



THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. III.

DECEMBER, 1893.

NO. 12.

MESSENGER ITEMS.

Once more we wish all the readers of the MESSENGER a merry Christmas, and we promise not to forget them at the Holy Sacrifice on the morning of that great and consoling feast. We shall beg the Sacred Heart of the Child Jesus to send them all His heavenly messengers of peace. He will surely discern in all Associates of the Apostleship not only men of good-will, with promises for the future, but zealous doers in His service and ardent lovers about to shelter Him in their hearts on that day when His own knew Him not.

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In turn, we are confident that the Directors shall not be forgotten in the prayers of the Associates. It is when difficulties, never wanting, have to be overcome that the Directors experience the benefit of that intercession with the Divine Heart of our Lord. They gladly avail themselves of this opportunity to thank the Members of the League for that spiritual assistance.

Within the octave of the Feast of the Immaculate Conception it is customary, as our Reverend Local Directors are aware, that the semi-annual renewal of the Promoters' consecration takes place. On this occasion, new Promoters of six months' standing receive their crosses and diplomas. Nothing short of insurmountable difficulties should be allowed to stand in the way of this ceremony. It is one of the most powerful means of keeping the Promoters' zeal aglow, or of fanning it into flame when it is all but extinguished: which is tantamount to saying, that where this custom begins to fall into disuse, the very existence of the League is imperiled. The diplomas, on receipt of the names, are sent *gratis* to Directors. Expense and pains have not been spared to make our new diplomas worthy in appearance of the end they are to serve.

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Local Secretaries will endeavor to lighten the work of Directors in compiling the annual reports. They are to collect the printed forms sent last month, and no doubt filled in by this time by Promoters; then, they are to sum them up and send them to us. Every such report should bear in legible characters the name of the *town* and titular of the *parish* or *institution* they come from. The general summary of all will appear in the MESSENGER early in 1894. After directions so explicit, there will be no room for complaint if due credit be not given to each centre, or if it do not make the showing expected of it by its Associates.

* * *

As many Secretaries have left unanswered the queries put them during the year, it would be a convenient opportunity to give us the information we asked for then, and to set down, not in an accompanying letter, *but on the*

report itself, the date of the diploma of aggregation, and by whom such diploma was signed.

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Intentions, and more especially Thanksgivings, should reach us by the 1st of every month, when it is intended they should appear in the MESSENGER of the following month. For instance, all thanksgivings to be recorded in the MESSENGER of February should be in the hands of the printer on the 1st of January.

* *

It will no doubt seem incredible to many, but we still receive every month not a few intention sheets either with no indication whatever of the place from which they come, or bearing at most the name of the town without that of the parish or institution, or again, with that of the parish or institution without that of the town. These several items are required, and should be written on the intention sheet itself and not merely in the letter in which the sheet is sometimes enclosed.

* *

Whatever is intended for publication, no matter how short, should be written on a sheet quite distinct from that which bears reference to business matters as orders sent or information asked for, otherwise, there may be a whole month's delay in the publishing of such reports, intentions, urgent requests or thanksgivings. More lengthy contributions should be sent in even a fortnight earlier.

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We have received a new supply of *Enameled Emblems*, and for all information concerning them we refer our readers to the monthly bulletin. We call their attention also to what our Reverend Director General suggests with regard to them. It will be found under the heading *Golden Jubilee of the Apostleship.*

Our subscribers whose subscription ends with this month will kindly remember that *copies are not sent* until the subscription for the new year has been received, or at least, until we have received word that it is their intention to renew it.

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It would be very advisable for our Local Treasurers to send us orders for the new year, tallying with the number of subscriptions which have been paid up by Promoters. This may be for them the only practical and safe way of proceeding. It will no doubt prove easier for them to send us new orders as money comes in than to collect arrears from Promoters. New subscribers will kindly write the name and address *very fully* and *very legibly*, and state whether they are to be addressed as Esq., Mr., Mrs., Miss, etc. Old subscribers will greatly facilitate matters by returning one of their printed addresses of the year about to close.

TREASURY, DECEMBER, 1893.

Received from the Canadian Centres.

Acts of charity,....	110,610	Pious reading,.....	13,159
Acts of mortification	376,098	Masses celebrated,..	94
Beads,.....	279,511	Masses heard,.....	323,727
Stations of the Cross,	29,462	Works of zeal,.....	18,551
Holy Communions,..	48,689	Various good works,.	116,483
Spiritual Commu- nions,.....	92,107	Prayers,.....	539,892
Examinations of conscience,.....	58,809	Sufferings or afflic- tions,.....	369,568
Hours of silence,....	225,175	Self-conquests.....	489,075
Charitable conversa- tions,.....	143,803	Visits to Blessed Sacrament, .. .	154,641
Hours of labor,.....	201,068		
Holy hours.....	3,290		
		Total.....	3,593,812



GENERAL INTENTION FOR DECEMBER.

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

THE CHURCH IN SPAIN AND PORTUGAL.

But lately the object of our prayers were the sister churches of Belgium and Holland; to-day, we have proposed to us the Church in the kingdoms of Spain and Portugal. Lying in immediate proximity to each other, both these nations have signalized themselves by their unconquerable attachment to the Catholic faith, and during a long lapse of years they both have rendered eminent services to the cause of Holy Church. They may in the future be in a position to do so again, but for this they require a great effort of prayers in their behalf on the part of all true friends of the interests of our Lord.

His Holiness, Leo XIII, in his encyclical of December 8, 1882, speaks in glowing terms of the Catholicity of Spain: "The generous and magnanimous Spanish nation excels in more than one particular; but what we find most to her praise is that, in spite of every vicissitude among men and things through which she has had to pass, she has kept intact that time-honored and, as it were, hereditary zeal for the Catholic faith with which the safety and greatness of the kingdom have ever indissolubly been linked."

Assuredly, we still see in our own day striking proofs of that religious zeal in the cordial relations of the

Spanish Government with the Holy See, in the activity and frequent gatherings of her bishops, in the increase and admirable work of her religious orders and congregations of either sex, in the multiplicity of vocations to the priesthood and to a life of perfection, and in the marvellous expansion of her Catholic and social institutions of every kind, the press, charitable associations, confraternities and clubs. In all these holy works, and in the rapid development of the Apostleship of Prayer and of the devotion to the Sacred Heart, we see as many tokens of a vigorous spiritual life which bring home the conviction that there are yet bright hopes for the future of the Spanish nation.

But why, as an offset to so much which is consoling, are we called upon, especially since the revolution of 1868, to record the steady progress of the so-called *modern ideas*, the restless craving for a deceptive freedom and the unwholesome influence which the example of other nations has commenced to exert even on Spanish hearts yet well affectioned to the old Catholic faith? It is a danger all the more to be dreaded since these disquieting symptoms are accompanied by lamentable and profound dissensions among Catholics themselves. The remedy for these evils, there as elsewhere, is available, for all who are well disposed, in an entire and filial submission to the wise and salutary directions given by the Vicar of Jesus Christ.

And now when we consider Portugal, that valiant nation, which glories in the title of *Most Faithful*, we find that she also has, of late years, suffered seriously in point of religion and morality. For whoever sincerely takes any interest in that beautiful country it is sad to compare her present state with what she was once in the glorious period of her incomparable prosperity. Then, to put it in the words of His Holiness Leo XIII, "though confined to

a narrow strip at the extremity of the Iberian peninsula, Portugal had so extended her empire in Africa, Asia and Oceanica as to be inferior to no one of the other great powers of the universe. But the secret of her influence then was that she was more solicitous of implanting Christianity among unbelieving nations than of extending her possessions. Side by side with the image of your Saviour's Wounds, which formed the banner of the nation as a people, your ancestors, O Portuguese, were wont to unfurl the standard of the Holy Cross, as your triremes formed in line of battle, so as to show the world that your brilliant victories, the glory of which are ever enduring, were to be ascribed less to the force of arms than to the virtue of the Redeemer's Cross." *

Alas! how things have changed during the last century in the little kingdom, owing to the inroads of the philosophism of Pombal's imitators and to the tyrannical ascendancy of the secret societies! There can scarcely be found to-day one country, be it even heretical or heathen, where the Church's action or utterance is more effectually fettered, and that in the name of liberalism, and among a people honored with the title of *most faithful*. In that fair country of Portugal, the religious orders, which were once her greatest glory, are despoiled and proscribed, while the temporalities of the Church are given over to official pillage, and irreligion is widening its influence from day to day.

And yet, with all these drawbacks, the old faith of the Portuguese nation has survived, full of life, in the hearts of the masses; and what is truly consoling, the Apostleship of Prayer and the devotion to the Sacred Heart are, at the present hour, shedding on the religious horizon a lustre before which similar manifestations of piety grow dim, even in countries where Catholicism is less exposed to the attacks of impiety.

* Encyclical of September 14, 1886.

This month, on the very eve of the Golden Jubilee of our Holy League, let our united supplications be more fervent, and they will obtain from Heaven, for these two generous nations of Spain and Portugal, an increase of practical faith and productive activity which, let us hope, will prove for them the beginning of a new departure.

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 for the illustrious and eminently deserving churches of Spain and Portugal, that they may retain their rank of honor, won by their devotedness in the past to the dearest interests of Thy worship and Thine empire in the hearts of mankind. Amen.

WAITING.

Lo! waiting for Jesus!
 Oh Love! dost Thou see
 Thy poor lonely child
 Longing, yearning for Thee?
 All night I've been watching—
 My angel and I—
 Oh! come, gentle Jesus,
 For daylight is nigh!

Oh! come, my heart's treasure!
 Come quickly, I pray!
 Sweet Lord, art Thou now,
 Even now, on Thy way
 Clasped close to the heart
 Of Thy priest? Love Divine!
 I, too, long to clasp Thee
 Still closer to mine.

The morning has dawned !
Spirit-hosts gather round,
Their wings softly folded
Are bowed to the ground
Awaiting Thy coming—
Ah, angels so bright !
Have you, like poor Mary,
Been waiting all night ?

And do you not wonder
That Jesus should come
To one so unworthy,
To seek for a home ?—
But oh, when His own
Tender pity you see,
You too will have pity
For little blind me.

Unworthy ! unworthy !
Yet shall I not hear
My dear Master whisper :
“ 'Tis I, do not fear ! ”
I've labored all night
On temptation's dark sea,
But the clefts of the Rock
My safe harbor shall be.

He comes ! (hush my soul !)
With His love and His grace ;
The breath of His peace
Stealeth over the place ;
He comes, my own God !
To His child once again,
He comes ! and forgotten
Are sorrow and pain.

—*English Messenger, 1886.*



THE GOLDEN JUBILEE OF THE APOSTLESHIP, 1844-1894.

THE coming year will be the fiftieth since the Apostleship of Prayer was first organized at Vals, a little village, near Le Puy in France. Vals could then boast of but one institution of any note ; it was the scholasticate or house of studies of the Society of Jesus for the southern provinces. Year after year had this seminary sent out its contingent of apostolic men to the various foreign missions of the world. It was to foster this generous spirit that the reverend Father Gautrelet, the spiritual father of these young religious, first conceived the plan of the Apostleship of Prayer ; and on December 3rd, 1844, feast of St. Francis Xavier, he, in a public exhortation to the community, traced the outlines of the work, which he submitted to his youthful audience for their adoption.

The proposition was warmly greeted by all present. It reconciled so felicitously the seclusion and the requirements of a student's life with true zeal for the salvation of souls, that, indeed, it could not fail to enlist all their sympathies and fire their enthusiasm.

It was thus, under the patronage of the great apostle of the Indies and Japan, that this pious association, which was one day to extend to so many nations and to count in its ranks so many apostles of prayer, sprung into existence. Readily, and without seeming effort, it took on its form and shape under the humble roof of the seminary of Vals, as every month the associates handed round a blank

form whereon were recorded their offerings of prayer and good works and the intentions of the Apostleship, classified, in the beginning, under seven headings.

Shortly after, the work was taken up by several other communities, who recognized in this kind of apostleship a means of intensifying their fervor; and soon sodalities of the Blessed Virgin and even educational establishments imitated their example.

It was not long after that Father Ramière, without modifying in the least the aim of the association, ennobled it by a sublime conception, and opened out before it a new and boundless horizon. His idea was to make of the Apostleship of Prayer, as it then existed, the *Apostleship of the Heart of Jesus*, and thus to establish on an immovable basis the *Universal League of the Divine Heart*.

It will be well to give the process, as contemplated, in his own words. After having set forth the spirit of the work "*which is one of apostolic zeal*".... "possessing sufficient power to concentrate round detached centres all the energies of isolated Christians, so as to labor efficaciously for the triumph of Heaven upon earth," the Father proceeds:

"The *MESSENGER of the Sacred Heart of Jesus*, appearing periodically, is intended to be the official organ of the work. But, it may be asked, why should the bulletin of the Apostleship of Prayer bear the name of the *Messenger of the Sacred Heart of Jesus*?

"For no other reason than that this name is beyond all others suitable. The Apostleship of Prayer is after all but the blending of our own interests with His; it is the complete realization of the devotion to His Divine Heart, not limited to the mere rehearsal of certain formularies, nor to the eliciting of certain isolated acts, but reaching to the innermost soul, and leaving there no room for sentiments other than those of Jesus Himself.

“His Divine Heart will therefore become the prime mover of the Apostleship of Prayer, and incontinently its most perfect *model*, its most powerful *incentive*, its living and truly divine *bond* of cohesion, which no created force can ever succeed in forcing asunder or in weakening.”

He adds elsewhere: “The Apostleship of Prayer is for us synonymous with the Apostleship of the Heart of Jesus.” Out of the Apostleship thus ennobled, Father Ramière purposed forming the League of the Sacred Heart of Jesus: *Fœderatio et Societas in honorem Sacratissimi Cordis Jesu Christi*, an admirable league, federation or alliance, uniting in one common bond the hearts of all earnest Christians with the very Heart of Jesus—all throbbing in unison. Then speaking of the MESSENGER, in this connection, which was to be the outward organ of the work, Father Ramière concluded by saying:

“It is in behalf of the interests of the Heart of Jesus that the MESSENGER will plead monthly with its readers; it will come to their homes to remind them of His *attributes* and His *rights*, and to lay before them His *behests* and *wants*,—in a word, it will be truly *the Messenger of the Divine Heart.*”

While the original MESSENGER was yet in its infancy, the venerable Director was already able to announce: “Everything seems to foretell for the association of the Apostleship of Prayer a wide extension, and we may confidently affirm that in striving to propagate it we are seconding the views of Divine Providence.” How truly prophetic these words of his proved to be, we are all aware.

This great anniversary or Golden Jubilee (1844-1894) will open for our cherished work a new and still more prosperous era if, as we have every reason to hope, the Heart of Jesus deigns to bless the aspirations and projects of a great number of His fervent worshippers.

Our present Director-General, Father Emile Regnault, has proposed to the Holy Father this celebration as the principal intention of the coming year; and in an audience granted to His Eminence the Cardinal Vicar of Rome, His Holiness has condescended to ratify and bless this Intention.

Father Regnault thereupon exhorts all Superior and Local Directors, Promoters and Associates of the Holy League to agree upon some means deemed most efficacious to make of the coming year a year of grace eminently fruitful.

And with this end in view, he asks counsel of all Directors, begging them to suggest such practical methods most apt, according to their judgment, of bringing about a result so much to be desired. He himself throws out some suggestions, which are as follows :

1. The *General Intention* for January, *The Golden Jubilee of the Apostleship of Prayer*, might be reprinted and circulated in localities where the League is not yet established, by sending it to Parish Priests, Chaplains, Schools, members of the Catholic Press and to other influential persons zealous for God's glory.

2. To invite Local Directors and Secretaries to send in reports on the present status, the progress, the results and the needs of the work in their several centres; and, to lighten the task, printed forms of the questions to be answered might be sent.

3. It would seem desirable to have Directors-Superior undertake the publication of a general annual report, similar to the *Relatorio* which the Director Superior publishes every year in Portugal.

The Director Superior for Spain publishes monthly in the *Messajero* of Bilbao a collection of documents, which would be of service in the compilation of a report analogous to the *Relatorio*; in fact, very little else would be required.

4. The Director Superior for the United States writes to Father Regnault: "We are in hopes that our Local Directors will commemorate the event (the Golden Jubilee) by some special religious celebration, by an even greater assiduity in promoting the pious practices of the association: the more general and regular organization of Promoters' Councils, Communion of Atonement, Hours of Adoration, and by a propaganda among special classes, among men more especially, *sailors*, for instance, and *soldiers*, and above all in the schools."

5. "We shall endeavor this year," he continues, "to improve to the best of our ability our publications, the larger and smaller Messenger, our Handbooks and Certificates of Admission, without additional expense for our Associates."

6. Finally, we are urged by our Director-General to exhort all Members, on the occasion of this Jubilee year of the League, to wear a medal of the Sacred Heart of the pattern adopted by the League, which Local Directors would enrich, according to the powers given them by Pontifical Indults, with the Apostolic Indulgences granted in behalf of Associates. The solemn distribution of these emblems might be made a special feature in the popular edifying religious ceremonies of the year.

To these suggestions of the Director General we have little to add, save that we would exhort all Promoters to be more faithful in acquitting themselves of their duties, especially in what relates to the prompt and more regular distribution of the Rosary tickets and Messengers. We cannot too strongly impress upon them the necessity of seeing that every Member has an opportunity of reading the MESSANGER early in the month. We have our misgivings as to the possibility of maintaining any centre in the zeal which should characterize the members of the League when, through injudicious motives of economy

or any other reason, but one MESSENGER is taken for a circle of fifteen. We have been able to maintain, with great sacrifice, the MESSENGER subscription at the low figure of thirty cents yearly for circles, so as to ensure the taking of three copies for each circle. We are fully convinced that where this is not done the work will languish and eventually die of inanition.

ST. FRANCIS XAVIER'S REST.

(Feast, Dec. 3.)

I.

 HE weary day, with all its toil, is ended,
The shadows of the night are spread abroad ;
Before the Tabernacle, unattended,
With lifted head and loving arms extended,
St. Francis Xavier kneels before his God.

II.

One lonely lamp its rays of mercy scatters
Upon the pallid face upturn'd in prayer.
The night is chill ; to him it little matters,
He recks not that his robe is all in tatters,
The bleeding feet, beneath it, bruised and bare ;

III.

His heart is heavy with the cares of others,
His flesh consumed in labors for their sake ;
With love as tender as a nursing mother's
He bears the needs and sorrows of his brothers
Unto a Friend who feels their ev'ry ache.

IV.

"Come unto Me," he hears the dear Voice saying,
"All ye that labor, come to Me and rest !"
In peaceful trust the sweet command obeying,
Before the Master's feet his burden laying,
New hope and vigor fill his fainting breast.

V.

“My Love to me, and I to him, who feedeth
 Among the lilies ! May my spirit shine
 Pure as a lily in His sight ; ” (he pleadeth)
 “ For, glory to His name, He gently leadeth
 Unto its rest this weary soul of mine ! ”

VI.

And then it seems as though the Master rending
 The golden portals of His shrine apart,
 With glowing Wounds, the shining stairs de-
scending
 Above the prostrate saint, benignant, bending,
 Lifts him and folds him to His burning Heart.

VII.

His head is pillowed on the spot where rested
 In olden days the head of favored John ;
 Resplendent blooms the visage worn and wasted,
 For in those Arms such sweet delights are tasted,
 All pain and care and weariness are gone :

VIII.

O toiling pilgrims ! thro' Life's desert-places,
 Dragging the bitter burden of your woes,
 Why do you pause at Passion's false oases,
 Shunning the well-spring of celestial graces,
 Where tired Xavier found his true repose ?

IX.

O struggling souls, beyond the mystic Jordan,
 Come, with your crosses, to this haven blest ;
 Here reigns your God,—here waits your priceless
guerdon,
 His yoke is sweet, and light His precious burden,
 Come to His feet, and He will give you rest !

ELEANOR C. DONNELLY.



THE MESSAGE OF THE CHRISTMAS BELLS.

By ANNA T. SADLER.

THE wind swept moaning over the wintry landscape, moaning over distant hills, moaning in the trees as they crackled in their icy armor. Henry Moore stood at the window of his library looking out. He saw the snow-covered earth glistening under a frosty moon. He saw the hoarfrost mantling the bare trees with fairy-like ornamentation. He saw the stars shine with the intense brilliancy of a Canadian winter's night, and the line where the ice-bound river joined the horizon, vaguely, indefinitely, seeming to melt into a measureless distance. But his fancy baffling time and space had gone far beyond. In that land across the ocean, in the green island of his birth, he was a boy again. In his father's farmhouse, the great kitchen was aglow with light and warmth, and the added warmth that comes from merry hearts and true. For it was Christmas eve. His father, his mother, smiling, his sisters, brothers—hark ! that is the bell, calling them to chapel, to the humble structure with its thatched roofs and mud walls. Yes, surely, a bell is tolling. He leans forward, draws back, and smiles at his brief forgetfulness. The bell that rings is that of the great church in the square, calling the worshippers to Midnight Mass.

The Irish home has vanished,—father, mother, brothers, sisters, all are gone. There are many mounds in the village churchyard where the Irish earth rests lightly on forms once familiar and the simple crosses record their well-known names. Dead? All? No, there is one alive—a brother.

A frown darkens Henry Moore's brow. He has vowed never again to speak to his brother Michael. There had been business trouble between them, Michael had cut adrift, after many hot words had been spoken, and to crown it all had deliberately acted against his brother's advice, by marrying to please himself. Marrying whom? A young Irish girl, an emigrant, utterly portionless, and quite unsuited, as Henry believed, to the new position which the brothers had made for themselves here in this Western world.

As he reached this stage of his reflections, Henry Moore involuntarily glanced around the luxuriously appointed room in which he sat, and as he looked, he sighed. What was it that struck an icy chill to his heart? He shivered, and ringing, ordered a better fire. He paced the room, and heard as in a dream the Christmas bells growing louder, fairly deafening in their clangor. What was it the poet made them say, "Peace and good-will, good-will and peace." Voices from without reached him dimly. "Merry Christmas," they said; "merry, merry Christmas, and many of them."

"What mockery it was," thought Henry Moore, bitterly, "this wishing of merry Christmas to men and women, into whose inmost hearts the causer of care, or sorrow, or disappointment, or loneliness was eating daily and hourly. And yet—it had not been a mockery long ago. Those Irish hearts had been warm and true. Their joy had been genuine as their love, and faith, and hope. They had looked upon the merry Christmases of earth as foretastes

of joy to come, in the New City, in the great Hereafter. The world recked so little of all this, and it was so far removed from the questions of success in life." Just then, Henry Moore felt that he would give his success in life and all that it had entailed for one look of love from kindred eyes or one warm pressure of the hand.

And Michael, oh, if he had not been so head-strong. If those twenty years of estrangement were but a dream. And that they two, the only ones of their name and race, could meet as of old. Michael had drifted away to the Northwest. He had written once, asking that bygones be bygones, and saying that he needed nothing, and only wished that the old kind feeling might exist between them again. Henry had hardened his heart, and had sent back the letter. Then there was silence. Into that silence had come the shadow of death for Henry. His wife and his only son had been taken. He was a lonely and heart-stricken man. A week ago he had learned that Michael had come back into the city, and was living with his family in obscurity, if not in poverty.

If the bells would only cease with their monotone of peace and good-will, good-will and peace. Surely that was no idle fancy of the poet. It was the message conveyed by these blessed bells. His mother used to tell him they were blessed. Over the lonely watcher's soul was pouring a tide of softened feeling. Yes, they were right, those older friends. Christmas was more than a season for eating and drinking, and giving presents, and sitting a space in a comfortable pew at church. His fashionable Protestant wife had done that for years, and he had drifted with her. He had stumbled past the great spiritual landmark of the year, Christmas, unaware of its significance. All the beautiful symbolism of the Feast had been lost upon him, as well as the mighty fact which is recorded. It had brought him no awakening of the soul. It had never

rouse^d him from his dream of money-getting. Christ had died, and had taught that poverty is blest. He had forgotten both, and had worshipped riches.

Clearly he saw now, as in a vision, his brother Michael, a little boy with rose-red cheeks, bright eyes and raven hair, pressing close to him, upon that Christmas eve, his last in Ireland, and offering his hand to "bring him to church." He could almost feel the warm, soft touch of his fingers, upon which his own had closed so lovingly. Oh, if this Christmas night would only wear away, if the dawn would only whiten that snowy landscape. He would seek his brother, and seeking him, find also the meaning of the Feast.

"Michael, little lad," he murmured, "I will find you to-morrow, and you shall bring me as of old to the altar of God."

* * *

An humble home in a narrow street, shabby and time-stained without, scantily furnished within. A fire burned in the grate of the little sitting room, an unusual luxury to celebrate a great occasion. Around it were grouped a father and mother and five children, boys and girls, all touched by the red glow from the earth and the brilliant sunlight of the Christmas morning. Another sunshine was upon them, that of cheerful hearts, to whom had come the old, old message of peace upon earth through glory to God. The father, a prematurely aged man, bore many marks about him of care and sorrow, which were reflected all too faithfully in the once handsome face of his wife. But as her hand rested upon his shoulder, and as they smiled one at the other, pleased at the joy of the children, there was in the bearing of both the assurance that the battle of life had been bravely fought, strong in their mutual support and strong in a Higher Trust. The children were

busy emptying the stockings which they had hung the previous night, and which had been so scantily filled, as husband and wife had acknowledged to each other with a pang. But to those little ones, the horns of colored paper, deftly arranged by their mother's hands, and the gilded nuts, and the trivial toys, were things of beauty, even if the joy of them were short-lived. The father and mother knew how much anxious thought it had cost them to provide this semblance of a Christmas.

"I have nothing for you, Michael dear," said the wife, softly to her husband; "it's the first Christmas I'm without anything at all to give you. But I couldn't manage it. I knew you'd rather the little ones had it."

"And so I would, Mary," said her husband, adding sadly: "but it hurts me that I couldn't bring you home any trifle at all, you that's slaving for us day and night."

"I'll be angry with you, Michael, if you say any more," said his wife, quickly. "And, after all, if our poverty is hard to bear, there's many worse off, and it brings us nearer to the Crib of Bethlehem. I was thinking that same to-night, when I brought the children over to adore the Infant Saviour."

"True, Mary; you are always in the right, dear. Poverty has the blessing of God with it, and anyway we mustn't let anything spoil the brightness of this day. But there's one thought uppermost in my mind that I can't drive out of it, do what I will."

"And I can guess what it is without your telling me. It's Henry."

"Just that, Mary. When I think how fond and proud I used to be of my big brother, and how long ago in Ireland, when we were both boys, I used to walk beside him and believe that I was bringing him to church. And he was good and kind to me; and perhaps it was more my fault than his that we differed. Looking back now, I

might have been more patient. And it frets me the more that I'm afraid he's given up his religion."

"God pity him if he's done that," said Mary; "it would be a hard world without it. But I'll tell you a secret, Michael. Since I joined the League of the Sacred Heart over at the church, I got a little card, and on it was marked the Promises made by Our Lord Himself, and one of them is about reconciling those at variance."

"Well," said Michael, anxiously.

"Well, I set to work and I prayed for that intention, and with it that your brother might have the grace of coming back to the practice of his duty, and I got the children to join with me in a novena, and it ended with the Communion of the Midnight Mass."

"Why in the world didn't you ask me to join in it," said Michael somewhat aggrieved.

"Well, I was in hope we'd get the favor and have it for a surprise for you on Christmas. And you know I did ask you to join us in praying for an intention, and to offer your Christmas Communion for it."

"I remember, but God knows best, and I suppose He isn't going to grant it for yet, at any rate."

"Michael," said a voice, close beside him.

And as Michael turned, Henry saw, with fast falling tears, the face of the little lad, deeply furrowed now and framed with silver hair. The hand he grasped, once soft and warm, was hard with toil.

"You will bring me to church as of old, Michael?"

"With God's help, Henry, I will."

"Blessed be God, who has reconciled those at variance, according to His holy promise," murmured Michael's wife, while over the frosty landscape rang the bells of Christmas morning, calling the worshippers to High Mass, and repeating the self-same message, "Peace and good-will, good-will and peace."

IN THE ROCKY MOUNTAINS.

THE URSULINE NUNS AND THE COW-BOYS.

(From the *Visitor*, Providence, R.I.)

Everyone remembers the sharp rebuke of John Randolph of Roanoke to the lady who, while sadly neglecting her own slaves, was petitioning him to ameliorate the condition of the Greeks.

"Madam," he said, "the Greeks are at your own door!"

And so it would seem is often the case with us, though in a contrary sense to that which Randolph's rejoinder implied. We are famous for lauding an individual heroic act, or setting on foot contributions for a monument to be raised in honor of some so called hero, and yet heroes and heroines walk daily amongst us, and we know it not. They pass silently away, their very graves, perhaps, unremarked or eventually lost sight of. This thought forced itself upon us a few days since, on seeing two Ursuline nuns from the Rocky Mountains on their way to Washington, to interview government officials, accompanied by a full-blooded Indian girl.

These women were brought up in cultivated society, accustomed to all the amenities of civilized and refined life. They were young, or at least scarcely of middle age. Yet what has been their life since they heard the call: "Leave all things and come follow Me!" In cold and hunger and labors beyond words to describe, they have lived in the wildest parts of Montana, in rude log cabins, they and their sisterhood, caring for 900 Indian children distributed throughout that vast region, for whom they cook, wash and iron, and mend clothes,—above all, they endeavor to bring them to Christianity and a civilized state of cleanliness. Nothing can daunt them, not even the vermin which covers the poor children when first

brought to the Mission, and almost baffles their skill, since it multiplies at the rate of every eighteen minutes. But they persevere and succeed. The Indian girl who accompanied these Sisters was so well instructed, that she has work on exhibition at the World's Fair, and writes a beautiful hand.

It would form a tale of interest,—the adventures of these Sisters in the wilds. Once a year they camp out for a fortnight with all their pupils, as they find the Indians *must* have an outing annually to keep them in health. They have tents, and live a picnic life with their dusky pupils. On one occasion the Sister to whom we were speaking found herself at night on the prairie, fifteen miles from her destination. The vehicle had broken down, and the horses run away. Her companion and protector was so lame, that he found it difficult to walk. It was dark; the Coyotte could be heard around,—and thus they plodded on fifteen weary miles. In the gray dawn they heard a sound like the tramp of galloping horses. It was a pack of Coyottes which had scented the travellers, and were bearing down on them at full speed. The Sister had no refuge but the Blessed Mother. She uttered a fervent *memorare*, and, behold! the whole pack of ravenous animals *instantly* swooped round and disappeared among the hills!

On another occasion this same Sister, with an invalid religious, was going from one Mission station to another. An Indian boy drove, and a missionary accompanied them. A blizzard! The waggon was stranded, a bank of snow mounted up twelve feet in front of them, and the thermometer was 42 below zero. All three were nearly frozen; but the missionary, with an effort, took one horse and started off to make his way to the nearest help. *All night, these two Sisters were out on the prairie.* When morning came, an Indian scout arrived, and with aid they

got to Fort Custer, where the ladies were most kind. A bath of coal oil had to be used to draw out the frost. It was some days before the effects of that terrible night passed off. Such are our unknown heroines who walk about among us, not conscious themselves that they are really greater than those to whom marble statues are erected.

We who pride ourselves on our refinement, culture and appreciation of the beautiful never dream that we are really out-done in the appreciation of what is noble, pure and holy, by the reckless and sometimes more than reckless "cow-boys" of the prairie, for these Sisters say that nothing can exceed the respect and gentle attention of these very cow-boys when they chance to come across them in the wilds. If the Sisters are overtaken by storm in their missions, these rough inhabitants of the prairies welcome them to their log cabins, saying to each other: "We must rustle round and get the Sisters supper;"—after which they vacate the cabin, and go to sleep as best they can, outside, leaving the premises to their guests, whom they regard as heroines and angels. These rough men are not even Catholics. Perchance at the great round-up some of these poor uninstructed fellows may meet a more favorable judgment than the millionaire with his gilded tomb. The Sisters say even when they are travelling in the cars sometimes the cow-boys are on the same route, and on seeing the Sisters begin to read their daily office they immediately become silent, whispering, "The Sisters are praying."

Such are some of the facts gathered from these Rocky Mountain missionaries. It seemed a fragrant breath, like wild roses from the green woods, to hear them blithely telling their little items,—such as that of their not possessing more than one chair until lately, and the amusing way this *one* luxury was made to do the honors for the

Bishop from room to room; or of their awaking in the morning to find two or three inches of snow on the coverlid. Especially refreshing is it to hear of these things now, when luxury, feasting and every kind of display and enthusiasm over titles and royalty seem to occupy the public mind. Extremes meet; and surely such is the case where the Rocky Mountain missionary meets face to face the glare of folly of an Eastern city.

R.I.P.

The following lately deceased members are earnestly recommended to the prayers of the League:—

Miss Lizzie Elliott of Rochester, N.Y., died Aug. 23rd; Mr. Patrick Masterson of Burnley, died Sept. 28th; Mrs. E. Cochrane, died at Kingston, Oct. 1st; Mr. W. J. Hishou, died at Toronto, Sept. 13th; Mrs. Mary Lennan of Seaford; Mr. Edward Kelly, Mr. Lapointe, Mr. John Walsh, Mr. John Howlet and Mrs. William Charters of Quebec; William Barnet of Newcastle, N.B.; Miss Annie Nolan and Mrs. Strong of Kingston; Mr. John McGeein of Portsmouth; Mrs. Ann Brown of St. Gabriel's, Montreal; Mrs. Mary Dwyer Cherry, Mrs. Mary Laverty, died Oct. 28, and Mr. Robert Gallagher of Montreal; Mrs. Margaret Conway of North Woodslee, died Oct. 27; Miss Minnie Regan of Wooler; Miss Maggie Doherty of Hastings, died Oct. 25; Mr. John Skinner and Mr. Patrick Judge of Brantford; Mrs. Patrick Melon of Port Colborne; Mrs. John Sullivan of Metcalfe.



HYMN OF REPARATION.

I PON the altar night and day
The Heart of Jesus lies,
And night and day throughout the world,
Do men Its claims despise;
For by their cold ungrateful lives,
They pierce It through and through,
And by the scourges of their crimes
Its agonies renew.
Oh! draw us close to Thee, sweet Lord!
And burning zeal impart,
To now repair by praise and prayer
The wrongs of Thy dear Heart!

Beneath a crown of cruel thorns,
Thy Heart is all on fire;
And brightly shines from out its flames
The cross of Thy desire.
If pure and true must be the soul
That fain would hide in Thee,—
Oh! let Thy royal love supply
For all our misery!
Then draw us close to Thee, sweet Lord!
And burning zeal impart,
To now repair by praise and prayer
The wrongs of Thy dear Heart!

We offer Thee our humble gifts
 (For they are poor and small)
 Our hearts, our souls, our little lives,
 Dear Heart! we give Thee all!
 And joyous victims we shall be,—
 Consumed before Thy throne,
 If dead to sin, if dead to self,
 We live to Thee alone!

Then draw us closer still to Thee,
 Oh! Sacred Heart divine!
 In joy or grief, in life and death,
 Our hearts are ever Thine!

ELEANOR C. DONNELLY.

St. Patrick's, Quebec.

I am pleased to tell you that at last our Juvenile League is established. After the close of the children's annual retreat, which was preached this year by the Rev. Rector, Father Rosebach, the boys received the Badge from Rev. Father Maloney, and were admitted into the Holy League. He gave them a nice little exhortation, and then asked them never to join or belong to any society not approved of by our Holy Church, or displeasing to the dear Sacred Heart, under whose banner they had enrolled themselves and whose little soldiers they now were. Rev. Father Maloney has been appointed Director of the League by our Rev. Rector, and the choice could not have been a more worthy one, for since its establishment in St. Patrick's Parish, he has always shown the greatest interest in everything connected with the progress and welfare of the League, and has been most devoted and untiring in his zeal for the cause of the Sacred Heart of Jesus. We shall have a reception of new Promoters about the feast of the Immaculate Conception.

QUEBEC, Oct. 31.

THE SECRETARY.



THE LEAGUE AT HOME.

Douglastown, Gaspé.

26th September, 1893.

Mrs. Andrew Rooney, a young married woman of this parish, wants you to publish in the MESSENGER that she was for a long time suffering from loss of appetite, weakness and general debility; she tried medical skill and different remedies, which proved of no avail. She then resolved to make a novena to the Sacred Heart of Jesus, and to publish in the MESSENGER her recovery, should her prayers be granted. She made her novena and received Holy Communion, when she at once felt better. She is now perfectly recovered, and is well and healthy. She attributes her cure to the kindness of the Sacred Heart. She is at present a Member of the League.

I am happy to state that the League of the Sacred Heart is doing a great deal of good in this parish. The League was established here last November by the Rev. Fathers Doherty and O'Bryan, during the useful and fructuous Mission they gave last year. With very few exceptions, all the parish joined the League, and now more than one half of the parish makes the monthly Communions.

The Promoters are zealous, and attend well the monthly meetings; owing to the blessings and operation of the

League, the fervor of the parish is not diminished since the Retreat. All the school children of the four schools are in the juvenile branch.

May the Sacred Heart protect the pastor and his flock.

Yours respectfully,

DUNCAN GILLIS, P. P.

Charlottetown, P. E. Island.

Barely a year has elapsed since the League of the Sacred Heart was established, here, and the roll of Membership reaches one thousand seven hundred and forty. Father Reid and his zealous co-workers, the Promoters, labor not without results, as the crowds of Communicants on the first Fridays and Sundays abundantly testify. No devotion has ever here, in so short a time, struck such deep root.

KINKORA, ONT.—The League has been lately established in St. Peter's, Seven Mile Bay, a mission of about forty families, attached to Kinkora, and I am happy to state that the good people there are all anxious to be enrolled. On the First Friday of this month, one hundred and twenty approached Holy Communion. We have at present, from the two missions, an enrolment of five hundred and eighty-five members.

JOHN J. MACDONALD, Pastor.

Oct. 10, 1893.

ST. MARGARET'S, P.E.I.—Last Sunday, 8th inst., I conferred the Promoters' Cross and Diploma on eighteen Promoters. The ceremony took place immediately after Mass, and was followed by the Benediction of the Blessed Sacrament. I must say that the ceremony was very edifying for the people. The League is doing good work in my parish, as is evident from the many frequent Communions. It has come to stay with us.

A. P. McLELLAN, P.P.

Oct. 13, 1893.

WOODSLEE, ONT.—The Jesuit Fathers Doherty and O'Bryan have just concluded a very successful mission in the parish of Woodslee. During its progress, in accordance with the wish of the Pastor, Rev. Fr. Hodgkinson, the League of the Sacred Heart was established by Rev. Fr. O'Bryan. A meeting was convened on October 10th, when the following officers and promoters were appointed: President, Mrs. Francis Fuerth; Secretary, Miss Clara O'Connor; Treasurer, Miss Kate McIntyre; Promoters, Mrs. J. D. Mathers, Mrs. Gauthier and Mrs. Marian, and the Misses Maggie Gaughan, Molly Hogan, Kate Kenuy, Aggie Strong, Kate Moran, Nellie Dunue, Mamie McHugh, Maggie McAuliffe, Mary L'Esperance, Annie L'Esperance, Ella Murphy and Minnie Graham. Long before the Mission closed, these zealous Promoters had already enlisted numbers into the League, and it is the hope of the Pastor that, with the assistance of the Sacred Heart of Jesus, it will not be long before the whole congregation will be enrolled. Needless to say that we feel deeply grateful to the Pastor and the Jesuit Fathers for being instrumental in establishing such a blessing in our midst. Yours in the Sacred Heart of Jesus.

A PROMOTER.

UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY,
THE AULNEAU LETTERS.

1734-1745.

No. 18.

(*Translation.*)

FATHER JEAN P. AULNEAU TO FATHER BONIN.

Continued.

Scarcely have we fairly entered upon the question of religion with some one of the natives, and commenced to entertain some faint hope of his conversion, than, confronted with the necessity of supplying the wants of life, he has to betake himself to an erratic life in the woods. There the devil invents a thousand subterfuges to turn him from his purpose, and makes him ashamed that he ever lent an ear to what was said to him about the other world.

Were there several missionaries here, it would be otherwise. They would be stationed at different points, and could head off, as it were, the roving savage, who, if he escaped from one, would fall into the hands of another. But independently of this, I am altogether too weak and too unworthy to inaugurate a work which would require a missionary of consummate holiness. I submitted this to my superiors before my departure, but my representations were not deemed of any weight.

A promise, however, was made to send me a companion this year; if one comes, I hope through the mercy of God that in a few years I shall be able to give you news which will be satisfactory.

Before the new missionary can reach me here, I think that I shall have acquired a pretty complete knowledge of the language of the Kristinaux and a smattering of that of the Assiniboels, for Providence has endowed me with a certain facility in mastering these odd *jargons*.

After all, what the issue of all these projects will be is known to God alone, and, who knows, perhaps instead of receiving the announcement of their realization you may hear the news of my death.

The journey yet before me is one of leagues, even should I not chance to meet with any barbarous treatment or incur the fierce resentment of the savages of the countries through which I have to pass. I place all in God's hands. I am disposed to offer Him with a light heart the sacrifice of my life. It is already too long that I continue to offend Him, so it will never be too soon for Him to chastise me.

I beseech you, Reverend Father, and in spirit I cast myself at your feet to conjure you to remember me in your Holy Sacrifices, me, the most unworthy of creatures. It is in union with these sacrifices that I remain,

Your Reverence's most humble and obedient servant,

J. P. AULNEAU, Jesuit Missionary.

I would beg you, Reverend Father, to convey the expression of my respect to Reverend Father Superior and to all our Fathers. I recommend myself to their Holy Sacrifices also. As the last canoes are on the point of leaving, I shall not for a long time have another opportunity of writing. I reluctantly close this letter, importuned as I am to finish by those who are to carry it. Please to recommend me often to our Lord at the Holy Sacrifice of the Mass, and be assured that no one can be more respectfully attached to your Reverence than yours,

J. P. A.

IN THANKSGIVING.

ACTON.—A Promoter wishes to return thanks to the Sacred Heart for a special temporal favor received.

ALEXANDRIA.—Thanks are publicly offered to the Sacred Heart for the conversion of friend. An Associate acknowledges with thanks a temporal and a spiritual favor obtained. Two Members gratefully acknowledge the obtaining of situations earnestly requested of the Sacred Heart. An Associate acknowledges a favor received after two years prayer. Three Promoters tender thanks to the Sacred Heart for special spiritual and temporal favors received. The Sisters of St. Margaret's Convent wish to return thanks in the MESSENGER to the Sacred Heart of Jesus for a great favor obtained through the intercession of St. Joseph.

ALMONTE.—A Member of the League wishes to thank the Sacred Heart for two special favors granted.

ARNPRIOR.—In fulfillment of a vow made, an Associate desires to thank the Sacred Heart of Jesus for having passed an examination successfully. A Member wishes earnestly to thank the Sacred Heart of Jesus and St. Ann for a special favor received. A Member of the League wishes to return her most sincere thanks to the Sacred Heart and St. Ann for relief obtained during sickness after a novena and promise to publish.

BATHURST, N.B.—A person wishes to return thanks to the Sacred Heart through the MESSENGER for two temporal favors obtained after a promise to publish.

BELLE RIVER.—A Promoter returns thanks to the Sacred Heart of Jesus, for the cure of her eyes by the application of the water of St. Ignatius; promise was made to publish in the MESSENGER. A Promoter returns thanks to the Sacred Heart for a temporal favor obtained after a promise to publish in the MESSENGER.

BELL'S, ONT.—A person returns thanks to the most Sacred Heart for the favor of her father's improved health during this month, after a novena was made in honor of the Blessed Virgin and St. Joseph, with promise to publish in MESSENGER.

BERMUDA.—A young girl accompanied, in the capacity of nurse, a Protestant family to a summer resort. While there, she was taken alarmingly ill. She was reduced almost to the last extremity, and the doctor despaired of her recovery. As she was a Catholic, her mistress sent for the priest and for the Sisters who had a convent in the town. No one else was admitted to the patient's bedside. When they returned home, one of the Sisters promised the Sacred Heart that if the young girl recovered she would publish it in the MESSENGER of the Sacred Heart. Every day they visited her, and for some time she hung between life and death. Her employers were obliged to return home, but they made every arrangement for her comfort and treated her as if she were their own child. At length she recovered sufficiently to go to her own people, and the Sisters have since had a letter announcing her complete recovery. Thanks be to the Sacred Heart!

BRANTFORD.—A Member of the League wishes to thank the Sacred Heart for a special favor after a promise to publish. Thanks to the Blessed Virgin and St. Joseph are also offered. An Associate begs to return thanks to the Sacred Heart for a situation obtained through the intercession of the Blessed Virgin and St. Joseph, after a promise to publish and a mass said for the souls in Purgatory. An Associate returns sincere thanks to the Sacred Heart, for employment obtained through the intercession of the Blessed Virgin and St. Joseph; promise was made to publish in the MESSENGER. An Associate thanks the Sacred Heart for the recovery of

a little child from a severe burn ; promise was made to publish in the MESSENGER.

BUCKINGHAM.—Thanks are returned to the Sacred Heart for a special temporal favor granted almost immediately after asking it ; a promise was made to publish in the MESSENGER.

CAMPBELLFORD.—Two Members of the League in Campbellford and one in Warkworth wish to publish thanksgivings promised for favors obtained.

COBOURG.—An Associate of the Sacred Heart wishes to have published sincere thanks to the Sacred Heart for a very signal temporal favor obtained ; a promise to publish in the MESSENGER was made.

CORNWALL.—A Member wishes to return thanks for a temporal favor received through the intercession of the Canadian Martyrs. A Promoter returns thanks to the Sacred Heart for having heard from a son who has been absent for a number of years, after promise to publish and a novena to the Sacred Heart. A Promoter returns thanks for relief from a severe and persistent headache after promise to publish and a novena to the Sacred Heart and the Souls in Purgatory. An Associate wishes to return thanks to the Sacred Heart for the conversion of a friend. An Associate returns thanks to the Sacred Heart of Jesus and to Blessed Margaret Mary for three favors obtained. A Member wishes to return thanks to the Sacred Heart of Jesus, to the Blessed Virgin and St. Joseph for a great favor received.

GODERICH, ONT.—Thanks are returned by two persons for improvement in health obtained by a novena for the Souls in Purgatory, in honor of the Canadian Martyrs, with a promise to publish.

GRAFTON, ONT.—A Promoter wishes to thank the Sacred Heart through the intercession of the Blessed Virgin and St. Joseph for a favor received after a promise to publish.

GREENFIELD, Ont.—A Member of the League wishes to return thanks to the Sacred Heart for a favor received July last, after promising to publish in the MESSENGER.

GUELPH.—A Promoter wishes to return thanks to the Sacred Heart for a special temporal favor obtained. A Promoter wishes to return sincere thanks to the Sacred Hearts of Jesus and Mary for a very great temporal favor received ; it was granted in twenty days after a promise was made to publish in the MESSENGER. A Member of the League wishes to thank the Sacred Heart of Jesus for a great favor obtained in September last.

HAMILTON.—A Promoter returns thanks to the Sacred Heart for a temporal favor obtained after making a novena and promising to publish. A Promoter returns sincere thanks for a very great favor obtained through prayers to the Sacred Heart, and novenas to the Blessed Virgin and St. Joseph ; also, for a request granted through the intercession of St. Anthony. A Promoter returns thanks to the Sacred Heart, for the recovery of her sister through the intercession of the Blessed Virgin and St. Joseph ; a promise was made to publish in the MESSENGER. A person wishes to return thanks to the Sacred Heart for a special favor obtained after having promised to gratefully acknowledge it by publishing.

HASTINGS, ONT.—According to promise, thanks are returned to the Sacred Heart of Jesus for a temporal favor obtained.

HAYESLAND.—Thanksgiving for a special favor obtained after a novena and promise to publish. An Associate wishes to thank the Sacred Heart of Jesus for a temporal favor received after a promise to publish. A Member thanks the Sacred Heart for a favor received after promise to publish.

HESPELER, ONT.—A Member of the League wishes to return thanks to the Sacred Heart for improved health,

after making a novena to St. Francis Xavier and promising to publish in the MESSENGER. A Member wishes to return thanks to the Sacred Heart of Jesus for favors received after promising to publish.

KENTVILLE, N. S.—A mother gratefully acknowledges the cure of a painful and loathsome disease in a family of seven, after recommending the intention to the prayers of a priest and to the Holy League several times; praise and thanks to the Sacred Hearts of Jesus and Mary! A Member wishes to return thanks to the Sacred Heart for favors received after a promise to publish.

LINDSAY.—A Member thanks the Sacred Heart through the medium of the MESSENGER for a great favor obtained for a relative by making a novena.

LOCH GARRY, Ont.—An Associate returns thanks for a favor received after promising to publish.

LONDON, ONT.—A Member of the League wishes to return heartfelt thanks to the merciful Heart of Jesus for a spiritual and a temporal favor obtained during the past month.

MAPLEWOOD.—According to promise, a Member of the League returns thanks through the MESSENGER for the recovery of a valuable horse, the loss of which would have been severely felt by the owner.

MONCTON.—A person wishes to thank the Sacred Heart and St. Ignatius for several favors received. A Promoter returns thanks for two very great temporal favors obtained after promising to have a Mass offered in honor of the Sacred Heart and to publish it in the MESSENGER. Thanks to the Sacred Heart of Jesus for granting employment to a friend who had been out of employment for some months.

MONTREAL.—A Promoter wishes to return thanks for a temporal favor received. Thanks are returned for two requests granted by the Sacred Heart, through the

intercession of St. Joseph and the Canadian Martyrs, after a promise to publish. A person returns thanks to the Sacred Heart for the conversion of a brother. Thanks are returned for a situation obtained, after a promise to publish. Thanks are returned for a very special favor obtained after a novena to the Sacred Heart and a promise made to publish. A mother returns thanks to the Sacred Heart for a situation obtained for her son after promising to acknowledge it in the MESSENGER; this favor was asked through the intercession of the Canadian Martyrs. A Promoter returns thanks to the Sacred Heart for two temporal favors received through the intercession of the Blessed Virgin and St. Joseph, and after a promise to publish. A Promoter returns thanks to the Sacred Heart for temporal favors received during the month of August. A Member wishes to thank the Sacred Heart of Jesus for a temporal favor received; a promise was made to publish. Thanks are returned to the Sacred Heart for situations obtained by a father and his three sons. Sincere thanks are returned to the Sacred Heart for two temporal favors, after promising to publish. A Member of the Holy League wishes to return thanks to the Sacred Heart for a temporal favor obtained after a promise to publish in the MESSENGER. A Member of the League returns grateful thanks to the Sacred Heart and St. Ann for having been cured of an illness of six years standing; four doctors said a cure could not be effected without undergoing an operation; it is with much gratitude that this favor is recommended to the MESSENGER for publication. An Associate begs to return thanks publicly to the Sacred Heart of Jesus for many favors received, and among them recovery from what threatened to be a dangerous illness, also relief from toothache on two occasions upon application of the badge.

NEWCASTLE, N.B.—A Promoter wishes to thank the Sacred Heart for a situation obtained through a promise to publish.

OAKVILLE.—Sincere thanks to the compassionate Heart of Our dear Lord for the life of a child and the health of its mother.

OTTAWA —A Promoter desires to return thanks to the Sacred Heart of Jesus for two very great temporal favors obtained after making novenas to the Sacred Heart and the Blessed Virgin, and a promise to publish in the MESSENGER. A Member of the League sincerely thanks the Sacred Heart for two favors granted after a promise to publish in the MESSENGER, and to receive Holy Communion if the prayers for them were graciously heard. Thanksgiving to the Sacred Heart of Jesus for the recovery of a person who had been for several months seriously ill. This restoration to health was obtained from the Sacred Heart by a novena in honor of the Canadian Martyrs and by the application of their relics; a promise also having been made to make the cure known if granted. Thanks are returned for spiritual and temporal favors. According to promise, thanks are returned to the Sacred Heart of Jesus for several spiritual favors for an Associate and her nephew. A Member wishes to offer special thanksgiving for two temporal favors received.

PENETANGUISHENE.—Special thanksgiving for one request granted after prayers to the Sacred Heart.

PETERBOROUGH.—A Promoter returns thanks to the Sacred Heart of Jesus for a temporal favor received, after a promise was made to publish in the MESSENGER.

PORT COLBORNE.—According to promise to publish in the MESSENGER, an Associate returns sincerest and most heartfelt thanks to the Divine Heart of Our Lord for four temporal favors received, through the intercession of the Blessed Virgin and St. Joseph. One of these

favors could be hoped for through the intervention of Heaven alone.

QUEBEC.—A Promoter wishes to return thanks for several favors received from the Sacred Heart. Sincere thanks are returned to the Sacred Heart for preservation from a great danger, after invoking the help of the Sacred Heart and promising to publish in the MESSENGER. A Member returns thanks to the Sacred Heart for restoration to health and strength and relief from a troublesome cough. A Member of the League in Ashland returns thanks through the MESSENGER to the Sacred Heart, for many favors received. A Promoter thanks the Sacred Heart for a very great favor obtained. A Member returns thanks for many temporal favors received.

ROCHESTER, N.Y.—Special thanksgiving for a great temporal favor obtained.

SAND POINT.—A Member of the League wishes to return thanks to the Sacred Heart for a favor received in October.

SAULT STE. MARIE.—An Associate wishes to return thanks for a special favor obtained through the Sacred Heart.

SEAFORTH.—A Promoter desires to thank the Sacred Heart for a favor obtained through the intercession of the Blessed Virgin and St. Joseph. An Associate desires to offer publicly special thanks for the recovery of a friend.

SWANTON.—A Promoter desires to thank the Sacred Heart of Jesus for a temporal grace received through the intercession of the Blessed Margaret Mary, after promising to have it published in the MESSENGER.

SUDBURY.—Thanks are returned to the Sacred Heart for a favor received as petitioned for, before a certain time, after a promise was made to publish in the MESSENGER.

ST. ANDREWS, ONT.—A Member of the League returns thanks to the Sacred Heart for a great favor granted after a promise to publish.

ST. CATHARINES.—A Promoter wishes to return thanks for a special favor obtained after a novena to the Sacred Heart and St. Ann, also for a temporal favor after promising to publish. A Member of the Sacred Heart League wishes to return thanks for a very special favor received during September, promising to publish the same. Special thanksgiving for a temporal favor.

ST. THOMAS.—Thanks are returned to the Sacred Heart for five temporal favors obtained.

TORONTO.—A Promoter returns thanks to the Sacred Heart for a favor obtained this month. Most sincere thanks are offered to the Sacred Heart of Jesus, the pure Heart of Mary and Holy St. Joseph for favors and graces received. A Member of the League wishes to return thanks to the Sacred Heart for a favor obtained after a promise to publish. An Associate desires to acknowledge having received a favor from the Sacred Heart; she promised to publish it if granted: it was a situation secured. A Promoter wishes to thank the dear Sacred Heart for a temporal favor received after praying to be favorably heard and promising to publish it if the favor were received. Thanks are returned to the Sacred Heart of Jesus for great improvement in health of an Associate who had suffered for years from painful chronic diseases; the cure is attributed to a novena made in honor of the Canadian Martyrs with a promise to publish in the MESSENGER. An Associate returns thanks to the Sacred Heart of Jesus for the cure of a dear brother who for years had been afflicted with insanity; she made a novena to the Canadian Martyrs for him, and sent the relics; at the end of the novena he was so much improved, that he was allowed to leave the Asylum where he had been con-

fined for more than ten years. Thanks are returned to the Sacred Heart for a great spiritual favor obtained after it had been recommended to the prayers of the holy League.

WALTHAM, MASS.—Thanksgiving is offered for special spiritual favors received.

WINDSOR, ONT.—For the greater honor of the Sacred Heart, two Associates wish to publish in the MESSENGER the expression of their humble gratitude for a temporal favor of great moment, after all hope seemed lost. They made a promise to publicly acknowledge it if the favor were granted.

WINNIPEG.—A Member of the League wishes to return thanks to the Sacred Heart of Jesus for two temporal favors granted in answer to prayer with a promise of publication.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Belleville, Calgary, Coburg, Dundas, Hastings, Hayesland, Kentville, N.B., Kingston, Lindsay, London, Moncton, Montreal, New Hamburg, Ottawa, Penetanguishene, Picton, Port Colborne, Port Hood, Quebec, Renfrew, Richmond, Rochester, N.Y., Swanton, Vt., Ste. Agathe, Q. Teeswater, Toronto, Vaudreuil, and Westport, Ont. Waltham, Mass.

INTENTIONS FOR DECEMBER.

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

- 1.—F.—*St. Edmund Cambrion, M. S. J.* at, gt. Make a Communion of Reparation. 11,257 Thanksgivings.
- 2.—S.—*St. Bibiana, V.M.* Apostolic zeal. 8,798 In affliction.
- 3.—S.—*1st of Advent.* at, gt, rt. Begin Advent well. 4,123 Departed.
- 4.—M.—*St. Peter Chrysologus, Bp. D.* Pray for the Dying. 4,902 Special.
- 5.—Tu.—*St. Francis Xavier, S. J.* Zeal for souls. 1,463 Communities.
- 6.—W.—*St. Nicholas, Bp. C.* Charity to the poor. 7,738 First Communions.
- 7.—Th.—*St. Ambrose, Bp. D.* ht. Spirit of grati ude. 8,397 Associates.
- 8.—F.—*Immaculate Conception.* at, gt, gt, mt, rt, st. Love of Our Lady. 7,716 Means.
- 9.—S.—*St. Leocadia, V.M.* Confidence. 7,602 Clergy.
- 10.—S.—*St. Eulalia, V.M.* Ask the grace of a happy death. 11,631 Children.
- 11.—M.—*St. Damasus, P.* Fer- vent prayer. 9,989 Families.
- 12.—Tu.—*Holy House of Lo- retto.* Seek Mary's help. 17,417 Perseverance.
- 13.—W.—*St. Lucy, V. M.* pt. Cleanness of heart. 3,856 Recon- ciliations.
- 14.—Th.—*St. Spiridion, Bp.* ht. Good example. 5,382 Spiritual favors.
- 15.—F.—*St. Christina, V.* Pa- tience. 3,842 Temporal favors.
- 16.—S.—*St. Eusebius, Bp. M.* rt. Sincere contrition. 4,321 Con- versions to Faith.
- 17.—S.—*St. Lazarus, Bp.* Fer- vent Communion. 12,446 Youths.
- 18.—M.—*EXPECTATION B. V. M.* Trust in Our Lady. 1,129 Schools.
- 19.—Tu.—*St. Juliana Fal- conieri, V.* Reparation. 7,953 Sick.
- 20.—W.—*St. Eugent, Priest.* Shun singularity. 90 Missions.
- 21.—Th.—*St. Thomas, Ap.* bt, mt. Fervor for Our Lord. 425 Works.
- 22.—F.—*St. Flavian, M.* Morn- ing offerings. 1,081 Parishes.
- 23.—S.—*St. Victoria, V. M.* Show mercy. 11,850 Sinners.
- 24.—S.—*St. Delphinus, rt.* Hu- mility of heart. 9,099 Parents.
- 25.—M.—*CHRISTMAS.* bt, gt, mt, rt, st. Love the Infant Jesus. 3,197 Religious.
- 26.—Tu.—*St. Stephen, M.* For- give enemies. 1,878 Novic s.
- 27.—W.—*St. John, Ap.* bt, mt, pt. Be loyal to Our Lord. 1,575 Superiors.
- 28.—Th.—*Holy Innocents.* Pu- rity of heart. 11,296 Vocations.
- 29.—F.—*St. Thomas à Becket, M.* Defend God's cause. The Pro- moters.
- 30.—S.—*St. Sabinus, Bp., M.* Devoted love of the Sacred Heart. 53,044 Variouis.
- 31.—S.—*St. Sylvester, Bp.* Sor- row for sins, gratitude for graces. The Directors.

†=Plenary Indulg.; a=1st Degree; b=2d Degree; g=Guard of Honor and Roman Archconfraternity; h=Holy Hour; m=Bona Mors; Promoters; r=Rosary Sodality; s=Sodality B.V.

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



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