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RESPECT AND LOVE FOR RELIGIOUS ORDERS.

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

IT is the duty of all sincere followers of our Divine Saviour to respect, love and pray for those who represent Him on earth. His pontiffs, bishops and priests, being the canals through which the Divine life in our souls is watered and helped on to its season of ripening, have a right to those marks of confidence from us. The true and faithful exercise of their solemn functions presupposes confidence in those whom they serve; and confidence is the parent of respect and love, without which no ministry would be fruitful or sought after. That our prayers should aid those who do God's work in the interest of our souls needs little proof; it is a debt of gratitude we pay when we pray to God for His ministers.

But it is not merely to those sharers in the power of

God that we should give the tribute of our confidence and prayer. There are others who have rôles mapped out for them in the great mystical body of Christ ; others who work in the same vineyard, and whose cooperation is needed for the accomplishment of the designs of God. Besides the hierarchy of pontiffs and pastors, there is another whose branches are distinguished from each other not by the differences of power and jurisdiction, but rather by that of sanctity. Comparatively few in the Church of God are called to exercise priestly powers, but all receive the call to sanctity, to follow the Saviour closely and imitate Him joyfully.

The great object the Church has for its mission is to imitate, and, if possible, reproduce in its members the life of Christ, the model and consummation of all sanctity. But it is easily seen that each member cannot perform adequately so great a work. For this reason the Church confides it collectively to great bodies of her children. In the Church there are vast armies, gathered together under separate and distinct governments, to carry out these designs of imitation and reproduction. All must imitate the Divine Model ; but the Holy Spirit urges some to reproduce the seclusion of His infancy ; others the obedience of His youth others the poverty of Bethlehem and Nazareth ; others the ministry of His public life, teaching little children, preaching the Word, and comforting suffering souls ; others to retire to solitude, and there pray and intercede for mankind ; others to undergo the trials of His sorrowful way. It is the coalescing of all these partial imitations that goes to make up the grand portrait of the Divine Lord and Master, whom the Catholic Church, His Spouse, unceasingly presents to the world.

These various armies of workers are called Orders, Congregations, etc., which from the dim past down to the present have grown and flourished under the fostering influence of the Church. In the ages of Faith, kings and princes vied with each other in extending to them a warm welcome ; for they were the harbingers of peace and progress. Withersoever they went religion took peaceful possession of the minds and hearts of men ; and the sweet odor of holiness went abroad into the land. But it has been reserved for our days, when the world has drawn cold, and when faith and fervor have waxed feeble, to see the indelicate sneer of the scoffer against those who try to reproduce the life of Christ, and consecrate, besides, their services to the advancement of His kingdom on earth.

If the question were bluntly put, what claim have Religious Orders to our respect and love? the best answer would be to present our interlocutor with a history of the Christian world. There he would find records of deeds and sacrifices unparalleled in secular history ; deeds done for God and His kingdom ; sacrifices borne for His love. The question is, indeed, frequently put by people who should know better : Of what use are those Contemplative Orders whose members spend their lives shut up in monasteries and convents ; voluntary exiles from the haunts of men ; living in the world but not of it ; taking apparently no interest in the world's affairs ; spending their days and even their nights in devotions and acts of piety ; what titles have they to our love and respect ?

If we reflect we shall find that the titles are many. When the question is put seriously, and with the desire for knowledge, we may answer that were it not for the

prayers and supplications that are unceasingly going up to heaven from these innumerable centres of intercession, human society would soon become smothered by the material preoccupations that absorb all its thoughts and energies. When a man ceases to pray, his soul gets out of focus; his reason becomes darkened; his heart is closed against the influence of grace; his whole ambition turns in the direction of worldly greatness, and he ceases to take an interest in the things that are eternal. It is precisely because we are living in a century of extraordinary material and mental activity, and because there is a danger of this spiritual asphyxiation that Contemplative Orders are necessary. Look at our large cities, with their tens of thousands of white slaves, faint, exhausted, chafing under the pressure of what is next to tyranny; see our newspaper presses, fearful sources of moral pestilence, daily belching forth tons of paper, rask with all manner of error to defile the minds of men and sow corruption in their hearts.

Is there no need of some influence to soothe these discontented souls and to counteract this baneful source of contagion? Is there no need of a reminder that others are thinking of us and our souls when we are not? The convent bell, heard above the din of factories, calling its cloistered inmates to prayer, is a welcome sound to those who have the faith but not the leisure to give themselves over to such heavenly communings. They know, however, that others are performing in their stead this sublimest task on earth. So that even in this mercenary age, nations, that have their interests at heart, should not merely respect and love Contemplative Orders, whose cloisters are peopled with lovers of prayer and sacrifice, but they should willingly harbor them within

their frontiers, so that their supplications for the public weal may constantly rise like incense to the throne of God and stay the arm of some avenging angel.

But Christ worked as well as prayed. If the Church's armies want to imitate Christ, they must needs communicate with their fellow-men as well as with God. The Bread of Life must be broken for our neighbor; the words of truth must be sown in his soul; the oil of charity must be poured into his gaping wounds; the kind word must be spoken to raise his drooping spirits. To work, to teach, to exhort, to govern, are incomparable functions that deserve the respect and love of all fair-minded men.

Were it not for the Active Orders in the Church how little would history have to say of the glorious conquests of nations to Christianity? If Catholicity is flourishing with us, may we not thank those Orders whose members are found in the vanguard of all civilizing influences in every climate and in every age? The Active Orders are the defenders of the kingdom of Christ. By pen, and word, and example, they struggle to uphold the rights and prerogatives of both Church and Papacy; their enemies can tell us with what success. One of the glories of the Religious Active Orders is that they have always been powerful auxiliaries and the firm support of the Vicars of Christ and his bishops. This made Montalembert say "that the greatness, the liberty, the prosperity of the Church have always been proportioned to the power, regularity and holiness of the Religious Orders."

The Active Orders are the children of the Church who bear the brunt of persecution when her enemies are bent on injustice and spoliation. They are the victims who

have not hesitated to seal with their blood the truth of her doctrines. "Whenever it is resolved," says Montalembert elsewhere, "to strike at the heart of religion, it is always the Religious Orders that receive the first blows." How can Catholics refuse the tribute of their love and respect to those bodies of men and women, active and contemplative, who have done, and are still doing, so much for God's Church?

An example will shew us how inconsistent we are. We grow enthusiastic over the disinterestedness and bravery of the volunteer who goes to fight for his sovereign in a foreign land. Our good wishes follow him beyond the ocean. Every item of news of his doings on the field of battle is read with palpitating interest: every deed of valor is heralded with frantic cheers; a vast empire is proud of him. If he falls a monument is raised to perpetuate his memory.

No one blames this enthusiasm. It is the secret of great deeds and deserves our respect and admiration. But are Catholics too exacting when they ask the lesser tribute of respect and love, be these never so platonic, for the soldiers who are enrolled in the armies of the King of kings; for those men and women who leave home and kindred, not for a few months, but forever; who suffer hunger, thirst and fatigue, not once or twice in a passing skirmish, but for years; whose lives are one long, rude campaign; for those who work not to gain provinces, nor to capture towns but to save souls for heaven and for eternity? When we look at the functions of the Orders in this light, are not the volunteers of Christ just as deserving of praise as the soldiers of a queen?

And still while the latter are the heroes of the hour

in the eyes of the world, the former are hunted from their homes; their property seized and confiscated; themselves reviled by hooting mobs, and left without rights apparently that anyone is bound to respect. There is hardly a country on this globe where the Religious Orders have not had to suffer at the hands of the enemies of God. Here they are starved; there calumniated; elsewhere their influence for good undermined by slander. In this treatment, at least, they drink of the chalice of Christ; herein they imitate the sufferings of the Saviour, and herein they make their profit for eternity. But woe to them by whom such scandals come!

May the Heart of Jesus, source of patience, zeal and abnegation, strengthen the Religious Orders of the Church in these virtues. The world is not slow to discover their demerits; it will soon see whether these distinguishing marks of the apostle be wanting or not. Examples of abnegation will move hearts; the eloquence of zeal is irresistible. Without these no Order can claim to have the true spirit of the Church. How, then, can it claim the love and respect of those who have God's interests at heart? While we implore the Heart of Jesus to multiply the number of the soldiers of Christ, let us pray even more fervently for their sanctification.

E. J. DEVINE, S. J.

Daily prayer during this month.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, and according to all the intentions for which thou sacrificest Thyself continually on the altar. I offer them, in particular, for Religious Orders, so that men may give them the respect and love which is their due.

OUR LADY OF THE SPRING.

SOLO.

The bees are a - live in the clo - ver, Soft clouds are a - drift in the

The first system of musical notation consists of a treble and bass staff. The treble staff contains a melody with a dotted quarter note followed by an eighth note, then a quarter note, and a half note. The bass staff provides a harmonic accompaniment with a steady eighth-note pattern.

blue; — The flow - ers their pet - als un - co - ver, The

The second system of musical notation continues the melody and accompaniment from the first system. The treble staff features a quarter note followed by an eighth note, then a quarter note, and a half note. The bass staff continues with its eighth-note accompaniment.

blossoms are gleaming with dew. — Sweet Ma - don - na, the ro - ses in their

The third system of musical notation includes a *rit.* (ritardando) marking above the treble staff. The melody in the treble staff has a dotted quarter note followed by an eighth note, then a quarter note, and a half note. The bass staff continues with its accompaniment.

glad - ness / are shed - ding their fra - grance a - new; — Smile

The fourth system of musical notation includes *a tempo.* markings above the treble staff. The melody in the treble staff has a dotted quarter note followed by an eighth note, then a quarter note, and a half note. The bass staff continues with its accompaniment.

on, there dwells no sad - ness Where thou art gentle and true. —

The fifth system of musical notation concludes the piece. The treble staff features a quarter note followed by an eighth note, then a quarter note, and a half note. The bass staff continues with its accompaniment.

CHORUS.

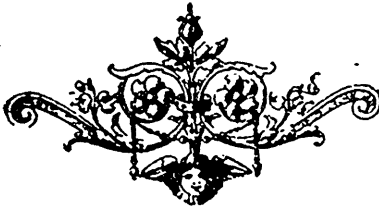
Queen of all the flow - ers And La - dy of the spring, — With



in thine own bright bow - ers Thy ten - der-ness we sing. —



2. — The lily that dwelt by the water,
 Was breathing a song in the morn,
 A whisper of Heaven it taught her,
 When first her young beauty was born.
 Sweet Madonna ! low drooping, in her whiteness,
 Unsullied by shadow or storm,
 She fain would seek thy brightness,
 Her fairness to adorn.
3. — The blossoms will glow for an hour,
 In sunshine the birdling may sing,
 But fades the pale bud in the shower,
 In winter the warbler takes wing.
 Sweet Madonna ! remember, when the snow-drifts
 Blow cold as the winter they bring,
 Our hearts know not December,
 For love is always Spring.





HEART OF JESUS, MODEL OF FERVOR.

THE most acceptable offering to the Heart of Jesus is the expression of our devotion and the resolution to live with greater fidelity in His service. Let us present Him the homage of a heart filled with love. Fervor will enable us to make this offering.

I.

We must have for the things of God and for our souls a spirit of earnestness and zeal. One of the greatest obstacles in the path of sanctity is a lack of zeal and generosity. Many who had begun to soar like the eagle have, through discouragement, weakness and want of energy, slackened their speed and come down to the lowness of the commonplace. The favors of heaven, celestial joys and spiritual consolations are only for fervent souls; and St. Catherine of Bologna has said with reason: "If in our days there could be found a Magdalen more loving than that of the Gospel, God would treat her with greater tenderness, and load her with still more signal favors. If there existed a Francis more compassionate than the great Francis of Assisium, he would assuredly receive from the Divine Master more privileged graces; and if there dwelt in our midst a soul more devoted than St. Clare, God would work for her greater marvels than those with which He favored that Saint."

Hence, that which attracts the gifts of God is the fervor of a generous soul which seeks to scale the heights of per-

fection, and never says : *It is enough.* The great hindrance to the grace of God in a soul is want of generosity and a laxness of spirit, causing it to dread holy labor and Christian warfare. To these weak souls we would address the words of the Apostles to those Christians who lacked zeal for this sanctification : " You did run well ; who hath hindered you, that you should not obey the truth ? " (Gal. v. 7.) Yes, why have you fallen off from the path of precept and the evangelical counsels ? What has kept you back in the acquisition of virtue ? It is want of fervor.

II.

What then is fervor ? It is the heat of Divine love. It bears a certain resemblance to God, who is an ever active and consuming fire. Its action is hidden, strong and silent. It is not subject to caprice ; it is not like water which, at the moment of ebullition, overflows from the vessel in which it is contained, at the risk of extinguishing the fire. True fervor is not indiscreet enough to arrest the action of the Holy Spirit.

What is fervor ? It is a vital force, ever active, exercising on the soul a silent and uniform action. Working with purity of intention, performing ordinary actions well and faithfully, animating them with constant attention, and infusing into them a great love for God and our neighbor, — these are the signs by which we may recognize its presence.

Just as the bearing and movements of a graceful person are characterized by the impress of grace and dignity, so fervor adorns all with the grace of pure charity. Its smile is sweet and severe like that of an angel ; it knows not how to entertain rancor ; the interior peace, with which it is inundated, takes from it that power. Far from it is sombre sadness ; for its nature resembles the undulations of light. There is no darkness in its heaven.

What is fervor ? It is a part of sanctity, an indispensable

element of Christian perfection. Where it reigns all virtues are secure ; where it reigns not, all is in peril, temptations abound, and falls are not far distant. It combats that torpor of spirit, that insensibility of the will, that weakness whence springs disgust for supernatural things, because of the dread of the difficulties to be encountered in the Christian life. The mission of fervor is to struggle against that evil which too often makes ravages in souls, leaving them blighted and fruitless, instead of yielding a harvest of fruits and merits. Its aim is to give us courage in overcoming self and supporting trials, when, according to the laws of our miserable nature, we would succumb ; to inspire us with mistrust of self, because of the profound knowledge it gives us of grace and of ourselves ; to teach us to accept the bitter chalice of mortification, in presenting it to us as a blessing ; and to give us a holy indifference when asked or refused anything. Why should it choose ? It takes things as God sends them, happy to accomplish His most just, most holy and most sweet will. Its aim, finally, is to give perseverance. As the terrestrial globe unceasingly pursues its course in its invisible orbit, so the fervent soul steadily advances in the path of virtue. In a word, it seems to see God, and to imitate in the measure of its capacity, the perfections of the Divine nature.

In view of the blessings accompanying this beautiful virtue, the cry escapes our lips : Lord give us fervor, that constant devotion which never recoils when there is question of labor in the work of our sanctification. Give us that flight of the dove which rises sweetly above earth, and soars heavenward. " Who will give me the wings of the dove ? " cried David, " and I will fly and repose in God." (Ps. LIV).

III.

But there is a false fervor against which we must guard ; it may be recognized by the following signs : First, instead of loving God and our neighbor, and despising ourselves,

we have an inclination to judge our neighbor in thought and word and to hold him in contempt ; secondly, the inebriation of a weak mind and a heart filled with vanity. The influence of good thoughts and spiritual consolations received in the time of prayer produce this effect ; thirdly, the singularity of a mind gifted with great activity, but superficial and full of self-confidence ; fourthly, a love of change, with its innumerable plans and short-lived resolutions. This counterfeit fervor does much harm through the disedification it causes, and the errors it bears in its train. It throws discredit on piety by its whims and inconstancy. It must be remarked that fervor is not transitory, a phase of the noviciate or of our spiritual education : it constitutes a permanent state. It is not the passing effervescence which accompanies a conversion. Fervor coming from God is lasting. It may in youth be indiscreet ; but the influence of the Divine impulse will always be felt ; and that which the hand of God has touched remains sanctified.

How many pious persons looking back on the past, regret the purity of intention, simplicity of heart and good will, which marked their beginnings, notwithstanding their imperfections, and which have not been followed by greater things. Fervor never cools ; rather does it augment without ceasing. Its characteristic trait is to grow rapidly. As a stone falls with greater rapidity as it approaches the earth, so fervor develops by its practice and by its acts. It is even sometimes given to the Christian to have a presentiment of death, by his progress in virtue. It seems then that the soul hastens to consume itself in the flames of Divine love.

The seraphic Francis of Assisium, towards the end of his life, was more anxious than ever, to adorn his soul with virtues. " Let us begin to serve the Lord our God," said he to his brethren, " for hitherto, we have done scarcely anything." It may be said that habitual fervor is the normal state of a saint, who refuses nothing that God may

require for his perfection. We read in the chronicles of the order of St. Dominic, that a young virgin, a model of purity and innocence, having one day received the Child Jesus in her arms, her heart was so enflamed with love that she almost fainted. Then our amiable Saviour who loves to dwell amongst the lilies, delighting with His smiles and caresses this pure soul, whom He called His spouse, said to her: "My sister, dost thou love Me more than the goods of this world?" — "Yes, Lord; Thou art my all." — "My sister," continued the Divine Child, "dost thou love Me more than thy sight? For love of Me, wouldst thou consent to be deprived of the gift of sight?" — With all my heart, O Jesus." — "My sister, dost thou love Me more than the sense of hearing: wouldst thou consent for love of Me to hear no longer the human voice, nor listen to harmonious sounds?" — "Yes, Lord; there is nothing that I would not willingly sacrifice for Thee." — "My sister, wouldst thou give up thy life for Me, in order to testify thy love?" — "Yes, Lord; Thou art my life, and to die to be united to Thee, would be happiness."

Jesus accepted the sacrifice of the young virgin; she died through the violence of Divine love. They opened her chest, and found her heart broken by the strength and ardor of that sacred fire. Happy death! which allowed this innocent and generous soul to take its flight to heaven and join that angelic band which follows the Lamb of God.

This pious legend artlessly expresses the generosity of a soul ready for any sacrifice, that it may be united to its God. It is an instance of Christian fervor so touching, that our readers will pardon us for having cited it; nothing could so well depict the fervor of a Christian heart.

O Jesus, in contemplating this virtue, can we forget that Thy Divine Heart has been wholly inflamed with love for us, that It was consumed with the desire of our sanctification? Thou hadst not need of us, since Thou art infinitely

holy ; yet Thou didst think of us, and all the aspirations of Thy Heart were directed towards this great design : the perfection of our souls. Divine Jesus, through the love with which Thy Heart has been consumed for us, we ask this gift of fervor, and a generous zeal for our sanctification, in order that we may courageously advance in the path of Christian virtue.

R. P. SEGUIN, S. J.

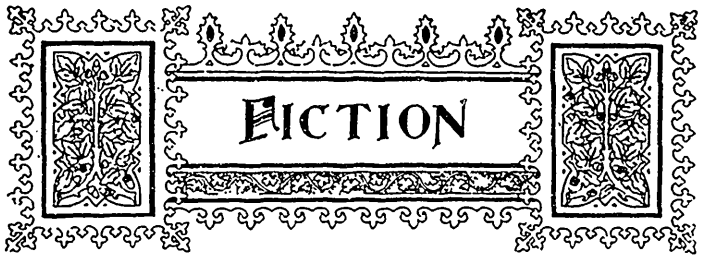
MARY IMMACULATE.

Immaculate ! Without a stain !
 How can we rightly greet thee !
 O, Mary, I, thy child, were fain
 To suffer all to meet thee ;
 Anear thy favored lot to be—
 God's chosen Maid of Galilee !

To greet the one who when on earth,
 Through trials worse than ours,
 Walked "undefiled" even from her birth
 Till thorns were changed to flowers ;—
 Till Jesus came her heart to claim,
 And render spotless Mary's name.

And now throughout each earthly place
 That Christians enter in,
 We hail our Mother, " Full of grace,
 Conceived without a sin."
 And, through her love, we all await
 An entrance at the heavenly gate.

J. E. M. Raley, in S. H. Review.



HOW DAISY BECAME A PROMOTER.

IT was early autumn. All too quickly the warm, bright summer had sped by; the plentiful harvest was gathered in. Little by little the long days of sunshine were shortening visibly, and everywhere the changing, falling leaves, many-tinted in their fading beauty, recalled to one's mind the unwelcome fact, that very soon autumn itself would have passed away.

Miss Lindsay was sitting by her window reading. It was an old-fashioned house in which she lived, and most picturesque it looked, with its quaint casements draped with curtains of spotless white, and its pots of richly-hued geraniums yet in bloom, and tastefully arranged in every window. The air was very still, and the lingering rays of the setting sun fell through the tiny squares of glass into which the casements were divided, as Miss Lindsay poured over her book, heedless of all else around her. So absorbed, indeed, was she, that she did not hear the opening of the wicket-gate, nor the tread of a light step on the garden path, which led between borders of bright, autumn flowers to her pretty home.

A rap at the door, however, aroused her, and she started a little. "Oh! come in: it's you, I see," she said, as she caught sight of a slight figure; and a young girl of some twenty summers, dressed in mourning, entered the room and embraced her affectionately.

"I've been wanting to see you," the elder woman con-

tinued, as she responded to the embrace. "Come and sit by me, and we will have a chat together." And she drew a small folding-chair near her own for the girl, who sank into it with an air of relief.

"I am *so* glad to see you, Miss Lindsay," she said, as she took her friend's hand. "Everything is wrong with me, and I have wished for you so much, but somehow there has been no chance of coming in before. A talk with you will be sure to do me good. It always does. But now, I feel rather selfish, for I saw a book in your hand?"

"I have just finished reading," her friend answered; "but anyhow the book shou'd wait. It will be a pleasure to have you"; and she looked tenderly at the young face by her side. A sad face it was, and painfully sensitive, Miss Lindsay thought, for she saw a troubled expression in the deep-set eyes, as they looked out towards the West, where the sun had almost sunk in the red-gold sky.

"Isn't that lovely, Linnie?" said the girl, calling her friend by her pet name. "It makes one somehow forget oneself for a bit, doesn't it?"

"Yes, it does, indeed, Daisy," Miss Lindsay replied soothingly, for she knew the child's heart was sore yet — terribly sore — from the loss of a well-loved and only sister, Eileen, who had just lately died, and though she knew the wound could not quickly heal, most anxious was she to help towards its healing.

A few days before Eileen had passed away, Miss Lindsay, who was sitting with her whilst her sister rested a little, had given the suffering girl a small Badge of the Sacred Heart; and it was observed by Daisy, as well as those who watched her, how from that moment Eileen had grown more calm and patient, and how she had lovingly held the Badge till the last. This little incident had not been lost upon her sister, and Miss Lindsay saw that the time had now come to enlist her friend in the ranks of the Sacred Heart's devoted workers.

So as they sat and chatted awhile, and the girl's face grew more restful, while she freely poured forth her trials into the sympathising ear beside her, Miss Lindsay said, "I want you to come out with me to-morrow for an hour or so. Can you manage it?"

"Quite well; I shall be delighted," replied the girl readily.

"Then be with me at four o'clock, Daisy. I am going to some houses close by with the remainder of the Apostleship leaflets for next month, and shall be glad to have your company."

Daisy smiled. "I'll come," she said, "only you won't expect *me* to join anything, will you? Now I must go, Linnie: so good-bye. I shall be sure to come." And they parted at the gate.

The following afternoon, true to her word, Daisy was at the door by the time appointed, and the friends started happily together.

"We will go first to Mrs. Huntly; you know her by sight?" said Miss Lindsay, as, after a few minutes, they approached a small white cottage close to the road.

"Yes, I have seen her," the girl replied; "she came here just before dear Eileen's illness, and I have noticed her at Mass."

"She goes every day," said Miss Lindsay. "But here she is, so we can stay for a little chat." And they shook hands with a neat-looking woman of middle age, who opened the door as she saw them coming.

Mrs. Huntly wore a plain, black skirt and striped bodice of washing material. Her apron was spotless, as indeed was everything about her, though she had but one room; her face wore an expression of habitual cheerfulness, and she responded brightly to all her Promoter's inquiries concerning her health and well-being. She looked pleased as Miss Lindsay handed her the monthly leaflet. "Ah!" she said, "that's what helps me; that and going to Mass. The first thing when I wake, I say the Morning Offering, and

that helps me to get up. Then I go off to church as soon as I can, and after that I'm busy all the day, but I say "Thy Kingdom Come" often and often, and repeat my Morning Offering now and then during the day, and our dear Lord, He hears me, so the days are never long. I thought they would be, Miss," she continued, turning to Daisy, "when my son died. He was all I had to live for here; leastways I thought so then. But now I see quite different. I just offer *all* I do to the Sacred Heart, and I know He takes it, little though it is I can give Him, Miss; but if it helps to advance the interests of His Kingdom, it *is* something to live for, isn't it?"

"It is, indeed," Daisy answered; "a great deal, I should think." And as they said good-bye, she took her friend's arm, and walked thoughtfully along in silence.

"I am going into the first of these houses," Miss Lindsay said, as they came to a pair of modern villas; "then to a cottage a little farther on, and that will be all to-day. You will not be tired, child?"

"Not a bit, Liunie, thank you," Daisy replied, "I like to come." And, in answer to Miss Lindsay's knock, a small pale-faced woman appeared at the door.

"Come in, Miss, please," she said, as she recognised the Promoter, "and the young lady, too."

So they entered a cosy room where a bright fire was burning cheerily (for the evenings were chilly), and an elderly man was dozing peacefully in an easy chair in the corner. He did not stir, and his daughter, after handing a chair to each of her visitors, sat down near them.

"He won't hear us, Miss," she said, as she saw Daisy's hesitation lest he should be disturbed. "He dozes most of the day, and his hearing is getting worse. Miss Lindsay knows."

"Yes, Elizabeth, and what a comfort it is for you that he passes his time so calmly. How different to his old restlessness, is it not? And you must find it so much easier to get through your work!"

"So it is, ma'am," Elizabeth answered; "ever since he joined the Apostleship of Prayer and took to wearing the Badge he's quite a changed man. He wears one always now, and every day when I take in his cup of tea the first thing after I'm dressed, before he touches it, I kneel down by his bed before the Sacred Heart picture, and we make the Morning Offering together. Of course," she continued, turning to Daisy, "I've said mine before that, but father, he likes me to say it with him; so we never miss."

"How nice," replied Daisy.

"Ah! yes, it's helped me a lot, and him, too; more than I can tell you."

"Well, good-bye, dear Elizabeth," Miss Lindsay said, handing her the leaflet. And they shook hands heartily as they parted.

"What a nice little woman!" Daisy remarked, as they started to continue their errand.

"She is, dear. Indeed her life is one of self-sacrifice. The poor old father is almost helpless and more or less childish now, and it is with difficulty Elizabeth can get to Mass at all, as he cannot be left. She used to go every day, and this, she says, is her chief trial, but the Apostleship has enabled her to turn even the inability to go into prayer. When we remember the 'Heart that lives in sacrifice,' it makes every trial comparatively easy. But here we are at my boy's cottage." And she rapped at the door of a tiny house covered with creeper, whose leaves in their perfect autumn tints hung gracefully over the pretty casements and lattice-porch.

In response to a faint "Come in, please," the two entered, and there, on a couch near the window in which many flowers yet bloomed, lay a gentle-looking lad of some twelve or thirteen summers. His face told its own tale of suffering and endurance, but the light of welcome shone in his blue eyes as he extended his thin hand to the Promoter and her friend.

"Dear Frank," said Miss Lindsay, as she sat down by his side, "I fear this is not one of your good days?"

"Thank you, ma'am, I'm better now," the boy replied. "How kind of you to come!" And as his eyes turned to the younger lady, Miss Lindsay continued, "This is my dear friend whom you have so often prayed for, Frank. It is time you knew each other, and I am sure you will soon be great friends."

The boy glanced sympathetically at Daisy, for he had many times heard of her from his Promoter, and in praying for her and her beloved sister, he had often striven to forget his own pain.

The three chatted pleasantly for a while, and then as Miss Lindsay and the girl rose to leave, Daisy said, "Here is your monthly Leaflet of the Apostleship. Shall I come again, Frank, and read a little to you sometimes?"

"Oh! do, please," the lad answered gratefully, "I should like it so much," and he gave an eager glance at the Leaflet to see what virtue he was to practise, and who was to be his special patron for the coming month.

As Daisy wished him good-bye, she caught sight of the Morning Offering printed in large type, pinned on the wall just over his couch, and beneath the picture of the Heart of Jesus.

Frank said nothing, for he was a wise boy, and though it was one of his dearest wishes to win associates for the Holy League, yet his good sense told him that sometimes silence was even more effectual than words. So with friendly farewells the two left him, and directed their steps homewards.

"You have won the day, Linnie," said Daisy, after a short pause. "I had set my face against anything fresh, but I can see this is something one may easily undertake; and a great help it must be. Whatever is of use in our daily life must be worth taking up, and this seems so simple for all, and somehow it seems to work wonders everywhere."

"So it does," replied her friend. "It is the greatest help, and wins for us countless graces through the goodness of the Sacred Heart. Besides, it ennobles and spiritualizes our entire life, and enables us to help the suffering souls in Purgatory, seeing that we gain a hundred days' indulgence for each action of the day so offered up."

"Thank you many times. It has been a happy hour," Daisy said warily, as they parted. "I shall give in my name to Father Drew to-morrow."

.....

The Apostleship of Prayer is flourishing now in Father Drew's parish. Nearly all the congregation have been enrolled, and the Promoters are a numerous and united band, not the least devoted of whom is Daisy herself. Father Drew is never tired talking of the good it has done in the parish. "It is the greatest blessing that has come to us this many a day," he is fond of saying to his parishioners. "I never knew, till I tried it, what a power it is for good." He has started it in the schools also; and at the door of the church the little MESSENGER book-case, with its stores of "Penny Lives," is a centre of attraction, especially after Mass on Sundays, and thus become the means of spreading wholesome pious literature throughout the parish. "A good book," as Father Drew remarks wisely, "is a mission in itself, and those books, especially the MESSENGER, are so cheap and interesting that everyone is fond of them." — *J. R., in Irish Messenger.*



FILIUS ANCILLÆ TUÆ.

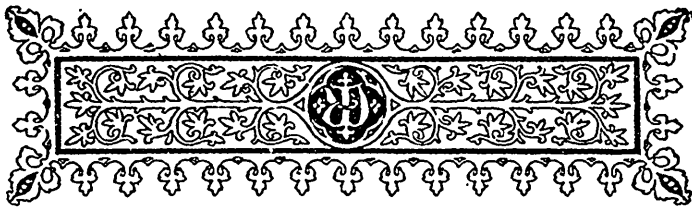
[Ps. cxv. 6.]

Born of Her — Thine own, Thy Mother ;
Thou, in Her, through Her, our Brother,
Grant to us, we pray, that, growing
Still, in Her, through Her, and knowing
More of Thee, in Her, may reach Thee
All Thy fulness : — We beseech Thee
Make us all Thine own, provide us
Daily grace and strength ; oh ! guide us ;
Lead us onward, upward ever ;
Nothing from Thy love shall sever
Us, for whom our Mother pleadeth,
Ever-loving, intercedeth ;
U., for whom Thou diedst, livest,
Us, to whom Thyself Thou givest
Bread of Angels, full of sweetness
Passing measure — all completeness,
Every needful grace conveying : —
We chereon our weakness staying
Pray Thee bring us, Jesu ! Brother !
Safely Home, that, with our Mother,
We may see Thee, who hast led us
All the journey through, and fed us
With Thy Flesh and Blood ; hast striven
Still by grace in us ; forgiven
All our sins, our oft denials,
Strengthened us 'mid doubts and trials ;
Cheered and helped when sore distressed :
Most of all — Thy Mother Blessed
Hast, oh loving Lord and Brother.
Given to us, to be our Mother.

F. W. GREY.



THE RIGHT REVEREND T. CASEY, D. D.
Bishop of Udena ; Coadjutor-Bishop of St. John, N. B.



THE INTERNATIONAL PILGRIMAGE.

THE beatification of Blessed Margaret Mary, in 1864, was the occasion of marvellous religious demonstrations at Paray-le-Monial. Up to that time, notwithstanding the prominence given to it in the seventeenth century by the Apparitions of our Lord, the little French town had been quite forgotten. But the rapid strides the devotion to the Sacred Heart was making in the



Apparition to Blessed Margaret Mary.

whole world under the direction of Father Henry Ramière, drew attention to Paray-le-Monial, and made Catholics feel that a new Jerusalem was lying in obscurity in an out-of-the-way corner in Bur-

gundy. The Monastery of the Visitation wherein Margaret Mary lived and died, the chapel and garden where Christ appeared seventy times, the precious relics of the Blessed Visitandine and her saintly director, Father de la Colombière, were all there, waiting in silence for the visits of the faithful; and all those who took an interest in the devotion to the Adorable Heart of our Lord felt that the moment was ripe to create a movement of pilgrims towards the shrine.

The moment came in 1873, when Father Victor Drevon, the Apostle of the Communion of Atonement, appealed to the whole world to go to Paray-le-Monial, and there at the very fountain-head of the devotion, draw ineffable graces in abundance. The voice of the venerable apostle was not raised in vain. Two hundred thousand pilgrims from all quarters of the globe, moved by the spirit of God, went thither in 1873 to atone for the sins of men and to ask favors for themselves and their nations on the spot sanctified by the presence of the Saviour.

Paray is one of those places that appeals to a pilgrim's sentiments of religion and piety. It was there that Christ our Lord drew aside the veil that hides Himself from us and appeared as He did at Bethlehem. He taught there as He did at Jerusalem ; He spoke as He did on the Mount ; shone as He did on Thabor. Whatever may have been the nature of His Presence, no place in this universe since the death of the Saviour had been so favored, nowhere such divine manifestations of a social and universal character reproduced.

What manifestations these were ! Christ our Lord opened up His Sacred Heart, and flames surged forth from that burning furnace of love, to set on fire the hearts of those who would, in after centuries, be privileged to kneel at the altar of the Apparitions.

Not since the Crusades was such enthusiasm shown in France as in 1873. On June 20th of that year, thirty thousand pilgrims and two thousand priests were present at Paray. The Bishop of Autun, Mgr. de Laseleuc, read an Act of Consecration which was interrupted frequently by the voices of the vast multitude confirming it, at every moment, by the exclamation, " O Jesus ! Thou shalt be our King ! " On the 29th of the same month, fifty members of the French Chamber of Deputies, representing two hundred of their colleagues in the National Assembly, reached Paray to renew their protestation of loyalty to Christ their king.

and to prove to the world that France is still a Catholic nation.

These were the forerunners of other pilgrimages during the year from various parts of France as well as Belgium, Holland, England and other countries. The City of the Sacred Heart became for the nonce the rendezvous of the Catholic world.

The fame of Paray has gone on growing. The little town is formally recognized as one of the holy spots on earth ; its influence in the world has been wonderful. Many of the splendid works now flourishing in God's Church are the outcome of inspirations received at the shrine of the Apparitions. An echo of Paray is the splendid monument to the Sacred Heart on Montmartre, rising majestically over the capital of France ; an echo of Paray is the Apostleship of Prayer, with its twenty-three million Associates spread over the whole world ; an echo of Paray are the thirty-two *Messengers of the Sacred Heart*, published in eighteen different languages, and read by over twenty or twenty-five million readers ; an echo of Paray are those innumerable works carried on successfully under the fostering influence of the Heart of Jesus for the advancement of His Kingdom here on earth.

The recollections of the pilgrimages of twenty-seven years ago are still vivid in the minds of all who took part in them ; and when the appeal was sent out last November calling all the nations to meet again at Paray, during the coming year, the answer was prompt and spontaneous ; and nothing more was needed to stir up the enthusiasm lying latent since 1873.

Recent advices from Paray announce pilgrimages for 1900, not merely from every diocese in France, but from many other countries besides. The Belgians halted at the shrine on their way to Rome at the end of April. Switzerland sends a contingent on May 9th, and thousands of other pilgrims from isolated parts of France reach Paray during the present month.

But it is during the month of June that the pilgrimages will reach the City of the Sacred Heart in rapid succession. Marseilles and Lyons and the rest of southern France begin the month. On June 12th, the International Congress, meeting in Paris, and composed of members from all parts of the world, go to Paray. The United Christians of Syria and Egypt will be represented by members of their various rites. Mexico is announced, and Sought America



Shrine of the Blessed Margaret Mary.

will be represented by contingents from the Argentine Republic, Ecuador and Chili. The Archbishop of Bahia in Brazil is actually engaged in organizing a pilgrimage to the shrine.

By the wish of His Eminence Cardinal Perraud, Bishop of Autun, the Feast of the Sacred Heart, June 22, has been reserved for foreign nations. Our Canadian pilgrims are expected to reach Paray on this day, and arrangements are being carried out to give them a noble reception. Germany, Spain, Portugal, Belgium, Greece, Poland, Ireland and Russia have promised to send large bodies of pilgrims at the same time. So that Paray-le-Monial will, on the great Feast of the Sacred Heart, be an object lesson, to be witnessed once in a life-time, of the Catholicity and Universality of the true Church. Once more our Canadian readers are invited to take part in the pilgrimage which will leave Montreal about the first of June.

E. J. D.



BLESSED JOHN BAPTIST DE LA SALLE,
FOUNDER OF THE BROTHERS OF THE CHRISTIAN SCHOOLS.

AMONG the many events that will signalize the jubilee year 1900, one of the most imposing will be the canonization of Blessed John Baptist De La Salle, Founder of the Brothers of the Christian Schools. According to official information from Rome, this august ceremony will take place on Ascension Thursday, the twenty-fourth of the present month. On that glorious festival of the Church, the illustrious Leo XIII., the great patron of Christian education, will inscribe in the catalogue of the saints one whose whole life was devoted to this noble cause.

When the Church proposes to place on the altars one of her children, his life is then specially made known and presented to us for imitation. There are, indeed, many reasons why the life of Blessed De La Salle should be particularly dwelt upon. First, he possessed the true spirit of the Sacred Heart, — the spirit of sacrifice. Notwithstanding his natural repugnance and the many trials and contradictions that constantly beset his way, with heroic courage he devoted himself to the humble work which Providence pointed out to him. Again, the special work founded by him has spread over the greater part of the Christian world and is steadily advancing in our own country — Canada. It is also worthy of note, that one of the two miracles accepted for the process of canonization was performed in the city of Montreal.

John Baptist De La Salle was born at Rheims, April 30, 1651. From infancy, his angelic piety, contempt for worldly amusements, and love of retirement, gave promise of his future sanctity.

At an early age he entered the University of Rheims. His talents and virtues ranked him among its most remarkable students. In 1666, Father Dozet, Chancellor of the University, resigned his canonry in favor of young De La



Blessed John Baptist De La Salle.

Salle, then fifteen years of age. The following year he was installed a member of the illustrious chapter of Rheims, which has given to the Church four popes, twenty-one cardinals, and many eminent bishops.

In 1670 he entered the Seminary of St. Sulpice, Paris, to pursue his theological studies. Here he was trained in virtue and science. Father Deschassier, his director, gives of him the following testimony: "He was from the first, a faithful observer of the rule and

exact in the exercises of the community. Soon after entering among us, he seemed to withdraw more from the world than before. His conversation was always mild and dignified. To me he seemed never to displease anyone, nor to draw down upon himself any reproach." Previous to this, Father Bourdoise, a zealous priest, established a pious association of prayers, to ask heaven for a remedy for the evil consequences of ignorance among the laboring classes. De

La Salle soon joined this society and became its apostle. "He himself was the answer of heaven to a nation's prayers."

John Baptist did not long enjoy the quiet of seminary life. Less than a year after his entrance to St. Sulpice his mother died. Nine months later his father breathed his last. These sad events obliged him to leave the seminary at Paris in order to take charge of the family of which he was now the head. On returning home he continued his theological studies at the University of his native city and received the degree of Doctor of Divinity.

On Easter Sunday, 1678, De La Salle was ordained priest by Mgr. Le Tellier, Archbishop of Rheims. The following morning he celebrated his first Mass. Canon Blain, his most faithful biographer, says: "If an angel descended from heaven to offer the Adorable Sacrifice, he would appear much like M. De La Salle at the altar. Had Calvin, Beza, and other heretics seen the holy priest thus transfigured, they would have burned their writings against the Real Presence, and bowed in adoration." This angelic fervor, while offering the Holy Sacrifice, was never known to diminish during the whole course of his life.

The newly ordained priest had as yet no idea of the special work marked out for him by Providence. A few days after his ordination, Canon Roland, his friend and director, died, leaving to his disciple the direction of the Sisters of the Holy Child Jesus, whose work was the education of poor girls. Little did John Baptist De La Salle foresee to what this service of charity and zeal was to lead. Through his influence, in 1679, the Sisters received Letters Patent from Louis XIV.

Meanwhile, gently but surely, God was leading him towards his life-work. In the city of Rouen, a pious lady was employing her wealth in works of charity. She resolved to open in her native city, Rheims, a free school for poor boys. She entrusted its foundation to Mr. Nyel, a man of

ardent zeal, and gave him a letter of introduction to her cousin, Canon De La Salle. By a strange coincidence these two men met at the door of the convent of the Sisters. The superioress soon made them known to each other. The Canon offered Mr. Nyel the hospitality of his house, and, after consultation with his clerical friends, decided to open the school under the patronage of some of the parish priests of the city. The pastor of St. Maurice agreed to receive Mr. Nyel and a companion into his own house and at his own table. The annual income promised by Madame de Mallefer was to support them. This school was opened in 1679.

No doubt De La Salle thought that his connection with free Christian schools was now at an end ; but, in reality, it had only begun. The good work spread. Another school was opened in St. James parish, Rheims, and, shortly after, a third was established. Owing to the frequent absence of Mr. Nyel, the entire charge of these establishments devolved upon the pious Canon. On the 25th of December, 1679, he leased a house near his own residence, installed therein his own teachers, gave them some rules for the guidance of their schools and community, and invited them to visit him twice a day. Finally, on the 25th of June, 1681, he took the entire community of teachers into his own house. This was the beginning of the Congregation of the Brothers of the Christian Schools.

The Divine call was now clear ; there remained only the sacrifice which accompanies every real vocation. One year had elapsed when, on the feast of his patron, St. John, he and his community left his family residence and went to live in the suburbs. He had broken with his past. The founding of schools was henceforth to occupy his whole attention. Feeling that his office as canon was an obstacle to the work before him, he resigned it into the hands of his Archbishop. Later on he sacrificed his patrimony. On the feast of the Ascension, 1684, the holy priest announced to

his principal disciples that he had given up all things and would henceforth be as one of themselves. The work was thus firmly founded, since now it rested on the power of God alone.

The cross is the seal which stamps a work of God. This characteristic was not wanting to the holy founder. Being delicately reared, the simple fare of the community caused a repugnance that seemed almost insupportable. But, by severe fasts, he obliged himself to conform to the common life. To this trial succeeded opposition from without. Some wished him to confine his work to the diocese of Rheims; others desired him to change the habit of the Brothers and his mode of government. In Paris, the writing-masters, jealous of the success of the new schools, began a lawsuit against the community. During fifteen years they continued to annoy the saintly founder. But the good Catholic people made his cause their own, and, despite opposition, the Christian schools prospered. Another severe trial was the death of Brother Henry L'Heureux, whom De La Salle designed to raise to the priesthood, and to succeed him as superior. "God be blessed," were the only words that escaped the lips of the saintly founder in these painful hours.

In 1688, at the earnest solicitation of Father de la Barmondiere, he opened a school in the parish of St. Sulpice, Paris. From the capital, the Institute spread to Chartres, Troyes, Avignon, Dijon, Rouen, Darnetal, Marseilles, Grenoble, Mende, Boulogne, Alsis, Guise, Laon, Versailles, and other places.

This rapid spread of his work exceedingly rejoiced the holy founder. The one great desire of his heart now was, to see one of his Brothers, instead of himself, at the head of the Society. In 1686 he had induced them to elect Brother Henry L'Heureux to that position. At that time, however, the diocesan authorities interfered and obliged him to reassume the office of superior. The strife as to who should

govern the Brothers and the many other trials and contradictions that had shaken the Institute and threatened to destroy its spirit, now led him to fear greater evils if he were to die without settling the question regarding his successor. He, therefore, assembled the leading Brothers at Rouen and tendered his resignation, requesting them to proceed to the election of his successor from among their own ranks. At first his desire met with strong opposition; but, having convinced them of the wisdom of his motives, their feelings gave way to reason.

On the 17th of May, 1717, the directors of sixteen of the principal communities were convoked, and, after two days' deliberation, Brother Bartholomew was elected Superior General of the Institute. At the same time two assistants were chosen to aid the new superior in the government of the Society.

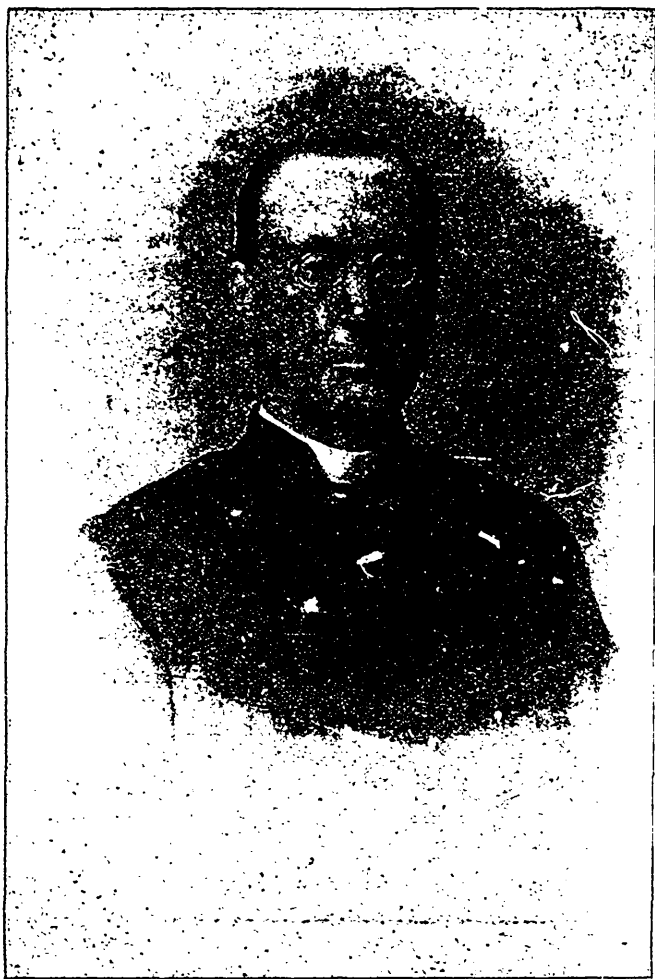
Blessed De La Salle spent the remaining two years of his life in silence and retirement, obeying his successor in office with the docility, modesty, and simplicity of the most humble novice. Early in 1719 he seemed to have a presentiment of his death. He had long been suffering from asthma and rheumatism. His pains often confined him to his bed, his every limb being tortured as if he were on the rack. But notwithstanding his intense sufferings, he continued his fasts and austerities, saying, "The victim is going to be immolated, we must work at its purification." In Holy Week, realizing that his end was near, he asked for the last Sacraments, which he received with extraordinary devotion. He died on Good Friday, April 7, 1719.

We cannot better conclude this sketch than by the faithful and striking portrait of the Blessed De La Salle drawn by his first biographer, Canon Blain: — "No one looked more like a saint than Blessed De La Salle. Grace, enthroned, so to say, on his brow, seemed as if to point out to men what he was before God, and portray on it the beauties of his soul. On beholding him, one was led to God. All in

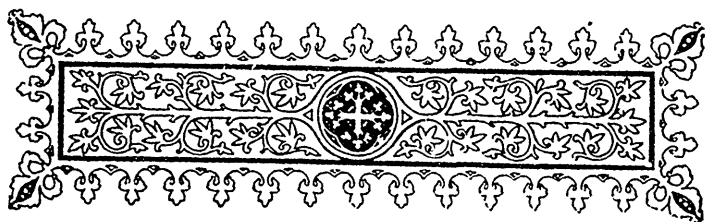
him exhaled the odor of the virtues of humility, modesty, mildness, quiet, equanimity, mortification, charity, and of signal piety. Always the same in so many sorrows and griefs, in so many sad and afflicting events, on so many occasions of trouble and uneasiness, he appeared like one whose heart, fixed on heaven, seemed to take no interest in what is passing here below ; like one applied to regulating all his holiest desires and most glorious projects for God, and solely according to His will and pleasure.

“ The life of Blessed De La Salle is the Gospel put into practice. To do penance, to deny, mortify, and humble himself, to crucify his flesh, to pray, to converse with God ; to appear among men only to meet with their contempt ; to select the poorest and most forsaken as the object of his zeal ; to suffer all, to yield all, never to complain, or to believe that he had reason to be offended, always to decide against himself, to be the first to condemn himself, to be contented with what happened, to bless God in all things and take His will as the sole rule of his own, to love his friends in Him and his enemies for Him, to see and will but God in all things, to be interested but in His glory, to forget all else ; to have but aversion for the world, to hate only sin, to fear only what is displeasing to the sovereign Majesty, to have a desire but to imitate Jesus Christ, to have a taste but for crosses and love but for God : is not all this the summary of the Gospel and of the life of Blessed De La Salle ? ”

[T is impossible for us to make the duties of our lot minister to our sanctification without a habit of devout fellowship with God. This is the spring of all our life and the strength of it. It is prayer, meditation and converse with God that refreshes, restores and renews the temper of our minds at all times, under all trials, and after all conflicts and contacts with the world.



THE RIGHT REVEREND T. F. BARRY, D. D.
Bishop of Thugga ; Coadjutor-Bishop of Chatham, N. B.



A DOUBLE CONSECRATION.

THE MESSENGER is gratified to be able to present to its readers the portraits of the newly-made Bishops, Drs. Barry and Casey, both of New Brunswick.

The ceremony of consecration took place in the cathedral of the Immaculate Conception, at St. John, N. B., on February 11th, the officiating prelate being Archbishop O'Brien, of Halifax, assisted by Archbishop Bégin, of Quebec, and Bishop Cameron, of Antigonish. His Lordship Bishop McEvay, of London, delivered an eloquent sermon on the duties and privileges of the episcopate. A large gathering of representative clergy and people from the various provinces testified by their presence to the respect in which the new bishops are held. Both prelates, although still young in years, have already distinguished themselves for their zeal for God's interests and for the work already accomplished in their native provinces.

The Right Reverend Thomas F. Barry, D. D., Bishop of Thugga, and Coadjutor to the Right Reverend Dr. Rogers of Chatham, was born at Inkerman, Gloucester County, N. B., in 1841, and is consequently now in his 59th year. His early school days were spent in his native parish, then at Chatham, and subsequently in St. John, at the college established by late Bishop Connolly. After a course of rhetoric and philosophy at the Sulpicians' college, Montreal, he entered the Grand Seminary and, having finished his theological studies, was ordained to the priesthood on August 5th, 1866.

Called to Chatham, he remained there for five years, distinguishing himself during that time for the interest he took in parish works, the schools, Hotel Dieu, etc. In 1871, Father Barry was appointed to administer to the Restigouche missions, which included what are now the parishes of Dalhousie, Campbellton, Balmoral, Charlo, Jacquet River, Belledune (Gloucester). At the expiration of five years, during which time he had established several missions, including that of Campbellton, Dr. Barry was transferred to St. Basile, Madawaska, and appointed Vicar General for that part of the diocese situated on the St. John River. In 1880, he returned to his native county as parish priest of the important parish of Caraquet, when his authority as Vicar General was extended to the whole diocese.

In 1885, he was named parish priest of Bathurst, which town had a short time previously been formed into a parish. Through the efforts of the new incumbent a splendid church, presbytery and convent were soon erected and paid for.

Dr. Barry has made three voyages across the Atlantic. While stationed at St. Basile he visited Rome with the Canadians pilgrims in 1877. Again in 1884, while parish priest of Caraquet, he spent some time in Rome and the Holy Land, and finally, in 1896, he was sent as representative of His Lordship Bishop Rogers to the Eternal City, on which occasion he visited Morocco and that part of southern Africa in which was formerly situated Thugga, the see of which he is now Titular Bishop.

His Lordship Bishop Casey, Coadjutor to the Right Reverend Dr. Sweeny, of St. John, was born thirty-seven years ago at Flume Bridge, in Charlotte County, N. B. He was graduated from St. Stephen's High School, and distinguished himself afterwards at Memramcook. He completed his theological studies at Laval Seminary, Quebec, and was raised to the priesthood by Bishop Sweeny on June 29th, 1886. After a brief period of curacy at St. John and Fredericton, he became rector of the Cathedral in 1894.

Four years later Dr. Casey was named to succeed the lamented Father McDevitt in the pastorate of St. Dunstan's, Fredericton. In this new sphere he began to display strong executive ability. He showed a great deal of energy in arranging and guiding to success many practical changes for the better. The church built by Bishop Dollard, and the convent and presbytery, built by Father McDevitt, who for nearly fifty years had been parish priest, both required repairs. This work was undertaken energetically by the new pastor, and under his directions St. Dunstan's became one of the handsomest churches in the diocese.

As a priest, both at St. John and Fredericton, Dr. Casey has an enviable record. One who knows him well writes us: "Those under his ministry have heard the word of God in exhortation, in reproof, in constant description of the incidents of our Blessed Lord's life on earth, in warning lest the day of His Salvation be let pass, always in the tones of one who had thought and prepared what he would say; thus using not misusing the gift of eloquence. At college and in seminary his record seems to have been that of sound classical learning, followed by strong grasp of theology. The Catholic people feel confidence on his judgment; from our separated brethren he has nothing but respect." Dr. Casey has been named Titular Bishop of Udena, the ancient Uthenia, a suppressed diocese, which was, in the early ages, a suffragan of Carthage.

The recently consecrated prelates are both Coadjutors *cum jure successionis*. The MESSENGER and its readers wish them long life and a prosperous episcopate.

E. J. D.



Correspondence

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

The Editor CANADIAN MESSENGER,

Rev. Sir, — Mrs. G. asks me to send you a note of thanksgiving for the extraordinary cure of her little five-year-old son Frank. This child had become stone blind over a year ago through an accident. The desolate mother tried everything that medical science could suggest, and her strong faith also suggested recourse to prayer, but the will of God seemed to be that the child should remain blind. One of our promoters met the mother and spoke to her about the Apostleship and how she might expect a cure if she became an Associate. The Sacred Heart evidently gave an extraordinary efficacy to the words of the promoter; the poor mother thought that at last she had found a cure. Her faith was not deceived. On the eight of January last the little boy's eyes began again to see the light of day, much to the astonishment of everyone who knew him, and naturally to the intense joy of his mother. May the Sacred Heart be known, praised, loved, adored forever!

Chicago, Ill.

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The Editor CANADIAN MESSENGER,

Rev. Sir, — A former promoter wishes to return thanks to God, for being miraculously cured after a long and dangerous illness of three and a half years, through the intercession of the Blessed Virgin, St. Joseph, St. Francis, St. Anthony of Padua and the Souls in Purgatory, after a novena made by the Rev. Franciscan Fathers.

Montreal.

* * *

Receipt acknowledged of special letters from a Promoter, Campbellford; Promoter, Dundas; Winnipeg; T. F., Rapid City, Man.; Four members, St. Louis Road, P. Q.; P. T. G., Chicago, Ill.; J. D. McR., Vernon River, P. E. I.; Promoter, Bathurst, N. B.; A. F. K., Trout

Creek; M. M., Antigonish; M. C., Cobourg. The special requests contained in these letters have been inserted in their proper places in this number of the MESSENGER.

SHORT CORRESPONDENCE.

E. McM., Dundas. — The Guides are making a favorable impression in all the Centres. Our Promoters have now a publication that will teach them all they want to know about their privileges and obligations.

D. D., Guelph. — There are no special blank lists sent out for the Album for Paray-le-Monial. Use ordinary foolscap. We shall have the names carefully transcribed in the book destined for the shrine.

L. M., Windsor, N.S. — The foregoing answer suits your enquiry.

Mrs. O. E., St. Andrew's. — The names have been received, and we shall transcribe them.

E. D., Marysville. — The Novena of First Fridays must be made on first Fridays. Other Fridays of the month will not do.

A. M., Halifax, N.S. — The MESSENGER will not refuse the tribute of prayer to the soul of any person whose name is sent to this office. However, space is limited, and we would ask correspondents to send for the "In Memoriam" columns only the names of recently deceased members.

M. H., Toronto, writes us :

1. "Wishing to become a Promoter, I took the names of some of my friends and began distributing the Leaflets and MESSENGERS. To some who had not been received I gave certificates of admission. Are they fully received?" *Ans.* They are, provided you handed their names into the Local Director or Secretary to be inscribed in the register of the Local Centre.

2. "When receiving persons into the League must their names be put on the Register at once?" *Ans.* Certainly. Promoters generally find it convenient to wait till their next monthly meeting. Three things are required for valid membership in the League: Affiliation of the Centre by Diploma signed by the Diocesan Director; the ticket of admission; and registration in the Local Director's register.

3. "May the names of persons lately deceased be sent to the "In Memoriam" columns even though they be not Associates?" *Ans.* See our answer to our Halifax correspondent.



Current Events

— **PILGRIMAGES** from the various countries of Europe continue to reach Rome.

— **COOK and Son** are advertising a personally conducted tour to the battlefields of South Africa.

— **LEO XIII.** has granted to the priests attached to the Basilica of the Sacred Heart at Montmartre, in Paris, the privilege of celebrating mass at midnight whenever a great multitude of the faithful assembles at the shrine.

— **BISHOP Gaughran, O. M. I.**, writing from Kimberley, says that notwithstanding the long and desperate siege, not one Catholic was hurt. This he attributes to their devotion to the Sacred Heart; for in every house a picture was hung up.

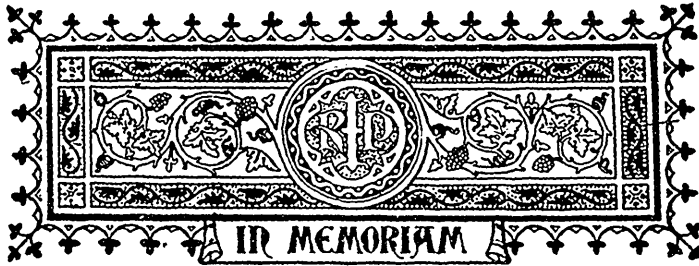
— **MGR. Boutros Sohdo**, a Syrian Jacobite Archbishop, along with many of his clergy and people, has been received into the Catholic Church. It is announced that these conversions will have a considerable influence on the movement towards reunion amongst the Churches of the East.

— **CARDINAL Mazella**, Bishop of Palestrina and Prefect of the Congregation of Rites, died recently. The dead Cardinal was a member of the Jesuit Order and taught theology for several years in the United States. His Eminence was the 128th Cardinal who has died during the Pontificate of Leo XIII.

— **GERMANY** counts 32,000,000 Protestants against 20,000,000 Catholics. But putting aside the millions of modern Protestant pagans and Social Democrats, there are more Catholic than Protestant Christians in Germany to-day. The German Empire may be considered one of the most Catholic nations of the world.

— **FATHER Algue, S. J.**, Director of the Observatory at Manila, now in the United States, has published a letter bristling with facts and figures, which victoriously refutes the statements of the Anglican Bishop Potter of New York on the Catholic Church in the Philippines.

— **THERE** are in the United States forty-four different religious Congregations of men, numbering seven or eight thousand members working unceasingly for religion. There are 118 congregations of nuns with a membership of fully 50,000 women, occupied in the work of instruction or charity.



ALEXANDRIA, ONT.

Allan McMillan, d. Mar. 8
 Mrs. Cath. Williams, d. Mar. 10
 Thos. Smith.
 Mrs. R. J. McDonald, d. Mar. 22
 Ann McDonald, d. Mar. 28
 Bella Nicol, d. Mar. 28

AMHERSTBURG.

M. C. Pheely, d. in March
 Mrs. Patrick Powers
 James Caldwell
 Mr. Mero

BAYFIELD, P. E. I.

Mrs. Annab. McDonald, d. Jan. 2

BRECHIN.

J. J. Bernard, d. Mar. 29

BROCKVILLE.

John Murray, d. Mar. 8

CANSO, N. S.

Agnes Munro, d. Mar. 4

CHICAGO, Ill.

Leopold Gerard

CORNWALL.

Mrs. Philip McGuire, d. Feb. 23

Duncan J. McGillivray, d. Mar. 5

Alex. McDonell, d. Mar. 17

Tassie McGillis, d. Mar. 22

DUNDAS, ONT.

Mrs. Ellen Lavin, d. in Feb

FAIRVILLE, P. E. I.

John J. Campbell, d. Jan. 9

GUELPH, ONT.

James Mays, d. Mar. 15

HALIFAX, N. S.

Patrick J. Quinane, d. Mar. 14

Michael McCarthy, d. Mar. 14

Michael Berrigan, d. Mar. 19

Mary Chisholm, d. Mar. 3

William Stoker, d. Mar. 13

Mary Swain, d. Feb. 10

William F. Shanks, d. Jan. 8

HAMILTON.

Mrs. Annie Nangle, d. Mar. 22

Wm. Mulcahey, d. Mar. 17

HARBOR AT BOUCHE, N. H.

Freeman Levangie, d. Feb. 26

Mary A. Crispo, d. Mar. 22

KEENE.

Mrs. John DAVIS, d. Feb. 20

KINGSTON, ONT.

Mrs. Alice McCumminskey, d.

Ellen Casey, d. Jan. 28 [Jan. 30

William O'Donnell, d. Feb. 1

Mrs. Ann Doherty, d. Dec. 29

Mrs. Johanna Purvis, d. Feb. 9

Mrs. Mary Donnelly, d. Dec. 19

Sr. Mary of Mercy, d. Mar. 30

Sr. M. Assumption, d. Apr. 8

LANCASTER.

Mrs. Mary McDougall, d. Sept. 20

LONDON, ONT.

Mrs. Catherines Stokes, d. Mar. 7

Patrick Donegan, d. Mar. 8

MAIDSTONE.

Patrick Hayes, d. Mar. 20

MONCTON, N. B.

Maggie McDonald, d. Mar. 25

Michael A. Foran, d. Jan. 17

Mrs. Robert Casey.

MO TREAL.

Mrs. Margt. Culhane, d. Mar. 1.
James Dooley, d. in Feb.
Mrs. Winnifrid Boyle, d. March
Jeremiah Walsh, d. Feb. 7

NIAGARA FALLS.

Julia Culhane, d. Mar. 21.

OTTAWA.

Mrs. Chas. MulIn, d. Feb. 20
James Warnock, d. Mar. 1
Mrs. Wm. McDonald, d. Mar. 14
James N. Coghlan, d. in March
Moses Aubrey, d. Mar. 25.

PERTH, ONT.

Mrs. Martin O'Connor, d. Mar. 19
Elien Doyle, d. Mar. 28.

PORT ARTHUR.

Mrs. Cath. McCarthy, d. Mar. 22

QUEBEC.

Mrs. Jane Hickey, d. Mar. 7
Jennie Benn, d. Mar. 11
Mrs. Cath. Alexander, d. Mar. 21
Mrs. Hannah Mountain, d.

SARNIA.

Mrs. Ellen Smithson, d. Mar. 9
Mrs. John McPhee, d. Mar. 24

SEAFORTH, ONT.

Mrs. Alice Moore, d. Feb. 13

SHERBROOKE.

Mrs. Daniel O'Boyle.

ST. ANDREW'S WEST.

John McRae, d. Mar. 18
Geo. Masterson, d. Mar. 6
Mary McRae, d. Mar. 20

ST. JOHN, N. B.

Flossie Harney, d. July 11, '99
Miss Hannah Stack, d. Feb. 28
Mrs. Mary Doherty, d. Mar. 14

Ida M. Flood, d. Mar. 12

Mrs. Rachel Quinlan, d. Feb. 10
Mrs. Caroline Clarkin, d. Feb. 5
Fred'k O'Brien, d. Feb. 12
John McGrory, d. Mar. 2
Mary B. Gregory, d. Mar. 7

ST. LOUIS ROAD, QUE.

Mrs. Fairbairn
John Fairbairn
Jane Fairbairn
Harriet Fairbairn

ST. MARY'S, N. B.

John Hayes, d. Mar. 8

ST. TERESA'S, P. E. I.

John McCarthy, d. Dec. 18, '99
John Kenny, d. Dec. 25, '99
Wm. McLaughlon, d. Jan. 7

Daniel Mooney, d. Jan. 9
John F. McDanald, d. Jan. 30
Hugh B. McQuaid, d. Feb. 2
Mrs. Malcolm McAulay, d. Feb. 2
Mrs. Jas. McAulay d. Feb. 8
Frank McAulay, d. Feb. 9
Mrs. Dougald McDonald, d. F. 28

TORONTO.

Mrs. Keating, d. in March
W. T. Manion, d. in February
Margaret Mahoney, d. Feb. 26

WILLIAMSTOWN.

Jessie Casey, d. Mar. 24
Mrs. Annie Summers, d. Mar. 26

WINDSOR, N. S.

Thomas Ward, d. Jan. 21.
Mary I. Ward, d. Aug. 22, '99
Mrs. Mary Whalen, d. January
Walter Hunter, d. Mar. 10

WOODSLEE.

Mrs. Cornelius Shehan.



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

AMHERSTBURG, ONT. — For a great temporal favor, after praying to Sacred Heart and making a novena to the Infant Jesus. For another great favor.

ARNPRIOR, ONT. — A mother returns thanks for a very great favor granted, after prayer and promise to publish in the MESSENGER.

ANTIGONISH. — For recovery from a dangerous illness.

BRECHIN. — For a temporal favor, after promising to publish.

COBOURG. — Heartfelt thanks for a great favor received.

COLGAN. — For a great favor obtained, after many years of prayer.

GRAVENHURST. — For recovery from sickness. For obtaining employment, after a novena and promising to publish.

HALIFAX, N. S. — For increase of salary for a husband. For success in business. For the conversion of a son.

HAMILTON. — For the recovery of sick child, after applying the badge and promising Mass for the Holy Souls. For employment, after praying to the Sacred Heart and promising to publish.

KINGSTON. — Thanksgiving to Sacred Heart, through the intercession of St. Joseph. For very special assistance in a temporal matter.

LONDON, ENG. — For several special favors, both spiritual and temporal, after prayers to the Sacred Heart.

LONDON, ONT. — For relief of heart trouble, after applying the badge and promising to publish.

MIDLAND. — For a temporal favor received, after praying to Sacred Heart and promising to publish.

MONCTON, N. B. — For a favor obtained for a dear friend, after a novena to the Sacred Heart of Mary, promising to publish and always burn a light in thanksgiving during May.

MONTREAL. — For a great temporal favor received, after promising a Mass for the Souls and promising to publish in the MESSENGER : " I promised to have it published in the Sacred Heart MESSENGER if my mother got better, and, thank God, she did so. I now want to

fulfill my promise. Please publish this." For a great favor received lately, through the intercession of the Sacred Heart, Our Lady and St. Francis Xavier.

OWEN SOUND. — Thanks to Sacred Heart of Jesus, Mary, Joseph, and five Saints, for favors received, after promising to publish in the MESSENGER.

QUEBEC. — Sincere thanks to the Sacred Heart for preserving a large number of persons from a most serious calamity.

ST. JOHN (North), N. B. — For several favors obtained, through Our Lady of Perpetual Help and Brother Gerard.

SUMMERSIDE. — For temporal favors granted during past months. For finding a lost article, through the intercession of St. Anthony.

URGENT REQUESTS. — Amherstburg, Antigonish, Barrie, Brockville, London, Ont., Penetanguishene, St. Marks, P. E. I., Williams-town.

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

Alexandria, 2.	Hamilton, 2.	Sarnia, 4.
Alliston, 4.	Kingston, 9.	Seaforth, 1.
Alberton, 3.	Kings Wharf, 5.	Smiths Falls, 1.
Antigonish, 3.	London, Eng., 1.	Summerside, 3.
Bathurst, 2.	London, Ont., 3.	St. Andrew's West, 12.
Barrie, 3.	Maidstone, 4.	St. Catharines, 1.
Brantford, 4.	Midland, 1.	St. John (north) N. B., 24.
Brechin, 1.	Moncton, 1.	St. Mary's, Ont., 4.
Brockville, 2.	Montreal, 3.	St. Mary's, N. B.
Cobourg, 2.	Newcastle, 3.	Vankleek Hill, 1.
Colgan, 2.	Orillia, 1.	Vinton, 2.
Douglastown, 1.	Owen Sound, 1.	Walford, Ont., 1.
Freelton Centre, 3.	Penetanguishene, 1.	Willamstown, O., 1.
Gravenhurst, 4.	Picton, 3.	Wolfe Island, 1.
Halifax, 4.	Quebec, 12.	Woodslee, 1.

THE INTERNATIONAL PILGRIMAGE.

SINCE our last issue, letters of approbation for the pilgrimage to Paray-le-Monial have been received from the Most Reverend the Archbishops of Ottawa, Quebec and St. Boniface, and from the Right Reverend the Bishops of Alberta, Antigonish, Nicolet, Peterboro, Rimouski and Sherbrooke. The whole Canadian Episcopate has blessed this pious enterprise undertaken for the greater glory of the Sacred Heart.

**

The organiser, Mr. L. J. Rivet, has just returned from Europe, where he has been for several months working for the success of the pilgrimage. Intending pilgrims to Paray-le-Monial or Rome should communicate with him at once, as he is quite anxious to know how many he shall have to accommodate on the *Vancouver*, which sails on June 2.

**

The subjoined itinerary from Montreal to Paray and return will be followed as closely as circumstances will permit :

Montreal. — Leave June 2. Quebec. — Leave June 2. Liverpool. — Arrive June 11. Paris. — June 15. — Pilgrimage to Basilica of Sacred Heart and Our Lady of Victories; Sojourn; Exposition. Paray-le-Monial. — June 20, 21, 22,		Grand religious demonstration; presentation of banner, etc, Paris. -- June 23. Sojourn; Ex- position. Rouen. — June 26. Sojourn of two days. Liverpool. — Leave June 30. Montreal. — July 9
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Return tickets to Paray — good for one year — are as follows :

First class (on steamship) \$225.00
Second class	" 190.00

The expenses of the trip — including two days in London, six at the Paris Exposition, two at Paray, two at Rouen — are covered by these tickets. The pilgrimage will last about thirty-nine days.

**

The sum of twenty-five dollars must be deposited with the organiser, when pilgrims decide to make the trip. This sum is deducted from the price of ticket when the purchase is made.

**

A large number of pilgrims have signified their intention of continuing their pilgrimage to Rome, and Lourdes. The itinerary has not yet been made out. But the tickets to Lourdes as Rome, will be \$400.00 approximately. Pilgrims to those points are required to make special application.

**

Persons intending to take part in the Canadian pilgrimage should communicate as soon as possible with Mr. L. J. RIVET, 418 Rachel Street, Montreal.

Intentions for May 1900.

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

GENERAL INTENTION BLESSED BY THE POPE :

Respect and love for Religious Orders.

- 1.—**Tu.**—SS. Philip and James, Ap. d† m†. Candor. 17,557 Thanksgivings.
- 2.—**W.**—St. Athanasius, Bp. C. Resist-
ance to error. 9,075 In affliction.
- 3.—**Th.**—Finding of the Holy Cross.
h†. r†. Sign of the Cross. 21,885 De-
parted.
- 4.—**F.**—St. Monica, W. a†. c†. g†. p†.
Perseverance in prayer. 21,328 Special.
- 5.—**S.**—St. Pius V., Pope. g†. r†.
Devotion to the Rosary. 1,813 Com-
munities.
- 6.—**Sun.**—PATRONAGE OF ST. JO-
SEPH. b†. c†. m†. n. r†. Devotion to St.
Joseph. 9,630 First Communion.
- 7.—**M.**—St. Stanislas, Bp. M. Char-
itable admonition. S. H. Associates.
- 8.—**Tu.**—Apparition of St. Michael.
Victory on the Devil. 6,870 Employ-
ment.
- 9.—**W.**—St. Gregory Nazianzen, Bp.
D. Mildness. 3,136 Clergy.
- 10.—**Th.**—St. Antoninus, Bp. h†. r†.
Prudence. 37,368 Children.
- 11.—**F.**—St. Francis Jerome, C. g†.
Meekness. 14,310 Families.
- 12.—**S.**—SS. Nereus and Comp. MM.
Good example. 14,235 Perseverance.
- 13.—**Sun.**—Bl. John' Baptist De La
Salle. Silence. 8,738 Reconciliation.
- 14.—**M.**—St. John bef. the Latin Gate.
Desire of perfection. 12,395 Spiritual
Graces.
- 15.—**Tu.**—St. Isidore the Ploughman.
Loyalty to the Church. 15,837 Temp-
oral Favors.
- 16.—**W.**—St. Ubalde, Bp. Simplicity.
22,573 Conversions to Faith.
- 17.—**Th.**—St. Paschal Baylon, C. h†.
Love of the Bl. Sacrament. 14,643 Youth.
- 18.—**F.**—St. Winand, Boy Martyr.
Thanksgiving. 1,049 Schools.
- 19.—**S.**—St. Peter Celestine, P. C.
Change of heart. 8,618 Sick.
- 20.—**Sun.**—St. Bernardine of Sienna,
C. Reverence for the Holy Name. 2,444
In Retreat.
- 21.—**M.**—St. John Nepomucene, M.
Mortification. 447 Works, Guilds.
- 22.—**Tu.**—St. Leo I., P. C. Sincere
confession. 1,779 Parishes.
- 23.—**W.**—St. Anselme, Bp. D. Cus-
tody of the tongue. 22,092 Sinners.
- 24.—**Th.**—ASCENSION. d†. g†. h†. m†.
r†. s†. Thought of heaven. 12,340 Par-
ents.
- 25.—**F.**—St. Gregory VII., P. C. g†.
p†. True reform. 3,328 Religious.
- 26.—**S.**—St. Philip Neri, C. Cheer-
fulness. 1,671 Novices, Ch. Students.
- 27.—**Sun.**—St. Mary Magd. de Pazzi,
V. m†. n†. Obedience to grace. 1,329
Superiors.
- 28.—**M.**—St. Augustine, Bp. C. Pity
for the poor. 6,550 Vocations.
- 29.—**Tu.**—OUR LADY HELP OF CHRIS-
TIAN. Invoking Mary's aid. League
Promoters.
- 30.—**W.**—St. Felix I., P. M. Magn-
animity. 24,369 Various.
- 31.—**Th.**—Our Lady of the Sacred
Heart. h†. Longanimity. League
Directors.

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

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

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