



The Canadian Messenger

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

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No. 7.

GENERAL INTENTION FOR JULY.

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

The Propagation of the Faith.

THE Almighty foretold by His inspired Prophets the leading circumstances relating to the coming of the Messiah, to the great act of atonement for sin, and to the establishment of the Christian religion ; by which the knowledge of God and of His mysteries was to be propagated, and the graces of justification and salvation were to be diffused over the whole world.

“ By one He announced that change in the state of the Jewish nation which should be a sign of the coming of the promised Messiah ; by another He marked the precise number of years that should elapse from the date of a public event to the period in which the Christ should be put to death. By one He named the country and city which should be illustrated by His birth ; by another the family from which He was to descend. By one He gave the cha-

racter of the Virgin Mother of whom the Emmanuel was to be born; by another He foretold the miraculous acts by which His life was to be distinguished. In the predictions relating to the Messiah He is generally described under the characters which designate Him both as God and man. The humiliations and sufferings of His death on the cross, and His glorious resurrection from the dead, were distinctly foretold. In short, the prophecies relating to the promised Messiah are but the anticipated history of the birth, the life, the miracles, the death and the resurrection of Jesus.

“The same inspired men, to whom God had communicated the foreknowledge of His merciful designs, predicted the establishment, the propagation, the extent and duration of the religion and Church which the Messiah was to establish on earth. They frequently ascribed to Him the characters of priest and king, and described His Church as His spiritual kingdom. They announced that His law should go forth from Sion, and the word of the Lord from Jerusalem; that He should rule to the utmost boundaries of the earth, and that of His kingdom there should be no end.” *

Under the Mosaic dispensation God was known, but within the narrow limits of Judea only; His name was great in Israel alone, while the chosen people formed the whole body of true believers. At the coming of the Messiah the spiritual kingdom of Christ, the Church of God upon earth, was to burst these bonds; she was to extend her sway to the confines of the world, and all nations were to do her reverence. Isaiah thus rapturously acclaims the Church appearing in all her strength and splendour at the new dawn of the Sun of Justice, and welcoming the Gentiles to her fold: “Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and His glory shall be seen upon

* Bishop Poynter, V. c. Apost. London. *Evidences of the Christian Religion*, pp. 89, 93.

thee, and the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, and the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense, and shewing forth praise to the Lord. . . . And the children of strangers shall build up thy walls; and their kings shall minister to thee. . . . And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee, shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel. Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation." (Chap. IX.)

And Jehovah, through the mouth of His prophet Malachias, outlines the vast proportions of the coming kingdom, His Church, which is to be conterminant with every land: "From the rising of the sun even to the going down, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation: for My name is great among the Gentiles, saith the Lord of hosts." (Ch. I. II). These are the glowing terms in which the prophets of old, with inspired gaze, attempt to follow the ever widening circle, the all-embracing empire of the Messiah, as it looms up before them in a vision of future ages. And there are many other such testimonies in Holy Writ. These divine rhapsodies find no application in the Jewish Church, whose proportions were so scant, whose spirit so exclusive and whose territorial jurisdiction was circumscribed by the diminutive kingdom of Judea. Neither

can they possibly, by any stretch of imagination, be made to apply to the warring sects about us which have never brought a single unbelieving kingdom into the pale of Christianity. They find, on the contrary, their full realization in Christ's true Church.

We all know that it was during the lifetime of Christ the Messiah that the foundations of the spiritual kingdom, the Universal Church, were laid. In proposing to our Associates the *General Intention* for last month, we dwelt incidentally on the great event; but there is a point of great importance, closely connected with the intention of the present month, to which we would call their attention. Christ came down upon earth solely for the redemption of mankind and to found His Church, and yet, it was not during His lifetime that the glorious things foreshadowed in prophecy, with regard to the Church's universal sway, were accomplished. During the three years of His public career, the Master seemed anxious to expend Himself more in the training of His Apostles and Disciples than in carrying the glad tidings abroad among the Gentiles. The time was fast slipping by, the three years of Christ's apostolic life were drawing to a close, still, there were no signs that the Messiah's kingdom was at hand. The Passion came, the Death, the Resurrection, and then, only then, on the eve of His departure from their midst, did Christ make plain what was intended:

"These are the words which I spoke to you while I was yet with you, that all things must need be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures. And He said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that penance and the remission of sins should be preached in His name unto all nations beginning at Jerusalem." (St. Luke, XXIV, 44-47).

“ All power is given to Me in heaven and in earth. Going therefore teach ye all nations : baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you : and behold I am with you all days, even to the consummation of the world.” (St. Mark, xxviii, 18-20).

“ So after all,” might the Apostles have said, “ it was not the Messiah who was to go forth and establish His empire over the Gentiles, but we ourselves who are to begin the great campaign of conquest.” Now there was an all-wise purpose in choosing this mode of propagating the Gospel. Apart from the manifesting of God’s power to effect stupendous results with instruments humanly speaking the weakest, and thus stamping His Church with a divine mark, as to her propagation and preservation, we may well detect another design all of condescension and love. It is that of a God taking His creature into His counsels, and sharing with Him the glory of bringing about the fulfilment of the marvels foretold, long centuries ago by prophet and psalmist. It is this that must be brought home to us during the present month.

A God-man alone could work out man’s redemption, but it became part of the divine economy to make man instrumental in applying the merits of redemption to his fellow. And thus it was that Christ chose man to be the dispenser of His Sacraments, the oracle of His truth, the expounder of His word and the propagator of His Gospel.

So that after the coming of the Paraclete, no longer timid, ignorant fishermen, the Apostles, mindful of the Master’s bidding, issued forth from their seclusion, and the great work began of converting, not the Jews alone, but all the pagan world to Christ. The Church has ever since been faithful to the mandate she received, and her children have penetrated into every land and reached the uttermost regions of the earth.

The privileged ones, who are called in every age to the

active apostleship of the word, must be ready, not only to give the reason of their faith, but to seal it with their blood. Indeed, this manner, which was that adopted and prescribed by Jesus Christ, of preaching—not printing and distributing—the Gospel, derived its supernatural force from the fertilizing blood of martyrs: “St. John the Baptist, the first preacher of penance was a martyr. All the Apostles, save one, were martyrs. Fifty-two Roman Pontifs, in lineal succession from St. Peter, gave their lives for the faith. The only three great names in the first age of Christianity which are not, as it were, written in blood, are those of the Blessed Virgin, St. Mary Magdalen and St. John, who alone stood at the foot of the cross, and had *their* martyrdom in witnessing that sight.

“Christianity was preached and founded in blood. The very profession of the true Missionary was, and still is, to *die* for the salvation of souls. By no other process has the Gospel conquered the world. And this necessity was implied and foreshadowed in the Great Atonement. “*Sine sanguinis effusione non fit remissio.*” (Heb. ix, 22.) The apostles of the Crucified, if they would resemble Him, must be clothed “with dyed garments,” crimsoned, like the seamless robe of their Master, with their own blood. “It is not to Thabor that Jesus invites you,” cries a modern missionary to some who were contemplating the apostolic life, “but to Calvary, and to death.” (Lett. Edif. x, 376.) He had a right to say it, for he was himself a member of a society which, in less than a century, gave more than four hundred martyrs to the Church. And so far is this immutable law of the Christian apostolate—that *the souls of the heathen can only be purchased by blood*—from being reversed in our own times, that there have perhaps been more martyrdoms in the last three centuries,—the single empire of Annam having produced sixteen thousand martyrs in nine months of the year 1861,—than in any equal period since the persecutions which Tacitus would have provoked and

Pliny hardly dissuaded, which successive emperors vainly renewed, and which the Roman Senate in its later days had learned to discourage, because even the heathen began to understand the mysterious truth, that "the blood of martyrs is the seed of the Church." *

The persecutions of the Roman Emperors lasted entire centuries, and even after the conversion of Constantine, when the standard of the Cross was first flung to the breeze from the summit of the Capitol, Christian heroes still went forth to suffer death for their Lord. Then came the fall of the Empire itself, and the Church hastened to gather securely into her fold the disintegrated provinces and colonies. Her troubles seemed at last to have reached an end; but while the new Christian civilization was rising as a stately fabric upon the scattered ruins, it was again threatened with destruction. Countless hordes of barbarians swept down upon Europe from the north and east, bearing everything before them. The Church staggered under the blow, but the promises of Christ were again to triumph, and, after years of patient toil and suffering, the new elements, how unpromising soever they might seem, were assuilated. Far from weakening, they added strength to the Church. New blood and with it a new vitality was infused into the veins of the effete remnants of the old Roman civilization. And little by little, as they grouped around distinct centres, there emerged from what was first but chaos the new and vigorous kingdoms of mediæval Christendom.

From the time that Augustine and Boniface had penetrated into the heathen fastnesses of Great Britain and Germany, hosts of missionaries had overrun the tracts of territory not yet brought under the mild yoke of the Gospel. The apostolic pioneers kept pace with the heroes of military venture, and wherever invading armies opened out new vistas of conquest, hither flocked also the missionary monks, bent on healing the wounds of the soul while they bound up those of the

* T. W. M. Marshall, *Christian Missions* I, p. 9.

body. Later on, when Vasco de Gama led the way round the Cape to the Indies, Francis Xavier hastened to conquer for Christ the vast kingdoms of the Extreme East ; while America, in turn, with her immense expanse of continent and endless tribes, afforded an inexhaustible field for missionary enterprise.

Within the memory of the present generation, the islands of the Pacific and the great Dark Continent have been, or are being brought within the pale of civilization ; but our own times have no cause to blush at any lack of zeal on the part of the messengers of the Gospel. Intrepid explorers have hewn a way through all but impenetrable forests, and traversed trackless deserts in quest of gain : the missionary priest has not lagged behind ; on the contrary, he has not unfrequently been met with there where the adventurer was flattering himself that no European had ever set foot. The Nineteenth Century, despite all its faults and shortcomings, may claim the glory of being an apostolic century, and, in ecclesiastical annals, it may well go by the name of the " Missionary Age."

And why wonder at this yearning for wider spheres of action ? It is but the Master's words that is bearing fruit. We feel that we are in possession of the Truth, and we are inwardly impelled to make it known to our fellow man, created, as we are, to the image and likeness of God, and destined likewise to enjoy eternal happiness. And let not those among us, who are not called to take an active part in bearing the word of life to heathen nations abroad, or to the spiritually needful at home, fancy that they are shut out from the merits of this sublime mission. They may, like the women of the Gospel, minister to the Master of their substance, by contributing to the work of the Propagation of the Faith. And should this be beyond their means, they have yet left the all-powerful resource of prayer. How many conversions there are which are no due either to the zeal or eloquence of the missionary, but to

the fervent prayers of some unknown suppliant, perhaps thousands of miles away from the scene of missionary labour who is daily beseeching Heaven to grant the conversion of the heretic, the infidel and the pagan !

To work thus, by prayer and good works, to extend Christ's Kingdom upon earth, is the very object of the League of Prayer in union with the Sacred Heart of Jesus. So effectual, indeed, is the coöperation of our Associates in the winning of Souls to Christ, that the words of the Prophet, though addressed more directly to those actively engaged in the ministry of teaching truth, are applicable to them as well : " They that are learned shall shine as the brightness of the firmament, and they that instruct many to justice, as the stars for all eternity. " (Dan. XII, 3.)

PRAYER.

O Jesus ! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer : in particular that Catholic families may give their full support to the great work of Catholic Missions.—Amen.

TREASURY, JUNE, 1897.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	215,981	Pious reading.....	85,948
Acts of mortification.....	207,217	Masses celebrated.....	452
Beads.....	345,892	Masses heard.....	110,856
Stations of the Cross.....	50,441	Works of zeal.....	58,937
Holy Communions.....	30,810	Various good works.....	311,873
Spiritual Communion.....	305,204	Prayers.....	1,172,534
Examinations of conscience	82,639	Sufferings or afflictions..	60,184
Hours of silence.....	301,316	Self conquests.....	91,249
Charitable conversations.	183,612	Visits to Bl. Sacrament..	173,397
Hours of labor.....	362,345		
Holy Hours.....	13,783		
		Total.....	4,165,170



SOLEMN HOMAGE TO JESUS CHRIST OUR REDEEMER

Editor of the *Canadian Messenger of the Sacred Heart*,

SIR,

I beg to recommend to your notice the "Work of the Demonstration of Solemn Homage to Jesus Christ our Redeemer," and I am happy to inform you, that in order to render the action of the Committee more efficacious and universal, the Holy Father has been pleased to appoint His Eminence Cardinal Domenico Jacobini to be its Honorary President.

I beg you, therefore, to publish in your journal the letter which His Eminence has already despatched to all the Catholic Bishops of the world.

I shall be grateful if you would kindly transmit to me the number of your journal containing the aforesaid letter, as a token of your adherence to the "Work".

Accept my thanks and those of the International Committee, and believe me.

Yours truly,

COUNT ACQUALERNI, *President,*
MARQUIS CRISPOLTI, *Secretary.*

Bologna, May 3rd, 1897
(Mazzini street n. 94).

With the approval of His Holiness the Pope, there has been formed, in Rome, an International Committee for the purpose of promoting a Solemn Act of Thanksgiving and devotion to Jesus Christ Our Redeemer on the completion of the present century, and the beginning of the coming one.

Giving practical effect to his kind wishes, and in order to insure a wider scope and greater efficacy to the labours of the Committee, His Holiness has thought good to appoint Cardinal Domenico Jacobini as its Honorary President. His Eminence has already been pleased to place himself in correspondence with the Patriarchs, Archbishops, and Ordinaries of the Universal Church, by the following letter.

Most Illustrious and Right Reverend Lord:

Doubtless you have been apprised of a scheme on foot by persons of unquestioned piety, whereby, on the conclusion of the present century

the faithful scattered through the world, should manifest in a solemn manner, by a common demonstration of faith their love and gratitude towards the Most Holy Redeemer of the Human Race.

Their design has been to second the wishes of His Holiness Leo XIII, who looks for peace and concord to mark the close of the present century, and usher in the coming one under the invocation of Christ God and Man.

His Holiness has approved most heartily of the project, and there has been formed in Rome a Committee, chosen from among the representatives of all nations, to bring it to a successful issue. And now it has seemed good to the Supreme Pontiff to appoint me, unworthy as I am, as Honorary President of that Committee.

Yet, I am far from saying that I do not gladly and willingly accept this honourable position. For surely nothing can be more pleasing or more acceptable to me than to seize any opportunity during the few remaining years of my life, of employing all my energies for the glory of our Saviour, and that more especially at the close of a century such as this has been. A century, I would observe, when men puffed up with an untruthful science, in the delirium of their feverish minds, blush not to call in question the origin of Christianity, and dare with unpardonable temerity to look upon the Divine Person of our Lord Himself as an idle fable.

To repair these crying insults received by Him, to appease His Divine Majesty, and to celebrate with fitting praises, at the opening of the century, the Holy Name of Jesus Christ, the brightness of God's glory and the figure of His substance; this is the work that calls for our every diligence and energy.

And thus it will assuredly come to pass with all our forces banded together, of able writers, — repeated articles in the best periodicals, — and lastly the public attestation of love towards the Roman Pontiff, — this grand solemnity will be celebrated amid the universal joy of all nations. Greater concord of Christian hearts will ensue, — the wondrous unity of the Church and in particular the bond of perfect union between the faithful and the Head of Christendom will be brought into stronger relief. So that when the Standard of the Cross in which alone is salvation, shall have been exalted in every quarter of the world, humanity may come forth unharmed from the perils of imminent destruction, and, at the beginning of the new century, may enter happily on the path of peace and prosperity.

I cherish the hope that your Lordship, together with all the other bishops, will kindly extend Your valuable assistance to me and to the Committee formed in Rome, and will proceed without delay to the selection of a diocesan Committee for this same object

Before we arrange together the measures to be taken, I await your Lordship's answer . and meanwhile fervently pray our Lord to grant you all your heart's desires.

Your Lordship's devoted Brother in Christ,

D. CARD. JACOBINI.

Rome, 15 April, 1897.

These earnest words of His Eminence will bear much fruit : and will incite the Pastors and People of the whole Christian world to unite with one heart to render as solemn and as worthy as it is in man's power to do, — the universal attestation of love and faith for Our Divine Redeemer

We trust that on all sides may spring up National Executive Committees, — that not a single diocese will be without its delegate, or diocesan Committee, and that from the cooperation of so many strong arms in aid of the International Committee, its action may go on with that unity of aim and resolve, which is at once the source and pledge of successful achievement.

To His Eminence's appeal to the Press, we respond most cordially, happy if our pen may contribute aught to the splendour of that grand religious act, which is now in course of preparation.

The Committee has its head quarters in Rome (*Piazza Ss. Apostoli 49*) and in Bologna (*Via Mazzini 94*). As a first step towards the realization of its great plan the Committee invites the Catholics of the world to take part in a *spiritual* pilgrimage to Our Lady of Lourdes, to place this sacred work under her maternal protection.

PRAYER.

Grant us, O most Merciful God, by the intercession of the Immaculate Virgin, to expiate with tears of repentance the evils of this dying century, and so to begin the century about to open that it may be wholly consecrated to the glory of Thy name and to the kingdom of Jesus Christ Thy Son, that all nations may serve Him in unity of faith and perfect Charity. Amen.

To all who contritely and devoutly recite this prayer our Holy Father Leo XIII grants an indulgence of 100 days, to be gained once a day till the end of 1901, and applicable to the Souls in purgatory.



Preliminaries to Fittingly Recognize the Work of Mrs. James A. Sadlier.

From the "True Witness," February 10th, 1897.

It will be pleasing to thousands, we have no doubt, to learn that a movement is on foot, having for its object to secure fitting recognition for the eminent services rendered by Mrs. James A. Sadlier in her many and admirable writings.

For this purpose a strong committee was formed with Sir William Hingston, M.D., as chairman. Hon. Justice Curran, as secretary, and Mr. Michael Burke, as treasurer, and the success of the movement is no longer a matter of doubt.

The name of Mrs. Sadlier was a household word all over America a few years ago. No doubt many of her warmest admirers have, in the interval, disappeared from the scene, and we have now very largely to deal with a new generation, for whose benefit a brief, although very imperfect, sketch of her career of usefulness may not be out of place.

Born in Ireland, Mrs. Sadlier took up her pen at the age of 18 in deference of right. Arriving in Canada at the time of the ship fever in 1847, her first literary effort here was the portrayal of the sad scenes of that dismal period. In the intervening fifty years, upwards of *sixty* works—more than half of them original, the remainder being translations from the French and Spanish—have been the product of her pen; and in America alone hundreds of thousands of readers have by her writings been made better and more virtuous citizens. Herself an emigrant, she wrote powerfully of the emigrant servant girl, the dangers to which she was exposed, the trials and temptations in her new

Western home. Her virtue was strengthened and her struggle against evil aided in the pages of "Bessie Conway."

The school question gave rise to "The Blazes and Flanagans."

The reformatory question led to "Aunt Honor's Keepsake."

Migration—so desirable—from cities to rural districts in the West was earnestly advocated in "Con O'Regan."

Patriotic aspirations led to "The Confederate Chieftains."

"Maureen Dhu," "New Lights in Galway," "The Hermit of the Rock," and others, brought back in vivid colours much that was noble and praiseworthy in the history of a virtuous but long suffering people.

Canadian home life was not neglected, but was pictured in the bright leaves of "Elinor Preston," while in "New Lights" ill directed ambition and dissatisfaction with our social status received a fitting lesson. Many important social questions of the last half century have been wrought out in touching tale of woe or weal. All her writings tended to make men better in their affection to the land of their birth and truer to the best interests of that of their adoption. Her more ephemeral, but, perhaps, not less important writings are to be found in the pages of the New York Tablet, when she was associated in editorial work with Dr. Brownson, and afterwards with the fervent Dr. Ives.

Notre Dame University, which annually selects a recipient for the Lætare medal—established to recognize excellence—in 1895 wisely selected Mrs. Sadlier for the honour.

When the movement to make a worthy presentation to Mrs. Sadlier was referred to a few months ago, the Press of the United States, where Mrs. Sadlier spent many years of her life, took up the question with zeal and enthusiasm. There is no doubt that a generous response will be made to the appeal of the Committee from all parts of the American continent and even from the Old Land. Amongst our exchanges it was gratifying to find a splendid tribute to Mrs.

Sadlier in the *Midland Review* of Lebanon, Kentucky, as late as the 28th January last. Amongst other things our contemporary truly said: "It is conceded that she has saved the Faith to uncounted thousands who have come under the influence of her works. Again and again she has related to the Irish of this country and to their children the glories and persecution of the past, and filled them with a hope inconceivable. Nor has she been blind to the defects of the Irish character; against these defects she has made incessant war, and many lives have been shaped under her teaching." To the gentlemen of the Committee we say with all our heart, God speed!

The Editor of the CANADIAN MESSENGER received the following communication in reference to the above which we only too gladly endorse:

MONTREAL.

Reverend Sir:

At an informal meeting of gentlemen held to consider what means, if any, should be adopted to set on foot a fitting testimonial to Mrs. Sadlier, after an informal discussion it was resolved:—

That Mrs. Sadlier, by her many writings, extending over a period of fifty years, has merited the gratitude of the people of this continent;

That Montreal, having been the home of her girlhood; of her early married life; and now again, after an interval of several years, of her feeble old age, should take the initiative in any measure of recognition in her regard;

That the following committee be named to consider the best means of marking, in a substantial manner, the appreciation of her services: The Hon. Sir William Hingston, Chairman; Hon. Judge Curran, Secretary; Michael Burke, Treasurer; Rev. J. Quinlivan, Hon. Jas. O'Brien, Dr. Guerin, M.L.A., C. F. Smith, W. E. Doran, P. McCrory, Dr. E. J. Kennedy, Mr. McCabe.

At an adjourned meeting, held on the 1st February, it was decided to present Mrs. Sadlier with a purse of money, not, it is expected, to an amount equal to her merits, to mark the appreciation of her many readers, and to relieve, at the same time, a tired brain of the imperative necessity of continued labour.

For this purpose Mr. M. Burke, the Treasurer, 275 Mountain street or either of the undersigned, will be glad to receive, and place in the general fund, whatever you, or any of your friends, may feel disposed to remit. The list will be closed at as early a date as possible.

We have the honour to be,

Your obedient servants,

W. N. HINGSTON,
Chairman.

J. J. CURRAN,
Secretary.

Written for
THE CANADIAN MESSENGER.

To a Mother in Heaven

(Sonnet)

BY F. W. GREY.

Mother, for me who many a tear hast shed,
O'er sins of childhood, youth and later days;
Hast, anxious, watched me walk in devious ways,
By pride, by folly, or by passion led :—
From thy calm dwelling 'mid the Blessed Dead,
Mother! to God thy gentle voice upraise
Still for thy son, how far soe'er he strays
From that strait path that thou wouldst have him tread,

So shall thy pray'r, like Monica's, obtain
Grace for the daily conflict, lest I faint;
Pray for me evermore, oh gentle Saint,
Prayers such as thine can never be in vain;
Mother, thy love, with tender, sweet constraint,
Shall hold me safe until we meet again.



THE LEAGUE AT HOME

RIDGETOWN, ONT.—At High Mass, on Sunday, the 23rd inst., in St. Michael's Church, Ridgetown, Ont., a beautiful ceremony took place, when eighteen Promoters of the League of the Sacred Heart received their crosses and diplomas. The altar of the Sacred Heart and the altar of Our Lady were profusely decorated for the occasion with sweet-scented flowers and burning tapers. After the crosses were blessed and the act of consecration read, our worthy and earnest pastor, Father McMenamin, who himself established the League here last winter, made an appeal to all of us present to further the interests of the League, and every where to show not only in words, but in deeds, our love and gratitude to the Sacred Heart that loved man so much. The world, said he, was made for us, but we were not made for the world. We have been created for Heaven, but we must prove ourselves worthy, and do something like Our Lord did, if we wish to be true imitators of Him. We must prove by our conduct the truth and earnestness of our words and real depth of our love for Jesus.

At the conclusion of his remarks he presented each Promoter with her cross and diploma, also with a wax candle, which he asked us to keep as a souvenir of our consecration to the Sacred Heart, and which might serve one day to guide us on our path out of this life, when the Prince of darkness would make his last attack on the souls so dear to God.

As an earnest of gratitude to the Sacred Heart for the honour conferred upon us, we all received Holy Communion. Fortified by this spiritual banquet, we all resolved to be more devoted than ever to the Beloved Heart of our Redeemer.

LIZZIE TOMPKINS,
Secretary.

FAIRVILLE, N. B.—During a successful mission given in June, 1896, in St. Rose's Church, Fairville, N. B., by Rev. Fathers Doherty and O'Bryan, S. J., the League of the Sacred Heart was established. Although nearly a year has gone by without our submitting a report of this branch, it must not be supposed the League was not flourishing in our Parish. Perhaps the most noticeable of its good results is the increased number who receive Holy Communion. The First Friday Communion deserves special mention.

With 39 Promoters, the enrolled Associates number 650, and as they are ever increasing we hope to have in the near future every one of

our parishoners practicing this beautiful devotion. On Sunday, March 2nd, after Vespers, the first Reception of the Promoters took place.

After a short instruction on Devotion to the Sacred Heart, and an exhortation to the Promoters by our Rev. Director, Father Collins, the Promoters advanced to the Altar-rail, where the act of consecration was recited in common. The Silver Cross and Diploma were then presented, and the ceremony closed with Benediction of Blessed Sacrament.

THE SECRETARY.

Written for
THE CANADIAN MESSENGER.

SE TOTO TOTUM ME COMPARAVIT

(St. Augustine.)

(Sonnet)

BY FRANCIS W. GREY.

All of Himself he gave, that all of me
He so might purchase ; might have full control
Of all I am, of heart, of mind, of soul,
My body with its senses, and that He,
The Lord of love ineffable, might see
My name—the most unworthy—on the roll
Of those who serve, for love and not for dole,
Him who hath died for them upon the Tree.

All of His Blessed Self for me He gave,
For me, His enemy ; content to die,
If only, by His dying, He might save
My soul from endless torments :—what have I,
In turn, to offer to the Lord Most High ?
—All of myself, to be His loving slave.



Written for
THE CANADIAN MESSENGER.

TEDDY'S LUCK

ANNA T. SADLER



It was a glorious month of July; the dog-days had not begun in real earnest and even the streets of that Canadian city were quite tolerable. Things had quieted down, elections were over, the business of the long session was finished. It was a breathing space, and Edward Wallace, a busy clerk in one of the departments of the civil service, was feeling the relaxing of the tension, which had overstrained him for many weeks. "Teddy," as he was familiarly called by his intimates, was not very long out of his teens and not a great while in the service.

He had got a fairly "good berth" for a lad of his age and had entered on his new duties with all the ardour and enthusiasm of a neophyte.

In fact, "the House" and the business transacted there, the office and its routine formed his chief subjects of conversation in the home circle and were his principal centre of interest. In winter, he was keen about hockey, and golf in the milder season, and could do, moreover, a considerable amount of fancy skating. July found him with sufficient superfluous energy for tennis and even racket.

Popular in society, good-looking and altogether a cheerful, well-meaning, upright young fellow, few people guessed the deep stratum of earnestness, undulying all the lightness. Perhaps, there is this same vein of earnestness in most young men, though it is not often suspected.

As to religion, Teddy was not what might be called pious. But he held to all its essential practices and a few devotions, which had been instilled into him early by an excellent mother, and continued at the college where he had received his education. He had besides a deep-rooted respect for authority, which is daily growing weaker and a spirit of reverence, the lack of which tells disastrously on this present age.

Teddy had no sympathy with the men about him, who openly derided religion or covertly sneered at its ministers. And he held in contempt those who sought to curry favour with outsiders by laxity in their religious principles. Once or twice he bluntly rebuked "fellows" at the risk of passing, as he said himself, for a prig.

"It's a deuced low bred thing," he said, "leaving religion out of the question, to be heard running down a man's own faith or sneering at priests. A fellow ought to have more loyalty in his make-up."

"Shut up, Teddy," said one of the offenders, a clerk in the same office, "or go into the preaching line altogether and drop the service." The speaker was tipping back his chair, in the enjoyment of a cheroot, despite the pile of unfinished work before him.

"All right," said Teddy, good-humoredly, "having said my say, I will shut up, and now to work."

"Don't be a clump," said the other, who was known in the office and about town as Jim Stevens. "I want to hear about that match yesterday."

"Well, just wait till I finish copying these papers."

"Papers be hanged," cried Stevens, "high wages and little work is what I'm after."

Teddy did not pursue the discussion, but began to write rapidly, whilst his companion, disappointed in the prospects of a chat, lounged towards the window, watching the passers-by.

"There's a good-looking girl for you," cried Stevens suddenly, "a regular stunner."

Teddy did not raise his head from the work

"Who the mischief is she, I wonder." Look here, Teddy, you do the society racket considerably. Who is she?"

"Don't bother," said Teddy, frowning over an intricate piece of work.

"Old chappie," said Stevens, "the quickest way to get rid of me, is to get upon your legs for an instant and cast your eyes in the direction I shall indicate."

Teddy feeling the truth of this assertion, rose, pen in hand and looked down upon the street below.

"It's a Miss Ellis," he said quietly.

But there was a heightened colour in his cheeks as he sat down.

"Do you know her?"

"I have met her."

"Who is she?"

"An American, who is visiting here."

"I knew it," cried Stevens.

"Well, keep that, and the rest of your knowledge to yourself," cried Teddy, irritably, "when the chief comes to ask for this paper, there'll be a nice hue and cry if it's not ready."

As Teddy obstinately refused to talk any more, his companion took up the morning paper and buried himself in its contents, till the approach of the chief caused him to snatch up his pen with an appearance of extraordinary activity.

II

It was a very brilliant, social function. All the town was there, the great rooms were thrown wide and crowded with people of the highest fashion or the greatest distinction, socially or politically. Teddy stood against the wall, looking thoughtful, if not depressed. He felt "out of it," and wished he had not come. This was an entirely new state of mind, for he was ordinarily busy in making himself agreeable to the girls of his acquaintance or useful to the matrons, with whom he was also a favourite. The cause of his depression was very trifling. He had seen Jim Stevens talking Miss Ellis to supper, talking very fast, after his glib fashion and evidently went on making himself agreeable. She on her part, seemed to be listening with evident amusement and to appreciate her escort's cleverness and flow of small talk, seasoned plentifully with fashionable slang.

It jarred upon Teddy unaccountably to see "that fellow," as he mentally designated Stevens, with his sneering, free and easy cynicism. And he felt quite peevisish at the frivolity of women, because Miss Ellis seemed to be pleased with such attentions.

Yet, there was nothing very extraordinary in the circumstance, if he had brought his usual common sense to bear upon it. Stevens was a gentleman by birth and social standing and had the *entrée* to every house of any consequence in the town. He had been introduced

Miss Ellis by her hostess, and it was incumbent upon her to make herself at least ordinarily agreeable. But Teddy was looking on with jaundiced eyes, and could see nothing, as he even confessed to himself later, in its true colours.

Towards the end of the evening he met Miss Ellis for a moment. She extended her hand, in the frank, simple manner of her countrywomen, and asked him why he had come so late.

"I have been here all evening," he answered.

"Oh!" she said, "I suppose you have been kept busy."

"No, not specially, but you were occupied. It was quite impossible to get near you."

"It has been a great crush," she observed, carelessly, "and I have met a great many strange people, which is always interesting. But I am rather anxious to get home, now. I feel tired."

Teddy's spirits sank again. They had arisen, somewhat, at Miss Ellis' cordial greeting. Why should she realize her fatigue and speak of it at the very moment when he had made his way to her. He asked somewhat stiffly if he could be of any service in finding her people for her, or escorting her to the dressing-room.

Trifles like this, odd as it may appear, make up the brilliant but unreal drama of social life, through which the actors pass, phantom-

like, each playing his part, with gravity, as though the glittering show were really life, with its joys and sorrows, its ever impending tragedy, or its true if short-lived happiness.

If these reflections did not precisely occur to Teddy, he was in a most unusually cynical mood, and one which was quite foreign to his general nature, when he found himself out, once more, under the sky of that July night! Over his head, the stars burned in the blue, less coldly and clearly bright than they might have done in January, but with a glow, which was scarcely obscured by the heat-mist. The young man looked back for an instant at the mansion, which he had just quitted. Windows and doors were still aglow with light and the odour of flowering plants followed him out to mingle with the fragrant breath of the summer night.

"What a mockery it is," he said, bitterly, "and, indeed, I shall have to give up going to these things, if I want to keep my head clear for the office."

III

When Teddy next met Miss Ellis, it was in a somewhat unexpected place, and under circumstances very different from that last unsatisfactory encounter. One of those good habits which Teddy had retained from childhood and to which allusion has been already made, was that of making a daily visit to the Blessed Sacrament, on his way home from the office. Sometimes he dropped into this church or that, or into some quiet chapel, but nothing had ever induced him to give up the practice. Neither the chaff of companions to whom it had become known, nor the fatigue of his daily work, nor his haste to be in time for afternoon festivities, had ever interfered with that quarter of an hour in church.

On this particular afternoon he had been in the neighbourhood of the monastery of the Precious Blood and had entered the little chapel.

"The month of the Precious Blood," he said to himself, "I must look up that little prayer I used to say, during July, at College."

When he had finished his visit and was coming out, he met Miss Ellis, at the holy water font.

"You here!" he said, in astonishment, and, then, recovering himself, he held the door open for her to pass out.

"It is I who might have said 'you here?'" Miss Ellis remarked.

"Why?" asked Teddy.

"Oh, because, men are so odd that way," Miss Ellis, answered vaguely, adding, "isn't it a restful little spot?"

"Yes," said Teddy, "I like it."

"I was thinking," said Miss Ellis, somewhat dreamily, as they

walked on together, "of a Hymn to the Precious Blood they used to sing at our Convent in New-York. It may have been by Father Faber, but I am not sure."

"I never heard it," said Teddy, humbly.

"Didn't you? It is beautiful. I was wishing some one would sing it in there this afternoon."

"They don't often sing at this hour," said Teddy.

"Do you often come here?" asked Miss Ellis.

"Occasionally, I do, if I chance to be in the neighborhood."

"Then, you are, I suppose, a good Catholic?"

"I?" said Teddy, in confusion, "why, I don't know. I'm afraid not as good as I ought to be."

"But, at least, you are not ashamed of your religion," persisted the girl, looking at him, with her clear, dark eyes.

"Ashamed?" said Teddy, his face flushing, "why, of course not."

"Some of the men here seem to be," went on Miss Ellis, "one took me in to supper the other evening. He was insufferable, with his continual cavilling at religion and his vulgar little sneers at the clergy."

Teddy glanced quickly at his companion.

"The meanest thing about it was," she said, "that he thought I was a Protestant and wanted to please me by talking in that strain. Even if I had been, I think I should have been disgusted."

Teddy was angry at himself that he felt a glow of satisfaction at hearing Jim Stevens thus characterized.

"I wonder if you know him," continued Miss Ellis, "or at least, if you can guess whom I mean."

"I saw you going into supper," said Teddy, simply.

"Then, you do know. Is he a friend of yours?"

"I know him very well, indeed. He is in our office."

"Do you like him?"

This awful, American directness took Teddy's breath away.

"He isn't a bad fellow," he said, apologetically, "he talks nonsense, sometimes, but he doesn't mean any harm."

"He does," said Miss Ellis, standing still and vindictively digging her parasol into the ground, "he is both mean and malicious, and cowardly as well, to talk so of his own religion, when he thought I was a Protestant."

Teddy felt uncomfortable. It went against his generous nature to speak evil of another and especially in this case.

"Don't let us talk about him," said Miss Ellis, suddenly, "I see the subject doesn't please you, and it isn't a very interesting one at the best."

Teddy felt relieved, and after that they passed from one topic to another with surprising facility. Each street corner that they passed gave lovely vistas stretching away into dim distances. The trees formed a thick shade above their heads, bronzed in the afternoon light of the glowing July sun.

"It has been such a pleasant walk," said Miss Ellis, "because we have talked of such lots of things one generally doesn't. I shall not soon forget it nor that dear little chapel."

"Neither shall I," said Teddy, earnestly. "I am sure I shall remember it for ever."

"Forever is a long time," said Miss Ellis, holding out her hand in farewell "to remember—anything."

IV

When Teddy asked leave of the chief some months later, for the very important reason that he was going to be married, there was quite a flutter of excitement in the office. Every one noticed that Jim Stevens was very bitter in his comments on the news, and was also, the other men said, very much down on his luck. But he never knew that he had had in a certain sense a hand in the affair. He had served to point a moral, inspiring Miss Ellis, with a disgust for the type of young men he represented. And in that mood she had seen Edward Wallace devoutly making his visit to the Blessed Sacrament, in the chapel of the Precious Blood, and had first become interested in the simple earnestness of his character, as they walked home together on the pleasant July afternoon.

It was Wallace's good reputation as a practical Catholic and an honorable upright man, which had reconciled Miss Ellis' parents to the match.

"Teddy played his cards well to capture the heiress," sneered Stevens, "she goes in for being religious, and that sort of thing and the chappie met her on that ground."

"Teddy is a good fellow," said another of the clerks, "and deserves his luck. He's a white man."

And this verdict was acquiesced in by nearly all Edward Wallace's acquaintances, beginning with the chief, who held him to be the most useful and trustworthy man in his department.



R. I. P.

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

Baltimore, Md.: Edward Conolly. *Barrie*: Mrs. Mary Gallagher, d. May 22. *Bathurst, N. B.*: Mrs. John F. Doucet, d. May 25. *Beauvillage*: Mrs. John McGee, d. April 5. *Belleville*: Mrs. James Waddell, d. March 26. *Big Pond*: Mrs. Donald McClean, d. Apr. 24. *Brock*: Mrs. Thomas Power, d. May 10. *Brockville*: Mrs. Hughes, d. May 29. *Buckingham*: Mrs. J. E. Fontaine. *Buffalo, N. Y.*: Mrs. Catherine Reardon, d. April 30. *Campbellford*: Edward Crowe, d. April 12; Mrs. Mary Connelly, d. May 18. *Canso*: Lucy Hanlon, d. April 28; Angus McDonald, d. April 29; Mrs. John Ryan, d. May 1; Andrew Meagher, d. May 13. *Cooksville*: Mrs. Michael Beuch, d. March 24. *Cornwall*: Miss Annie Talbot, d. in March; Mrs. Catherine Griffin, d. Mar. 3; Mrs. B. O'Hara. *Debec*: Cassie Ryan, d. May 3. *Dixie*: Mrs. James Doyle, d. in March. *Eganville*: Toussaint St. Louis, d. Feb. 4; Patrick Maloney, d. in April. *Frcellon*: Mrs. C. Higgins. *Hamilton*: Louisa Sheed, d. April 24; Miss Mary Haley, d. April 30; Mrs. Jordan, d. Dec. 27. *Ingersoll*: George Allen d. April 18. *Kingston*: Mrs. Patrick Smith; Patrick Walsh, d. May 21. *London*: Denis Burns, d. April 26; John McCarthy, d. March 20; Miss Marcella McDonald, d. April 28. *Marysville*: Michael Malon, d. May 13. *Montreal*: Miss B. Kearns. Mr. McConniff, Mrs. Fitzgerald, John Johnson, Mrs. Clarke, Christopher Synnott, Mary McGowan; Patrick O'Reilly, d. in Nov. Denis McCaffrey, d. May 11. *Mount Forest*: Michael Donnelly, d. in March. *Oritha*: William Joyce, d. Feb. 22; Mrs. Margaret Johnson, d. May 22. *Peterborough*: Mrs. Margaret Shea, d. in March; William O'Donnell, Clara Grady, Mrs. James McCabe, Mrs. Margaret Taguey, Frank Roster. *Port Lambton*: Mrs. T. Cullen, d. April 17. *Quebec*: Mrs. Daniel Deegan, d. Feb. 21; Mr. Peter Johnston, d. in March; Mr. James Maloney, d. April 1; Mrs. John Rafferty, d. in April; Mr. Philip Thomas, d. May 18; Mrs. James Kelly, d. May 28. *Red Islands*: Peter McNeil, d. in March; Mrs. John Campbell, d. April 4. *St. Andrew's West*: Mrs. Ann Quaid, d. May 7; Mrs. Isabella Clisholm, d. May 26. *St. George's, P.E.I.*: Mrs. Angus A. Walker, d. May 10; Angus Morrison, d. April 6; Mrs. Hugh Morrison, d. April 29. *St. John N.B.*: Michael Minehan, d. April 20; Mrs. Fred. Osborne, d. May 2. *St. Margaret's, P.E.I.*: Mrs. Honora Moriarty, d. Dec. 26. *St. Mark's, P.E.I.*: Mrs. Joseph Griffin, d. in March; Mrs. Samuel McKee, d. in April. *Saint Ste. Marie*: Charles Biron, d. March 27. *Toronto*: Mrs. James Carroll, d. April 21; Miss Fannie Campbell, d. April 28; Miss Kate Kelly, d. in March; Miss Sarah McCormick, d. April 30; Mr. Thompson, d. in April; George Harrington, d. in April; Mrs. Catherine Lynch, d. May 29. *Trenton*: Mrs. P. Clairmont, d. May 5.

THEE WE ADORE

Moderato. (♩ : 76)

SOLO. Thee we ad - ore, O hid - den Sav - iour

mf

Thee, Who in Thy Sac - ra - ment art pleased to

-be: Both flesh and Spir - it in Thy pres - ence

fati, yet here Thy pres - ence we devout - ly

hail.

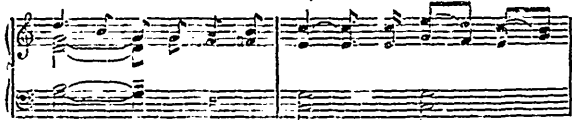
CHORUS.

Sweet

Sac - ra - ment, wo

Thee ad - ore! Oh! make us love Thee

more and more! Sweet Sac ra - ment, we Thee ad-



o ei Oh! make us love Thee more and



more! Oh! make us love Thee more and more.



- 2.—O blest memorial of our dying Lord,
 Who living Bread to men doth here afford!
 O may our souls for ever feed on Thee,
 And thou, O Christ, for ever precious be!
- 3.—O Fount of goodness! Jesu, Lord and God!
 Cleanse us unclean with Thy all-cleansing Blood!
 Increase our faith and love, that we may know
 The hope and peace which from Thy presence flow.
- 4.—O Christ, Whom now beneath a veil we see,
 May what we thirst for soon our portion be;
 On Thee to gaze, beholding face to face
 The vision of Thy glory and Thy grace.



CATHOLIC MISSIONARIES AND INDIAN FAMINE.

LETTERS RECEIVED AT ARCHBISHOP'S HOUSE, LONDON.

Diocese of Nagpur.--The Right Rev. Mgr. Charles Felix Petrat, Bishop of Nagpur, writes: The pleasant surprise caused to the humble Bishop of Nagpur and to his *confrères* by your kind letter of March 4, enclosing a letter of credit, can be more easily imagined than described. This handsome donation has come very providentially, for we were asking ourselves how we should keep up the charitable works undertaken to save from starvation and death as many people as possible, and how we should meet the most serious crisis of the famine which is just beginning. May God be blessed for this timely aid.

From September last we have been obliged to feed about 600 people, mostly women and children, in the single district of Aurungabad, This district being in the dominions of his Mahammedan Highness, the Nizam of Hyderabad, little or nothing is done for the poor. The able men are sent by our missionaries into the British territories where there are relief works. I have now directed the priests of that district to visit more villages and to give assistance to the starving and dying.

In October last we started an agricultural orphanage with about 150 orphan children, collected in various parts of the diocese. Had our means been greater we could have received then over 500 of them. The English Government is feeding several thousand orphans in provisional poor houses, but as soon as the famine comes to an end, all these orphans will be offered to religious societies established in the central provinces.

The Mission has close to the city of Nagpur a poor asylum, in which we shelter and feed about 80 old infirm people, and give occasional alms to as many more. The missionary in the district of Hoes hangobad is also giving daily alms to about 100 people too weak and emaciated to work, or even to leave their villages.

All our religious communities and our priests are doing their best to alleviate the sufferings of the starving, but their efforts and their alms have been a drop of water in the river. The English Government is doing its best to cope with this great scourge. Relief works in many centres have been started; poor asylums have been opened. Thus 500,000 to 800,000 people are helped. Yet there are many thousands who cannot or will not leave their villages, or will not go to the

Government poor-houses on account of caste prejudices. The public roads are frequently crowded with such people. The alms of our missionaries and nuns are their real charity.

What is in store for us during the next months up to September it is hard to say. The scanty crops of January are exhausted. Cholera has broken out in several relief camps. The poor have in consequence dispersed and are met here and there by bands. Again, what will happen in the monsoon if we have heavy rains? In these provinces alone there must be over a million people who are without shelter. In our agricultural orphanage the children are sheltered in grass huts and we try our best to have a large shed ready for the beginning of June. I need not describe many heartrending scenes which I have witnessed during my pastoral visits to the famine-stricken or to the relief camps. Imagine 5,000 or 6,000 men, women, children, the men and women in rags, the children, boys and girls, up to 10 or 12 years, quite naked and filthy, starved and emaciated. In June and July I shall be able to send you exact returns of the people relieved by the money so kindly sent us, and of the good we have done.

Prefecture Apostolic of Bettiah and Nepal. — Father Hilarion, Prefect Apostolic of Bettiah, writes: Your Eminence,—What a day of joy and consolation to us was March 23, the month dedicated to St. Joseph, in getting your Eminence's letter for the famine-stricken of our Prefecture Apostolic. Several applications for help had been made to Government, but to our great disappointment the answers were always in the negative. Government, of course, was ready to give money on loan with interest. But how could our mission afford to return the money to Government afterwards? It is true the Government opened public relief works in these parts for the starving people, without making any distinction of castes. But although our Christians are all natives and could have gone to take up work in these public relief works, they would not, as they don't like to mix with the heathens, even in working. Moreover, in these public relief works of Government they get only a few pies, too much to starve on, but too little to live on. Besides this, these public relief works have been opened often at a great distance of ten or twenty miles, which is too far away for children and poor old people. At last I was offered employment by Government at Rs 40 a month, if I had any experience in digging-works, &c. But how could I in my position take up such work, neglecting hereby my other more important duties as Prefect Apostolic?

In these circumstances it was very hard for ourselves and our poor people, who came every day to our doors for work and begging alms; as far as we could afford, we helped them; but from where could we

get money for such a long time of scarcity and famine to provide for the poor Christians of our whole Prefecture? We have nine native stations with over three thousand native Christians. Most of these the mission has to support, especially during this time of famine. Moreover, we have over six hundred orphan boys and girls to care for. Every day starving heathen parents bring their children to our mission houses to give them up to the care of the mission. The parents then get some present for the little ones and leave our mission compounds crying at having been compelled by starvation to abandon their little ones. Several of these little ones are already starved out, and every possible care of the nuns and missionaries to save them from death is of no avail. And so they get baptized and, if possible, also confirmed, to change this miserable life for the best one in heaven, where they will certainly pray for the conversion of their parents.

Whole heathen families also have recourse to our missionaries to save themselves from starvation; the most of them remaining then in the mission, have to learn the prayers to get some day baptized; and where are we to get the means to feed and clothe them and to settle them in our villages for their future livelihood? And what have I to say of supporting ourselves?

The number of our missionaries in this Prefecture has increased within seven years to twenty; to these are to be added also seven nuns. The mission has a small income sufficient to provide for three missionaries in good years; but it failed last year and may fail this year too. There are no military stations in our Prefecture. Everything too, is very dear. From these little explanations Your Eminence may see with what hard circumstances our mission has to struggle at present.

The prayers of our missionaries, nuns, orphans and Christians have been heard by God, in moving the hearts of the English people in England and Ireland that the admiration of such liberality surpasses my mind. What could we missionaries do here in India if we got no help from our benefactors in Europe? The greatest reward our benefactors have to hope for from our mission-work is that we do our best to spread the Gospel, *pauperibus evangelizare*. We missionaries are therefore only the servants of our benefactors distributing their alms to the poor.

Although the Government tries, through public relief-works and by distributing daily food to those who are unable to work, to save them from starvation, many people nevertheless are dying of starvation all over the country. People who for three or four days have had nothing to eat, walking on the street are falling down and dying on the spot.

For instance, I returned once with an other missionary from an outside mission station : there was a man lying on the road, who was dying ; he was left quite alone, although some huts and people were about. A little distance ahead an English lady and gentleman were driving, who, passing by, left the poor man unobserved. As we arrived at the spot, seeing that there was no time to lose, we took him to our mission-house. Asking wherefrom he came, he said that he had been walking for twenty miles in search of his wife, who had run away from him as he had nothing to feed her with. He was then baptized and he died during the same night.

Another time our lay brother, who has charge of our mission dispensary here in Bettiah, went out to the pagan villages to visit the sick ; on the road he saw something lying in a pit ; he went near, and saw a girl lying there ; she gave no sign of life at all. He went on, therefore, but a woman, watching the girl at some distance, cried out to him, " She is still living " Then the lay brother returned to the girl, and called the sepoy of the nearest village, asking him to take the girl and to bring her to the mission-house. As he refused to do so the lay brother, asking his name, told him he would report him to the magistrate ; hearing this the sepoy got frightened, took up the girl and brought her here, where she was baptized and died soon afterwards. Cases like these two are many.

For three years we have had a dispensary open, maintained by the alms of our benefactors. Every day this lay brother distributes medicines to over 200 people, who come 50 to 60 miles for medicine ; besides he is called to villages far off to visit the sick ; on these occasions he can baptize many children, and also grown up people, where there is no hope of their recovering. Last year he was able to baptize about 500 children and other dying people ; the grown up people he instructs, and so all ask for baptism.

This time of famine is also a good spiritual harvest for our mission ; it will last for some six months more ; but woe to us and to all these poor people if the crops of this year also fail. To this we may add our fears on account of the cholera, for the Mauco fruit is growing very well, and so people will eat in their distress and starvation such fruit to excess, which makes cholera inevitable ; and many people, especially those who are starved out, will certainly succumb to the disease. Of course the nature of the Indian people is such that they prefer death to living in distress—so you can hear from many people in the villages about, where you find sick people. If you ask them, " Why don't you look out for some medicine ? " you get the answer, " For what use are the medicines ? We have nothing to eat, and so it is better for us to die. " In these hard times robberies are not infrequent.

Diocese of Allahabad.—The Very Rev. Father Charles, Administrator of the diocese of Allahabad writes Our five orphanages are nearly all full with half starved children, and besides that we have to support them. We are also just building new orphanages, so I need not say how handy His Eminence's generous gift has come. We have at present about 500 orphans, who are taught to pray daily for their benefactors ; about 500 more have died after baptism, and gone to heaven.—*London Tablet*, May 15, 1897.

Send Them To Bed with a Kiss.

O mothers, so weary, discouraged,
 Worn out with the cares of the day,
 You often grow cross and impatient,
 Complain of the noise and the play ;
 For the day brings so many vexations,
 So many things go amiss ;
 But, mothers whatever may vex you
 Send the children to bed with a kiss !

The dear little feet wander often,
 Perhaps, from the pathway of right ;
 The dear little hands find new mischief
 To try you from morning till night ;
 But think of the desolate mothers
 Who'd give all the world for your bliss,
 And, as thanks for your infinite blessings,
 Send the children to bed with a kiss !

For some day their voice will not vex you,
 The silence will hurt you far more,
 You will long for the sweet children voices,
 For a sweet childish face at the door.
 And to press a child's face to your bosom—
 You'd give all the world just for this ;
 For the comfort 't will bring you in sorrow,
 Send the children to bed with a kiss !

(*Boston Globe.*)



SPECIAL THANKSGIVING

ST. JOHN, N.B.—A special thanksgiving is offered to the Sacred Heart of Our Lord for His mercy and generosity shown in a marked manner by the following incident :

A man who had been educated by Catholic teachers in his boyhood, the child of Catholic parents, reared by a devout, practical Catholic mother, fell away from the Faith, and even for some years before his death attended the Salvation Army meetings. He had not been to confession or Communion for over twenty-five years. He met with an accident, receiving mortal injuries, but lived three hours. One of the Fathers of the Society of Jesus visited him, having been called for by the man's wife. He received the Sacraments, was enrolled in the scapular of Mount Carmel, and died peacefully. Though suffering intensely from internal injuries, he was conscious to the end, and bore all with Christian fortitude.

It was found that he had carried near his heart for six years a little card, bearing the inscription : " Enlighten me, O good Jesus, with the brightness of internal light, and dispel all darkness from the dwelling of my heart."

The restless wanderings of this soul after truth lost in early boyhood, remind one of the errors of St. Augustine's youth ; especially as he was more than ordinarily intelligent, and well-read, but his faith was blighted in early boyhood by reading heretical and atheistical books, such as Voltaire and Rousseau, and many others of the kind. He had, in fact, left Catholic school early, and having been sent to one taught by Protestants, was never well grounded in his own faith.

The request for his conversion was dropped into the

intention box of the League of the Sacred Heart many times during the past nine years, or within a few months of that time, and he consented to wear a badge of the League several years before his death and prayed before a picture of the Sacred Heart of Jesus every morning and evening. So we have a well founded confidence that our dear Lord dealt with him mercifully and granted him in his last moments that light for which he had been seeking since his youth: especially as he welcomed with a ready smile and outstretched hand the second priest who came to visit him. After he had been prepared for death, he seemed perfectly happy, although in great pain; and this was the more remarkable as he was naturally peevish and at times extremely irritable.

The Canisius Centenary Celebrations.

Both Cardinal Rampolla and Cardinal Steinhuber write to convey the warm approval and good wishes of the Holy Father for the centenary celebrations in honour of Blessed Peter Canisius in Germany. The Emperor of Austria has sent a handsome sum to erect a stained-glass window in honour of the centenary in the church of Our Lady at Fritourg (Switzerland). The "Canisius Association," composed of the leading Catholic clergy and laity of Germany, issues a warm appeal to "all Catholics who speak the German tongue," in which the following passage occurs:

"Why is this man so dear to the hearts of German Catholics? Canisius was a hero who sacrificed himself for a great idea. He was a Christian hero in the highest and noblest sense. The Church, for which Our Saviour bled on the Cross, filled his entire spirit, took possession of his heart, was the object of all his desires and all his love, gave the impetus, direction and goal to all his abundant energy. Filled with this love, Peter Canisius, in his restless activity, became, as a German Prince first called him, 'the Apostle of Germany, so far as it has still preserved the Catholic faith,'—the Apostle of Germany at that profoundly sad time when the danger threatened that the German people might entirely lose the faith of their fathers and be torn away from the Church to which they owed their entire culture and civilization.

"Therefore does Catholic Germany now look up to Canisius with

joyful enthusiasm. To him we owe in no small degree that the faith that consoled our forefathers in life and death has been preserved to us ; that we are to-day members of the one holy Catholic and Apostolic Church ; that the Sacrifice of the New Testament has not disappeared from our altars ; and that in our churches the full and undivided doctrine of Christianity is taught as clearly and as unadorned as in the days when the first Apostle of Germany, St. Boniface, roamed through the forests of Germany and first raised the sign of redemption on German soil. Had Canisius done nothing else than bequeath to the German Catholic people, besides numerous other writings in defence of Catholic faith, the Catechism that for 300 years has remained the text-book of faith and still forms the basis of religious instruction in school and pulpit, this alone would secure for him eternal gratitude."

According to the programme arranged, the celebration will begin with a solemn High Mass for the students in the newly restored Canisius Church on July 1, and close on November 1. The *fêtes* will also bring into connection the annual national German Catholic Congress at Landshut and the Scientific International Congress of Catholics at Fribourg, as the great German pilgrimage will start immediately after the close of the former on September 4, whilst the latter will be held in Fribourg in the very midst of the celebrations, viz : from August 16 to 21.—*London Tablet*, May 15, 1897.

THANKSGIVINGS

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

AMHERSTBURG, ONT.—For the complete recovery of a brother from the effects of a terrible accident. For the reclaiming of two brothers from drink. For two temporal favours. For temporal favours through the intercession of the B. V., after saying the Thirty Days' Prayer.

ANTIGONISH, N. S.—For relief from pain, after praying to St. Anthony.

ARNPRIOR.—For having been cured of asthma, after praying to the B. V. For some members of a family making their Easter Duty. For several favours in April. For the cure of sore eyes, through the prayers of St. Anthony.

BARRIE.—For a great temporal favour asked for in March and granted in May. For several favours asked for in April. For a great favour, after prayers to the S. H., the B. V. and St. J. For a great many favours, through the Souls in Purgatory.

BATHURST, N.B.—For a great favour, after praying to St. J. For a favour, through the intercession of the B. V. and St. J. For a favour, through the intercession of St. Anthony. For a temporal favour, after a novena to St. Anthony.

BELLEVILLE, ONT.—For a special favour, after praying to the Souls in Purgatory. For a favour, after praying to the S. H. For the cure of a pain in the heart, after applying the Badge.

BIG POND, C.B.—For the conversion of a dear friend. For several temporal favours.

BRECHIN.—For a situation for two young men, after praying to the B. V.

CHARLOTTETOWN, P.E.I.—For four favours, after praying to the S. H.

CHATHAM, ONT.—For a favour, through the intercession of O. L. of Perpetual Help, St. Anthony and Blessed Rita

CHICAGO, ILL.—For having passed an exceedingly difficult examination last August.

FAIRVILLE, N. B.—For a special temporal favour. For employment. Two, for health. One, for relief from severe headache, after requesting the prayers of the League.

FREDERICTON, N.B.—For favours, after having a mass said for the Souls in Purgatory. For a great calamity averted. For success in a week's business. For a temporal favour, through prayers to O. L. of Good Counsel. For success. For favours granted. For favours obtained, through St. Anthony. For a spiritual favour bestowed on a benefactor in a remarkable way, through the S. H. For a temporal favour.

GEORGETOWN, P.E.I.—For the cure of a sore eye, after applying the Badge. For special favours for two persons. For many favours, through the intercession of the B. V.

GLEN ROBERTSON, ONT.—For the ceasing of a long and violent storm on the Atlantic Ocean, after praying to the B. V. and a promise of a mass. For a great temporal favour. For health, after making a novena in honour of St. Ann. For a temporal favour. For a favour, after a mass said in honour of St. J. and the Souls in Purgatory.

CUELPH.—For recovery of strength, after a weakening illness. For two temporal favours. For two temporal favours, after fervent prayers to the S. H., the B. V. and St. Anthony.

GUYSBOROUGH, N.S.—For the restoring to health of an Associate who was recommended to the prayers of the League.

HALIFAX, N.S.—For two special favours. For a temporal favour. For the cure of sore throat, by applying the Badge. For many spiritual and temporal favours received during the year. For one for whom prayers were asked for three years, and who has at last gone to confession after neglecting it for seven years.

HAMILTON, ONT.—For the cure of a severe attack of neuralgia, after applying the relics of the Canadian Martyrs. For escaping a great difficulty. Three, for favours.

HASTINGS, ONT.—For improvement in the health of a dear mother, after praying to the S. H., and a promise to have a mass said. For the grace of a happy death for a dear relative. For the success of a child at an examination. For relief for a crippled child, by praying to the B. V. and St. J. For relief from pain in a very sore arm. For relief of sore throat. For a special favour, through prayers to the

B. V. for the Souls in Purgatory. For employment for a husband, after praying to the S. H., the B. V. and St. J. For two temporal favours. For two spiritual favours. For means to pay debts. For restoration of peace in a family. For success in a great undertaking. For good health in a family.

HESPELER, ONT.—For a very great favour, after continued prayer.

KEARNEY, ONT.—For a very special favour, after a novena to the B. V. and St. J. For a particular temporal favour, after a novena to St. J. For the birth of a son, after prayers to the B. V. and St. J. For the recovery of an infirm wife, after saying the Rosary. For the cure of sore throat, after using water in which St. Benedict's medal was dipped and through the intercession of the B. V. and St. J. For a special temporal favour, after the Thirty Days' Prayer, a novena to the B. V. and prayers to St. Ignatius. For a spiritual favour. For a temporal favour, through the intercession of the B. V. and St. J.

KILLARNEY, ONT.—For a favour, after a novena to St. J. For the conversion of a brother. For the preservation from a serious accident. For the cure of a child, after saying one decade of the Rosary for the Souls in Purgatory. For recovery from sickness, after saying the Rosary for one month.

KINGSTON.—For the settlement of a difficulty, through the intercession of St. J. For many spiritual and temporal favours. For the retaining of a situation, by praying to the S. H. and O. L. of Good Counsel. For the cure of acute pain in the breast, after applying the Badge. For an accident averted. For the recovery of a very valuable article, through the intercession of the B. V., St. J. and St. Anthony.

LA SALETTE, ONT.—For a temporal favour. For the cure of sore eyes, after applying the Badge. For recovery from sickness, after a promise made of a mass for the Souls in Purgatory.

LINDSAY.—For being restored to hearing, after making a novena in honour of St. Ann and going to Holy Communion. For a child being restored to health, after saying the Thirty Days' Prayer.

LONDON.—For several favours, the recovery of four persons from sickness, and for the finding of several articles.

MAIDSTONE.—For favours received. For a favour obtained two years ago, when sick with malignant diphtheria, by promising St. Joseph to become a Catholic; the cure was effected in two days. For the cure of headache, after applying the Badge and praying to the S. H., St. J. and St. Anthony. For the cure of sore throat, after promising a mass for the Souls in Purgatory and applying the Badge. For success in an examination, through prayers to St. Ann. For a favour, through the intercession of the B. V.

MEMRAMCOOK.—For a very great favour obtained in February.

MONCTON.—For a special favour.

MONTREAL.—For a temporal favour obtained through the intercession of the B. V. and St. J. For a situation, after promising bread for the poor and a mass for the Souls in Purgatory. For two safe journeys. For a favour, through the intercession of O. L. of Liesse. For the return of a brother to his duties, after an absence of thirty

years. For a very great temporal favour. For having passed an examination very successfully. For two special favours received, after making a novena to the S. H. and visiting nine churches, making the Way of the Cross in each for the Souls in Purgatory.

MCCORMICK.—For favours received, through the S. H.

NEWMARKET, ONT.—For an advance in salary and for a son going to his Easter Duty, after praying to the B. V. and having a mass said for the Souls in Purgatory. For one temporal favour, after a novena to St. Benedict and prayers for the Souls in Purgatory.

NIPPISSING, ONT.—For the cure of a severe cold. For relief from headache twice, by applying the Badge. For a temporal favour. For means. For relief from sickness. For many favours, spiritual and temporal.

ORILLIA, ONT.—For a temporal favour.

OSCEOLA.—For many spiritual and temporal favours, by prayers to O. L. of Victory and St. J. For a cure, after applying the Badge. For one temporal favour, after prayers to the B. V.

OWEN SOUND.—For favours received.

PETERBOROUGH, ONT.—For the recovery of a husband, after making the nine First Fridays. For a temporal favour, after making a novena to the Canadian Martyrs. For two spiritual and several temporal favours, after making a novena to the S. H. For a temporal favour, after a novena in honour of the S. H. and St. J. For a temporal favour.

PICTON.—For being preserved from contagious disease, after a novena to the B. V., St. Anthony. For a spiritual favour for a friend. For a temporal favour much needed. For finding a lost book.

PORT COLBORNE—For a great favour. For getting employment, after praying for the Souls in Purgatory. For a special favour. For several temporal favours.

PORT LAMBTON.—For a very great favour, through the intercession of the B. V.

PRESTON.—For a temporal favour, after having promised to have masses said for the Souls in Purgatory.

QUEBEC.—For the apparently miraculous recovery of a little boy, after praying to the S. H. and St. Anthony. For many favours, spiritual and temporal, through the intercession of the B. V. and St. J. and having masses said for the Souls in Purgatory.

RED ISLANDS, C.B.—For having heard from near relatives, absent several years, after having a mass, Holy Communion and many prayers offered for that intention. For the cure of severe pain, after applying the Badge.

ST. ANDREW'S WEST.—For health and peace restored in a family, after saying the Thirty Days' Prayer. For favours received, through the intercession of the B. V. and the Souls in Purgatory. For employment for a son, after praying to St. Anthony.

ST. JOHN, N.B.—Three, for employment. One, for means, through Blessed Gerard. A brother and sister, saved from sudden death. Success in an undertaking. For an increase of salary. For reform of a brother. For getting a person to make his Easter Duty. One hundred and ninety various favours and graces.

ST. MARY'S, ONT.—For a temporal favour. For success at an examination, and another for a temporal favour, after praying for the Souls in Purgatory.

SAND POINT, ONT.—For relief from cramps, through the intercession of the B. V. For four favours.

SARNIA.—For the recovery of a sick baby, by applying the Badge and reciting the Litany of the S. H. For cure of sore throat, by applying the Badge. For a spiritual favour obtained, through the intercession of B. V. and St. J. and the promise of two masses for the Souls in Purgatory

SAULT STE. MARIE, ONT.—For a person's return to his duties, after he had neglected the sacraments for many years, by praying to the S. H., St. J. and O. L. of Victory. For recovery of health, after making several novenas to the Precious Blood, the B. V., St. J. and St. Ann.

SEAFORTH—For a favour received, after praying to the S.H. For a temporal favour, after saying the Thirty Days' Prayer. For a favour, through the intercession of St. J. For a special favour.

SOUTH BERWICK, ME.—For relief from pain, after applying the Badge.

STOCO.—For a temporal favour, after saying one decade of the Rosary every day for the intention and promising to have a mass said for the Souls in Purgatory.

STREETSVILLE.—For being cured of St. Vitus' dance, by making a novena in honour of St. Ann.

TORONTO.—For the cure of a sister, after praying to O. L. of Good Counsel. For the success of an operation. For favours received. For many favours. For a cure. For favours, through prayers to the S. H.

TOTTENHAM.—For relief of severe headache, after praying to the S. H. and the B. V. For recovery of a young girl, after applying the Badge and the relic-card of the Canadian Martyrs.

WOOLER.—For a favour For the conversion of three persons to the Faith. For a favour, by praying to the S. H. For two favours, after saying the Thirty Days' Prayers to the S. H.

URGENT REQUESTS for favours, both spiritual and temporal, have been received from Amherstburg, Antigonish, Brockville, Buffalo, N. Y., Coburg, Dwyer Hill, Grand Falls, N. B., Guysborough, Hamilton, Kearney, Kemptville, Ont., Kingston, Ont., Lindsay, Linwood, N. S., London, Marysville, Memramcook, Montreal, Ottawa, Quebec, St. George's, P. E. I., St. Mark's, P. E. I., St. Mary's, N. B., Streetsville, Toronto, Tottenham, Woodslee, Yonge, Ont., Glen Robertson.

INTENTIONS FOR JULY

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

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| <p>1.—Th.—Octave of St. John Baptist. h†. Make Christ known. 37,535 Thanksgivings.</p> <p>2.—F.—VISITATION B. V. M. at.g†. rf. Charity. 12,374 In affliction.</p> <p>3.—S.—Fest. SS. Irenaeus and Comp. M.M. Christian devotedness. 21,157 Departed.</p> <p>4.—S.—THE PRECIOUS BLOOD. at.g†. rf. Spirit of prayer. 27,231 Special.</p> <p>5.—M.—SS. Cyrillus and Methodius, Bps. Pray for Russia. 116 Communities.</p> <p>6.—Th.—Octave of SS. Peter and Paul. A lively faith. 12,725 First Communions.</p> <p>7.—W.—St. Michael of the Saints. C. Devotion to the Church. The Associates of the S. H.</p> <p>8.—Th.—St. Elizabeth, W. h†. Love the poor. 11,233 Employment and Means.</p> <p>9.—F.—SS. Zeno and Comp., M.M. rf. Confide in Mary. 2,370 Clergy.</p> <p>10.—S.—Seven Brothers, M.M. Correspond to grace. 56,611 Children.</p> <p>11.—S.—St. Pius I. Pope. Spirit of piety. 17,357 Families.</p> <p>12.—M.—St. John Gualbert, Ab. rf. Forgive enemies. 19,664 Perseverance.</p> <p>13.—Tu.—St. Anacletus P. M. Spiritual Communion. 6,225 Reconciliations.</p> <p>14.—W.—St. Bonaventure. Bp. D. Love the crucifix. 21,256 Spiritual Favours.</p> <p>15.—Th.—St. Henry, King. h†. Virtue of purity. 35,112 Temporal Favours.</p> | <p>16.—F.—OUR LADY OF MT. CARMEL. Honour the scapular. 13,372 Conversions to Faith.</p> <p>17.—S.—St. Alexis, Recluse. Despise the world. 19,468 Youths.</p> <p>18.—S.—St. Camillus de Lellis, F. Care of the sick. 2,588 Schools.</p> <p>19.—M.—St. Vincent de Paul, F. Active charity. 11,994 Sick</p> <p>20.—Tu.—St. Jerome Emiliani, F. Pray for orphans. 570 Missions, Retreats.</p> <p>21.—W.—St. Praxedes, V. Works of mercy. 934 Guilds, Societies.</p> <p>22.—Th.—St. Mary Magdalen, Penitent. h†. pt. Sorrow for sin. 1,577 Parishes.</p> <p>23.—F.—St. Apollinaris, Bo. M. Constancy. 27,833 Sinners.</p> <p>24.—S.—St. Christina, V. Pray for America. 22,234 Parents.</p> <p>25.—S.—ST. JAMES THE GREATER, Ap. b†. Loyalty to Christ. 3,991 Religious.</p> <p>26.—M.—ST. ANNE, Mother B. V. M. Pray for mothers. 1,565 Novices.</p> <p>27.—Tu.—BB. Aquaviva and Comp. M.M. Pray for Physicians. 1,257 Superiors.</p> <p>28.—W.—SS. Nazarius and Comp., M.M. Spirit of sacrifice. 11,156 Vocations.</p> <p>29.—Th.—St. Martha V. h†. Christian activity. The Promoters of the League.</p> <p>30.—F.—SS. Abdon and Sennen, M.M. Patience. 32,438 Various.</p> <p>31.—S.—St. Ignatius Loyala, F. pt. Zeal for God's glory. The Directors.</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; l=2nd Degree; g=Guard of Honour and Roman Archconfraternity; h=Holy Hour; m=Bona Mens; p=Promoters; r=Rosary Sodality; s=Sodality B. V.

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