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GENERAL INTENTION FOR NOVEMBER

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

Charity for the poor.



JUDGING by an expression of the Royal Prophet, it should not be difficult to secure a place among the really happy ones upon earth. "Blessed," he said, "is he that understandeth concerning the needy and the poor" (Ps. xi, 2). This understanding does not, indeed, seem to be set beyond the mental reach of the most obtuse, and though it were not easy to acquire, it would seem well worth the effort needed for its attainment, since David adds as an incentive: "The Lord will deliver him in the evil day" (Ib.). And to convey some idea of the temporal favours such a one may count upon, the Prophet enumerates them in the blessing he calls down upon him: "The Lord preserve him, and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies. The Lord help him on his bed of sorrow: Thou hast turned

all his couch in his sickness." (v. 3-4). If God is to be our attendant, if He is to smooth our pillow and soften our bed of suffering, we may indeed be brave of heart in anticipation of the inevitable trials of life.

We are perhaps too sanguine in thinking that so much is promised for apparently so little. Indeed, scarcely would any one, a Christian especially, fancy himself so deficient in the elementary knowledge of the conditions of life as not to realize that the poor deserve our commiseration. The confidence, however, with which David has spoken is at least equally strong, it is moreover inspired. But we hasten to add that it is based on the assumption that we fully understand what concerns not only the poor but also the needy, that is to say, those who belong to the poor as a class and those who, through some misfortune which has overtaken them, are reduced either for a time or irremediably to a state of want. It supposes that this knowledge will excite our pity, and that our pity will not remain merely passive and without effect, but that we shall be irresistibly moved to action. It supposes, in fine, that, understanding thoroughly what concerns the poor, and in coming to their relief, we not only supply out of our own what their destitution calls for, but do so with tact and considerateness. Were we to act otherwise we might embitter the minds of those we help, or cover them with confusion by our haughty manner of patronizing air, instead of leaving them, as we should, under the impression that we indeed are the ones benefited by the deed which "blesseth him that gives and him that takes."

St. Jerome puts the thought of the great Poet into a still more Christian form: *Hoc præstat eleemosyna quod et baptismus*: "Alms giving imparts what baptism imparts;" wherefore, he proceeds to say: "When you have given to the poor, be more profuse in thanks to God than the poor man was to you" (In Comment. Ps. CXXXIII).

This charity for the poor, which is the General Intention

of the present month of November, and of which we must strive, were it only in our own interests, to gain a practical knowledge, is one of the very serious obligations of life. It is a duty incumbent upon us as men, as Christians and as sinners. Linked as it is in a special manner, through the loving condescension of the Sacred Heart of Our Lord, with the devotion to His adorable Person, it should be one of the characteristic virtues of every Associate of the League.

God fashioned the heart of man. He made it susceptible of emotions of tenderness and pity at the sight of misfortune and suffering. This merciful instinct is one of the last saving impulses to survive the hardening influence of sin. So much so that it requires an effort on the part even of the obdurate to counteract the impression necessarily awakened by the wail of anguish or the sight of abject misery and starvation. It has disarmed vengeance; and the spectacle of a lifelong enemy reduced to beggary and smitten with bodily ailments has been known to quench the very fire of revenge. Spontaneously and without reflection we are moved by the appeal of a fellow being in distress. To resist this impulse, to turn a deaf ear to his supplication, to close the eye to his pitiful condition, would be to stifle the very cry of nature within us, and to make us forfeit all right to the title and prerogatives of men.

This results from the fact that whoever the wretched suppliant may be he is a fellow man. He sprang from the same beginning, his life and end are in all similar to our own; he bears our likeness in all, save that he is destitute of food and clothing. He may have been a pauper from his birth, or the rapacity and injustice of others may have despoiled him of his inheritance. "The poor," says St. Chrysostom, "were once youthful, robust, wealthy perhaps; for who is ignorant of the vicissitudes of life? Far from scoffing at their misfortune, consider rather that, secure as we may now seem, the same ills may befall us, and withhold not our loving help from the lowly" (Hom. 30 in I Cor.).

There is, moreover, a solidarity between rich and poor, in keeping with the order established here below in the apportioning of riches. The poor, having but scant possessions, if any, contribute their labour to the common good : while the wealthy, who are in the enjoyment of this world's goods, accept the service they need and remunerate the poor. This is, indeed, the least that may be expected ; for the rich hold but in trust their goods and fortunes, which really belong to God, who loans them out, that the rich may use them with moderation and share them with the needy.

Why it should have been so ordained may at first sight perplex us. For the unbeliever, the unequal condition of mortals is a dread mystery. That, though all are equal before God, this inequality of condition exists and has existed from the beginning, is as true as that the great earth we inhabit has its mountains towering aloft, its valleys and gorges of abysmal depth ; as that its continents are furrowed by great streams and canons, and the waters of its oceans are ruffled or tossed mountain-high by the winds, though for one beyond our satellite our sphere may appear in space smooth as a polished ball. It has been so, and is, and will be to the end of time : *Pauperes semper habetis vobiscum* (Matth. xxvi, 11), the poor are always with us, says Our Lord. But why should there be rich and poor ? Why should some live in affluence surrounded by all the comforts and superfluities of life, while others cannot count for a day on its bare necessities ? These are weighty, momentous questions which should not remain unanswered ; but human wisdom is powerless to solve them, Religion alone can give the answer. She teaches that it is a merciful dispensation of God's Providence, who draws good from evil ; and that as long as the lamentable consequences of original sin hold sway in the world, just so long will the poor be among us.

Providence ordained that the rich should relieve the poor,

who earn their eternal reward through privations willingly accepted ; and that the poor bring salvation to the rich, who can attain the same happiness only by self-imposed privations for the benefit of the needy. That many of the rich fail in their duty serves but to confirm the words of the Master : " Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you, it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven" (Matth. xix, 23, 24.). Riches and poverty are but means to the one great end, eternal salvation. Properly used they are equally efficacious ; but it is incomparably easier in practice to turn poverty to good account than riches, and in the midst of wealth to be poor in spirit as the Gospel requires.

Alms-giving is a duty laid upon us as Christians, and this duty is more stringent than it was in the Old Law, which provided more especially for the poverty-stricken among the Hebrews themselves : " There will not be wanting," so ran the wording of the law, " poor in the land of thy habitation : therefore I command thee to open thy hand to thy needy and poor brother that liveth in the land" (Deut. xv, II.). The law of charity among Christians, though it provides first for our kith and kin, and those of the household of Christ, is universal in its application, and its faithful fulfilment is a condition of eternal salvation.

" The wealthy," says Bossuet, " can effect their salvation through the poor only, for the poor are the first born of the Church ; they hold therein the foremost place, and to them belong the prerogatives annexed to their privileged position." So that the rich man must avail himself of the condition of the poor to gain an entrance into heaven by helping the needy with his superfluous wealth. " The poor," continues the great orator, " are richer than kings. Monarchs may by their fiat add some value to the coinage of the realm ; the poor can enhance its worth to a value which is infinite by setting their mark upon it. Lay up treasures, therefore, with them." (Panég. de St. F. d'Assise.)

Leo XIII., now gloriously reigning, has but lately reminded not only the Catholic world but modern society at large of this duty which is incumbent on the rich : "The chiefest and most excellent rule for the right use of money," he says, "rests on the principle that it is one thing to have a right to the possession of money and another to have the right to use money as one pleases..... If the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor (St. Thomas): Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. When necessity has been supplied and one's position fairly considered, it is a duty to give the indigent out of that which is over. It is a duty, not of justice (except in extreme cases), but of Christian charity..... (and) to sum up what has been said : Whoever has received from the Divine bounty a large share of blessings..... has received them for the purpose of using them for the perfecting of his own nature, and at the same time, that he may employ them, as the minister of God's Providence, for the benefit of others."

The brotherhood existing between the followers of Christ is far more binding than that which obtains among men when considered as descending from a common parent. No religion ever wove bonds of fraternity as strong or as close as those which unite Christians. Our Lord Jesus Christ, though our Saviour, proclaimed Himself also our brother, so that we have all become brothers in Christ. We are all members of the same Church. Our lot, which is identical in this world in matters spiritual, will be identical in every other respect in the glorious eternity. Now this brotherhood is not a meaningless and empty name. It imposes a duty on us of succouring, of relieving, of stretching forth a helping hand to the weak, of lightening the burden of those among us who suffer and groan under their weight of woe.

It has always been thus understood in the Church of God.

"Let us," says St. Chrysostom, "call up Paul to corroborate our teaching. There is not one of his epistles in which he does not commend the poor to the charity of the faithful ; for he knew the importance of this duty." The charity of the Christians of his time was so remarkable that it might well serve as the norm for all ages yet to dawn until the end of time. And why in this age should we allow our charity to grow cold ?

If other considerations were wanting, the consciousness that we are all sinners should be enough to determine us to practise Christian charity in its perfection. We have been often told that it covers a multitude of sins. This is indeed saying much, but it is far from conveying the whole truth, for alms delivers us from all sin. "Give alms out of thy substance, and turn not away thy face from any poor persons for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly : if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it" (Tob. iv, 7-12.). God's prophet Daniel had no other counsel to give Nabuchodonosor who had incurred the wrath of the Most High : "Redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor" (Dan. iv, 24.).

Which of us has been free enough from sin to allow so easy a means of paying our debt to God to go by untried ? For the unrepenting sinner alms is a means of obtaining the grace of conversion, and for the penitent a means of atoning for the past. The boon bestowed on the poor constitutes you the creditor of the Lord. Choose then whether you prefer to have Him as your Judge or your debtor" (St. J. Chrysostom, Hom. de Pœnit.).

But for us, Members of the League, who make profession of hastening by our prayers and good works the coming of Christ's Kingdom upon earth, of making our own, and of seconding to the best of our poor ability the intentions formed by our Divine Leader, and which He longs to see realized, there are other motives even more powerful.

What could the fervent lover of the Sacred Heart of Jesus desire more ardently than to see transplanted into his own, that virtue which beyond all other virtues characterizes, in His dealings with men, the ever-adorable Heart of the Man-God — the godlike virtue of mercy? And how the faithful imitator of the Divine Model should long to be able to make some return in kind for all the multitude of mercies received, by exercising mercy in behalf of Jesus Himself in person! Preposterous as this last inverting of the order of divine and human agencies may appear, it becomes possible through the practice of Christian charity.

We are all familiar with that short summary that Peter gave Cornelius and his companions of the life of Jesus of Nazareth: "You know," he said, ".....how God anointed Him with the Holy Ghost, and with power, who went about doing good and healing" (Acts, x, 37, 38). His public career was one long sequence of merciful deeds, for His Heart was touched with human misery in every shape. And He, who could asseverate so solemnly: "that whoever shall give to drink to one of these little ones a cup of cold water..... amen I say to you he shall not lose his reward" (Matth. x, 42), considered no human need too trifling to be slighted. It was He who at Cana performed His first miracle to spare the friends, who had invited Him to the feast, a petty mortification. It was He who, on the Mount, proclaimed to the multitude how sacred was that virtue that lay so near His Heart: "Blessed are the merciful for they shall obtain mercy" (Matth. v, 7). It was He who exclaimed at the sight of the many who had come out to listen to Him, and who hungered more for His word than

for bodily food : " I have compassion on the multitude, for behold they have now been with me three days and have nothing to eat " (Mark viii, 21). It was He who dried the tears of the widow of Naim, heart-broken at the death of her only son, not merely by those words : " Weep not," but by calling the dead to life and by restoring him to his mother's embrace (Luke vii, 1-16). It was He who wept over Jerusalem, for his human Heart melted with compassion as the great city loomed up before Him, and He beheld its measure of iniquity well nigh filled and the fearful retribution in store for it (Luke xix, 41) — that city He had loved so much, that he had called upon with all the tenderness of a mother's love : " Jerusalem, Jerusalem... how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not. Behold, your house shall be left you desolate " (Matth. xxiii, 37).

It was He who " groaned in spirit, and troubled Himself,.... and wept " (John xi, 33, 35) at seeing Mary and Martha disconsolate before the tomb of their brother Lazarus. He it was who limned His own merciful perfections in the figure of the Good Shepherd, in the Father of the Prodigal, and applied to Himself the words of Isaias : " The bruised reed He shall not break, and smoking flax He shall not extinguish " (Matth. xii, 20); and calling into play His divine omniscience to minister to His mercy, it was He who read the secret sins of the Pharisees, cowed them into silence before the repentant adulteress, and turning to the poor unfortunate said : " Where are they that accused thee? Hath no man condemned thee?Neither will I condemn thee. Go, and now sin no more " (John viii, 10, 11).

But why lengthen out the enumeration of instances of His mercy and clemency? The Gospels sparkle with them as with gems. They bear reference to those who suffered from every conceivable human ill : to the deaf, the blind, the lame, the palsied, the leper, the possessed, the sinner ; to every distemper of the body, and to every malady of the

soul ; to the errings of the few and to the wrong-doings of the nation. And when all was done, and the Master of mercy had performed the last lowly office for His disciples, He, in His farewell discourse, pointed the lesson of it all : " I have given you an example, that as I have done to you, so you do also " (John xiii, 15). That lifelong example was one of mercy, and is it too much to expect that mercy should be the virtue of predilection of the heart that wishes to conform itself to what was dearest to the Heart of Jesus ?

Add now to all this that it is not an enemy, nor a stranger, nor even one towards whom you are coldly indifferent, who is to be the recipient of your mercy, but our own dear Lord ; for it is really He whom you are called upon to succour. " If," says St. Augustine, " you wish to behold Him, seek out the beggar, look upon the poor, welcome the wayfarer, visit the sick " (De Bon. Disc. c. 8.). This is why we need never dread being deceived by the undeserving, for, not to mention that the truly merciful would rather be imposed upon every time an act of charity is performed than send away empty-handed one poor creature deserving of pity, the one you really help is the One whom the eyes of faith detect, disguised under the garb of the needy. Leave the vicious to God's justice, and give your mite without constituting yourself their judge, lest, turning from your door a presumed impostor, you shut out Christ, and force the recording angel to write once more *non erat eis locus in diversario* (Luke ii, 7.).

The present General Intention comes well at the approach of winter when there is so much suffering and privation. Here is a golden opportunity of befriending the One you love, for it is He who stands, this cold November day, shivering without, and who knocks timidly at the door for alms ; who, barefooted and scantily clothed in tatters, accosts you by the wayside ; who is gathered in, a little friendless waif, an orphan, from the inhospitable slums ; a poor cripple, a bedridden, wretched being, lying in the paupers' ward ; or a lonely dweller of the hovel, crouching, all-benumbed, beside a hearth that throws no warmth.

We need not have recourse to the Fathers or Doctors of the Church to convince ourselves of this consoling truth, for consoling it is to think that we can alleviate the sufferings of Our Lord in person. How often have we not wished to have been at Bethlehem to bear Him from the manger to our own warm home ; or like Mary and Martha of Bethania, to receive hospitably under our roof the Son of Man who had "not where to lay His head" (Matth. viii, 20) ?

These are vain regrets, for we even now can do this and more. Whatever work of mercy we do for the poor, it is Our Lord in person who benefits by our kindness ; and it will be to the workers of merciful deeds that, at the Last Day, when He comes with His angels in all His power and majesty, He will say : "Come ye blessed of My Father possess the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat : I was thirsty, and you gave me to drink : I was a stranger, and you took Me in : naked, and you covered Me : sick, and you visited Me : I was in prison, and you came to Me. Then shall the just answer Him saying : Lord, when did we see Thee hungry, and fed Thee, thirsty, and gave Thee drink ? And when did we see Thee a stranger, and took Thee in ? or naked, and covered Thee ? Or when did we see Thee sick or in prison, and come to Thee ? And the King answering, shall say to them : Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me" (Matth. xxv, 34-41.).

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 our hearts, after the example of Thy own, may be ever compassionate for the poor. Amen.

ARTHUR E. JONES, S. J.

St. Mary's College, Montreal.

Praise to the Lord !

Tempo di marcia. (♩: 100)

So all ye people God hath made. Sing

Chorus.

gla - ry to His ho - ly name: To

Him be end-less hon - ours paid: Let

ev - ery tongue His praise pro - claim. Let ev - ery

tongue His praise pro - claim. To

Him be end-less hon - ours paid: Let ev - ery

tongue..... His praise pro - claim..... Let

er - ery tongue His praise pro - claim.

End.

Solo. Praise to the Lord who all things made: Give

glo - ry to His ho - ly name: To

Him be end - less hon - ours paid: Let ev - ery

tongue His praise pro - claim. ♪

- 2.—O sing His praise, ye heavenly choirs,
Who stand around His awful throne ;
Repeat on your immortal lyres,
That praise belongs to Him alone.
- 3.—Thou glorious sun, His image bright,
Who rulest the seasons and the days,
And thou, fair moon, who rulest the night,
Unite in your Creator's praise.
- 4.—Praise Him, ye stars, whose trembling lights,
Like scattered pearls, adorn the sky ;
Your silent course each heart invites,
To praise the Lord who reigns on high.
- 5.—Praise Him, ye mounts, ye hills sublime—
Ye valleys dressed in living green ;
Ye flowers, declare to every clime,
His charm to mortal eye unseen.
- 6.—Praise Him, ye founts, ye limpid streams,
Ye rapid rivers in your course ;
Proclaim Him in your murmuring themes,
Of every good the exhaustless source.
- 7.—Join voices, ye sweet feathered throng,
Whose warbling notes to heaven arise ;
Let woods and hills repeat your song,
And zephyrs waft it through the skies.
- 8.—O thou, for whom this wondrous frame,
And all these creatures were designed—
O man ! adore and praise His name
In whom all splendours are combined.

TREASURY, OCTOBER, 1898.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	107,404	Pious reading.....	58,780
Acts of mortification. ...	150,685	Masses celebrated.....	1,442
Beads.....	153,439	Masses heard.....	51,939
Stations of the Cross.....	31,281	Works of zeal.....	32,422
Holy Communions.....	22,949	Various good works.....	162,268
Spiritual Communions..	124,831	Prayers.....	349,836
Exams of conscience	67,904	Sufferings or afflictions..	36,077
Hours of silence	108,723	Self conquests.....	79,588
Charitable conversations	69,577	Visits to Bl. Sacrament..	99,921
Hours of labour.....	94,893		
Holy Hours.....	23,347	Total.....	1,827,286



Written for
THE CANADIAN MESSENGER.

ONE OF THE CHOSEN

By MRS. FRANCIS CHADWICK



ERTHA Moore was not a prepossessing child by any means—; she was sallow, and had pale-coloured eyes; staring near-sightedly from beneath a mop of tangled curly hair; eyes which she had an ugly habit of screwing up, so as to get a good look at the persons or things about her: added to these charms, she had a pert little knowing manner, the result of some years' training on the streets of an American city, when she was not occupied at her vague attempts at lessons, in

that dreariest of institutions, a public school.

So that her advent into a quiet, well brought up Catholic family, of the most conservative pattern, was not regarded as a godsend by the anxious elders. They felt themselves bound by all laws, on the ground of relationship, and her neediness, to receive her, with open arms; and made the best of what they truly considered a trial.

Whether or not the juvenile members of this strictly brought up circle suffered from this neglected child's contact has never been revealed,—and rests among other unguessed riddles of existence.

But the new comer was the oddest of little children; with, at that time, but slight apparent affection for any one; an utter absence of anything approaching religious feeling, but still agreeable and adaptive; willing always to take her share in whatever was going forward, pleasant or unpleasant; and always the best of comrades, so that she became very popular with her little relations, who would have mourned, in the brief way in which children do, at her departure.

It never seemed to matter to her that her little toilettes showed to very poor advantage, beside the well got up costumes of the happier children; and if there was an errand to be done or a luncheon basket to be packed, at the last moment, for one of their expeditions it seemed to fall quite naturally to Bertha. This was not from lack of

kindness on the part of her relations, but from a quality almost approaching to officiousness, in her, a quality perhaps more correctly called the desire to be useful.

Circumstances so shaped themselves that the child's visit lengthened into months and years, and she was placed at an excellent school with the other little girls, and enjoyed all the same advantages. Many of them were lost upon her, as she was far from being clever, and seemed to have no talent for anything in particular. In fact, impartial justice could, in conscience, bestow the prizes only for conduct and application upon this little girl, who was but poorly endowed by nature. The prizes of success were never hers, nor did she seem to covet them;—she appeared to seek out instinctively that lower seat at the board of which we read in the Gospel. Whether this was the consequence of her early course of snubs and brow-beating, or whether from the true instinct of humility, God alone knew. Certainly the sense of her failings, and utter want of the shining qualities of many of her school-mates, served only to arouse her very keen sense of humour; at these and her poverty she was the first to laugh heartily.

It was about this time that one of the "elders" at home, making some disparaging remark about the child, was rebuked by a member of the family, whose keen insight into character seemed to give him, as later events proved, a spirit almost prophetic.

"Mark my words," he said earnestly; "I see in that child the germ of a very noble character, undeveloped of course by her bringing up. Unless I am much mistaken, whoever lives to see, will find himself pleasantly disappointed in her. She is not clever, one grants that, but she studies and tries hard to make up for her backwardness in her lessons; there is an earnestness about her, too, which I like, a way of sticking to the matter in hand, very praiseworthy, and uncommon in children."

"But she seems to have no natural affection," argued another. "Last week, when her mother became so suddenly ill, I had to tell her twice to come in from the garden, where she was training up some vines."

"Yes, Rosa's vines, which were going to ruin, lying about the beds; and which her small ladyship was too lazy to tie up herself. And as for her mother, had she ever given the child much cause to love, or regret her? I think not."

"Well, perhaps not;—but one would expect....."

"It doesn't follow by any means; there are some mothers, whose conduct towards their children is about the most cruel experience that will ever occur to them, no matter what trials life may bring. A mother can choose pretty much the place she is to hold in her child's heart, I fancy."

"Perhaps, you are right, John."

"Well, I think a little genuine kindness could do wonders with that quaint little personality. She seems to expect so little from life, and to tell the truth, gets so little. Oh! I have great faith in Bertha. I see gleams of gold shining through the dross which exists, I grant you."

Poor Bertha was a person of unsettled abode; a little Arab, who patiently lifted her tents when she was bidden to set them down upon the spot of earth, chosen for her by the powers that were. So that by the time she had reached her seventeenth year, she had settled in another and quite a different kind of home; a home which, in many ways, was far less pleasant than the earlier one. In this house, the one idea of its owners seemed to be to get the greatest possible amount of work out of any luckless dependent, or servant, who entered its very handsome and imposing doors; especially when the individual was of an unresisting, pliant nature. Here poor Bertha found her especial groove; in her previous shelter, her little attempts at help were apt to be stigmatized as officious, it having been a sufficiently well ordered establishment, where contented servants did their work, moderately well, and resented any intrusive assistance. There had been no need of her, in fact.

But here, where the domestics who arrived on Monday, in high hopes, very frequently departed on, say the Thursday of the same week, in a state of bitterness bordering on distraction, Bertha filled these gaps marvellously. She was not clever, she knew she cared but little for reading, and knew nothing of music, beyond a perfect delight in listening to it; but in the cleansing and arrangement of rooms, the mastering of the culinary mysteries, the bustling about with the keys, this new Dame Dinden found congenial soil, and took root, and thrived therein. Here she was somebody, albeit, like others, who had attempted the same work, she came in for the bad temper and recrimination which attended the best directed efforts in this *ménage*. To these, her early associations had inured her, hard words had been her lullaby, sufficiently often, in that misty, dreary past. So the cross words didn't matter, except, well — sometimes, when she crept up to her room, — which though it was on the top floor, was pretty and comfortable enough, not to cry herself to sleep, as a more impressionable girl might have done, but to hide her sore heart in that blessed unconsciousness, which hard work so compensatingly induces.

No, she was far from unhappy, in this Cinderella-like existence; it is much to know, that one is useful, and of some worth in this nether world, and she had her moments of respite, when arrayed, in one of

her relations' cast off-dresses, she came skulking into the drawing room to chat with visitors, or listen to music. She was even known on a few very rare occasions to have been present at a ball, where she enjoyed herself mightily, and seemed very popular, and looked very pretty; now that her sallowness had given way to a very delicate flower like complexion, and the curls, once so touzled, shone like an aureole about her head. But while she thoroughly enjoyed these little glimpses of the world, no one of them had power to keep her from what she considered her duty, her life work, the simple drudgery of every day. When away on occasional visits to her other relatives, being pressed to stay: "Ah no! I really must go home," she would say, "you know Miss Glynn, the dress-maker, will be there to-morrow, and I *always* help her; she has only a few days to spare, and besides, Bridget is leaving, and they will need me; there is all the silver to be polished to-morrow, we always do it on Friday."

"You mean *you* always do it; why not let Eila try her hand at it as a novel excitement for her," said a cousin.

"Oh, no, indeed; I couldn't, but I will come soon again if you'll let me, when they get the new table-maid; of course I would love to have heard *Campanini*, and it was so kind of you to get tickets for me, but really I *must* go."

"I'm convinced they make a slave of you Bertha."

"Not a bit of it. I *like* work you know; indeed, I always thought Adam's having to earn his bread by the sweat of his brow, about the only thing endurable about his sentence. I should stagnate here, where I have nothing to do, you will spoil me utterly."

II

Just about this time, it so happened, from some unknown but evidently Heaven-sent influence, that a large number of girls, of the most important Catholic families, entered different convents: girls too, who had not even known or heard of each other until it became a general topic how Mary Wallace was giving up her beautiful home and brilliant position to become a nun, or that Alice Holmes, the beauty of the last season, had only remained in the world for a year of probation which her father had demanded of her, and had on the day following the expiration of that time, begged his permission to enter the novitiate, and so on, and so on, until the subject was worn threadbare.

Bertha was staying during these days with the relatives who had first received her. Several girls were assembled one evening talking over a small dance from which they had just returned, as is the invariable custom of the sex; when imperceptibly the conversation glided

into the convent question, which seemed such a burning one just then.

"Come in Bertha," called one of the girls as that young lady passed the door on her way to bed; "and let us hear *your* views about vocation — which of us do you think, is the most likely to be a nun?"

"None of you, I honestly think, unless some marvellous change take place."

"And how about yourself, mademoiselle?"

"I — it is the very last thing from my thoughts, indeed. People who have a vocation are very much to be envied," sighed one girl sentimentally, "such peace and happiness; indeed, I think *true* happiness is only to be found in a convent."

"Yes, if you like getting up at four and doing some one else's will all day long, without question."

"I think I should mind taking care of the sick the most, fancy lepers," cried another.

"Oh well! if one makes up one's mind to it, even lepers could be endured, and then all nuns are not called upon to take care of the sick, at all."

"No! but my idea of the religious life, if I have an idea about it," said Bertha, who was very little of a talker, though given to quaint, little side comments, at times, "my idea would be just complete self-surrender to God's will so that one should be ready for any thing when called upon, and I honestly think all nuns are."

"Yes, I quite agree with you there," said the others. "I fancy that is quite what one calls a *true* vocation; although, we all know that some very pious people have only found perfect peace and rest in one special community, or were evidently ordained to found one, which would suit their particular turn of mind."

"Yes; but one should have the sort of feeling I speak of, don't you think so?"

"Oh yes, and they *do* get the grace for whatever they are called on to do; don't you remember the sister of charity who had such a morbid horror of the insane, that she only joined the American Order on finding that no such duty as the care of these unfortunates was contemplated in their rules. She said she felt herself utterly incapable of undertaking such work."

"Well! and what happened?"

"Just what you probably expect, dear; it soon became evident that this very mission was an inevitable necessity for the Order; none others, indeed, were so well fitted to care for these stricken people, who in their lucid intervals, needed care of soul as well as of body. It would have to be necessarily the most vigilant and spiritual nurses, who would seize upon opportunities which might mean heaven or hell to their charges."

"And was this poor nun detailed to take care of them?"

"She was; but always with the privilege of refusing; but a ten minutes' visit to the chapel made it all right with her as regarded her decision. She hadn't studied the story of the Passion for nothing, so she went to her work, but she said frankly with all the earthy part of her shivering and wretched."

"This is rather interesting, isn't it?"

"I'm afraid she didn't find it interesting; she said she awaited her first patient in such a state of nervousness that she fully expected to break down when *she* appeared; for this institution was for females only."

"I should certainly have fainted."

"Well, she didn't; she was standing in her room up stairs when the servant brought her the news of an arrival, and she went over to the Blessed Virgin's statue, and kissed the hem of her garment. "Help me, mother," she said. She walked bravely down, never wavered, until she reached the reception room. There a young man was sitting with a girl, his sister whom the mother superior discovered to be laboring under intense nervous excitement from recent illness, nothing more. She tells with triumph that *this* patient, at any rate, returned perfectly cured to her family, the doctor having completely conquered the cause of the trouble. From that day, all the Sister's nervousness disappeared, and this particular mission became her hobby."

"I can imagine that, I think, said Bertha thoughtfully; but I don't know what the rest of you have to do, but I have to be up at half past six to-morrow; go to sleep girls, you're addling your brains with all this talk." And she disappeared up the stairway leading to her room.

"She'd make a first rate nun," said one of the girls, looking after the little brown-garbed figure. "she almost looks like one in that dress; you know the boys call her the Franciscan ever since she wears it."

"Hetty's old brown," said another, beginning to brush out her hair.

"It is becoming to her, old, or new; what a pretty girl she has grown."

"So changed, in every way; *do* you remember what a little imp she was? And you know, she is turning pious. Several times lately I've seen her in Granny's room saying the Rosary with her, all alone, in the twilight; just the red light on the altar. *She* might be a nun herself, after all."

"What would Harry do?"

"Oh! men console themselves; one never need feel sorry for them!"

III

While Bertha was busy, trying to fit her manifold duties into her days, a new church was being built in the near vicinity of her home ; a church which was just the nucleus of a parish, one of those spiritual ventures which seem so providentially to grow and flourish from smallest beginnings. Here everything was lacking, from altar furniture to the washing of the linen, which proved a great tax on the brave founders of the mission. Poor Bertha ! how her heart glowed, when she found that, poor as she was, she could yet give her mite of work, at any rate. Her home-work was heavy ; but hitherto, she had been in the habit of getting up at seven. She set back her alarm-clock to half past five : an hour and a half would accomplish much. So when the rest of the family were sleeping the sleep of the easy-going and self-contented, Bertha was stealing down the stairs in slippers feet, and softly letting herself out into the garden, where the flowers were welcoming the day. Flowers with which she filled her basket each morning, and which went far towards hiding all those bare, ugly spaces on the little altar, which it became *her* privilege, to keep shining with cleanliness."

Was it this devotion which brought down God's blessing in a special manner on the girl, or had this germ of grace been slowly growing in her heart ? Who can tell ? But it began to be whispered in the family that Bertha was going to become a nun, and when she went next to visit her more considerate relatives, they asked her about the report.

"Well I—, I hardly dare to say as yet," she said, stammering a little as was her wont when excited, "I—, I hope so ; Father Rierdon *thinks* I—, I might get on in religion."

"A hard life Bertha."

"Oh ! do you think so ? it doesn't seem so to me, I should think the obedience makes things so easy for one ; one is acting under direction always, and being led in the right way. So that on getting up each morning, one would feel that it was going to be the real sort of a day just mapped out for one. I have always thought it was so easy for a soldier just to obey and do anything, no matter what he was told. It always seems to me there is so much precious time wasted out in the world about entertainments and dress, and all that, and all the time there is so much misery and sickness that one might help to soothe, even a little."

"So you would have no regrets in going ?"

"No ; none, I think ; I just seem to see a path lying straight before me, and at the end of it God, and the things on that path, obstacles, I mean, or *hardships*, and trials don't count ; I hardly *know* how to explain exactly, but it is something like that. I am glad to tell you

all here, for you have always been so kind to me, and I *know* that my coming to live here long ago changed my life altogether. *Before.....* oh well, the *past* is the *past*."

"God bless you, dear child," said her aunt now grown old and silver-haired, "you have chosen the better part, and I trust, indeed, it shall not be taken from you."

Not indeed was it. During the necessary months of probation that followed, the girl edified all her relatives and those about her; becoming a pattern of cheerful endurance, of hard work, joyfully done; of charity and friendship to the poor, or unfortunate. There was something very touching and also idyllic, in this young girl, rising at dawn to pluck the freshest roses, still dew-laden, and trudging with them bravely over a long sandy road, to the altars at the church. Were not *these* the deathless roses of Paradise that she was gathering, roses that would bloom forever in that life succeeding this which shall be eternal?

A wonderful grace of God which falleth upon the heart of the proud and is rejected; upon the humble, and is received with the canticle of thanksgiving.

Any one who wanders in the direction of a little convent on the mountain-side, not far from Bertha's former home, may see her serene face looking out from beneath her religious coif, with that look of happiness which is not of earth, with the light shining from her eyes which illumines the garden of Paradise.

LEAGUE AT HOME

ST. MARK'S, P.E.I.—The League continues to flourish in this dear little parish, about every body belonging to it, and cheerfully fulfilling the conditions of their membership. During the Forty Hours Devotion, every evening our beloved pastor Rev. Father Burke, read the act of reparation before the Blessed Sacrament, and the choir, reinforced by Rev. Dr. Chaisson and Fathers Gallant and Turbide, sang lovely devotional Latin hymns. The whole congregation frequented the sacraments, thanks to the loving Heart of Jesus! SECRETARY.

ALBERTON, P.E.I.—Our church is dedicated to the Sacred Heart and the League is of course, the most flourishing of its devotions. At the Feast of the Sacred Heart in June, we had a beautiful religious ceremony and a general reception of the Sacraments. Our pastor read the great Act of Consecration most solemnly and new Promoters received their crosses. On September 11th the Forty Hours Devotion opened in our church and all approached the Holy Table again, anxious to gain the precious indulgences. Although other devotion cannot be practiced while the Blessed Sacrament is exposed those of the Sacred Heart having a direct bearing upon it are not only permitted but favoured. Each evening we had devotional Latin hymns and the Act of Reparation; and our members received many spiritual favours from the Divine Heart interceding in the Blessed Eucharist

SECRETARY.



NEW STATUTES OF THE APOSTLESHIP OF PRAYER.

NOTES AND EXPLANATIONS.

ESTABLISHMENT OF THE APOSTLESHIP.

The parish priest, or a curate appointed by him, begins by obtaining from the Diocesan Director or from the Editor of the MESSANGER, a Diploma of Aggregation for the parish, and for himself a Diploma of Local Directorship. He should at the same time write to the Office of the MESSANGER (144 Bleury St., Montreal), in order to obtain a sufficient supply of certificates of membership, badges, scapulars of the Sacred Heart and monthly calendars, some specimen copies of the MESSANGER, and also a few enamelled crosses, if they should be required. He will find a list of these articles and of several others besides, in the Catalogue of the MESSANGER published every year, and which will be mailed to him on application.

Next, the Director will himself explain, or will have explained by some priest well versed in all the details of the Apostleship, the nature, aims, practices and advantages of the Association, and the part taken by lady-promoters in its organization (1) He will then call a general meeting of the ladies, young and old, of the parish, in order to form a board of officers; that is, to elect a President, one or more Vice-Presidents, a Secretary and a Treasurer. These persons who should be singled out for their energy, influence and charitable disposition, will afterwards help the Director to organize the body of promoters.

(1) We say lady-promoters, because men are not so easily found, especially in the beginning of the work.

The election may be carried on by ballot in the following manner :

Each lady present inscribes on a slip of paper which is handed to the Director the name of the person she judges best fitted for the office of President. These names are to be summed up on a sheet of paper, and followed by as many dots or crosses as there are votes cast in favor of the person it represents. The candidate receiving the largest number of votes is proclaimed President, if the choice meets with the approval of the Director ; the second will be the Vice-President, and so on in order, if there are to be several Vice-Presidents.

With the help of these officers, the Director will next select a Secretary and a Treasurer, and the Board will be complete.

In some parishes, the Director instead of carrying on the election in the above-described manner, chooses for President and Vice-President the chief officers of already-existing Societies, such as the Ladies of St. Anne or the Children of Mary ; and for Secretary and Treasurer, the Secretary and Treasurer of one or other of these Associations. It is for him to judge which is the more suitable method under existing circumstances. Generally speaking, however, it is better to form an independent Board, for experience has proved it to be the surer way of enlisting the interest of the people.

The Board of Officers being thus constituted, the Director will go on to select the promoters.

This selection rests by right with the Director ; but it is important that he should take counsel with the Board as to the choice to be made. He will thus proceed more securely, and besides, he will be more likely to win the active sympathy of the officers in the work of the Association.

There should be one promoter for every five or six families in each street or concession-line of the parish. It is the duty of the Secretary to draw up an exact list of the promoters

selected, and distribute copies to the Director and to each of the officers of the Board.

On the following Sunday, or at the next general meeting of the parish, the Director will make known to the people the result of the election, read out the names of the promoters chosen, and call a meeting of the latter in order to instruct them in the duties of their office, and furnish them with the articles necessary for the enrolment of Associates. Instructions as to the best way of setting about this, will be found in the Promoter's Handbook, of which a copy is given to each.

Each promoter will submit to the Treasurer the list on which she shall have inscribed the Christian name, surname and address, of every Associate enrolled, together with the amount of the contribution collected from each. (1)

The Treasurer hands on these lists of names to the Secretary, who inscribes them on the Register of the Society.

In a few days, the promoters will have enrolled most of the parishioners, and the Association will be established.

The Treasurer will now be able to see how many copies of the MESSENGER will be required (three for each section of fifteen), and how many monthly calendars, (one leaflet for each Associate), and she will guide herself accordingly in sending in her order to the Office of the MESSENGER.

She should be careful not to include in her list the names of those who have not paid the annual contribution, but who are content to be simply aggregated to the Apostleship

(1) There is, then, an annual contribution in the League? We answer by drawing a distinction. In order to be received into the Apostleship, that is to say, to have one's name inscribed on the register, receive a certificate of admission and thereby have a right to the indulgences of the Association, *there is nothing to pay.* But if the Associate desires to have the Scapular of the Sacred Heart, receive the monthly calendar, and have the privilege of reading the MESSENGER in his turn every month, a small contribution is required; for it would be unreasonable to expect the Board to bear the expense of supplying these objects. The annual contribution is generally ten cents for each Associate, and this amount is sufficient to allow the Treasurer to meet the current expenses of the Association. Enamelled crosses not being strictly necessary, any Associate desirous of possessing one should purchase it of the Treasurer.

by means of certificate of membership, and do not desire to receive a Scapular of the Sacred Heart or the monthly calendar. Promoters should inscribe these names on a separate sheet of paper and not on their regular circle or section-list.

MONTHLY MEETING OF THE PROMOTERS.

It is at the monthly meeting that the Treasurer gives to each Promoter the MESSENGERS of the Sacred Heart, three for each circle, and the calendars which are to be distributed to the Associates for the ensuing month. This meeting takes place towards the end of the month, usually on the fourth Sunday, or in the early part of the fourth week. The MESSENGER and the monthly calendars are always sent to the Treasurer in time for this meeting. The order of proceeding will be found in the Promoter's Handbook. In this same book will also be found a detailed account of the various duties which the officers of the Board may be called upon to fulfil.

One fact should be well borne in mind : it is the Council of Promoters, which is the life and soul of the Association ; it is this body in particular which to the apostleship of prayer adds the apostleship of deeds. If the Director is faithful in calling its members together ; if he endeavours to stimulate and direct their zeal, and shares with them his solicitude for the welfare of the parish, he will find in this institution, simple as it is, a very effective means of reaching the various members of his flock, and of making known his thought and desires among the families visited by the Promoters in distributing the calendars. This pious League thus brings together all the well-intentioned people of the parish, and increases a hundred-fold their capabilities for good. This is without doubt an immense advantage, and it is by making use of it for the glory of God, that the Association will become better known, and its true character be gradually revealed.

SOLEMN RECEPTION OF ASSOCIATES.

Although the private admission of Associates by Promoters, as above described, is perfectly valid, really incorpor-

ates them into Association and gives them share in all its indulgences, yet it is preferable wherever the thing can be done conveniently, that the Director should hold a solemn reception as soon as the work of enrolment is complete, and others from time to time according as new candidates present themselves. When there is no ceremony connected with the reception, Associates are apt to attach less importance to it, and to allow the remembrance of it to slip gradually from their minds. This remark, true for all, is especially applicable to children.

Here are two methods proposed for the solemn reception :

The first consists in assembling all the Associates, old and new, for a solemn Mass and general Communion. At the end of Mass, the congregation sings a hymn to the Sacred Heart, and the Director or some other priest invited for the occasion, delivers an address on the Apostleship lasting about ten minutes. The officiating priest then blesses aloud the badges of the Sacred Heart which each candidate holds in his hand and the reception begins.

The candidates approach the communion rails one after another as for communion, and each in turn hands his badge to the priest, who presents it to him to kiss and then returns it, saying: *Accipe frater (vel soror) effigiem Sanctissimi Cordis Jesu.* As long as the reception lasts, a hymn to the Sacred Heart should be sung by those present, and accompanied by the organ, if there is one.

Whenever it is possible, the reception should be followed by solemn Benediction: *Parce Domine, Magnificat, Sancte Joseph* and *Tantum Ergo*. Immediately before the Adoration, the Director reads aloud, in the name of all the Associates, the solemn Act of Consecration to the Sacred Heart. A hymn to the Blessed Virgin brings the ceremony to a close.

The second method, more convenient in cities, consists in having the ceremony in the evening, after Vespers. With the exception of Mass and Holy Communion, everything is carried out as above. — *Translated by* GREGORY FÈRE, S.J.

(To be continued.)



THE NEW ARCHBISHOP OF KINGSTON

The Archdiocese of Kingston, the oldest in the Province of Ontario, is to be congratulated on the choice which the Holy Father has made of the Most Reverend Charles Hugh Gauthier to fill the See left vacant at the demise of His Grace, the late Archbishop Cleary. The nomination has brought joy to the hearts of all, not only among the clergy, but also among the faithful of the archdiocese. This feeling of satisfaction has even gone beyond the limits of the Province, and many, who have not the advantage of a personal acquaintance, have learnt to esteem him as an exemplary, zealous, scholarly and affable priest, and one who, now that he is to be elevated to the dignity of Archbishop, will be an ornament to the Catholic hierarchy of the Dominion.

The Archbishop elect was born at Alexandria, Glengarry, November 13, 1844, of Scotch and French parentage. He entered upon his classical studies in 1859, at Regiopolis College; completing, in 1863, a short and brilliant course. The time which elapsed between this date and his ordination, in 1868, was spent as Professor of Rhetoric in his *Alma Mater*, and in the study of theology; after which he assumed the directorship of the above named institution. He was first appointed to the ministry in 1869, and was pastor successively of Gananoque, Westport, Williamstown and Brockville. In 1891, he was named Vicar General, the duties of which office he fulfilled while administering his Brockville parish.

The MESSENGER, while it offers its felicitations to the people of Kingston, joins heartily with them in praying that His Grace's administration may be long and prosperous, and blessed with those special spiritual consolations which lighten the heavy burden of the chief Pastor of a diocese.



MOST REV. CHARLES HUGH GAUTHIER

Archbishop-elect of Kingston, Ont.



CATHOLIC INTERESTS IN THE SOUDAN

THE following particulars, which we take from the *London Tablet*, can not fail to prove of great interest to all members of the Apostleship of Prayer.

The story of the Catholic missions in Central Africa is closely interwoven with the dark chapter of the rising of the False Prophet, and the missionaries, as captives of the Mahdi and Khalifa, have undergone a martyrdom which we would fain hope may be the ransom of their scattered flocks. The mission of the Soudan, dating from 1846, was the earliest attempt to evangelize the heart of Africa, for which a way was opened by the Egyptian conquests in the south.

An area greater than the whole of Europe, with an infidel population roughly estimated at 100 millions, was created a Vicariate by Gregory XVI., under the protectorate of Austria, and confided to the charge of the Jesuits, by whom it was transferred in 1881 to the Franciscans. Their first attempts to penetrate the continent by the course of the White Nile, then the great artery of communication, were baffled by the pernicious climate, and Gondokoro, Holy Cross, and Shellal, the three stations on the river to the south of Khartoum, were abandoned on this ground. The enterprise thus languished until a fresh impetus was given to it by the enthusiasm and self-devotion of the late Mgr. Comboni, who at the age of seventeen had vowed himself to its furtherance and prosecution. A visit to Khartoum ten years later not only enabled him to learn some of the languages of the southern tribes, but convinced him of the necessity of a special organization of training and preparation for this difficult field of labour. By this initiative, accordingly, were founded some years later two institutes for the supply of priests and nuns to the missions of Nigritia.

In 1867 he conducted his first caravan of three priests, as many nuns and thirteen negresses, trained as native teachers, to Khartoum by way of Cairo, in which city he founded an institute for the reception and acclimatization of missionaries and sisters as his base of operations. In 1872 the mission of Khartoum with all its dependencies was ceded to his Order by the Franciscan Fathers, who had lost

many of their number there, and in the same year he was created Pro-Vicar Apostolic of the mission of Central Africa, extending from the frontiers of Egypt and Tripoli to the Mountains of the Moon, and from the Sahara and the two Guineas to Abyssinia and the Red Sea.

He lost no time in beginning operations, and abandoning the Nile Valley as too unhealthy for European occupation, he directed his efforts westward to Kordofan, which his missionaries were the first to set foot in. Its capital, El Obeid, was chosen as the centre of Christian influence in this region, and the co-operation of the Egyptian authorities gave every hope of facility for its diffusion. The establishment of agricultural colonies, where his neophytes, and above all those of the younger generation, could be isolated from the surrounding corruption both of Mahammedanism and paganism, was an integral part of his plan, and he founded one such station at Malbes, in the plain of Kordofan, and another at Gadaref in the province of Sennaar on the Blue Nile.

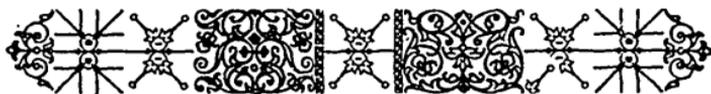
But the most interesting of his foundations was that of the Jebel Nuba in Southern Kordofan, whose simple and peaceful inhabitants are reputed to be the descendants of the ancient Christians of Nubia driven out of their homes by repeated invasions of Arabs from the Red Sea. At Delen, on one of the hundred inhabited hills or mountains of which the group consists, a mission was established by Father Louis Bonomi in 1875, and hither came in December, 1881, Father Ohrwalder and other missionaries destined to share a terrible experience in the hands of the Mahdi, who had a few months previously begun to proclaim his mission, and had already won the first of his long series of victories over the Egyptian flag.

With his advance into Kordofan the doom of the Christian missions was sealed, and on September 15, 1882, those of Delen, having sorrowfully rung the Angelus bell in their little church for the last time, were borne off as prisoners to the camp of Mohammed Ahmed, to enter on that long captivity with the harrowing details of which Father Ohrwalder's thrilling narrative has made us familiar. Of the four priests then in Kordofan, Father Losi, the superior of the station in El Obeid, died during the siege of that town, Father Bonomi escaped from it in 1885 through the assistance of a compatriot in Egypt, and Fathers Ohrwalder and Rossignoli were enabled to fly from Omdurman at different dates later on. Of the four sisters taken, one died at Omdurman, two shared Father Ohrwalder's escape and the remaining one, with the surviving lay-brother, Giuseppe Regnotto, were rescued by the victorious Sirdar. Mgr. Comboni was spared the sight of these disasters by his death at Khartoum in October, 1889, and his successor, Mgr. Sogaro, was unremitting in his efforts to obtain the release of the captives, always keeping one of his priests stationed on the Egyptian frontier with this object.

On the restoration of civil government in the Soudan the way will be clear for the reoccupation of the ground lost to Christianity by its revolt, and the sufferings and toils of the missionaries will not have been in vain. The institute at Cairo is still in existence, and labourers will be found ready to carry on the suspended but not abandoned work of the evangelization of Central Africa. Father Ohrwalder is still waiting at its gates, temporarily carrying on the same work at Suakin in readiness for the summons which will, he hopes, recall him to the scene of his long toils and sufferings.

How much the military advance on Khartoum has facilitated the reestablishment of the missions may be judged from the fact that that city, which on Mgr. Comboni's first journey thither was distant two months' travel from Cairo, is now by the railway across the Korosko Desert and other added means of steam communication, brought within a week of it. The hardships of a road that only the most robust could venture to traverse are exchanged for the ease and luxury of a rapid train service, and the long camel ride with its weariness and dangers is a thing of the past. It must be long, however, before the country can recover any measure of prosperity, or repair the losses it has suffered during its lapse into barbarism. "In some districts," says Father Ohrwalder, "half the people are dead, in others the loss of life is even greater. Whole tribes have been blotted out, and in their place roam the wild beasts spreading and increasing in fierceness and numbers, until they bid fair to finish the destruction of the human race, for they enter huts and women and children are no longer safe." The havoc of hunger completed that of war, and whole districts between Berber and Khartoum were depopulated by the terrible famine of 1889, the consequence partly of drought, and partly of the neglect of agriculture owing to incessant fighting. The decrease of numbers, on the other hand, is much less, relatively, among the blacks than among the Arab tribes, and the mountaineers of the Jebel Nuba, as well as other sections of the negro population, have been able to reassert their independence, and drive the Dervishes far from their hills and glens.

Here, at least, the missionaries on their return may count on a cordial welcome, and this once happy little pastoral station will in all probability be one of the first reoccupied. Under English rule all over the world missionary work is not only free from harassing restrictions, but secure of support, and the great colonizing Power is glad to welcome all civilizing influences within her spheres of domination. We may then hope that the empire which fate has thrust upon her in the Valley of the Nile will be a new field for the expansion of the Catholic Church.



Written for
THE CANADIAN MESSENGER

PITY THE DYING.

Pity the dying, who must stand to-day,
Before Thy Judgment Seat ;
For those who ev'ry moment pass away,
Thy mercy we entreat.

Pity the dying, who, by land or sea,
Haste to the gates of death ;
Give them the grace, dear Lord, to cry to Thee,
E'en with their latest breath.

Pity the dying, Thou whose love exceeds
The span of mortal mind ;
To those for whom Thy Blessed Mother pleads
Sweet Jesu ! be Thou kind.

Pity the dying, and, if Thou shouldst call
Those who to us are dear,
Oh Thou who knowest, understandest all,
In that last hour be near.

Pity the dying, Thou whose Blood was shed
That they might be forgiven ;
Grant to the Souls of all the Faithful Dead
Eternal rest, in Heaven.

F. W. GREY.





R. I. P.

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

Aberlon, P. E. I.: Mrs. Alexander McIntyre, d. Aug. 29. *Almonite*: Mrs. John O'Reilly, d. Aug. 31. *Amherstburg*: Mrs. William Kelley, d. Apr. 25; Mrs. Edward Boyd, d. May 15. *Antigonish*: Archibald Campbell, d. March 1; Mrs. John Chisholm, d. Aug. 14; James McLean, d. Aug. 26. *Brechin*: Edward Lyttle, d. Aug. 30. *Canso*: Margaret Ann Snow, d. Sept. 9. *Chatham, Ont.*: Mrs. Helen O'Mara. *Colgan*: Mrs. Catherine McKenna, d. Sept. 11. *Drayton*: Patrick Carmen, d. July 3. *Forest*: Mrs. Michael Garrett, d. Aug. 25. *Halifax*: Mary A. Shanks, d. Aug. 22. *Hamilton*: John W. Smith, d. Aug. 29; John F. Baine, d. Sept. 11. *Kingsford*: Mrs. Sexsmith, d. Jan. *Kingston*: Catherine Darragh, d. June 26; James Browne, d. July 8; Mrs. Johanna Murray, d. July 16; Mrs. M. A. Walsh, d. Aug. 3; Miles Sinnott, d. Aug. 24; Mrs. William Lafay, d. May 16. *Metcalfe*: Mary Ellen Gillissie, d. Aug. 2. *Moncton*: Arthur Ryan, d. July 12. *Montreal*: John W. Smith, d. Aug. 29; Mr. James Rodgers, d. Aug. 12; Mr. James J. Walsh, d. Sept. 19; Mary Jane Couch. *Ottawa*: Miss Christina Clancy, d. July 4. *Quebec*: Mrs. John Davies, d. July 22. *River Beaudette*: Mrs. Mary McGinnis, d. Sept. 12. *St. Augustine, Ont.*: George Boyle, d. Aug. 27. *St. John West, N. B.*: Mrs. Bridget Kane; Mrs. Agnes McGinnis. *St. Mark's, P. E. I.*: Mrs. William Watson. *Toronto*: Mr. and Mrs. Louney; Clarence Kennedy, d. Aug. *Trnnton*: Mrs. Alexander Gault, d. Aug.; Mrs. William Robertson, d. Sept. 17; Mrs. C. Sweet, d. Sept. 27. *Woodslee*: Mrs. Patrick Daley. *Woodstock, Ont.*: Mrs. Patrick Karney, d. Aug. 12.

Acton: Catherine Dunn, d. Sept. 1. *Dundas*: Mrs. Mary Cahill, d. Sept. 27. *Halifax*: Catherine McNeil, d. May 11; Thomas Flood, d. June 18; Thomas McDonald, d. Aug. 14; Rachel Cochran, d. Sept. 17. *Hamilton*: Mrs. O'Brien, d. Sept. 12; Bertha Stanley, d. Sept. 13. *Harbor au Bouche*: Henry Belfontaine, d. June 6; Capt. Michael DeCoste, d. Sept. 16. *Lindsay*: Mrs. Denis O'Donohue, d. Apr. *Montreal*: Mrs. John O'Reilly, d. Sept. 29; Mrs. Arthur McKeown, d. Aug. 1. *Pictou*: Mrs. Magoffin, Mrs. Kearney. *Rollo Bay*: Sylvester McDonald, d. July 6; Sarah A. White, d. Sept.; Mrs. Eliza Lafrance, d. Oct. 3. *Toronto*: George Taylor, d. July 10.

NOVEMBER THOUGHTS.

What is fame?

'Tis the sunbeam on the mountain,
Spreading brightly ere it flies,
'Tis the bubble on the fountain,
Rising lightly ere it dies :
Or, if here and there a hero
Be remembered through the years,
Yet to him the gain is zero :
Death hath stilled his hopes and fears,
Yet what danger men will dare
If but only in the air
May be heard some eager mention of their name ;
Though they hear it not themselves, 'tis much the same.

What is wealth?

'Tis a rainbow, still receding
As the panting fool pursues,
Or a toy, that, youth unheeding,
Seeks the readiest way to lose ;
But the wise man keeps due measure,
Neither out of breath nor base ;
He but holds in trust his treasure
For the welfare of the race,
Yet what crimes some men will dare
But to gain their slender share
In some profit, or in struggle after wealth,
Ever winning, though with loss of name or health.

What is life?

'Tis the earthly hour of trial
For a life that's but begun :
When the prize of self-denial
May be quickly lost or won ;
'Tis the hour, when love may bourgeon
To an everlasting flower ;
Or when lusts their victims urge on
To defy immortal power.
Yet how lightly men ignore
All the future holds in store,
Spending brief but golden moments all in strife ;
Or in suicidal madness grasp the knife.

What is death?

Past its dark, mysterious portal
Human eye may never roam ;
Yet the hope still springs immortal
That it leads the wanderer home.
O, the bliss that lies before us
When the secret shall be known,
And the vast angelic chorus
Sounds the hymn before the throne ;
What is fame, or wealth, or life ?
Past are praises, fortune, strife ;
All but love that lives forever, cast beneath,
When the good and faithful servant takes the wreath.

— *W. W. Skeat in the Academy.*



THANKSGIVINGS

For special favours received from the SACRED HEART, published in fulfilment of promises made.

(N.B. Thanksgivings intended for publication under this heading should reach the editor before the first of the month preceding publication. General Thanksgivings for favours received throughout the month or the year, or vaguely expressed as "several" or "many" are not here mentioned.)

ALMONTE. For a request granted. — **ARNPRIOR.** For a position obtained, through prayers and a novena for the Souls in Purgatory. For passing an examination, after a novena to St. Anthony and the promise of prayers for the Holy Souls. For a favour, after making the Stations and praying to St. Anthony.

BARRIE. For a success in an examination, after making a novena and having a mass said for the Souls in Purgatory. For a favour, after making a novena to B. V. M. For two favours, through prayers to St. Anthony. — **BATHURST.** For a spiritual favour, after praying to St. Ann and the Souls in Purgatory. — **BELLEVILLE, ONT.** For a favour. For fourteen successful examinations. For a wonderful favour, by invoking the Holy Name of Jesus. For work, through prayers to the S. H. and having a mass said for the Souls in Purgatory. For a special favour for a son, after having had a mass said for the Souls in Purgatory. For a great favour. For a special favour, after prayers to the Souls in Purgatory. For three favours, after prayers to St. Joseph. For a temporal favour, after prayers to St. Anthony and procuring bread for the poor. — **BRANTFORD, ONT.** For a very great favour, after several novenas. — **BRECHIN.** For a great favour, through prayers to B. V. M. and the Souls in Purgatory with a promise of masses in their behalf. For a favour. — **BROCKVILLE.** For improvement in health, through prayers to B. V. M. and St. Ann. For five spiritual favours. For relief in pain, after wearing the Badge. For the cure of a sore ankle, after making several novenas. For many favours, through prayers to St. Ann. For good health. For relief from pain, after prayers and by applying Holy Water. For a father's employment, through prayers to St. Anthony. For success in a great undertaking, by praying to St. Ann. For the cure of a severe cold, through prayers to B. V. M. For the cure of a sister of a severe illness, through prayers to B. V. M. and St. Ann. For good health, employment and two spiritual favours. For employment for a father, by prayers to St. Anthony. For work obtained.

CAMPBELL'S CORNER. For a temporal favour. — **COBOURG.** For the recovery of health. — **COLGAN.** For a great temporal favour, after making a novena to B. V. M. and St. Ann. For four temporal favours, after prayers to St. Anthony and having a mass said. For three temporal favours. For two great favours. For a favour, after having a mass offered. For a great spiritual favour for a young person. For a great spiritual and temporal favour, after prayers to the Infant Jesus of

Prague. — CORNWALL. For the instant cure of a very severe toothache, after praying to St. Anthony and applying the medal. For a temporal favour. For the successful passing of an examination.

DRAYTON. For a temporal favour, after promising two masses for the Souls in Purgatory.

FAIRVILLE, N. B. For health, through devotions to the B. V. M. For a brother practising temperance. For preservation from injury in a dangerous occupation. For a spiritual favour, through saying the Litany. For a spiritual favour, through prayers. For a favour, after praying to Our Lady of Perpetual Help. For success in an examination. For a temporal favour, through devotions to the Blessed Sacrament. — FOREST MILLS. Two, for success in an examination, after praying to B. V. M., St. Aloysius, St. Ann and the Souls in Purgatory. For a special favour, after promising to pray for the Souls in Purgatory. For special favours, through prayers to St. Anthony. — FREELTON. For two spiritual and two temporal favours. — FREDRICKTON. For a favour, after praying to St. Anthony. For a favour, after praying the B. V. M. For a cure, after applying the Badge and praying to the B. V. M. For a favour, through St. Anthony. For success in business, after prayers. For three favours, after praying to B. V. M., St. Joseph and St. Anthony. For nineteen spiritual and temporal favours.

GALT. For a safe journey made by an invalid and for two other temporal favours, after prayers to B. V. M., St. Joseph and St. Anthony. — GRAVENHURST. For two favours obtained. For success in an examination and for a situation obtained, after repeating the Thirty Days' Prayer twice. — GUELPH. For success in an examination. For the cure of sore face, after prayers to St. Joseph. For recovery of lost keys, after prayers to the B. V. M. and St. Anthony. For a temporal favour, after prayers to the B. V. M. and St. Anthony. For the cure of a child suffering from convulsions and cramps, by prayers and by applying the Badge. The child was speechless for six weeks, but can talk now. For a special temporal favour, after prayers to the B. V. M. and St. Anthony. For the recovery of a mother from a severe illness, after a mass of thanksgiving. For the cure of a pain in the back. — GUYSBOROUGH, N. S. For a great improvement in a person dangerously ill, the doctor had no hope of her recovery.

HALIFAX, N. S. For the speedy recovery of a child taken suddenly ill in a place where a doctor could not be had, after promising a mass for the Souls in Purgatory. For the cure of a painful rupture, after being given up by the doctors. For the return of a husband to his religious duties, after years of neglect, through prayers to St. Joseph St. Anthony and by making a novena of grace. For a mother getting work, after saying the Thirty Days' Prayer. The favour was granted before the prayer was quite ended. For a great favour. For a successful operation. For recovery from a severe illness, after praying to B. V. M. For a favour. For the cure of a serious bodily trouble, by praying the B. V. M. and promising to say daily the Stabat Mater. For two favours received, by the application of the Badge. — HAMILTON. For the cure of a child, after applying the Badge. For the success of two examinations. — HARBOR A BOTCHER. For a child's speedy recovery from a severe illness during the month of June, after making a number of novenas.

KEARNEY. For success in an undertaking. For means, after praying to St. Joseph. For a spiritual and temporal favour. For the cure of a sore eye. — **KINGSTON.** For relief from pain and sickness, by prayers to St. Ann and St. Ignatius, and the use of St. Ignatius water. For the recovery of a mother from serious illness. For a reconciliation long recommended to the prayers of the League. For a temporal favour. For a successful examination, after offering the Litany of the B. V. M. daily for a month and praying before the Blessed Sacrament each day of the examination for one hour. For two special favours, after saying the Stations in honour of St. Ann and St. Joachim. For recovery from a very sore throat, through the intercession of Our Lady of Victory, and by applying the Badge and a medal of Our Lady. For a conversion to the faith, after many years of prayers. For employment. For a special favour, by a novena to B. V. M.

LANCASTER. For a special favour, after prayers and a mass offered for the Souls in Purgatory. — **LONDON.** For three favours, through the prayers of the League and the Souls in Purgatory. For the recovery of a child, after earnestly invoking the Infant Jesus of Prague and promising to erect a statue in his honour. For a temporal favour, after a novena to Our Lady of Victory, and a Communion. For the recovery of a lost trunk, after a novena to B. V. M.

METCALFE. For a temporal favour, after prayers to St. Anthony. — **MONCTON, N. B.** For a special favour, after prayers to B. V. M., St. Joseph and the Souls in Purgatory. — **MONTREAL.** For a very special favour, after prayers to Infant Jesus of Prague. For the recovery of a nephew, after a novena. For a conversion to the faith for which the prayers of the League had been asked for several years. For employment.

NEWMARKET, N. B. Three, for favours received. — **NEWMARKET, ONT.** For a very great favour.

OAKVILLE. For a favour, through the intercession of St. Blaise and having a mass said for the Souls in Purgatory. For speedy relief from a severe pain, after praying to St. Anthony, and applying the medal of Blessed Gerard. For a safe journey, through prayers to B. V. M. and having a mass said for the Souls in Purgatory. For relief for a child in pain, by wearing St. Joseph's cord and making a novena for the Souls in Purgatory. For three temporal favours. — **ORILLIA.** For a favour, after prayers to St. Joseph. — **OTTAWA.** For the recovery of a mother, from a very serious illness, through the prayers of the League, and novenas, and promising masses for the Souls in Purgatory. For a position, through prayers to B. V. M. For successfully passing an examination. — **OWEN SOUND.** For the recovery of a sick person. For two favours received.

PEMBROKE. For two favours received. — **PETERBOROUGH.** For two special favours granted. — **PICTON.** For a brother and sister being saved from injury in an accident. For a temporal favour, after praying before the Blessed Sacrament. — **PORT CREDIT.** For means to pay a debt, through prayers to St. Anthony. For a special favour, through prayers to St. Anthony. — **PRESTON.** For a successful examination.

QUEBEC. For five spiritual and temporal favours, through the B. V. M., St. Joseph and the Souls in Purgatory and promising masses for the Souls in Purgatory. For two special favours. For great success in an undertaking, through prayers to B. V. M., St. Joseph and St. Anthony. For relief from heart trouble, after applying the Badge and praying to St. Anthony. For recovery from serious illness. For a very great temporal favour, through prayers to St. John Baptist and St. Anthony. For being maintained in a position of trust, by praying B. V. M. and St. Joseph. For two very special temporal favours. For the recovery of a sick person. For a great temporal favour. For two spiritual favours. For great help in an hour of need. For success in business. For employment and a good position for a young person. For twenty-five spiritual and twenty-five temporal favours. For a great special favour.

RAT PORTAGE. For the cure of toothache.

SMITH'S FALLS. For the cure of a pain, after applying the Badge.
— SNYDER. For the cure of a person, after prayers to St. Joseph. --
ST. ANDREW'S WEST. For a favour, through B. V. M. — **ST. MARY'S, ONT.** For a happy death for a dear friend. For a very great favour, through prayers to B. V. M., St. Joseph and St. Ann. Masses also were said for the Souls in Purgatory.

TRENTON, ONT. For a great temporal favour, after praying to St. Anthony.

WARWORTH. For two favours, spiritual and temporal, after praying to B. V. M. and for the Souls in Purgatory. — **WILLIAMSTOWN.** For the restoration of a priest's health, after Holy Hours, novenas and prayers. For a temporal favour. For a situation. For a great favour. — **WOODSTOCK, ONT.** For a temporal favour.

ZURICH, ONT. For a special favour, by prayers to B. V. M. For the cure of a sick child, after promising a novena for the Souls in Purgatory. For the cure of toothache, after applying the Badge. For money received. For relief from pain.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Alberton, Airmonte, Colgan, Edge Hill, Ont., Forest Mills, Guysborough, Halifax, Hamilton, Kearney, Kingston, Lindsay, London, Malwood, Montreal, Ottawa, Port Hawkesbury, Quebec, St. Andrew's West, St. Augustine, St. Mark's, P. E. I., Toronto, Winnipeg, Zurich.



INTENTIONS FOR NOVEMBER

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

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| <p>1.—Tu.—ALL SAINTS. <i>bj.gt.mj.rj.</i> Honour the Saints. 15,747 Thanksgivings.</p> <p>2.—W.—ALL SOULS. <i>gj.</i> Help the Holy Souls. 8,920 In affliction.</p> <p>3.—Th.—St. Winefride, V. M. <i>hj.</i> Patience in trials. 10,460 Deceased.</p> <p>4.—F.—St. Charles Borromeo, Bp. <i>aj.gj.</i> Pray for seminarists. 17,757 Special.</p> <p>5.—S.—St. Emeric, C. Pray for priests. 2,916 Communities.</p> <p>6.—S.—St. Leonard, Hermit. <i>aj.rj.</i> Recollection. 7,182 First Communions.</p> <p>7.—M.—Bl. Anthony Baldenucci, C. Generosity. League Associates.</p> <p>8.—Tu.—Octave of All Saints. Think often of heaven. 7,429 Means.</p> <p>9.—W.—Dedic. of the Lateran Basilica. <i>rj.</i> Respect God's House. 2,653 Clergy.</p> <p>10.—Th.—St. Andrew Avellino, C. <i>hj.</i> Filial confidence. 25,759 Children.</p> <p>11.—F.—St. Martin, Bp. Self-sacrifice. 12,420 Families.</p> <p>12.—S.—St. Martin, P. M. Morning offering. 13,575 Perseverance.</p> <p>13.—S.—St. Ddacus, C. Pray for schismatics. 3,521 Reconciliations.</p> <p>14.—M.—St. Josephat, Bp. M. Confidence in God. 20,231 Spiritual Favours.</p> <p>15.—Tu.—St. Gertrude, V. Peace of heart. 82,287 Temporal Favours.</p> | <p>16.—W.—St. Stanislaus Kostka, C. Union with God. 13,709 Conversions to Faith.</p> <p>17.—Th.—St. Gregory, Wonder-Worker, Bp. <i>hj.</i> The spirit of faith. 19,550 Youths.</p> <p>18.—F.—Dedic. of the Basilicas of SS. Peter and Paul. Zeal for God's House. 1,730 Schools.</p> <p>19.—S.—St. Elizabeth, W. <i>pt.</i> Charity for the poor. 7,225 Sick.</p> <p>20.—S.—St. Felix de Valois, F. Honour the Trinity. 2,271 Retreats.</p> <p>21.—M.—PRESENTATION B. V. M. Self-oblation. 453 Societies.</p> <p>22.—Tu.—St. Cecilia, V. M. Angelic purity. 2,983 Parishes.</p> <p>23.—W.—St. Clement, P. M. Despise the world. 4,822 Sinners.</p> <p>24.—Th.—St. John of the Cross, C. <i>hj.</i> Patience in suffering. 10,027 Parents.</p> <p>25.—F.—St. Catherine, V. M. Spirit of wisdom. 3,743 Religious.</p> <p>26.—S.—St. Sylvester, A. Zeal for God's glory. 1,144 Novices.</p> <p>27.—S.—Bl. Margaret of Savoy. All for Jesus. 1,577 Superiors.</p> <p>28.—M.—St. Soshenes, C. Kindness. 5,418 Vocations.</p> <p>29.—Tu.—St. Saturninus, Bp. M. Zeal for conversion. The Promoters and Directors.</p> <p>30.—W.—St. ANDREW, A.P. <i>bj.mj.</i> Pray for Scotland. 6,531 Various.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

†—Penary Indulg.; *a*—1st Degree; *l*—2nd Degree; *g*—Guard of Honour 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.