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# MESSENGER

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OF THE

# SACRED HEART

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*Organ of the League of the Sacred Heart, Apostleship  
of Prayer.*



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## GENERAL INTENTION FOR JANUARY.

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

### RELIGIOUS COMMUNITIES.

**R**ELIGIOUS Communities are a prominent feature of Catholic life. Beside their number and variety, which are considerable, there is a special sacredness, attaching to them in the minds of the faithful, which must strike the outside observer as remarkable. It begets confidence as well as respect. It is due to the fact that the members of these communities have "left the world and consecrated themselves to God." That is how we express the thing among ourselves. We mean, more particularly, that they have shut themselves out, by the vows of poverty, chastity and obedience, from an otherwise lawful exercise of dominion over self and over possessions, and that they have bound themselves to the pursuit and practice of *perfection* in the Christian life. The rules of the community, the life in common under a superior and employment in good work, whether of prayer and contemplation or of spiritual or temporal mercy, are the recognized means of

acquiring this perfection. It may also be added that they afford the most favourable conditions for the effective organization and uninterrupted continuance of the work undertaken.

There is another thing about these religious communities which cannot fail to impress the observer. They are wonderfully tenacious of life, and withal most conservative of their respective types. The explanation is that they have been designed to meet actual and, for the most part, unchanging needs of the christian spirit. This spirit is full of aggressive vitality. The most adverse environment often fails to stay its growth. What happened in the beginning and became manifest to the public eye in the surrender of the Roman Empire to the Church, is of daily occurrence still. The divine plant is not content to shield itself from evil influences, it transforms the most noxious constituents of the atmosphere in which it lives, and makes them contributors to its own increase. It resembles fire in its power of conquest, and it is as irrepressible in its upward aspirations. As long as there are Christians in the world, there will be some, many, who will not be content to do only what Christ has imposed as an obligation upon all; many who, catching His spirit, will seek to regulate their whole lives in more perfect accordance with His, and with the principles embodied in it. And what more sure than that most of these will see in the vows and the common life and useful work of the religious communities the easy highway to their goal. Our Lord will call "whom He wills," as He did in the case of the Apostles. Some will find their vocation, perfection as well as salvation, in other walks of life, accordingly as God shall appoint for them. But the wish to live the most perfect life will naturally feel most at home in a house expressly built and furnished to suit its requirements, that is, in religion.

All Christians, without exception, are called upon to be "poor in spirit," that is, to be ready to part with any pos-

session rather than offend God by the violation of His Commandments. And the means of confirming ourselves in this necessary disposition are to be found in the frequent occasions when the actual sacrifice is demanded as the only way of avoiding such violation. Of course, people in the world may, from a desire to perfect themselves in the spirit of poverty, make occasions where none are forced upon them, and practise detachment for its own sake in imitation of Jesus Christ. But for those who are free to take the step and who feel themselves called to it the invitation addressed to the young man of the Gospel suggests a more thorough as well as a more meritorious way, viz. the relinquishment of all ownership in worldly goods, and the undertaking never again to resume it. "If thou wilt be perfect," said Our Lord, "go, sell what thou hast and give it to the poor, and come, follow me." If the young man had accepted this gracious invitation, his whole after-life would have become one continuous occasion to practise poverty of spirit. He would have shut himself off by a self-imposed obligation of religion from ever again using the things of this world as his own or otherwise than in dependence on the will of the divine Master. At every turn he would have been confronted by the necessity of being ready to do without them, or with just so much or so little of them as the Master should determine. So, too, by the vow of voluntary poverty does the religious enter upon a life-long course of training in the perfect spirit of detachment.

Again, all Christians are bound to love God above all things for His own sake and because of His goodness; and they must be ready to ignore the attractions even of the most legitimate affections and friendships, when their duty of love to God requires it. For, plainly, these can have no claim as opposed to the claim of God. Thus far all are bound to love God with a whole and undivided heart. And in the observance of the Commandments the ordinary Christian has his opportunities of practising this supreme love of

God. He may even extend his practice to occasions where there is no obligation to *actually* leave the creature for the Creator. In doing so he wishes merely to show his preference for God. But what will be the effect of this practice, if long continued? Whither does it tend? To the spiritualization of all natural affection and friendship. The love of God will gradually absorb every other love. Home, brothers, sisters, father, mother, husband, wife, children, country, all will be devotedly loved, not so much for their own sakes, far less from selfish motives, but for the sake of God, whom the perfect Christian loves with an actually undivided heart, his love for all the rest being but the manifestation of his love of God.

But there is a more direct way to this perfection. It is suggested and even recommended, though not for all indiscriminately, only for those "to whom it is given." The advantage of it, according to St. Paul, is that it leaves one free and unencumbered to "attend upon God" and "to be solicitous about what belongs to Our Lord, how to please God." It is the celibate life together with actual separation from home and family. When this is once definitively undertaken and made a duty by the religious vow of chastity, the life that follows is a continuous exhibition of the supreme love of God and of Our Lord Jesus Christ, over every other object of loyalty and devotion. Religious life is thus the king's highway to the perfection of the pure love of God.

Lastly, all Christians are bound to be obedient to God in all that He has commanded. This means that their minds are made up. They are prepared for actual obedience under whatever circumstances a command may come to them. And God's Providence has so arranged that there is frequent necessity for actual obedience, not only by way of testing the disposition to submit, but also of affording the means to exercise and perfect it. What is the perfection to which the habit of obedience can attain? It must carry us beyond

the range of the Commandments, for it is perfected by divine charity, by the love which seeks to do God's pleasure, and makes us prompt to enter into His mind and heart, to substitute them for our own, and to strive earnestly to give Him satisfaction in the way that He is pleased with. No one will say that it is impossible to acquire this perfection of obedience in the world. Every act of deference to constituted authorities, necessary or free, may be made the means of practising it. But what is all that even a fervent man can do in this direction, compared with a life-time of work for God and Religion not self-chosen, but appointed by legitimate authority, carried on in the spirit of an Order with constitutions and rules approved by the Church, and subject in every detail of the execution to the personal control of one who stands to the worker in the place of God? Perverse, indeed, and sadly wanting must be the religious who does not find in the observance of his vow of obedience the fullest scope for the development and increase of his desire to be perfectly submissive to the ruling hand of God.

As long, therefore, as the christian spirit shall desire to perfect itself in its essential opposition to the inordinate love of riches, of pleasure and of independence, so long will it be attracted to the religious life of voluntary poverty, perfect chastity and entire obedience. There is little to wonder at in the number of religious men and women. It is the natural outcome of the Church's life.

The variety to be observed among religious Orders and communities is due to the differences of the occasions which gave birth to them, and the special exigences of the work which they were intended to undertake. It is obvious to remark how admirably adapted a religious Order is, precisely on account of the vows and the common life, to stamp its members with its own special spirit, to give them the training best suited to its own organization and purpose, and to avail itself of their combined and sustained as well as highly skilled labour for the achievement of vast and enduring

results. It is not to the present purpose to recall the immense benefits which the Church has received from Our Lord through her religious communities. It is more to the point to note that the power for good which these communities possess depends in the first place, and above all, on the freedom permitted them to maintain their health and strength as religious, to keep up their numbers, to follow their own special spirit and traditions, to observe their rules and constitutions, to train their subjects, to bind them to one another in a living organic unity — one body, one spirit. This and an opportunity to do good work, suitable to their institute, for God and Church, are the greatest blessings their friends can procure them.

It should be remembered that religious orders and congregations are not private institutions, to be changed and modified at will. Their purpose, rules and constitutions have the approval of ecclesiastical authority, in many cases of the Papacy itself. They have the right to be what they are, and to live and work in accordance with the purpose for which they were approved.

But if friends of religious communities have sometimes done them harm through want of due consideration, what of those governments and public men who seek their destruction? It is hatred to the Church that has shown itself in the persecution of religious communities. The enemy judges rightly that she is especially vulnerable through them. Their usefulness, as we have said, depends upon the maintenance of religious spirit and discipline. And these are such delicate plants that they necessarily suffer and suffer greatly from any disturbance of the calm and tranquil conditions of the religious house.

Vexatious laws are enacted, when rulers recognize that public opinion is not yet ripe for measures of repression or for open persecution. Taxes, so burdensome as to be prohibitory, are resorted to which, within a given number of years, are calculated to eat up the patrimony of religious



communities and reduce their members to beggary. The aim is first to cripple, then to render impossible any active ministry, pious or charitable, peculiar to the various institutes.

Elsewhere, the irreligious state expels the members of the order, with little or no formality, confiscates their houses and lands, or decrees that to devote one's self to the service of God is a violation of the Constitution. We have not yet come to that ; but what we have just said is actually happening in other countries, some of which are nominally Catholic, but groan under the iron rod of Masonry.

Pretexts to suit the occasion, and without stint, are alleged to give a certain colour of respectability to intolerant enactments. We are told that in all times the monks and religious were the drones in the hive. The recent work on "Europe in the Middle Age," by Professors Thatcher and Schwill of the Chicago University, though often offensive in its generalities, when it comes to deal with particular facts, is found to admit most of what Catholics contend for, that is, the great services rendered by the monks to the cause of civilization :

"Monasticism furnished the missionaries who christianized western and northern Europe. The monks were also the civilizers. Every monastery founded by them became a centre of life and learning, and hence a light to the surrounding country. They cleared the lands and brought them under cultivation. They were the farmers and taught by their example the dignity of labour in an age when the soldier was the world's hero. They preserved and transmitted much of the civilization of Rome to the barbarians. They were the teachers of the West. Literature and learning found a refuge with them in times of violence. Their monasteries were the hotels of the Middle Age, and they cared for the poor and sick. They were the great builders of the Middle Age, and many of the great churches of Europe were built by them. We owe them an immense debt

of gratitude. Monasticism was an excellent thing for the world in those days." \* This merely confirms what has long since been acknowledged by other Protestant authors, by Maitland, Lecky and Stubbs.

The world is mistaken if it believes that members of contemplative orders while away life in a kind of slothful piety. The bee in its hive is not more active than the daughter of St. Theresa in her convent. It is even more at sea when it considers the life of contemplatives useless. Accustomed to look upon God as a quantity which may be neglected, the world forgets that His service is the first duty of man, and that the religious, consecrated to this service, fills a place in society without which society would be doomed.

The Carmelite, in the moral world, performs the same office as does, in the physical, the metal rod which, from the depths of the soil, rears its copper point skyward : it is so slender and requires so little room, and yet it disengages a fluid and renders harmless the threatening thunderbolt above. The humble daughter of St. Theresa is as a lightning rod against God's avenging wrath, and we may repeat, with more confidence, Abraham's prayer for the doomed city, " Wilt Thou destroy the just with the wicked? "

" Had these asylums of prayer," said the great bishop of Angers, " no other use than to drown the blasphemous cry in a chorus of praisegiving to God ; were there naught else in religious life, in its monastic form, than that living lesson of self-denial, so forcibly brought home to all by the sight of a perpetual sacrifice ; that moral power of example peculiar to sanctity reaching to so high a degree ; that sweet odour of piety rising from the solitudes of the cloister and filling every aisle of God's Church ; that abiding protestation in behalf of the evangelical counsels against the numberless disorders and scandals which beset mankind ; the spiritual gain accruing to the whole body from the superabundance of divine life deriving from some few of its mem-

bers ; those signal triumphs of mind over matter, which do so much credit to human nature ; those treasures of grace accumulated in favour of those living in the midst of the world by the merits of continual mortification : that counterpoise to the crimes of the earth and that compensation for evil-doing pushed to its extreme limits ; those hands raised night and day to appease Eternal Justice, irritated at so many outrages, and to call down upon the earth the blessings of Heaven ; were there no other effects to be counted on than these, both reason and faith, relying on the two great laws of community of interests and reversion of merits, would still compel us to see, nowadays as in the sixth century, in the monasteries devoted to prayer and penance, a public service and an immense social advantage. \*

It is hard to gain a hearing from governments bent on shutting out religious from the simplest privileges of citizenship. The collective pastoral of the Bishops of Brazil made a forcible enough appeal to the spirit of justice and fair play ; but none is so deaf as the one who does not wish to hear. What could be more to the point than the following passage ?

“ If the voice of conscience and that of God should whisper to a Christian that, in the conditions in which his life is cast, he can work out his soul’s salvation only by consecrating himself to God by the practice of the evangelical counsels, as set forth in some one of those monastic professions emanating from the heart of a saint and approved of by Holy Church : and if his aspirations to a religious vocation are now thwarted, is it not putting that poor soul to the torture and doing violence to his liberty of conscience ?

“ If some unfortunate wishes to plunge headlong into the depths of vice, the police of the Republic respectfully open their ranks and make way for her, with this for sole comment, ‘ She is within her rights ; she is free to fashion her way of living as she thinks fit ’. But should a Christian maiden bend her

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\* Mgr. Frepel, Disc. Aug. 14, 1887.

steps towards some pious asylum, in view of leading a life of chastity with other pious companions, devoting themselves together to works of religion and charity, and recognizing no other family than the great family of the afflicted, 'Stand back,' cry the police, 'you have no leave for this, it is forbidden by the Constitution of the Republic !'

"Such is the law, such the justice, such the liberty, such the respect of conscience which the enemies of religious orders boast of and hold up to our admiration, they the very men who would banish from the world the practice of Christian perfection ! It is a mutilation of the Gospel ! Voluntary poverty, perpetual chastity, entire obedience, which this sacred code counsels to chosen souls, are, as it were, a triple and powerful lever, in the moral order, to raise man above his level into a region all serene and beyond the influence of the passions. The suppression of the religious orders, by placing an obstacle to the rapid flight of souls to the summit of Christian perfection, lowers the general level of morality in society, for it finds its principal incentive in this heroism. The religious orders, in fact, have always been the most efficacious means for keeping alive among the people sentiments of faith and piety, and for providing the Church with a devoted army, which, free from worldly cares, bends all its energies to the conquest of souls by home and foreign missions and to all the other functions of apostolic life."

And we might add, that the history of missionary enterprise is, to a great extent, the history of the Church. In modern times, India, Japan, China, Canada, Paraguay, the colonies of Africa and every recently discovered country under the sun bear witness to the devotedness of the missionaries of religious orders and their services to the Church in propagating the Gospel; while at home, the teaching orders and congregations are toiling to maintain the faith among the older and more settled communities of Christendom. Nor is this apostolate the less arduous or deserving, because it furnishes a less brilliant career in the estimation of men.

"The Brother," says Mgr. Merrillod, "just at the age of sweet illusions, leaves his little cottage; bids goodby to the flowers of his meadow, to his parents who doted on him, and to his friends. He will now go and breathe in the dusty atmosphere of a class-room in the great cities where his worth will remain unknown and where he will never meet with the desinterested friendships of his youth. Devoted to his task, he will continue the hum-drum monotony of his life for twenty, thirty and perhaps fifty years. This is the society of the immolated after the example of the Crucified on Calvary. What a contrast between the scoffer of the eighteenth century dogmatizing thus: "the people deserve no instruction" and Blesséd de La Salle pledging himself by vow to instruct the poor! This is why his feast is called the feast of the people."

M. Pradié, a French Republican, published in the early years of the Second Empire a work entitled *La Démocratie Française*. It was, no doubt, suggested by De Toqueville's famous work of kindred title on American institutions, and made no little stir at the time. Coming from one of his political school, the following appreciation of religious orders is somewhat remarkable:

"Religious orders offer another advantage, that of placing within the reach of the more humble classes those lofty and refined enjoyments of the soul which otherwise would be the exclusive heritage of the lettered and aristocratic. The brilliant walks in life, with their honours and dignities, are for the most part closed to the plebeian, while convents, monasteries and the preferments of the sacred hierarchy are open to him. The priesthood and the religious profession form the aristocracy of the people. In these he may display his ability and give free rein to his mental faculties and to his tastes.

"Should he feel burning within him the fire of eloquence, that *cry of passion*, as one, a master in the art, Father Lacordaire, has defined it, he becomes a Dominican, he preaches

and expounds. If he be drawn to the contemplative life, he will listen to God's whisperings to his soul from the depth of some wild mountain gorge, on the brink of a torrent or amid the silence of some impenetrable solitude with the disciples of St. Bruno. If study and research be his delight, with the Benedictine, he ferrets out the musty manuscripts and documents of past ages. If he be a lover of nature with a yearning for the open fields he becomes a Trappist. If his heart throb within him with all a mother's fondness for childhood, he enters the Institute of Christian Schools. If he possess a universal adaptability, limitless self-denial, an insatiable zeal for the spiritual welfare of the simple people, of the untutored savage, and especially of intelligent youth and the refined classes of society—with mind made up to encounter opposition, adverse argument and persecution—he becomes a Jesuit, consummate master in things divine, an adept in the 'discernment of the spirit,' living synthesis, ever varying in its unity, of religious life in its every phase." \*

The author is evidently partial to the Society of Jesus, for what reason, we are left to conjecture. But the members of the Society need take no vain-glory from the foregoing words of praise. They should rather accept them as a lesson in view of the high standard which a man of the world has conceived of St. Ignatius' ideal of a religious. In theory, they may well strain every nerve to attain to such rare excellence: in practice, how far they fall short of it, each one of them, with true humility, must needs be only too conscious. The excuse we offer for this quotation is that it makes for our contention that, in a purely social view, religious orders, in opening up so many and such varied careers to its citizens, is an unmingled blessing to the State, even were that state a French republic.

Quite in keeping with the systematic opposition of certain governments, there are other causes at work which tend to

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\* Chap. X. p. 127

diminish the number of religious vocations, and consequently prove detrimental to religious orders. The daily press, the sensational novel, the very conversations of the home circle wage a covert though a not less telling warfare against vocation to the perfect life. Parents, in whose souls the Christian spirit is growing weak, can no longer be made to understand what an honour it is for them to yield their child to Our Lord's keeping. They run counter to the call of the Master. The family that gives a son to the priesthood, be it in the ranks either of the secular or regular clergy, may count on a daily intercessor at God's altar to offset their past delinquencies, to draw down numberless blessings upon their home and, after they are dead and gone, to blend their names in the solemn memento of every day, while the Divine Victim's blood is being poured out for their deliverance.

The family that has a religious in the cloister or a daughter consecrated to God, wearing away her life in works of education or charity, has a constant peace-offering burning before the Almighty. The sweet incense of the sacrifice rises before His sight and shuts out from the vision a thousand short-comings of daily occurrence in the home she has abandoned for His sake. She is the sanctuary-lamp—generous oblation of a father's or a mother's love—whose tiny flame never goes out, but night and day sheds its sweet rays in the August Presence, while her parents, harassed by worldly cares and distractions, have perhaps little time to give to the all-important affair of eternity.

Oh, let all Our Associates, during this opening month of the new year, beseech the Sacred Heart to preserve the Religious Orders and Congregations of God's Church amid all the dangers that beset them. It was God, and God only, whom these chosen souls had in view when they bade farewell to the world. Let the Good Master look upon them with eyes of mercy; let Him come to their help and disconcert the plans of their enemies, and vouchsafe that without let or hinderance they may devote themselves to His service and to the salvation of souls.

## 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 Religious Communities, triumphing over the attacks of their enemies, may in full freedom give themselves over to God's service and the service of souls. Amen.

## LEAGUE AT HOME.

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

Yours very truly,

J. J. GNAM, P.P.

PICTON, ONT.—Edifying, indeed, was the scene presented in our church on the First Friday of the month of November where the members of the Holy League had assembled to receive Holy Communion—their Communion of Reparation to the Sacred Heart.

Wind and rain raged fiercely without but within all was holy peace and calm. The subdued tones of the priest as he offered up the great and atoning Sacrifice, the fervent piety manifested by the members as they knelt before the statue of the Sacred Heart, wearing their badges, thus proudly proclaiming their allegiance to that loving Heart, the soft lights which shone around the statue symbolic of the love which ever burns in that Divine Heart and of that faith which tells us that there we are always sure of finding a secure refuge, the sweet fragrance of choicest flowers, all rendered the scene most impressive and touching. Although the League is little more than a year established here it already numbers nearly four hundred members. During the summer our most zealous and indefatigable promoters suggested that the members buy a statue of the Sacred Heart, and so generously did they respond that a statue of Our Lady of Lourdes was also purchased and both are now entirely free from debt. The statues standing on massive pedestals are placed within the Sanctuary and greatly enhance the beauty of our church.

May the Sacred Heart bless and prosper the Holy League here.

A MEMBER.





## AN AMERICAN APPRECIATION

OF THE LIFE AND LABOURS OF THE GREAT CATHOLIC WRITER,

**MRS. JAMES SADLIER.**

[Boston Republic.]



very praiseworthy and deserving movement is that which has been inaugurated in Canada with a view of raising a testimonial fund for presentation to the well-known and popular Catholic authoress, Mrs. James Sadlier, who has for a number of years past resided at Montreal. Such a movement as this ought not to be confined to the Canadian friends and admirers of Mrs. Sadlier's writings; it should appeal to the many people in this country to whom her stories are familiar and who know and must appreciate the great benefits she conferred, in earlier days, by the productions of her facile and gifted pen, upon those of her countrymen who came to these shores at a time when their faith was exposed to greater trials and dangers than happily now beset the Catholic belief. It is safe to predict that among the subscribers to the testimonial that has been started in the veteran authoress' behalf will be found the names of not a few American Catholics, and it would argue ingratitude on their part if such did not prove to be the case.

Mary Jane Madden—for that was the maiden name of the honoured lady for whom the proposed testimonial is being raised—was born in the historic village of Cootehill, in the County of Cavan, Ireland, in 1820, so that she is now in her 76th year. From her father, Francis Madden, who was a man of refinement and education, as well as a highly respected merchant in her native place, our authoress inherited her literary tastes; and these were fostered and strengthened by the influence of her mother, who died, however, while her gifted daughter was still young, but not before she had imbued her with some of her own ardour for the poetry and legendary lore of her native land. A succession of bad years crippled Mr. Madden's business in Ireland, leading to financial troubles, under the weight of which he sickened and died. His daughter, believing that she would succeed better in this country than in her native land determined to emigrate hither, and in her 24th year she crossed the Atlantic, bringing with her some treasured volumes from her father's library. New York was

her objective point, and there, two years after her coming to these shores, she became the wife, in November, 1846, of M. James Sadlier, one of the founders and original members of the well-known publishing house of D. & J. Sadlier & Co. Her husband being the Montreal representative of his firm, Mrs. Sadlier, after her marriage, went to the Canadian city to reside, and it remained her home for the following fourteen years. It was during this period of her career that her pen produced her best known and most successful works. In addition to her stories, she also contributed largely to the columns of the *New York Tablet*, then owned and published by the firm of which her husband was a member and she wrote frequently for other publications in this country and in Canada.

In 1860 his business interests made it necessary for Mr. Sadlier to return to New York to reside, and thither he brought his family fourteen years after his marriage. The *Empire City* continued his place of residence up to the time of his death in 1869. Mr. Sadlier found his gifted wife a helpmate in the fullest sense of the word, and to her in her literary labours he was able, because of his experience as a publisher, to render very valuable aid and advice. His knowledge of the sort of books the Catholic reading public needed and would be apt to buy, enabled him to give Mrs. Sadlier many useful suggestions with regard to the character and aim of her stories, suggestions which she was glad to receive and act upon. She, on the other hand, rendered very valuable assistance by her contributions to the *Tablet*, to whose columns she furnished weekly much of the original matter that appeared in them. In fact, she may be said to have been for quite a period the editor of that paper, and it was through her that it secured contributions from many of the able pens whose productions graced its pages in those days. Even when the *Tablet* had other editors—and during the years that the Sadliers owned the paper it was edited at different periods by such men as Dr. Brownson, Dr. Ives, Dr. Anderson and Mr. John McCarthy—Mrs. Sadlier had no small voice in its management, and her weekly contributions to its columns always obtained prominent places therein.

It is not her newspaper work, though, large and meritorious as that was in the days alluded to above, which gave Mrs. Sadlier the enviable fame which she possesses. Her reputation chiefly rests upon her stories of Irish life and character, and it was by those stories that she conferred her greatest benefits upon her Catholic countrymen and women who, like her, crossed the Atlantic to find homes in this western world. Even before she herself bade adieu to the land of her birth, Mrs. Sadlier had made her maiden venture in the field of fiction, short stories from her pen having appeared in a London ma-

gazine, one of the leading contributors to which was Mrs. Norton, the poetess. It was during the years of her first residence in Montreal, however, that her prolific pen displayed the large abilities which she possessed, for in those days stories and sketches of hers appeared not only in the *Tablet*, but frequently showed themselves in the Montreal papers, as well as in certain Boston and New York weeklies, whose editors always welcomed her writings and, when those were not forthcoming, sought to obtain them by offering remuneration for them.

Mrs. Sadlier's first published book was brought out by a Montreal firm, Messrs. John Lovell & Co., and bore the title of "Tales of the Olden Time." This volume secured a very favourable reception from the critics and proved a financial success, something not easily achieved in those days. The reception accorded to this book greatly encouraged its authoress, and in quick succession there came from her pen such stories as "The Red Hand of Ulster," "Willie Burke," "Alice Riordan," "The Confederate Chieftains," "The Blakes and the Flanagans," "Confessions of an Apostate," "Bessy Conway," "Elinor Preston," "Aunt Honor's Keepsake," "The Old House by the Boyne" and several others, all of which were warmly welcomed by her ever-increasing hosts of readers. How busy her pen was in those days may be judged from the fact that her stories, original and translated, count up over sixty volumes. All of her stories were written with a definite purpose, and that purpose was always a high moral one. Now it was the defence of the Catholic faith, exposed in those times to so much ridicule and to so many assaults from non-Catholics; again, it was love of Ireland and memories of the Green Isle that she aimed to foster and keep alive in the hearts of its exiled children, and anon it was to warn Catholic parents against the insidious dangers which threatened the religious belief of their children in the public schools or from other sources. The would-be Yankeeified Irishman or woman, who aped the ways and dialect of those with whom he or she was brought into contact, was mercilessly, though faithfully, ridiculed in her pages, and the renegade to his ancestral faith could not read some of her stories without experiencing the keenest shame and regret for his religious apostacy. Mrs. Sadlier knew accurately the needs of the people for whom she wrote, and her stories met those needs in an admirable manner. Even the manner in which her tales were told was adapted to her audience, and that fact, which some critics of her works have found fault with is in reality one of the best evidences of their merits. Had she wished, she could unquestionably have given her narratives greater grace of diction and a more artistic finish; but had she done so, she would

never have reached as effectively as she did the people for whom she wrote, and her books would have failed of much of that popularity which so deservedly came to them.

Her literary work, or rather her stories, did not monopolize all of Mrs. Sadlier's time and energies during the years that she resided in New York. Naturally of a religious bent of mind, she took an earnest and active interest as far as woman might in the charities and similar works of the church, and she showed herself a frequent benefactress to Catholic asylums, homes and hospitals. Acquainted with many of the leading Catholic divines of the day, men like Archbishop Hughes, Father Hecker and others, she was often asked to interest herself and others in behalf of this or that institution, and such requests were never addressed to her in vain. It was at the desire of Archbishop Hughes that she translated into English Orsini's "Life of the Blessed Virgin" and De Ligny's "Life of Christ." It was conversation with Father Hecker which gave her the idea of writing "Bessy Conway," one of the best of her many stories; and at the instigation of other priests she undertook the translation of several French works of devotion and compiled a "Catechism of Sacred History" for the use of pupils in parochial schools.

Mrs. Sadlier has been the mother of three boys and three girls. The eldest of her sons died just after attaining his majority, and his death was a severe blow to his gifted mother. The second joined the Jesuits, was ordained a priest, but was summoned away from earth three months after he had celebrated his first mass. The eldest girl married in Montreal and made that city her place of residence; the second daughter became the wife of a nephew of a former bishop of Newcastle and Hexham, in England, and the youngest girl, Miss Anna T. Sadlier, who has inherited much of her mother's literary abilities, has always remained with her and has made her own name very familiar to the readers of Catholic literature. After her husband's death Mrs. Sadlier continued to reside in New York, but some eight or ten years ago, wishing to be near her children and grand-children who dwelt in Montreal, she returned to that city and has abided there since. Appreciated as she unquestionably has been for the great service which she has rendered her faith and church and the members thereof by her pen, the Catholic reading public owes Mrs. Sadlier more than it has ever yet rendered to her; and now that she is nearing the close of her earthly existence, it is only meet that some effort should be made to requite the obligations it still owes her. With that aim in view this Canadian movement for the raising of a testimonial fund to be presented to her has been inaugurated, and it is to be hoped that the movement will prove successful, so that the aged authoress may be

afforded another proof of the popular esteem and affection wherein she is held by the Catholics of this country, which was so long the place of her residence, and of that Canadian land in which the declining years of her useful and beautiful life are being peaceably passed. She well deserves all that her admirers may do for her, and, do as much as they may, they cannot fully repay her for her self-sacrificing labours, that were attended with such good results, in behalf of the Irish exiles for whom she principally wrote her thrilling and instructive tales.

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### THE EPIPHANY

Light of our Life ! The way is long, and we  
 Still wander lonely, homeless, through the night,  
 Still wage, with failing hearts, the weary fight,  
 And, in our need, to Thy dear Heart we flee  
 For help, for courage : Lord we cannot see  
 The journey's end,—Thy way is ever right ;  
 Oh, through the darkness, lead us to the light,  
 Bring us, and those we love, at last to Thee.

Long is the way and strange ; the cross we bear  
 Lies heavy on our shoulders ; though unseen  
 Our home of rest, we know that Thou art there  
 To bid us welcome ; all that lies between  
 Thou only knowest ;—Thine the cross hath been  
 And Thine the joy which Thou with us wilt share.

FRANCIS W. GREY.

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### TREASURY, JANUARY, 1897.

#### RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	192,037	Pious reading.....	71,657
Acts of mortification.....	223,155	Masses celebrated.....	478
Beads .....	362,999	Masses heard.....	114,170
Stations of the Cross.....	45,428	Works of zeal.....	46,538
Holy Communion.....	43,215	Various good works.....	456,736
Spiritual Communion..	349,272	Prayers.....	762,734
Examinations of conscience	80,149	Sufferings or afflictions..	86,553
Hours of silence .....	281,069	Self conquests.....	91,353
Charitable conversations.	188,135	Visits to Bl. Sacrament..	170,187
Hours of labor.....	428,225		
Holy Hours .....	15,348	Total.....	3,909,438

# SLEEP, HOLY BABE

MOZART.

Solo, Sleep, ho - ly Babe, U - pon Thy

The first system of musical notation consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat), and the time signature is 3/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The music is divided into three measures.

Mo-ther's breast, The Lord of earth and

The second system of musical notation consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat, and the time signature is 3/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The music is divided into two measures.

sea and sky, How sweet it is to

The third system of musical notation consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat, and the time signature is 3/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The music is divided into two measures.

see Thee lie In such a place of

The fourth system of musical notation consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat, and the time signature is 3/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The music is divided into two measures.

rest! *Chorus.* Sleep, ho - ly Babe!

The fifth system of musical notation consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat, and the time signature is 3/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The music is divided into three measures.

Sleep, ho - ly Babe!

The sixth system of musical notation consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat, and the time signature is 3/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The music is divided into two measures.

- 2.—Sleep, holy Babe, Thine angels watch around,  
All bending low with folded wings,  
Before th' Incarnate King of Kings,  
In reverent awe profound.  
CHORUS : Sleep, holy Babe, etc.
- 3.—Sleep, holy Babe, while I with Mary gaze  
In joy upon that face awhile,  
Upon that beatific smile  
Which there divinely plays,  
Sleep, etc.
- 4.—Sleep, holy Babe, oh, take thy brief repose ;  
Too quickly will Thy slumbers break,  
And Thou to lengthened pains awake  
Which death alone shall close.  
Sleep, etc.
- 5.—Then must those hands, which now so fair I see,  
Those feet so lovely and divine,  
That flesh so delicately fine,  
Be pierced and rent for me !  
Sleep, etc.
- 6.—Then must that brow its thorny crown receive ;  
That cheek more lovely than the rose,  
Be drenched with blood, and marred with blows,  
That I thereby may live.  
Sleep, etc.
- 7.—O Lady blest ! To thee I suppliant cry ;  
Forgive the wrong that I have done,  
In causing by my sins thy Son  
Upon the Cross to die.  
Sleep, etc.
- 8.—O Jesus Lord ! By Thy sweet childhood's years,  
Blot out from their terrific page,  
My sins of youth and later age  
In these my contrite tears.  
Sleep, etc.
- 9.—So may I sing immortal praise to Thee,  
Who, once a Babe of human birth,  
Now reignest Lord of heaven and earth  
Through all eternity.  
Sleep, etc.



Written for  
THE CANADIAN MESSENGER.

## HER LESSON

BY MARY D. OWENS

"I think", said Mrs. Lester, laying down her spectacles and gazing out meditatively into the October sunshine. "I think I'll run up and see Bella. She has not been near me for a week and that's a sign that something has gone wrong again. Dear me! why can't people act sensibly and like Christians instead of flying off at a tangent every time they're crossed! What Bella wants is a little less burning of lamps before holy pictures and a little more control of her temper. Now where is my bonnet? That good-for-nothing girl has stuck it away again out of sight".

Equipped at length to her satisfaction, Mrs. Lester informed her maid of all work that she was going out, and fifteen minutes later saw her ringing the door bell of her married niece's home a few blocks away.

"Oh Auntie, is it you?" exclaimed the boy of ten or eleven who answered her ring. "Go upstairs, Mamma is putting Baby to sleep".

Mrs. Lester made her way upstairs and into her niece's bedchamber, halting for a moment at the door lest her entrance should disturb the infant. But there was no danger of such a catastrophe, for that small personage was sitting up in her crib very wide awake indeed and ready to hail with a crow of delight the appearance of her great-aunt's spare figure and somewhat severe face.

"Come in, Aunt Honora", called Mrs. Jordan, looking over her shoulder for an instant. "I have been trying to put this little monkey to sleep for the last half hour but it's no use".

Thus adjured, Mrs. Lester approached the crib and bestowed a little peck upon her niece's cheek and another upon the baby's, then proceeded methodically to remove her bonnet and gloves and wrap, talking slowly all the time.

"How are John and the children, and what kept you away last week?" she enquired, selecting an easy chair when she had disposed of her things and drawing a half finished stocking from her pocket.

It was one of the old lady's boasts that she was never caught with idle hands.

A flush rose to Mrs. Jordan's still youthful face and she bent over the crib as she answered:



"They are all very well, thank you Aunt Honora. I was going over to see you one day last week, but I have been so busy getting the children's winter clothes in order that I had to give up the idea".

Mrs. Lester did not look quite satisfied, but her face brightened a little as she looked around the well ordered room and caught a glimpse through an open doorway of a sewing machine and a basket of neatly folded garments. Orderly to a fault herself, she forgave her niece many shortcomings because she possessed the same virtue.

A moment's silence ensued and then the older woman asked abruptly :

"Is anything the matter with John? I went into the store yesterday and he pretended he was so busy that he had not time to come to serve me himself. He never did that before".

"I can't answer for John's vagaries", replied Mrs. Jordan, a note of acid in her voice, "I am tired of his whims and fancies".

"H'm, I thought so", commented Mrs. Lester at herself, then aloud she asked, with as close an approach to bantering as her rather rigid exterior permitted of :

"Been having another disagreement?"

"Has there ever been anything else?" demanded Mrs. Jordan, turning her back on the crib and facing the elder woman with angry eyes and a red spot of colour flaming on each cheek. "I wish I'd never seen him!"

"What is it all about *this* time?" Mrs. Lester's tone indicated that this was not her first experience of the kind.

"I want some new furniture for the parlour and he says I can't have it", replied Mrs. Jordan, beating an angry tattoo on the carpet with one foot. "You know how shabby that set is beginning to look, Aunt Honora, and no wonder, when I've had it ever since I was married. Oh, *how* I hate a stingy man!" she finished angrily.

"It didn't appear to me that John was very stingy when he bought you that sealskin cloak last winter", declared Mrs. Lester reprovingly.

"You didn't know the difficulty I had to get it out of him, then", was the bitter retort. "He did his best to make me do with a cloth one, but I would'nt. Not likely, when Mrs. Allan could come flaunting in to exhibit her sables and her diamonds. Mr. Allan's business was'nt half as good as John's, and everybody knows it too".

"No, but then you see Mr. Allan could fail to the tune of twenty-five cents on the dollar while John went on paying his debts", was the withering retort. "No wonder Mrs. Allan can have furs and jewellery when they pay no one. You ought to thank God you have an honest man for a husband, my girl".

" I hope I'll never see him again ", flashed out Mrs. Jordan. " I never have anything like anybody else. I hope he'll never come back ; never, never, never ".

" Why, where is he ? " demanded Mrs Lester, for once in her life letting her hands fall idly into her lap while she stared at her niece over the silver rims of her glasses. " Gone to board at the Central House, and I hope he'll stay there till I send for him ", snapped the younger woman, meeting the gaze of the other defiantly.

For an instant Mrs. Lester was nonplussed. Often as John Jordan and his wife had quarrelled, things had never come to this pass before, and she did not know how to handle the case.

While she hesitated her glance fell upon a picture of the Madonna and Child that hung above the baby's crib, and she stood up and pointed at it while she said sternly : " And do you dare to kneel down beside your baby and pray to the Mother of God and her Child, knowing all the time that your wicked temper has driven your husband out of his home ? "

" I don't care, he went of his own accord ", was the sullen retort ; but the speaker kept her eyes averted resolutely from the picture.

" Yes, when you drove him to it with your incessant nagging. For shame, Bella, for shame. Now can you expect the blessing of Heaven to be about you ? "

" I can't expect it, and I never did expect it, " declared Mrs. Jordan, suddenly dissolving into tears. " I had no business to get married at all and I've been well punished for it, " and she threw herself into a chair and began to sob violently.

Mrs. Lester stood and stared grimly at the baby, who had fallen asleep, until her niece's noisy grief gave signs of being almost over—which was not for a good ten minutes at least—then she turned around and faced her deliberately.

" Now you'll listen to me for five minutes, Bella ", she said calmly, " even if you put me out of the house afterwards. I've been listening to you for a good while now hinting about having lost your vocation and talking trash about being punished for it, and I think it's about time you heard a little plain talk on the matter. It is very strange that for the first five years of your married life, when everything was going prosperously with you and John, and he was able to gratify all your whims, that nobody heard anything about a lost vocation. It was only when he met with a few reverses, and you began to meet with the small crosses that must come to every Christian sooner or later, that you discovered you should have been nun. Now, you were not a child when you got married ; you were five and twenty years of age, and had had lots of time to enter a convent if you had

wanted to. There was nothing in your way that I know of. The truth of the matter is just this, and I don't care whether it pleases you or not—you know that you are not doing your duty by John, and that you are making his life a misery to him because he can't supply your unreasonable wants, and you are trying to excuse yourself under the pretense that you are in the wrong state of life and haven't the grace to do what is right. Do you think you cheat Almighty God that way? I advise you not to try.

"Now I've said my say and my conscience is clear. If you are a wise woman and a good Catholic, you will send a note to your husband at once and ask him to forgive you and to come back—"

"What!" exclaimed Mrs. Jordan, starting passionately from her chair. "Humble myself and give in to him? Never! I'd die first. I wouldn't give in to God Almighty.—" She stopped abruptly and drew back, covering her face with her hands, appalled at the length to which she had let her passion carry her, but by no means softened or penitent.

Shocked and saddened, Mrs. Lester turned to the crib again and stood looking at the picture above it with perplexed eyes. She had never been able to reconcile her niece's fondness for church going and holy pictures and everything that pertained to religion, with her ungovernable temper and her craving for the pomps and vanities of life. Of an even and well balanced temperament herself, her piety was as well ordered as were the ways of her household and she could not understand the incongruities of her niece's character; nor would she have quite believed it if anyone had told her that the latter was more likely to furnish material for the manufacture of a saint than was her own dutiful disposition.

"I can't understand it," she said to herself over and over, as her gaze wandered from the picture to the tiny red light that burned before it, and from thence to the marble statue of the Sacred Heart that occupied a niche above a priedieu in another corner. "Surely she must know she is in the wrong. Why then does she not do better?"

The problem was too deep for Mrs. Lester, and she was about to give it up when, to her astonishment, her niece swooped down beside her and snatched the sleeping baby out of the crib.

"Why, whatever is the matter, Bella?" exclaimed the startled old lady. Mrs. Jordan did not answer, but stood in the middle of the room clasping her baby closely to her and straining eyes at the image of the Virgin and Child.

"What is the matter?" demanded Mrs. Lester again and in a louder key.

A shiver shook the younger woman from head to foot and she sat down weakly on the nearest chair.

"I saw the Infant in the picture beckon to my baby," she said in a husky whisper. Merciful God! not *that!* Oh not *'hat!*'"

"I think you are loosing your senses," cried Mrs. Lester roughly, all the more so because a chilly sensation was creeping over herself, "You go into hysterics of bad temper and then fancy all sorts of nonsense. Very likely, indeed, that a picture can make signs. Here, come down stairs and get me a cup of tea and don't be a goose."

Alternately scolding and laughing she got the thoroughly frightened woman out of the room and stayed with her downstairs until she saw that she had recovered herself. Then she took her way homeward, more depressed than she would have cared to own, and with a heavy presentiment upon her of coming woe to her head-strong niece.

"If that baby is taken from her it will just kill her," she soliloquized. "Her heart is set on girls, and all the other children are boys. I do believe she'd rather lose the whole of them, and their father too, than part with baby Mary."



October passed away and the Month of Souls was ushered in with the cold and wet and general dreariness that so often characterizes it.

Despite the inclemency of the weather, Mrs. Lester assisted at the Vespers for the Dead on All Saints night, and was in the act of removing her cloak after returning from church when a violent ring at the bell made her hurry to the door, and, on opening it, she found her niece's husband standing on the step. Scarcely heeding her greeting he said hurriedly :

"Baby has a fit of convulsions and Bella wants you to go up, she is nearly distracted. Get into the cab and go ahead, I'm going for the doctor," and he forthwith hurried away.

Always prompt in an emergency, Mrs. Lester darted into her pantry armed herself with half a dozen homely remedies for childish disorders, and darted out again to the cab, all the time repeating ejaculatory prayers for the sick baby.

On her arrival at her niece's house she found the latter pacing up and down the hall distractedly, her face all white and drawn and her hair hanging over her shoulders in wild disorder.

"Where is the baby?" demanded the elder woman sharply.

"Mrs. Hannah has her upstairs," moaned the mother wringing her hands. "I could'n't bear to look at her and they sent me away—"

"And no wonder," muttered Mrs. Lester discontentedly, as she hurried up the stairs without waiting to hear any more. "The idea of any sensible woman putting herself in such a condition!"

Up in Mrs. Jordan's bedroom she found a sombre faced woman wrapping the sick child in blankets, having just lifted it out of the hot bath, advised by old fashioned people in such cases. The little thing was quite unconscious, and its tiny face was all distorted and twisted by the violence of the convulsion that was racking it from head to foot.

"Jesus, Mary and Joseph help us!" ejaculated Mrs. Lester fervently, her experienced eye detecting the gravity of the case at a glance. "It will be a miracle if the little one gets over *this*. What time did she take ill, Mrs. Hanna?" "About an hour ago," was the reply. "She had not been well all day, but there did not seem to be anything very serious the matter till then. I was in for a few minutes this morning and I thought she looked a little feverish, but that was all."

"She is bad enough now, anyway," muttered Mrs. Lester, hustling around to get in readiness for the doctor, while the other woman sat silently holding the sick child, her dark face bent broodingly over it, and a look of anguish lurking in her sad eyes.

Presently the doctor arrived, followed up the stairs by the half demented mother, who scarcely waited for the examination to be over till she cried out:

"Will she die? Oh Doctor! will my baby die?"

The doctor raised his head for a moment and looked at her compassionately. "I hope not, my dear lady," he answered gently. "I hope not, indeed, but I must not conceal from you that she is very ill." Mrs. Jordan stared at him as if he had pronounced her own death warrant, and then flew over to the picture of the Madonna and fell on her knees before it, crying aloud:

"Oh my God, take all I have in the world, but leave me my baby! Mother of Mercy, let your Son take all I care for, husband and sons, everything, but spare my little girl. Let me keep my baby, my baby, my baby."

Her voice rose in a shrill cry and Mrs. Hanna, who had, by the doctor's orders, placed the child in the bed, approached and took her firmly by the shoulders, and half led, half pushed her out of the room.

"God help you, poor soul," she said sadly, "you little know what you may be asking for. Come now downstairs with me, the baby is in good hands and if human skill can save her she will be saved." Thus talking, she had got the distracted woman half way down the stairs when the latter suddenly wrenched herself free and rushed back again into the sick room and flung herself down on her knees beside the bed, fixing her strained, tearless eyes upon the twitching face of her child with such a depth of agony in their gaze that even the doctor felt his own grow moist.

"Let her stay, she will be quiet now," he said gently. And so it proved. Through the long hours that her child fought for life she knelt there motionless and silent, and when, with the first wintry ray of daylight, the battle was over and the tiny form lay still and motionless for ever, she gave no word or sign but slipped in a limp heap to the floor and lay there like one dead. For a time at least, mercifully unconscious.

(To be continued.)

### R. I. P.

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

*Alexandria* : Mrs. Harriet Macdonald, d. Oct. 27 ; Mrs. Janet Macdonell, d. Oct. 28. *Belle River* : Mrs. F. P. Bouheiller, d. Nov. 2. *Braeside* : Lawrence A. McDonald, d. Oct. 5 ; James Dillon. *Canso* : Joseph Deslauriers, d. Nov. 6. *Charlottetown* : Mrs. Peter Halloran, d. Oct. 28. *Cornwall* : Mrs. Margaret Melleville, d. Oct. 28 ; Mrs. Mary Toor, d. in Oct. ; Daniel Toor, d. Nov. 23. *Deseronto* : Mrs. M. J. Hynes, d. Nov. 10. *Dundas* : Miss Kate O'Co. nor, d. in Nov. *Grafton* : Mrs. Mary O'Brien, d. Oct. 15. *Grand Falls* : Mrs. Mary McClish, d. Apr. 30. *Guelph* : Emerentiana McGinnis, d. Nov. 11 ; Margaret Butler, d. Nov. 24. *Hamilton* : Miss Josephine Marentette, d. Sept. 9 ; Prof. D. J. O'Brien, d. Nov. 18. *Ingersoll* : Mrs. McPhee, d. Nov. 3 ; Mr. Peter Hammil, d. Nov. 8. *Kingston* : Mrs. Norah McSurley, d. Sept. 19 ; Mrs. Ann Gleeson, d. Nov. 13. *Montreal* : Mr. Thomas Fitzgerald, d. Dec. 1 ; Stella Finlay ; Mr. W. B. Lorigan, d. Oct. 13. Katie McCaathy, d. Nov. 15 ; Mrs. M. Cahill, d. Aug. 27 ; Mrs. T. Trihey ; Margaret Cummings ; Miss Grace Keher, d. Dec. 2. *Niagara Falls* : Mrs. John Hall, d. Nov. 27. *Mount St. Patrick* : Michael Scully, d. Sept. 21. *Ottawa* : Azilda Belanger ; Mrs. Alice Maloney, d. Nov. 26. *Outremont* : Mrs. Denis Hanigan, d. Nov. 8. *Port Lambton* : Kale O'Leary, d. Oct. 13. *Read, Ont.* : Katie Hanley, d. Sept. 3. *Rochester, N. Y.* : Mrs. Anna Kirk, d. Nov. 12. *Rollo Bay, P.E.I.* : Mr. Joseph McDonald, d. Sept. 16 ; Mrs. Sarah Peters, d. Oct. 29. *St. Andrew's West* : Dougald J. McDonald, d. Nov. 25. *Scaforth* : Mrs. Mary Haynes, d. Aug. 10. ; Mr. Valentine Baciehr, d. Nov. 17. *Summerville, P. E. I.* : Mrs. Emma Feeser, d. Aug. 7 ; William Maher, d. Sept. 15 ; Elizabeth Murphy, d. Oct. 15 ; Edmund Kelley, d. Oct. 22 ; Laura Brothers, d. Apr. 7 ; Mrs. Richard Kehoe, d. Nov. 16. *Toronto* : James Curtin, d. in Nov. ; Mrs. J. A. Doucette, d. Oct. 3 ; Mrs. M. A. Miuton, d. Oct. 12 ; Catherine McCarthy, d. July 8 ; Edward Kennedy, d. Nov. 17. *Woodstock, Ont.* : Mrs. Bridget La-Flamme, d. Nov. 5. *Wooler* : Thomas Gallagher, d. March 24.



## THANKSGIVINGS

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

**ALEXANDRIA, ONT.**—A Promoter, for a cure. An Associate, for a situation obtained. An Associate, for three great favours, through the intercession of St. Anthony and the Souls in Purgatory. An Associate, for a cure obtained through the application of the Badge.

**ANTIGONISH.**—A Promoter, for the cure of sore throat, after applying the Badge. For two special favours during the month of November. For the cure of a sick child, after applying a Promoter's Cross. For the cure of severe pain, after applying the Badge.

**ARNPRIOR.**—A Member, for several temporal favours. Five, for cures obtained, after praying to St. Ann. A Member, for having passed an examination, after making a novena and saying the Thirty Days' Prayer. A Member, for a temporal favour, after praying to the B. V. A Member, for the recovery of her child from scarlet fever, and preservation of the other members of her family, after promising a mass for the Souls in Purgatory. A Member, for two temporal favours, after a novena to the B. V. and saying the Thirty Days' Prayer.

**BATHURST, N. B.** For several great favours, through the intercession of B. V. and St. J. For a favour granted last September.

**BATHURST VILLAGE.**—A Mother, for favours. A Member, for a cure obtained, after making a novena to St. Francis, and praying to the Canadian Martyrs.

**BELLE RIVER, ONT.**—A Promoter, for the finding of lost articles, after praying to St. Anthony, and having a mass said for the Souls in Purgatory. For several favours granted.

**BERLIN.**—A Promoter, for a reconciliation. For temporal and spiritual favours, through the B. V. For relief from severe pain, through the intercession of the B. V.

**CAMPBELLFORD.**—A Member, for employment for her son.

**CANSO.**—An Associate, for a very great favour, through the intercession of the B. V.

**CHARLOTTETOWN, P. E. I.**—An Associate, for a special favour. Four, for favours. A Member, for the restoration of health. A Member, for a very great favour, after making a novena to O. L. of Perpetual Help.

**CHATHAM, ONT.**—A Member, for two favours received. For one favour, through the intercession of St. Anthony.

COBOURG.—A Member, for two temporal favours.

CORNWALL.—An Associate, for having heard from her father after an absence of six years. A Promoter, for a successful examination. A Member, for a spiritual and temporal favour. A Member, for two special favours.

DUNDAS.—A Member, for a favour obtained, after asking it in the monthly intentions for several months.

FREELTON.—A Promoter, for a favour granted some time ago, through the intercession of St. J. For many favours.

GLENNEVIS.—A Promoter, for a special favour. For the return of a brother to the Sacraments. A Promoter, for success at an examination. For the recovery of a brother from severe illness. For the cure of an irruption on the face, after praying to St. Anthony. A Promoter, for a very special favour. For success in an examination. For many temporal favours, through the intercession of St. Anthony. A Promoter, for a favour through St. Anthony. For a person cured of a severe sickness. For three temporal favours. For a successful examination, through a novena to the B. V. For a spiritual and temporal favour. For a very great special favour, through the intercession of the B. V. and St. J.

GUELPH.—A Member, for a favour, after giving alms. A Member, for a favour received, when praying to the S. H. and helping the poor and doing acts of self-denial. A Member, for a brother getting employment, after having a mass said for the Souls in Purgatory. For the conversion of a brother, after having a mass said and praying to the B. V. For a temporal favour. A Promoter, for hearing from an absent friend, after recommending it to the prayers of the League and saying the Rosary seven times. A Promoter, for two temporal favours, through the intercession of the B. V. and St. J.

GODERICH, ONT.—For a situation obtained by the father of a family who was out of employment for a year. For improvement in the health of a mother and sister. For success in business. An Associate, for two temporal favours, through the intercession of St. J. A Promoter, for two temporal favours during the month of September.

HALIFAX.—For employment obtained for a young man who had been idle for a long time, after prayers to St. J. and St. Anthony.

HAMILTON, ONT.—An Associate, for special grace granted, after prayers were offered to the B. V. For a great favour, after asking it for some years. A Promoter, for many favours, after praying to the Souls in Purgatory. A Promoter, for the conversion of a husband. For many favours, after praying to St. Anthony and the Souls in Purgatory. A Member, for a great favour. A Member, for employment, after praying to St. Anthony.



HASTINGS.—A Member, for a situation, through the intercession of St. Anthony and St. Bridget. A Member, for a great temporal favour.

INGERSOLL, ONT.—A Promoter, for the restoration of a brother's health, after making a novena. An Associate, for temporal favours, after praying to the B. V. An Associate, for seven temporal favours. A Promoter, for spiritual and temporal favours.

KILLARNEY.—A Promoter, for the cure of throat trouble, after a novena to the S. H. For a temporal favour, after reciting the Rosary and promising a mass for the Souls in Purgatory.

KINGSTON.—A Promoter, for the promise of a situation, through prayers to O. L. of Sorrow. For many favours temporal, through prayers to O. L. of Victory. For a special favour, obtained by having a mass said for the Souls in Purgatory. A Member, for the recovery of a lost purse, containing money, through prayers to St. Anthony and the Souls in Purgatory.

LINDSAY.—For six favours, after making two novenas and promising a mass for the Souls in Purgatory.

LONDON, ONT.—A Promoter, for a favour, after having promised a novena of masses. A Member, for a brother's return of his religious duties and his obtaining employment. For a temporal favour. A Member, for two temporal favours and one spiritual. A Promoter, for the cure of severe pain, after applying the Badge.

MERRITTON.—An Associate, for a special temporal favour. For two cures obtained, after making a novena. For the success of a great undertaking. For one special favour, after six Sunday Communions in honour of the B. V. and St. Aloysius. For one temporal favour, after prayers to the B. V. and the Souls in Purgatory. A Promoter, for the finding of her cross and other articles, through the intercession of St. Anthony. A Promoter, for two spiritual favours and one temporal. An Associate, for improvement in health. A Member, for steady employment. A Promoter, for a spiritual favour. A Member, for a brother's recovery.

MONTREAL.—For the recovery of two children from sickness, after applying the Badge and promising the Nine Friday Communions. A Mother, for the cure of her son's eye. A Promoter, for relief from severe pain, by applying the Badge. For many graces received. A Promoter, for a favour, through the intercession of St. J. and St. Anthony, a mass said, and bread given for St. Anthony. A Promoter, for a grace of a very happy death for a father. For the safe journey of brother from Europe. A Promoter, for the prompt cure of sickness, through the intercession of the B. V.

NEWCASTLE, N. B.—Two Promoters, for favours.

NEW HAMBURG.—A Member, for a great favour. A Member, for two favours. A Promoter, for many favours.

NORWOOD.—A Member, for success in an examination last July.

OAKVILLE, ONT.—For the finding of something lost, through the intercession of St. Anthony, and having a mass said for the Souls in Purgatory.

OTTAWA.—For the partial recovery of health. For many temporal favours. For a temporal favour. A Member, for health restored.

PARK HILL.—A Promoter, for a temporal favour, through the intercession of the B. V.

PENETANGUISHENE.—An Associate, for a very great improvement in health, after having a mass said and novenas in honour of the B. V. and St. J.

PICTON, ONT.—A Member, for a temporal favour, through the intercession of St. Peter of Alcantara, after promising masses for the Holy Souls. For four temporal favours. For a situation for a son. For the cure of sore throat, after applying the Badge.

PORT ARTHUR.—For deliverance from fire.

PORT CREDIT.—A Promoter, for a temporal favour. A Promoter, for having passed a successful examination, after saying the Thirty Days' Prayer. A Member, for four temporal and two spiritual favours.

PRESBYTER.—A Promoter, for a successful examination. For a situation obtained by a friend.

QUEBEC.—A Promoter, for the success of a mission. A Promoter, for a spiritual favour. A Mother, for the averting of great danger from her son. An Associate, for the grace of a happy death for a young girl. A Member, for a spiritual favour. For several spiritual and temporal favours. For the recovery of a music book, through St. Anthony. For the conversion at a mission of two poor drunkards. A Mother, for the return of her son, whom she feared was in great distress. A Promoter, for many spiritual and temporal favours. For a great temporal favour. For employment for a person in great need. For news from an absent friend. For spiritual and temporal favours.

ST. ANDREW'S WEST.—A Promoter, for health and another temporal favour. A Member, for the cure of sore eyes, after praying to the S. H., St. J., St. Anthony and promising a mass for the suffering Souls. For a great favour, by applying the Badge, and oil from St. Ann's Shrine.

ST. CATHARINES.—A Member, for recovery of a lost article. For help to pay debts. For a brother's recovery, after promising a mass for the Souls in Purgatory.

ST. JOHN, N. B.—Six, for employment. Three, for cure of sore eyes. One, for work, through the intercession of Bl. Gerard. One, for money sent opportunely. One, for recovery of health. One

for restoration of peace in a home. One, for success in an undertaking. One hundred and eighty-eight, for various spiritual and temporal favours.

ST. MARY'S, ONT.—A Member, for a temporal favour. A Member, for benefits, through the intercession of St. Anthony. Associates, for two temporal favours, after prayers to the B. V. A Promoter, for two temporal favours. For one special favour.

ST. THOMAS —A Member, for a favour granted in the month of June, after praying to the Souls in Purgatory.

SANDWICH, ONT.—A Promoter, for a special favour. For a person who neglected to make his Easter Duty and who, after a mission, received Holy Communion. For a special favour granted some months past.

SARNIA.—A Member, for spiritual favours, obtained through St. Anthony.

SEAFORTH, ONT.—A Member, for a great temporal favour in the month of October, through the intercession of the B. V. For two temporal favours. For the cancelling of part of a debt, after praying to the S. H.

TORONTO.—A Member, for a young person's success in her examinations. A Member, for many favours. A Promoter, for the recovery of a sister, after prayers to the S. H. and Bl. Gerard. A Promoter, for a cure. For the conversion of a young man, after prayers to the B. V. and St. J. For work obtained on the First Friday for a family in need.

UPPERGROVE.—A Member, for success in an examination, by saying the Thirty Days' Prayer.

VANLEEK HILL.—A Member, for several temporal favours.

WINDSOR, N. S.—A Promoter, for a very great favour, having prayed for it since the establishment there of the League.

WOODSLEE.—For having passed an examination through the intercession of the B. V.

WOOLER.—A Member, for recovering a lost article. An Associate, for money obtained, through prayers to St. Anthony.

YARKER.—For reconciliations, through prayers. For spiritual and temporal favours, through the intercession of the B. V., St. J. and St. Anthony. For situations for two persons.

URGENT REQUESTS for favours, both spiritual and temporal, have been received from : Calgary, Charlottetown, P. E. I., Dundas, Flos, Hastings, Hamilton, Kingston, Lindsay, London, Memramcook, Moncton, Montreal, Mount St. Patrick, Murillo, Newmarket, Ottawa, Picton, Quebec, Richmond, P. Q., Rochester, N. Y., Toronto, Vancouver, B. C., Warkworth, Yarker.

**Apostleship of Prayer, League of the Sacred Heart of Jesus.**  
 EXHIBIT OF JAN. 1896.  
 ECCLESIASTICAL PROVINCE OF TORONTO. - DIOCESE OF LONDON, ONT.

PLACE	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.		Promoters.	
				1st deg. 2d deg. 3d deg.	1st deg. 2d deg. 3d deg.		
London	Cathedral, St. Peter's . . . . . (city)	June 6, 1896	1,439	1,353	1,357	750	83
"	Sacred Heart . . . . . Convent	July 19, 1895	898	200	200	200	54
"	St. Joseph's . . . . . (OUTSIDE THE CITY)	Jan. 20, 1891	1,668	1,620	622	622	38
Amherstburg	Jesus Mary . . . . . Parish	Dec. 14, 1890	795	795	795 (f)	300	45
"	St. Simon and Jude's Parish . . . . . Convent	Dec. 19, 1880	360	222	200	111	10
Belle River	St. Philip's . . . . .	Sept. 26, 1880	1,150	954	600	150	33
Big Point	St. Joseph's . . . . .	Aug. 15, 1893	210	203	200	150	14
Cahard River	St. Joseph's . . . . . Men's League . . . . .	Dec., 1893	450	450	450	40	30
"	Cadets' League . . . . .	Dec., 1893	150	150	..	140	10
Chatham	St. Joseph's . . . . .	Dec. 5, 1892	750	750	750	750	50
"	Ursulines, Convent . . . . .	Dec. 15, 1892	470	102	102	52	4
Dover South	Immac. Conception . . . . . Parish	July 4, 1891	315	300	300	95	21
Drysdale	St. Peter's . . . . .	Dec. 8, 1893	234	229	150	90	14
Dublin	St. Columban's . . . . .	May 28, 1894	825	(b) 825	825 (f)	200	50

APOSTLESHIP OF PRAYER

Fletcher	St. Peter's	Nov. 15, 1893	261	225	225	40	9
"	Men's League	Nov. 15, 1893	95	90	100	85	10
"	Mission	June 16, 1896	150	100	100	75	14
Goerlich	St. Patrick's	July 18, 1889	873	436	436	130	9
Hesson	St. Peter's	Dec. 2, 1895	173	163	50	29	37
Ingersoll	St. Mary's	Nov. 23, 1891	621	596	596	200	5
Kivkora	St. Joseph's	Nov. 23, 1891	(b) 110	110	110	20	15
La Salette	D. L. of La Salette	Aug. 27, 1891	223	200	200	450	32
Madstone	St. Mary's	Sept. 9, 1891	485	450	450	415	22
McGregor	St. Clement's	Oct. 6, 1893	415	375	330	75	20
Park Hill	Sacred Heart of Jesus	May 8, 1891	350	300	300	125	9
Port Landon	"	Aug. 16, 1895	291	225	225	40	16
Rusoom River	"	Dec. 18, 1889	201	175	175	100	6
"	St. Joachim's	Nov. 6, 1893	125	110	110	100	40
"	Men's League	Nov. 6, 1893	900	615	(b) 615	(f) 300	20
Sandwich	Assumption	1867	521	495	300	97	9
Sarnia	D. L. of Mercy	Sept. 21, 1877	200	200	200	300	24
"	Jesus Mary	Sept. 21, 1893	512	504	504	180	27
Seaford	St. James'	Mar. 22, 1863	435	300	300	180	30
Sharon	St. Mary's	Dec. 30, 1891	495	405	(b) 405	(f) 180	15
Stony Point	"	Feb. 18, 1894	225	225	225	225	12
Stratford	St. Joseph's	Nov. 22, 1895	523	285	285	150	12
"	Loretto	Nov. 22, 1895	523	285	285	150	12
"	Convent	Sept. 13, 1887	523	285	285	150	12

\* No aggregation of affiliation entered in our registers

(a) The figures of the last column have not been added.

(b) As the figures of the last column have not been entered in the registers, the estimate given is based on the membership of the last degree

(c) By Abst. Monthly.

## DIOCESE OF LONDON, ONT.—Continued.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membershi.		Promoters.
				1st deg.	2d deg. 1st def.	
St. Mary's . . . . .	(OUTSIDE THE CITY)					
St. Thomas . . . . .	Holy Name of Mary, Parish	Mar. 2, 1890	320	320	150	21
" . . . . .	St. Thomas' . . . . .	Feb. 4, 1896	540	500	150	36
Walkerville . . . . .	St. Joseph's . . . . . Convent	1890	180	180	135	4
" . . . . .	O.L. of Lake St. Clair, Parish	Oct. 15, 1892	719	694	450	23
" . . . . .	Men's League . . . . .	Oct. 15, 1892	150	146	100	15
" . . . . .	Cadets' League . . . . .	Oct. 15, 1892	169	127	100	15
Watford . . . . .	O.L. Help of Christians, Par.	May 30, 1895	300	300	(f) 200	20
Wawanosh . . . . .	O.L. " . . . . .	Sept. 23, 1895	89	82	20	6
Williams . . . . .	St. Augustine's . . . . .	June 22, 1893 (a)				
Windsor . . . . .	St. Columban's . . . . .	Apr. 23, 1894 (a)				
" . . . . .	Hôtel-Dieu of St. Joseph . . . . .	1867	945	945	(f) 300	50
" . . . . .	St. Mary's . . . . . Academy	Sept. 8, 1888	71	60	30	2
Woodsee . . . . .	St. John Evangelist, Parish	Nov. 5, 1877	103	60	60	4
Woodstock . . . . .	Holy Rosary, . . . . . Parish	Sept. 23, 1892	272	267	110	17
Wyoming . . . . .	" . . . . .	Jan. 1, 1892	195	195	50	11
" . . . . .	" . . . . .	May 27, 1895 (a)	15	15	15	1
. . . . .	Total . . . . .	. . . . .	21,880	18,827	15,525	1,047
					8,604	

Ecclesiastical Province of Toronto.—Summary.

DIOCESE.	Local Centres.	Names Registered.	Present Membership.			Promoters.
			1st Deg.	2nd Deg.	3rd Deg.	
Archdiocese of Toronto	53	15,701	10,246	9,361	6,183	652
Diocese of Hamilton	29	10,642	9,350	8,263	5,250	511
Diocese of London	47	21,880	18,827	15,525	8,604	1,047
Total	129	48,223	38,423	33,149	20,037	2,210

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

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

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

(c) Approximately.

## INTENTIONS FOR JANUARY

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

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| <p>1.—F.—CIRCUMCISION (of precept).<br/>at. gr. Self denial. 23,390 Thanksgivings.</p> <p>2.—S.—Octave of St. Stephen. Pray for enemies. 567 In affliction.</p> <p>3.—S.—Octave of St. John. at. gr. pt. ri. Humility. 19,960 Departed.</p> <p>4.—M.—Octave of Holy Innocents. Morning Offering. 28,311 Special.</p> <p>5.—Tu.—St. Telesphorus, M. Confidence in God. 2,48 Communities.</p> <p>6.—W.—EPIPHANY (of precept). bt. gr. mt. Thanksgiving. 6,229 First Communions.</p> <p>7.—Th.—St. Lucian, M. ht. Fidelity in trifles. Associates.</p> <p>8.—F.—St. Severin, Ab. Zeal for souls. 6,825 Employment and Means.</p> <p>9.—S.—SS. Julian and Basilissa. Forbearance. 3,694 Clergy.</p> <p>10.—S.—St. William, Bp. ri. Sorrow for sin. 13,338 Children.</p> <p>11.—M.—St. Hyginus, P. M. Crush human respect. 12,333 Families.</p> <p>12.—Tu.—St. Arcadius, M. Purity of heart. 13,379 Perseverance.</p> <p>13.—W.—Octave of the Epiphany. Kindliness. 14,582 Reconciliations.</p> <p>14.—Th.—St. Hilary, Bp. D. ht. Read good books. 1,917 Spiritual Favours.</p> <p>15.—F.—St. Paul, First Hermit. Retirement. 12,177 Temporal Favours.</p> <p>16.—S.—St. Marcellus, P. M. Generosity with God. 11,223 Conversions to the Faith.</p> | <p>17.—S.—THE HOLY NAME OF JESUS. Repair blasphemy. 13,640 Youths.</p> <p>18.—M.—St. Peter's Chair at Rome. dt. Devotion to the Holy See. 2,065 Schools.</p> <p>19.—Tu.—St. Canute, M. Knowledge of self. 7,901 Sick.</p> <p>20.—W.—SS. Fabian and Sebastian. Detachment. 2,434 Missions, Retreat.</p> <p>21.—Th.—St. Agnes, V. M. ht. Love holy purity. 729 Guilds, Societies.</p> <p>22.—F.—SS. Vincent and Anastasius. God's holy will. 1,740 Parishes.</p> <p>23.—S.—Espousals B. V. M. Say Daily Decade. 23,757 Sinners.</p> <p>24.—S.—THE HOLY FAMILY, J. M. J. Respect authority. 12,451 Parents.</p> <p>25.—M.—Conversion of St. Paul. Guard over eyes. 2,582 Religious.</p> <p>26.—Tu.—St. Polycarp, Bp. M. Spirit of justice. 1,015 Novices.</p> <p>27.—W.—St. John Chrysostom, B. D. Fear mortal sin. 577 Superiors.</p> <p>28.—Th.—St. Raymund Pennafort. ht. ri. Guard over tongue. 5,922 Vocations.</p> <p>29.—F.—St. Francis of Sales, Bp. D. pt. Judge not. The Promoters.</p> <p>30.—S.—St. Martina, V. M. Bear crosses cheerfully. 83,480 Various.</p> <p>31.—S.—St. Peter Nolasco, C. Be firm in hope. The Directors.</p> |
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*When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.*

*i=Plenary Indulg.; a=1st Degree; l=2nd Degree; g=Guard of Honour and Roman Archconfraternity; h=Holy Hour; m=Bona Mors; p=Promoters; r=Rosary Sodality; s=Sodality B. V.*

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