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GENERAL INTENTION FOR MARCH.

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

The Tercentenary of Blessed Peter Canisius



THREE hundred years ago there died at Fri-
burg, Switzerland, an eminent man and
great saint, the Blessed Peter Canisius, on
whom the Holy See has bestowed the glori-
ous title of Apostle of Germany.

Scarcely had he breathed his last when
with one voice bishops, priests and laymen,
who had been witnesses of his work, loudly proclaimed that
if their fatherland were then not totally perverted by heresy
it was owing to his tireless zeal.

During his long career, Canisius, the missionary, the
preacher, the controversialist, the writer, the counsellor of
kings, of bishops and of popes, the founder of colleges and
of universities, and above all the priest eminently holy, had
struggled perseveringly against the rising flood of Lu-
theranism and had forced it back.

What was the state of Christendom when Canisius entered upon his apostolic career? We quote from Lord Macaulay: "In the northern parts of Europe the victory of Protestantism was rapid and decisive. . . . Within fifty years from the day on which Luther publicly renounced communion with the Papacy, and burned the bull of Leo before the gates of Wittenberg, Protestantism attained its highest ascendancy, an ascendancy it soon lost, and which it has never regained. Hundreds, who could well remember Brother Martin, a devout Catholic, lived to see the revolution, of which he was the chief author, victorious in half the states in Europe. In England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wurtemberg, the Palatinate, in several cantons of Switzerland, in the Northern Netherlands, the Reformation had completely triumphed; and in all the other countries on this side of the Alps and the Pyrenees, it seemed on the point of triumphing." *

And further on the same author completes his sketch: "In Poland, the king was still a Catholic; but the Protestants had the upper hand in the Diet, filled the chief offices in the administration, and, in the large towns, took possession of the parish churches. 'It appeared,' says the Papal nuncio, 'that in Poland, Protestantism would completely supersede Catholicism.' In Bavaria, the state of things was nearly the same. The Protestants had a majority in the assembly of the states and demanded from the duke concessions in favour of their religion, as the price of their subsidies. In Transylvania, the House of Austria was unable to prevent the Diet from confiscating, by one sweeping decree, the estates of the Church. In Austria Proper it was generally said that only one thirtieth part of the population could be counted on as good Catholics. In Belgium the adherents of the new opinions were reckoned by hundreds of thousands."

* Macaulay's Essay on Ranke's History of the Popes.

Such was the gloomy outlook when Canisius entered upon the scene. There is no page in the history of the Church more thrilling with interest than that on which is recorded the deeds of the indefatigable apostle of Germany. He met heresy at every point, and at every point vanquished it. And when he was called to his eternal reward he left the Church in possession of whole kingdoms where previously she had scarcely a foothold. It is to this change that the great Protestant historian, already quoted, refers in the following passages :

“ The history of the two succeeding generations is the history of the struggle between Protestantism possessed of the North of Europe, and Catholicism possessed of the South, for the doubtful territory which lay between. All weapons of carnal and of spiritual warfare were employed . . . At first the chances seemed to be decidedly in favour of Protestantism ; but the victory remained with the Church of Rome. On every point she was successful. If we overleap another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland and Hungary. Nor has Protestantism, in the course of two hundred years been able to reconquer any portion of what was then lost.

“ It is, moreover, not to be dissembled that this triumph of the Papacy is to be chiefly attributed, not to the force of arms, but to a great reflux in public opinion. During the first half century after the commencement of the Reformation, the current of feeling in the countries on this side of the Alps and of the Pyrenees ran impetuously towards the new doctrines. Then the tide turned, and rushed as fiercely in the opposite direction. Neither during the one period, nor during the other, did much depend upon battles or sieges. The Protestant movement was hardly checked for an instant by the defeat at Muhlberg. The Catholic reaction went on at full speed in spite of the destruction of the Armada. It is difficult to say whether the violence of the

first blow or of the recoil was the greater. Fifty years after the Lutheran separation, Catholicism could hardly maintain itself on the shores of the Mediterranean. A hundred years after the separation, Protestantism could scarcely maintain itself on the shores of the Baltic.''

The life of a man who contributed in so large a measure to bring about changes so momentous cannot fail to be of interest to the Associates of the Apostleship. We regret that we can give but a faint outline of the remarkable events in the career of this champion of the Faith.

Canisius was born at Nimeguen, capital of the duchy of Guelders, on May 8, 1521. His father, James Canisius, was so favourably known as an upright and learned man that the duchess Philippina of Guelders, consort of Rene II., summoned him to Lorraine to preside over the education of the young princes, her children. Owing to his natural tact and shrewdness he was attached to several embassies of importance. Gillette Houvingane, Peter Canisius' mother, was a woman of tender piety, scrupulous in the fulfilment of all her duties, the most important of which she rightly considered to be the education of her son. This, during the few years that God spared her to him, was for her a labour of love. After the loss of this pious mother, God, in His goodness, provided for the further formation in virtue of the young saint in the person of the sister of James Canisius' second wife. This lady, who formed part of the household, led a secluded and as well ordered a life as if passed within the pale of the most rigid cloister. Her sole concern was to please God, and she deemed that nothing could be more agreeable to Him than to cultivate the good dispositions which she admired in the child, and to make them more fit for the furtherance of the designs of God's providence yet hidden in the future.

Whether in all this she acted through foresight or inspiration her discernment was not at fault, for Canisius advanced in perfection as he grew in years. He was gentle, truthful

and ever respectful to his betters. He was, moreover, eager to undertake all tasks allotted to him, and earnest in acquitting himself of his duties. He was well gifted intellectually ; with a penetrating mind and a retentive memory, with quickness of perception and an ardent thirst for knowledge, he astonished his teachers by the rapid progress he made at so early an age.

But what charmed all who knew the child far more than all else was what seemed to be in him a natural tendency to piety. From his tenderest years, prayer had a singular attraction for him, and in yielding to it he sought out the most secluded spots where he could commune with God with greater recollectedness ; he shortened the hours of his sleep to lengthen those given to his Maker ; and that creature comforts might be no hinderance to this holy exercise he devised means to make his innocent body suffer.

At the age of thirteen he was sent to the university of Cologne. Besides the ordinary dangers which threatened youth in a university town there was something more to be dreaded at this period. Heresy was rampant at Cologne as elsewhere in Germany ; but God had in store for this chosen soul a preservative in the person of a holy priest, Nicholas Eskius, to whose care his parents had confided him, and who was to stand watch and ward over his soul. Had Canisius been less ready to lay bare all the innermost recesses of his soul to his spiritual guide he might, in the company of the dissolute youths around him, have strayed far from the path of virtue. This he humbly confesses in the writings he has left us. The saints are wont to exaggerate their misdeeds, but, whatever may have been the faults into which he fell, he repented of them sincerely and atoned for them by a heroic act, when, at the age of nineteen, he made a vow to God of perpetual virginity.

If Canisius had proved himself a clever scholar when at home, in the halls of the university the brilliancy of his talents cast into the shade many stars, fairly resplendent,

but of lesser magnitude. All eyes in that centre of learning were turned upon him. For a man of his immature years his penetration and the ease with which he mastered the most abstruse questions seemed to partake of the marvellous. But what is more praiseworthy, he was as little in his own eyes as he was great in the estimation of others. Knowledge which puffs up had no evil effect upon him. He advanced with as steady and as rapid a pace in the humble science of the Cross as he did in the sublime knowledge of theology or things divine. To be ignorant of everything, but to know perfectly Jesus Christ, was he wont to say, after the example of his former master Eskius, is to know all ; all without that is deceit and vanity.

It is, therefore, not surprising that one so well grounded in humility, and whose heart remained cold at the prospect of every worldly advantage lying within easy reach, should think of devoting himself wholly to God in religious life. Long had he prayed that God might make known to him His holy will and direct him in the choice of a state of life. Years ago, when but a child, a pious widow, a relative of his, and whose reputation for sanctity was great throughout the neighbourhood of Nimeguen, had, in the presence of his parents, made known to him his future. " You see that child," she said, " he will belong to that society of priests of Jesus and will work hard to repair the harm that heresy will strive to inflict on the Church of Jesus Christ. Take courage, my child," she added, " let that hope bear you up, for you will not have to wait long for the blessing in store for you." This happened the very year that Saint Ignatius and his companions consecrated themselves to God in the chapel of Montmartre, and laid the foundations of the Society of which, later on, Canisius was to be one of the brightest ornaments. God was now about to make His call heard in an unmistakable manner.

Father Favre, the first companion of St. Ignatius, while on his way from Spire to attend the Council of Trent, was

forced to sojourn longer at Mayence than he expected on account of the hostilities which had broken out between Charles V. and Francis I. Thereupon, the Cardinal Archbishop of Mayence besought Favre to expound Holy Scripture in the university under his care. The success of the lessons was in keeping with the great reputation of the learned but humble religious. His zeal, however, was not to be circumscribed within such narrow limits. It showed itself even more effective in the pulpit and in the private conferences that were held with the new heretics, and in a still higher degree in the retreats which the Father gave, according to the method of St. Ignatius, to persons of every rank and condition. Crowds flocked to listen to him and to place themselves under his guidance, eager to be led onwards in the paths of perfection.

Reports of the wonderful changes wrought soon reached Cologne and came to the ears of Canisius. He bethought himself that this might well be the man whom God had appointed to lead him in his vocation. He immediately set out for Mayence, and there took up his abode with an ecclesiastic named Contade who now, filled with that spirit of fervour he had acquired during a retreat, was doing as much honour to this calling by the new life he was leading as he had previously disgraced it by his worldly living.

Canisius was as much impressed by Favre's character as by his genius. "Never," said he, "have I known or listened to a more learned man, or to one of more eminent virtue—if, indeed, he be a man and not rather an angel from Heaven." He proved himself at least a heaven-sent messenger for Canisius, and received him into the Society of Jesus.

While Canisius was with Favre at Cologne, a message summoned him to his father's deathbed at Nimeguen. The old man recognised his son and died. Peter was overwhelmed with distress, for his father had led a worldly, though an honourable life. But that night a divine message

answered his prayers. It was revealed to him that his father and mother were saved. In the fervour of his thankfulness he distributed his large inheritance among the poor, and then set out for Cologne. On his journey he met three young men going like himself to that city ; in those days travellers were glad of protection, and they went on together. He spoke to them so well on the subject of salvation through Christ, that two of them gave up all to worship Him in the cloisters of the Charter House, and the other entered the novitiate under Favre.

As soon as our Blessed had completed his novitiate and taken the vows of religion, he resumed his studies with more assiduity than ever. He not only distinguished himself among his fellow scholastics, but at the college of Montan he taught Holy Scripture and presided daily over the same course at the university, where he expounded the Epistles of St. Paul to Timothy. He was unwearied in his labours and privately applied himself to the reading of the Holy Fathers. To his unremitting application and his vigils we are indebted for a more correct translation of St. Cyril, in two volumes : the first he dedicated to the Archbishop of Mayence, and the second to the theologians who studied with him in the same university. It was at this period also that he brought out the works of the Great St. Leo, most carefully revised. How a man of his years could find time for so many different occupations and give satisfaction in all is scarcely conceivable.

When Canisius had reached the age required for priesthood, he was ordained by an uncompromising Catholic bishop. He draws attention to this fact himself which he deemed a singular favour from Heaven at a time when the faith of more than one of the German prelates began to cause distrust. Clothed with this new and august character of the priesthood, which gave him more authority, he was now ready, under the direction of St. Ignatius, to enter upon his great public career.

It would be impossible in these pages to follow him step by step, or to note even in a superficial way all that he accomplished for the glory of Holy Church and for the discomfiture of the followers of the Reformation. Christian piety again enthroned in the hearts of men ; the Sacraments honoured and once more reverently frequented ; public morality restored in numberless towns and cities ; religious discipline re introduced into many monasteries ; the clergy recalled to a sense of the duties of their holy state ; the future of Catholicism assured through the proper formation and education of youth ; whole provinces and kingdoms snatched from the grasp of heresy, more especially Austria, Bohemia, Bavaria, Westphalia and the canton of Friburg ; Protestantism arrested in its rapid expansion ; and the old Faith resuming in the eyes of nations its prestige of learning, of virtue and of authority, which evil days had shorn of their lustre ; such, in a few words, were the achievements of Canisius' marvellous activity and zeal.

We can not do better than group under three headings the labours of Canisius and his companions in winning back to Christ the multitudes which had fallen away from the true belief, and in confirming in their faith those who, amid scandal and persecution, had clung to their religion. These means were effective then, and they will remain so until the end, the triple apostleship for bringing about great reforms : the apostleship of Education, the apostleship of the Word and the apostleship of the Pen.

It was in 1549, at the age of twenty-eight, after six years membership in the Society of Jesus, that, known already by his editions of St. Cyril of Alexandria and Leo the Great and by his theological labours at the Council of Trent, Canisius returned again to Germany. He had received his last formation, as a religious, from St. Ignatius himself, and had made his solemn profession in his presence.

He and his companions were received at Munich with open arms by William, duke of Bavaria, and with equal warmth

at Ingolstadt by the heads of the university. In an incredibly short space of time the whole face of the university was changed. For his care was not expended on the intellect alone, but in the formation of the heart as well. He was soon chosen, with the unanimous applause of all, as rector of the university. In this capacity he stimulated the brighter minds to greater intellectual activity and painfully instructed and encouraged those of duller comprehension.

Heresy had crept into the very grammars of the institution, Canisius recast them to his liking, and inserted a short catechism as an appendix. All heretical books were banished from the university, and pious associations were founded among the students. The by-laws of the great school were no longer a dead letter. After six months of firm and paternal government, from a standing menace, Ingolstadt had become a bulwark of the faith.

He renewed at Vienna and at Prague the marvels wrought at Ingolstadt by the same regenerative means.

In 1552, with thirteen fellow religious, he began his labours at Vienna, which he interrupted only to teach catechism to the children of the poor and to serve the plague-stricken of the city. In 1553, at the earnest request of Ferdinand, he was named rector of the college of Vienna. Here he opened the first boarding school, to counteract the influence of a corrupt society. And knowing full well that without the help of Heaven all his efforts to shield their innocence would be unavailing, he prayed fervently for those young hearts confided to his care. The following prayer we find among his writings :

“ O my God, O faithful guardian and compassionate lover of mankind, I beseech Thee, vouchsafe to these many little ones the grace Thou didst not refuse me in my unworthiness, when I was still young. Let this grace be even more abundant for them. Grant that, rescued early from the turmoil and dangers of the world, they may meet with pious and worthy instructors, who, by the energy of their exhor-

tations and still more by their example, may inspire them with a much greater hatred of sin than of ignorance."

The king of the Romans saw with satisfaction the transformation for good that was going on at Vienna owing to the zeal, prudence and energy of Canisius. He conceived the idea of having him named to the episcopal see of that city. It was a mistaken idea of gratitude. In vain were all the springs of diplomacy set to work to prevail upon Pope Julius III. to sanction this appointment. Three repeated attempts failed to overcome Canisius' humility and the firm determination of Ignatius. The most that could be obtained was that Canisius would consent to take upon himself the ecclesiastical administration of the diocese for six months.

The next scene of his apostolic zeal was Prague. In spite of countless difficulties and the most violent opposition on the part of the heretics, thoroughly aroused at the sight of the thousands of their followers who were renewing their allegiance to Holy Church, another college was opened, and to it flocked great numbers of young students drawn thither by the reputation of similar institutions which the holy and learned man had established elsewhere.

In 1556 Canisius was appointed Provincial of his Order in Germany, and the good work of rescuing youth from the hands of the heretics went on apace. The unbroken series of triumphs of truth over error, following each other in rapid succession, presented everywhere the same features. It would be monotonous to detail them here. A bare enumeration of the places where, in turn, Catholicism gained the ascendancy, through the apostleship of education, will suffice for our present purpose.

Munich, Friburg, Dillingen, Tirnau, Wurzburg, Augsburg, Treves, Mayence, Spire, Trent, Inspruck, Hall, Ratisbon, Luzerne and Porentruy, all are indebted for houses of learning, in a greater or lesser degree, to the initiative or influence of Canisius.

But there was something more to be done in the way of education. From the very outset, from the very first encounter of Canisius with opposing heresy, he had understood the absolute necessity of forming holy priests, holy pastors of souls, holy evangelical labourers, and he set to work with all his energy and with great success at this all-important task. His familiar and frequent relations with prelates and sovereigns afforded him opportunities not to be neglected. Wherever a college was founded there did he begin to prepare vocations for the priesthood. He enjoined on all under him to cultivate with more than ordinary care those chosen souls, among intelligent youth, whom God seemed to call to that exalted function. This thought was uppermost in his mind during his many retreats and missions and more so during the important legations entrusted to him by the Apostolic See.

"To form good priests," he would say, "is the easiest and shortest way to sanctify whole nations. A man who relishes the things of God will soon make others relish them; a saintly pastor seldom fails to have an edifying flock." He himself repeatedly begged funds to establish seminaries in Germany, thinking it disgraceful that error should do so much to pervert, and that Catholics should not make great sacrifices for the education of their clergy.

It was in Rome especially, that his influence for good in this respect was felt. In the Eternal City the German College was thoroughly equipped for the reception of ecclesiastical students from the Teutonic nations. Similar establishments were opened there for the English, Greeks and Maronites. It is not here the place to determine how much all these schools of science and virtue contributed to the defence and propagation of the Catholic faith; it will be enough to call to mind that, after God, the good accruing must be ascribed to Canisius, who conceived the idea, and to Gregory XIII. who carried it into execution. It was the same idea that led to the founding of seminaries in far-off India and Japan.

Education prepares the *future* of a people, but on the *present* it has little bearing. At most the rising generations, as they grow to man's estate, may exert on their elders a certain influence, that of good example, or gain an ascendancy through the winsomeness of virtue, ever lovable, and which the ties of blood sometimes render so powerful. But (this is the rare exception, As a rule, it is the man that reacts upon the youth ; and how often does it not happen that the germs of virtue, planted in the heart of the child even by the most painstaking master, fail in fruition in contact with loose morals and a depraved public opinion.

Consequently, if the masses have strayed from the path of rectitude, if error and passion are the dominant guides instead of reason and faith, the only resource left, to bring back wayward minds, is the power of persuasion seconded by grace from on high ; recourse must be had to the apostleship of the word and of the pen. This Canisius fully understood. Brought to the notice of old and young, and presented in its many phases, truth, little by little, will reassert its sway, and the written and spoken word will render more lasting the effects of sound education. A revival will follow, first in the family, then in the state, of those principles of religion, of honour, or of respect for authority, which are the surest, or rather the only source of material prosperity as well as of moral progress among nations. These alone offer a substantial and enduring guarantee of stability.

There was no time at which Canisius did not exercise the ministry of preaching and of the apostleship of the pen. Even while founding and directing colleges, he found time for sermons, retreats and controversial lectures. Besides the works already mentioned, we are indebted to him for an edition of St. Jerome's Epistles, Commentaries on the Corruptions of God's Word (two *in folio* volumes), a Summary of the Epistles and Gospels annotated, a Manual for Catholics, Notes on Gospel Readings and a Summary of the

Christian Doctrine. This Catechism, for such it is, went through numberless editions, was translated into several languages, and did inestimable service in placing in the hands of the faithful a complete vindication of the teachings of the Church.

We have not spoken of the great honours showered upon the humble religious, and which he endeavoured in vain to shun. He was present at the Council of Trent ; was deputed by the citizens of Cologne to act as their representative before the Emperor Charles V. ; took part in the Diets of Ratisbon, Piotrkow, and Augsburg, and in the Conferences of Worms and Inspruck ; and acted as Papal Nuncio under Pius IV., Pius V. and Gregory XIII.

Canisius died at Friburg, December 21, 1597, and this year, 1897, Germany, Austria and Switzerland, as a token of their undying gratitude, are preparing to celebrate, with all the solemnity and splendour possible, the three hundredth anniversary of his glorious and saintly death. The Teutonic races will not be satisfied with empty oratorical displays, at the foot of some statue of their patron, but will take advantage of the occasion to recall to the Catholic populations of the Fatherland the heroic struggles of the Sixteenth Century, and to spur them on to fight still more strenuously for their faith.

Already, in the Congress of Dortmund, in that of Salzburg and in that of Sursee, the announcement of the celebration was hailed with enthusiastic applause. His Excellency the Nuncio at Munich quite recently expressed his conviction to Reverend Canon Kleiser, the organizer of the movement, that the festivals would produce " an outburst of Catholic sentiment and life throughout Germany."

Pilgrimages will pour into Friburg, where the relics of the Blessed are kept. From all sides prayers will go up asking for the canonization of Peter Canisius, and that he be enrolled among the Doctors of the Church.

One thing especially must enlist the sympathies of our

Associates. It may not be known to all, but nigh one hundred years before Blessed Margaret Mary, Canisius honoured with a special worship the Sacred Heart of our Lord, and received in return many extraordinary graces. Let us, therefore, join our prayers with those of our co-religionists of Germany and Switzerland, and beg this great champion of the faith to inspire us with some of that indefatigable zeal which he derived from the very Heart of the Divine Master.

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 Catholics may struggle valiantly for their faith after the example of Blessed Peter Canisius. Amen.

TREASURY, MARCH, 1897.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	180,804	Pious reading.....	54,786
Acts of mortification.....	117,398	Masses celebrated.....	585
Beads.....	224,346	Masses heard.....	96,001
Stations of the Cross.....	59,054	Works of zeal.....	85,029
Holy Communion.....	32,529	Various good works.....	457,815
Spiritual Communion..	549,153	Prayers.....	704,236
Examinations of conscience	50,666	Sufferings or afflictions..	109,218
Hours of silence.....	194,764	Self conquests.....	424,549
Charitable conversations.	188,914	Visits to Bl. Sacrament..	171,044
Hours of labor.....	330,529		
Holy Hours.....	15,216	Total.....	4,047,136

St. Joseph, first patron of Canada, was proclaimed by the Sovereign Pontiff patron of the universal Church.

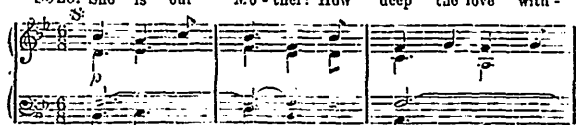
St. Joseph is patron of a good and happy death; he died in the arms of Jesus and Mary.

MARY IS OUR MOTHER

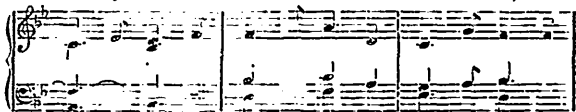
Cantabile.

LAMBILLOTTE.

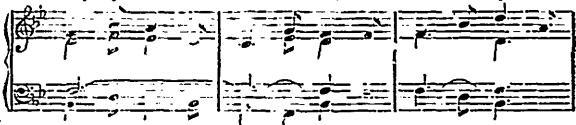
SOLO. She is our Mo - ther! How deep the love with -



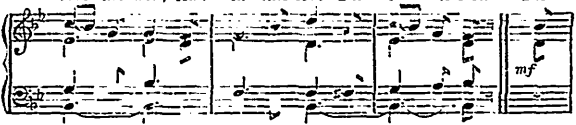
in my breast Cold words will o - ver fail to tell; But



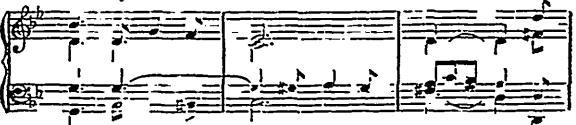
may my li c e'er be so blest, Each act shall say I



love her well, And in this love I'll o - ver rest. CHORUS. For



Ma - ry is our Mo - - - ther! For



Ma - ry is our Mo - - - ther!



- 2.— She is our Mother !
 Whene'er I humbly kneel in prayer,
 Before her altar's holy shrine,
 Peace ever smiling meets me there ;
 And oh ! what tranquil bliss is mine,
 How tender is her watchful care !
 (Chorus.)
- 3.— She is our Mother !
 Upon her blessed name I call
 When sin is darkly hov'ring near—
 She is my strength when doubts appall,
 My solace in my wanderings here—
 She is my light, my hope, my all—
 (Chorus.)
- 4.— She is our Mother !
 When on my brow Death's seal is set,
 And earthly hopes before him fly,
 She will not then her child forget—
 Her name will form my parting sigh—
 My Mother—I will love her yet.
 (Chorus.)

A Particular Intention and the Effect of It.

BY REV. A. E. BURKE, B.D.

“What can I do more, Father dear? I have begged and prayed and have had masses said, but there they are still and no change in them.”

The speaker was a woman in the middle of life, well dressed, good mannered and every inch a Christian. Still, like many others, she was sorely tried. From a practising Catholic, when they were first married, and until the time when the family began to grow up, her husband, Matthew Locke, had suddenly fallen away from his religion. Fortune, previously propitious, turned her back upon him, and leaving a comfortable home, in a rural district of our most agricultural province, he turned to try his luck, as he termed it, in the United States.

There his wife joined him ; there the eldest daughter was married, and there the two sons came of age to work and earned their first dollar.

But Matthew Locke was not a man of much faith and prayer, not a Christian who daily held *commune* with his Maker and reconciled himself to God's holy will in all things. Removed from the associations of his earlier manhood, habiting a strange land and thrown with people who did not know him, he soon began despite the pleading of his devoted wife, to leave off the formal acts of devotion which must always have been a heavy burden upon him. No longer did he assist at mass, even in a perfunctory way ; no longer did he go to his Easter confession "with the rest of them," as he used to say in his Canadian home ; no longer even did he kneel to offer a prayer to his Maker at night, and seldom or never, at his best, did he do so in the morning, excusing himself because there was something to be done immediately after rising. One had only to meet Matthew Locke to know that he had no spirituality about him.

Some people seem to think that the faith of a good mother and her solicitude for her children will direct them in the way they should go. There is no gainsaying the fact that, under adverse circumstances, even when the father has been deadly opposed to the practice of any, but more especially of the Catholic religion by his children, many an Irish Catholic mother has succeeded in bringing up the family in the true faith. But all flesh is prone to evil and, with the force of example so easily imitated constantly in view, youth will often follow its natural bent, and the interests of the soul will be risked in pursuit of what the foolish term pleasure, but what is, in reality, a sure process of inflicting dire punishments and anguish of spirit upon oneself for all time to come.

The young Lockes, transplanted to the unrestraining atmosphere of an American town, and associating with a class of precocious youths in the mill in which they worked,

gradually outgrew the influence of their mother ; and, urged on by evil companionship, not only turned their backs on their religion after the fashion of their father, but were in other ways the cause of many a heartache to their mother, already filled with grief at their father's course. It must be said, however, that Matthew Locke never approved of the conduct of his boys, although like so many others in places of responsibility, whose bad lives are notorious, he could not bring himself to chastise them lest he should appear like Satan reproving sin.

So this state of affairs went on. The mother and sisters attended mass on Sundays, assisted at every devotion going, and prayed and offered novenas and masses that God might change the hearts of the erring men. Father McCarthy, who had more than once been put to his wit's end for words to console the poor mother, could only fall back on the common resource :

" Pray, pray, my good woman. God is good, and you have not suffered half as long yet as St. Monica did. Her son is now a Doctor of the Church and she a blessed Saint. Courage, then, and perseverance in prayer, woman, and God will reward you, sure. "

This consoling advice would send poor Mrs. Locke back to her beads ; and many a long night she told them constantly and waited and hoped for the moment of grace. She offered up Communions too, and had her girls offer theirs for the conversion of their father and two brothers.

Still Matthew Locke, who knew how his conduct and that of the boys was breaking the heart of the wife he had sworn to love and cherish, feigned not to notice what went on as long as his attention was not positively drawn to it. If challenged directly, he would ridicule the prayers of his wife and declare that he was in no need of them. Indeed, he frequently appealed to the poor woman's long repeated petitions as the strongest argument against the efficacy of prayer itself. The boys whose conscience, steeped though they were

in sin, troubled them more than they liked, to conceal any appearance of tenderness on this point, not only went as far as the father, but actually had recourse to abuse and blasphemy.

It was at the end of the fourth year of this trouble that the eldest daughter married. She got a good Catholic husband whose piety, while it was a delight to Mrs. Locke, seemed to fasten more firmly in her heart the sword of grief fixed there by the conduct of the male portion of her own family. Her trials had now reduced her to that stage of apparent placidity which is always a note of long and patient suffering. No longer did she beg of her wayward sons or erring husband to quit their life of neglect and sin and practise the duties of their saving faith. There was no use in further appeals. They only added fresh sins and sank those she wished to save into greater depths. Still she prayed and fasted and received Holy Communion and practised every devotion, that she knew—devotion to the Mother of God, St. Joseph, St. Anthony—this was the favourite devotion of the parish—and every other means of propitiating God and obtaining mercy for her loved ones.

“ Hope long deferred maketh the heart sick,” says the worldly philosopher who knows nothing of the sweet consolation of persevering prayer. Mrs. Locke, anxious though resigned, having put all into the hands of God, prayed on.

A change came about in the temporal affairs of the Locke family. Poor times shut down the mills; there was no work; without it there was no living in a great city. They, therefore, resolved to return to Canada and to the farm they had left behind. At least, they need not go into debt for the bite they would eat.

It was a severe blow to their pride to have to return to a country life and their old associations, worse in pocket than when they left. But there was one member of the family at least who was delighted with the change, and that was Mrs. Locke. She now felt sure that from a sense of shame,

if not from one of duty and conscience, they would attend their church and practise their religion in Canada.

She was sorely disappointed. They did attend mass at St. Mark's for a little while, but when Easter time came around they were not found among the communicants. Indeed, it was much harder to reconcile themselves to make their peace with God at home than it had been abroad. The evil one, who is ever at the ear of the sinner, inspired them with a new fear of the priest and of confession, and suggested to their minds doubts of the necessity of such a sacrament at all. They ceased to attend church in short.

The measure of the mother's sorrow was not yet full ; here was a bitter chalice to be drunk to the dregs. But she was too well tempered in adversity to refuse the Cross longer : she made an offering of it to Almighty God and renewed her instances at the foot of His Great White Throne.

Two years passed and the good pastor of St. Mark's—it was only a mission church—began to preach eloquently and unctuously on the Sacred Heart, preparatory to establishing the League there. Strange to say this devotion was unknown to Mrs. Locke ; and she listened with joy to the wonders of grace that were being worked the world over through its medium. She began from that day to have a confidence altogether unfelt by her before, that through the League she would at last win back her benighted ones. The prayers of so many millions offered to the Father through the Divine Heart of Jesus, she was sure, would be efficacious.

Among the first to enroll herself and frequent the sacraments, offering her communions as usual to obtain the long desired grace, was Mrs. Locke. She told her confessor of her intention and of the certainty she felt of her prayer being answered now. The good man, who many times over had prayed himself for those neglectful parishioners, counselled her to patience and submission to the will of God, while he promised to unite again his prayers to hers, in order that the husband and sons might open their eyes to the evil of their

lives and crave pardon and blessing in the Sacrament of Penance.

A whole year passed and many communions and much prayer were offered to the same end. Then, Father Alfred established the Second Degree of the League, and gave out that though there was no "Intention Box" in the church, he would be glad to receive and forward intentions to the head Centre at any time.

The first one received was from Mrs. Locke: "That God, through the Divine Heart, would bring about the conversion of her poor husband and sons." The priest forwarded the intention in due time and prayed within himself earnestly that the favour might be granted the next month, when the Forty Hours' Devotion was to take place. This was Mrs. Locke's ardent desire also, and she was firm in the belief that God would answer all her pleadings at last, since they had infinite value offered through the Divine Heart.

Well,—praised be the Heart of Jesus for the great grace vouchsafed to them!—among the humble penitents who sought out the priest and confessed themselves in sorrow and amendment of life, were the Lockes, on the Sunday evening on which the Blessed Sacrament was first exposed in the pretty little church.

The good pastor was greatly consoled, and the mother has been so filled with joy and gratitude ever since, that she has made an offering of a beautiful statue of the Sacred Heart to the church and promised the Monthly Communion in thanksgiving, and to obtain like graces for the mothers of other erring children, through the Heart that, having felt sorrow such as no heart else could feel, is full of tender pity for all those who approach It with proper dispositions.

The Lockes are happy now, fully understanding the miracle of grace worked in their behalf. They are also prosperous. The forest farm is cleared; new and comfortable buildings are erected, and peace and plenty are the characteristics of the place.

Often before the picture of the Sacred Heart, gathered in

prayer, a good old man, a saintly woman with tender and affectionate children lift up their hearts to God and thank Him for the blessings He has procured to them, through the salutary practices of the beautiful devotion, known as the League of the Sacred Heart of Jesus.

Mrs. Locke never ceases urging upon others to send intentions forward to the League Centre :

" If I hadn't done that, through the dear, good priest, I should still be far from the desire of my heart—the conversion of my loved ones."

ST. FRANCIS XAVIER'S PRAYER

Several correspondents, who have always found great devotion in reciting the prayer of St. Francis Xavier, as given on page 503 of the December MESSENGER, while expressing their satisfaction at seeing it translated by Father Rigby, have also suggested a few slight changes. With the aid of others, more skilled in the matter, we have, by choosing from the different versions, finally settled upon the following as embodying the best suggestions offered :—

I love, O God, I do love Thee,
 And 'tis not to be saved by Thee,
 Nor yet that whoso loves not Thee
 Is doomed to endless burning.

Thou, thou, my Jesus, totally
 Didst on the Cross embrace me :
 Didst bear the nails and spear for me,
 And weight of heaped-up infamy,
 And sorrows without number,
 And anguish, sweat and cumber,
 And death for me—instead of me
 A sinner Thy love spurning.

Why therefore should I not love Thee,
 O Jesus, full of love for me?
 Not to be saved in heaven through Thee,
 Nor fearing to be damned by Thee,
 But e'en as Thou hast aye loved me
 So do I love and will love Thee.
 On'y because Thou art my King—
 My very God—to Thee I cling.



REV. MICHAEL OATES, C. S. S. R.,

Died Jan. 20, 1897.

R. I. P.



REV. FATHER OATES, C. SS. R.

JANUARY witnessed the passing away of an ardent lover of the Sacred Heart, the Reverend Michael Oates, C. SS. R., who died quite unexpectedly in Boston, Mass., on the 20th of that month. Father Oates was one of the first Redemptorists who came to Quebec. He was a man of unbounded zeal, and was foremost in every work having for object the spiritual and temporal welfare of St. Patrick's parish.

The Sacred Heart of Jesus had always a firm friend in this son of St. Alphonsus. He established the League in 1891, in St. Patrick's, Quebec, and became its first Director. From the beginning he entered completely into the spirit of the devotion to the Sacred Heart, and made it the greatest lever for good in the parish. Not satisfied with the ordinary roll of lady Promoters, he formed a Men's Branch and made of it a success. He presided at all the meetings of both Councillors and Promoters, encouraging them, exhorting them, helping them along in the work of the League, imparting to them some of the zeal and love with which his own large heart was filled for the Heart of Jesus.

The *Quebec Mercury*, in an appreciative article on the deceased Redemptorist, said of him :

" Father Oates had an energy and zeal that never flagged, a courage that quailed before no obstacle or opponent, a spirituality of charity that never paused to count the cost of any sacrifice for the glory of his Maker or the benefit of his fellow-men. A fervent piety, a deep devotion to the land of his birth, a ripe knowledge of his ancestral tongue, and a love for his people which sought their welfare in all things. Father Oates was such a model as is rarely seen of the ideal Irish priest. No sufferer appealed in vain to his sympathy, and his heart and hand were ever open to those in distress or affliction. Many a tear of regret will be shed by those who remember his whole-souled

kindness. It was no clap-trap that prated idly, but a readiness to relieve which showed itself only in sterling deeds, hidden from men, but known to the recording angel."

May Jesus, in His paradise, reward, with the hundred-fold, him who laboured so zealously and so successfully in propagating devotion to His Sacred Heart.

GETHSEMANE

BY FRANCIS W. GREY.

In Kedron's vale,
The whispering, sighing midnight breeze
Stirs in the ancient olive trees,
The moonlight, clear and pale,
Whose silver sheen
Falls full on ro' d tree to-night,
Revealeth, also, such a sight
As man hath never seen.

Hide, Moon, thy face,
In blackest night thy radiance shroud,
And let a veil of deepest cloud,
Conceal the Holy Place ;
God's only Son,
Alone with God ; His tears, His cries ;
A vision, this, which mortal eyes
May fear to look upon.

Oh Bloody Sweat !
Oh anguish of a God in pain !
Oh tears of God ! that fell like rain
Till all the ground was wet ;
O mystery
Surpassing thought ! and full of dread,—
My sins were laid upon Thy Head,
There, in Gethsemane.

Oh God Most High !
Oh Son of Mary ! may we keep
Vigil with Thee ; with Thee to weep,
With Thee to live and die :—
Thus, in Thy Prayer,
Thy Sweat of Blood, Thine Agony,
Thy Conflict in Gethsemane,
We, too, may have our share.

R. I. P.

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

Alberton, P. E. I. : Mary Ellen O'Meara, d. Jan. 10; John McNeil, d. Jan. 6; Stephen McAlduff, d. Dec. 15. *Arnprior* : Francis Byrne, d. in May. *Athens, Ont.* : Rev. J. J. Kelly. *Belle River* : Mrs. Helen Drossoit, d. Jan. 19. *Berlin* : Mrs. Gregory Starr, d. Oct. 29. *Boston, Mass.* : Rev. Father Oates, C. S. S. R. *Braeside* : Bridget McKenna, d. in Dec. *Brechin* : Christopher McRae, d. Jan. 14. *Brooklyn, N. Y.* : Mrs. M. Almond, d. Dec. 4. *Campbellford* : Patrick Martin, d. Jan. 22.; Mrs. Patrick Larvey, d. Jan. 10. *Canso* : Mrs. Andrew Meagher, d. Dec. 5; Finlay Kavanagh, d. Jan. 8. *Chatham, Ont.* : Mrs. Sarah McIntyre, d. in Nov.; Peter Doyle, d. Jan. 3. *Cornwall* : Ida Brunette, d. Dec. 22; Miss Mary E. Danaher, d. Jan. 25; Mrs. Catherine Harrison, d. Jan. 29; Mr. William O'Hallaran, d. Jan. 26. *Dundas* : Mrs. Rose Vischean, d. in Jan.; Mr. Patrick Fleming, d. in Dec.; Mrs. Mary Jane Conley, d. Jan. 19. *Glen Robertson* : John Arkeson, d. Aug. 22. *Greenfield, Ont.* : Sarah McDonald, d. Dec. 16. *Freeton* : Thomas J. Washington, d. Jan. 17. *Gall* : Miss Beatrice M. Connor, d. Dec. 28. *Gennevis* : Captain Alexander Macdonald, d. Nov. 11. *Grand Falls, N. B.* : Mary Bradley, d. Jan. 22. *Gravenhurst* : Mrs. Katie Gallagher, d. Dec. 28; Mr. E. A. McDonell, d. Dec. 29. *Guelph* : Ellen Clair, d. Dec. 3. *Hamilton* : Mr. Edward Crofton, d. Dec. 24; Mrs. Lillian Cheeseman, d. Jan. 9; Mrs. Brick, d. Jan. 19; Mrs. A. Hennesey, d. in Jan. *Harrison's Corners* : Mrs. James Cleary, d. Jan. 31. *Kearney* : Hugh McGill, d. July 26. *Kingston* : Mrs. Ah-ru, d. in Nov.; Mrs. Harriet Ardagh, d. Dec. 2; Mrs. Clithero, d. Dec. 6; Patrick Gorman, d. Dec. 19; John Vale, d. Dec. 22; Patrick Delaney, d. Jan. 1. *La Salle, Ont.* : Mrs. Catherine McCarthy, d. Dec. 7. *London* : John Mitchell, d. Jan. 26; Ellen Mitchell, d. Jan. 26; William Fitzhenry, d. Jan. 5; Mrs. George Ferguson. *Moncton* : Stephen McNeil, d. Jan. 28. *Monk's Head, N. B.* : Mrs. Mary McDonald. *Montreal* : James Brady, d. Dec. 10; Miss Mary Haurahan, d. Jan. 3; Michael J. Walsh, d. Dec. 31; Mrs. Dora Vaillancourt, d. Dec. 15; Mr. Joseph Kane, d. Nov. 12; Susan Gambel, Francis Marlow, Margaret McPherson, Mr. John Furlong, d. June 18; James McGill, d. June 11; Mrs. James Brown, Miss M. Kearns, Mr. H. Clarke, Miss L. Keher; James Doloureaux, d. Jan. 27. *New Annan, P. E. I.* : Mrs. Joseph McIntyre, d. Jan. 28, Bridget E. Condon, d. Jan. 23. *Niagara Falls* : Mrs. John Dolan, d. Dec. 5; Mr. William Mullin, d. Dec. 13. *Orillia* : Hugh Fox, d. Jan. 10. *Ottawa* : Patrick Regan, d. Aug. 1; William Kehoe, d. Jan. 15. *Quebec* : Mrs. Small, d. in

Nov. ; Mrs Thomas Murphy, d. Jan. 20 ; Mrs. Miles Howe, d. Jan. 24. *St. Andrew's West* : Margaret Emma McDonald, d. Nov. 1. *St. George's, P. E. I.* : Annie Campbell, d. Nov. 4 ; John McEachern, d. Dec. 13 ; Mrs. Jane Power, d. Dec. 21. *St. John's, P. Q.* : Mrs. Patrick Slavin. *St. Simon (Rimouski)*. Mr. Thomas Belziles, d. Dec. 11. *Saull Ste. Marie* : Mrs. Catherine Sullivan, d. Jan. 13 ; Mrs. David Rouleau, d. Jan. 13. *Toronto* : Rev. Father Small, d. Jan. 24 ; Mrs. Tracey, d. Jan. 24 ; Mrs. Farrell, d. Jan. 17 ; David McCarthy, Dec. 1 ; Mrs. Margaret Holland, d. Jan. 13 ; Mrs. Thomas Smith, d. Jan. 24. *Trenton* : Mrs E. J. Sweet, d. Dec. 9. *Wooler* : Mrs. Patrick Cowan, d. Dec. 16. *Williamstown* : Charles McDonald, d. Dec. 11.

THANKSGIVINGS

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

ACTON, ONT.—A Member, for a special favour.

ALEXANDRIA.—A Promoter, for a favour from the Sacred Heart, through the B. V. and St. Anthony. An Associate, for success at an examination. A Promoter, for restoration to health. For the recovery of a lost article through St. Anthony. Two Associates, for employment.

AMHERSTBURG.—For the cure of a child through the intercession of O. L. of Knock ; also by applying a medal of St. Ann and praying to her. For a great many favours through the intercession of St. Anthony. For a very great temporal favour through St. Anthony.

ARNPRIOR.—A Member, for the cure of an infirmity, after making a novena and hearing mass said for the Souls in Purgatory. A Member, for being cured from neuralgia, after making a novena to the B. V. A Promoter, for having secured employment for a dear friend while making a novena to the S. H. A Promoter, for success in an examination. For the recovery of a dear friend from a serious illness. For employment of a relative. For many spiritual and temporal favours all obtained through the intercession of the B. V., St. Ann and St. Aloysius. A Promoter, for several great favours received in December after praying to the B. V., St. J. and St. Ann.

BARRIE.—An Associate, for a lost article found after praying to St. Anthony. An Associate, for a very great favour.

BATHURST, N. B.—A Promoter, for two temporal favours.

BEAURIVAGE, P. Q.—A Promoter, for the complete cure of throat disease, after making the Nine Fridays and praying to St. Ann. Two Promoters, for the cure of an infirmity, after applying a Promoter's Cross. A Promoter, for spiritual and temporal favours, after making a novena to the B. V.

BELLE RIVER.—An Associate, for the recovery of a valuable article, after praying to St. Anthony. For the happy death of a Member. For employment for a young man. For several temporal favours, after praying to St. Ann. For success in an undertaking. A Promoter, for the happy death of an Associate. For spiritual favour.

BELLEVILLE.—Two Members, for successfully passing an examination.

BERLIN, ONT.—For relief while in great pain, after applying the Badge. A Promoter, for two temporal favours, through the intercession of the B. V.

BIG POND, C. B.—An Associate, for a great spiritual favour, after praying to the S. H.

BRECHIN.—A Member, for the recovery of a parent when very ill, after praying to the B. V. A Member, for the cure of toothache, by applying the Badge. A Promoter, for the cure of sickness, by prayers to the B. V. and having a mass said for the Souls in Purgatory. A Member, for a temporal favour.

CAMPBELLFORD.—For hearing from a brother absent for many years.

CANSO.—An Associate, for the return of a relative long absent, and many other favours. An Associate, for a temporal favour. For a young man's approaching the Sacraments, after many year's neglect, through the intercession of the B. V. and St. J.

CARAQUET, N. B.—A Promoter, for the cure of a very severe pain in the side, after promising to have a mass said for the Souls in Purgatory.

CHATHAM, ONT.—A Member, for a situation obtained, through the intercession of O. L. of Perpetual Help.

CORNWALL.—An Associate, for a temporal favour, through the intercession of St. Anthony.

DEBEC, N. B.—An Associate, for a favour, after burning a light before the statue of the S. H. A Member, for having, through God's grace, persevered in spite of temptation.

DUNDAS.—A Member, for the cure of headaches, after making a novena to the S. H. A Promoter, for two temporal favours. An Associate, for seven temporal favours.

EAGANVILLE.—A Member, for the cure of a sore throat by applying the Badge. For the finding of an article, after praying to St. Anthony and promising a mass for the Souls in Purgatory.

FREDERICTON.—A Member, for a favour. For having completed the Nine Friday Communions. Two, for favours. A Member, for obtaining a favour after prayers to the B. V.

GLEN ROBERTSON.—For many favours obtained during the last year. For the relief of a dear relative from fits, after beginning the Nine First Fridays. A Promoter, for many spiritual and temporal favours. Two, for relief after a novena to O. L. For a Member's return to his duty during the Forty Hours' devotion. A Member, for the recovery of a child in a severe case of sickness, after praying to the B. V. and a promise of a mass and giving bread to the poor. For many favours received.

GODERICH, ONT.—An Associate, for two temporal favours, through the intercession of the B. V. and St. J. A Promoter, for two temporal favours received during the month of January.

GRAVENHURST.—A Promoter, for many spiritual and temporal favours.

GUELPH.—A Member, for a son obtaining employment after being idle eleven months, through the intercession of St. Anthony. A Member, for a husband obtaining employment through prayers to O. L. of Perpetual Help and having masses said for the Souls in Pur-

gatory. A Member, for a favour, after praying to St. J. and for the Souls in Purgatory.

GUYSBOROUGH.—A Promoter, for a temporal favour, after praying to the B. V. for the Souls in Purgatory.

HALIFAX, N. S.—A Promoter, for spiritual and temporal favours granted during the year. For hearing from an absent member of a family. For five favours received. For the cure of soreness in the foot by applying the Badge. For a temporal favour.

HAMILTON.—Two Members, for favours obtained, through prayers to the S. H. A Promoter, for a special favour. A Promoter, for the grace of a good Confession and Communion. A Member, for the granting of a favour, through a novena made to the Holy Family. A Member, for a temporal favour..

HASTINGS, ONT.—A Member, for the cure of toothache by applying the Badge. For a cure, after praying to St. Anthony and St. Ignatius. A Member, for favours after praying to the B. V. and St. Anthony. For favours received, from the Infant Jesus.

KEARNEY.—For recovery from a dangerous illness. For a temporal favour.

KINGSTON, ONT.—A Promoter, for an article found. For employment, after prayers offered before the Blessed Sacrament. For the return of a son who had not been heard from for years, and who was saved during the cyclone at St. Louis, when three were killed beside him, and eleven in the office where he was employed. For a special favour. A Promoter, for a temporal favour. A Promoter, for recovery from a dangerous illness, through the intercession of the Mother of Sorrow. For employment for a brother, through the intercession of the B. V. after a novena. A Member, for many favours received during the past year. For a situation obtained after being a long time idle.

KINKORA, P. E. I.—A Member, for the cure of toothache.

LINWOOD, ONT.—A Mother, for rapid improvement in the health of her son, through the prayers of the League. For a temporal favour after praying to St. J. and promising a certain number of prayers for the Souls in Purgatory.

LONDON.—For a situation. For the finding of a lost article. For the recovery of a mother from sickness, after praying to the S. H. For three temporal favours, after praying to the B. V. and the Souls in Purgatory. A Promoter, for three great favours, after having masses said in honour of the S. H. for the Souls in Purgatory.

MAIDSTONE, ONT.—A Member, for recovery from very severe illness, through the intercession of O. L. of the Rosary. A Promoter, for a great favour.

MERRITTON.—For the finding of two articles lost for about six months, after praying to St. Anthony and the Souls in Purgatory. A Promoter, for the cure of sore eyes by having a Gospel read and a mass said for the Souls in Purgatory. For a temporal favour. For a spiritual favour, through the intercession of the B. V. For patience, after prayers to O. L. of Victory and the Souls in Purgatory. For beads found, after praying to St. Anthony. For the cure of toothache, after applying the Badge. For improvement in the health of a mother. For spiritual and temporal favours. For a Member being saved from a sudden death. A Promoter, for a special favour for a father, after prayers to the S. H. and putting an intention in the box.

MONTREAL.—A grateful family, for pupils received for two classes. A Member, for a temporal favour. A Promoter, for a great favour, through the intercession of the B. V. For the recovery of a lost article, for relief obtained after a bad fall by applying the Badge. For many spiritual favours. A Promoter, for the cure of a sprained wrist, through the application of the Badge. For the safe return of a brother. For hearing from an uncle. For finding a lost letter, after praying to St. Anthony. For finding beads. A Promoter, for spiritual favours from St. Anthony. For the conversion of a young man, after having a mass said in honour of St. Anthony. For spiritual favours. For work secured for a friend. A Promoter, for a special favour obtained from the B. V., St. J. and St. Anthony. For the cure of an Associate.

NEWCASTLE, N. B.—A Promoter, for many favours. Members, for six favours. A Member, for spiritual and temporal favours.

NEW YORK.—For a person abstaining entirely from drink for over two months, after being recommended to the prayers of the League for some time.

NIAGARA FALLS.—Three Members, for special favours. For a situation for a young man who was out of employment.

ORILLIA.—An Associate, for the cure of a bad toothache by applying the Badge. For temporal and spiritual favours. Two, for a narrow escape.

OSCEOLA.—A Member, for a great favour granted the last day of the year. For means to pay a debt, after praying to St. J. A Member, for relief from pain, after praying to St. J. and for the Souls in Purgatory.

OTTAWA.—A Promoter, for a very great favour during the month of August. A Promoter, for the favourable settlement of a lawsuit, after long and anxious prayers. An Associate, for a sum of money received when in great need. A Promoter, for a great favour, through the intercession of the B. V., St. J., St. Anthony and the Souls in Purgatory. For the renting of a house, after novena to the B. V. A Promoter, for a situation. For spiritual and temporal favours, through the intercession of the B. V., St. J. and St. Anthony. A Member, for many favours. A Promoter, for success in an examination, through the intercession of St. Anthony.

PARIS, ONT.—For success in two examinations. For good health for a family.

PENETANGUISHERNE.—An Associate, for a great favour granted two years ago at Midnight Mass. For many spiritual and temporal favours, after praying to the B. V. and St. J., and promising to have a mass said. A Promoter, for a temporal favour, after praying for the Souls in Purgatory.

PORT CREDIT.—A Member, for the cure of a weak and painful wrist, after praying the B. V. A Member, for a favour received, after praying to the Souls in Purgatory. A Member, for employment, after praying to the B. V. and St. J. A Member, for a successful operation, after praying to the B. V. A Promoter, for relief from pain in the eye, after praying to the B. V. and St. Anthony. A Member, for many spiritual and temporal favours received during the year. A Promoter, for having made the Nine First Fridays.

QUEBEC.—A Member, for spiritual and temporal favours. An Associate, for the restoration to health of a dear member of a family. A Member, for the recovery of her mother from a serious illness without

undergoing an operation as was at first pronounced necessary, through a novena to the S. H. A Member, for the cure of a severe cough, after making a novena. An Associate, for the cure of a sore eye, after applying the Badge. A Promoter, for the health and happiness of a family once sorely afflicted. A Promoter, for an almost miraculous escape from death. A Member, for the preservation of her sight. A Promoter, for several spiritual and temporal favours.

RAWDON.—An Associate, for the sale of a farm, after having a mass said in honour of the S. H. for the Souls in Purgatory and alms given for bread in honour of St. Anthony.

RED ISLANDS, C. B.—An Associate, for two temporal favours. An Associate, for a very great spiritual favour, after praying to Patron Saints.

ROCKWOOD.—For a favour. A Member, for a favour received, after promising a mass for the Souls in Purgatory.

ST. EUSTACHE, P. Q.—A Member, for recovery from a painful illness.

ST. JOHN N. B.—Two, for employment and means. Two, for money obtained in time of need. One, for success in studies. One hundred and eighty-two, for various spiritual and temporal favours.

ST. MARY'S, ONT.—For the recovery of a parent from a severe illness.

SAND POINT.—A Member, for a very great favour, through the intercession of the B. V. and St. Ann.

SIMCOE.—An Associate, for having been cured of a very sore tongue, by applying the Badge.

STOCO.—A Member, for the cure of neuralgia in the head, through St. Benedict's medal and crucifix, and prayers to good St. Ann.

THOROLD.—For many spiritual and temporal favours. Several, through the intercession of St. J.

TORONTO.—A Member, for the recovery of a sick person. A Member, for the cure of toothache, after applying the Badge. A Member, for two good situations, through the intercession of the Souls in Purgatory. For many temporal favours. A Member, for spiritual favours received by her son. For a temporal favour. For employment. A Promoter, for two great temporal favours. A Promoter, for a great blessing bestowed on a family. For a favour, through the prayers of the League. An Associate, for three favours. A Community, for a very great favour.

WINDSOR MILLS.—A Promoter, for temporal favours.

WOODSLEE.—For the cure of a sore hand, after prayers said to the S. H.

WOOLER.—A Member, for a spiritual favour.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from : Alberton, P. E. I., Antigonish, Berlin, Chicago, Desoronto, Edmonton, Glen Robertson, Hamilton, Kearney, Kingston, Kinkora, Lindsay, London, Marysville, Moncton, Montreal, Newcastle, Okanagan Mission, B. C., Ottawa, Quebec, Rat Portage, Seaforth, Seven Mile Bay, P. E. I., Stocco, Ont., Sturgeon Falls, Ont., Tignish, P. E. I., Toronto, Vanleek Hill.



Father Drive to the Editor of the Messenger

In the official letter of Reverend Father Drive, Deputy Director General, the explanations of the revised Statutes are very precise with regard to the work confided to the Editors of the various *Messengers* throughout the world. This part of the labour he has termed "a most noble one," and adds that it is "of such importance that the success, spread and fruit of the whole work of the Apostleship depends thereon."

"Your Reverence," he goes on to say "will deserve well of the Apostleship if you continue in the future to inform me from time to time of everything that concerns the Apostleship, and draw my attention to whatever might be likely to increase its growth and prosperity."

"You will, as heretofore, give out in the *MESSENGER* and explain the *General Intention* which shall have been chosen for every month."

"As the offices of the General Direction (in France), if unaided, would be unable to supply the demand coming from all parts of the world for books, leaflets relating to the Apostleship, and the various printed diplomas, your Reverence would do me a great favour by continuing to attend to this work confided to you, with the same care and diligence as hitherto."

"The *MESSENGER* of the Sacred Heart of Jesus is rightfully entitled to the name of *Organ* of the Apostleship of Prayer, and of the Communion of Reparation as practised by its Associates."

"Having imparted to you this information, in virtue of my office, I take advantage of the occasion, with deepest gratitude, to offer your Reverence many thanks for the zeal and earnestness with which you have devoted your energies and your time to the service of this pious Association. I hope that your Reverence will not only not abandon the undertaking but that you will, with renewed energy, lend me cheerfully whatever help you can through the instrumentality of the *MESSENGER* and the variety of other means already at your disposal and so steadfastly strive to advance and propagate the work of the Apostleship of Prayer."

THE LEAGUE AT HOME

HASTINGS, ONT., Jan. 27.—The League, I am pleased to state, is flourishing here. We now have a membership of four hundred and thirty-five. On Sunday, 13th of December, eighteen Promoters received Crosses and Diplomas. Our Promoters now number thirty-one. We have also been able to place a most beautiful statue of the Sacred Heart of Jesus in our Church, which was blessed on the Sunday after Christmas. Our statue stands five feet high and is a very fine one.

THE SECRETARY.

RAT PORTAGE.—On October 10th, 1895, a branch of the League of the Sacred Heart was organized at Rat Portage by Rev. Father Cahill, O. M. I. On that day the Rev. Father, as director, enrolled one hundred and ten members. Promoters were appointed with a president and two vice-presidents.

Father Cahill, although attached to this parish, was then devoted solely to missionary work among his beloved Indians. Doubtless his manner of life, his dependence upon prayer and the sympathy of the Sacred Heart, will in great measure account for his unflagging devotion to the Apostleship of Prayer, the enthusiasm brought to the cause, and the patience with which he bears any thing like half-hearted efforts on the part of officers or members.

At Vespers, December 8th, the Feast of the Immaculate Conception, after the procession of the School children through the Church, Rev. Father Cahill, who is now parish priest of Rat Portage, after the reading of the Act of Consecration, distributed Diplomas and Badges to the officers and members of the League.

There is now a membership of one hundred and eighty.

ALICIA ROBINSON, *Pres.*

LONDON, ONT.—THE *Cathedral*: The solemn renewal of the consecration to the Sacred Heart of the Promoters of the Holy League was observed in the Cathedral, London, on Tuesday evening, December 8. Vespers were begun at 7.30, the celebrant being Rev. M. J. Tiernan. Seated in the sanctuary, besides the Director of the League, Rev. Father Tobin, were: Revs. T. Noonan and P. McKeon. His Lordship the Bishop was unavoidably absent.

Immediately before benediction of the Blessed Sacrament Rev. Father Tobin stated that as it is customary in all places where the Holy League is established, to assemble the Promoters together, at least once a year, to solemnly renew their consecration to the Divine Heart of Jesus, and to place themselves in a special manner under the protection of His Blessed Mother, he thought no more fitting feast

could be chosen for this purpose than that of to-day, when Holy Church calls upon her children throughout the world to commemorate the Immaculate Conception. The Sacred Heart of Jesus is inseparably united to that of His Blessed Mother; but every intelligent Catholic knows that there is a very great difference between the divine honor which the faithful render to Jesus, and the veneration and love which is paid to His Immaculate Mother. Because of the stainless purity of Mary, it is meet we should love, respect and honor her, remembering that in proportion as we venerate her it redounds to the honor of her Divine Son, Jesus Christ. The Church teaches that the Blessed Virgin at the very moment of her conception, by a special privilege of Almighty God, was preserved from every stain or taint of original sin. This is what is meant by the Immaculate Conception. This favour of exemption from original sin was bestowed upon Our Lady, not from any merit of her own, but by a special privilege of Almighty God, for His own wise purpose — in order to prepare a fitting abode for His Divine Son. Reflection upon the Immaculate Conception leads us, naturally, to a consideration of the mystery of the Nativity, the commemoration of which joyous festival is now so near at hand. Before the coming of our Divine Redeemer man was in a most deplorable condition, on account of the sin of our first parents—even the very gates of heaven were closed against him. Almighty God, had He so willed it, could have left man in that miserable state. The angels committed only one sin, still they were hurled into the very depths of hell. Yet, how mercifully God deals with us, His creatures, who have committed thousands upon thousands of sins! He so loved us that His own Divine Son became incarnate in order to redeem and save us. And in many other countless ways has He shown His enduring love for us, His creatures, most especially by His Real Presence in the Holy Sacrament of the Altar. It is to make open profession of our thankfulness to Jesus for all the graces and gifts which He is continually bestowing upon an ungrateful world, as well as to renew in a special manner our consecration to His Sacred Heart, that we are this evening publicly assembled on this the feast of the Immaculate Conception.

At a sign from the Director, the Promoters, with lighted tapers in their hands, advanced to the altar-railing, and, led by Father Tobin, slowly and solemnly read the Act of Consecration to the Sacred Heart of Jesus. The Rosary was then recited, while the Promoters remained kneeling in a body until after the Benediction of the Blessed Sacrament. — *Catholic Record*, Dec. 19.

Apostleship of Prayer, League of the Sacred Heart of Jesus.

EXHIBIT OF JAN. 1896.

ECCLESIASTICAL PROVINCE OF ST. BONIFACE. — ARCHDIOCESE OF
ST. BONIFACE, MAN.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
St. Boniface . . .	Cathedral of St. Boniface . . .	Apr. 13, 1889	(c) 600	(a)			4
" . . .	St. Boniface . . . College	Oct. 12, 1885	76	60		60	
" . . .	Men's League . . .		(c) 225	(a)			
" . . .	Grey Nuns . . . Convent	Apr. 15, 1889	(c) 150	(a)			
" . . .	Provencher . . . Academy	Apr. 15, 1889	(c) 95	(a)			
(CITY)	(OUTSIDE THE CITY)						
Brandon . . .	St. Joseph's . . . Convent	Apr. 20, 1889	65	45		45	
Keeewatin . . .	St. Louis . . . Parish	June 9, 1895	45	45		45	2
Portage-la-Prairie . . .	St. Cuthbert . . .	Mar. 22, 1894		195		195	
Rat Portage . . .	Notre-Dame . . .	Nov. 5, 1895	195	160		160	18
" . . .	Convent (F. C. J.) . . .	Mar. 1, 1895	180	160		160	12
St. Agathe . . .	St. Agathe . . . Parish*		120	120		120	30
St. Alphonse . . .	St. Alphonse . . .	1888	(c) 105	(a)			7
St. Jean-Baptiste . . .	St. Jean-Baptiste . . .	Mar. 17, 1896	495	495		495	
" . . .	" . . . Convent	Mar. 17, 1895	175	140		105	

Winnipeg	Immac. Concept'n . Parish	Apr. 15, 1889	300	275	265 (f)	150	25
"	St. Mary's	June 7, 1889	600	350	350	300	23
"	St. Mary's Academy	Apr. 15, 1889 (c) 110 (a)					
"	Christian BB.	Apr. 15, 1889 (c) 95 (a)					
Total	17		3,606	2,045	2,000	1,520	127

DIOCESE OF ST. ALBERT.

Calgary	St. Mary's Parish	June 24, 1895	135	135	135	20	9
Edmonton	Immac.-Concept'n, Convent	Jan. 4, 1895	87	65	65	65	4
Fort McLeod	Holy Cross Mission	May 1, 1893	38	27	27	12	2
Total	3		240	227	227	97	15

VICARIATE APOSTOLIC OF SASKATCHEWAN, N. W. T.

Prince Albert	Faithful Comp. of Jesus, C'vt	1892	25	15	15	15	1
Total	1		25	15	15	15	1

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

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

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

(f) Approximately.

DIOCESE OF NEW WESTMINSTER, B. C.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered	Present Membership			Promoters.
				1st deg.	2d deg.	3d deg.	
New Westminster.	St. Ann's	Convent Aug. 19, 1891	56	21	21	1	
Vancouver	O. L. of the H. Rosary, Par'ly	Oct. 22, 1891	600	450	135	10	
"	St. Louis	College Aug. 19, 1891 (f)	200 (a)				
"	St. Peter's	Cathedral Aug. 19, 1891 (f)	500 (a)				
"	Convent of Mercy	Aug. 19, 1891 (f)	75 (a)				
"	House of Providence	C'vt Aug. 19, 1891 (f)	85 (a)				
"	St. Charles	Parish Aug. 19, 1891 (f)	200 (a)				
Total	7		1,716	471	31	156	
DIOCESE OF VANCOUVER.—ECCLESIASTICAL PROVINCE OF OREGON, U. S.							
Wellington	St. John's	Parish Dec. 8, 1894	101	101	80	20	
Victoria	St. Andrew's	Jan. 23, 1895	339	412	412	200	
Total	2		440	513	492	220	

(*) No aggregation or affiliation entered on our registers.

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

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

(f) Approximately.

General Summary for Dominion of Canada, Census of 1888 and 1896 compared.

DIOCESES	Local Centres		Names Registered		Active Members				Promoters			
	1888	1896	1888	1896	1st Degree	2nd Degree	3rd Degree	1888	1896	1888	1896	
Alexandria, O.	8	6,003		5,259		471	1,150		287			
Antigonish, N. S.	29	8,909		7,311		5,576	1,421		231			
Charlottetown, P. E. I.	27	11,340		11,716		6,848	2,618		463			
Glatham, N. B.	14	3,683		3,463		2,235	1,195		182			
Chicoutimi, Q.	8	2,217		1,863		1,321	1,014		29			
Halifax, N. S.	22	215		246		109	100		7			
Halifax, N. S. Apostle	1	15,881		10,086		5,625	2,601		222			
Hamilton, O.	20	10,612		9,340		5,263	5,280		51			
Kingston, O.	6	3,318		3,691		3,187	3,090		103			
London, O.	47	23,359		18,827		15,525	8,044		21			
Montreal, Q.	61	69,685		86,510		20,100	6,685		47,981		797	
New Westminster, B. C.	1	1,716		471		21	156		11			
Niagara, O.	2	12,440		8,558		106	173		145			
Niocol, Q.	3	531		579		491	353		21			
Peterborough, O.	17	5,471		4,613		255	368		20			
Quebec, Q.	3	3,234		2,476		570	187		74			
Quebec, Q.	16	71,252		38,809		24,765	11,477		46,802		1,421	
Shawmut, N. W. T.	30	17,000		14,495		3,492	2,682		12			
St. Albert, N. W. T.	1	177		225		227	150		1			
St. Anthony, N. B.	17	4,355		3,646		177	246		10			
St. Hyacinthe, Q.	16	40,581		4,357		3,365	1,120		161			
St. John's, N. B.	3	11,795		11,116		6,216	1,880		499			
Saskatoon, N. W. T.	15	470		2,611		15	11		1			
Sheshbro, Q.	11	4,663		390		168	1,180		110			
Three Rivers, Q.	1	1,888		10,210		2,208	1,148		41			
Valleyfield, O.	21	6,000		10,641		5,036	1,738		249			
Vancouver, B. C.	2	8,080		5,768		4,407	3,623		316			
		410		513		129	220		20			
Total.....	223	635	166,348	690,397	99,183	371,885	60,632	221,693	21,610	160,788	2,452	12,471
Increase in eight years.....	710		42,019	252,392		161,043	136,139		10,019			

INTENTIONS FOR MARCH

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

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| <p>1.—M.—BB. Michael and Comp., MM. Love suffering. 19,764 Thanksgivings.</p> <p>2.—Tu.—St. Chad, Bp. Love poverty. 17,503 In affliction.</p> <p>3.—W.—Ash Wed. St. Cunegunda. Love chastity. 13,743 Departed.</p> <p>4.—Th.—St. Casimir, C. ht. Love Our Lady. 29,237 Special.</p> <p>5.—F.—HOLY CROWN OF THORNS. st. gt. Do some penance. 6,764 First Communions.</p> <p>6.—S.—St. Colette, V. Fidelity to duty. 1,506 Communities.</p> <p>7.—S.—SS. Perpetua and Comp., MM. Know God better. 18,140 Various.</p> <p>8.—M.—St. John of God F. Comfort sufferers. The Members of the League.</p> <p>9.—Tu.—St. Frances, W. pt. Accept God's will. 11,211 Employment.</p> <p>10.—W.—The 40 Martyrs of Sebaste. Defend the faith. 3,150 Clergy.</p> <p>11.—Th.—St. Thomas Aquinas, C. D. ht. rt. Study the Bible. 57,566 Children</p> <p>12.—F.—HOLY LANCE AND NAILS. Mortify yourself. 107,663 Families.</p> <p>13.—S.—St. Gregory, I. P. D. gt. Pray for Missions. 9,779 Perseverance.</p> <p>14.—S.—BL. Leonard and Comp., MM. Despise the world. 9,410 Reconciliations.</p> <p>15.—M.—St. Longinus, M. Prepare for death. 3,376 Spiritual Favours.</p> <p>16.—Tu.—St. Heribert, Bp. Fear sin. 15,455 Temporal Favours.</p> | <p>17.—W.—St. PATRICK, Bp. Constancy in faith. 19,055 Conversions to Faith.</p> <p>18.—Th.—St. Cyril of Jerusalem, Bp. D. ht. Heed inspirations. 11,670 Youths.</p> <p>19.—F.—St. JOSEPH, Spouse B. V. M. ht. gt. mt. pt. Honour St. Joseph. 1,586 Schools.</p> <p>20.—S.—St. Gabriel, Archangel. Pray for sinners. 1,114 Sick.</p> <p>21.—S.—St. Simeon, Bp. M. Retirement. 9,166 Missions.</p> <p>22.—M.—St. Benedict, Ab. Pray for monks. 592 Societies.</p> <p>23.—Tu.—St. Thuribius, Bp. C. God above all. 1,543 Parishes.</p> <p>24.—W.—THE HOLY SHROUD. Pray for the Jews. 53,371 Sinners.</p> <p>25.—Th.—ANNUNCIATION B. V. M. ht. gt. t. mt. rt. st. Practise the Angelus. 92,253 Parents.</p> <p>26.—F.—THE FIVE WOUNDS. Pray for students. 4,123 Religious.</p> <p>27.—S.—St. John Damascene, C. D. Honour holy images. 1,474 Novices.</p> <p>28.—S.—St. John Capistran, C. Pray for seamen. 1,901 Superiors.</p> <p>29.—M.—St. Eustace, At. Pray for sinners. 4,228 Vocations.</p> <p>30.—Tu.—St. Zosimus, Bp. Trust God's mercy. Promoters.</p> <p>31.—W.—St. Daniel, Merchant. Suffer willingly. Directors.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

i=Plenary Indulgence; a=1st Degree; l=2nd Degree; s=Guard of Honour and Roman Archconfraternity; h=Holy Hour; x=Boxa Mors; p=Promoters; r=Rosary Sodality; s=Sodality B. V.

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