, may continue, of our mother who has been seven years ill and suffering.

LINWOOD, ONT.—Two persons give thanks to the Sacred Heart for a temporal favor obtained for each, after a novena in honor of St. Anthony, promising to give bread to the poor and to publish in the MESSENGER.

LONDON, ONT.—For two special favors through the intercession of Our Blessed Mother.

MONTREAL.—For having obtained the means of paying debts. For a grace which has been given to a young man, to be happy in his studies in Philosophy. Thanks to the Sacred Heart and St. Ignatius for a great temporal favor obtained after making a novena and promising to publish in the MESSENGER.

OSGOODE, ONT.—For the cure of a severe pain after applying the badge and prayers to the S. H. and B. V. M. For three extraordinary spiritual and two temporal favors.

OTTAWA.—For a very great spiritual favor obtained after having a Mass said in honor of the Sacred Heart, reciting the Rosary, etc. For preservation from a fire and during two severe storms.

PANMURE, ONT.—For instant relief from pain.

POMQUET, N. S.—For a reconciliation brought about through wearing a badge and saying some prayers in honor of the Sacred Heart.

ST. JOHN, N. B.—For the conversion of a friend who has not been to the sacraments for years. For recovering eyesight after applying the relic of St. Alphonsus. For favors through the intercession of Blessed Majella, Our Lady of Help and St. Anthony.

ST. THOMAS, ONT.—For better health for a husband.

TOLEDO, ONT.—For a success in an examination by a little child of Mary.

VICTORIA, B. C.—For three temporal favors received after prayers to the Sacred Heart, etc., and promise to publish.

URGENT REQUESTS for prayers have been received from Amherstburg, Alherton, Lancaster, Montreal, New Glasgow, Ottawa, Winnipeg, Zurich, St. Marks, P. E. I., Alexandria.

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

Alexandria, Ont., 2	Fairville, N. B., 2	Picton, Ont., 1
Antigonish, N. S., 3	Fredericton, N. B., 43	Preston, Ont., 3
Amherstburg, Ont., 1	Freelton, Ont., 6	Quebec, Que., 10
Berlin, Ont., 2	Grand Falls, N. B., 1	Renfrew, Ont., 1
Brantford, Ont., 2	Irish Cove, C. B., 1	Riv. Beaudette, Ont., 2
Brockville, Ont., 2	Ingersoll, Ont., 1	Rutledge, Minn., 1
Burlington, Vt., 1	Lancaster, Ont., 2	South Finch, Ont., 1
Caraquet, N. S., 4	London, Ont., 2	Smith's Falls, Ont., 6
Cardinal, Ont., 1	Maidstone, Ont., 2	Summerside, P.E.I., 2
Chatham, Ont., 4	McGregor, Ont., 2	St. Andrews West, 3
Colgan, Ont., 3	Montreal, Que., 4	St. Canute, Que., 1
Cooper, Ont., 1	New Glasgow, N. S., 3	St. George's, P.E.I., 1
Cornwall, Ont., 5	Newmarket, Ont., 1	St. John, N. B., 17
Debec, N. B., 2	Oakville, Ont., 7	St. Thomas, Ont., 4
Douglastown, Que., 1	Orillia, Ont., 1	Toronto, Ont., 2
Eganville, Ont., 1	Ottawa, Ont., 3	Wodler, Ont.
Newcastle, N. B.	Peterboro, Ont., 3	Zurich, Ont., 2

Intentions for December 1900.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE.

GENERAL INTENTION BLESSED BY THE POPE :

The Coming Jubilee.

1.—S.—BB. Edmund and Comp., M.M. Humility amid honors. 6,814 Thanksgivings.

2.—Sun.—St. Bibiana, V. M. rj. Resisting temptations. 3,333 In affliction.

3.—M.—St. Francis Xavier, C. Thirst for souls. 5,879 Departed.

4.—Tu.—St. Peter Chrysologus, Bp. D. Extirpation of error. 4,625 Special Favours.

5.—W.—BB. Jerome and Simon, M.M. Sobriety. 1,502 Communities.

6.—Th.—St. Nicholas, Bp. hf. Scintillity. 3,444 First Communions.

7.—F.—St. Ambrose, Bp. D. af.cf.gf. Firmness. League Associates.

8.—S.—IMMACULATE CONCEPTION. af.dj.gt.mf.rj.st. Purity. 2,088 Meaus.

9.—Sun.—St. Peter Fourier, Parish Priest. af.cf.gf. Contentment. 4,774 Clergy.

10.—M.—Holy House of Loretto. Prayer for heretics. 9,897 Children

11.—Tu.—St. Damasus, P. Respect for the *Gloria Patri*. 5,782 Families.

12.—W.—St. Adelaide, Emp. Fervor. 5,260 Perseverance.

13.—Th.—St. Lucy, V.M. hf.pf. Joy in suffering. 2,350 Reconciliation.

14.—F.—St. Spiridon, Bp. Industry. 6,402 Spiritual Favours.

15.—S.—Octave of the Immac. Conception Lay apostolate. 4,007 Temporal Favours.

16.—Sun.—St. Eusebius, Bp. M. Intrepidity in duty. 2,346 Conversions to Faith.

17.—M.—St. Lazarus, Bp. Gratitude in deed. 4,148 Youth.

18.—Tu.—Expectation B. V. M. Hope. 1,418 Schools.

19.—W.—St. Nemesio, M. Patience under injustice. 2,204 Sick.

20.—Th.—St. Dominic, Bp. hf. Pity for the wretched. 798 In retreat.

21.—F.—St. THOMAS, Ap. dj.mf. Acknowledging faults. 1,019 Works, Guilds.

22.—S.—St. Flavian, M. The spirit of sacrifice. 1,645 Parishes.

23.—Sun.—St. Servulus, C. Patience in sickness. 942 Sinners.

24.—M.—St. Delphinus, Bp. Preparation for Communion. 5,047 Parents.

25.—Tu.—NATIVITY OF OUR LORD. dj.gt.mf.rj.st. Holy Joy. 5,015 Religions.

26.—W.—St. Stephen, First Martyr. Forgiveness of enemies. 2,417 Novices.

27.—Th.—St. JOHN THE EVANGELIST. dj.hf.mf.pf. Love of Christ. 1,682 Superiors.

28.—F.—Holy Innocents. Childlike Faith. 1,857 Vocations.

29.—S.—St. Thomas, Bp. M. Defending the Church. League Promoters.

30.—Sun.—St. Sabinus, M. Returning good for evil. 8,445 Various.

31.—M.—St. Silvester I, P. Prayer for the Church's triumph. League Directors.

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

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

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

TREASURY, OCTOBER, 1900.

Acts of charity	71,992	Pious Reading	34,706
Acts of mortification	74,011	Masses celebrated.....	5,876
Beads	143,457	Masses heard	50,872
Stations of the Cross	20,102	Works of zeal	27,605
Holy Communions	10,722	Various good works	128,941
Spiritual Communions	123,969	Prayers	359,931
Exams of conscience	37,326	Sufferings or afflictions	35,819
Hours of silence	146,696	Self-conquests	38,553
Charitable conversations	68,038	Visits to Bl Sacrament	63,321
Hours of labor	149,801		
Holy Hours	7,805		
		TOTAL.....	1,597,522

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