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GRATITUDE FOR GOD'S GIFTS.

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

THE display of gratitude is a natural impulse of the human heart. The remembrance of a favor we have received moves us in a mysterious way ; for no sooner does a kind word or kind deed touch our heart than, spontaneously, expressions seek a vent, either in word or look, to show how grateful we are. "Gratitude is the fairest blossom that springs from the soul," says a writer, "and the heart knows none more fragrant." It is one of those mysterious though minor links that bind men's souls together. Even among the pagans of old this sentiment was thoroughly recognized. Ovid tells us that *gratia pro rebus merito debetur inemtis*, — thanks are justly due for things we have

not to pay for. The ancients raised columns and arches to their heroes and gods to show their gratitude. Many a tablet in marble or perennial bronze may still be seen, after two thousand years, with names graven on them of men whom their countrymen desired to thank and honor. And in our own days, what other motive than gratitude urges us to celebrate, in the same way, the benefits and favors we receive from our fellow-men? Social life has invented a thousand ways of showing how we appreciate those who do us good. The simple "Thank you" that we hear on every lip is an echo of the voice of nature.

This sentiment of gratitude is so natural to man that once he is known not to possess it, he is shunned. The world judges him mercilessly.

Ingratitude! thou marble-hearted fiend,
More hideous when thou show'st thee in a child,
Than the sea-monster.

King Lear, 1. 4.

In a word, no man glories in his ingratitude; and no matter how his deeds may be interpreted, no one will formally acknowledge himself guilty of it.

Now if ingratitude is so base when shown by man to man, how shall we qualify it when it is shown to God? After all, man's gifts to man must necessarily be paltry, and gratitude therefor must naturally be limited by the occasion or the cause that brought it forth; but God's supernatural gifts to man are so munificent and so numerous that not to be grateful for them is not merely heartlessness, it is a crime.

In order to gauge the measure of God's gifts to us it will suffice to recall that admirable contemplation on

the love of God with which St. Ignatius Loyola crowns his Spiritual Exercises. The mind grows bewildered at the generosity of the Great Giver ; and he would have a heart of stone, indeed, who could remain unmoved in the midst of such munificence.

In the first place we have to thank Him for putting us in this world ; existence and life are gifts for which we can never be sufficiently thankful. To mere life He has added the capacity for enjoying it ; witness those five avenues through which the splendors of the world pass into us, and those three faculties by which we may penetrate more deeply the secrets of His creative power and His Providence. By these we may see God living and acting in creatures, giving vegetation and sensation to inanimate being, and crowning all in us by adding intelligence and free will whereby we may show our appreciation of Him.

When we abused this goodness, when our free will strayed from the path of righteousness and we became God's enemy, did He cease to shower His gifts on us ? No ; He gave us something greater than all that we had yet received, the gift of Redemption. Not merely has He become a Redeemer, paying our debts, washing out our sins with His Blood and freeing us from eternal death, but He has become a Master whose law, word and example is ever at our service ; He has become our High Priest ever offering Himself for us ; our Mediator interceding for us in our needs ; yea, even our nourishment in the Heavenly Banquet.

Nor is this all. God is utterly profuse in His gifts. To redeem and save us was not enough to satisfy His love for us. He continues to flood our soul with His precious graces. Whence comes, if not from God, the

light of the true faith that we possess ; the vocation to the true Church ; all those interior graces which move our mind and heart towards Him ; all those examples, those excellent devotions which help so much to augment our knowledge and love for Him ? All this will help us to realise how much we owe to God.

So great is the magnificence of God's gifts that we might say that He is perpetually at work for our sake. He has made us the kings of creation ; animals and plants, the very elements and the forces of Nature are become subject to us. God's earth gives us food ; His sun gives us light ; His little birds give us music ; His breezes fan our cheeks ; His creatures are constantly giving us pleasure and happiness ; so that we may truthfully say that the goodness, wisdom and power of God are every moment at our service. Can we wonder, then, that man should thank God for all these gifts ? Or, is God asking too much when He asks man to show his gratitude ?

During His mortal career we find Him looking for some signs of gratitude from those whom He had helped. Is there anything more pathetic than the reproach He makes for the ingratitude of the nine lepers ? One day He was on His way to Jerusalem when ten lepers came to meet Him, crying out ; " Jesus Master have mercy on us ! " Our Lord beheld their sad plight ; His tender heart was moved to pity, and he said to them. " Go, show yourselves to the priests. " This they did and they were made clean. The first impulse of a generous soul would have been to return on the spot and give thanks to so great a benefactor. However, only one, a Samaritan, went back to thank the Merciful Lord for the miracle that had been wrought in him. The Gospel tells that he fell on his face before the Lord, giving thanks,

and Jesus answering, said. "Were not ten made clean? Where are the other nine? Is there no one found to return and give glory to God but this stranger?"

The gentle way in which our Lord reproaches the nine lepers for their ingratitude has been for all ages a wonderful lesson. We are taught by this event that gratitude is a virtue most acceptable to God, nay more, that God expects it of us. St. Paul, in various passages of his epistles, insists on the obligation we are under to be grateful to God. "In everything, by prayer and supplication with thanksgiving, let your petitions be made known to God." (Ph. iv. 6). And elsewhere, "As, therefore, you have received Jesus Christ the Lord, walk ye in Him . . . abounding in Him in thanksgiving." (Col. ii. 6, 7). "All whatsoever you do in word or in work, do ye in the name of the Lord Jesus Christ, giving thanks always to God and the Father by Him" (ib. iii. 17). "We ought to give thanks always to God for you, brethren, as it is meet, because your faith hath increased exceedingly." (I. Thes. i. 3).

While recognizing our obligations to man, let us not stifle the natural impulse which prompts us to thank God for all His benefits. The reproaches that were made to the ungrateful nine lepers should never be made against us. "Thanks be to God," should be a familiar phrase with all of us, surging daily and hourly from hearts overflowing with gratitude. Thanks be to God for all the gifts that come from His hands in the material order; for the rays of the sun that warm us; for the rain that fertilizes our fields; for the food that strengthens our bodies; for the sleep that refreshes them. Thanks be to God for all His gifts in the spiritual order; for the supernatural lights that show us so clearly what to accept

and what to avoid in the path of virtue. Thanks be to God for the sickness and sufferings which bring us so close to Him, and which prepare us so well for the kingdom of His glory.

E. J. DEVINE, S.J.

Daily prayer during this month.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in separation for our sins, and according to all the intentions for which thou sacrificest Thyself continually on the altar. I offer them, in particular, for the grace never to be unmindful of God's gifts.

THE FIRST GOOD FRIDAY.

Besprent with blood, bruised, pallid, stark,
 Christ hangs upon the tree accursed
 Before the eyes of her who nursed
 His childhood : day swarms on to dark.

The nails are drawn from hands and feet
 The mother's breast now props the head,
 Thorn-crowned : "Jesus," she moans, "is dead."
 What woe is thine, thou mother sweet !

The friends who saw him bleed and die,
 Enter him in a grave of stone ;
 John takes the mother to his own
 Afar, three crosses loom on high.

M. WATSON, S. J.

THE LEAGUE HYMN.

SOLO.

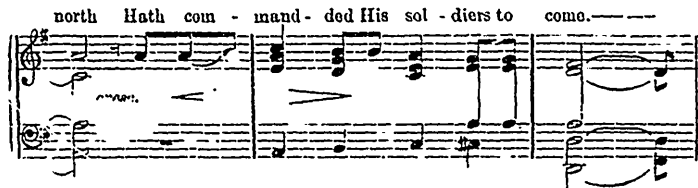
Hark, the sound of the fight has gone forth, And we must



not tar - ry at home; For the Lord from the south and the



north Hath com - mand - ded His sol - diers to come.---



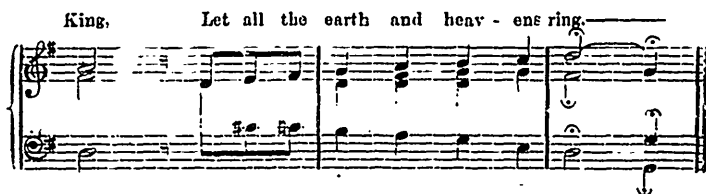
CHORUS.

To arms! to arms; to vic - to - ry! "Thy King - dom



come" our war - cry be; — For Christ, our Mas - ter, Christ our





2. — We must on with our banner unfurled ;
 We must on, it is Jesus who leads :
 We must hasten to conquer the world
 With the sign of the Heart that bleeds.
3. — We must stand to our colors like men ;
 Our Lord is a leader to love ;
 For the wounded He heals : and the slain
 He crowns in His city above.
4. — We must march to the battle with speed ;
 Upon earth our one duty is strife :
 Oh, blest are the soldiers who bleed
 For the Saviour who died to give life.
5. — Christ our King is in heaven above ;
 Christ our King is on earth here below
 And His is the standard we love,
 And His the so^l watchword we know.





HUMILITY OF THE HEART OF JESUS.

HUMILITY is the virtue which is most pleasing to the Heart of Jesus,—the first lesson which He gives to those who wish to learn the science of perfection. He recommended it in His teachings, encouraged it by His example, bestowed it on His chosen ones, and rewarded it in His saints. Humility is the secret of His whole life.

It is the law which presided at the Incarnation of the Word. It shone forth in all the actions, all the mysteries of the Man-God. It pleased the Divine Master to divest Himself during His Mortal life, of all His glory, and all the rights of His adorable Person. He desired these humiliations; they were for Him the object of a perfectly free choice,—of a love of preference. Thus has He taught us humility with a touching and persuasive eloquence.

Moreover, in order to preserve the remembrance of the example which He has given us, He desired to perpetuate in the Sacrament of His love, all the humiliations of His Passion. He is abandoned, betrayed, insulted; His Sacred Body is exposed to sacrilegious profanations; yet Jesus patiently endures these outrages. He foresaw these humiliations, and He voluntarily accepted them.

Jesus is truly humble of Heart, and His humility, if I may thus express it, is wholly luminous. It is because He sees truth in all its splendour, that He puts no limits to His

annihilations. Jesus may then present His heart to us as a perfect model of humility, not only in our relations with man, but also in our relations with God, that is to say, in the intimate sense of our nothingness in the eyes of our Creator. But why has Jesus proposed Himself to us as the model of this virtue? It is because it is the virtue the most necessary to a Christian. Sanctity not founded on humility is but an illusion. Pride is the sign of the reprobate; humility, that of the elect. Twice has the creature fallen in its desire to become equal to God through an excessive love of its own excellence. A remedy was necessary for this inherent evil. Jesus Christ appeared on earth; He voluntarily humbled Himself, and has commanded us to practise humility, after His example.

The Divine plan for the uplifting of humanity rests on this law of annihilation and abnegation. To be a Christian is to profess the religion of the Man-God, humbled and annihilated, and His words and example should be the rule of our conduct. In the Divine plan, there is no salvation for man but through humility; it is written: The Lord resists the proud and gives His grace to the humble. St. Augustine says: "The whole economy of Christian wisdom consists in a sincere and voluntary humility." Hence, if we wish to become true disciples of Jesus Christ, we must possess this virtue.

Simple good sense should suffice to repress this excessive love of our own excellence. We can understand the invasion of pride in angelic nature, so privileged in its creation, so powerful in its intellectual faculties, but that it should be found in man, composed of sin, misery and nothingness, is truly astonishing. It is not necessary to go far to discover ample matter for humiliation. "Know thyself," said the ancient sage. What are we? Our body has been formed from the slime of the earth, our soul springs from nothingness whence the Lord has deigned to draw it. We have been conceived and born in sin. Ignorance, weakness

and perversity,— these are the wounds which disfigure our human nature. The statue has no further need of the sculptor who fashions it ; but we have need of the hand which has formed us ; without it, we would fall back into our original nothingness. Each instant, it is necessary that God should give us aid and strength, in order to live and act.

It is the same in the supernatural order. Of ourselves, we are powerless to do good ; we cannot even pronounce the name of Jesus in a meritorious manner. We are sinners, having a hundred times abused the goodness of God ; and in the face of this moral degradation, what personal good have we, in which we may glory ?

The exterior advantages of birth, rank or fortune are independent circumstances of our will. They are without us, they do not belong to our nature ; they increase our obligations, and expose us to many perils.

The advantages of intellect, talent, beauty and strength, are gifts of the Divine liberality. The Apostle says : “ What hast thou that thou hast not received ? And if thou hast received, why dost thou glory, as if thou hadst not received it ? ” (1 Cor. iv., 7.)

“ When you are praised,” says St. Catherine of Genoa, “ understand it is not you, but the gifts of God.” Oh ! How true it is, that in order to be humble, it is sufficient to possess good sense. Lacordaire had reason to affirm that humility is a great part of common sense.

Oh Jesus, who hadst taught us by word and example, to shun honors, to condemn ourselves, who hadst taught us the vanity of worldly goods and temporal advantages, grave more and more this teaching in our souls ; grant that in adoring and contemplating Thy adorable Heart, so humble and so meek, we may destroy the sentiments of the man of sin, to substitute for them, those of the new man, that is to say, Thine own !

The Christian should not be satisfied with that humility

which naturally follows from the exercise of common sense. Anyone who seriously reflects, will not find it hard to establish the fact that of himself, he is but nothingness and misery ; and I can easily understand that St. Thomas Aquinas, one of the greatest minds, was able to say, that he had never had a sentiment of vain complacency.

We must, therefore, possess humility of heart, that is to say, have a profound conviction of our personal misery, love and support humiliations as becoming our lowliness, and earnestly entertain these sentiments in our spiritual life. The humble of heart recognize that all comes from God, and that all should be referred to him ; and this avowal is the principal act of this holy virtue.

The humble of heart value the gifts of God which they possess, and despise themselves, on account of their sins and numerous infidelities. If humility be in the heart, fraternal charity will prevail. Pride produces hatred of authority, horror of submission, and contempt of equality ; humility, on the other hand, is the Christian re-action against that evil which would ruin society. Public order is composed of different elements ; it requires obedience, dependence, and mutual affection. One clearly sees that humility is a useful virtue to society.

Humility must be true and sincere. It will be true in its principle, if we remember that our neighbor bears in him, the image of God. It will be true in its application, if we are not content with exterior forms and affected manners.

That which is true is simple. "I do not call humility," says St. Francis, "that ceremonious assemblage of gestures and inclinations, which are unaccompanied with any interior sentiment of one's own abjection, and just esteem of his neighbor. For all this is but vain amusement of weak minds, and should be considered rather as the phantom of humility, than humility itself."

Humility must be joyous. It is not accompanied with sadness or melancholy ; for whilst considering our own

abjection, our eyes are raised to the mercy of God, far greater than our misery ; to his goodness, which is more powerful than our weakness.

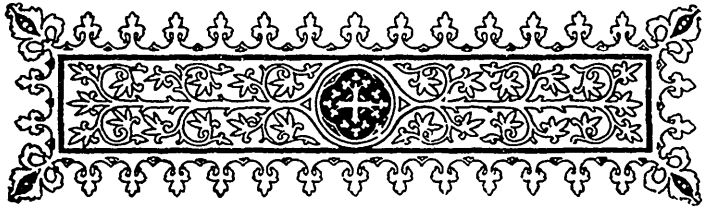
O you who desire to please the Heart of Jesus, love, desire, and seek humility ; but remember that humility is the path which will lead you to that Divine Heart, as patience leads to peace, and study to science. Do not fly from abjection. Without doubt, it is hard for nature to be placed at such a rude school. Who has not shuddered in reading those words of the *Imitation* : " Love to be counted for nothing." But grace helps and supports our natural weakness. Here below, our happiness as Christians, consists in approaching as near as possible to our model, Jesus Christ. Disciple of Christ crucified, fear not to abase thyself ; the Eternal Truth has said : " He who humbles himself shall be exalted, and he who exalts himself shall be humbled." After humiliations will come the hour of exaltation and triumph.

If we wish one day to be found worthy of heaven, we must reproduce the traits of our Model, and the principal trait of the Divine Figure, is humility.

O Jesus meek and humble of Heart, make our hearts like unto Thine.

R. P. SEGUIN, S. J.





Written for
THE CANADIAN MESSENGER.

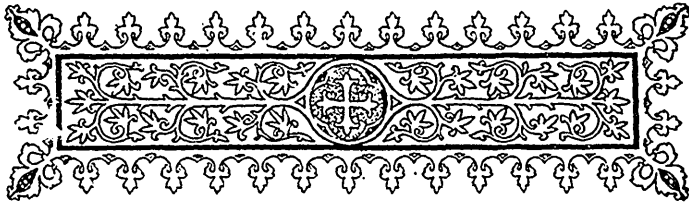
EASTER.

Lo ! The Sun of suns hath risen,
Lo ! The shades of night are past,
Lo ! from out His rock-hewn prison
Christ, our Hope, hath burst at last ;
Sing, oh earth ! the wond'rous story,
Chant, oh heaven ! the glad refrain :
Sing the triumph and the glory
Of The Lamb for sinners slain.

Lo ! the bands of death are riven
By the might of Him Who died,
Through Whose Hands the nails were driven
Through Whose Feet ; from out Whose Side
Flowed the mystic streams, revealing
How He loved a sinful race,
Streams of cleansing and of healing,
Streams of mercy and of grace.

Lord, if we have known Thy scrow,
Shared Thy Mother's tears, Her loss ;
If of Thee have sought to borrow
Strength for Thee to bear the Cross ;
Thou Whom we proclaim as glorious
Victor in the fearful strife,
Make us, like Thyself, victorious,
Partners in Thy risen Life.

FRANCIS W. GREY.



IS SANCTITY POSSIBLE OUTSIDE THE CHURCH ?

THE question sometimes presents itself to Catholics — one they would like to have answered — whether sanctity be attainable outside the true Church.

The Anglicans pretend, more strenuously perhaps, than any of the sects, to possess the power of producing personal holiness ; but these pretensions, in the presence of true Catholic doctrine, are vain and deceptive. The absence of the Sacraments, whence flow such life-giving streams of grace into the souls of Catholics, and the freedom from restraints both of the intellect and will that distinguishes alien religions, necessarily leave little foundation for non-Catholics to build up personal holiness.

Father Richard F. Clarke, S. J., in *The Month* for February, in a scholarly review of the recently published Life of the Anglican Archbishop Benson, of Canterbury, treats this question in a very lucid manner. He gives the great Anglican churchman credit for being “a good administrator, a man of tact, and moderate in his views, quite a picture, in fact, of what an Anglican bishop should be,” and he then puts the interesting question : Is it possible for a man in Archbishop Benson's position to reach a level of virtue to which we can in any sense give the name of sanctity ?

“What is it makes the difference ?” asks Father Clarke. “What is the reason why, outside the Catholic Church, virtue can never rise to the level of sanctity ?” The question

is a very interesting one, but one that it is not easy at first sight to answer, or at least, it is not easy to give an answer of which those outside the Church can see the force, which they can understand and appreciate. Yet, the fact is an undoubted one. If *Extra Ecclesiam nulla salus*, much more is it true that *Extra Ecclesiam nulla sanctitas*. The former we may qualify by the distinction that is to be drawn between the body of the Church and the soul of the Church. Anglicans and others outside the Church may belong to the soul of the Church, though they do not belong to that visible and concrete organization which we term the body of the Church. They can, therefore, save their souls, and we believe that thousands of them will do so. But the latter *dictum* does not admit of the same qualification. It is absolute and unconditional, if *sanctitas* be taken in the strict meaning of the word, as the mark of those who are called to the lofty heights of supernatural virtue which God has reserved for such as are the special objects of His love. It is not easy to define it, but every Catholic who has read the Lives of the Saints has recognized it as something which is exceedingly rare, even among the faithful children of the Church, and which places the man who possesses it in a category of his own, apart from other men. It connotes a very close union with God, a great love of prayer, a continual sense of the presence of God, an unfailling and habitual obedience to His holy will in every detail of life, an entire forgetfulness of self, and a neglect of self and of all that ministers to the love of self, and an intense love of others not for any attractive qualities that they possess, but simply because they are the brethren and representatives of Jesus Christ, and are, therefore, loved for His sake. All this it connotes, and a great deal besides, and all in a supereminent degree, so that those to whom it is granted seem to belong to a higher sphere than that of ordinary mortals, and to be in some sense angels in human form.

“Why is all this impossible to Anglicans? It is easy to

find an answer which will satisfy Catholics. It is because there is a continual stream of grace flowing into the souls of Catholics through those channels of grace which Christ has reserved for the members of His Visible Church, through the sacraments and the sacramentals. It is because the fruits of every Mass said all the world over belong as of right to Catholics in a way in which they do not belong to those outside the Church. It is because of the intense and peculiar love which Christ our Lord entertains for His Body, and for all those who are members of it, in which special love none else participate, although at the same time all mankind are the objects of His love. It is because the faithful who belong to the Church are the children of Jesus Christ in a sense in which none others are, sheep of His flock, members of the household of God, heirs of the promises, temples of the Holy Ghost, partakers of the heavenly banquet of His own Body and Blood, as those outside the Church cannot be. All these, and a thousand other privileges, are the exclusive heritage of Catholics.

“ But there is also another solution of the fact which even those outside the Church can scarcely deny, that within the Church saints abound and flourish, but not outside. If we turn our thoughts away from the supernatural gifts which are the heritage of the Church which Christ had founded and of none other, and look at the different conditions of existence, which separate off those within the Church from those outside, we notice two points of contrast which necessarily affect the whole of the spiritual life of individual. The one refers primarily to belief, and secondarily to practice. Those within the Church pass their lives in a continual and necessary attitude of obedience to an external authority, which lives and speaks and cannot be misunderstood, and which determines for them what they may lawfully believe and what they may not. It cannot be evaded, its decisions cannot be explained away. It speaks with a voice which is always authoritative, but is infallible

and incontrovertible only in its highest and ultimate mouth-piece, the voice of him who sits on Peter's chair.

“The result of this organized system of hierarchial authority in matters of belief, is that while all reasonable liberty is given to everyone of the faithful, they, at the same time, exercise that liberty within very definite bounds and limits. Every opinion that a Catholic forms for himself in matters that concern belief, is formed only in a spirit of submission to, and dependance upon, the Church's authority, as expressed in its living voice. He must be ready to abandon his most cherished opinions, if that voice proclaims them to be at variance with the body of doctrine which our Lord entrusted to the keeping of the Church.

“Now all this requires the exercise of no small degree of intellectual humility, *not perhaps in the mass of the faithful who do not think for themselves, but in men of cultivated minds, powerful intellect, and extensive and accurate knowledge.* They have often to give up what seems to them the more probable (amounting in their eyes, it may be, to a sort of moral certainty) for what appears to them less probable. It demands of them the sacrifice of many a favorite hypothesis which has so much to recommend it, that it comes before their minds as almost a certainty. It involves a surrender of intellectual freedom that is very difficult to the proud intellect of man. But it is this surrender, this subjection of the fallible human reason to the infallible teaching of Faith, which is, at the same time, the glory of the Catholic Church, the safeguard of religious truth, and — for this is our present point — the very foundation of all sanctity for the individual Catholic, involving, as it does, the presence in the soul of a very real, very meritorious habit of humility.

“The Anglican, on the other hand, has no Church which imposes on him any dogmas as of necessity to be believed. or if she does so, she tells him at the same time that nothing is to be required of him unless it can be established by God's

word written, and of what may be so established He and He alone is the final judge. He practically roams about in intellectual liberty, or to speak more accurately, intellectual license, and this absence of any effective control over his judgement deprives him of what is an essential element of sanctity, so that he who craves after anything like holiness, instinctively looks out for some system which shall exercise over his reason that control which he feels that it stands in need of. He soon discovers, if he has the opportunity of becoming acquainted with her, that the Catholic Church, and she alone, can supply his need. If he is content with Anglican liberty of judgment (I am speaking of educated and thinking men) he thereby acquiesces in a low standard of virtue. He may be virtuous, just, liberal to the poor, honorable, prudent, self-sacrificing, but a saint — never. He cannot even attain to a high level of supernatural virtue, such as is reached by hundreds and thousands of Catholics who have no sort of pretension to the name of saint.

“ But there is a second bar to Anglican sanctity. Besides this submission of the judgment, there is also a submission of the will that is required of every Catholic, and which in practice is nothing else than the virtue of obedience. A Catholic has certain very definite laws which he has, willy-nilly, to obey, if he is to save his soul. He must go to Mass on every Sunday and holiday, he must abstain from meat on Fridays, and must fast, if he can, on fast-days. He must go to confession and communion at certain stated times: he must also conform to the rules and regulations as to his marriage and the bringing up of his children. To all this the Catholic layman is subject, under pain of serious sins, but the priest has many other obligations besides. He has a number of stringent rules as to every part of his priestly life, as Holy Mass, Confession, and the other sacraments, his daily office, etc. He has to render obedience to his Bishop, who stands to him in the place of God, and to his other ecclesiastical Superiors. Bishops again have to obey

their Metropolitan in all things belonging to his office, and the Pope in all things whatsoever. Savonarola was not excused from his obedience to Alexander VI. because of the reports as to the pope's character, or by the danger which he thought he might incur at Rome. Now all this involves a habit of submission which is the second foundation of sanctity. It means a constant atmosphere of self-restraint and subjection pervading his whole life.

“ Here again, in every department of life there is a complete contrast between the recognized obligations of a Catholic and an Anglican. The latter only attends church when he pleases ; there is no binding obligation for Sundays or festivals. If he fasts or abstains he does so because he chooses to fast or abstain, not because he is bound under sin to do so. If he frequents the sacraments he does so because he likes to frequent them, not because there is any rule that obliges him. He can marry almost any one he pleases, and brings up his children as seems good to him. The Anglican clergyman again has almost unlimited liberty in his manner of conducting the services of Anglicanism. He can dress himself in surplice, or in chasuble ; he can administer Communion in the morning, noon or night, and as for obedience to his Bishop the obligation is of so very limited a nature that only in very extreme cases can the Bishop interfere to enforce his commands. And as for a Bishop he is free from any obedience whatever, unless it be to our Sovereign Lady the Queen, the Head of the Anglican Church, whose ecclesiastical authority is, for Bishops generally, a very easy yoke. The Anglican, therefore, in whatever capacity, is left in practice free in almost everything to follow his own sweet will ; and so alien is the spirit of Anglicanism to the spirit of obedience, that religious Orders are almost unknown in practice among the members of the nobler sex, and only flourish (if they can be said to flourish) among women as a feeble imitation of the Orders of the Catholic Church: Now, without stringent obedience sanc-

tity is practically impossible. He who longs after sanctity *ipso facto* longs after obedience. For this reason the man who longs after sanctity cannot remain contented in the Anglican body, and conversely, he who remains contented in the Anglican body cannot even long after sanctity. (I am speaking as before of educated men), and much less can be a saint."

HIS WAY.

God lets us go our way alone,
Till we are homesick and distressed,
And humbly, then, come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness ;
Yet, at our feeblest, faintest knock,
He waits to bless.

He lets us faint in far-off lands,
And feed on husks and feel the smart,
Till we come home with empty hands,
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing —
Though last and least.



HIS WORD OF HONOR.

PAUL D'ALVILLE was a boy not yet sixteen, but Parisian soldiers were going to shoot him, nevertheless. He had been taken, red-handed, with several others during the September riots and there was no other fate awaiting him. Already three had paid with their lives the penalty of their crimes.

Paul had had better training than he now gave signs of. After the death of his father who had fallen in a skirmish on the Alsatian frontier, his pious mother had given all her time to the cultivation of his soul. Honor and religion had been instilled into him, not without success, for up to the Parisian outbreak Paul had been a model boy. But when his mother became an invalid, Paul gave himself to more or less liberty. Bad companions soon did their work with him, and he was now on the verge of disgracing an honorable family by the death of a *communard*.

People behind prison walls have time to reflect. Paul had now been lying in prison for three months, and what passed between himself and God it is easy to surmise.

The day had at last come when summary justice would be done. The city was still under martial law, and Paul d'Alville, with several companions, was brought to the commandant's office in the Eleventh District.

Struck by the boy's youthful appearance, and also aston-

ished at the coolness he displayed in this hour of extreme peril, the commandant had ordered that the fatal verdict should, as far as he was concerned, be suspended for the moment, and that he should be kept a prisoner until his companions had met their fate at the foot of the neighboring barricade.

Apparently quite calm and resigned, his large eyes and his face — the pale face of a Parisian child — showed neither emotion nor anxiety. He seemed to watch all that was passing around him as though it had no concern for him. He heard; without moving a muscle, the sinister report of the rifles which hurled his companions into eternity; his calm, fixed gaze seemed to be looking into the great "hereafter," which was soon to become the "present" to him also. Perhaps he was thinking of his happy, careless childhood — he had hardly outgrown it; perhaps of those near and dear to him and their sorrow when they heard of his fate; of the fatal circumstances which had tossed him into the seething turmoil of civil war, and now demanded his life at the hands of fellow-countrymen.

At the time war was declared he was living happily with his father and mother, honest working folks, who had apprenticed him to a painter; politics never troubled that little household.

It was not long, however, before the Prussians had slain the head of the family. The privations of the siege, the long and weary waiting at the butchers' and bakers' shops when the scanty dole of food was distributed in the rigor of that terrible winter, had stretched his mother on a bed of suffering, where she lay slowly dying.

One day when Paul had gone with others to dig potatoes in the frost-bound plain of St. Denis, a Prussian bullet broke his shoulder, and afterward, driven partly by hunger, partly by fear of his companions' threats, he had enrolled himself in the army of the commune. Like many another, fear and fear only had led him into and kept him in the ranks; he

had had no heart for a fratricide war, and now that his life was about to pay the penalty, he was glad that he could lay no man's death to his charge. He was innocent of that, at any rate.

The things he had seen and suffered during the last few months had given him a dread of life. He hated to think of leaving his mother behind him in this sad world — his mother whom he loved so dearly, who had always been so inexpressibly good to him ; but he comforted himself with the thought that before long she would come, too — she could not have much more suffering to undergo, she was so weak when he last saw her, three months ago.

" Kiss me again, my dear boy," she had said, " for I feel that I may never again see you."

And, he thought, sadly, as he stood in the commandant's office, if they would only trust him — would give him only one hour of liberty — how he would run to her and then come back and give himself into the hands that hungered for his life. He would give his word, and he would keep it. Why not? Save his mother — and she, too, was dying — there was no one to regret his fate. To see her again, to kiss her dear lips once more, console, encourage her, and leave her hopeful — then he would face death bravely.

He was in the midst of these sad reflections when the commandant, followed by several officers, approached him.

" Now, my fine fellow, you and I have a score to settle: you know what awaits you?"

" Yes, General ; and I am ready."

" Really? So ready as all that? You are not afraid of death?"

" Less than of life. I have seen so much the last six months — such awful things — death seems better than such a life."

" I wager you would not hesitate if I gave you your choice. If I said, ' Put your best foot foremost and show me how soon you can be out of sight,' you would soon be off, I'll warrant."

"Try me, General, try me! Put me to the proof; it's worth a trial. One more or less for your men to shoot, what does it matter? One hour of freedom only, not more; you shall see whether I will keep my word, and whether I am afraid to die."

"Oh, you're no knave, but you must take me for one. Once free and far away, and then to come back to be shot just as if you were keeping an ordinary appointment? You will hardly get me to swallow that, my boy!"

"Listen, sir, I beg of you. Perhaps you have a good mother, whom you love more than aught else in the whole world. If, like me, you were just going to die, your last thought would be of her, would it not? And you would bless the man who gave you the opportunity of seeing her once more, for the last time. General, do for me what you would pray others to do for you. Give me one hour of liberty, and I will give you my word of honor to return and give myself up. Is life itself worth a promise broken?"

While he was speaking, the commandant was pacing to and fro, tugging viciously at his moustache, and evidently struggling hard to appear unmoved.

"Upon my word!" he murmured. "This urchin talks of honor as though he were a Knight of the Round Table!"

He stopped abruptly in front of his prisoner and asked, in a severe tone:

"Your name?"

"Paul d'Alville."

"Age?"

"Sixteen on the 15th of July."

"What made you leave your mother to follow the commune?"

"The thirty sous chiefly; one must eat! Then the neighbors and my comrades threatened to shoot me if I did not march with them. They said I was tall enough to carry a musket. My mother was afraid of them, and wept, and begged me to obey them."

" You have no father, then ? "

" He was killed. "

" And where ? "

" Near Metz, fighting for his country. "

The commandant turned toward his staff as though he would consult them at a glance. All seemed moved to interest and pity.

" Well, then, it is understood, " the officer said, gravely, after a moment's reflection. " You can go, young man, and see your mother. You have given me your word of honor to be back in an hour. Very well. I shall know in an hour whether you are a man of character or simply a cowardly boy. I give you until evening. If you are not here by eight o'clock I shall say that you are a braggart, and care more for life than honor. Go now ! Quick march ! "

" I thank you, General. At eight o'clock I will be here. "

" You are sure ? "

" Certain. "

" We shall see when the time comes. "

The boy would have thrown his arms about the officer in his wild joy and gratitude, but the latter repelled him gently.

" No, not now, " he said. " This evening, if you return. I will embrace you — in front of the firing party, " he added, grimly. " Off with you ! "

Paul ran like a hare. The officers smiled as they watched him disappear. Twenty minutes later he knocked at his mother's door, and the neighbor who was tending her opened it to him. She started suddenly when she saw him, for, like every one else, she believed him dead. He would have rushed to his mother's room, but the woman stopped him.

" Go very quietly, " she said, in a low voice : " she is asleep. She has been very ill since you went away, but she is a little better now. The doctor said yesterday that if she could sleep she would soon get stronger : she must not be awakened. Your poor mother will be glad to see you, for she asks for you so often. When she is not call-

ing you she is praying God to preserve you to her, and to restore peace in the land. Alas ! one would think that God had abandoned us, and let men do just as they liked. What time we live in !”

But Paul, impatient, thought he heard his name called in a faint voice, and he moved on tiptoe toward his mother's bed. He had not been deceived — the sick woman's eyes were opened wide.

“ Paul ! my boy ! ” she cried, in her thin, weak voice. Without a word he lay down beside her, and her arms closed around him hungrily.

And now the boy who had faced death so impassively could do nothing but sob. In his mother's arms, he became a child once more, timid, despairing.

The sick woman, who seemed to gain strength from his presence, sought in vain to console him.

“ Why do you distress yourself so, my child, my best beloved ? ” she asked. “ You shall never leave me again. We will throw that hateful uniform away ; I never want to see it again, I will make haste to get well ; I feel so much stronger since you came. Soon you will go to work again, and we shall be happy together. The past will only look like a bad dream then, and we will forget it completely ; completely, my boy. ”

Poor soul, how could she know that her pictures for a bright future only deepened her boy's anguish ? She was silent, telling herself that the best way to dry tears is to let them flow freely. She kissed him and let his weary head fall back on the pillow, and then she gave herself up to dreams of happier days in store for both of them.

The boy's sobs grew less frequent and less violent, and soon nothing could be heard in the little room but the regular breathing of the mother and her son. Ashamed of his weakness, Paul forced himself into self-control ; and when he raised his head from the pillow once more, believing himself stronger than love of life : his mother, yielding

to the reaction which her sudden joy had caused, was sleeping peacefully.

The sight restored his energies. A kind Providence, he thought, had wished to spare him a scene which his strength and courage could not have borne, and he resolved to go at once. Lightly he kissed his mother's forehead; then he went out hurriedly and returned to his post as quickly as he had come, not seeming to see a soul he met, not daring to look behind him.

"What! so soon?" the commandant cried, astonished. He had hoped, like the good-hearted man he was, that the boy would not return.

"But I had promised!"

"Doubtless, but why in such a hurry? You might have stayed with your mother some time longer, and still have kept your word."

"My poor mother! After a scene of tears which seemed to take all my courage — tears of joy for her, of despair for me — she fell asleep so calmly, so happily, that I dare not wait for her to awaken. She fell asleep with her arms about me, thinking I should never leave her again; how could I have told her the truth? Who knows whether I should have had the courage to leave her after doing so? And what would you have thought of me if I had not come back? So I kissed her and slipped away like a thief while she was sleeping, and here I am. Pray God may be good to her as she has been to me! General, I have one more thing to ask — to finish quickly."

The officer looked at the boy with mingled pity and admiration. His own eyes were full of tears.

"You are quite resigned, then; death does not frighten you?" he asked.

Paul answered him with a gesture.

"And if I pardoned you?"

"You would save my mother's life, too, and I would revere you as a second father."

"You are a plucky lad," returned the commandant, "and you have not deserved to suffer as you have done. You are pardoned. Now go, and go quickly. Join your mother, and love her always."

As he spoke the last word, the officer took the boy by the shoulders and pushed him away gently.

"It really would have been a pity," he said, half apologetically, to his staff, as he turned toward them.

Paul did not run—he flew home. His mother was still sleeping. He would dearly have liked to cover her with kisses, but he did not care to awaken her, although her sleep seemed troubled. He lay down again beside her.

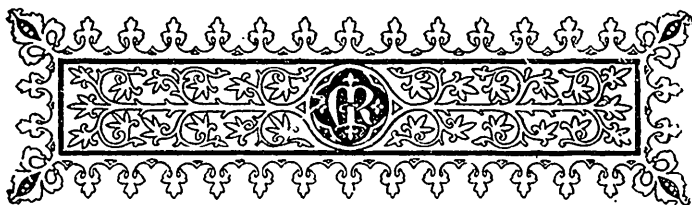
Suddenly she sat up, crying. "Mercy! for my child! Oh! mercy!—Ah! you are here, it is really you?" she added, waking.

Her thin, weak hands wandered all over him, she pressed him close to her, and covered his face with her kisses. Then she was shaken by convulsive sobs which Paul could not calm.

"Oh! my boy! my boy!" she moaned; "I dreamt they were going to shoot you!" — *Adapted.*

BIRDS AND THE CRUCIFIXION.

A NUMBER of bird myths are associated with the legends of the Cross. From the folk-lore of more than one nation comes the story that when the sparrow mocked at the sufferings of Our Lord, a swallow, perching upon the fatal rood, sang tender notes of love and consolation. Since that awesome day the swallow has never sung a note, and is the most silent and most sombre of birds. The crossbill wears forever, in the strange shape of his beak and the red stain of his plumage, tokens of his efforts to draw out the agonizing nails. The robin, too, by breaking a thorn from the crown, received on her breast a drop of Sacred Blood, which still tinges her ruddy feathers. The thrush carried the whole crown away, and her red coat still shows how she was wounded in the effort.



THE ALLELUIA OF THE PASCH.

Alleluia ! the bells are ringing,
Up, high up, in the golden dawn ;
Alleluia ! the choirs are singing,
Passiontide and its shadows gone.

Alleluia ! the birds are thrilling
Over the eggs in their new made nests.
Field and meadow and garden filling
With the joy o'erflowing their feathered breasts.

The world of nature round us rises,
Clad in resurrection green ;
The world of grace all heav'n surprises
With risen glories, earth unseen !

Alleluia ! chants the river
To the hill and mountain, sky and sea
Evermore and still forever
Float the echoes back to me ;

Echoes of an angel chorus
(White robed in garden gloom),
Shouting to the welkin o'er us.
" Christ hath risen from the tomb ! "

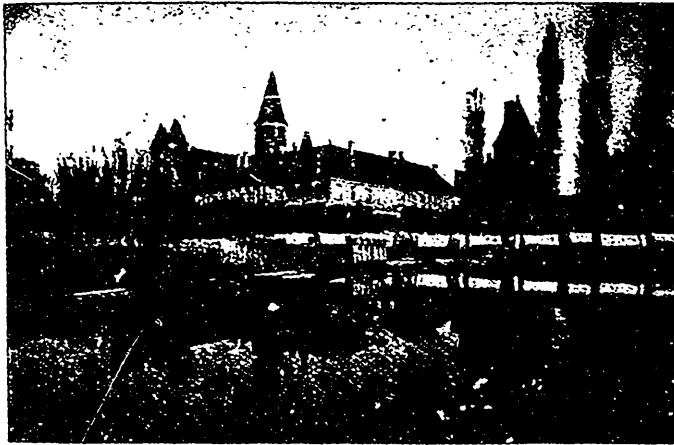
All my heart springs up in greeting
To the rapture of that word
" Alleluia ! (glad repeating) :
" Hail ! thrice hail, Thou Risen Lord ! "

Eleanor C. Donnelly, in Catholic World.



PARAY-LE-MONIAL.

THE great pilgrimage of Associates of the Sacred Heart, from all quarters of the globe, which will reach Paray-le-Monial in June next, brings again into prominence that little town in Burgundy. It was there our Lord appeared seventy times, between 1674.



The Basilica of the Sacred Heart and ancient Benedictine Monastery.

and 1690, to Blessed Margaret Mary. It was in the little monastery of the Visitandines, still standing there, that He revealed the admirable devotion which is bringing back among Catholics the fervor of the primitive ages.

The name of Paray is of Celtic origin. A legend is extant which tells that an immense conflagration once swept away

the forests of central and southern Gaul. The population, terror-stricken at the sight, and fleeing from destruction, halted for a moment in a beautiful valley. A Druid priest met them and ordered them, if they valued this safety, to offer a sacrifice. The victims were burned on a sacred stone and the conflagration ceased. Paray (*par*, fire and *cid*, stone) was the very place where this marvellous event took place. Modern writers see in it a presage of the future destiny of the spot, whence a sacred fire bursting from the Heart of Jesus should quench the universal conflagration of impiety and sensualism.

It was not till the tenth century that documents begin to give precise data of Paray, although it is certain that it was prominent long before that time, for when Lambert de Chalon founded the Benedictine monastery there in 973, the hamlet had already a civic organization. The Virgin Mother of God was even then the recognized Patroness of the place; Our Lady of Romay having been the object of special veneration there from the first centuries of Christianity.

The establishment of the monks of Cluny was the beginning of a new era for Paray-le-Monial, (as it began to be named) and for the world; for the Burgundian Abbey harbored within its walls, and formed for the Church, men who have left their mark on the history of the world. The names of the Hildebrand, Gregory VII., Urban II., Pascal II., and a multitude of other saints and scholars, justify the claim of the Burgundian abbey to the title, shared by so many other monasteries at the time, of cradle of modern civilization.

The basilica of the Sacred Heart attached to the abbey is one of the noblest specimens of monastic churches which dot that portion of France. It was there that the holy monks adored God in their favorite devotion to the Blessed Eucharist, and chanted their psalms, during the long centuries down to 1789, when the Revolution savagely drove them from their beloved cells and closed their home to them forever.

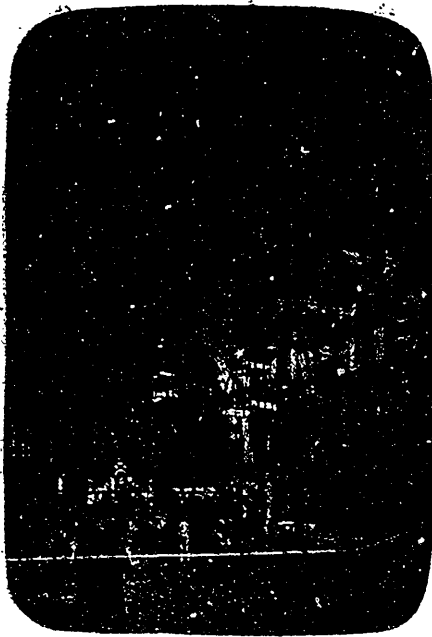
In 1618 the Jesuit Fathers began their ministry in Paray, and they occupied till 1632 the very spot afterwards made

MONASTERY AND GARDENS OF THE VISITATION
 Showing, in the foreground, the Javel copse where Our Lord appeared to Blessed Margaret Mary.



illustrious by the apparitions of Our Lord to Margaret Mary. The Visitation nuns had been established there since 1626, having been called to Paray by the Jesuits.

The simple and unostentatious foundation of these two communities in the little French town gave no inkling of the destiny God had in store for both of them,—for the one in receiving the revelations of the devotion to the Sacred Heart, for the other in spreading it to the ends of the earth.



Interior of the famous sanctuary of the Visitation
at Paray

The chief glory undoubtedly of Paray-le-Monial will ever be its connection with the Visitandine Order and the apparitions of Our Lord to one of its members. This was the humble virgin, Margaret Mary Alacoque, who entered the Visitation, in June 1679. She died in October 1690, but during the short nineteen years of her religious life, Our Lord Jesus Christ appeared to her and spoke to her seventy times.

The principal apparitions are well known. They began in her novitiate in the monastery garden. The exact spot under a cluster of hazel-trees is still pointed out. The chapel, which is to be the term of this year's international pilgrimage, was also the scene of extraordinary revelations. On December 23, 1673, feast of St. John the Evangelist, while Margaret Mary was in prayer before the Sacrament, Jesus


Our Lord "let her rest a long while on His breast and He disclosed to her for the first time the marvels of His love and the inexplicable secrets of His Sacred Heart."

The apparitions were renewed frequently in that chapel. It was there that the Communion of Atonement and the Holy Hour were recommended. It was in that chapel that Our Lord appeared over the altar and said in accents too sweet for other mortal ears to hear. "Behold the Heart that has so loved men that It has spared nothing to show them its love. And in return what does it receive from the greater number but ingratitude, by their irreverence and sacrileges, by their lukewarmness, and the contempt they show Me in the Sacrament of My love."

The chapel where these revelations were made is the identical one that exists to-day, and we can but faintly picture the emotion and fervor with which our Canadian pilgrims will kneel on the spot where the saintly Visitandine knelt herself to listen Our Lord speaking to her. It was also in that chapel that the Venerable Claude de la Colom-biere exercised his priestly functions as the divinely appointed director of Margaret Mary. All these facts prove to a pious pilgrim that he is treading on holy ground. The very air we shall breathe at Paray-le-Monial will recall some *souvenir* in the history of the devotion.

E. J. D.

THE VOICE OF THE PASTORS.

NE of the most consoling phases on the work of organization of the pilgrimage to Paray-le-Monial, and one that augurs well for the success of the pious enterprise, is the hearty encouragement given it by the Canadian episcopate. Our venerable prelates have entered thoroughly into the spirit of the promoters of the pilgrimage: and following the example of the Holy Father, they are unstintingly bestowing their

earnest good wishes and blessings on those who are at present engaged in the arduous task of organization. Our space will not permit us to give more than the following extracts from the admirable letters of encouragement that have reached us since the last issue of the MESSENGER.

From His Excellency the Apostolic Delegate :

It is with deep pleasure that I learn that a Canadian pilgrimage is being organized for the sanctuary at Paray-le-Monial, where it will be met by other pilgrimages from all parts of the Catholic world ; and that at the close of the XIXth century and almost at the dawn of the XXth, those pilgrims desire to consecrate themselves to the Sacred Heart of Jesus, and to receive the graces and blessings which this loving and generous Heart will not fail to give abundantly. I cannot too strongly encourage this project ; I bless it with all my heart, and I trust that it will meet with full success. May this pilgrimage worthily represent the Canadian people so full of faith and piety, and may the solemn consecration which shall be made in their name, be the beginning of a new era in the devotion to the Sacred Heart, an era of peace, prosperity and happiness.

From the Most Reverend the Archbishop of Halifax :

I approve the project of a Canadian pilgrimage to Paray-le-Monial, and cordially bless the undertaking and its director, the Rev. Father Pichon, S. J.

From the Most Reverend the Archbishop of Toronto :

The Holy Father's blessing and marked approval of a pilgrimage to Paray-le-Monial must commend it to all lovers of the Sacred Heart, and the project of a Canadian pilgrimage under the direction of Father Pichon has my best wish for its complete success. The Canadian pilgrims will bear the homage of their fellow-Catholics to the principal shrine of the Sacred Heart, and procure for themselves, as well as for those who cannot accompany them, the graces and blessings given there so abundantly by the loving Heart of the Divine Redeemer ...

From the Right Reverend the Bishop of Charlottetown :

I hail with pleasure the proposal of a great pilgrimage to Paray-le-Monial. Certainly the devotion of the Catholic world could not signalize the closing year of the century in a more fitting manner. I sincerely hope that many of our Canadian people will take advantage of this favorable opportunity to join in a great act of homage to the Sacred Heart of Jesus. I most heartily approve and bless this pious project, and look forward to its full realization.

From the Right Reverend the Bishop of Three Rivers :

I heartily approve the project of a Canadian pilgrimage to Paray-le-Monial. Everything connected with the devotion to the Sacred Heart, or that tends to promote this devotion to the loving Heart of Jesus, has a peculiar charm for me. A demonstration of this character will not only loudly proclaim the solid faith and piety of our Canadian people, but will draw down on our country abundant blessings. I desire to see my diocese well represented on this pilgrimage. . . .

From the Right Reverend the Bishop of London :

I wish the Canadian pilgrimage to Paray-le-Monial in France every success. Those who cannot visit the Holy Land should make special efforts to see the place in which our Blessed Lord appeared to Margaret Mary, and revealed to her the beautiful and profitable devotion of the Sacred Heart.

From the Right Reverend the Bishop of Alexandria :

In my humble opinion it is desirable and fitting that the pilgrimage to do homage to the Sacred Object the promoters have in view should take place. Accordingly, I give the proposed pilgrimage my hearty approbation, and beg God's blessing upon the pilgrims, and trust their pious journey shall redound with benedictions upon themselves and the country they represent.

From the Right Reverend the Bishop of Chicoutimi :

I offer you my hearty felicitations on the project of a pilgrimage to the City of the Sacred Heart. It is fitting and proper that Catholic Canada should take its place among the other nations in the concert of praise and thanksgiving which Jesus Christ expects in the sanctuary at Paray-le-Monial where "He made the last efforts of His love to save the world. . . ."

From the Right Reverend the Bishop of Valleyfield :

I heartily approve, so far as my diocese is concerned, the project of a Canadian pilgrimage to Paray-le-Monial under the direction of the Apostleship of Prayer, and I beg God to bless this pious undertaking. . . .

From the Right Reverend the Bishop of St. Hyacinthe :

It is for me a pleasure to tell you right away that I am very desirous that a good number of my diocesans should make the pious pilgrimage to Paray-le-Monial. I am about to send a circular to all my parish priests to exhort them to enter into my views and yours, and to show a zeal in getting as many of their flock as possible to visit this privileged sanctuary of the Sacred Heart. . . .

From the Right Reverend the Bishop of Pembroke :

A happy idea is that of your international pilgrimage to Paray-le-Monial to do homage to the Sacred Heart of Jesus at the close of the century. The project has my warmest sympathies and I heartily give my approbation. I would be most happy to join this pilgrimage, and I regret that my occupations will prevent me from having this pleasure and consolation.

From the Most Reverend the Archbishop of Montreal :

I desire to cooperate heartily in the work of those eminent men who, throughout the world, are, at the present time, engaged in promoting the project of a pilgrimage to Paray-le-Monial. And it is my hope that many from the Diocese of Montreal will go and draw copiously from this ever abundant source of mercy and grace. The promises of the Saviour to Blessed Margaret Mary are our guarantee : all who will make this pilgrimage piously shall return laden with favors for themselves and their families. . . .

The formal approbation and blessings granted by our Archbishops and Bishops are the best guarantee of the success of the Canadian pilgrimage to Paray. It remains for all who have the means and the leisure, to go and perform a solemn act of homage to the Sacred Heart of Jesus in the venerable sanctuary which He Himself designed to visit.

SOME PILGRIMAGE DETAILS.



OUR Canadian pilgrims shall consecrate themselves to the Sacred Heart by a special act at Paray-le-Monial in June next. All MESSENGER readers who cannot be present at Paray-le-Monial, and who desire, however, to give their adhesion to this Act of Consecration are requested to send in their names to the MESSENGER Office. These names are going to be inscribed in a specially prepared album which will be placed in the sanctuary of the Apparitions. In order to simplify the sending of the names to this office, Promoters should take the work in hand themselves. They may give the lists to the Director or Local Secretary or send them in directly to us. All lists should bear the title : "*For the Pilgrimage Album*," and should reach the MESSENGER Office before the first of May.

* * *

— It has been suggested by one of the Bishops that every Canadian parish should have some one to represent it at Paray-le-Monial. This is an excellent idea. Not merely would it give an eminently national

character to the pilgrimage, but all would participate more directly in the blessings which the Sacred Heart is sure to bestow on our country as a result of this great religious act.

* * *

— IN the Diocese of Three Rivers a committee has been formed, under the direction of His Lordship Bishop Cloutier, with the object of augmenting the number of pilgrims and to discuss the project of parochial representation.

* * *

— UP to our going to press the number of pilgrims from various parts of Canada is steadily growing, and letters of enquiry, as to conditions, etc., are flowing in. It were well for intending pilgrims to lose no time in sending in their adhesion. The list must necessarily be closed towards the end of April.

* * *

— THE reason for promptness in this matter is easy to understand. The Organizer should know at least a month ahead how many he is expected to provide for. If the number of pilgrims is sufficiently large, the present intention is to secure a specially equipped ocean liner exclusively for the Canadian pilgrimage.

* * *

— THE conditions are now definite and final. The return tickets to Paray-le-Monial are as follows :

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

As a guarantee of good faith the sum of twenty-five dollars must be deposited with the Organizer, Mr. L. J. RIVET, 418 Rachel Street, Montreal, when intending pilgrims signify their intention of making the voyage.

* * *

— THE pilgrimage to Paray-le-Monial will last about thirty-eight days. Those who desire to continue their journey to Lourdes and Rome are required to make special application. The return tickets are as follows :

Lourdes, first class (on steamship)	- -	\$275.00
Rome, " "	- -	\$350.00 to \$400.00

All the expenses of the trip, including the Paris Exposition, are covered by these tickets. As was explained in the March MESSENGER, ticket holders, during the whole trip, have nothing to do but to look after their baggage.

* * *

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



Correspondence

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

The Editor CANADIAN MESSENGER.

Rev. Sir, — I would like to return thanks for having had success in my examinations in February after praying to the Sacred Heart, through the intercession of St. Thomas Aquinas. I promised to have this favor published in the MESSENGER. I would especially recommend devotion to St. Thomas Aquinas to all pupils who wish to succeed in their studies.

Chicago, Ill.

CHILD OF MARY.

The Editor CANADIAN MESSENGER.

Rev. Sir, — I would like to return thanks publicly in the MESSENGER for a temporal favor obtained after making the thirty days' prayer to the Blessed Virgin Mary, and promising to have a Mass said in honor of Our Blessed Mother. I promised to have the favor published, so that my experience might help the faith of others.

Chatham, Ont.

M. J. H.

The Editor CANADIAN MESSENGER.

Rev. Sir, — My intentions for the month of April are that God will spare my parents over me; that my two brothers may become priests; that I myself may be a good girl. Also that God may send peace into our family, and that we may have the means to pay our debts. If I get my requests, I will publish the fact in the MESSENGER.

A LITTLE PROMOTER.

The Editor CANADIAN MESSENGER.

Rev. Sir, — I desire to acknowledge, through the MESSENGER, several great temporal and spiritual favors through the mercies of the Sacred Heart and after praying to the Suffering Souls. I promised to publish if my requests were granted, hoping that the Sacred Heart of Jesus and the Immaculate Heart of Mary may be loved, praised, adored throughout the whole world.

Smith's Falls, Ont.

MEMBER OF THE LEAGUE

 SHORT CORRESPONDENCE.

P. F., St. John. — The MESSENGER regrets that it cannot insert your verses. No one ever doubted your talents, but it is the application of them to poetry that might cause misapprehension.

To Correspondents. — Write the name of your post office, or parish, on the intention sheets. A great many people forget to do this, and then complaints reach us that correspondence is not acknowledged.

J. E. F., Toronto. — If you made your Associates subscribe privately for the MESSENGER, you would be saved the trouble you complain of. Our little publication is so cheap that the subscription price cannot be an objection.

A. F. J. Boston, Mass. — A French edition, *Le Messager Canadien*, published at the MESSENGER Office, is the organ of the French Canadian centres of the Apostleship in the United States as well as Canada. Address, 144 Bleury Street, Montreal. The German *Messenger* is published in Cincinnati.

McD., Toronto. — The object of the "In Memoriam" columns is to secure prayers for the souls of our Associates recently deceased. We cannot undertake to publish the names of all the dead members of your family.

 THE GENERAL CENSUS.

THE MESSENGER has already received a large number of consoling answers to the census lists sent out some weeks ago to the Directors regarding the actual condition of the Apostleship in Canada. We regret, however, that we cannot begin to make the returns to the Director General at Toulouse owing to the fact that quite a few Local Directors have still to be heard from, and we do not wish to pass over so many important Canadian branches of the work. We would respectfully ask all Local Directors who have not yet filled the census lists sent them to answer, either by themselves or by the local secretaries, the following questions: 1° Date of the Diploma of Affiliation; 2° Number of Associates approximatively; 3° Number of Promoters; 4° Approximate number of yearly Communions of atonement; 5° Number of Associates in the Men's League (when it exists); 6° Number of Associates in the Juvenile League (when it exists); 7° Fruits of the Apostleship. The lists should be sent to the MESSENGER Office as soon as they are filled.



- ALEXANDRIA, ONT.**
 Catherine McDonald, d. Feb. 8
 Dougald McCulloch, d. Feb. 10
 Hugh D. McDonald, d. Feb. 12
- ARNPRIOR.**
 Joseph Girouard, d. Feb. 7
- AMHERSTBURG.**
 Mrs. Jno. Duff, d. Feb. 2
 Joseph Richard, d. Feb. 11
- ALLISTON.**
 Mrs. John McMahan, d. Feb. 16
- BARRIE.**
 Mr. John Kerr, d. Feb. 19
- BATHURST.**
 Mr. Patrick Kelly, d. Feb. 14
- BRANTFORD.**
 Mrs. Strong, d. recently
- CHATHAM, ONT.**
 Bro. Thomas, O.S.F., d. Dec. 15
 Mrs. Louise O'Fee, d. in June
 Mrs. Louise Carney, d. Feb. 1
 Miss Aloysia Doyle, d. Feb. 2
- CHESTERVILLE.**
 Peter Clement, d. Jan. 25
- CORNWALL.**
 Catherine Keenedy, d. Feb. 2
- DEBEC, N. B.**
 Mrs. Margaret Griffin, d. Feb. 20
 John McGillicuddy, d. Feb. 25
 Mrs. Bridgt. Mulherrin, d. Feb. 26
- ERINSVILLE.**
 Mrs. Timothy Hunt, d. Jan. 31
- FRELTON CENTRE.**
 Mr. John Sullivan, d. Feb. 11.
- GEORGETOWN, ONT.**
 Katie Morgan, d. Jan. 27
- GUELPH.**
 Mrs. Mary Hurrell, d. Jan. 25
 John Gore, d. Feb. 1
 Mrs. Ellén Kinsella, d. Feb. 14
 Mrs. Jennie O'Boyle, d. Nov. 22
- HALIFAX.**
 Burton Beals, d. Feb. 4
- HARRISON'S CORNERS.**
 Mrs. Agnes McDonald, d. Feb. 14
- KENTVILLE, N. S.**
 Mrs. Keylor
- LONDON.**
 Mrs. Margt. Flood, d. Jan. 21
 George Moffat, d. Feb. 16
 Donald McIntyre, d. Feb. 17
- LONG POINT, N. S.**
 Hugh McMaster, d. Feb. 27
- MAIDSTONE, ONT.**
 Mrs. Mary Barry, d. Dec. 3
- MONTAGUE BRIDGE, P. E. I.**
 Bridget A. Cody, d. Oct. 22
- MONTREAL.**
 Mrs. Annie Reddy, d. Feb. 19
 Mr. Pat'k. McCaffrey, d. Feb. 26
 Mr. Michael Morley, d. recently
 Stephen Kelly, d. Mar. 4
 Mrs. Elizabeth O'Brien, d. Feb. 9
 Mrs. William Wall, d. Feb. 27
- MCKINLAY.**
 Thomas Kelly, d. Jan. 4
 William Kelly, d. Jan. 31

McMILLAN'S CORNERS.

Mrs. Mary Sutherland, d. Feb. 22

NEWCASTLE.

Miss Margt. Wallace, d. Feb. 15

Mrs. Mary Power, d. Feb. 22

OAKVILLE, ONT.

Mrs. A. Coty, d. in Dec.

ORILLIA, ONT.

Mrs. Albert Tudhope d. in Feb.

OTTAWA.

Mrs. James Brown. d. Jan. 20

James Doyle, d. Feb. 3

Mrs. C. Mullin, d. Feb. 20

Mrs. Robert Watson, d. Apr. 4

Rev. Wm. Howe, O.M.I., d.

PEMBROKE.

John McDonough, d. Feb. 23

PICTON, ONT.

Mr. Patrick Ward, d. Feb. 11

QUEBEC.

Joseph Lepage, d. Feb. 11

Mrs. John Mayes, d. Feb. 13

Patrick Walsh, d. Feb. 18

Miss Julia Lepage, d. Feb. 25

Miss Lizzie Wait, d. Dec. 28

SAN FRANCISCO.

John McGee, d. in March

SEAFORTH, ONT.

William Anderson, d. Feb. 3

SMITH'S FALLS.

Mrs. Thos. Salmon, d. Aug. 3

Mr. Louis Pennett, d. Jan. 18

Joseph Ward, d. Jan. 26

Miss Josie LaFontaine, d. Feb. 23

SOUTH AFRICA.

John Donegan, k. Feb. 18

J. Manion, k. Feb. 18

SOUTH INCONISH, N. S.

James Curtis, d. recently.

STREETSVILLE.

Amelia McConville, d. Nov. 19

Mrs. Flynn, d. Nov. 29

Thomas Murphy, d. Jan. 13

ST. ANDREW'S WEST.

John R. McGillis, d. Jan. 10

Mrs. Agnes McDonald, d. Feb. 14

Mrs. Mary Sutherland, d. Feb. 22

ST. JOHN WEST.

Mamie Connolly, d. recently

Mrs. E. Fitzgerald

Mary Hayes

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

Mrs. John Gaudet. d. Feb. 9

ST. MARY'S, N. B.

Mrs. Michael Bowlin, d. Feb. 13

ST. RAPHAEL'S.

Alex. McD. Grant, d. in Dec.

TORONTO.

Mrs. A. Adams, d. recently

Mrs. O'Donahue, d. recently

Mrs. McMahan, d. in Feb.

Mary Cowan, d. recently

Miss Mary Lacy, d. Feb. 24

Mrs. Flynn, d. Feb. 26

Mr. J. H. Clarke, d. Feb. 12

TRENTON. ONT.

Nellie McCabe, d. Feb. 8

WINNIPEG, MAN.

James Flanagan, d. Feb. 18

Mary Sullivan, d. Jan. 22

Antoine Lucier, d. Mar. 15

GLEN NEVIS, ONT.

Malcolm McCuaig, d. Jan. 28



Current Events

— HIS Holiness has assigned \$100,000 for the development of the Provincial Catholic Seminary at Kandus, in Ceylon.

— THE Bishop of St. Gallen, in Switzerland, Mgr. Egger, has just published a pamphlet on insurance against sickness and accidents.

— AUBREY DE VERE, the oldest living English poet, said recently that the greatest event of his life was his conversion to the Catholic faith.

— THE German Catholics have collected nearly \$100,000 for the erection of the new Church of the Dormition at Jerusalem, the site of which has been given by the Emperor.

— LEO XIII has consented to sit again for a portrait. A well-known Hungarian artist, Philipp Laszlois, is about to paint a full-length picture of him, seated on the Papal chair.

— THE population of Australia is 3,546,700; divided as follows: N. S. Wales, 1,248,400; Victoria, 1,162,900; Queensland, 482,400; S. Australia, 370,000; Tasmania, 182,300.

— THE paintings of the Life of Christ, by Tissot, are about to be brought to Brooklyn and to become the property of the citizens of that borough, under certain conditions, which seem almost certain of fulfilment.

— CARDINAL Vaughan has entered into a working alliance with Dr. Barnardo, by which the latter undertakes to report to the Catholic authorities all Catholic applications in England and Ireland for admission into his Homes, allowing a fortnight's time to deal with each case.

— FATHERS Algue and Close, S. J., Directors of the Manila Observatory, P. I., have reached Washington, on the invitation of the United States Government. These learned priests are about to publish twelve large volumes on the typhoons, earthquakes, meteorology, etc. in the Philippines.

— THE diocese of Havana, to which Mgr. Sbaretta was recently appointed, contains 134 parishes and a population of 1,200,000 Catholics.

The Havana University, two professional schools with meteorological observatories, one agricultural school, and two seminaries are the chief educational institutions.

— THE German Government wants to erect a Chair of Catholic Theology in the Strasbourg University, and so to do away with the episcopal seminary which is regarded in Berlin as a French citadel in the heart of a German province. Baron Hertling, a probable successor of Dr. Lieber, is in Rome negotiating the change.

— A CORRESPONDENT in the Liverpool *Catholic Times* writes: "In banks, of which I have twenty years' experience, railway companies, business firms, and the like, Freemasonry is eating the vitals out of common justice. It is rampant in Ireland, and presumably more so in England." And how is it in Canada?

— THE Paris Exhibition which opens on April 14, will begin with solemn High Mass, celebrated in the Basilica of the Sacred Heart at which Cardinal Richard will pontificate. The Vatican is manifestly much interested in the Exhibition, and every effort is being made by the authorities to render practical assistance. Two ecclesiastical dignitaries are appointed to reside in Paris during the season.

— "No Jesuits, no fleet," is said to be watchword of the German Centre Party for the coming session of the Reichstag. The exclusion of the Jesuit Order is the last remnant of Bismarck's Kulturkampf. It has been repeatedly condemned by the Reichstag and the Imperial Parliament of the Empire; but is persisted in by the Emperor's Council. The Catholic Party is determined not to give a vote in favor of the Naval Bill unless the Council allows the Jesuits to return to Germany.

— THE European Catholic press is giving considerable space to the great international pilgrimage to Paray-le-Monial. Already bands of pilgrims are organizing in Portugal, Poland, Spain, Ireland, Austria, Belgium, Italy, Roumania and Bulgaria. America is announced to send contingents from the United States, Canada, the Argentine Republic and Brazil. "The year 1900," says the chief promoter, Father Coubé, S. J., "seems propitious for this manifestation. . . . The Paris Exhibition will singularly facilitate our object by bringing together thousands of Catholics to whom a further journey to Paray-le-Monial would be but a trifling expense." The Liverpool *Catholic Times* says that "the opportunity is unique for seeing the Exhibition and on the same occasion taking part in a great religious manifestation of world-wide interest."



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

AMHERSTBURG, ONT. — For a return to the Church and the Sacraments, and other favors. For news from an absent brother.

BERLIN, ONT. — For two marked temporal favors from the Sacred Heart.

BROCKVILLE, ONT. — For a life saved from an accident.

CALGARY. — For the disposal of a property, a favor which had been asked for a considerable time.

DICKINSON'S LANDING. — For a great favor gained at the mission, after promise to publish.

FREDERICTON, N. B. — For a cure, after applying the Badge and having a mass said for the Souls in Purgatory. For one spiritual, two temporal and thirty-eight various favors.

FORT WILLIAM, ONT. — For the success of a mission, after prayers to St. Joseph and B. V. M., and a promise to publish.

HASTINGS, ONT. — For great favors, spiritual and temporal, received by a member of this parish.

HAVRE-A-BOUCHER. — For the relief of a person from illness, after promising to publish.

JOCKVALE, ONT. — For the health of a family and relief from sickness, after praying to Sacred Heart.

KINGSTON. — For several temporal favors received, through the intercession of Blessed Virgin, etc., after promising to publish.

LONDON, ONT. — For restoration to health of two children, after promising to publish. For return of a brother to the Sacraments.

MELROSE, N. B. — For a temporal favor, after a novena to St. Ann. For the recovery of a lost article, after praying to St. Anthony, and for other favors.

METCALFE, ONT. — A promoter desires to return thanks to the MESSENGER for a very great favor obtained.

MONTREAL. — For a temporal favor received some months ago. A promise to publish had been made to the Sacred Heart.

OTTAWA, ONT. — For a great favor received last winter, after having promised to publish in the MESSENGER.

- PICTON, ONT. - For a great temporal favor.
 RENFREW ONT. - For an examination passed successfully last July.
 STREETSVILLE. - For the recovery of a child from a very severe illness. For the cure of St. Vitus Dance.
 STE. ANNE DE BELLEVUE. - For employment, after promising to publish.
 TORONTO. - For a favor obtained on the feast of Ven. de la Colom-biere, after invoking l's intercession.
 WEST HUNTLEY. - For the cure of a brother.
 URGENT REQUESTS. - Brockville, Montreal, Ottawa, Penetanguis-hene, Williamstown, Seaforth.

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

Antigonish, 3.	Hawtry, Ont., 2.	Streetsville, Ont., 3.
Brechin, Ont., 2.	Kingston, Ont., 1.	Springhill, N. S., 4.
Billings Bridge, O., 2.	Lindsay, Ont., 4.	St. Andrew's West, 28
Brockville, Ont., 6.	Locheil, Ont., 1.	St. Catharines, Ont. 7.
Bradford, Ont., 1	London, Ont., 3.	St. Georges, P. E. I., 3
Chesterville, Ont., 1.	Maidstone, Ont., 3.	St. John West, 1.
Colgan, Ont., 4.	Montreal, P. Q., 1.	St. Mark's, P.E.I., 1.
Debec, N. B., 2.	Newcastle, N. B., 1.	Toronto, Ont., 1.
Fairville, N. B., 5.	Ottawa, Ont., 3.	Windsor, Ont., 2.
Fredericton, N. B., 42.	Owen Sound, Ont., 1.	Winnipeg, 1.
Georgetown, Ont., 1.	Penetanguishene, 2.	Williamstown, 1.
Glen Norman, 3.	Picton, Ont., 1.	Zurich, Ont., 1.
Halifax, N. S., 8.	Preston, Ont., 3.	Buckingham, 1.
Hastings, Ont., 1.	Quebec, 15.	Trout Creek, Ont., 1.

TREASURY, MARCH, 1900

Acts of charity	174,645	Pious reading	77,788
Acts of mortification	203,986	Masses celebrated	1,265
Beads	304,071	Masses heard	92,924
Stations of the Cross.	37,414	Works of zeal	56,552
Holy Communion	38,938	Various good works.	220,036
Spiritual Communion	304,074	Prayers	849,509
Examens of conscience.	94,040	Sufferings or afflictions	70,410
Hours of silence	255,911	Self-conquests	76,945
Charitable conversations	176,713	Visits to Bl. Sacrament	139,860
Hours of labor	365,274		
Holy Hours	16,142	Total	3,556,500

Intentions for April 1900.

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

GENERAL INTENTION BLESSED BY THE POPE :

Grateful Acknowledgment of God's Gifts.

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| <p>1. — Sun. — PASSION SUNDAY. St. Hughes, Bp. r†. Hatred of sin. 14,799 Thanksgivings.</p> <p>2. — M. — St. Francis of Paula, C. Love of the poor. 9,316 In affliction.</p> <p>3. — Tu. — St. Vulphan, M. Zeal. 19,727 Departed.</p> <p>4. — W. — St. Isidore, Bp D. Thought of judgment. 14,269 Special.</p> <p>5. — Th. — St. Vincent Ferrer, C. h†. pf.r†. Fasting. 1,639 Communities.</p> <p>6. — F. — SEVEN DOUBTORS B. V. M. n†.cf.g†.n†.r†. Condolence with Mary. 7,025 First Communions.</p> <p>7. — S. — St. Epiphanius, Bp M. Training the young. S. H. Associates.</p> <p>8. — Sun. PALM SUNDAY. St. Ede-
sius, M. n†.cf.g†. Honor the relics.
9,537 Employment.</p> <p>9. — M. — St. Marcellus, Bp. Modesty.
2,608 Clergy.</p> <p>10. — Tu. St. Macarius, Bp. Love of
the Sacred Heart. 38,523 Children.</p> <p>11. — W. — St. Philip, Bp. Courage.
13,007 Families.</p> <p>12. — Th. — MAUNDY THURSDAY. g†.
h†. m†. r†. s†. Happiness in suffering.
11,311 Perseverance.</p> <p>13. — F. — GOOD FRIDAY. Penance.
5,684 Reconciliation.</p> <p>14. — S. — HOLY SATURDAY. Patience.
9,851 Spiritual grace.</p> <p>15. — Sun. — EASTER SUNDAY. d†.g†.
m†.r†.s† Spiritual joy. 13,298 Temp-
oral Favours</p> | <p>16. — M. St. Benedict Labre, C. Pov-
erty of spirit. 5,756 Conversions to
Faith.</p> <p>17. — Tu. — St. Anicetus, P. M. Vigil-
ance. 22,593 Youth.</p> <p>18. W. St. Apollonius, M. Right
intention. 1,594 Schools.</p> <p>19. — Th. — St. Leo IX., P. h†. Promp-
titude. 7,278 Sick.</p> <p>20. F. — St. Agnes of Mt. Pulc. V.
Prayers for others. 3,021 In Retreat.</p> <p>21. S. SS. Simeon and Comp., MM.
Mutual encouragement. 516 Works,
Guilds.</p> <p>22. — Sun. — LOW SUNDAY. SS. Soter
and Caius. Kindness. 1,700 Parishes.</p> <p>— 23. — M. — St. Georges, M. Com-
bating evil. 13,275 Sinners.</p> <p>24. Tu. St. Fidelis, M. Spreading
the faith. 22,311 Parents.</p> <p>25. — W. — St. Mark, Evang. Study
of the Gospel. 2,101 Religious.</p> <p>26. Th. — SS. Cletus and Marcelli-
nus, MM. h†. Confidence in Mary.
1,621 Novices, Ch. Students.</p> <p>27. — F. — Our Lady of Good Counsel.
Diligent labor. 1,340 Superiors.</p> <p>28. — S. — St. Paul of the Cross, C.
Love of Christ crucified. 5,203 Voca-
tions.</p> <p>29. — Sun. — St. Peter of Verona, M.
r†. Firm faith League Promoters and
Directors.</p> <p>30. — M. — St. Catharine of Sienna, V.
pf.r†. Prayers for schismatics. 17,134
Various.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

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

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