



# THE CANADIAN MESSENGER

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## GENERAL INTENTION FOR NOVEMBER.

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

**'The Souls in Purgatory.**

"The idea that God requires satisfaction and will punish sin, would not go to its furthest and necessary consequence, if we did not believe that the sinner may be so punished in another world as not to be wholly and eternally cast away from God . . ."

"No one will venture to assert that all sins are equal before God—that there is no difference between those cold-blooded and deliberate acts of crime which the hardened villian perpetrates, and those smaller and daily

transgressions into which we habitually and almost inadvertently fall. At the same time we know that God cannot bear to look on iniquity, however small; that He requires whatever comes into His presence to be perfectly pure and worthy of Him; and we might rationally conclude that there should be some means whereby they who are in the middle state of offence, between deep and deadly transgressions on the one hand, and a state of perfect purity and holiness on the other, may be dealt with according to the just measure of His justice. What then, in God's name," asks Cardinal Wiseman, after writing what precedes, "is there in this doctrine, viewed simply in itself, that can make it so popular a theme of declamation against Catholics?" \*

The so-called Reformation is responsible for the rejection of the doctrine of a place of temporary punishment after life, a doctrine, however, which dates back to Apostolic times, and which, in fact, was held by the Jews, before the coming of our Lord. Nor is it necessary, in proof of this, to take the Book of Macabees as belonging to the canon of Scripture—which it certainly does—but simply as a reliable historical record of facts and of Jewish customs and beliefs.

When we are told that Judas, the great leader, "sent 12,000 drachmas of silver to Jerusalem for sacrifice, to be offered for the sins of the dead," † and in the same breath, "that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins," ‡ we are told, equivalently, that the Jews believed in an intermediate state, wherein the face of God was not enjoyed and yet eternal punishment was not endured, since, through prayer and sacrifice, the suffering souls might

\* Lecture XI, On the Doctrines of the Church.

† Book II., Ch. XII.

‡ Ibid. V. 43-46.

be released. In other words, the practice of praying for the dead is essentially based on the belief in a middle state, in which those who are not sufficiently guilty for eternal condemnation, nor sufficiently pure to enjoy the vision of God's face, are for a time punished and purged so as to be qualified for this blessing. We may seek in vain among all Christ's sayings, as recorded in the New Testament, to find one which rebukes a belief He knew the Jews held in His own time. On the contrary, we find him confirming them in their belief: "Whosoever shall speak a word against the Son of man, it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him, either in this world or in the next." \* As if He were to say: "Some sins may be forgiven either in this world or in the next, but this one shall not be forgiven either here or hereafter."

During the three hundred and fifty years, since Luther's death, the principles of the Reformation have had time to ripen and develop, and are now being worked out to their legitimate conclusions. The present generation of non-Catholics, who still persist in the denial of a Purgatory, recognizing, as they do, on the one hand that "nothing defiled can enter into the Kingdom of Heaven," † and on the other that it is repugnant to all idea of justice that God should, for slight offences only, unatoned for before death, inflict eternal punishment, seek for a solution of the difficulty by rejecting the doctrine of everlasting perdition. Logically, a hell, eternal in its chastisement, implies for us a purgatory with its temporal pains, would we safeguard God's attribute of justice.

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\* Math. XII. 32.

† Apocal. Ch. XXI. V. 27.

A great champion of Protestantism, W. E. Gladstone, \* as early as 1878, while casting obloquy on the Old Church, gave utterance to his views in the following terms :

"The strong and just reaction from the Purgatorial system, prevailing in the Latin Church of the period, went far to account for, and even excuse the stark and rigid conception of the effect of death on the state of the human being, which led to an abandonment of the *uniform practice of the earliest ages of the Church, as testified to by the Liturgies*, in the commendation of the faithful departed to God, for an increase of their rest and peace. But what caused, nay even what might excuse, the violence thus done to nature, as well as to religion, did not frustrate its mischievous effects in narrowing the range of Christian sympathies, and establishing an anomaly in the general doctrine of prayer. With the obscuration of an universal tradition there came, indeed, manifold confusions of doctrine; the final judgment, with its solemn import, seemed to have no place left for it when the intermediate state of souls had been reduced almost to a cipher.

"Worst of all the new standard appeared to be in hopeless conflict with the widest experience; for it implied that the entire work of discipline was in every case fully accomplished on this side of the grave, that every soul passed away into the unseen in a state of ripeness for a final destiny of bliss or woe. But violence begets violence. Within the last twenty years a reaction has arisen, under the force of which a crowd of Protestants, and even many who deem themselves to be the cream of Protestantism, have adopted ideas of trial and purgation beyond the grave which vastly exceed in latitude anything ever taught by the Church of Rome."

\* *The Sixteenth Century arraigned before the Nineteenth. Contemporary Rev., October, 1878.*

Of course, every Catholic knows that the great intellectual revolt of the Sixteenth Century had not the shadow of reason in denying this or any dogma of Christ's infallible Church. But the admissions contained in the preceding extract are significant when made by so remarkable a man as the veteran statesman of England.

We lay particular stress on his mention of the Liturgies. His instinct led him in this case, quite unconsciously perhaps, to found his assertion on exceptionally strong grounds, where proof is required for the antiquity of practice or belief, for *Lex credendi est lex orandi*. The correct language of the public liturgies of the Church has always been considered as the accurate expression of the doctrines of faith, which she professed, at the time when they were used. Indeed, these doctrines form the substance of the public prayers and office of the Church. They are the rule by which every expression is measured, and in them we find that supplications were always offered up through Christ, for the repose of the souls of the faithful departed.

The first Liturgy was that which was formed and used by the Apostles, in the church of Jerusalem. It is sometimes called the Liturgy of St. James, the first Bishop of that See. The following is but a part of the commemoration of the faithful departed, as contained therein :

“ Again and again, we commemorate all the faithful departed, those who are departed in the true faith, from this holy altar, and from this town, and from every country ; those who, in the true faith, have slept and are come to Thee, the God and Lord of Spirits and of all flesh. We pray, we beseech, we entreat Christ our God, who has taken these souls and spirits to Himself, that through the innumerable acts of His mercy, He would render them worthy to receive the pardon of their offences, and the remission of their sins, and would bring us and them to His Kingdom in heaven.”

“Impute not to them their sins. Enter not into judgment with thy-servants, because no man living shall be justified in Thy sight; nor is any one of the human race free from the guilt of sin, or pure from stain, but only our Lord Jesus-Christ, Thy only begotten Son, through whom we also hope to obtain mercy and remission of sins, which is given through Him both to us and to them.” \*

And so all through the long list of Liturgies: of St. Mark, otherwise of Alexandria; of Constantinople, or of Saints Chrysostom and Basil; that of the Nestorians, called the Liturgies of the Holy Apostles, and a second one called that of Theodorus; then the Liturgy of Nestorius himself; then the Coptic, used by the Eutychians; and the Græco Arabic; that of St. Gregory; of St. Cyril; the Ambrosian and the Roman.

All these liturgical prayers, contained, as they are, in the *canon* of the mass or *anaphora*, that is the most sacred part of the form of divine worship, are most touching in their earnest entreaties for mercy for the departed, that they may be released from their sins. But it would be impossible to reproduce them here, even to satisfy the devotion of our Associates.

We know well how dear to the heart of all the members of the League is the devotion of the Holy Souls, especially during this month of November. Their fervour is in no need of being enkindled. Still, when they wish to win others over to so consoling a devotion, it would be well for them to recall some of the motives which may be dwelt upon to induce them to embrace it.

The Souls in Purgatory are holy. They are very dear to the heart of Jesus, first because they have a great love for God, and then because they suffer.

\* Renaudot, Tom. II.

They love God with an ardour and intensity of which we have no conception. They love him to such a degree that this love, debarred as it is for a while from God the object of its yearning, becomes their greatest torment. Freed from the burden of their mortal bodies, nothing now hinders them from thinking unceasingly of God, from tending towards Him, and from deploring the sins which shut them out from His presence. Happier, in a sense, than the children of the Church Militant, they know that their awful sufferings will never force from them a cry or a complaint which might wound the Heart of Jesus. They even understand so well God's justice, that they hold dear the very torments their offences deserve.

The Heart of Jesus has, therefore, every reason to be pleased with the Holy Souls who glorify Him by a love purified more and more at every pang. But the glory they will render Him in heaven will be even greater. It is to procure for God this glory, that we should hasten by our prayers the end and full measure of their atonement.

These blessed souls suffer. and their sufferings are appalling, and this again is why the infinitely compassionate Heart of Jesus pities them. In coming to their relief by the application of our own merits, we fulfil one of the most ardent desires of God, whose justice wills that He no longer pardon, but who leaves to us a means of appeasing His justice by satisfying His mercy. To curtail the term of suffering for them is an act of charity; but would it not be still more perfect to do it out of sheer love for the Divine Heart?

The day is not far distant when we ourselves shall have passed into eternity. And for those, who find it difficult to act from a more lofty motive, it will be well to keep in mind that we are but pleading in our own cause of a no

remote future. Though shriven by God's priest—a grace on which we all confidently count—dare we hope that our soul will appear in God's presence without stain or blemish of any kind? and if not, who are to help us in our dire anguish? Our friends? Yes, perhaps, until they too shall have passed away. But even how many will mercifully remember us beyond a year or two? Their prayers for us will grow fewer and less earnest. And now think, if we had lengthened the eternity of bliss, but by *one* month or *one* day by freeing but *one* departed soul, before its appointed time, we have made for ourselves a friend powerful before God, unspeakably, eternally grateful, one who can never forget. While we are languishing and suffering far from God's presence, that soul will intercede, without momentary intermission, before the throne of Mercy. It will be the first, when our fearful trial shall have been shortened by its prayers, to greet us on the threshold of heaven, and welcome us to the eternal home of the elect.

## PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for the poor Suffering Souls, that they may be released from their sins. Amen.

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## A FEW REMINDERS.

The feast of the Immaculate Mother, December 8th, or some day within the octave, is the appointed time for the semi-annual renewal of our consecration to the Sacred Heart, and for the reception of new Promoters and Associates. Whatever supplies are needed for that occasion should be ordered a week or so before, to avoid all disappointments.

\* \* \*

Several Local Secretaries still fail to comply with their rule of office. Long lists of promiscuous intentions are not to be sent to the Central Office for classification or summing up. These will simply be treated as *Urgent Requests*, and not acknowledged otherwise. Blanks, for the intentions, as all know, may be had on application; and on these intention sheets the totals should be marked.

\* \* \*

We beg all who are faithful in complying with former oft reiterated recommendations not to read what follows; for they must be tired of the frequency of the reminder. All *Intention Sheets* should bear the name of the place and institution from which they come, irrespective of any indication contained in accompanying letters or communications. Thanksgivings, Urgent Requests, Obituaries, Reports, &c., intended for publication are not to be written on the same sheet as business letters.

\* \* \*

Moreover, to send us a collection of small slips of paper, on which Thanksgivings and Urgent Requests are written, just as they are taken from the local Intention Box, is to impose on us a task to which we have not leisure to attend. These should be transcribed by the Local Secretary and sent to us written out on one sheet.

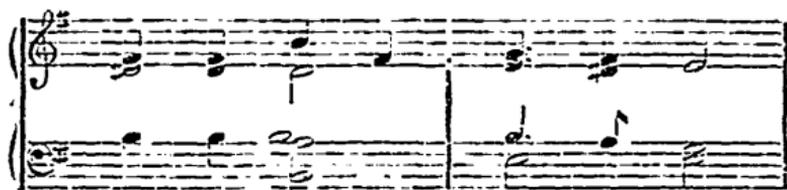
# BONA MORS

*HEMY.*

Solo. Je - sus! ev - er lov - ing Sa - viour,



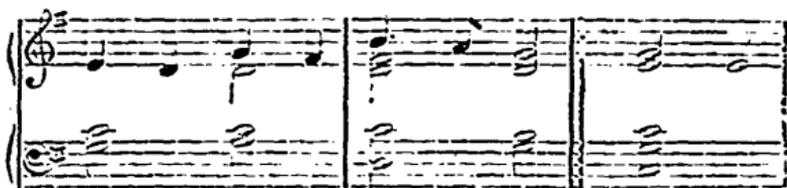
Thou didst live and die for me;



Liv - ing, I will live to love Thee,



Dy - ing, I will die for Thee. *CHORUS.* Je - sus!



Je - sus! By Thy life and death of sor - row,



Help me in my a - go - ny.



- 2.—When the last dread hour approaching,  
 Fills my guilty soul with fear.  
 All my sins rise up before me,  
 All my virtues disappear.

*Chorus* : Jesus ! Jesus ! Turn not Thou in anger from me ;  
 Mary ! Joseph ! then be near.

- 3.—Kindest Jesus ! Thou wert standing  
 By Thy foster-father's bed,  
 While Thy mother, softly praying,  
 Held her dying Joseph's head.

*Chorus* : Jesus ! Jesus ! By that death so calm and holy  
 Soothe me in that hour of dread.

- 4.—Mary thou canst not forsake me,  
 Virgin Mother undefiled !  
 Thou didst not abandon Jesus,  
 Dying tortured, and reviled !

*Chorus* : Jesus ! Jesus ! Send thy Mother to console me ;  
 Mary ! help thy guilty child.

- 5.—Jesus ! when in cruel anguish,  
 Dying on the shameful tree,  
 All abandoned by Thy Father.  
 Thou didst writhe in agony.

*Chorus* : Jesus ! Jesus ! By those three long hours of sorrow,  
 Thou didst purchase hope for me.

6.—When the priest with holy unction,  
Prays for mercy and for grace,  
May the tears of deep compunction  
All my guilty stains efface.

*Chorus* : Jesus ! Jesus ! Let me find in Thee a refuge,  
In Thy heart a resting place.

7.—If my eyes have sinned by seeing,  
And my hands are stain'd with blood ;  
If I sinn'd by taste or hearing  
If my feet in vice have stood ;

*Chorus* : Jesus ! Jesus ! Thy most pure and guiltless senses,  
All have suffer'd for my good.

8.—Then by all that Thou didst suffer,  
Grant me mercy in that day !  
Help me, Mary, my sweet Mother !  
Holy Joseph, near me stay !

*Chorus* : Jesus ! Jesus ! Let me die, my lips repeating.  
Jesus, mercy ! Mary pray.

### LEAGUE AT HOME

ST. THOMAS. — A most successful Forty Hours' Devotion was begun in the Church of the Holy Angels, St. Thomas, on the Feast of the Nativity. It was most edifyingly conducted by Revd Father Doherty, S. J., assisted by Revds Fathers Tierman, Noonan and McCormack, of London, and Father Quinlan, of Bismark. Over 500 persons received Holy Communion.—*Anastasia King, Secretary.*

ALBERTON, P. E. I. — The League at home grows more in favour, and we have to thank the Divine Heart for many priceless graces. *Secretary.*



Written for  
THE CANADIAN MESSENGER.

## HIS DAY OF VENGEANCE.

BY EMMA C. STREET.

"The world is large, when its weary leagues  
Two loving hearts divide ;  
But the world is small, when your enemy  
Is loose on the other side."

There was a look of fear in Walter Bailey's eyes as he put down the volume of Boyle O'Rielly's poems that he had picked up idly a moment before and crossed the room to the window.

"When your enemy is loose on the other side," he repeated to himself with a little shiver as he stood with his forehead pressed against the glass, and his gaze fixed blankly upon the sunlit scene without. "And my enemy is loose somewhere to-day in the world—I wonder where."

Looking at Walter Bailey's faded hair and lined face one would have said hastily that he was almost an old man ; studying the face again one would have known that he was only prematurely aged ; that some wasting disease or secret care was sapping the blood from his hollow cheeks and robbing his form of the elasticity of youth. Judged by his surroundings, he should have been one of the happiest of men.

The room he stood in gave evidence that neither wealth

nor taste was lacking in the master of the mansion, and the well kept grounds without, with their velvety swards, giant oaks and beeches, and misty green vistas would have pleased more critical eyes than these now bent upon them.

Charming as the scene was, the master did not see it. His mind was absorbed in going over bit by bit the details of another scene that had been present to his mental gaze, by day and by night, for the last fifteen years. A crowded courtroom, through the dim windows of which the dull light of an autumn day fell greyly on the threatening face of a convicted felon being lead from the dock, to be thenceforth an Ishmaelite; and upon his own young [head, with its crown of amber curls and startled boyish blue eyes staring fearfully at that retreating figure.

"Oh God! will I never have peace!" he moaned, slipping to his knees and resting his bowed head on the window sill. Will nothing happen to release me from the burden I have not the courage to lay down!"

The clock ticked on monotonously and the soft summer air blew the silk curtains at the windows to and fro, filling the room with the scent of the flowers that bloomed without on the wide stone terrace, and still the form at the window did not move, save for the heaving of the bent shoulders under the storm of emotion that was sweeping over it. Surely, if wrong-doing had reduced Walter Bailey to this state he was being severely punished for it.

For nearly an hour he knelt by the window, and then a tap at the door aroused him and he rose to his feet, hastily thrusting back his faded hair and making a heroic effort to compose his drawn features as he called out "Come in," in a voice that even to himself sounded weak and broken.

A middle aged man-servant responded to the permission and said respectfully : " My mistress would like you to help her to the carriage, Mr. Walter, if you are not engaged."

Bailey made a gesture of assent and left the room, followed by the servant. Crossing the hall he mounted a short flight of stairs and passed into an apartment bright with flowers and sunlight, and furnished with all the luxurious appliances that human skill can devise for the alleviation of the sorrows of chronic invalidism. In a large cushioned chair near a window, sat, or rather lay, the shrunken form of a white haired woman of sixty, upon whose waxen features lay the shadow of approaching death. Her emaciated hands held a jewelled rosary, and her sunken eyes were fixed upon the distant blue sky with an earnestness that was almost painful in its intensity. Her son's entrance aroused her from meditation and she turned to him with a wan smile.

" I hope I did not disturb you, my dear," she said gently, her face lighting up for an instant as he leaned over and touched her pallid brow with his lips.

" Not a bit, mother mine," answered Walter with affected gaiety. " I was trying to work myself up to the point of going over Blendlock's account, and hailed your summons with joy as an excuse to put off the evil moment."

" I wish I could persuade you to go out oftener," she said, looking up at him wistfully. " You are looking far from well."

" I am going out by-and-by," he answered hastily, " but I must really go over those papers first ; Blendlock has been here twice about them already."

Mrs. Bailey sighed faintly and said no more. She had known for years that some secret trouble preyed upon her son's mind and made him shrink from contact with

his fellows, but so far he had resisted her most loving endeavours to share it, and she had gradually relinquished the hope that he would. But though she made no sign outwardly, her mind dwelt continually upon the subject. It could have been no light matter that had changed her merry, light-hearted boy into a prematurely aged man she was sure, and she had recalled and recalled, until she was weary, every word and look of his that she thought might have had some connection with it, but always in vain. The only conclusion she could come to was that the event which had darkened his life must have taken place while she had been lying between life and death fifteen years before, battling with the illness that had left her an invalid for the rest of her life. For three months she had hovered on the brink of the grave, during which everything was a blank to her, and she had recovered only to find herself a widow and her boy changed almost beyond recognition. Then had followed two years of foreign travel—a vain search for the health that was gone beyond recall—and after that the gradual settling down into the present life. In every way that he could, save one, her son anticipated her wishes. He surrounded her with luxury; he waited upon her as mother waits upon an infant; by day and by night he was ready to spend hours by her side, reading aloud to her when her eyes tired, and holding her hands patiently and lovingly when she was weary of everything but his silent presence. One thing, only, he refused her, and that was a share of his secret. In all else her least wish was law.

The retrospect was rarely absent from her thoughts and the shadow that it always brought was still lingering on her face as she was driven slowly away from the house that day, leaving Walter standing on the spot where he had helped her into the carriage.

When she was gone he went back to his study and sat down at the desk where a heap of papers was awaiting his attention. By a great effort he flung off the depression that had been weighing upon him, even more heavily than usual all day, and had just unfolded the first paper when there was a tap at the door and a servant entered to tell him that a strange gentleman desired to see him.

"Did he not send in his card?" he asked.

"No sir. He said he was an old acquaintance who wanted to see you on business, and his card was not necessary."

"Show him in," said Bailey, his mind filled with a sudden premonition of evil, and a moment later the visitor was ushered in.

For an instant Walter did not recognize the tall, broad shouldered form in its suit of fashionable light grey, but a second glance at the sunburnt face told him his fears were only too well grounded, and he sat down again weakly upon the chair from which he had just risen.

"I perceive that I do not need an introduction," said the new comer, fastening his dark eyes upon Bailey's face in a searching glance that was not quite free from surprise, though its dominant expression was one of contempt.

"You took me by surprise," answered Walter, in a voice that trembled in spite of himself. "Will you be seated?"

"Thank you, no. What I have come to say will not take many minutes."—He paused abruptly and looked around the handsome apartment, then went on:

"I come here to demand justice at your hands."

Bailey's face paled slightly, but his voice trembled no longer as he leaned back in his chair and asked coldly: "What do you mean?"

"What do I mean?" repeated the visitor, a flash of anger breaking up the studied calmness of his face.

"I mean that the time has come when you and I must change positions, Walter Bailey. When the convicted felon must have his honorable name given back to him, the dishonest gentleman must come down from his pedestal and proclaim himself the thief that he is."

Walter was silent for a moment, during which he picked up a pencil from the desk and began to draw shapeless characters on his blotting pad.

"Suppose," he began slowly at length, "that the gentleman did so, would it make the felon fifteen years younger?"

"Do you dare to remind me of that!" exclaimed the visitor hoarsely. "Fifteen years! God of Heaven! it is a wonder I do not kill you, Walter Bailey. Many a man has been murdered who did not deserve it as much as you do."

"Do you think death would be a great punishment?" asked Walter, in a curiously monotonous voice. "I don't."

"Then you acknowledge your guilt?" cried the other bending forward eagerly.

"Why not?" was the weary reply. "We are alone, and it is a relief to me to be truthful for five minutes. I wonder if you have any idea of what I have suffered in the last fifteen years."

The other man laughed contemptuously and looked around the room again. "I fancy I could support the pangs of remorse amid such surroundings as these," he said ironically. "Iron bars and innocence are very poetical, no doubt; but nobody ever prefers them to liberty and guilt, except in novels."

A strange mood had seized upon Walter Bailey, and in obedience to it he got up from his chair and went and stood before the large mirror that hung above a marble mantle in an adjoining apartment, the folding doors of which had been accidentally left open. "Come here, Bartlett," he called sharply.

The stranger crossed the room after him and stood by his side.

"Look at those two faces and tell me who has suffered the most," said Bailey, indicating the mirror. "Remember, too, that you are forty and I am three and thirty."

A greater contrast than the faces in the glass could not well be found. One firm, brown and healthy, with close cropped black hair and long mustache of the same hue; vigour and energy in every line of the square chin and in the quick, clear eyes. The face of a man in the very prime of life. The other faded and drawn and old; deep lines in the sallow skin and around the lustreless eyes; grey hairs sprinkled thickly amongst the unkempt locks that had once been golden, and the stamp of ineradicable melancholy on every feature.

Andrew Bartlett looked into the mirror with an unmoved countenance. "I can see that you have suffered, and I am glad of it," he said harshly. "You deserved to suffer. Do you think that because I now look well and strong I have not felt the torture of fifteen years undeserved disgrace and punishment? I believe it was only one thought that kept me from madness or suicide, and that was the thought that I must live to punish you. Can you really flatter yourself that you are going to balk me now, when revenge is in my grasp, by sentimental appeals to my compassion?"

If Walter Bailey had entertained such hopes a glance at the hard face of his enemy must have been enough to dissipate them. But apparently he had no such thought in view for he went back into the study and sat down listlessly as before, Bartlett following him half mechanically.

"Would you like to know my motive for acting as I did?" he asked, after a moment's silence.

"Why, to screen yourself of course," answered the other roughly. "What other motive could you have had?"

"A much stronger one," was the quiet reply. "I did it to save my mother a broken heart—stop, listen to me a moment," he went on, raising his hand so imperatively that Bartlett was constrained to choke back the torrent of scorn that was bubbling on his lips; "let me go over all the circumstances, then you can say what you like, I won't find fault with you. Fifteen years ago you and I were fellow clerks in my father's office; you, steady, reliable, hard working and honest, I,—well, I was none of those things, that's the quickest way to say it. I got into the clutches of a gang of thieving gamblers, lost largely and was threatened with exposure if I did not pay up. I was frightened to death—I was only eighteen, you know—and so it came to pass that one day a roll of notes to the value of five hundred dollars was missing from the safe in my father's office. You or I must have taken the money, there was no one else to do it, and you were charged with the theft, found guilty and sentenced to fifteen years' penal servitude, while I stood by with the money in my possession—have patience a little longer, I shall soon be finished.—While the trial was going on my mother was seized with a dangerous illness, and I, God forgive me, was praying day and night that she might die, for I saw that the case was going against you, and I knew that if it did and I were to save you by confessing, the shock would kill my mother and I would be her murderer. How I got through that time I don't know—I think I was pretty nearly going mad once or twice—but at last it was over, you were gone, and my mother still lay hovering between life and death. By slow degrees she came back from the brink of the grave only to hear that she was a widow.—I suppose you heard that my father died very suddenly just after you were convicted?—Since then I have lived the life of a hermit, going nowhere and seeing no one. If it is any satisfac-

tion to you to know that I have been a very miserable man you are quite welcome to it, but I wish I could make you believe that it was not myself I had in view when I sacrificed you. God knows I would gladly have changed places with you if it were possible, but I *could not* bring myself to inflict what I knew would be a death blow to my poor mother."

In spite of the passion that was raging in Andrew Bartlett's breast, he felt that the man who had wronged him was speaking the truth, and an emotion of contemptuous pity passed across his soul, but it was gone in a moment, stifled in its birth by the torrent of anger that met it. All the agony and the sense of the injustice and injury of his own undeserved disgrace and ruined life racked him anew, and in a voice hoarse with contending emotions he cried out :

"You coward, you paltry coward, to dare screen yourself behind a woman! Have you ever thought of my wrecked career, of my blasted character? You admit that I was honest, hard-working and anxious to make my way in the world honestly and honourably. Has it ever occurred to you how you blasted those hopes and made of me an outcast from amongst honest men, with the brand of thief and convict on my forehead? Have you ever thought of what my sensations were, herded with the scum of the earth for fifteen years, compelled to eat and drink and live with the vilest of the vile, to listen to their foul talk, their brutal jests, their coarse allusions to my crime; to be the butt of their jeers because I turned away in sick loathing from them and the coarse alleviations of our lot that sometimes fell to us! "My God!" he exclaimed, suddenly striking his hands hard together and beginning violently to pace the room, "how it all comes back again, the misery and the desperation and the hopelessness! You say you have been unhappy," he continued, halting

abruptly before his companion with burning eyes and white face; "what was your unhappiness to mine? You condemned me to a hell upon earth for fifteen years, Walter Bailey, and do you think I will forgive you because you did it for your mother's sake?"

Bailey shrank lower in his chair and answered dully, "I did not dare to hope that you would forgive me, I injured you beyond pardon. All I desire is that you should know that, bad as I was, I would have confessed my crime and saved you at any cost but—the one. It is late to talk of reparation, but what I can do I will. My poor mother's hours are numbered, her physician says she cannot live more than a month at the longest, when she is gone I will clear your name and shoulder the disgrace you have borne so long. This has always been my intention. More than that I cannot do. The past, God help us both, is past and cannot be recalled, but you, at least, have a future. I have none. Can I say any more?"

Bartlett had been scanning him keenly while he spoke, now he folded his arms and answered exultantly, "unfortunately you are too late. I possess proofs of your guilt, and before this time, to-morrow, the country will be ringing with the story of your disgrace."

"Proofs! What do you mean?" ejaculated Bailey, starting up as if he had suddenly received a galvanic shock.

"I mean that I have found John Pollock, the watchman, who saw you abstract the money from the safe," answered Bartlett. I always suspected that he knew more about that business than he told at the trial, and when I regained my freedom I set myself to work to find him. It may interest you to know that I had a year of my sentence commuted for good conduct so that I served only fourteen. The last year of the original fifteen I devoted to looking for Pollock—and I found him. He was very

ill, thought he was dying in fact, and I got him to confess in writing. That confession will be published in every newspaper in Canada before this week is out."

While Bartlett was speaking, Walter Bailey had been staring at him with dilated eyes, and at the last word he collapsed into his chair with a long, shivering breath and lay there, a bluish shade gathering around his mouth and nostrils and his hands grasping at his chest.

Startled out of his anger, Bartlett stood gazing helplessly at his foe for an instant, then sprang toward a carafe of water that stood near by on a table and emptied half of its contents over his face and fell to slapping his hands vigorously. Presently, to his relief, Bailey's colour began to come back, and in a few moments he was able to ask for a phial of medicine that he kept in a drawer of his desk.

Bartlett got it out and gave it to him, and stood looking at him curiously while he put the bottle to his lips and took a draught. In all his life, Andrew Bartlett had never known what it was to be ill, and the sight of his foe lying so weak and nerveless before him gave him an odd sensation that was half pity and half scorn.

"Feel better?" he asked abruptly.

"Yes," replied the other in a weary tone. "Don't be alarmed, I am used to these attacks," and he closed his eyes and let his head sink back against the chair again.

An awkward silence followed and Bartlett fidgeted from one foot to the other, scarcely knowing what to do. Bitterly incensed as he was against his enemy, he felt that he would be brutal and cowardly to renew hostilities then. Yet he had no idea of foregoing one tittle of his revenge. His wrongs had burned far too deeply into his soul to be erased by any passing emotion of pity.

While he still lingered in uncertainty, there was a little bustle in the hall without and Bailey, hearing it, staggered

to his feet and stood steadying himself against the corner of his desk.

"It is my mother," he explained feebly, "I must go and help her to her room. Will you wait a moment?"

"But you are not fit," exclaimed Bartlett, starting forward as though he were about to offer his services, but drawing back instantly as he realized the incongruity of such an offer.

Seeming to gain strength as he went, Bailey passed out of the room, and Bartlett, impelled by curiosity, followed him to the door, and, himself unseen, watched him, help the servant to support the emaciated form of his mother across the hall and up the broad flight of shallow stairs that led to her apartments.

"Heavens! what a ghost!" muttered the ex-convict, startled by the deathlike appearance of the widow as she passed the door. "Ugh! this house feels like a graveyard, I'm going," and suiting the action to the word, he seized his hat and almost ran to the door, then walked rapidly away down the drive and out on to the highway.

Five minutes later, Bailey returned to the library, glanced around for his unwelcome guest and then sat down and buried his face in his hands while he whispered over and over to himself, "it is the judgment of God; it is the judgment of God."

When Andrew Bartlett reached the highway, he turned mechanically cityward, so engrossed with his own thoughts that he scarcely noticed whither he was going until a sudden dash of rain in his face roused him from his *rêverie*, and he looked around him for shelter. Near by stood a large stone building into the open porch of which numbers of people were hurrying to escape the sudden downpour, and, impelled by necessity, he followed them, only to find himself in the vestibule of a church. Some of the people who had sought shelter from the rain passed

on into the church, and after a momentary hesitation, Bartlett did the same, gazing about him curiously. Here and there persons were kneeling in pews and at altar rails, absorbed in their devotions, and at the main altar, two nuns were employed placing flowers and lamps as if preparing for a celebration of unusual magnificence.

Seating himself in a pew, Bartlett proceeded to look about him indifferently. If anybody had asked him what religion he professed, he would have said that he was a Catholic; but it was many years since he had performed any of the duties incumbent upon one professing the ancient faith; never, in fact, since Walter Bailey's cowardice had condemned him to spend the best years of his life behind prison bars. Up to that time he had been a good living young fellow as young men go—better indeed, than many of his acquaintances—but when the blow fell that wrecked his life, he had cast aside and trampled under foot the higher impulses of his nature and given himself up to one passion, that of revenge. It was in vain that the prison chaplain sought to lead him to better things, pleading, exhorting and threatening by turns. His heart seemed to have turned to rock and the priest's words fell upon deaf ears.

As he now sat in the church gazing listlessly about him and wishing that the rain would cease, his attention was attracted by a group of statuary representing the Blessed Virgin clasping the dead body of her Son at the foot of the cross, and he left his seat and went and stood before it, admiring the artistic finish of the figures. When he had stood there a while, the pathetic patience of the Virgin mother's face began to make him feel uncomfortable, and he moved away again and resumed his seat in the pew, turning his attention resolutely in another direction. But in spite of himself, his eyes strayed back again to the sorrowful group, and in order to distract him-

self successfully he seized a prayer book that someone had left behind in the pew and began to turn over the leaves, glancing here and there at the prayers. Presently his eyes caught a sentence that was printed in rather larger characters than the rest and he put the book down abruptly, took his hat and went into the porch again, the words "Vengeance is mine, I will repay," dancing before his sight.

Time after time the prison chaplain had repeated those words to him, and they had not moved him in the least. Why should they do it now? He asked himself irritably. And why was the sadly patient face of the afflicted mother following him with such accusing eyes? Deep down in his heart he knew what the answer to these questions was, but he did not want to listen to it, and so, to shake off the impression that was irritating him, he descended the church steps, heedless of the rain, and walked swiftly up the street until he came to a corner, around which he turned abruptly and started to cross one of the main thoroughfares, just as an electric car was approaching with loudly clanging gong. Hastening his steps a little, he was passing in front of the car when his foot slipped on the wet rail and the next moment he was flung, bruised and senseless, under the wheels of a passing dray.

A scene of confusion followed, in the midst of which he was dragged from under the dray and carried into a drug store near at hand, followed by the excited crowd. The druggist bent over the inanimate form and examined it, then said to his clerk, "Better telephone for the ambulance, he's badly hurt. Call up the *Misericorde*, it's the nearest."

A few minutes later the ambulance, with its suggestive red cross, drew up at the door and Bartlett's helpless form was lifted into it and driven away.

(To be continued)



Written for  
THE CANADIAN MESSENGER.

**"GEMITUS COMPEDITORUM."**

BY FRANCIS W. GREY.

Oh ! let the sorrowful sighing  
Of captive souls, we pray,  
In gloomy darkness lying  
Be heard of Thee, to-day :—  
Mother of God ! our Mother !  
Listen ! and intercede  
With Christ, our Elder Brother,  
For those for whom we plead.

Oh ! let their sorrowful sighing,  
Dear Lord ! by Thee be heard !  
Who turned to Thee when dying,  
And trusted in Thy Word :—  
Mother of Jesus ! hear them,  
The souls in prison pent,  
Thy gracious presence cheer them  
In that sad banishment.

Oh ! let their sorrowful sighing  
Dear Lord ! be heard of Thee,  
And, on Thy Love relying,  
May they Thy mercy see :—  
Mother of love unending,  
Who knowest all their grief,  
Thy blessed angels sending,  
Oh grant them sweet relief.

Oh Lord ! their sorrowful sighing  
 Do Thou be pleased to hear,  
 Thy pardon not denying  
 To souls in exile drear :—  
 Mother of Christ ! their wailing  
 Into Thine ears hath past,  
 By Thy blest prayer prevailing,  
 Oh set them free at last.

Oh ! let the sorrowful sighing  
 Of captive Souls in pain,  
 To Thee in anguish crying  
 Dear Lord ! be not in vain :—  
 Mother most sweet ! in pity  
 Bid all their suff'rings cease,  
 And to Thy Holy City  
 Bring them and us, in peace.

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**TREASURY, NOVEMBER, 1896.**

RECEIVED FROM THE CANADIAN CENTRES.

Acts of charity.....	37,370	Holy Hours.....	25,091
Acts of mortification	45,012	Pious reading.. ..	29,972
Beads .....	107,682	Masses celebrated..	3,895
Stations of the		Masses heard.....	36,703
Cross.....	55,736	Works of zeal.....	20,392
Holy Communion	47,849	Various good w'ks.,	120,910
Spiritual Commu-		Prayers .....	544,083
nions .....	85,404	Sufferings or afflic-	
Exams of con-		tions .....	27,666
science.....	35,442	Self conquests.....	16,017
Hours of silence....	72,964	Visits to Blessed	
Charitable conver-		Sacrament .....	77,489
sations .....	54,167		
Hours of labor.....	104,077		
		Total.....	1,547,946

## THANKSGIVINGS

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

ALEXANDRIA, ONT.—An Associate, for the cure of a sick person. An Associate, for a special favour. Another, for a special favour obtained, after prayer to the Canadian Martyrs and St. J. Four Associates, for success at recent examinations. A Promoter, for a special favour. A Promoter, for a very great favour.

AMHERSTBURG, ONT.—For a temporal favour. A Member, for a very special favour, through the intercession of St. Anthony. A Member, for the cure of a pain in the side, by applying the relic card of the Canadian Martyrs. For a temporal favour.

ANTIGONISH.—A Promoter, for a temporal favour, through the intercession of O. L. of Perpetual Help. A Member, for a successful operation when despaired of by two Doctors, through the intercession of the B. V.

ARNPRIOR.—A Member, for a temporal favour. A Promoter, for several temporal favours and one spiritual. A Member, for having successfully passed an examination, after a promise of a mass in honour of the S. H. for the Souls in Purgatory. A Member, for the recovery of a child from a serious illness, through prayers to the B. V., and a promise to have a mass said for the Souls in Purgatory. For relief from neuralgia.

BARRIE.—A Promoter, for the cure of a very bad headache, after applying the Badge. For many favours received, through prayers to the S. H.

BATHURST, N. B.—Promoters, for five very great favours, after devout prayer. A Member, for a great temporal favour. A Promoter, for an article found.

BATHURST VILLAGES.—A Member, for the cure of a sore throat, after making a novena to the S. H. A Mother, for a favour obtained in April, through the intercession of St. Anthony. A Member, for the recovery of a friend, after making a novena to the S. H. and the B. V. A

child of Mary, for the cure of a sore throat, after making a novena to the S. H. and the B. V.

BELLEVILLE.--A Member, for successfully passing an examination.

BERLIN.--Three, for passing a successful examination. For two great temporal favours. For the finding of a lost article, through prayers to St. Anthony.

BRANTFORD.—An Associate, for a situation. An Associate, for a temporal favour, after making a novena. For a special favour, received almost immediately after praying to the B. V. and St. Anthony, for the Souls in Purgatory. For success in an examination, after praying to the S. H., the B. V. and St. J., and promising a mass for the Souls in Purgatory, and giving alms in honor of St. Anthony.

BURLINGTON, VT.—For the cure of a cancer. For employment. For success in an undertaking. A Promoter, for the special favour of making the novena of First Fridays under very adverse circumstances, having to go away from home every month. For finding a valued article, through prayers to the B. V., St. J. and St. Anthony. For two spiritual favours. For the recovery of two persons who were dangerously ill. Two, for improvement in health. One, for the grace to receive the sacraments, after many years of neglect. Two, for temporal favours, through the intercession of the Holy Souls. For a successful examination.

CANSO.—A Promoter, for a very great favour. For a spiritual favour granted in 1895. An Associate, for three favours. A Promoter, for several favours, after prayers to the B. V.

CHATHAM, ONT.—A Member, for a special temporal favour received, through the intercession of O. L. of Perpetual Help, and St. Anthony.

CAMPBELLFORD.—For the cure of a very bad toothache,

after applying the Badge. A Promoter, for employment for a friend, after making novenas in honour of the S. H. and St. J.

CORNWALL.—For the successful examination of a pupil. A Member, for many temporal favours, through the S. H. and O. L. of Perpetual Help. For the safe return of a young boy to the home of his grieved mother and other relatives, after an absence of several weeks. For a return to consciousness of a very sick person, whose life was despaired of.

DETROIT.—A Member, for numerous spiritual favours and one very important temporal favour.

DRAYTON, ONT.—A Promoter, for two temporal favours, after making the thirty days prayer.

EGANVILLE.—A Member, for a favour, through the prayers of St. J. A Member, for a favour, through prayers to St. Anthony. A Member, for the cure of toothache, after prayers for the Souls in Purgatory.

FREDERICTON, N.B.—For the success of an undertaking. For the conversion of four persons. For the happy death of a member. For the successful mission which was lately held in this city. For success in study.

GRAFTON.—For a favour granted, through the intercession of O. L. of Perpetual Help. A Member, for a great favour received. For spiritual and temporal favours.

GUELPH.—A Promoter, for a great temporal favour, through the intercession of the B. V. For many favours, through the intercession of St. J. A Member, for employment for two persons, after a novena to St. Anthony of Padua. A Member, for a favour. A Member, for the very successful termination of a temporal affair, the success of which was very unlikely. It was recommended to the S. H., the B. V., S. J., and masses were also said for the Souls in Purgatory. A Promoter, for a temporal favour.

GUYSBOROUGH, N. S.—A Member, for the recovery of a young man from a dangerous sickness, after being recommended to the prayers of the League.

HALIFAX, N. S.—A child of Mary, for the successful termination of a long contested and apparently hopeless lawsuit. A Promoter, for the recovery of a little child from a serious illness, on the application of the Badge.

HAMILTON.—For employment for a brother, after making a novena and hearing mass. For success in an examination, after prayers to the S. H. and O. L. of Good Counsel. A Promoter, for a temporal favour, after making a novena of the Nine Tuesdays and receiving Holy Communion.

HESPELER.—A Promoter, for the recovery of a brother from fever.

INGERSOLL, ONT.—An Associate, for two favours. An Associate, for three temporal favours. A Member, for a temporal favour, after saying the beads. A Promoter, for a temporal favour, through the intercession of St. Ann. A Promoter, for a spiritual favour.

KINGSTON.—A Member, for having obtained the conversion of a brother, after two years neglect of the sacraments, through the prayers of the League.

LA SALETTE, ONT.—A Member, for the reformation of an intemperate young man, after praying to the S. H. and saying the Thirty Days Prayer to the B. V. A Member, for a conversion to the Faith, through the Souls in Purgatory.

LONDON, ONT.—A Member, for a spiritual favour, through the intercession of the B. V.

MAIDSTONE.—A Promoter, for the cure of toothache, by applying the Badge, and praying to the S. H. A Promoter, for having found two very valuable articles, after promising twenty Rosaries in honour of St. Anthony. For success in an undertaking. For many favours received.

MARYSVILLE.—A Promoter, for a temporal favour, after a promise to have masses said. For a temporal favour, through the intercession of St. Benedict, after having a mass said in his honour. A Member, for a great special favour, after several novenas, especially one, ending on the feast of the Nativity of the B. V. For special help obtained, through the intercession of St. J. For many favours, both spiritual and temporal, through the intercession of the B. V. and St. Anthony. A Promoter, for the cure of severe inward pain, after the application of the water of Lourdes, and prayer to O. Lady. For a temporal favour, through the intercession of the B. V., St. Ann, St. J. and St. Joachim.

MONTREAL.—An Associate, for relief from pain in the side, after applying the Badge. Three Members, for situations, through the S. H., St. Ann and St. J. For the cure of a bad headache, by applying the Badge, and praying to the Canadian Martyrs. A Promoter, for relief from pain, by applying the Badge. A Promoter, for a cure received on the First Friday in June. A Member, for recovery from a serious accident, also for temporal blessings. A Promoter, for a cure, through the Immaculate Heart of Mary. A Promoter, for two special temporal favours.

NEWCASTLE.—A Promoter and an Associate, for temporal favours.

ORILLIA.—A Promoter, for several temporal favours.

OSCEOLA, ONT.—A Member, for a temporal favour, after making a novena to St. Ann. For the removing of obstacles in the way of a vocation. An Associate, for one spiritual and one temporal favour.

OTTAWA.—A Promoter, for the finding of a lost watch, after making a novena to St. Anthony. A Promoter, for having obtained employment. A Promoter, for two temporal and several spiritual favours, through the intercession of

the B. V. and St. J. For the perseverance of a convert. For success in business. For peace and union in a family.

PRESTON.—An Associate, for a very great favour, after prayers to the B. V., St. J., St. Anthony and the Souls in Purgatory.

QUEBEC.—A Member, for great relief from asthma, after a novena to the Canadian Martyrs and to O. L. of Perpetual Help. A Promoter, for a very great spiritual favour. For many spiritual and temporal favours, through the intercession of the B. V., St. J. and the Souls in Purgatory, and the promise of masses for the suffering Souls. A daughter, for the happy death of her father. A Promoter, for a great temporal favour. A Member, for good news from distant friends. A Mother, for being cured of hemorrhage of the lungs, through prayers to the S. H. A Promoter, for many spiritual and temporal favours. A Member, for a great temporal favour, through the intercession of O. L. of Perpetual Help, St. J. and St. Anthony. A Promoter, for a special temporal favour, after making a novena and praying for the Suffering Souls. A Promoter, for peace of mind being restored. An Associate, for cure of rheumatism. For a temporal favour after asking help from the S. H. For the cure of a mother of a serious illness. A Promoter, for eight special favours. For a temporal favour, through praying to the S. H. A Member, for a very satisfactory reply to a letter of importance. A Member, for the cure of a pain in the side, after applying the Badge. A Promoter, for a favour. For seven spiritual and temporal favours.

RAT PORTAGE, ONT.—For restoration to health and return to employment of a client of the S. H. For wonderful assistance in a difficult enterprise, through the intercession of St. J. and St. Anthony.

RENFREW.—A Promoter, for the cure of an abscess in a child, by an application of the relics of the Canadian

Martyrs. For the relief of a child from whooping cough. For a favour obtained through the S. H.

ROCHESTER, N. Y.—A Promoter, for the cure of severe pain, after prayer, the application of the Badge, and using the water of Lourdes.

ROCKLAND,—A Promoter, for two favours.

ST. ANDREW'S WEST.—A Member, for a special favour, through the intercession of St. J., St. Anthony and the Souls in Purgatory. For a cure obtained. A Member, for the cure of a friend's sore eye, after praying to the S. H. A Member, for two great favours. For the cure of toothache, after praying to the S. H., B V., St. Anthony, and by applying the Badge. For three special favours. For the successful passing of an examination in June, 1895. For relief from a severe pain, by applying the Badge.

ST. JOHN, N. B.—Three, for employment. One, for a favour, through St. Anthony. One, for success in an undertaking. One, for improvement in health. One, for restoration of health. One, for the reclaiming of a young husband from drink and bad company. One, for hearing from an absent brother after a lapse of ten years. One, for a happy death. One hundred and eighty, for various spiritual and temporal favours.

SARNIA.—A Promoter, for many favours. For work and health, through the intercession of St. Ann and St. Anthony. A Promoter, for two special favours from the S. H.

SAULT STE. MARIE, ONT.—For great improvement in health, through prayers to the S. H.

SEAFORTH.—A Member, for a very great temporal favour received, through the intercession of the B. V., St. J. and the Souls in Purgatory.

STOCO.—A Member, for a temporal favour granted.

SUDBURY, ONT.—For the complete cure of very severe

and persistent pain in the side, after a novena to the Canadian Martyrs.

THOROLD, Ont.—A Promoter, for the recovery of a lost article. For a favour, after praying to St. Anthony, St. Bridget and St. Patrick.

TORONTO.—A Promoter, for a situation obtained. An Associate, for the happy and edifying death of a relative, whose conversion had long been a subject of anxious and earnest prayer to the S. H. and St. J.

TOTTENHAM, ONT.—A Member, for a successful examination. For the cure of a pain in the shoulder, after applying the Badge. For the cure of a sore ankle, after applying the Badge.

UPTERGROVE.—A Promoter, for a favour, through reciting the Thirty Days Prayer.

WINNIPEG.—A Promoter, for recovery of health. For success in business. For two special favours. For the conversion of two sinners.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Almonte, Amherstburg, Edgehill, Fredericton, Halifax, Hamilton, Hasting, Hespeler, Kingston, Lindsay, London, Marysville, Melbourne, P. Q., Montreal, Newmarket, Ottawa, Parkhill, Point Claire, Quebec, Rat Portage, St. Agatha, P. Q., St. Andrew's West, Toronto.

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### R. I. P.

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

*Amherstburg* : Mrs. Nelson Richard, d. Apr. 14.  
*Bathurst, N.B.* : William J. Fraser, d. Sept. 5. *Burke*  
*Idaho* : Daniel A. MacDonell, d. Sept. 10. *Campbell-*  
*ford* : Michael Connelly, d. Aug. 25 ; Frank Killoran, d.  
 Sept. 24. *Canso* : Albert Dost and William Dost, d. June  
 26. *Coburg* : Edward Gordon, d. Sept. 13. *Cornwall*  
 Mrs. Sarah Flaront, d. in Sept. ; Mrs. Christine Fraser

d. Sept. 11; Miss Louisa Gertrude McDonald, d. Sept. 11. *Dundas*: Mrs. Mary Lavin, d. Sept. 28. *Galt*: Edward F Radigan, d. Sept. 19. *Grafton*: Mrs. Catherine Burns, d. Aug 7; Margaret Ca'uan, d. Sept. 19; John McMahon, Jr., d. Sept. 20. *Grand Falls, N. B.*: Victoria Lévesque, d. Sept. 29; John B. Quinn; Mrs. Flavie Corbin. *Greenfield, Ont.*: Mary McDonell, d. July 27. *Hamilton*: Mr. Thomas Walsh, d. Aug. 16; Mrs. Mary Burke; Miss Margaret Burke. *Hastings*: Mrs. Catherine Coughlan, d. Sept. 9. *Ingersoll*: Miss Ellen Fraser, d. Sept. 17; Mrs. Bridget Pollard, d. Sept. 24. *Kingston*: John Regan, d. July 28; Mrs. Bridget Powers, d. Aug. 30. *Lochaber Gore*: Thomas Bourke, d. May 18. *Malden*: Mrs. Patrick Delmore, d. in Aug. *Montreal*: Mrs. McAvey, d. Sept. 3; Marie Josephine Ma'ien, d. Sept. 18; Miss Mary Kelly; Mrs. Meehan; Mrs. Robertson; Mr. Denis O'Brien. *Newcastle, N. B.*: Mrs. James Moroney, d. Sept. 10. *Niagara Falls*: Mrs. Michael Burke, d. Sept. 16. *Orillia*: Mrs. R. M. Donnelly, d. Sept. 17. *Ottawa*: Mary Alice Murphy, d. July 10. *Parkhill*: Mrs. Alexander McDonald, d. Sept. 8. *Port Lambton*: Mrs. P. J. O'Leary, d. Aug. 29; Miss Nellie Gollogly, d. Sept. 8. *Quebec*: Mrs. Cautilion; Mrs. Balis; Mrs. Kelly, Mr. John Ryan. *Rollo Bay, P. E. I.*: Mrs. Patrick Hanlan, d. Jan. 8; Joseph A. McDonald, d. Jan. 4; Felix Doucet d. July 16. *St. Andrew's West*: Duncan McIntosh, d. Sept. 6; Michael Heagle, d. Sept. 18. *Seaforth*: Miss Emily Fortune, d. July 2; Joseph Andrews, d. Aug. 13. *Winnipeg*: Mrs. Flora McIlroy, d. July 7; Mrs. Ann Kiduey, d. Sept. 3; Catherine O'Donohue, d. May 29. *Woodslee*: James Henry, d. in Aug. *Woodstock, Ont.*: Mrs. Catherine Carroll, d. July 20.

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

EXHIBIT OF JAN. 1896.

## ECCLESIASTICAL PROVINCE OF OTTAWA.—ARCHDIOCESE OF OTTAWA.

PLACE	LOCAL CENTRES.	Date of Aggregation.	Registered Names	Present Membership.			Promoters.
				1st deg. 2d deg. 3d deg.	1st deg. 2d deg. 3d deg.	1st deg. 2d deg. 3d deg.	
Ottawa	(CITY)	June 5, 1889	2,877	1,995	1,890	1,827	126
"	Immu. Conception (Cathed.)	June 5, 1889	902	890		450	45
"	Men's League	Parish	609	390	360	250	76
"	St. Ann's	April 26, 1891	420	420	420	410	18
"	St. Bridget's	July 8, 1895	1,300	1,245	1,245	(f) 120	69
"	St. Joseph's	Nov. 1891	1,182	1,081	1,081	500	78
"	St. Patrick's	April 5, 1891	43	30	30	30	2
"	Sisters of Mercy	April 11, 1890					
"	Grey Nuns (Mother House)	Mar. 26, 1890 (a)					
"	St. Bridget's School (Boys)	Mar. 26, 1890	194	175		45	
"	" (Girls)	Mar. 26, 1890 (a)					
"	De LaSalle School	May 31, 1883	1,611	400		179	5
"	Notre Dame School. (Girls)	Mar. 26, 1890 (a)					15
"	St. Ann's School. (Boys)	June 28, 1890	436	300		130	5
"	Precious Blood Monastery (OUTSIDE THE CITY)	Mar. 30, 1890 (a)					
Almonte	St. Mary's	Parish June 30 1889	100	100	90	90	6

*Apostleship of Prayer*

Bouchette . . . . .	St. Gabriel's . . . . . Parish	July 11, 1892 (a)	850	300	250	36
Buckingham . . . . .	St. Gregory of Nazianzen's . . . . .	Jan. 6, 1895	200	100	100	4
" . . . . .	Men's League . . . . .		166	32	32	4
" . . . . .	Brothers of C. D. . . . .	Nov. 1, 1892	112	72	60	4
Chêneville . . . . .	Grey Nuns . . . . .	Mar. 28, 1893	775	500	300	34
" . . . . .	St. Felix of Valois' Parish . . . . .	Nov. 28, 1894	213	50	50	4
" . . . . .	Men's League . . . . .		52	20	20	4
" . . . . .	Cadets' League . . . . .		400	160	160	12
Cumming's Bridge . . . . .	N. D. de Lourdes . . . . . Parish	Aug. 13, 1892	500	420	150	28
Curran . . . . .	St. Luke's . . . . .	*	225	80	80	8
Cyrville . . . . .	N. D. de Lourdes . . . . .	"	420	420 (f)	150	28
Gracefield . . . . .	Visitation . . . . .	"	120	80	80	8
Labelle . . . . .	Nativity . . . . .	"	359	220	220	10
Lefaire . . . . .	St. Thomas' . . . . .	"	504	220	220	10
Lowe . . . . .	St. Martin's . . . . .	"	137	125	125	9
Martindale . . . . .	St. Martin's Men's League . . . . .	Jan. 30, 1894	810	150	100	10
Montebello . . . . .	N. D. de Bonsecours Parish . . . . .	March 1888	600	600	125	40
Plantagenet . . . . .	St. Paul's . . . . .	"	193	200	200	5
Ripon . . . . .	St. Casimir's . . . . .	"	76	76	25	5
" . . . . .	Men's League . . . . .	"	450	350	200	29
" . . . . .	Cadets' League . . . . .	"				
Rockland . . . . .	Holy Trinity . . . . . Parish	Apr. 29, 1893	420	350	200	29

(\*) No aggregation or affiliation entered on our Registers.  
 (c.) The reports of these Centres have not reached us.  
 (f) Approximately.

## ARCHDIOCESE OF OTTAWA.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Registered	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
(OUTSIDE THE CITY)							
S. André Avellin . . . . .	St. Andrew Avellino's Parish	July 9, 1895	550	540	400	350	36
S. Donat, M'tcalm . . . . .	St. Donatus' . . . . .	July 29, 1895	60	60	40	40	4
S. Eugène, Prescott . . . . .	St. Eugène's . . . . .	Nov. 20, 1898	545	510	510	300	34
S. Philippe d'Arg. . . . .	St. Philip's . . . . .	Oct. 4, 1890	488	160	150	90	13
S. Sixte . . . . .	St. Sixtus' . . . . .	Aug. 27, 1896 (a)					
Sarsfield . . . . .	St. Hugh's . . . . .	Aug. 3, 1894	235	235		60	12
Suffolk . . . . .	St. Emilian's . . . . .	Apr. 22, 1895	67	67		40	
South Indian . . . . .	St. Viator's . . . . .	Jan. 1, 1892 (a)					
Thurso . . . . .	St. John Evangelist's . . . . .	July 7, 1892 (a)					
Total . . . . .	Centres : 10 . . . . .		17,984	14,224	9,425	7,108	732

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

## VICARIATE APOSTOLIC OF PONTIAC.

## Apostleship of Prayer

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PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership			Promoters.
				1st deg.	2d deg.	3d deg.	
Archprior	St. John Chrysostom's Par.	May 24, 1893	1,485	1,485	1,485	494	58
Des-Joachims	St. Joachim's . . . Parish	July 27, 1888 (a)					
E-anville	St. James' . . . "	Sept. 8, 1889 (a)					
Mattawa	St. Ann's . . . "	1888 (c) 525					
Mount St. Patrick.	St. Patrick's . . . "	Dec. 20, 1890	200	167		70	15
North Ouslow	St. Bridget's . . . "	Mar. 29, 1888 (a)	167 (a)				
Quyoun	St. Mary's . . . "	Mar. 29, 1888 (c) 250 (a)					
Renfrew	St. Francis Xavier's	Oct. 26, 1890	575	540	540 (f) 200		36
"	La Salle . . . . . School	Mar. 14, 1890	132	112		50	4
"	St. Ann's . . . . . Convent	Oct. 4, 1891	150	105	105	72	10
Total	Centres : 10		3,284	2,409	2,297	886	123

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

(c) From the report of 1886.

(f) Approximately.

## Ecclesiastical Province of Ottawa.—Summary.

DIOCESE.	Local Centres.	Names Registered.	Present Membership.			Promoters.
			1st Deg.	2nd Deg.	3rd Deg.	
Archdiocese of Ottawa . . . .	40	17,984	14,224	9,425	7,108	732
Vicariate Apostolic of Pontiac . .	10	3,284	2,409	2,297	886	123
Total . . . . .	50	21,268	16,633	11,722	7,994	855



Written for  
THE CANADIAN MESSENGER.

## DIVINE PROVIDENCE.

BY JOHN J. BRANIN.

Creator, Lord, Thou rulest still.  
This world is all Thine own,  
The creature of Thy mighty will,  
The foot-stool of Thy throne.

Ere yet the angels voiced Thy praise,  
Ere yet Thou madest man,  
Thou, Lord, didst measure all his ways,  
His every good didst plan.

So rest I mid the tempest's rage,  
So sleep amid the storm ;  
So with the evil warfare wage,  
Nor fear its horrid form.

So flash the meteor 'thwart the sky,  
Storms beat me as they will ;  
Nor shall I fear, nor fainting cry,  
For, Lord, Thou rulest still.

And oh, what comfort to me brings  
The thought Thou art my guide ;  
That Thou dost hold the hidden strings,  
Which lead me to Thy side.

**INTENTIONS FOR NOVEMBER**

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

- 1.—S.—ALL SAINTS. b†. g†. m†. r†. Honour the Saints. 26,918 Thanksgivings.
- 2.—M.—ALL SOULS. g†. Help the Holy Souls. 11,458 In affliction.
- 3.—Tu.—St. Winifred, V. M. Patience in trials. 13,865 Departed.
- 4.—W.—St. Charles Borromeo, Bp. Pray for seminarians. 8,715 Special.
- 5.—Th.—St. Emeric, Prince, h†. Union in the family. 1,817 Communities.
- 6.—F.—St. Leonard, C. a†. g.. Recollection. 3,875 First Communions.
- 7.—S.—Bl. Anthony Baldinucci, S. J. C. Generosity. The Associates.
- 8.—S.—Four Brothers Crowned, M.M. Think often of heaven. 4,824 Means.
- 9.—M.—Basilica of Our Saviour. r†. Respect God's House. 2,241 Clergy.
- 10.—Tu.—St. Andrew Avellino, C. r†. Filial confidence. 110,267 Children.
- 11.—W.—St. Martin, Bp. C. p†. Self-sacrifice. 13,258 Families.
- 12.—Th.—St. Martin, P. M. h†. Morning Offering. 11,125 Perseverance.
- 13.—F.—St. Didacus, C. Pray for schismatics. 5,388 Reconciliations.
- 14.—S.—St. Josaphat, Bp. M. Confidence in God. 10,355 Spiritual Favours.
- 15.—S.—PURITY B. V. M. Peace of Heart. 9,918 Temporal Favours.
- 16.—M.—St. Stanislaus Kostka, C. Union with God. 7,662 Conversions to the Faith.
- 17.—Tu.—St. Gregory, Wonder-Worker, Bp. Spirit of faith. 7,979 Youths.
- 18.—W.—Basilicas of St. Peter and St. Paul. Zeal for God's House. 1,349 Schools.
- 19.—Th.—St. Elizabeth of Hungary, W. h†. z†. Charity for the poor. 4,349 Sick.
- 20.—F.—St. Felix de Valois, C. Honour the Trinity. 1,729 Retreats.
- 21.—S.—PRESENTATION B. V. M. r†. Self-oblation. 445 Guilds, Societies.
- 22.—S.—St. Cecilia, V. M. Angelic purity. 1,477 Parishes.
- 23.—M.—St. Clement, P. M. Despise the world. 21,655 Sinners.
- 24.—Tu.—St. John of the Cross, C. Patience in suffering. 7,866 Parents.
- 25.—W.—St. Catherine, V. M. Spirit of Wisdom. 2,360 Religious.
- 26.—Th.—St. Sylvester, Abbot. h†. Zeal for God's Glory. 1,116 Novices.
- 27.—F.—St. Leonard, C. All for Jesus. 1,212 Superiors.
- 28.—S.—St. Rufus, M. Kindliness. 4,051 Vocations.
- 29.—S.—St. Saturninus, Bp. M. Zeal for conversions. Directors and Promoters.
- 30.—M.—St. ANDREW, Ap. b†. m†. Pray for Scotland. 12,693 Various.

*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 Honor and Roman Archconfraternity; h=Holy Hour; m=Bona Mors; p=Promoters; r=Rosary Sodality; s=Sodality B. V.

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