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Sacred Heart of Jesus.*

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## The New Statutes of the Apostleship of Prayer



WE received a few days ago the following important communication from Reverend Father Drive, S.J., of Toulouse (France), the Deputy Director General of the Apostleship of Prayer.

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“ Our Associates will learn with very general satisfaction and profound gratitude the good tidings which Our Lord held in reserve for the first days of this opening year. The Sacred Congregation of Bishops and Regulars has vouchsafed to favour us with a complete set of Statutes, which, by Pontifical Authority, determines definitively the special nature, the distinctive character and the minute details in the organization of our Work.

“ Three years ago, the Apostleship of Prayer celebrated with great outward display its *Golden Jubilee*, and the Divine Heart of Jesus must have graciously accepted — we have reason to believe—the rich harvest of good works gathered in on that occasion from every nation and every clime.

Would that it had been granted us then, as a crowning act worthy of those days of centenary rejoicings, to promulgate the Decree which we now make public! But circumstances did not allow of it.

“ At all events, if this recent and solemn approval comes late as a reward for the first fiftieth anniversary, at least it will impel our Work onward with a lasting momentum towards the second. For the Apostleship it will act as a superadded vigour from its own native source, as a more fecund vitality and as a renewal of youth and an earnest of prosperity.

“ The present Statutes have been framed with the utmost care, and worked out, we would willingly add, with a master hand. Indeed, they set forth, in a series of articles of admirable completeness and clearness, the *nature*, the *constitution*, and the *organization* of the Apostleship. Before expatiating on them severally, as the importance of the subject requires, we shall place them before our Associates.”

LETTER FROM VERY REV. L. MARTIN, GENERAL  
OF THE SOCIETY OF JESUS, TO REV. AUGUSTUS  
DRIVE, S. J.

ROME, October 30, 1896.

DEAR REV. FATHER IN CHRIST :

I herewith send to Your Reverence to promulgate and to put into effect the *new Statutes* of the Apostleship of Prayer, lately issued by the Sacred Congregation of Most Eminent and Reverend Cardinals of the Holy Roman Church, presiding over the affairs and consultations of Bishops and Regulars.

Thus at length new vigour will accrue to the pious association of the Apostleship, now strengthened by certain and fixed laws, by which it can more fully exert its power and more safely and effectually attain its end. It is almost the common condition of human undertakings to start life from

small and imperfect beginnings ; but in the course of time, use and experience having shown their weak and imperfect points, these by degrees are changed, perfected and confirmed. It could not have been hoped, then, that the Apostleship of Prayer should be from its inception absolutely perfect, before trial and experience had proved what was wanting in its constitution and laws, in its manner of working, or, in what might contribute to heighten its reputation, increase its efficacy, and give it a lasting stability.

Now at last, taught by long experience, we can effect this ; so that, with a few omissions, changes, and additions, which were deemed not merely useful but even necessary, the perfected Statutes are published. In these the nature of the Apostleship is defined more exactly and fully, its end is determined, the means are indicated, the degrees are distinguished, and the character and manner of its government are described. By these it is clearly marked off from all other societies with which it might have seemed to have something in common. Finally, everything has been so well ordered that we have good reason to hope that this Pious Association will increase in dignity, efficiency and stability.

When you forward these new Statutes to former Directors of the Apostleship, you will call their attention to them, and will explain and clear up whatever might seem to be difficult in them, dwelling especially upon the norms prescribed.

By this letter, making use of the power granted me by the new Statutes, I appoint Your Reverence to represent me as Director General of the Apostleship of Prayer, and for this I delegate fully and entirely to Your Reverence, all the faculties given me by the Apostolic See, that you may have full authority to exercise in my name the office of Director General.

Do your utmost, then, that the constitution and regulations of the Apostleship of Prayer be conformed to what is

laid down in the new Statutes, and require that everything be done according to what is prescribed in them.

I have the greatest hope that the new Diocesan Directors, emulating the interest and devotion of the old Regional Directors, will with equal alacrity and with the same praiseworthiness, undertake this most noble work and earnestly carry it on. Let them prove in this way that this new constitution of the Apostleship is not only not inferior to the old one, but that it is far superior to it.

The directors of the magazines called MESSENGERS OF THE SACRED HEART will, as I hope and earnestly wish, not only continue to supply all those helps, which even according to the Statutes and your prescriptions, are in their power to give, and which hitherto have contributed so much to advance the glory of God and the salvation of souls; but they will be even more energetic and, through the favour and help of the new Directors, they will more readily spread the Apostleship far and wide by their magazines.

I beg of the most generous Heart of Jesus all good things for Your Reverence, that, daily more and more inflamed with that sacred fire which Jesus *came to cast upon* earth, you may endeavor with all your might to inflame the hearts of ail with the same fire. Since, then, *love and devotion to the Sacred Heart of Jesus*, as the new Statutes say, *are very proper for all Associates enrolled in the Apostleship of Prayer; for although this devotion does not constitute the end of the Association, still it is the chief and most powerful means; if once this love has penetrated and inflamed the hearts of the faithful, we cannot doubt that the Apostleship of Prayer will bear those rich fruits for which it was established, and which the Holy See can justly expect of this Pious Association.*

I recommend myself to your Holy Sacrifices.

Your Reverence's servant in Christ,

L. MARTIN, S. J.

## STATUTES

OF THE

### Pious Association of the Apostleship of Prayer.

I.—The Apostleship of Prayer is a pious Association instituted to promote God's glory and the salvation of souls. It acquires itself of this Apostolic function by prayer, mental or vocal, and by other good works also, inasmuch as they may be impetratory and have power to propitiate for us the Sacred Heart of Jesus so as to attain to the end proposed.

Hence, though the Apostleship of Prayer may seem to have certain features in common with other pious associations, for instance, with the Confraternity of the Sacred Heart of Jesus and with the Living Rosary, nevertheless it is wholly distinct from all both by its end, which is altogether universal, and by the employment of means peculiar to itself.

II.—There are three Degrees in this Apostleship arising from the practice of the several good works it makes its own : hence there are three classes of Associates.

The **FIRST DEGREE**, essential and common to all Associates, is made up of those who every day offer to God by a certain form of words, all their prayers, actions and sufferings, in union with the Most Sacred Heart of Jesus, and for all the intentions for which Our Lord pleads without ceasing and offers Himself in sacrifice for us. It follows, that love and devotion for the Most Sacred Heart of Jesus are most naturally to be looked for in all who enroll themselves in the Apostleship of Prayer ; for, even though this devotion be not the determined *end* of Association, it is by far the most powerful *means*, to be prized beyond others, first for inciting all the Associates after the example of the Most Sacred Heart of Jesus to a more sedulous practice of prayer ; then, for rendering more efficacious that very prayer when made in union with the same Most Sacred Heart ; and finally, for securing the end the Apostleship has in view, that is, the promoting of God's glory.

The Apostleship of Prayer is consequently an association quite distinct from the Archconfraternity of the Most Sacred Heart of Jesus, so that the various Societies, Churches and the faithful at large who have had themselves enrolled in the pious Work of the Apostleship should hereafter in nowise be considered as enrolled as well in the Archconfraternity of the Most Sacred Heart of Jesus, established at

Rome in the Church of *S. Maria de Pace*, unless they have been affiliated to it in due form by the Director of the above mentioned Archconfraternity.\*

III.—The SECOND DEGREE comprises those who with the obligations special to the First Degree, that is to say, with the prayer (*Morning Offering*) whereby they have inclined the Sacred Heart to make intercession with the Father, in the furtherance of God's glory, blend other prayers addressed to the Blessed Virgin Mary, to implore the help of so powerful a Mother, and to enlist her active participation in the same pious Apostleship of the salvation of souls. These Associates recite once a day an *Our Father* and ten *Hail Marys* for the *Intention* approved by the Roman Pontiff and which is proposed to them at the beginning of every month. They are not, however, to consider themselves, merely in virtue of this practice, as being enrolled in the pious Work of the Living Rosary, nor as *being bound* by the regulations which govern it, which means, that while praying they meditate on the mystery which has fallen to them by lot, nor are they obliged to be told off in bands each of fifteen members.

IV.—The THIRD DEGREE comprises those who, acquitting themselves of the obligations of at least the First Degree, strive over and above to remove the obstacles which might frustrate the effect of our prayers directed to God for the salvation of the souls. With this object in view, every month or every week, according to the purport of the Brief dated February 10, 1832, they practise the Communion of Reparation, whereby they seek to appease the Most Sacred Heart of Jesus provoked to wrath by the sins of men, and ensure a favourable hearing for our prayers. Wherefore, all who are enrolled in this Third Degree, and make the above mentioned Communion according to the regulations drawn up for the Pious Work of the Communion of Reparation, are constituted members of this Association and gain the indulgences belonging to it.

V.—Likewise, although the pious Confraternity of the "Holy Hour" be distinct from "The Pious Association of the Apostleship of Prayer," nevertheless all the Associates of the Apostleship of Prayer who duly practise this pious exercise of the "Holy Hour" in view of appeasing that Most Sacred Heart, provoked by the outrages of mankind, and of winning a favourable hearing for our prayers, may rightly claim all the spiritual graces which the Rescript of Pius IX, dated May 13, 1875, and the Brief of Leo XIII, dated March 30, 1886,

\* This proviso applies to all who have been affiliated to the Roman Archconfraternity of the Sacred Heart by the Central Direction at Montreal; so that one need be anxious about the validity of his affiliation, who has sent his name to this office.

grant to those who practise this pious exercise. Beyond this no one shall be allowed to add other pious practices to the Apostleship; the powers which the Ordinaries enjoy in their respective dioceses remaining however intact.

VI.—Those of the faithful enrolled in this pious Association who, giving themselves over more wholly to piety than the others, burn with a more ardent zeal for souls, and on this account are termed Promoters (*Zelatores*), should use their every endeavour to promote more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus conformably to the Statutes of the Apostleship. For this reason they should meet at stated times to concert together on whatever might seem best suited to attain this end.

VII.—The principal Seat or Centre of this Association is fixed at Toulouse. The Director General, however, is the Father who is General of the Society of Jesus for the time being, who has the power to delegate another, residing in Toulouse, to fulfil the duties of his office.

VIII.—Besides the Director General, there shall also be Diocesan Directors and Local Directors for every Centre of the Work. The Diocesan Directors, to be designated by the Ordinaries within their own dioceses, are to be constituted in office either by the General of the Society of Jesus for the time being, or by the Director General whom the Father General has delegated at Toulouse. The Local Directors of the various Centres of the Association shall, with the approval of the Ordinary, be appointed by the Diocesan Director. Both the Diocesan and Local Directors are to be subject to the Ordinary, even in all things pertaining to the Association, those alone excepted which relate to the Statutes approved of by the Apostolic See.

IX.—For the admission of Associates, it is sufficient that the Directors of the various Centres of the Association inscribe their names on the Register of the Church or religious institution where the Apostleship is established, and give them certificates, without its being necessary to forward the list to the principal Centre.

X.—The Indulgences and other favours thus far obtained from the Sovereign Pontiffs in favour of the above enumerated practices of the Apostleship remain in force.

*The Sacred Congregation of the Most Eminent and Most Reverend Cardinals of the Holy Roman Church, presiding over the affairs and consultations of Bishops and Regulars has graciously approved and confirmed the foregoing Statutes.*

Given at Rome at the Secretariate of the same Sacred Congregation, on July 11, 1891.

{ L. S. }

J. Card. VERGA, *Pref.*  
A. TROMBETTA, *Pro-Secr.*

Father Drive, speaking of the new Statutes, says: "It is easy to remark, at first sight, the superiority of their wording to that of the old ones. Not only do the new Statutes surpass them by their greater development, by the fine arrangement of the articles and their logical connection, but also and especially by the clearness of exposition, which embraces the whole plan of the Apostleship, and determines its least details with precision. End, means, degrees, organization, government, all are to be found there, and everything is developed in a clear and orderly way.

"We note, in particular, the *Three Degrees* of the Apostleship, which the old Statutes only mention imperfectly, but which the new ones sanction in the most formal and explicit way. Thus, the *Three Degrees* acquire a still greater authority than in the past, and henceforth cannot fail to produce more abundant and salutary fruits.

"We must, therefore, thank the Sacred Heart of Jesus and the immaculate heart of Mary for this new favour accorded to our work, and we beg our Rev. Directors, our zealous Promoters and all our Associates to redouble their efforts in working for the prosperity of the Apostleship, the salvation of souls, and the glory of God."

### TREASURY, FEBRUARY, 1897.

#### RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	277,523	Pious reading.....	66,739
Acts of mortification.....	863,178	Masses celebrated.....	911
Beads.....	550,363	Masses heard.....	96,376
Stations of the Cross.....	65,490	Works of zeal.....	44,583
Holy Communions.....	29,894	Various good works.....	467,247
Spiritual Communions..	398,942	Prayers.....	767,865
Examinations of conscience	68,379	Sufferings or afflictions..	79,068
Hours of silence.....	391,750	Self conquests.....	97,920
Charitable conversations.	169,176	Visits to B. Sacrament..	177,265
Hours of labor.....	465,667		
Holy Hours.....	20,328	Total.....	5,08,664





## GENERAL INTENTION FOR FEBRUARY.

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

### The Beatification of Venerable de la Colombière.

**(S)** IN the feast of the Annunciation 1895, after having promulgated the decrees of beatification of Blessed Bernadine Realino, the Sovereign Pontiff added: "There still remains Claude de la Colombière who is extremely dear to us: his cause is already advanced and almost assured (*ferè in tuto positam*): we ardently recommend it to the solicitude and diligence of the Cardinal Prefect of Rites."

The beatification of the great Apostle of the Sacred Heart should interest all our Associates. Venerable Claude de la Colombière is already well known to our readers as the spiritual Director of Blessed Margaret Mary and the instrument that Our Lord used to give to the world the marvellous proofs of the love for us which He had revealed to the holy nun.

God had destined him from all eternity to be the coadjutor of Margaret Mary and spoke to the young man's heart with a vocation of ineffable sweetness and strength. He entered the Society of Jesus at a comparatively early age and brought with him many admirable qualities of mind and heart: a fairly robust constitution, an intellect keen and naturally refined, a judgment solid, accurate and discerning; a great soul, noble aspirations, and a natural grace of manner which made him agreeable to all. These gifts received their highest culture during subsequent studies; and when he entered at last upon his active apostolic career, he was fully prepared for his task.

After a few years teaching in the College of his Order at Avignon, and Lyons, he was sent to Paris for theology, and was ordered priest in 1669.

In the book of his Retreats, which was found among his papers after his death, we have recorded many extraordinary graces received. He tells us with admirable simplicity what he said to God and what God said to him. This precious book is a clear but solid epitome of his interior life; the light which illumined his intellect, the gentle but powerful graces which moved his will, the keen unsparing scrutiny of his own soul; complete self-contempt, and burning love of God. In the Thirty Days' Retreat, which members of his Order make at the close of their scholastic studies, the fervent priest made one of those resolutions which, even in the lives of the Saints, are accounted as acts of exceptionally heroic virtue and as proceeding from a more than ordinary movement of divine grace. Desiring to break all the bonds of self-love, and once for all gain an ascendancy over fallen nature, he bound himself by vow to observe the Rules and Constitutions of his ORDER. To many of our readers this may sound but little, but those, however, who have any knowledge of the Society of Jesus, know that some of these Rules reach even to the sublime folly of the cross, and cannot be faithfully observed without a solid virtue which attains to true heroism. Father de la Colombière was this true hero; and throughout the various stages of his after life, those who lived with him, both in France and England, have given testimony to the fidelity with which he observed the tremendous vow.

In 1675, he was named superior of the residence of the Jesuit Fathers at Paray-le-Monial, the town wherein dwelt the soul chosen of Our Lord, whom he call Margaret Mary Alacoque, and who, unequalled in her sublime mission, was to stand ambassadress of Heaven between the Heart of Jesus and the world. De la Colombière was appointed her spiritual director, and recognized at once in his humble penitent

the spirit of God working out its designs. His cooperation with the Blessed Margaret, in this admirable work, was the direct wish of Our Lord Himself. In the great vision of 1675, when the Saviour solemnly demanded from Margaret Mary the institution of the feast of the Sacred Heart, He told her, among other things, to consult her holy director whom He called His servant. Here are the exact words: "Have recourse to My servant Father de la Colombière, tell him from Me to do his utmost to establish this devotion and give my Heart this pleasure. Let him not be discouraged by the difficulties he will meet with: for these will be many. But he must know that he is all powerful who distrusts himself and trusts only in Me."

This is, therefore, the authentic divine commission to the Ven. Father de la Colombière as the Apostle of the Sacred Heart. God ordinarily chooses such as are fit for the work to which He calls them; but, above all, He never denies the grace necessary to perform it. Henceforward, to the ardent prayers of the holy virgin of Paray will be joined the exhortations of the apostle: the celestial visions of the religious will be confirmed by the authority of the theologian and of the priest.

Did the chosen Apostle of the Sacred Heart fulfil the sublime mission thus wondrously confided to him? Facts give us a marvellously eloquent answer. He perfectly understood the soul of the Blessed Margaret Mary. While others around her were cast into doubt and alarm, he alone perfectly recognized the spirit which filled the humble virgin's soul. From the first, he recognized the action of God; hence his direction of her was perfect. Whilst confirming her in the practice of humility and obedience, those two infallible signs of the presence of the Holy Ghost in the soul, he permitted, nay, even commanded her to follow her especial attraction for prayer, and for a prayer in which the action of God had far larger part than that of His creature.

He consoled her; but at the same time, made her drink

deep of the chalice of suffering and humiliation which is so needful to those souls who love and are beloved by Jesus-Christ.

Father de la Colombière was not only the enlightened Director of Blessed Margaret Mary: he, himself, practised the devotion to the Sacred Heart. The great revelation to Margaret Mary took place on June 16th, 1675; and on June 21st, of the same year, which was the Friday after the Octave of Corpus Christi, the very day chosen by Our Lord, he bound himself for life, by a solemn act of consecration to the service of the Sacred Heart. On the same day fell the feast of St. Aloysius Gonzaga, to whose devotion to the Sacred Heart, the well-known revelation of St. Mary Magdalen of Pazzi, bears witness.

From this time he became the unwearied promoter of devotion to the Sacred Heart; every where he spread the practice of the Communion of Atonement on the Friday after the Octave of Corpus Christi, and on the First Friday of the month. In many of his letters, as well as in his Retreat, he speaks of his efforts, both in England and France, for the propagation of this practice, which had now become so dear to his heart.

Father Claude, like his Blessed penitent, after having been the apostle of the Sacred Heart, was now privileged to become Its victim. The flames which issue from It, had penetrated and inflamed his soul; the thorns which encircle It, were now to make his heart bleed.

The field of his new apostolate had been chosen. Our Lord, as the Blessed Margaret Mary says, drew Father de la Colombière from the little town of Paray, in order to employ him in the conversion of souls, in a land which had fallen away from the faith. Some time previously, the humble religious, inspired by a supernatural light, had warned the Venerable Father de la Colombière of the mission for which God destined him; and the Father, as a true

son of obedience, had bowed his head before a disposition of Providence, which no one could have foreseen.

He was appointed chaplain to her Royal Highness the young Duchess of York, who, afterwards, on the accession of James the Second to the throne, became Queen of England. This momentous appointment was in great measure due to Père de la Chaise, then the confessor of Louis XIV, but who had previously been for for a long time Father Claude's superior, both as Rector and Provincial.

Mary of Modena, Duchess of York, to whom Father de la Colombière was now sent by the Providence of God, was an humble and pious princess; one, indeed, who, had she been allowed to follow the attractions of divine grace, would have cast away the pomps of the world, to hide herself in a convent. It was by the counsel of Pope Clement X. himself, that for God's greater glory, she was induced to forego her higher aspirations, and enter the married state. It appeared important for the good of religion, that a Catholic princess should be seated on the throne of England.

"Her Royal Highness," writes Father de la Colombière, "is truly edifying. Almost every week, she receives the Holy Communion, and spends half an hour in meditation every day." If such were her dispositions at the age of nineteen, at the time of her confessor's arrival, we may judge of the fruits of the direction which she received from him. Mary of Modena had much to suffer: after the king her husband had been driven from his throne by the revolution, she lived for nearly thirty years in exile; and there is copious testimony, that those years were spent in innocence, piety, and large charity to the poor. That the great lesson which her holy confessor was sent to teach her had been well learnt, and that she was devoted to the Sacred Heart of Jesus, is made evident by this: that the first petition addressed to the Holy See for the institution of the Feast of the Sacred Heart bore at its head the words: *Maria Regina Angliæ*.

Her husband, the Duke, was also a Catholic ; and it seemed as if Providence were going to restore at this time the true faith in England ; but alas, corruption had been born of error, and the sceptre was in the unclean hands of a weak and profligate king.

Father de la Colombière arrived in London in October 1676, and though living in St. James Palace, he changed nothing in his mode of life, spending his day in retirement and prayer. He was no more distracted by the bustle of the court than if he had been in a desert. But if he was indifferent to the brilliant outside of the gay world, his heart was inflamed with the love of souls.

The state of the Church in England, once so Catholic, was a bitter grief to him. Open profession of the Catholic faith meant at this time persecution. Priests, because they were priests, were held as rebels and condemned to death, and in many letters written at this period to friends in France, he bemoaned the fanaticism of the English people, and their hatred of the Blessed Sacrament, the source and centre of light and love.

To complete his own bitterness there was still wanting persecution. It would be impossible to enter into all the details of the infamous "plot" invented by Titus Oates, which threw London into a frenzy of terror. While the panic lasted, the name of "Papist" was enough to consign a man to prison and to death. Six English Jesuits were called to witness to the faith with their blood ; they were hanged at Tyburn in one day.

Father de la Colombière was accused of being concerned in the pretended conspiracy, and on November 24, 1678, was arrested in his room in St. James Palace. The accusation of treason was brought against him, but he presented himself before the Council and answered all questions with such perfect self-possession, that it was evident he could not be implicated in the imaginary plot. Yet, his manifest innocence would not have saved him, had he not had the pro-

tection of the French King at that time the most powerful monarch in Europe.

The charges against the Father were, therefore, reduced to two : that he had seduced others to become papists, received abjurations of the Protestant religion, and propagated the faith of the Pope on the soil of England. And as the Father frankly confessed that he had done all these things, and even regarded them as titles of honour he was sent to prison, and after a few weeks confinement condemned to exile.

Before his arrest, the first fatal symptoms of consumption had begun to show themselves, and from that time made rapid progress. During almost all his labours in England, he had been struggling with the dreadful malady, so peculiarly trying for a priest not yet thirty-six years old. He became so weak that the day of his embarkation for France was necessarily postponed.

But his resignation was perfect ; and his letters merely say that he has learnt " that God does not want to make further use of him."

He returned to France and was appointed spiritual Director of the Scholastic House in Lyons. But the ravages of consumption had already made great headway, and he gave up his soul to God at Paray on February 15, 1682, aged forty-one.

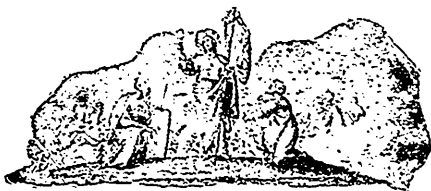
He was regarded as a saint by Margaret Mary, and the renown of his holiness had spread beyond the limits of the two Orders to which he was more intimately known. His reputation has continued to grow in the Church since his death, two hundred and fifteen years ago. Benedict XIV spoke in his praise in his Treatise of *Beatification*. Leo XIII declared him Venerable in 1880, and the cause of his beatification is now being actively pursued before the Sacred Congregation of Rites.

Our Canadian Associates will, we hope, help us with

their fervent prayers to hasten the day when this incomparable apostle of the Sacred Heart shall be placed on the altars of God.

## PRAYER.

✠ O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that Venerable Claude de la Colombière may soon be honoured by the Church with the title of *Blessed*. Amen.







Written for  
THE CANADIAN MESSENGER.

### PROPTER NOS HOMINES.

BY FRANCIS W. GREY.

Thou who hast made our flesh Thine own,  
Its griefs, its fears ;  
Who all our mortal pains hast known  
Our smiles, our tears :

By love divine constrained to share  
Our countless woes ;  
For us the dread assaults to bear  
Of all our foes :

For us to hunger and to thirst,  
For us to weep ;  
—All that we deem of ills the worst,  
No rest, no sleep :

For us the taunt, the bitter word,  
That we resent, —  
The cruel jestings who hast heard  
With curses blent :

And who, for us, through weary days,  
Hast laboured, toiled ;  
Whose Blessed Feet, by dusty ways  
Were oft-times soiled :

Thou who hast loved us unto death,  
The cross, the grave,  
Jesu ! receive our latest breath,  
Be near, to save.

Thou who for us hast suffered, deign,  
—When storms are past—  
To bring us 'safe, 'through toil and pain,  
To Thee at last.



THE LATE EDWARD CHARLES FABRE,  
Archbishop of Montreal.

## THE LATE EDWARD CHARLES FABRE

Archbishop of Montreal

Joyous Christmastide had not yet blended with the festivities of the New Year when the great Catholic Archdiocese of Montreal was plunged into sorrow and mourning. It could not be said that the blow was unforeseen ; but how willing were we not all to be deceived into believing that the great bereavement might be indefinitely averted ? And then prayer is so powerful. The beloved prelate himself had borne up so cheerfully, so courageously against the inroads of disease that those who were not so well informed as to its fatal, unrelenting character were still buoyed up by hopes they were not to see realized.

On Wednesday night, December 30, at eleven o'clock, the end came. It came gently, without a struggle as was fitting for the one who had chosen for his motto "*In fide et lenitate*". He had on many trying occasions shown his *faith* and *meeekness* when full of health and strength, and now with *faith* and *meeekness* he answered the summons of his Maker.

Edward Charles Fabre was born in the City of Montreal, February 27, 1827, and he went through his classical studies at the College of St. Hyacinthe. His College Superiors were at different times, the Abbés Prince and Larocque, both of whom later on governed as Bishops the diocese of St. Hyacinthe, and both, previously, had acted as Coadjutor Bishops of Montreal. Among his fellow students and friends in the same institution were Mr. Taché and Mr. McIntyre.

The former, as years rolled by, was to occupy the Archiepiscopal See of St. Boniface and the latter was to become Bishop of Charlottetown, P. E. I.

In 1844, Mgr. Fabre went to Paris, and entered upon his philosophical studies at Issy under the direction of the Sulpicians. Among others whom he there met, and with whom he formed lasting friendships, were a number of young ecclesiastics known to the present generation as Cardinals Lavigerie and Thomas, and Bishops de la 'Tour d'Auvergne, Soubiranne, Hugonin and Larue.

He returned to his native city in 1846, and was welcomed to the Episcopal Palace, where, after a residence of four years, he was ordained priest on February 23, 1850. In the following August he was named assitant pastor at Sorel, and on October 30, 1852, parish priest of Pointe Claire.

Two years after, on November 22, 1854, he was recalled by Mgr. Bourget to the Episcopal Palace in Montreal, and at Christmas, 1855, received his appointment as Canon of the Cathedral. Mgr. Bourget had always looked upon him as deserving of all his confidence, so, when failing health made it evident that he needed an assistant in the discharge of the duties of his office, he petitioned the Holy See to appoint Canon Fabre Coadjutor with right of succession. It was in the consistory of March 21, 1873, that the Holy Father acceded to his request, and Mgr. Fabre was named to the See of Gratianopolis *in partibus infidelium*.

The ceremony of his consecration took place on May 1 following, at the Gesù, the church of the Society of Jesus, Bleury street. Mgr. Taschereau, then Archbishop of Quebec, and afterwards first Canadian Cardinal, acted as consecrator.

On May 11, 1876, when Mgr. Bourget resigned his See, Mgr. Fabre succeeded him as Bishop of Montreal. Ten years later, June 8, Montreal was raised to the rank of an Archiepiscopal see, and Mgr. Fabre thereupon became the first Archbishop of his native city.

He presided, on September 29, 1895, over the first Council

of Montreal, where his three suffragans, the Bishops of Saint-Hyacinthe, of Valleyfield and of Sherbrooke, the former with his coadjutor, and the mitred Abbot of the Trappists of Oka sat as Fathers of the Council.

While thus enumerating the successive steps which led the eminent prelate to so exalted a dignity, we might have echoed at each line what was said of him on all sides at each promotion to a higher office : that honours were never bestowed on one more worthy, nor public functions on one more conscientious. It will suffice to place here on record the fact that throughout the Dominion he was held in universal esteem, not by Catholics only, but by laymen and high dignitaries among our separated brethren ; and this public tribute was paid to him, both in his capacity of citizen and of prelate.

During his episcopal career he consecrated seven bishops, ordained one thousand and thirty priests, and confirmed more than two hundred thousand children.

Mgr. Fabre won the hearts of all who had the happiness of knowing him. He was the most amiable and most forgiving of men. His mildness and benevolence were proverbial. Yet, these qualities did not prevent him from carrying out with rare perseverance and tenacity undertakings he had determined on. The one great principle which directed him in all his episcopal acts, and drew down the blessing of Heaven upon his endeavours, was perfect and loyal submission to the Holy See. Leo XIII when on one occasion he was receiving a Canadian delegation bore witness to this his unquestioning obedience to the Successor of Peter.

The body lay in state in the Hall of the Palace until the afternoon of Monday, January 4, during which time upwards of forty-five thousand persons passed in and out to take a last look at the remains of their venerated Bishop. After the ceremony of the *levée du corps*, performed by Archbishop O'Brien, of Halifax, the body was borne to the Cathedral by Dominion Square to the Dorchester street entrance. The other prelates present were Their Graces Archbishop Duha-

mel, of Ottawa, and Archbishop Langevin, of St. Boniface, Their Lordships Bishop Sweeny, of St. John, N. B., Bishop Gravel, of Nicolet, and Bishop Enard of Valleyfield. As soon as the funeral procession had reached the church the office of the dead was chanted.

The solemn *Requiem* Mass took place on Tuesday morning at 10. Mgr. Duhamel, Archbishop of Ottawa, was celebrant and was assisted by Rev. Father T. Filiatrault, S. J., the confessor of the deceased prelate, by Rev. M. Troie, P. S. S., the parish priest of Notre Dame, and by Rev. M. Lafortune, curé of St. Jerome.

Besides the prelates already mentioned were present : Archbishops Walsh, of Toronto, and Begin, of Quebec, Archbishop Cleary of Kingston being represented by Vicar General Gauthier. The Bishops present were : Lafèche of Three Rivers, Lorrain of Pontiac, Gravel of Nicolet, O'Connor of Peterborough, Blais of Rimouski, McDonald of Charlottetown, Labrecque of Chicoutimi, McDonald of Alexandria, Gabriels of Ogdensburg, Goesbriand of Burlington, Larocque of Sherbrooke, Beaven of Springfield, Decelles, Coadjutor of St. Hyacinthe, Pascal, Vicar Apostolic of Saskatchewan and Dom Antoine the Mitred Abbot of La Trappe of Oka. Many hundreds of priests from far and near flocked to Montreal to be present at the funeral services of the prelate they had learnt so much to esteem.

At the close of the *Libera* the remains were deposited in the Vault under the chancel of the Cathedral.

R. I. P.





## R. I. P.

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

*Alexandria*: Charles R. Macdonald, d. Dec. 25; Mrs. Matthew Trepannier, d. Oct. 30; Angus J. McPhee, d. Nov. 26. *Barrie*: Mrs. Mary Hart, d. Dec. 16. *Belleville*: Miss Annie Fahey, d. Nov. 26. *Brantford*: Catherine Fleming, d. Oct. 7; Anne Bresnehan, d. Nov. 8. *Caledonia Springs*: Mrs. Elizabeth Macdonell, d. Dec. 21. *Charlotte-town, P. E. I.*: Mrs. Halloran, d. in Oct.; Mrs. James Carter, d. in Nov.; Mrs. Patrick McGuigan, d. in Nov. *Debec, N. B.*: John McGee, d. Dec. 6. *Freelton*: John Foley, d. Dec. 5. *Glennevis*: Mr. Alexander McDonald, d. Nov. 11. *Guelph*: Mr. Frank McElderry, d. Dec. 10. *Hamilton*: Agnes A. Tully, d. Dec. 12. *Harrison's Corners*: Mr. Dougald J. McDonald, d. Nov. 25. *Hastings*: George O'Brien, d. Dec. 11. *Ingersoll*: Mrs. Catherine McDougall, d. Dec. 2. *Kingston*: at the House of Providence, Catherine Casey, in religion Rev. Lister Mary Beatrice, d. Dec. 2. *London, Ont.*: Michael Hobbins, d. Nov. 21. *Monk's Head, N. S.*: Mrs. Mary (Mhor) McDonald, d. Oct. 20. *Montreal*: Mr. Henry Kavanagh, d. Dec. 2, 1895; Mr. Arthur Kavanagh, d. Sept. 14; Mr. Patrick O'Rielly; Mrs. Michael Ryan, d. Dec. 21. *Napance*: Mrs. Vincent Kouber, d. Sept. 12. *Ottawa*: Mrs. Alice Maloney; Catherine Vaughan, d. Nov. 28. *Quebec*: Mrs. Patrick O'Connor, d. Nov. 28. *River Beaudelle*: Mrs. David Patrick, d. Oct. 29. *St. Andrew's West*: Mrs. Mary C. Lawson, d. Dec. 3; Mr. and Mrs. Duncan McPherson, d. Sept. 20 and 21. *St. Catharines*: Mrs. Bridget Masterson, d. Nov. 8. *St. Peter's Bay, P. E. I.*: Mrs. Margaret McInnis, d. Sept. 3; Mrs. Paul McLennan, d. in Sept.; Neil McIsaac, d. in Sept.; Thomas Dwan, d. in Aug.; Mrs. Garret Russel, d. in Aug.; Mrs. McCarthy, d. in Nov.; Mary Ann Larkin, d. in Nov. *St. Raphael's*: Miss Ann McDonald, d. at Ludington, Mich., March 8. *Stanleyville, Ont.*: Mr. John Thompson, d. Dec. 9. *Toronto*: William J. Fitzhenry, d. Sept. 27; Mrs. M. Parnell, d. Dec. 25; Mrs. McDonald, d. Dec. 25; Mr. Joseph Hughes, d. Dec. 27; Mrs. Dummell, d. Dec. 22. *Walkerville, Ont.*: Mrs. H. Morris. *Warkworth*: Mrs. H. Stuart, d. Nov. 28.

# JESUS ALL MINE

*Allegretto* 3/8

SOLO. Jes - us, my Jes - us, so price - less in

worth, Joy of the An - gels and

hope of the earth, Strong are the

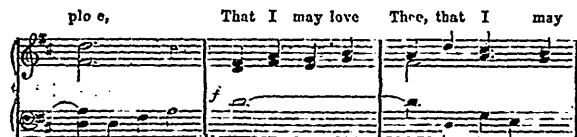
links and the bonds which con - fine My

heart and my soul to Thee, Jes - us all mine.

CHORUS.

Sweet Heart of Jes - us, I Theo im





- 2.—Jesus, sweet Jesus, my treasure divine,  
 Oh ! with what rapture I call Thee all mine ;  
 Brilliant, celestial, my glory, my sun,  
 Oh ! that I loved Thee, Thou beautiful one.
- 3.—Fountain of sweetness, abyss of delight,  
 Robed in thy Splendour, immortal and bright ;  
 Thou God of my heart, Oh ! when shall I flee  
 Away from my prison, to slumber in Thee.

The ALMANAC of the League of the Sacred Heart, for 1897, is as usual full of bright stories, exquisite illustrations, music and verse.

An effort has been made this year to make the ALMANAC a complete report of the work done by the Apostleship of Prayer in the United States, in 1896. Very few, even of the members of this great pious organization, comprehend the vastness of the work for which it has been founded.

Among other things which make the ALMANAC indispensable for every Associate of the League is the complete League Calendar,—the list of the Central Directors of the League throughout the world, of the various MESSENGERS, and of the publications of the League.

Many Directors circulate these ALMANACS among the Associates in their parishes.

It can be obtained, at the Central Direction for 12 c., by mail.



Written for:  
THE CANADIAN MESSENGER.

## HER LESSON

BY MARY D. OWENS

(Continued)

Despite aunt Honora's prediction. Mrs. Jordan neither died nor lost her reason after her child's death. Fortunately, for the business of life the human heart possesses powers of endurance that are never suspected until something that has been regarded, in prospective, as an unbearable calamity, happens and proves bearable enough. "As thy day is, so shall thy strength" and every sorrowing generation has proved the truth of the proverb.

Outwardly there was but little change in Mrs. Jordan, save that the things which used once to irritate her now seemed to produce only weariness. In her heart she rebelled against the loss of her child and *would* not say "Thy will be done," but she never let any sign of this appear in her exterior, and good Mrs. Lester congratulated herself upon the way in which her niece was bearing her trouble. A veritable rock of refuge where practical assistance was needed, the old lady was yet deficient in those qualities that go to make the comforter. Calm and cool by nature, the ebb and flow of her own emotions were so light that they might almost be said never to disturb her, and she was absolutely incapable of comprehending her niece's feelings and would have had scant sympathy with them could they have been revealed to her.

But if she was deceived in regard to Mrs. Jordan there was another person who was not, and that was her neighbour, Mrs. Hanna.

During the weeks that succeeded the baby's death the two women had met frequently in the cemetery, where it happened that they owned adjoining lots, and it was not long before Mrs. Hanna discovered the fire of rebellion that was raging in her friend's breast. With the gentlest and tenderest sympathy she strove to lead her to better dispositions, but her efforts were in vain.

"God had no right to send me that child if He meant to take it away," she had flashed out one day with a spark of her old spirit when Mrs. Hanna had ventured a stronger remonstrance than usual, and after that the elder woman contented herself with a very few words when occasion offered.

One day in the early part of December—it was to be their last visit

until spring—the two women were caught in a storm of rain and snow and thoroughly drenched. They hurried home at once, and when they reached Mrs. Hanna's door she said :

"Come on in ; Kate will have tea ready and a hot drink will do you good."

Numbed with cold as she was, Mrs. Jordan was very glad of the invitation and followed her neighbour into the warm and cosy dining-room without hesitation.

"I wonder where Kate is," remarked Mrs. Hanna, looking into the kitchen where a kettle was singing merrily on the stove. "Just come in here and dry your skirts at the oven while I look for her."

She was about to leave the room as she spoke, another door was suddenly opened from without and the figure of a young girl stood upon the threshold. She was very pretty, this girl, with fair hair and large blue eyes ; but the former hung dishevelled down her back, and the latter were glazed and swollen. As she halted in the doorway she began to sway to and fro, and with an inarticulate cry Mrs. Hanna swept down upon her and bore her out of sight again, closing the door noisily after her.

Embarrassed and uncomfortable at having stumbled upon the family skeleton Mrs. Jordan could not make up her mind whether to stay or to go ; and while she was still undecided Mrs. Hanna reappeared, a look of such utter misery upon her always sad face that the younger woman forgot her own awkwardness and went and put her arms around her impulsively.

"You saw her ?" asked Mrs. Hanna despairingly. "God help me ! I don't know what to do with her. I've tried to hide her shame from the neighbours, but I know people are whispering it from one to another and everyone will know it before long. You grieve that your child is dead," she exclaimed, turning passionately upon Mrs. Jordan, "but it is my heavy cross that mine is alive. If I could only know that she was safe in Heaven as your little one is, I would go barefoot over the world from shrine to shrine, in thanksgiving," and she broke down into a fit of low sobbing that made the heart of the other woman ache to listen to.

"Can nothing be done for her ?" asked Mrs. Jordan after a pause, when Mrs. Hanna's habitual self control had begun to reassert itself.

"Nothing," was the hopeless answer. "I have had her in inebriate asylums and under the care of specialists, but all to no purpose. Where she got her dreadful appetite for liquor, I don't know. Her father could not endure the sight of it and I do not even know what it tastes like. All I can do is watch her closely and keep money out of her way ; but even these precautions fail sometimes, as you see."

"It is very dreadful for you," murmured Mrs. Jordan.

"It is my punishment," replied Mrs. Hanna, drawing a heavy sigh. "It is the curse of a granted prayer. Very often, when I have seen how you rebelled at the loss of your child, I have felt tempted to tell you my story, but I shrank from exposing my child's degradation. Now that you have seen it with your own eyes there is no need for further concealment, and perhaps the story will do you good.

"As in your own case, my first four children were all boys and I longed for a little daughter. I used to envy mothers who had girls to talk to and to look to for sympathy as the years began to tell upon them. To have a daughter who would smooth my declining years became a passion with me, and I besieged Heaven till I was heard, and Kate was born.

"How I idolized that child! God forgive me! she was more to me than my own soul, I think, and I used to spend hours hanging over her and planning out the future. What she was to have, how she was to be educated, and what we were to be to one another when she should grow up. My husband used to laugh at me for my folly, and the only time we ever had a quarrel was one day when he grew serious over the matter and warned me that the plans of mortals sometimes miscarry.

"When Kate was about two years old, she took very ill, just as your child did, and the doctor we called in told us she could not get better. I think I went mad for a while when I heard that. Every thing became a blank to me, and when I came to myself again, Katie was laid out for burial with flowers all around her and a white shroud covering her from her tiny throat to her feet.

Then I did the thing that brought God's anger upon me. I turned the watchers out of the room and knelt down beside my child, and took Heaven to witness that I would not stir from that spot till she was given back to me. You shudder, and no wonder; it was the creature defying the Creator. As I knelt there, I offered all I had in exchange for my child. Health, prosperity, my other children, yes, even my husband. I begged that any cross might be laid upon me that God willed—any, I did not care, so that it were not the one then offered me—and I was heard. Whether my baby was dead and my impious prayer recalled her to life for my own bitter punishment, or that the doctor had made a mistake, I don't know; but I had hardly finished my terrible prayer when she stirred and began to cry, and I snatched her to my breast and rushed out with her, calling aloud that she was not dead."

She covered her face with her hands at this point and Mrs. Jordan shivered slightly, picturing to herself the resurrection of the apparently dead child.

Presently, Mrs. Hanna continued: "Kate got better rapidly and was soon as well as ever, and then my punishment began. One by one my boys were taken from me; my husband's affairs became involved, and we lost nearly all we had saved up; then he took ill and was an invalid for years before death took him, but not until he had had the misery of learning the madness that was in his daughter's blood. At fourteen years of age she was a drunkard, and the knowledge helped to kill him, I am sure. When he died, we would have been destitute, but for my brother, who sends me a monthly allowance.

"That is my story, Mrs. Jordan. What I have suffered and do suffer every day I leave you to guess. On the night that your baby took ill and you made that passionate appeal to Heaven to spare her I went

down on my knees and begged of God and His Mother not to hear you. To have mercy on you in spite of yourself and to take your child home before it could become the cross to you that mine has been to me. You think your child would never have turned out that way; I see it in your face; but you do not know.

"No princess was ever brought up more tenderly or watched over more jealously lest any evil thing should come near her, than was my unhappy daughter.

"Oh! if you would but be satisfied that God knows best. If you would only try to remember that He sees the future more plainly than we do the passing moment, you would cast yourself at His feet and thank Him for doing His loving will in taking your child in her holy innocence. When you are tempted again to rebel think of what befell me because I resisted Heaven and then give thanks that your wild prayers were unheeded.

"Now forgive me if I ask you to leave me; I must attend to my miserable child, and it would be no pleasure to you to remain in this unhappy house. You will not think me inhospitable I know; nor need I beg of you to be charitably silent about what you have seen, your own good heart will suggest that, I am sure. When you think of it say a prayer for me and for my child; it is the one way in which anybody can help me. Listen! she is calling and I must go to her."

As she finished speaking she crossed the room swiftly and passed out, leaving Mrs. Jordan confused and awe-stricken with the rapidity and woe of her story.

How the latter got out of the house and reached her own home she scarcely knew. Her mind was in a whirl, in the midst of which one idea alone stood out with any distinctness, and that was that she had been a very wicked woman without being quite aware of it, and that the fact had been revealed to her in a very startling and unpleasant fashion.

Her first impulse was not in the direction of contrition. She had always prided herself upon the devout side of her character, and to be thus rudely shown that she was only a very ordinary sinner, indeed, was a little more than she could bear at first, and so she set to work to find excuses for herself. Happily, her awakening had been too thorough to allow of this, and after several vain attempts she gave it up and let the tide of humiliation flow in upon her soul.

The experience was a sharp one, for the pride and obstinacy of a life-time had to be uprooted, but grace did its work well, and the time came when Aunt Honora was at last able to rejoice that her niece's devotion was no longer a mere matter of "burning of lamps before holy pictures," but the outward and visible sign of the tenderness and meekness that she was daily imbibing from the fountain of all love and gentleness, the most humble Heart of Jesus.

To none, more than to her husband, was the change more welcome. For years he had been fighting the battle of life against heavy odds at home and abroad, and had he not been a man of firm religious principles, it is hard to say how the struggle would have terminated. To-day all things are going well with him and he is a happy and prosperous citizen; but there is one thing he is not quite clear about and that is why his wife openly rejoiced when she heard that Mrs. Hanna's only child had been taken ill of fever and died after receiving all the rites of the Church.



## THE LEAGUE AT HOME

HESSON, ONT.—The League, I am pleased to state, is in a flourishing condition here, and is doing a wonderful good. The parish is small and mostly all of its members belong to it. On account of the distance from the church it was utterly impossible for all to receive monthly, so those belonging to the 3rd degree go monthly; those of the 2nd degree every two months—and those of the 1st degree every three months; this they do with scarcely an exception.

Yours very truly,

J. J. GNAM, P. P.

ST. CATHARINES, DEC. 29TH.—On the evening of December 8th, a very imposing ceremony took place in St. Catharines' Church. Rev. Father Whalen, director of the League, called the Promoters together. After renewing the act of consecration to the Sacred Heart they were presented with decorated badges to wear when approaching Holy Communion. Five new Promoters received crosses. Rev. Father Lynch, of Niagara-on-the-Lake, preached a very eloquent sermon on devotion to the Sacred Heart, reminding the Promoters of their duties, particularly of their promise to inculcate devotion to the Blessed Mother of God, and especially to her Immaculate Conception. The services of the evening then closed with Benediction of the Most Blessed Sacrament.

### THE SECRETARY.

ST. ANDREW'S WEST, DEC. 4.—It is just one year since the League was established in our parish. The feast of the Immaculate Conception, 1895, will ever be recalled by the faithful clients of our Lord's Sacred Heart as the beginning of their affiliation to the League; not that this beautiful devotion was unknown to our people before, but on the above mentioned date it was formally established, and with very satisfactory results. Crowds approach the Holy Table every First Friday. The most inclement weather cannot damp their fervour. The Forty Hours' devotion, which took place Nov. 29th., was very largely attended. Indeed, many asked themselves, Where did the people come from? Carriages sped along the roads from an early hour, even before daylight, so eager were their occupants to spend more time in adoration of the Sacred Host. How lovingly must the Sacred Heart have looked down on these faithful souls offering their humble prayers when there are so many, in this cold century, who never think of the Heart that bled for them on Calvary.

In a material point of view also, our League has made noted advances. A beautiful statue of St. Joseph and Child was purchased by the Promoters. Three beautiful silk banners adorn our handsome church on First Fridays. Nor are the people insensible to the many favours received through the Sacred Heart. Our Intention Box bears ample witness of their confiding trust. It is most consoling and edifying to see the lively faith and sincere devotion of old and young to the "Heart that has so loved men." May this devotion continue to flourish in our beloved St. Andrew's.

THE SECRETARY.

ST. AGNES' CENTRE, DEBEC, N. B., DEC. 6.—During the month of September, Father Devlin, S. J., of Montreal, gave a very successful mission in the three churches of this parish. In his closing address the good Jesuit spoke very beautifully on devotion to the Sacred Heart of Jesus, and in consequence our Pastor, Rev. F. L. Carney, organized, with due ceremony, a centre of the League in the church of St. Agnes on the Feast of all Saints. We have 16 Promoters, three of whom belong to the mission church of St. Lawrence de Benton. In the near future our Pastor will form a branch in the mission church of St. Thomas of Canterbury. Already we have 233 Associates, 94 of whom have taken the 2nd Degree, and 33 the 3rd Degree. During the month of November almost all the members received Holy Communion. Of the 233 members, 107 are men. Our League is going to be a great success. It is the only society we have, and for that reason all the people are very much taken up with it. To-day we had our first public Devotions and Benediction.

HAMILTON.—ST. MARY'S CATHEDRAL.—The Cathedral Branch of the League is in a flourishing condition, numbering in all nearly 2,000. On the Sunday within the Octave of the Immaculate Conception the Promoters solemnly renewed their act of Consecration in the presence of a large congregation, and at the same time twelve new Promoters received crosses and diplomas. The ceremony was performed by His Lordship Bishop Dowling, who, in an eloquent discourse, expressed his joy at the growth of the League, not only in the Cathedral parish, but also throughout the entire diocese. It was his earnest desire to see every member of the parish enlisted in it. He also praised the good work done by the Director, Father Mahoney, and by the Promoters. His Lordship was delighted to know that every member of the League received THE MESSENGER, which is a powerful antidote to the immoral literature flooding the country.

The shrine of the Sacred Heart was beautifully decorated for the occasion.

THE SECRETARY.

## THANKSGIVINGS

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

**ALEXANDRIA, ONT.**—A Promoter, for several favours, obtained for a family. A Promoter, for a special favour. A Promoter, for a situation. An Associate, for employment. Three Associates, for favours.

**AMHERSTBURG.**—For many spiritual and temporal favours, after praying to the B. V., St. J. and St. Anthony. A Member, for a temporal favour, after making a novena. For two good situations obtained after praying to the B. V., St. J. and St. Anthony.

**ANTIGONISH.**—A Member, for several favours received during the month of December.

**ARNPRIOR, ONT.**—A Member, for a great favour received in October. For relief from severe pain. A Promoter, for several temporal favours. For recovery from a severe illness, after praying to the S.H. A Promoter, for two temporal favours, after promising prayers for the Souls in Purgatory. A Promoter, for a great favour received in October, after promising a mass and Stations of the Cross for the Souls in Purgatory. A Promoter, for five favours obtained in June by praying to the B. V. and receiving Holy Communion. A Member, for the cure of a severe pain, by applying the Badge and praying to the B. V. A Member, for a son's delivery from temptation to drink and for a complete change of conduct.

**BARRIE.**—A Member, for several favours after praying to the Souls in Purgatory. A Member, for a spiritual favour. A Member, for a great many favours, by praying to the Souls in Purgatory. For two great favours, after praying to St. Anthony.

**BATHURST, N. B.**—For several special favours, through the intercession of St. Anthony.

**BATHURST VILLAGE.**—A Promoter, for two temporal favours. An Associate, for the cure of sore throat, after praying to the Canadian Martyrs. For other favours received.

**BRANTFORD, ONT.**—A Member, for a spiritual favour received, through the intercession of the Souls in Purgatory.

**CARAQUET, N. B.**—A Promoter, for several special temporal favours, after praying to St. J. and the Holy Souls.

**CHATEAU, ONT.**—A Promoter, for a child's recovery from a long and serious sickness, after praying to the B. V. and St. Anthony.

**CALGAN, ONT.**—A Member, for a great favour. A Member, for a spiritual and temporal favour, after having a mass said for the Souls in Purgatory.

**COLLINGWOOD.**—A Promoter, for a position. A Member, for a temporal favour. For the recovery of one sick. For the conversion of two persons. For one temporal favour.

**CORNWALL, ONT.**—For a very successful termination of a temporal difficulty, after novenas of the Way of the Cross and masses for the Souls in Purgatory. For a great favour, through the intercession of the B. V.



**DUNDAS.**—For the conversion of a dear brother. For three spiritual and two temporal favours, through the intercession of O. L. of Sorrow.

**FINDLAY, ONT.**—A Member, for several favours, after a novena to the S. H. and a mass said for the Souls in Purgatory.

**GEORGETOWN, P. E. I.**—For favours, after praying to St. Vincent.

**GODERICH.**—A Member, for a favour, through the intercession of the B. V.

**GUELPH.**—A Promoter for a favour. A Promoter, for a favour, after making a novena for the Souls in Purgatory. For favours, after praying to St. J. For a favour, through the intercession of St. J. and St. Anthony. A Promoter, for the conversion and happy death of a mother, after the prayers of the League had been asked and masses said for the Souls in Purgatory.

**HALIFAX.**—For a very great favour, after making a novena to the Souls in Purgatory. For a favour, through the intercession of the B. V., St. J. and St. Anthony. For means to pay debts. A young girl, for her recovery from disease of the brain, after prayer and applying the Badge. For recovery from a bodily trouble by wearing the Badge and praying to O. L. For the cure of a very bad chilblain, after applying the Badge. For the cure of a sore throat. For the recovery of consciousness of a sick person long enough to make a good confession.

**HAMILTON.**—An Associate, for a great grace, after fervent prayers were offered to the S. H. and the B. V. A Member, for a favour received. For employment, after prayers to St. Anthony.

**HASTINGS, ONT.**—A Promoter, for many favours, through the intercession of the B. V. and St. J., after saying the beads three times and going to Communion for the Souls in Purgatory. A Member, for means to pay debts. For a great temporal favour. For the grace of a happy death of one of the Members. For a special favour, after praying to the B. V., St. J., St. Ann and the Souls in Purgatory. A Promoter, for many spiritual and temporal favours.

**INGERSOLL, ONT.**—An Associate, for the perfect cure of a girl afflicted from her infancy with epileptic fits, by using the water from St. Ann's shrine. A Promoter, for a speedy recovery, after promising to receive Holy Communion for the Souls in Purgatory. A Promoter, for a favour, through the intercession to St. Anthony and St. Ann. An Associate, for a favour.

**KINGSTON.**—A Catholic family, for the conversion to the faith of a husband and father, which conversion was asked, through to the intercession of the B. V., St. J., St. Ann and the Canadian Martyrs.

**LETHBRIDGE, ALBERTA.**—A Member, for the winning of a law suit, after a promise of a mass of thanksgiving.

**LONDON, ONT.** A Member, for a temporal favour. A Member, for two temporal favours. A Promoter, for two special favours, after having promised masses. A Member, for employment obtained by a brother. A Member, for the return of a brother to the practice of his religion, after many years neglect, through prayers and masses for the Souls in Purgatory.

**MAIDSTONE.**—An Associate, for the cure of a very severe headache after applying the Badge and saying the Thirty Days' Prayer. A Promoter, for the recovery of a lost article. A Promoter, for having obtained, through the prayers of the League, the conversion of a husband and wife who had neglected the sacraments for many years.

**MERRITTON.**—For better health for a dear mother. For a brother's receiving the sacraments, through prayers to the B.V. A Member, for a spiritual favour, through the intercession of St. Anthony. For the cure of intemperance, after a promise to say certain prayers and receive Holy Communion. A Promoter, for a spiritual favour for a father.

**MONTREAL.**—For a child being freed from a serious affliction not having had an attack for over a year. For a special temporal favour and employment, through the intercession of the B. V., St. J. and St. Anthony.

**NEWCASTLE, N. B.**—Two Associates, for favours. A Promoter, for many special favours.

**NORTH WILLISTON, VT.**—A Member, for three very special temporal favours granted to three sisters, through the intercession of the B. V., St. J. and St. Ann. For a great favour for a husband, after saying the litany of St. Ann, and making novenas. For a lost article found. For several very great favours received in time of great need. For strength to bear a long journey, though at the time very weak, after saying the Rosary and other prayers. For many favours. For great help obtained for a mother, after novenas and prayers. For help obtained for dear friends.

**OAKVILLE, ONT.**—For a great favour. A Member, for a safe journey, and another temporal favour, through the intercession of St. J., St. Anthony and St. Francis Xavier and by promising to have masses said for the Souls in Purgatory. A Member, for a favour, through the intercession of St. Anthony. For a favour, through the intercession of the B. V. and St. J.

**ORILLIA.**—A Promoter, for several favours. For a temporal favour. A Promoter, for a great favour. Two Associates, for temporal favours. For the cure of a child's sore throat after applying the Badge. For the cure of a child's sore-ear.

**OTTAWA.**—For work, that turned out successful. A Member, for health restored. A Promoter, for relief from toothache, through the intercession of the B. V.

**PENETANGUISHENE.**—An Associate, for spiritual favours obtained on making a novena to the S. H.

**PORT CREDIT.**—A Member, for the cure of a severe pain in the head, after making a novena to the Souls in Purgatory.

**PRESTON.**—A Member, for a very great favour obtained through prayer.

**QUEBEC.**—A Promoter, for very special favours. A Member, for a temporal favour, through the intercession of the Souls in Purgatory. A Member, for many temporal favours. An Associate, for a final and peaceful settlement of an important business matter. A Promoter, for relief from severe pain, after applying the Badge. For employment for a young man. A Promoter, for a special temporal favour, through the intercession of St. Anthony. For many favours, through the intercession of O. L. of P. Help. An Associate, for several favours. A Promoter, for a special favour. A Member, for a good situation. For good news from absent friends. A Promoter, for many spiritual and temporal favours.

**READ, ONT.**—A Member, for a very special temporal favour, after continued prayers to the B. V., St. Ann and the S. H.

**RENFREW.**—A Member, for a great many favours. For a husband giving up drink.

RIVER ROAD DOVER, ONT.—For recovery from sickness, after a novena in honour of the S. H. and having a mass said for the Souls in Purgatory. A Member, for two great favours.

ST. AGATHA.—For the cure of a husband of a dangerous disease last winter, after making the Nine Fridays.

ST. ANDREW'S WEST.—A Promoter, for several special favours. A Promoter, for a very great temporal favour, after praying to St. J. and the Souls in Purgatory. For two temporal favours. A Member, for health restored. A Promoter, for a special favour. A Promoter, for a very great temporal favour, by having a mass said for the Souls in Purgatory. For the cure of sore throat by applying the Badge. A Member, for two temporal favours. For a temporal favour. A Member, for a special spiritual favour obtained. A Member, for four favours, after praying to the Souls in Purgatory. A Member, for the conversion of a friend to the Faith, after making a novena to the B. V.

ST. CATHARINES.—A Member, for two great favours, through prayers to the Souls in Purgatory.

ST. JOHN, N. B.—Four, for employment. One, for getting work, after making Stations five times for the Souls in Purgatory. One, for recovery of health. One, for getting a young husband to take the pledge. One hundred and eighty four, for many spiritual and temporal favours.

ST. MARY'S ONT.—A Member, for a temporal favour, through prayers for the Souls in Purgatory. A Member, for favours. A Promoter, for a brother's success.

ST. THOMAS, ONT.—A Member, for a great spiritual favour obtained, through the B. V.

SANDWICH, ONT.—A Promoter, for a brother's recovery, from a severe illness.

SMITH'S FALLS.—Two Pupils, for successful examinations, after praying to the B. V. and St. J., and having a mass said for that intention.

THOROLD.—A Promoter, for three temporal favours, through the intercession of the Souls in Purgatory. A Promoter, for two special favours. For a favour received some time ago. For a favour, after promising a novena. A Promoter, for recovering a lost article. For a brother going to his duty, after having a mass said for the Souls in Purgatory.

TORONTO.—For temporal favours, through the intercession of the B. V. A Promoter, for two great temporal favours received through prayers to the S. H. A Promoter, for a great favour obtained, through prayers to the B. V., St. Ann and the Guardian Angel. An Associate, for a favour.

TOTTENHAM.—A Member, for favours. For successfully passing an examination. For a great temporal favour.

WARKWORTH.—For several favours. For two special, through the intercession of St. J.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from : Amherstburg, Antigonish, Caledonia, Chicago, Ill., Collingwood, Dundas, Dwyer Hill, Fredericton, Glen Robertson, Grand Falls, N. B., Guysborough, Hamilton, Hastings, Kearney, Kingston, Lindsay, London, Marysville, Melbourne, P. Q., Montreal, North Williston, Vt., Oakville, Ottawa, Park Hill, Picton, Preston, Quebec, St. Agatha, P. Q., Toronto.

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

EXHIBIT OF JAN. 1896.

ECCLESIASTICAL PROVINCE OF KINGSTON. — ARCHDIOCESE OF KINGSTON, ONT.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Kingston . . . . .	(CITY) Cathedral, St. Mary's . . . . .	Mar. 19, 1895	2,095	2,095	2,025	250	84
" . . . . .	Hôtel-Dieu . . . . .	Aug. 15, 1893	350	350	80	80	9
" . . . . .	House of Providence " . . . . .	Sept. 24, 1892	142	123	123	115	4
	(OUTSIDE THE CITY)						
Belleville . . . . .	Loretto . . . . . Academy*		200	105	60	60	1
Pictou . . . . .	St. Gregory the Gr <sup>t</sup> , Parish *			389	389		
Smith's Falls . . . . .	St. Francis of Sales " . . . . .	1890 (a)					
Trenton . . . . .	St. Peter's Chains " . . . . .	May 22, 1896	410	410	410	200	
Wesport . . . . .	Congr. N. D. . . . . Convent	Dec. 8, 1889	121	119	100	95	5
	Total: 7 . . . . .		3,318	3,591	3,187	800	103

### DIOCESE OF ALEXANDRIA.

Alexandria . . . . .	Cathedral, St. Finnan's . . . . .	Dec. 25, 1891	2,183	2,000	1,455	350	74
Cornwall . . . . .	St. Columban's . . . . . Parish	Mar. 2, 1891	500	500	500	200	32
Cornwall (Fast) . . . . .	Nativity of B. V. M. " . . . .	May 24, 1895	195	195	195 (f)	150	13

Glennavis . . . . .	St. Margaret's . . . . .	Parish Jan. 2, 1892	1,048	600	600	75	43
Glenn Robertson . . . . .	St. Martin of Tours . . . . .	Dec. 24, 1895	130	122	122	50	16
Greenfield . . . . .	St. Catherine's . . . . .	Apr. 5, 1895	195	195	195 (f)	150	13
St. Andrew's West . . . . .	St. Andrew's . . . . .	Dec. 4, 1895	1,047	1,047	1,047	100	61
St. Raphael's . . . . .	St. Raphael's . . . . .	Apr. 3, 1891	600	600	600	75	35
Total . . . . .	8	5,908	5,259	4,714	1,150	287	

DIocese OF PETERBOROUGH.

Peterborough . . . . .	Cathedral, St. Peter's . . . . .	1,200	1,125	1,125 (f)	600	75
Bracebridge . . . . .	St. Joseph's . . . . .	220	180	180	30	4
Brighton . . . . .	Holy Angels' . . . . .	495	495	495 (f)	400	35
Campbellford . . . . .	Visitation of B. V. M . . . . .	400	380	380 (f)	195	19
Chelmsford . . . . .	St. Joseph's . . . . .	174	103	20	20	5
Fort William East . . . . .	St. Patrick's . . . . .	169	125	125	40	5
Garden River . . . . .	Immaculate H. of Mary . . . . .	40	30	25	25	4
Gravenhurst . . . . .	St. Paul's . . . . .	237	180	90	35	4
Kearney . . . . .	St. Patrick's . . . . .	146	100	30	15	2
Killarney . . . . .	St. Joseph's . . . . .	102	102	45	45	2
Lindsay . . . . .	Purification B. V. M. . . . .	427	427	427	45	45

(\*) No aggregation or affiliation entered on our Registers  
 (a) The reports of these Centres have not reached us.  
 (b) As the present number of members of the 1st Degree has not been sent us, the estimate given is based on the membership of the 2nd Degree.  
 (c) Approximately.

## DIOCESE OF PETERBOROUGH, ONT.—Continued.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Massey . . . . .	Immac. Conception, Parish	Apr. 12, 1895	65	60	40	40	5
Parry Sound . . . . .	St. Peter's (Apostle) "	Aug 10, 1893	243	200	60	30	4
Port Arthur . . . . .	St. Andrew's. . . . .	" "	300	300	300	(f) 200	15
Sault Ste Marie . . . . .	Sacred Heart. . . . .	Aug. 5, 1890	515	381	381	90	19
Sudbury . . . . .	St. Ann's . . . . .	Sept. 29, 1888	460	320	240	140	24
Sturgeon Falls . . . . .	Sacred Heart. . . . .	June 17, 1892 (a)	.	.	.	.	.
Wikwemikong . . . . .	Invent'n of the H. Cross "	May 24, 1890	276	265	120	(f) 120	.
	Total: 17 . . . . .		5,471	4,673	3,556	2,025	214

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

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

(b) As the present number of members of the 1st Degree has not been sent us, the estimate given is based on the membership of the 2nd Degree.

(f) Approximate.

Ecclesiastical Province of Kingston.—Summary.

DIOCESE.	Local Centres.	Names Registered.	Present Membership.			Promoters.
			1st Deg.	2nd Deg.	3rd Deg.	
Archdiocese of Kingston . . . . .	7	3,318	3,591	3,187	800	103
Diocese of Alexandria . . . . .	8	5,908	5,259	4,714	1,150	287
Diocese of Peterborough . . . . .	17	5,471	4,673	3,556	2,025	214
Total . . . . .	32	14,697	13,523	11,457	3,975	604

## INTENTIONS FOR FEBRUARY

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

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| <p>1.—<b>M.</b>—St. Ignatius, Bp. M. pt. All for Jesus. 29,638 Thanksgivings.</p> <p>2.—<b>Tu.</b>—Purification B. V. M. at. bt. gt. mt. rt. Spirit of sacrifice. 23,723 In affliction.</p> <p>3.—<b>W.</b>—St. Blaise, Bp. Faith. 24,743 Departed.</p> <p>4.—<b>Th.</b>—St. Andrew Corsini, Bp. ht. Patience in trials. 68,616 Special Intentions.</p> <p>5.—<b>F.</b>—St. Agatha. V. M. at. gt. Respect the poor. 1,858 Communities.</p> <p>6.—<b>S.</b>—St. Titus, Bp. C. Unselfishness. 12,622 First Communion.</p> <p>7.—<b>S.</b>—St. Romuald, at. gt. rt. Pray for Missions. The Associates.</p> <p>8.—<b>M.</b>—St. John de Matha. F. Pray for sinners. 17,916 Employment and Means.</p> <p>9.—<b>Tu.</b>—St. Cyril of Alexandria, Bp. D. Pray for sufferers. 2,682 Clergy.</p> <p>10.—<b>W.</b>—St. Scholastica. V. Simplicity. 63,822 Children.</p> <p>11.—<b>Th.</b>—SS. Seven Servites. FF. ht. Love of Our Lady. 35,783 Families.</p> <p>12.—<b>F.</b>—OUR LADY OF LOURDES. Spirit of prayer. 22,729 Perseverance.</p> <p>13.—<b>S.</b>—St. Catharine de Ricci, V. pt. rt. Avoid bad company. 16,218 Reconciliations.</p> <p>14.—<b>S.</b>—St. Valentine, M. Persevering prayer. 31,231 Spiritual Favours.</p> | <p>15.—<b>M.</b>—BB. Machado, S. J., and Comp. MM. Mortification. 22,551 Temporal Favours.</p> <p>16.—<b>Tu.</b>—Prayer of Our Lord. ht. Confidence in God. 13,562 Conversions to the Faith.</p> <p>17.—<b>W.</b>—St. Sylvinus, Bp. Trust God's mercy. 19,006 Youths.</p> <p>18.—<b>Th.</b>—St. Simeon, Bp. M. ht. Suffer cheerfully. 2,651 Schools.</p> <p>19.—<b>F.</b>—St. Gabinus, Ep. M. Reparation. 17,396 Sick.</p> <p>20.—<b>S.</b>—St. Eucherius, Bp. Pray for the Pope. 2,183 Missions, Retreats.</p> <p>21.—<b>S.</b>—Bl. Diego' Carvalho, S. J., M. Forget self. 579 Guilds, Societies.</p> <p>22.—<b>M.</b>—St. Peter's Chair at Antioch. Pray for Bishops. 1,989 Parishes.</p> <p>23.—<b>Tu.</b>—Passion of Our Lord. Love of the poor. 16,150 Sinners.</p> <p>24.—<b>W.</b>—St. Matthias, Ap. ht. Fear worldliness. 17,178 Parents.</p> <p>25.—<b>Th.</b>—St. Margaret of Cortona. Seek to be unknown. 6,519 Religious.</p> <p>26.—<b>F.</b>—St. Peter Damian, Bp. rt. Spirit of penance. 1,643 Superiors.</p> <p>27.—<b>S.</b>—St. Leander, Bp. Sorrow for sin. 5,223 Vocations.</p> <p>28.—<b>S.</b>—St. Oswald, Bp. Gentleness. Directors and Promoters.</p> |
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*When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.*

1.—*Penalty Indul.*; a.—*1st Degree*; L.—*2nd Degree*; g.—*Gift of Honour and Roman Archconfraternity*; h.—*Holy Hour*; m.—*Bona Mora*; p.—*Promoters*; r.—*Rosary Sodality*; s.—*Sodality I. V.*

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