



The Canadian Messenger

PUBLISHED MONTHLY

*In the interests of the League of Prayer in union with the
Sacred Heart of Jesus.*

VOL. VIII.

DECEMBER, 1898.

No. 12.

GENERAL INTENTION FOR DECEMBER

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

Our Catholic Children.



CHRISTMAS! What a charm the name has for childhood. No doubt the worldly little ones— for there are worldly little ones— associate it in their minds with pretty presents, holidays, good cheer, and, in anticipation at least, with a seemingly endless round of amusement of every kind. But the children in truly Catholic homes, though as ready innocently to enjoy what God in His goodness has made particularly enjoyable for them, see something more in the great Festival of the Church. They see in the Little Saviour at Bethlehem the one who is to die for them on the Cross; they see in the massacre of the Holy Innocents a baptism of blood, and palms, and little martyrs' crowns, and have learnt their first lesson, that to live and to die with Christ and for Christ, whether by the hand of the impious or by crucifying their own sensuousness, is the one

great aim of life here below, if they would live with Christ and rejoice with Christ in that glorious eternity where even childish sorrows are unknown. Hence that touching custom in Catholic countries of leading the little ones to the crib to make an offering to the Child Jesus for His suffering poor of some of the good things they have received or of their little savings. They begin thus, while tender in years and sympathetic of heart, to practise christian charity, and to realize the truth, that to give to the needy for Christ's sake is to lend to Heaven.

Surely the Christian of maturer years, as he kneels before the Child-God in His manger, or listens in fancy to the piteous wail in Rama, while resolving to be generous to the orphan and the waif for the sake of his Little Lord, will not be inclined to deny that this month of December, and the festive season which closes one year and ushers in the next, belongs more particularly to the young. He will understand, from the reflections uppermost in his mind, why the Holy Father chose this month so appropriately for the present Intention, and sent up that cry, which from the centre of Catholicity will re-echo through every Christian land under the sun: "Save the Child!" Like Rachel, the Church weeps over the little ones which are lost to her. Other little ones she has, it is true, which have never been torn from her maternal embrace, but she is not the less comfortless at the sight of those lost to her forever, and she appeals to us as no earthly mother could to save those who yet remain from the ravening, heartless Herods of our day.

Mindful of the words of the Master: "He that shall receive one such little child in My name, receiveth Me," the Church has dotted every land with asylums, and *crèches*, and hospitals for the little neglected sufferers. She has, through her numberless confraternities and her religious communities, left nothing undone that she could do, with the means at her disposal, to minister to their temporal wants; but there is something that moves her to compassion more

than all their bodily suffering, were it even the pangs of hunger, or cold, or disease. It is, that innocent, defenceless souls, the offspring of Catholic parents, or those baptized into her fold, are cheated of their heavenly birthright ; that they are either forced from her by open violence, or through unjust legislation they are committed to other than Catholic institutions ; that, under plea of making them more useful and more tolerant citizens, they are either morally or physically constrained to receive instruction in schools where, to say the least, the Church's maternal authority is ignored, but where oftentimes they are insidiously weaned from her, and little by little rendered indifferent, or made to look upon her as the mother of bigotry, intolerance and ignorant superstition.

If to convert sinners and to confirm the faithful in the practice of virtue be a work most pleasing to God, it is even more meritorious to spend oneself for the salvation of the young. The adult Christian has the full use of his reasoning powers, and has already acquired some experience of life, it is, therefore, possible for him, though difficult at times, to steer clear of the dangers which surround him. But the condition of children is far different. Poor unsuspecting souls, ever ready to confide in the first come, quick to do any generous act, but, alas, just as quick to learn evil, are they not to be pitied, nowadays especially when so much is done, wittingly or unwittingly, to pervert them ?

An active apostleship, with childhood for its object, is not only the most fruitful in results, but for the most part the easiest to prosecute successfully. Their docile minds, fresh from the hands of their Maker, have not yet received precociously the impress of vice, and may be fashioned at will.

It was for this reason, and account of the loving sympathy their helplessness awakened, that those numerous institutions sprung up, and continue to be so much encouraged everywhere by the Church : those foundling asylums, day-nurseries, kindergartens, orphanages, primary and second-

ary schools, advanced catechisms, boys' clubs, reformatories and so many other kindred institutions.

A little reflection will show that all these establishments are but the outcome of a truly Catholic instinct. In their complex, they are a sure means of perpetuating Christ's great work, and are admirably calculated to retain within His fold that portion of His flock nearest and dearest to His Sacred Heart.

To perpetuate Christ's divine mission upon earth, it is not enough that the present generation should hold its own against the inroads of vice, indifference and error, but the future of the Church lies in the formation of the child of to-day. We know of course that Christ's promises will never fail, that the Church will outlast every human institution, and live on to the end of time. This the omnipotence of God will effect either through us or through others, for, in working out His designs among men, He makes use of human agencies. When these are averse they may retard the glorious consummation intended, but are powerless to thwart eventually what God has preordained. And when the great ones of the world enter into league against Christ's anointed and His kingdom, God arises in His power and dashes them in pieces like the potter's vessel (Ps. ii. 9.) It is the one great stereotyped lesson of history of the last two thousand years. Jesus, speaking to the Pharisees, had from the beginning warned their generation, and with it nations yet unborn, of the fate that awaited those who should attempt to compass the ruin of that Church of which He is the corner stone: "Have you never read in the Scriptures: *The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done, and it is wonderful in our eyes.* Therefore, I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall upon this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder." (Matth. xxi, 42-44.)

Now, of all the expedients devised by the powers of darkness to overthrow His Church, none is more insidious, or more far-reaching in disastrous effects, than that of wresting childhood from the fostering care of Holy Church. This is thoroughly understood by the secret societies, the sworn enemies of Christ's kingdom upon earth. They would renew, were it in their power, the perfidious warfare of the Apostate Julian. In every Christian land we see the surface-signs of this great conspiracy; for we would be sadly wanting in perspicacity were we to ascribe merely to a strange coincidence the enacting of laws in so many countries, so widely distant from each other and so diverse in language and manners, the sole aim of which is to deal a death-blow to the Church, by debarring her from every function connected with the training of youth. In some countries, after years of silent and stealthy progression, the mask has been thrown off, for the sect is conscious of its power: in our own, we are yet in the initial stages of the contest, where circumspection and prudent dealing is in order, lest the suspicion of too confiding Catholics should be aroused, for it is through them especially that the first advantages are to be secured. What is in store for us, if we allow ourselves to be lulled into a false security, we may and should learn from the experience of other countries, where we see this suicidal policy carried to the length of openly attacking God's Divine Majesty, of expunging His very name from school manuals, of violently thrusting from the class-rooms His representatives. It is to be feared that from such the Kingdom of God will be taken; but certain it is, that on those who, knowingly and with blasphemous intent, strain at overturning the Corner Stone of God's Church it will fall and crush them into dust.

But leaving the Almighty to deal with such extremes of irreligion, let us have a care for our own future as a Christian nation. The evil has not progressed so far, nor is that which has been taken away as yet beyond reclaiming. Still we have felt the effects of the world-wide conspiracy in its

first attempts. It is for us, under the guidance of him who rules the Church, to act in season and to be ever on the alert. Let us, meanwhile, learn from the pertinacity of our enemies in dealing with the question of early education, what importance is to be attached to the *how*, and *what* and *by whom* the youth of a country is to be taught. From the fact of their persistent action, the same all the world over, Catholics must be brought to realize what a powerful lever for weal or for woe is at the command of him who holds indisputed sway in the school-room. Learn from the enemies of the Church what the vulnerable point is in our defence, and hasten to strengthen it with all the energy of our nature.

The obvious reason for seeking the control over the young is that within the four walls of our educational establishments the hopes of the Catholic Church in this country are centered. The future is there and there alone. What the child is to-day, in a religious point of view, such will be the Catholic father and mother of to-morrow. Child nature is, as we have said, susceptible of every good and generous impulse. It is the molten metal before it is cast in the mould ; it is the potter's clay before it is fired in the oven ; it is the liquid chemical before it is burst into the glass, to produce the stained window with all its gorgeous colouring. In the process of forming youth a flaw may be met with here and there, owing to perverse and uncontrolable influences, but the result in the main will be a generation of Catholic Christians such as they were fashioned in their tender years. But it must not be forgotten that though first impressions are the most lasting, there is always danger before maturity of their being effaced. To guard against this, the child must be held until the fickleness of youth is outgrown, the character formed, and permanency secured. Then alone do the words of Holy Writ find their application without reserve : " A young man according to his way, even when he is old he will not depart from it " (Prov. xxii, 6). And

this stands to reason, for the ease with which plastic childhood receives impressions is the very cause of danger. "Youth," says St. Basil, "is like wax kneaded into a soft mass. It readily receives the impress of a mould of any shape, and yields to the gentlest pressure." — *Adolescentia tanquam subacta et mollis cera est quæ impressas quascumque formas in se facile recipit et mollissime cedit* (In Reg. c. 15).

Untiring patience is therefore required in the work of educating the young, not so much to impart the first formation, for nothing is easier, but to keep, as it were, in shape the lines of the original ideal Christian exemplar. How meritorious this work is in the sight of God may be gleaned from the prophetic vision of Daniel, wherein the great events of the final resurrection were revealed to him: "And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others, unto reproach, to see it always. But they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity" (Dan. xii, 2, 3).

Much as this great eternal recompense, promised to those engaged in training youth, should nerve the lover of the Sacred Heart to work more strenuously to preserve childhood from vice and error, the conviction that he is doing what is most acceptable to Our Saviour should prove even a more powerful motive. Had not Our Lord assured us that the faithful soul who receives a little child in His name is as pleasing in His sight as if he had received Christ Himself, we might fairly judge of the gratitude He bears the one who protects the innocence, and strengthens the faith of childhood, by the measure of His indignation when a little soul is snatched from His loving embrace. "He that shall scandalize one of these little ones that believe in Me," He tells us, "it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea." (Matth. xviii, 6).

This declaration of the wrath of a just God, concerns as

well the one who robs the child of its faith as the one who robs it of its innocence ; as well the one who, by his parental office, is responsible for the preservation of both these treasures in the youthful soul, and who neglects his duty, as the stranger who destroys its supernatural life by sin, or ruins its chances of salvation by inculcating error.

It is with the unerring knowledge of the depth of Christ's love for children, that the Church places on His lips the words of eternal Wisdom : " My delights were to be with the children of men." (Prov. viii, 31). This love He showed by becoming a child Himself, and by sanctifying the sufferings, the joys, the sorrows, the dangers, the puny labours of youth, by practising the virtues of a child, and He thus wrung from us our stolid hearts by the amiable weakness of childhood. He chose His first band of martyrs from among the lisping babes of Bethlehem and Rama. In after years, He chided His disciples who had been harsh to the little ones and to their mothers who had made their way through the crowd of listeners to have Christ bless and caress their children. The disciples knew not the Heart of the Master, nor that He thought that His time, though short for the accomplishment of His mission, was well spent in their company. His action and words were a revelation to them. For when Jesus saw that they had rebuked those who had brought the children " He was much displeased, and saith to them : Suffer the little children to come unto Me, and forbid them not. For of such is the kingdom of God..... and embracing them, and laying His hands upon them He blessed them " (Mark x, 14, 16). We remember also the lesson He read to those same disciples, at Capernaum, who had been disputing among themselves which of them should be the greatest : " And taking a child, he set him in the midst of them. Whom when He had embraced, He saith to them : Whosoever shall receive one such child as this in My name receiveth Me. And whosoever receiveth Me, receiveth not Me, but Him that sent Me " (Mark ix. 35, 36).

We see mirrored in these incidents of Our Lord's life the fondness of the Sacred Heart of Jesus for the little ones of His fold. And after pondering them reverently and with love, what one of the Associates of the Apostleship, who make profession of espousing the interests of that Sacred Heart, and of offering daily their every meritorious act to further His intentions, will not feel his own heart aglow with a more ardent zeal to save for Christ His favourites on earth, that they may become the privileged ones of Christ the Lamb in Heaven?

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 Catholics may be mindful, above all, to bring up their children in the love of their holy religion and of virtue. Amen.

ARTHUR E. JONES, S. J.

St. Mary's College, Montreal.

TREASURY, NOVEMBER, 1898.
RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	76,197	Pious reading.....	43,768
Acts of mortification.....	71,977	Masses celebrated.....	655
Beads.....	153,736	Masses heard.....	56,772
Stations of the Cross.....	16,393	Works of zeal.....	27,966
Holy Communions.....	24,520	Various good works.....	156,046
Spiritual Communions..	143,529	Prayers.....	295,876
Exams of conscience	35,267	Sufferings or afflictions..	29,834
Hours of silence.....	107,018	Self conquests.....	35,995
Charitable conversations	73,468	Visits to Bl. Sacrament..	65,118
Hours of labour.....	226,664		
Holy Hours.....	17,223	Total.....	1,657,892



Written for
THE CANADIAN MESSENGER.

THE DYING YEAR

BY FRANCIS W. GREY.

Lord, Thou hast known
The sins, the failings of the dying year ;
Hidden from all beside Thee, each is clear
To Thee alone.

Lord, Thou hast seen
Our secret sins ; hast set them in the light
Of Thy dread Countenance, for in Thy sight
Hath each one been.

Lord, Thou hast heard
All we have said of evil, vain, impure ;
In Thine eternal record must endure
Our lightest word.

For ev'ry deed
That we have done, must we account to Thee ;
Yet wilt Thou plentiful in mercy be
As is our need.

For ev'ry sin,
Grant, Lord, the fitting meed of penitence ;
For sins of heart and mind, of soul and sense,
Without, within.

The dying year
Returns to Thee, oh Christ, from Whom it came ;
With all its sins and sorrow, all its shame,
With many a tear.

Forgive, we pray ;
And let our life, henceforward, be embued
With consciousness of Thee, with grace renewed
From day to day.

When it shall end,
As ends the year, in silence and in night,
Lead us through darkness to Thy Home of light,
Oh Guide and Friend !



Written for
THE CANADIAN MESSENGER

A PERMANENT ARRANGEMENT.

A STORY OF CHRISTMAS.

BY ANNA T. SADLIER.

I



HE began her story something as follows, to the group of eager young listeners, in pretty frocks, who sat amongst the Christmas greens in various attitudes of expectancy :

"It was Christmas Eve. I was just about sixteen then, and I had begun to feel that Christmas, in some ways, wasn't as Christmas-like as it used to be, and to be divided between the desire to get some toys off the tree, and the sense of my own dignity which had led me, some time previous, to discard toys.

In this frame of mind, the great festival found me. I longed for the intenser joys of other days, I missed much that had given it its keenest zest. But there were still the pleasant bustle of surreptitious purchasing, the mystery for the younger children, the wreathings of evergreen, the burning plum-pudding and the pre-empting of gifts long hidden in more or less real security.

There was all this and there was more. There were the tolling of great bells on the midnight air and the gathering of many people in the aisles of churches, which were full of that festive appearance, never seen or felt at any other season of the year. One had only to look from the main altars to the side ones, from the wreathed pillars to the organ-loft, half hidden by verdure, and to realize with a glad thrill, which went through one vibrating, that it was Christmas, Christmas, the season of seasons, the festival of festivals.

There was another feeling which took a strong hold upon my mind, the warm, impressionable mind of sixteen, and that was the religious one. Needless to say that this feeling was not half so solemn or earnest as that which came later, when the mystery of Christmas is more fully realized, through much suffering and through many tears.

But it was there; the remembrance of that far-off night, in the Galilean hills, over which shone at once a beacon and a symbol, the star and the manger, in which was laid a child, from whom the wonder of His divinity emanating struck into dumb adoration the star-led Kings

and the angel-summoned Shepherds. And beside him, the type forever of the eternal womanhood, Mary, his mother, and Joseph, chosen amongst many. Every throb of the organ palpitated with this mystery. Each note of the *Adeste Fideles* brought the tears, warm and sudden, to my eyes.

That Christmas was in Montreal, which is after all an ideal place in which to spend Christmas. In the first place, it supplies great quantities of snow and ice as a back ground for domestic comfort, and it has ordinarily a cold, crisp air in keeping with the yule-tide, a frozen river and a frost hung mountain, under skies of deep, intense blue, full of stars which belong pre-eminently to the North, so wondrous bright are they. In Montreal, too, the religious services are carried out with great pomp and ceremony, and the Midnight Masses in all the churches bring forth a crowd of devout worshippers to celebrate, not the day alone, but the hour when Christ was born. These are some of the things which make Montreal an ideal Christmas city. Who that wanders from it, feels its charm long after. Coming out from Midnight Mass, my father met, most unexpectedly, a half dozen Americans whom he had known in former days. Of these, one in particular was, in fact, an old friend.

"So, this is your daughter," said this man, as my father brought me forward, smiling constrainedly and blushing. For blushing had not gone out of fashion in this day. "And here," he added, urging to the front a young man of some twenty-three or four, who stood behind him, "is my son."

The young man observed with a quick glance the smile which passed between the two elder men and which he understood, though I did not. He gave me an uncomfortable bow, and I saw him glance at me once or twice afterwards. But no word said he to me, nor I to him.

"Are you going our way?" asked my father.

Having heard which way that was, and despite a remonstrance from his son, who muttered something about taking the cars, the other answered briskly that we would all walk along together. To make assurance doubly sure, he took my father's arm and they walked determinedly on, leaving us no alternative but to follow. This we did, in a grim silence on the young man's part and a miserable one on mine. At last, I knew not whether it was from extreme nervousness, or because my natural sense of humour asserted itself against all odds, but I laughed aloud. The boy in my company responded instantly, and after one keen glance to be sure that I was not laughing at *him*, he joined merrily in. That was a good beginning for a friendship which was to last we knew not how long, nor to end in what manner neither of us could guess.

After all, we spoke only a few words together, but I smiled at him as he left, and he gave me a cordial hand-grip in return.

II

That was one Christmas, and I was sixteen. I am very old now. My hair, as you see, is snow-white and I have more wrinkles than any other possessions. But besides that Christmas, there are some others which stand out in my memory and which I shall tell you, if you wish, though, indeed, I fancy they are more interesting for myself than to any one else.

For one of these Christmases, I was in Paris, feeling homesick and alone. I had gone there to study, and my family were all upon the other side of the Atlantic. I went out early in the evening with an elderly woman, half duenna and half landlady with whom I lived. She was an intensely prosaic, but eminently respectable woman with whom my father had had no hesitation in leaving me. She need not, however, enter farther into this story than to accompany me on my Christmas Eve outing, which became memorable before we returned home.

Paris was *en fête* and I wanted to see it so, to behold the Bois de Boulogne, brilliantly lighted with the intense but artificial radiance of the electric light, which I felt to be in both particulars suggestive of the life around me. And yet it was a stirring life, pulsing and throbbing in that great crowd which lined that famous street, and by whom care and trouble seemed forgotten in the exhilaration of the holiday time. Who that has seen Paris at such a season needs not be reminded of all that we saw. Fascinated, I could only look and look, admire and admire. At last, we left that scene almost dream-like in its unreality, and to which I gave many a backward thought, as we turned down a dark and rather narrow street. It was merely dark by contrast, but nevertheless it oppressed me. It was full for one thing of those memories, with which every street in Paris abounds.

My duenna kept urging me to hurry, saying that it was full time and that we were too late. Suddenly, we were confronted by a noisy and yelling group. It seemed almost as if they had come up through the earth, but in reality they had merely turned a corner. We could not go back, we were afraid to advance. We hoped that by standing still we might escape observation, but were presently undeceived. With a shout from one, who appeared to be the leader, and who indicated us by a wave of the hand, the whole party rushed upon us. Heaven only knows who they were. To this day I have not discovered if they were Communists celebrating thus the Feast which they disgraced by their revels, and who saw in us merely representatives of

the hated *bourgeoisie*, or a band of students from the *Quartier Latin* playing some holiday pranks. There was nothing distinctive in their dress, and I did not understand their language. What I did perceive was that they were nearly all tipsy or in a state bordering on intoxication.

There we stood alone and unprotected in that vast city. My companion was simply paralysed with fright. Whilst in the midst of the fear which overcame me, was an intense feeling of loneliness and homesickness. I was at that time twenty years of age, but a very child in experience and timorous to a degree.

The group closed about us, yelling and shouting and grinning. I knew not whether they meant to slay us outright or merely to rob us. It seemed as if I were living a lifetime in those few minutes, and my heart beat so fast that it was painful in its throbbings.

Suddenly, I heard a voice near-by, and it spoke in English. Its tone, too, was quiet and authoritative, so that all the tipsy ones turned to stare at him, though he was but one man alone. As they stared he pushed his way into the circle till he stood at my side.

"Here, you fellows," he cried, "what does all this mean, and why are you intercepting these ladies in this way?"

He glanced at us before he completed the sentence. The men began to talk all at once and, though they spoke in French, he seemed to understand them and to reply. It was evident that they were a good deal startled by his sudden appearance, his voice and manner.

While we stood thus, I, wondering what was familiar in his voice, looked up. Meeting his eye, I saw with astonishment that it was the young man who had walked home with me from church in Montreal some years before. At the same moment, I saw that he recognized me, though he did not speak to me, but began to talk with greater boldness than ever to our assailants, who were recovering from their surprise and beginning to look threatening. Meanwhile, I was conscious of a great gladness. Here was protection and a link with home.

"Hark you fellows!" he cried, "I am an American citizen. One of these ladies at least, I know. She is a British subject.

The man who seemed to be the leader, shook his head, as he cried out, half in French and half in English:

"Non non, the English Miss, jamais she goes out at such hour, without her Pappa."

At this there was a shout of laughter from the rest.

"She is from Canada, British North America!" our defender cried.

This seemed to awaken some interest, to make a sensation, in fact.

"And if," continued the young man, "you lay a finger on any of

us, it will be made hot for you by the American Consul and the British Ambassador."

The more sober amongst them, hearing this threat, began to be uneasy and to mutter :

"Let them go. What does it matter? These Americans are always queer."

His threat, in conjunction with our protector's appearance and determined countenance, caused the more sensible to draw away. A few, however, stood their ground and one of them plucking me by the sleeve, made some remark, which, being in a foreign tongue, I did not understand.

One blow from the arm of our defender, who had not been trained in college athletics for nothing, knocked the fellow down. As he staggered to his feet, some of the others slunk away, whilst a few still stood irresolute. The one who had fallen, drawing a knife from his pocket, made a quick lunge at the young man who stood erect and in front of us.

At this, those who had stood still ran away as fast as their tipsy feet would carry them, crying that he had killed an American and that there would be trouble. The man who had struck, as he thought, the fatal blow, likewise fled in a still more unsteady manner.

Our companion stood still till they had all gone, and we waited spell-bound, expecting every moment to see him fall lifeless. For the knife had certainly seemed to enter his side. But presently he smiled.

"Don't be alarmed," he said quietly, "that was the best thing which could have happened, for it drove them all away."

"But you?" I faltered.

"The knife passed under my arm and left me quite unhurt," he said simply. "And now let me take you to your lodgings; you have been imprudent enough."

That walk was a much more successful one than the last we had taken together. My duenna was reduced to absolute speechlessness by all that had occurred, and left the conversation to ourselves.

There were no fathers to make my companion conscious and embarrassed by their smiles, whilst I had overcome much of my shyness and was besides extremely grateful to him at the moment. Moreover, he seemed to be part of home, which in a strange city is a great deal. So that we progressed further in our acquaintanceship during that walk than we might have done in months of ordinary intercourse.

"It is strange, though," he said suddenly, "that we should meet again like this on Christmas night. Now, if we were superstitious, we might think....."

"What?" I asked curiously.

"Oh, nothing," he answered.

"I would like to know," I said with decision.

"Well, that our lives were bound up together in some way," he said hastily.

"It's a coincidence, that's all!" I observed.

"Of course!" asserted he.

"You had a narrow escape!" I cried irrelevantly.

"Rather a close shave, yes," he said indifferently.

"The fellow meant well, but his hand was unsteady."

"How can I ever thank you?" said I with sudden realization of what he had done.

"Best forget all about it," he answered lightly, "things like that are apt to get on the nerves otherwise."

Before we parted, he told me in that shamefaced way in which men commonly refer to religious matters, that he thought he owed his narrow escape to a badge of the Sacred Heart, which his mother had given him at parting. I liked the simple and reverent way in which he spoke of it. Is there anything, by the way, girls, so detestable as a man who pretends to be irreligious? I remember feeling glad too, that he was a Catholic and a good one.

We both stood silently thinking it over, under those stars, which were so much less brilliant than my northern home stars, and we heard the subdued roar of that city, which seems unsleeping, and the murmur of the Seine gliding peacefully on its way. The bells began to ring from Notre-Dame and many another steeple for Midnight Mass just as we reached our lodging.

"Good night," said the young man, "I am going there."

"And I to the morning Mass," I answered. "Good night."

As he shook my outstretched hand, he asked:

"Are your people here? Your father?"

There was a look of relief on his face as I answered in the negative. He remembered that smile which I had failed to understand.

"I will come and see you to-morrow, if I may," he said.

"Oh, do," I cried impulsively, "it will seem more like home and Christmas."

III

Any other Christmas, girls? Well, I should think you had heard enough, but if you care?....

There was a chorus of assent and I went on:

I had a fancy to see an Italian Christmas, and we had hoped to get on to Rome in time, but the illness of my mother detained us at Venice, and so it was that we were under the soft, translucent sky of Italy, and upon a lagoon on Christmas Eve night.

A hundred descriptions of Venice, whether by pen, pencil or brush, can give no idea of what it is. That has to be felt, as well as the luminous softness of the sky, strewn with stars, too languid to sparkle, but which beamed upon us with subdued lustre; the air mild and balmy, and the dark silent waters, with those wonderful palaces, and cathedrals and hotels, all casting reflections of light or shade upon it. The gondolas lit with lanterns were also decorated with flags in honour of the *festa*.

As my father and I sailed silently along, we passed another gondola, going in the same leisurely fashion, which made it clear that its occupants were merely intent on pleasure. One of them was speaking, and as my father heard the voice, he cried out, calling his friend by name.

There was a hearty response, and soon we were in the same gondola, but as the two old friends foregathered in the stern of the vessel, the son of one of them sat in moody silence near me, glancing defiantly, now and again, at the pair. I was astonished at the change, for he and I had all but sworn eternal friendship during those few pleasant days in Paris, which followed my rescue, and I confess that my heart had beaten a little quicker when I saw him again.

As the old men, however, seemed deep in their talk and apparently oblivious of us, my companion looked at me intently, saying :

"There seems to be a fate about it. And after all, if it wasn't for them. But a fellow hates to be forced into things."

I stared at him, not knowing what he was talking about, but, at last, he said, after a long silence, looking away as he spoke towards the Palace of the Doges :

"As we seem destined to spend our Christmases together, what would you say if we were to make some permanent arrangement about it?"

I was so much amazed that he had to make his meaning much clearer before I grasped it, nor did I take so very kindly to it, in my first surprise. But as I grew more accustomed to it and could not find any very grave objection, I asked him to explain the enigmatical words I had overheard him muttering. He looked at me strangely.

"Is it possible you don't know," he said, "that they have been plotting this all their lives or at least....."

I was so genuinely astonished that he laughed,

"Your father was too wise to let you know," he said, "he probably understood feminine nature.

"He was wise," I said, in a low tone, "and even now....."

"Oh!" he interrupted hastily, "don't bother about it, for after all it was those days in Paris did it, and there was no one there to plot.

As he thus vindicated his American independence and soothed my feelings which were ruffled by the discovery, the Cathedral bells tolled midnight. He stopped and raised his hat, a movement which was imitated by the two old men in the back ground, as we all sat silently in the softness and glow of the southern night, listening. After which this strange young man rather abruptly said in his odd way :

"As our permanent arrangement will probably have come into effect before this time next year, this is the last of our hap-hazard meetings, which were after all — very jolly."

"Suppose we put the other off for a few years," said I, flashing a glance at him, "just to see how many more of them will come off, of themselves, and where they will lead us."

"No, no," he said in great haste, "the arrangement is permanent"
 "Hey? What's that about a permanent arrangement?" cried *his* father, who had sharp ears.

My father looked anxious, but said nothing.

"I have a good mind not to tell," said the son, rebelliously.

But he did.

"This *is* a merry Christmas," cried *his* father.

"The happiest of my life," said mine.

And it certainly was something to see their pleasure, as even he had to admit later, and to know that it would be fully shared by the mothers who were at home

"Glory be to God for all his goodness," said the more enthusiastic of the two old men.

"Amen!" said the other solemnly.

"And may our present happiness be lasting. May we all be as happy as we are to-night to-*ever* and forever."

The other said "Amen," like an echo, and my companion looked down at me with a suspicion of tears in his eyes, as I smiled at him in much the same manner.

Somewhere in the distance, a chime of Italian bells rung out their message of gladness and played an old-time air.

IV

"You haven't said anything about the next Christmas," said a youthful questioner softly.

"Oh, you forget the 'permanent arrangement'," I said laughing.
 "The next Christmas I was back in dear old Montreal again, visiting my father's house with my husband. Everything was much the same, as on the Christmas night when I had first met him. We went to church, our two fathers and all, and the church was very beautiful in its decorations, and the Christmas music seemed more glorious than

ever, going straight to one's heart. My mind went back through it, own happiness as fervently as ever to the vision of the Judean nights the Shepherds and the Kings, the Infant who was the King of Kings, Mary and Joseph, till my husband touched me on the arm and we went up together to the Altar for Communion. Just then the choir was singing : "*Le ciel a visité la terre.*"

And I forgot everything but my old joy in the Christmas mystery.



CHRISTMAS DREAMS.



NEW STATUTES OF THE APOSTLESHIP OF PRAYER.

NOTES AND EXPLANATIONS.

The Men's League.

I. — NATURE OF THE LEAGUE. — The *Men's League* is a special form of the Apostleship : it is not a *Confraternity*, nor a *Sodality* properly so called, but an association of prayer and zeal in union with the Sacred Heart. In order to establish it in a parish, the only requisite is that the parish should be aggregated to the Apostleship by means of a Diploma.

II. — END OF THE LEAGUE. — The end of the League is to propagate and preserve a Christian spirit in families and in society at large by means of devotion to the Sacred Heart of Jesus.

For, as a result of this devotion, the faithful are induced :

- 1° To draw closer and closer the ties which bind them to the Heart of Jesus by means of a holy community of views and interests, and the regular reception of the sacraments of Penance and Holy Eucharist ;

- 2° To resist vigorously the enemies of Holy Church, such as the members of secret societies and their tools, and to wage unceasing warfare against the vices most common among men, such as intemperance, swearing and the taking of God's Holy Name in vain.

In order to attain this end, the League makes use of various special *promises* and *practices*.

III. — LEAGUE PRACTICES. — The League Practices are the following :

1° *Morning Offering to the Sacred Heart.*— Every morning, the Leaguer should offer all the prayers, labours and sufferings of the day for the intentions of the Sacred Heart. This is the essential practice of the League. No special form of words is necessary, though the following may be found useful :

O Jesus! though 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.

The principal intentions of the Heart of Jesus are the glory of God, the salvation of souls, and the triumph of the Church.

2° *Offering to Mary* — The Leaguer is pressingly invited to say every day one *Our Father* and ten *Hail Marys* for the intentions recommended every month by Our Holy Father the Pope, and by the Associates.

These intentions are indicated on the Monthly Calendar which Promoters distribute to the Associates of their respective sections.

3° *Meeting of Associates.* — Leaguers should, as far as possible, assemble every month on the day appointed by the Director.

In localities where meetings cannot be held every month, they should take place at least every three months, on the day fixed for the general communion.

This meeting is at once an act of reparation to the Sacred Heart of Jesus for the indifference and contempt of bad Catholics, and at the same time a practical means offered to Leaguers of quickening their fervour and of acquiring a better knowledge of their duties.

IV. — PROMISES OF THE LEAGUE. — Leaguers promise

1° To receive Holy Communion four times a year on the days appointed by the Director ;

2° To avoid swearing or profanity, to prevent it as far as lies in their power, and to make reparation for it ;

3° To struggle against the plague of intemperance by keeping away from taverns and drinking saloons.

Although these promises do not bind under pain of sin, yet they are solemn engagements to which an honourable man should be faithful. They are peculiar to the Men's League, but they must not be considered as forming any part of the obligations of the Apostleship. (Statutes Art. V.)

The General Communion of the League usually take place at the following dates : 1° at Easter ; 2° in the month of June ; 3° in the month of October or November : 4° in December or January. The precise dates are fixed by the Director.

Although these quarterly communions are the only ones strictly required by the Men's League, yet, it is to be hoped that the greater number will moreover make the monthly Communion of Reparation, according to the ordinary practice of Centres of the Apostleship.

The name of *Communion of Reparation* is given to a communion offered to the Sacred Heart of Our Lord to console Him for the outrages which are inflicted upon Him by sinners, especially in the Most Holy Sacrament of the Altar, and to avert the scourges of divine wrath ready to burst upon the world.

V. — EXCLUSION FROM THE LEAGUE. — The following classes of persons should neither be received nor tolerated in the League :

- 1° Those who belong to societies forbidden by the Church ;
- 2° Those who profane God's Holy Name and who make no attempt to reform ;
- 3° Those whose conduct might prove prejudicial to the honour of the League, such, for example, as are known to frequent taverns in spite of their promise to the contrary, or who give scandal by the excessive use of intoxicating liquors, etc.

It rests with the Council to decide by a majority of votes, and with the approval of the Director, whether an Asso-

ciate should be expelled, and whether with or without previous warning.

VI. — THE BADGE OF THE LEAGUE. — Leaguers should make it point of honour to wear conspicuously the Badge of the League, either the large medal or the enamelled cross.

It is also much to be desired that all should wear the Scapular of the Sacred Heart.

VII. — RECEPTION INTO THE LEAGUE. — To be validly received into the League and have a right to its numerous indulgences, it is necessary to give one's name to the Local Director, who records it, or has it recorded in the Register of the League, and furnishes a certificate of admission.

The solemn reception is carried on in the following manner:

The President, holding the banner, takes his place in the sanctuary in the midst of his officers, and all face towards the nave.

The candidates then advance to the communion rails, and the Director, after reminding them of the obligations they are about to contract on entering the League, puts the following question: "Do you promise to be faithful to the practices and obligations of the League?" All raise the right hand, saying at the same time in a loud voice: "Yes, we promise."

The Director then blesses the badges and distributes them to each candidate, saying: "*Accipe, frater, imaginem Cordis Jesu. Sit protectio tua in vita et salus in morte.*" (Receive, brother, this Badge of the Sacred Heart. May it be a protection to you during life, and a deliverance at the hour of death.)

Whenever possible, the ceremony should be followed by Benediction of the Blessed Sacrament, during which the Director or the President reads aloud the Act of Consecration of Associates to the Sacred Heart.

(To be continued.)



GLORIA IN EXCELSIS DEO !

CHRISTMAS.

ANDANTINO (♩ = 64).

Musical notation for the first system, featuring a treble and bass clef with a piano (p) dynamic marking. The music is in 3/4 time and consists of four measures.

Solo

An-gels we have heard on high Sweet-ly sing-ing o'er the plains:
And the moun-tains in re-joice back their joy-ous strains:

Musical notation for the solo section, featuring a treble and bass clef with a piano (p) dynamic marking. The music is in 3/4 time and consists of four measures.

CHORUS. *Glo*

Musical notation for the first part of the chorus, featuring a treble and bass clef with a piano (p) dynamic marking. The music is in 3/4 time and consists of four measures.

Musical notation for the second part of the chorus, featuring a treble and bass clef with a piano (p) dynamic marking. The music is in 3/4 time and consists of four measures.

Musical notation for the third part of the chorus, featuring a treble and bass clef with a piano (p) dynamic marking. The music is in 3/4 time and consists of four measures.

2. — Shepherds, why this jubilee?
 Why your rapturous strain pro'ong?
 What the gladsome tidings be
 Which inspire your heavenly song?
 Gloria, etc.
3. — Come to Bethlehem, and see
 Him whose birth the Angels sing;
 Come, adore on bended knee
 Christ the Lord, the new-born king.
 Gloria, etc.
4. — See Him in a manger laid,
 Whom the choirs of Angels praise.
 Mary, Joseph, lend your aid,
 While our hearts in love we raise.

MESSENGER MATTERS

MONTHLY RETURNS. — Intention Sheets or Monthly Returns, when sent by mail, should be prepaid at letter rates (3 cents) whether the envelope be left open or not. If they bear only a one-cent stamp the two-cent balance is collected by the postman at this office. We are ready to supply *gratis*, on application, Local Secretaries with blank forms similar to the Intention Sheets, but in the shape of private postal cards, which, if prepaid by the sender with a one-cent stamp, will be delivered to us through the mails. We beg those who wish to take advantage of this offer to use these cards for monthly returns only. Should the sender have, at the time, further communications to make by letter, the card (unprepaid of course in this instance) may be slipped into the envelope together with the letter, the whole to be prepaid at the usual letter rate (3 cents).

In making application for these forms, be kind enough to send a one-cent stamp for return postage.

RENEWAL OF SUBSCRIPTIONS. — As subscriptions to the MESSENGER and *Monthly Almanac* in most of the parish centres end with December, Local Treasurers should lose no time in preparing their lists for the coming year so as to be able to notify us before December 15 of the number of copies needed for 1899. Consequently, let them order without delay enrolment blanks, admission tickets and scapulars of the Sacred Heart, and let them distribute these in good season among the Promoters who, in turn, should immediately set about revising their circles of fifteen for the ensuing twelve months.

The use of these printed enrolment lists is a great saving of time and labour, and it ensures moreover a desirable uniformity. For these reasons every Centre should keep a supply of them.

Treasurers should likewise furnish Promoters with as many scapulars as they have names on their lists. This distribution of indulgenced Badges is always most welcome to the Associates. The difficulty some experience in collecting the trifling annual fee may be attributed in great measure to the neglect of renewing the Badges once a year, through a mistaken idea of economy.

We beg Local Treasurers to send in no orders for MESSENGERS for which they have not received payment in advance. By conforming to this rule, they will spare themselves no end of trouble. We trust that all our subscribers, without exception, will be mindful of this regulation which is stringently enforced by every review or periodical. If their copy of the MESSENGER fails to reach them after the first of the new year, they will understand that it is because they have neglected either to renew their subscription or to advise us of the reason of the delay.

PARTIAL PAYMENTS. — Local Treasurers would act wisely in not allowing small payments to accumulate in their hands. If they have not collected all their dues, let them send what sums they have ready, for these instalments, trifling in each case, run up to considerable amounts when forwarded punctually, and enable us to meet in season our own obligations which are heavy.

The Board of Administration in each Centre, that is, the Local Council, should, according to rule, audit every year the accounts of their Centre. Where this is done, arrears, which sometimes extend over long periods, are a thing unknown.

LEAGUE MATERIAL. — Several Local Secretaries, quite unnecessarily, keep in stock much League material which they had ordered on trial or approval, and that sometimes for months. They should return with as little delay as possible material of which they are not in immediate want. That thousands of Badges, for instance, should be scattered over the Dominion, and withheld for indefinite periods for approval, is for us a very serious inconvenience, and results either in the deterioration of the sundry articles or in their absolute loss. Much better order supplies only when needed.

THANKSGIVINGS. — For the last year or so, we have been obliged to condense the Thanksgivings sent us, for, by reason of their increasing number, they were crowding out other very important matter. The eagerness, we might call it, of Associates to express their gratitude to the Sacred Heart for favours received, is one of the surest signs that the true spirit of the Apostleship of Prayer pervades our

Centres ; it is a token of vigorous life, and for this reason a matter for congratulation.

We direct the attention of all to the title and note at the head of the column of Thanksgivings: "*For special favours received from the Sacred Heart, published in fulfilment of promises made, etc.*" No acknowledgment of favours received need be sent to us save those granted in answer to prayers, promises, etc., to the Sacred Heart; this has always been the understanding; but if a statement to this effect, occurring as it does in every thanksgiving sent, were inserted each time, it would increase unduly the length of the Thanksgivings, so it is placed once for all at the head of the column. The same remark applies to the mention of the promise made to publish. As for the Saints, through whose intercession these favours have been granted by the Sacred Heart, their names are inserted when the List does not threaten to assume the proportions of a litany, for, after all, their mention is merely a secondary consideration. To find place in the MESSENGER, thanksgivings must be *special*, and though there may be very valid reasons for not always specifying the nature of the favours received, their number should be stated. When the expressions "many," "several," "all favours received throughout the year," and such like, are used, it is evident that the thanksgiving is not *special*, and, consequently, is not acknowledged in our pages.

Complaints reach us sometimes that thanksgivings are not acknowledged. With the above restriction, everything legible, and which bears a signature in token of good faith, is duly chronicled, but when no name of place is given, and the postmark is beyond deciphering, we are obliged reluctantly to set aside the communication. All thanksgivings which reach us after the first of the month preceding publication are held over for the following issue.

OFT REPEATED REMINDERS.—Local Secretaries, who are at all earnest in their desire to have their Intention Sheets or Monthly Returns acknowledged, will do well to con over from time to time the following points ;

1. — Each Intention Sheet or Card, even though it be accompanied by a letter, should bear in legible characters the name, first, of the town or city, secondly, of the state or province, and thirdly, of the Centre from which it is sent, thus: "Dublin, Ont., St. Bridget's Parish," or "Glasgow, P. Q., St. Andrew's Convent," or again, "Weldon, N. B., St. Mary's School." The reason is obvious. In all provinces similar names of places occur, and in our large cities, parishes might be confounded with schools or other institutions bearing the same appellation.
2. — Intention Sheets should be posted so as to reach this office on or before the first of the month preceding publication.

3.—Obituary notices, Thanksgivings or business communications should not be written on the Intention Sheets. Business communications more especially are to be kept apart from whatever is intended for publication. Names of deceased members are always copied into the MESSENGER just as they are spelt by the sender. Particular attention should be paid to this point, if the friends of the deceased attach any importance to having their names appear correctly in print. They should write *all* proper names very distinctly.

4.—Little slips of paper, taken from the Local Intention Box, recording Urgent Requests, Thanksgivings, Deaths and Particular Intentions, should be all transcribed by Local Secretaries on separate sheets bearing these different headings. Particular Intentions are to be summed up on the printed blank forms already mentioned above. When this is not observed, Local Secretaries have no just ground of complaint if what they send be not acknowledged. A Local Secretary may easily get through this work for one centre, and it is part of the Secretary's duty, but it would be requiring something practically impossible to expect us to do the work of over a hundred Local Secretaries.

Before the next issue of the MESSENGER, we shall have commemorated, by a festival that yearly gladdens every heart, the fulfilment of the ever-consoling prophecy of Isaiah: "There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope." With Christmas in view, we take this occasion to wish all Associates, Members of the League, the fulness of true happiness, which is the outcome of our eternal hopes at the sight of the Divine Infant. It was of no other happiness that St. Paul, after reminding the Romans of this same prophecy, prayed that they might be partakers: "The God of hope fill you with all joy and peace in believing; that you may abound in hope and in the power of the Holy Ghost."

Let this hope make the Christmastide of every Associate a joyful season, — the hope that God will mercifully forgive the short comings of the dying year, and the hope that with the help of the Holy Ghost the New Year will be, for each one, rich in those supernaturally meritorious deeds so pleasing to the Sacred Heart of our Divine Lord.

ARTHUR E. JONES, S. J.



R. I. P.

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

Amherstburg, Ont.: Mrs. Eliza Norvall, d. Sept. 30. *Barrie*: Mr. Alexander McCarthy, d. Oct. 18. *Brockville*: Mrs. Margaret Webb, d. Oct. 24. *Buckingham*: Mr. Joseph Cloutier, Mr. Joseph Hector Corneau. *Burlington, P. E. I.*: Daniel B. Ready, d. Sept. 16. *Cornwall*: Miss Alice Mulhern, d. Oct. 19; Miss Annie McDonald, d. Oct. 18.; Willie Williamson, d. Oct. 19. *Eganville*: James McKiernan, Sr., d. Oct. 10. *Freelton*: Miss Katie Foley, d. Oct. 19; Miss Lizzie Smith, d. Oct. 22; Mrs. Mary Casey, d. Oct. 15. *Halifax*: Mrs. Margaret Mullane, d. Oct. 8; John F. Durant, d. July 28. *Hamilton*: Mrs. Mary Ann Devine, d. Aug. 29; Mrs. Bridget Byrnes, d. Sept. 30; Mrs. Margaret Tshame, d. Sept. 30. *Kingston*: Mrs. Peter Nugent, d. Oct. 23. *London*: Miss Frances Burke, d. Oct. 12; William Alex. Hurley, d. Aug. 14. *Mildmay*: Mrs. Margaret Mc Nerney, d. June 5. *Montreal*: Mr. John McVey, d. July 22; Michael Russell, d. Oct. 3. *Mount Carmel, Ont.*: John Barry, d. Sept. 15. *Newcastle, N. B.*: Miss Bridget Murphy, d. Oct. 23. *Paris*: Mrs. McElroy, d. Sept. 18; John Walsh, d. Sept. 25. *Port Lambton*: Mrs. James Henderson, d. July 27; Mr. John McCarron, d. Sept. 5. *Port Sydney*: Mrs. M. Brennan, d. Aug. 24. *Red Bank, N. B.*: Mrs. William Burns, d. July 16. *St. Andrew's West*: Christina Scott, d. Oct. 24. *St. John, N. B.*: Rev. Father Trimple, Local Director of the League, d. Oct. 9; William Ross, Mrs. Sarah McLaughlin, James McElroy, Katie Kelly, Mary G. Delaney, Mrs. P. Flynn. *St. Peter's Bay*: John P. Sullivan, d. Sept. 30. *Sarnia*: Mrs. Joy, d. Oct. 6; Mrs. Goodrich, d. Oct. 24. *Toronto*: John Lappin, d. Sept.; Patrick Murphy, d. Sept.; John Kelley, d. Aug.; Mrs. Hayes; Mrs. Mary Doursey, d. Oct. 9; Jeremiah Healy, d. Oct. 22. *Williamstown*: Miss Minnie McDonald, d. Sept.; Mrs. D. R. McDonald, d. Oct. 26. *Zurich*: Mr. John Hartman, Sr., d. Oct. 5.

Alexandria: Mrs. Donald Grant, d. Aug. 8; Ronald McKinnon, d. Aug. 13; Duncan Cameron, d. Aug. 17; Donald McGillis, d. Aug. 19; Alexander McDonald, d. Aug. 23; Mrs. Angus McDonald, d. Sept. 11; Mrs. D. J. McDonell, d. Oct. 5; Angus D. McDougald, d. Oct. 8; Mrs. John McPhec, d. Oct. 23; James McDonald, d. Oct. *Arnprior*: William John Powell, d. Sept. 7. *Boston, Mass.*: Mrs. Alexander McEachern, d. Oct. 16. *Campbellford*: Mary O'Sullivan, d. Sept. 8; Catherine Daly, d. Sept. 11. *Glennewis*: Joseph Giroux, d. Oct. 18.

Hamilton : Eugene McGowan, d. Aug. *Merrillon* : James McCarthy, d. Oct. 3. *Montreal* : Mr. Foy ; Thomas Green, d. July 10 ; William Davaher, d. Sept. 23 ; Wiillam Gilker, d. Apr. *Osgoode* : Mary McKay. *Ottawa* : Mr. John Mann, d. Oct. 11. *Toronto* : Miss Katie Flanagan.



THE LATE REV. PETER TRIMPEL, C. S. S. R.,
Local Director of St. Peters,
ST. JOHN, N. B.
Died Oct. 9.
R. I. P



THANKSGIVINGS

For special favours received from the SACRED HEART, published in fulfilment of promises made.

(N.B. Thanksgivings intended for publication under this heading should reach the editor before the first of the month preceding publication. General Thanksgivings for favours received throughout the month or the year, or vaguely expressed as "several" or "many" are not here mentioned.)

AMHERSTBURG. For the cure of very sore ears, by using the oil from the shrine of St. Ann. For a great favour, after praying to the B. V. M. — **ARNPRIOR.** For a favour granted to a brother, after prayers and novenas to the Sacred Hearts of Jesus and Mary and to St. Joseph and St. Anthony. For relief from severe pains for which medical treatment was of no avail, after prayers to B. V. M. and having four masses offered for the Souls in Purgatory.

BATHURST, N. B. For the passing of a successful examination. For a very great temporal favour. — **BROCKVILLE.** For a temporal favour granted, after prayers to B. V. M. and after promising to attend services ten nights in October. For a cure. For five temporal favours. For a cure, after applying oil from St. Ann's shrine. For work, through prayers to St. Anthony. For a temporal favour. For health. For a great favour, after prayers to St. Anthony. A special favour, after praying to B. V. M. and St. Anthony. For health, after praying to the Sacred Heart and St. Ann. Employment for a father, by praying to St. Anthony. For a great cure, after applying the Badge of the Sacred Heart. For a great favour, after making the Stations for nine days and going to Communion. For employment for a husband, after praying to the Sacred Heart.

CAMPBELLFORD. For a very great favour. — **COBBOURG.** For a temporal favour, after saying a decade of the Beads daily for a month. For two favours, through prayers to St. Joseph and St. Anthony. For a successful examination. For a safe return from a journey. For a situation, after having masses said for the Souls in Purgatory and praying to B. V. M., St. Joseph and St. Anthony. — **CORNWALL.** For the cure of a sore face, after novena to St. Ann and using the water from St. Ann's shrine. For obtaining a situation, after praying to the B. V. M., St. Ann and St. Joseph. For three favours obtained, after praying to the B. V. M., St. Joseph and St. Anthony. For a

favour, through St. Anthony For a spiritual favour. For obtaining work. For the cure of a swelling in the throat, by applying the Badge.

DEBEC, N. B. For the conversion of an indifferent Catholic. For two favours received, after prayers to B. V. M. and St. Joseph. For the cure of sore eyes, after applying the Badge.

EGANVILLE For a favour received.

FAIRVILLE For the restoration to health of a brother, through a novena to S. H. and Holy Communion. For three spiritual and one temporal favour. — FOREST. For relief from pain, after applying the Badge and praying to S. H., and for two conversions. — FOSTERBROOK, PA. For several special favours, after a novena and a mass said for the Souls in Purgatory. — FREETOWN, P. E. I. For a happy return, after a novena to B. V. M. For health restored to two persons, after praying to B. V. M. and St. Anthony. — FREDERICTON. For two temporal favours, after making a novena to the Infant Jesus of Prague. For the health of a family. For a favour, after praying to St. Anthony. For a favour. For fourteen spiritual and temporal favours.

GALT. For a temporal favour after prayers to B. V. M. — GODERICH. For favours received through intercession of St. Anthony after Communions made in his honour and a promise of bread to his poor. — GEORGETOWN, P. E. I. For a favour received during the month of May. For a favour, through the intercession of the B. V. M. For two favours, after making a novena to St. John the Baptist and the B. V. M. For a great favour obtained in September, through the intercession of the B. V. M. and prayers to St. Ann.

HALIFAX. For the conversion of a person addicted to drink. For the success of an undertaking. For a temporal favour. For a favour, through the B. V. M. and St. Anthony. — HAMILTON. For obtaining relief from a cough, after applying the Badge. For a great favour, after making a novena. For two special favours. — HASTINGS, ONT. For two spiritual favours. For one special favour. — HESPELER. For recovery from a severe illness. For a great favour, after making a novena. For a temporal favour.

INGERSOLL. For finding lost articles. For a great temporal favour. For three favours, after praying to B. V. M. and the Souls in Purgatory.

KEARNEY, ONT. For the almost miraculous escape of several persons from a sudden death. For success in several undertakings. For means, after praying to B. V. M. For the recovery of a sick person. For two favours, after praying to B. V. M. and offering masses for the Souls in Purgatory. For relief from pain, after applying the Badge.

For a special favour, after prayers to the Sacred Heart. For a needle coming out of the hand, after vain attempts of the doctor to extract it, after saying the Litany of B. V. M. during the month of May. For three temporal and spiritual favours, after prayers for the Souls in Purgatory. For a husband and children being saved from injury in an accident. For success in an undertaking, after prayers to St. Joseph. — KINGSTON. For a miraculous recovery, after suffering for three or four years, through prayers offered to the Precious Blood, the Sacred Heart and the Mother of Sorrows. For a calamity averted, after promising a Communion and saying a thousand Aves. For a cure, after praying to O. L. of Sorrows and promising prayers for the Suffering Souls. For two favours granted, after saying the Litany of the B. V. M. every night during the month of October. For a recovery, after making a novena in honour of the Sacred Wounds.

LA SALETTE, ONT. For a special favour, after saying the rosary of the B. V. M. and receiving Holy Communion for the Souls in Purgatory. — LINDSAY. For a spiritual favour. For securing a situation, after prayers to B. V. M. and St. Anthony. For three spiritual and temporal favours. — LONDON. For a safe journey to the shrine of St. Ann and an improvement in health. For the recovery of a sum of money, after praying to St. Anthony. For the cure of a serious bodily ailment, after prayers to St. Benedict and applying the medal. For a temporal favour. For a special temporal favour. For a spiritual favour. — LOURDES, PICTOU, N. S. For the conversion of a young man who for many years had not received the Sacraments, after praying St. Joseph. For success in an examination. For two temporal favours, after prayer to B. V. M.

MAIDSTONE. For restoration of health, after praying to B. V. M. and St. Anthony. For the cure of severe toothache, by applying the Badge. For recovery from severe sickness, after praying for the Souls in Purgatory. — MEMRAMCOOK, N. B. For a great spiritual favour. MONTREAL. For a young man who was cured of the liquor habit one year ago. For work. A family, for an extraordinary temporal favour in time of need, when no human assistance was forthcoming. For a special temporal favour. For a favour through St. Anthony.

ORILLIA. For a favour, after prayers to St. Anthony. For three temporal favours and two spiritual favours. — OTTAWA. For a special favour. For the cure of a severe pain in the side, by applying the Badge and giving bread for St. Anthony. OWEN SOUND. For a very special favour, after praying to the Infant of Jesus of Prague. For the conversion of a young man for many years neglectful of the Sacraments, after having said the 'Thirty Days' Prayer on and off for three years.

PARIS, ONT. For relief, after applying the Badge. For a temporal favour. For a brother's relief from a severe pain, after applying the Badge and reciting the Litany of the S. H. — PETERBOROUGH. For a safe delivery and sparing of the child for Baptism, through prayers to S. H. and the B. V. M. For the recovery of a sick child. — PORT COLBORNE. For a great temporal favour, after prayers to O. L. of Perpetual Help. For two temporal favours. — PORT LAMBTON. For the recovery of a friend, after having had a mass said in honour of B. V. M. for the Souls in Purgatory.

QUEBEC. For the conversion and happy death of a person who had been a long time away from his duties, after prayers to B. V. M. and St. J. For a very great spiritual favour, through prayers to O. L. of Perpetual Help.

ST. CATHARINES, ONT. For a great favour obtained, after promising a novena to St. Anthony for the Souls in Purgatory. — ST. MARY'S, ONT. For the cure of a severe wound, after applying the oil from the shrine of St. Ann. For the reconciliation of a family, after praying to B. V. M. for the Souls in Purgatory. For employment for a brother. For a special favour received. For five favours received. For the sale of some property, and for the recovery of a friend from sickness. For a very special temporal favour, through the intercession of St. Anthony. — ST. THOMAS, ONT. For a favour received. — SARNIA. For a favour obtained, after praying to St. Anthony. For a temporal favour. For a special favour, after making a novena to St. Exped. For the recovery of an article, after prayers to St. Anthony. For a temporal favour, through the intercession of St. Bridget. For five special favours. — SEAFORTH. For a great temporal favour, after promising a mass in thanksgiving. For a temporal favour. — STANLEYVILLE. For the recovery of a sister who was very ill, after praying to the B. V. M. — SUMMERSIDE, P. E. I. — For two great temporal favours.

THOROLD. For one spiritual and three temporal favours. For a special favour. For the cure of a sore face, after applying the Badge and St. Benedict's medal. — TORONTO. For two favours. For quick relief from neuralgia. For the conversion of four to the Faith. For the instantaneous cure of a person, after applying a cross from St. Ann's shrine. For three temporal favours received. — TOTTENHAM. For relief of toothache, after applying the Badge. For the cure of stiff back, after applying oil from St. Ann's shrine. For two cures, after applying the oil from St. Ann's. For employment. For two special favours.

WILLIAMSTOWN. For finding a key, after praying in honour of the Precious Blood. For the cure of a severe pain, after offering a mass

in honour of the S. H. For the cure of neuralgia, after prayers to B. V. M. — WILLISTON. For a great favour received last winter, after reciting a prayer in honour of St. Anthony every day during the winter months, and giving fifty cents for bread for the poor. — WOODSTOCK, ONT. For a special favour.

ZURICH, ONT. For the recovery of a sick person, after prayers offered to the S. H. of Jesus and Mary.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Alberton, Amherstburg, Antigonish, Brockville, Freelon, P. E. I., Halifax, Hamilton, Kearney, Kingston, London, Lourdes, N. S., Malwood, Montreal, Ottawa, Phelpston, Preston, Quebec, St. Mark's, Streetsville, Toronto, Waller, Winnipeg, Zurich.



INTENTIONS FOR DECEMBER

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

- | | |
|--|--|
| <p>1.-Th. — BE. Edmund Capion and Comp. MM. h†. Virtue of justice. 12,412 Thanksgivings.</p> <p>2.-F. — St. Bibiana, V. M. a†.g†. Fortitude. 6,958 In affliction.</p> <p>3.-S. — St. Francis Xavier, C. Pray for the Indies. 11,226 Departed.</p> <p>4.-S. — St. Barbara, V. M. a†.g†.r†. Despise worldliness. 8,945 Special.</p> <p>5.-M. — St. Peter Chrysologue, Bp. D. Temperance. 2,503 Communities.</p> <p>6.-Tu. — St. Nicholas, Bp. Respect children. 4,771 First Communions.</p> <p>7.-W. — St. Ambrose, Bp. D. Crush human respect. League Associates.</p> <p>8.-Th. — IMMAC. CONCEPTION. a†. d†.g†.h†.m†.r†.s†. Love of purity. 4,933 Means.</p> <p>9.-F. — St. Peter Fourier, Parish Priest. Holy fear. 4,538 Clergy.</p> <p>10.-S. — Holy House of Loretto. Love the God-Man. 18,806 Children.</p> <p>11.-S. — St. Damasus, P. Zeal for the Church. 6,933 Families.</p> <p>12.-M. — St. Adelaide, Empress. Self-sacrifice. 8,081 Perseverance.</p> <p>13.-Tu. — St. Lucy, V. M. p†. Humility. 4,240 Reconciliations.</p> <p>14.-W. — St. Spiridon, Bp. Pity sinners. 13,074 Spiritual Favours.</p> <p>15.-Th. — Oct. of Immac. Conception. h†. Reparation. 12,602 Temporal Favours.</p> <p>16.-F. — St. Eusebius, Bp. M. r†. Pray for bishops. 4,559 Conversions to the Faith.</p> | <p>17.-S. — St. Lazarus, Bp. Rise from falls. 9,023 Youths.</p> <p>18.-S. — St. Aurentius, Bp. Reverence the poor. 1,352 Schools.</p> <p>19.-M. — EXPECTATION B. V. M. Hope. 4,268 Sick.</p> <p>20.-Tu. — St. Philogonius, Bp. Defend the faith. 2,556 Missions.</p> <p>21.-W. — St. Thomas, Ap. d†.m†. Firm belief. 781 Works.</p> <p>22.-Th. — St. Flavian, M. h†. Spirit of faith. 1,504 Parishes.</p> <p>23.-F. — St. Victoria, V. M. Trust in God. 9,963 Sinners.</p> <p>24.-S. — Vigil. St. Dolphin, Bp. Prepare for Christ. 10,165 Parents.</p> <p>25.-S. — CHRISTMAS. d†.g†.m†.n†.r†.s†. Renewal of spirit. 3,716 Religious.</p> <p>26.-M. — St. Stephen, 1st M. Pray for enemies. 1,277 Novices.</p> <p>27.-Tu. — St. JOHN, Ap. d†.g†.m†.p†. Love the Sacred Heart. 1,385 Superiors.</p> <p>28.-W. — Holy Innocents, MM. Pray for the little ones. 4,492 Vocations.</p> <p>29.-Th. — St. Thomas, Bp. M. h†. Zeal for the right. League Promoters.</p> <p>30.-F. — St. Sabinus, Bp. Generosity. 13,573 Various.</p> <p>31.-S. — St. Sylvester, P. Gratitude. League Directors.</p> |
|--|--|

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=Sodality of the Agonizing 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.

INDEX

A

Alberton, P. E. I.	21, 422
Anderson, C. SS. R., The Late Father.	133.
Angels We have heard (Music)	465
Apostleship of Prayer; New Statutes	26
Nature of the Work.	65
Constitution and Organiza- tion.	94, 189
The Holy Hour	140
Local Directors.	227
Diocesan Directors	298
The League in Parishes	345
Various Forms of the Apos- tleship	347
Establishment of the Apos- tleship	423
Monthly Meetings	426
Solemn Receptions	426
The Men's League	460
As He Would (Poetry)	31

B

Baylon, St Paschal	176
Beads, My (Music)	373
Because She Loved Much (Poetry)	274
Blossoming of the Aloe, The (Story)	134
Bone Mors, The Sodality of the.	148

C

"Campion" of Scotland, The	111
Catholic Interests in the Sou- dan	430
Charity, The Spirit of	121
Charity to the Poor	401
Children, Our Catholic	441
Child's Faith A (Story)	333
Christmas (Music)	465
Cleary, The Late Archbishop	145
Crucifix, Devotion to the	81
Crucifix, My (Poetry)	110

D

Defend Us in Battle (Poetry)	332
Diocesan Directors	298
Diplomas of the Apostleship	298
Dolours of the B. V. M., The Seven	348
Dying, Pity the (Poetry)	433
Dying Year, The (Poetry)	450

E

Easter (Poetry)	139
Ecuador, Catholic Interests in	241
England, The conversion of	32
Escam Deut Timentibus Se (Poetry)	232
Establishment of the Apostle- ship	423

F

First Friday Indulgences	193
Franciscan Cross, The (Story)	101

G

Gauthier, Archbishop	428
George for Merry England, St. (Poetry)	143
Gold-Stone Cross, The (Story)	254
Good Counsel, Mother of (Poetry)	193
Guidance, (Poetry)	353

H

Hastings, Ont.	233
Heart Contrite, A (Poetry)	226
Heart of Jesus, To Thee O (Music)	343
Heart of Mary, The (Music)	296
Heaven (Music)	130
Holy Ghost, Devotion to the	281
Holy Hour, The	140

- I**
- Ignatius Water, St 137
 In Exchange for His Soul
 (Story) 7
 Intentions, General
 Charity, The Spirit of . . 121
 Children, Our Catholic . . 441
 Crucifix, Devotion to the . 31
 Ecuador, Catholic Interests
 in 241
 Holy Ghost, Devotion to
 the 281
 Mary, Devotion to 161
 Poor, Charity to th. . . . 401
 Priesthood, Vocations to
 the 1
 Sacrament, Devotion to the
 Blessed 201
 Scandals, Reparation for
 Public 361
 Seamen's Home and Insti-
 tutes, Catholic 41
 Working Classes, The . . . 321
 Intentions, Particular . . 40,
 80, 120, 160, 200, 240, 280,
 320, 360, 400, 440, 477
- J**
- Japan, Missionary Work in . . 24
 Jesus, To Thee O Heart of
 (Music) 343
 Joseph, Patronage of St. (Mu-
 sic) 93
- K**
- Kearney, Ont., St. Patrick's
 Church 294
 Kingston, Archbishop Gau-
 thier of 428
- L**
- Lancaster, Ont. 253
 League, The Holy (See Apos-
 tleship)
 League at Home, 21, 92, 142,
 233, 275, 293, 337, 372, 422
 Liesse, Cured by Our Lady of 64
 Local Directors, 227
 London, Ont. 92, 293
- Lord, It is Good for Us to be
 Here (Poetry) 305
 Lord, What Wilt Thou? (Poe-
 try) 6
- M**
- Macton, Ont. 223
 Management of the League,
 General 302
 Mary, Dearest Mother, (Mu-
 sic) 20
 Mary, Devotion to 161
 Mary Magdalen, (Poetry). . 274
 Mary Magdalen, Penitent. . 269
 Mary of the Angels, St . . . 312
 Mary, Seven Dolours of the
 B. V. 348
 Mary, The Heart of, (Music) 296
 Messenger Matters 466
 Note and The Beam, The
 (Story). 56
 Mrs. Philip (Story) 306
 Music:
 Angels we have heard . . 465
 Beads, My 373
 Heart of Jesus, To Thee O 343
 Heart of Mary, The 296
 Heaven 130
 Joseph, Patronage of St . . . 93
 Mary, Dearest Mother . . . 20
 Praise to the Lord 412
 Precious Blood, The 251
 Sacrament, The Blessed. . . 213
 Virgin, The Blessed 173
- N**
- November Thoughts, (Poetry) 435
- O**
- Obituary, 19, 63, 109, 144,
 194, 231, 253, 295, 354, 394,
 434, 470
 Ogilvie, S. J., Father John . 111
 One of The Chosen, (Story) 415
- P**
- Passion, Our Lord's, (Poetry) 55
 Patronage of St. Joseph, (Mu-
 sic) 93
 Permanent Arrangement A
 (Story) 451

- Pity The Dying, (Poetry) . . . 433
 Pigeon Jim, (Story) 182
 Poetry:
 As He Would 31
 Because She Loved Much . . . 274
 Crucifix, My 110
 Defend Us in Battle. 332
 Dying Year, The 433
 Easter 139
 Escam Dedit Timentibus Se . . 232
 George for Merry England,
 St. 143
 Good Counsel, Mother of . . . 193
 Guidance 353
 Heart Contrite, A. 226
 Lord, It is Good for Us to
 be Here 305
 Lord, What Wilt Thou? . . . 6
 November Thoughts 435
 Passion, Our Lord's 55
 Pity The Dying 433
 Rosary, My 391
 Poor, Charity to the 401
 Port Hawkesbury C. B. 275
 Praise to the Lord, (Music) . . . 412
 Precious Blood, The, (Music) . . 251
 Priesthood, Vocations to the . . . 1
- R**
- Rosary, My, (Poetry) 391
- S**
- St. Andrew's West, Ont. 234
 St. Mark's, P.E.I. 422
 St. Thomas, Ont. 337
 Sacrament, Devotion to the
 Blessed 201
 Sacrament, The Blessed (Mu-
 sic) 213
 Sarnia, Ont. 22
 Scandals, Reparation for Pub-
 lic 361
 Seamen's Homes and Insti-
 tutes, Catholic 41
 Smith's Falls, Ont. 372
 Soudan, Catholic Interests in
 the 430
- Statutes of the Apostleship of
 Prayer, New, 26, 94, 140,
 189, 227, 298, 345, 423, 460
 Stories:
 Blossoming of the Aloe, The . . 134
 Child's Faith, A 333
 Franciscan Cross, The 101
 Gold-Store Cross, The 254
 In Exchange for His Soul. . . . 7
 Mote and the Beam, The 56
 Mrs. Philip 306
 One of the Chosen 215
 Permanent Arrangement, A . . . 451
 Pigeon Jim 182
 Struggle, The 376
 Witness of St. Antoine, The . . 216
 Struggle, The (Story) 376
- T**
- Thanksgivings, 34, 72, 117,
 156, 195, 236, 276, 315, 355,
 395, 436, 472
 Toronto, Ont.:
 Holy Rosary Chapel 142
 St. Basil's Parish 235
 St. John's Industrial School . . 233
 St. Mary's Parish 293
 Topics of Interest 22
 Treasury of Gook Works, 30,
 54, 100, 129, 172, 212, 250,
 304, 331, 375, 414, 445
- V**
- Virgin, The Blessed (Music). 173
- W**
- Walsh, Death of Archbishop. 338
 Williamstown, Ont. 294
 Witness of St. Antoine, The
 (Story). 216
 Working Classes, The 321
- Z**
- Zurich, Ont. 20, 142