



VOL. X.

FEBRUARY, 1900.

No. 2

GENERAL INTENTION FOR FEBRUARY.

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

FREEDOM OF INSTRUCTION.

“**I**N the happiness that may be enjoyed in this fragile life,” said an old writer, “there is little more enjoyable than that of having, by assiduous study, secured the possession of the pearl science. It is science that paves the way to a wise and happy life.”

Undoubtedly; but we have occasion frequently to note that it is not science, or the enjoyment of it, that is man's ultimate object in life. Science without religion to guide and restrain it, is a dangerous possession, and the Christian parent is neither wise nor prudent who will permit his child to acquire science without the necessary leavening of religion.

Our Lord showed for all time the value He placed on

human learning in the choice He made of apostles to be teachers of men. He who knew the human heart so well, and its relation to our immortal destinies, did not insist on purely intellectual culture as essential to our well-being here or hereafter ; otherwise, would He have chosen illiterate fishermen to teach His Gospel instead of selecting learned doctors from Rome or Athens ?

No one questions the utility of knowledge ; learning is useful in the age in which we live, and even necessary for those who court worldly success. The General Intention, this month, merely asks us to examine the channels through which learning flows into the unformed minds of youth.

Two claimants, the State and the parent, struggle for the possession of the school ; and in no period of history has the struggle reached a more acute stage than in our own. The State claims the right to form its citizens, and will go to extremes to uphold that right. The Church, on the contrary, tells us that the parent is the natural teacher of the child. Nature and the history of the world take sides with her, and are unanimous in proclaiming absolute and inalienable the right of the parent to bring up his children. Besides, right reason asserts that he who has the responsibility of fatherhood on his shoulders should, as well as he is able, and preferably to all others, provide his child with what is needed for its life, natural and social.

It would be unnecessary to dwell on such a self-evident truth as this, were it not impugned so frequently, and in unexpected quarters. This opposition is, most of the time, not made openly ; but opposition to the doctrine of the Church on such an important matter as education is not less effective because it is tacit. A few

thoughts concerning the source and nature of parental rights and duties may not be out of place, even if they find their way into the minds of many of our Canadian readers.

It was on Horeb that Jehovah made known in a special manner His will to Moses: "Call together the people unto Me, that they may hear My words, and may learn to fear Me all the time that they live on earth and may teach their children" (Deut. iv. 10). And the great law-giver, faithful to his trust, laid the divine commands before the chosen people, with this solemn injunction: "Forget not the works that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and thy grandsons." (Ib. 9).

What Moses impressed upon God's people as a rigorous duty, St. Paul corroborated as a divine command to Christ's followers in the new dispensation: "And you fathers, provoke not your sons to anger, but bring them up in the discipline and the correction of the Lord." (Ephes. vi. 4). "But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." (I Tim. v. 8).

What Christ is with regard to His Church, what bishops are to their priests and people, what the shepherd is to his flock, such are parents to their children. It is for them to see that the wolf break not into the fold, that the lambs be led to rich and wholesome pastures, that noxious food be carefully kept out of their reach; otherwise the souls of their children will cry to heaven against them as did the blood of Abel against his unnatural murderer.

The responsibility of the eternal welfare of their

children weighs on the shoulders of fathers and mothers; and when through poverty, or incapacity, or sickness, or the multiplicity of other duties, they are unable to impart, in its fulness, religious instruction to their little ones, they may shift that responsibility on to the shoulders of others only on condition that those who are to assume the burden are trustworthy and fully competent. So true is this that the parent is not at liberty to rid himself of this personal obligation, or surrender his rights. When circumstances oblige him to give over to others the training of his children, this temporary transfer may be made only when there is a certainty that the children's hearts will receive no taint.

But as the Church has condemned the divorce of the teaching of religious truths from that of secular science, (1) the Christian parent must, under the direction of his pastor, make a choice of a system of teaching that is in harmony with Catholic tenets.

Now, how can any such choice become possible unless the liberty of teaching is fully recognized; and unless Catholics are free to open and control schools and colleges of their own? Whenever such action is merely tolerated, so as to throw on Catholic ratepayers the burden of supporting the schools of their choice, while they are also taxed for the support of State schools, to which they may not conscientiously send their children, a grave injustice is perpetrated, and liberty of instruction is not recognized.

The right in justice of the Catholic citizen to claim liberty of teaching is grounded, on his parental obliga-

(1) The following proposition is condemned: Catholics may approve of a system of educating youth, unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly life. (*Syllabus prop. 13*).

tion in the natural order ; on his duties as a Christian parent ; on his constitutional privileges as a citizen which put him on an equal footing with his fellow-citizens ; for as these claim the right, and obtain it, of bringing up their offspring after the manner of their choice, so may he also claim his share in the fund to which he contributes, to secure an education for his children.

When we assert that parents have in the natural order a right to liberty in the question at issue, we mean simply that God has imposed on parents, preferably to all others, the obligation of bringing up their children. It is evident from this that no one has a right to put obstacles in the way, or to hamper them in the exercise of their functions. This same liberty is guaranteed them in the matter and mode of education. The selection of a teacher of a child, the nature of the teaching, the choice of the methods of imparting it, are privileges that the parents may lay claim to. Whoever has a right to the substance of a thing has a right to use and dispose of it in his own way.

The Christian parent has another obligation, to see that his children be taught the laws of God. Religion must not take a secondary rôle in school ; its place is at the pinnacle of all sciences. The Sovereign Pontiff, Pius IX, wrote in 1864 : " Religious doctrine should hold the first place in teaching and education ; it should hold sway to such an extent that all other branches of knowledge should appear, so to speak, as accessories."

What constitutes a religious school is not that the greater part, or even a great part, of the time be given over to the teaching of religion ; it is the organization of the exercises which take place in these schools, the prayers and hymns at stated times ; the attention given

to the ecclesiastical year; the recurrence of feasts and the meaning that the Church puts to them; the community of ideas and consequent sympathy that exists between teacher and pupil as the outcome of religious instruction; the Catholic tone that pervades the school; all these things cannot fail to make a deep impression on the little ones who live and move under their influence several hours every day. Who will deny the right of a parent to provide such a school as this if he sees fit?

The constitutional privileges of a Catholic should secure him from interference in such an essentially domestic function as the training of children. Is it not evident that the intermingling of another authority would inevitably embarrass the liberty of the family, and destroy the unity of education, if it did not annihilate education itself? No authority has a right to impose wearying "programmes" on a parent, or embarrassing restrictions, and above all, it has no right to jeopardize liberty of conscience.

Furthermore, man has a natural right to communicate the truth. We have an inborn inclination to give to others the notions we have acquired by personal endeavor, so that the act of teaching is, after all, the natural use of a faculty which no one has a right to prevent us from exercising.

How slow men are to perceive that the welfare of a nation is involved in the training of its children, and religious training at that. A sound education, rendered possible by admitting the principle of liberty of instruction, is the best earnest of the prosperity of a nation. This truism supposes two others, that true education must be based on religion; that truly religious education can be imparted only by teachers of deep religious convictions.

While sympathising with those nations that are unjustly deprived of their rights to educate their children as they wish, and averring that here in Canada our fellow-Catholics have not the full privileges they are entitled to, in their three-fold capacity of parent, Christian and citizen, we should pray and beseech the Divine Heart of Jesus to enlighten the minds of legislators and move their hearts in such manner that justice and charity may guide them in their deliberations, and prevent them from promulgating laws that would jeopardize the souls of youth by a Godless education.

E. J. DEVINE, S. J.

Daily prayer during this month.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day in reparation for our sins, and according to all the intentions for which thou sacrificest Thyself continually on the altar. I offer them, in particular, for those parents who are not free to choose Christian schools for their children.

Written for
THE CANADIAN MESSENGER.

THE ENTRANCE.

I stood at the gate of Heaven
Trembling and sore afraid,
At the thought of wrongs unrighted,
Repentences oft delayed,

When a good act long forgotten,
A deed of sweet charity,
Rose up like a light in darkness
And opened the gate for me.

J. GERTRUDE MÉNARD.

Woburn, Mass.

COME, O LORD.

HERMANN.

p *doux.* *pp*

dolce.

Come, O Lord. My God, my All!

pp

I have heard Thy loving call.

cresc.

p *pp*

Thou hast drawn me by Thy charms,

p

Thou hast raised me in Thine arms;

pp

with feeling.

Draw me clos - er still, I pray,

p

Ye - ni, Je - su. Ye - ni, Je - su, Do - mi - ne.

pp

pp

Draw me clos - er still. I pray.

pp

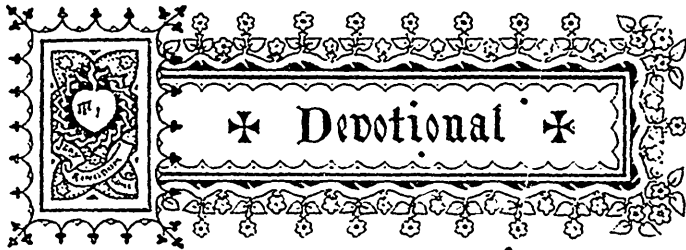
The image shows a musical score for the hymn 'Veni, Jesu Domine'. It consists of three staves: a vocal line (treble clef), a piano accompaniment (treble clef), and a bass line (bass clef). The lyrics are written below the vocal line: 'Ve - ni. Je - su, Je - su. Do - mi - ne.' The score includes dynamic markings such as 'f' (forte) and 'rit.' (ritardando). The music is in a common time signature and features a mix of eighth and sixteenth notes.

2. — Come, oh! come, my Jesus, come,
 Make this yearning heart Thy home.
 Come, but ere Thou come, prepare
 For Thyself a dwelling there.
 Come! no longer, Lord, delay, }
 Veni, Jesu Domine.

3. — Why is not my heart on fire
 With an angel's pure desire?
 He Whose smile makes angels blest
 Comes within my heart to rest;
 Soon, too soon! — Make straight the way, } *bis*.
 Veni, Jesu Domine.

TREASURY, JANUARY 1900

Acts of charity	197,237	Pious reading	122,491
Acts of mortification	267,092	Masses celebrated	517
Beads	354,728	Masses heard	130,588
Stations of the Cross.	100,929	Works of zeal	62,058
Holy Communions	42,649	Various good works.	209,207
Spiritual Communions.	359,539	Prayers	8,687,588
Examiners of conscience.	111,658	Sufferings or afflictions	181,166
Hours of silence	310,599	Self-conquests	135,401
Charitable conversations	243,104	Visits to Bl. Sacrament	174,828
Hours of labor	398,428		
Holy Hours	32,371	Total	12,101,078



THE HEART OF JESUS.

THE HAPPINESS OF THE SOUL WHICH CONTEMPLATES THIS
DIVINE HEART.

IN meditating on this adorable object, we have revealed to us the thoughts and sentiments of Our Saviour. Of all hearts, His is the most beautiful, the greatest, and the best. It was the principle of His mortal life and aspirations. From that Divine Heart came the zeal and ardor with which He preached His Gospel; from It came also that great love for souls, which kept Him up through all the fatigue of the labors, which otherwise would have weighed Him down. It showed itself in His gracious smile, in the light which shone on His countenance, in the tears which flowed from His eyes, — yet diminishing nought of their brilliancy. It was the source whence came the Precious Blood, — that ruddy stream, which, drop by drop, flowed during the days of His Passion, retracing its course on the morning of His resurrection, to re-enter that adorable Heart.

Now, as then, this same Heart has an intimate relation with the affections of Jesus in the abode of His glory, and thereby with each of His actions. In heaven, It inundates His glorious humanity with the splendor and warmth of Its rays. Lift the veil which hides His sacramental presence, you will see His Heart, which never ceases to think of us and love us, — the source from which His Precious Blood flows each day, in thousands of chalices.

It is the source of the light which illumines the Church, of the graces which vivify it, — the root from which all

virtues emanate, and the invisible link which unites the faithful amongst themselves, as well as with God; and if, as has been said with reason, great thoughts spring from the heart, where shall we find elevated sentiments, sublime thoughts, if not in the Heart of Him, whose humanity is divinely exalted?

What consolation and sweetness for the soul which studies the Heart of Jesus; for sinners It is the treasury of compassion and mercy. If languishing in the service of God, the soul feels the ardor of this furnace of charity, and its indifference is overcome by the powerful invitations of Its love.

If animated with a happy spirit of fervor, He who is the centre of all hearts, will communicate His graces to the soul, giving it life, light, rest and happiness. St. Vincent de Paul says: "What happiness for the soul which embraces the virtues, which spring from so noble a source, the Heart of Jesus Christ! Would you wish to know them? They lead us to that furnace of love, to which they return as to their centre. O my God! Why are we not wholly enamored with it?" The humble and holy priest understood the mystery of the adorable Heart, and the sweetness which one experiences in reproducing its virtues.

Let us also endeavor to understand and partake of the abundant fruits which we may gather by comparing our interior with the interior of Jesus. The celestial bodies moving in space, according to constant laws, have a centre around which they gravitate, and which serve to maintain them in their orbits: the unique centre of all good of all graces, and of all benediction, is the Heart of Jesus. Let us then go to this living centre, remain under its influence, receiving the impressions which it wishes to communicate, and just as two lyres in perfect accord, produce the same harmonious sound, so one recognizes the sentiments of the father, in those of the child. "Let all of us who love the Heart of Jesus, and desire to advance in the path of virtue.

take It for our model. In this model we shall find the road which we should follow, the truth which will enlighten, and the love which will sustain us. A model is more than an abstract ideal, more than a law, an object of thought; it is a truth which insinuates itself into our souls and attracts us to itself. Between the imitator and the model, there is more than the mere relation of likeness; there is love, and a mysterious communion of life."

Jesus meek and humble of Heart, make my heart like unto Thine.

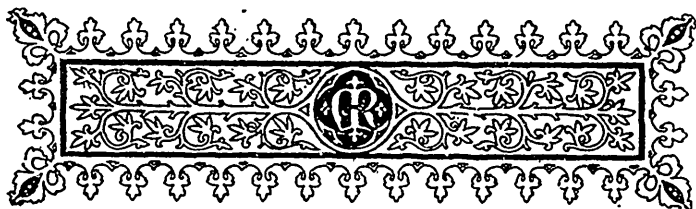
R. P. SEGUIN, S. J.

A LESSON.

"If I, a score of years ago,
Had known what time has taught me,
I need not then have wasted so
The chances they have brought me."

So I remarked. My wiser friend,
The truth I missed discerning,
Inquired, "What better way to spend
The years, than in the learning?"

"If none, then why should you complain,
That, taken at your showing,
You were not able to attain
The growth without the growing?"



THE TREASURY OF THE SACRED HEART.

ARING at the hall-door. In a few moments I am summoned in the parlor, and when I enter it, I find that my visitor is an excellent young fellow who comes to see me occasionally, and have a chat on useful topics. After a few remarks about the weather, a subject not particularly fresh or original, he said :

“ I have been thinking over what you call the Treasury of the Sacred Heart. You have it in a short form in the Monthly Decade Ticket, and it appears from time to time in the MESSENGER, when, I suppose, the totals reach a sufficiently high figure to merit publication.”

“ That is so ; but it would appear every month if that excellent practice were spread more widely, especially in the schools.”

“ Well, to tell you the truth, I have not taken it up myself, but I have been thinking of doing so, and that is why I have called to see you. I fancy I understand what the Treasury means. Is this it ? — the acts of virtue which fill the Treasury are offered for the Intentions that are sent in to be prayed for, and which are found classified in the Monthly Calendar on the last page of each number of the MESSENGER.”

“ Yes, that is correct.”

“ And for each act performed a stroke is put down on paper, in order that the total number of acts may be sent to the MESSENGER at the close of the month ?”

"You are quite right."

"Very well, I understand how the work is done. But have you any objection to hear some difficulties that I have thought of?"

"Not the slightest. I shall be glad to answer any questions you ask."

"Well, first, it seems too much to expect that one should mark down every prayer he says, every aspiration for God's help, every good act he does."

"Yes, that would be excessive, and that is not required. But it is not too much to mark the occasional acts you do, or the special prayers you say, for the Particular Intentions given in the MESSENGER Calendar. For every such act or prayer, remember, the Holy See grants an Indulgence of 100 days."

"Ah! that indulgence is valuable and naturally inspires one with a desire to gain it. But now, can you say that saints, or good Christians, have ever been accustomed to count their acts of virtue, just almost as if they were keeping a Cash Book in a merchant's office?"

"I think I can answer, yes, to that question. St. John Climachus is reckoned among the Fathers of the Church, and he says that a Christian who is zealous for his spiritual advancement will daily examine his conscience so as to imitate the example of an excellent Book-Keeper. As such a Book-Keeper must mark through the hours his receipts and expenses, in order to know how he stands at the end of the day, so the earnest Christian must be solicitous and must call himself to account for each hour as it passes, and thus become a good Book-Keeper of his actions, of his spiritual profit and loss. (*Sca'l. Parad. Grad. IV. nn. 88.94.*) Again, the *Spiritual Exercises* of St. Ignatius is a volume of which the Church has declared that 'all exercises therein, and each of them in particular, are extremely useful and excellently well fitted to promote the advancement of the soul in piety and holiness.' Now this book explains and

strongly recommends the practice of the Particular Examen for the destruction of some special failing or vice ; it speaks of how the faults committed are to be marked down twice each day ; and it advises the comparison of the totals each day and each week for the purpose of finding out whether progress is being made or not. Ascetic writers declare that the Particular Examen can be practised in the exercise of a virtue, for instance, humility, as an excellent means of destroying the contrary vice, and in this case we should mark down the acts of virtue, just as we do it in the Treasury of the Sacred Heart."

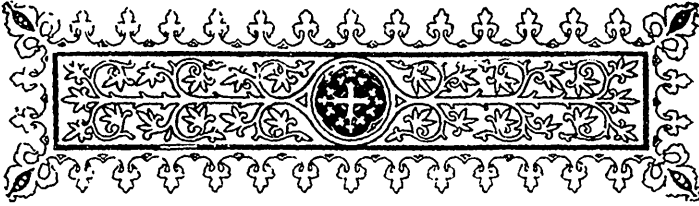
"Many thanks. I am glad to have so satisfactory an explanation. But now, may not one easily indulge in pride, like the Pharisee, in thus counting one's good works?"

"I have shown you that the Treasury is a good and praiseworthy practice. A good thing may be abused, but that is no argument against its goodness. Anyone who adopts this pious practice knows well he should not indulge in vain thoughts because of the prayers and acts he marks down, and indeed his attention is fixed not on what he has accomplished, but on the good that still remains to be done. At night-time, if he thinks of how he has acted, it is more a matter of humiliation than otherwise, in comparison with all he might do if he were less negligent and slothful."

"My last question is this : Is it not a bit of vanity to send a list of good works through the post with one's name to it?"

"The lists are not so sent. Each list is forwarded without name or address, and the sender is known to God alone. Where, in that case does the vanity come in?"

"Very much obliged for your kindness. I shall take up the practice and feel sure it will be a great help." — *The Australian Messenger*.



THE JUBILEE YEAR.

FROM the eve of Christmas, 1899, to the same date, 1900, the limits of the Holy Year, the plenary and partial indulgences, which Catholics may gain at other times, are suspended. We take from the *American Ecclesiastical Review* the exceptions from this rule :

1. Such indulgences (partial) as are granted by the Ordinaries to their subjects (not, however, the indulgences imparted with the Papal Blessing given twice a year by the bishop).
2. The plenary indulgence *in articulo mortis*.
3. Partial indulgence for visits to the Blessed Sacrament during the Forty Hours' Adoration.
4. Indulgences for accompanying the Blessed Sacrament to the dying.
5. Indulgences for the recital of the Angelus.
6. Privileged altars and indulgences exclusively applied to the souls in purgatory.

In lieu of this, all the faithful are to apply themselves to gain, if possible, the Jubilee indulgence by a pilgrimage to the Holy City. Whilst they cannot gain *for themselves* any of the usual indulgences, they can offer them by way of suffrage for the souls in purgatory ; for *all indulgences* without exception are, during the year of general Jubilee, applicable to the souls of the departed.

This limitation holds good only during the regular year of Jubilee (to be gained in Rome), and it is not extended to the following year, when, as is customary, the Pontiff

proclaims an extension of the solemn jubilee to all parts of the world for those who were unable to make the Jubilee visit to the Holy City in the preceding year.

To gain the Jubilee indulgences it is necessary to go to Rome and to visit there on ten several days (not necessarily in succession) the four great basilicas of St. Peter, St. Paul, St. John Lateran, St. Mary Major. Those who reside in Rome are to make the same visits on *twenty* days. The days may be reckoned either as ecclesiastical or as civil days, that is, from sundown to sundown or from midnight to midnight.

Besides the visits or pilgrimages, the usual conditions required are the reception of the Sacraments of Penance and of Holy Eucharist, with sincere sorrow for sin, and purpose of amendment. These Sacraments need not be received in the Holy City; but it would be necessary, in order to gain the indulgence, that the person making the Jubilee be in the state of grace (that is, free from sin) when performing the last visit or act prescribed for the indulgence. The obligatory reception of the Sacraments at Easter does not satisfy for the gaining of the Jubilee indulgence, and these receptions must therefore be repeated. The other condition is, prayer for the Church, for the extirpation of error, and for the peace of nations. The Jubilee indulgence can be gained only once for the living.

During the Holy Year, the members of religious communities wishing to gain the indulgence, are free to select their own confessor among such as are approved for the hearing of religious. The confessors have extended faculties covering (a) the power to commute the prescribed works for the gaining of the Jubilee indulgence in the case of sickness or other grave hindrances. This right can be exercised only *in foro penitentiae*; (b) the power of absolving from all reservations, with the exception of those cases which are always reserved to the Pope. This faculty may be exercised but once in the case of an individual penitent who

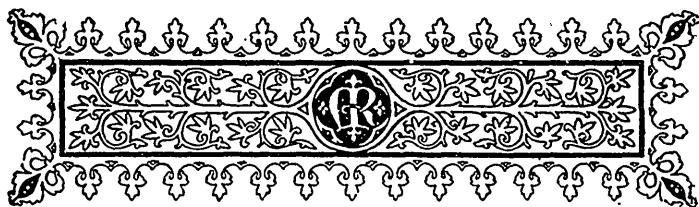
wishes to gain the indulgence ; (c) the right of commuting simple vows, with the usual exceptions of religious vows, vows made in favor of a second party, and so-called penal vows (*vota pœnalia*), made for the purpose of preventing certain sins.

These faculties, whilst intended to be exercised in favor of those who propose to go to Rome for the purpose of gaining the Jubilee indulgence, are subsequently extended during the period when the Jubilee may be gained at home by those who did not make the visits to the basilicas of the Holy City. In this case the Ordinaries of the different dioceses throughout the world are directed to publish special regulations for their respective flocks, containing detailed faculties, visits to particular churches, etc. This will undoubtedly be done before the end of 1900.

THE APOSTOLATE OF PRAYER

THE grand Association of the Apostolate of Prayer, instituted by the Society of Jesus, has had remarkable success and has been very widely spread among Catholics. It has adopted as its chief work the promotion of what St. Alphonsus calls "the great means of prayer," for prayer is so necessary that without it we shall not be able to save our own souls, nor do much to benefit the souls of others. It makes our prayers more effectual by inviting us to unite them every morning with all our thoughts, words and actions, to the intention of the Sacred Heart of Jesus, so that thus our prayers and good works are purified in intention and made more acceptable to God and also receive efficiency by being thus united with the all-holy atonements and merits of the Incarnate Word. To this is joined a wonderful system of intercession for all the Church and her needs, public and private, and another of reparation of the Sacred Heart. The organ of the association, *THE MESSENGER OF THE SACRED HEART*, (1) has an immense circulation, and inflames the zeal and devotion of innumerable families. — *Catholic Record*.

(1) There are now thirty-two *MESSENGERS* published in eighteen different languages.



GRESSUS MEOS DIRIGE

(Ps. cxvii. 133)

Order my steps, from day to day,
That I may tread
Daily, with Thee, the narrow way
Where Thou hast led.

Order my steps, from hour to hour,
And let not sin
Over the soul that owns Thy power
Dominion win.

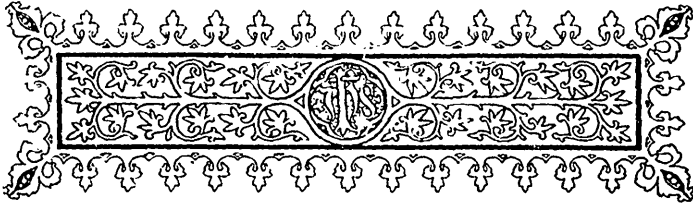
Order my steps as Thou shalt please,
And let me be
Careless of comfort, pleasure, ease :
Made like to Thee.

Order my steps, nor let me fall
On slippery ways ;
Or, fallen, hear me when I call,
In love upraise

Order my steps through death's dark vale,
And let Thy rod
Uphold me, lest I faint or fail,
Oh Lord my God.

Order my steps to that glad place
Where I shall be
Blest with the Vision of Thy face
At Home, with Thee.

FRANCIS W. GREY.



TEACHING IN FRANCE.

THE struggle which parents in France are now making for liberty of teaching inspired the Holy Father to bless the General Intention which is developed elsewhere in the present number. It is only fitting that our readers should take a special interest in that noble nation and pray for her during the crisis through which she is now passing. The Catholic world owes so much to that land of good works and zealous missionaries that we shall not ungratefully refuse France our earnest prayers during the danger of the present moment.

The personal right of parents to bring up their children the Church in France, as elsewhere, always upheld ; liberty to teach and to be taught is a tradition that was venerable a thousand years ago. But in the beginning of this century, Napoleon I. gave a tremendous blow to freedom of instruction when he founded the University of France. In the imperial decree, dated March 17, 1808, we may read : "i.) Public instruction throughout the Empire is given exclusively by the University ; ii.) No school or establishment whatsoever for teaching may be formed outside the University and without the authorization of its head ; iii.) No one may open a school or teach publicly without being a member of the Imperial University and a graduate of one of its faculties." And a decree, issued three years later, restricted still further the little liberty that was left a French parent to instruct his child.

After a desperate struggle for freedom in France, in which

distinguished men like Montalembert, Veuillot, Lacordaire took part, the Catholics forced the Parliament, March 15, 1850, to annul the Napoleonic decrees and to pass a law permitting parents to choose their own teachers for their children. The Catholics in France intend to celebrate next month the fiftieth anniversary of the passage of the Bill granting them freedom of instruction ; for in their eyes this law confirming parents' rights was one of the great events of the century. "There are few liberties in this world," says a recent writer, "worth one's while taking advantage of ; the liberty of serving God as He wishes to be served is one of them."

The enemies of God and His Church in that country are anxious to celebrate the anniversary in another manner, by overturning the law of 1850. Experience of the past half century has taught them that although they build Godless schools and use every inducement to fill them, the education of the majority of French children is still entrusted to Christian teachers. There is, then, only one thing for the sectaries to do, deprive those teachers of their right to teach, and even of citizenship by banishing them from their country. This is the misfortune that, at this moment, is hanging like a dark cloud over Catholic France.

Waiving the privilege of examining again the principles governing freedom of instruction, and the injustice of the actions of the household enemies of France, there are other motives urging us to pray for that noble country in the dangers that menace her. No nation deserves more from the hands of Catholics than France ; for no nation has done more for the mystical Spouse of Christ. From the moment that the waters of baptism trickled from the brow of Clovis, fourteen hundred years ago, to the present, the French have been a strong Catholic missionary people. No nation has sent so many of her children — men and women — to foreign lands to draw the heathen under the sweet yoke of Jesus Christ. They may be counted by thousands the

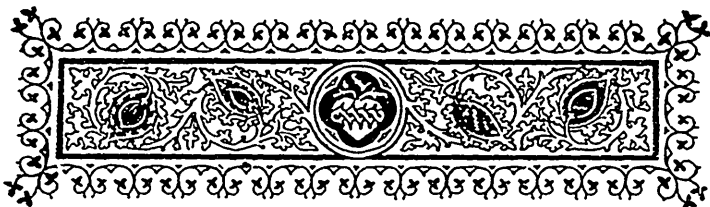
French missionaries who left home and country to plunge into the forests of five continents, carrying thither the Good Tidings. It was the French who brought religion to our shores in the seventeenth century, and it is their descendants who are doing their share in keeping it here. France is still the land of good works and missionary enterprise; the birthplace of innumerable Orders and Congregations; the home of the great organizations like the Propagation of the Faith, the Foreign Missions, the Apostleship of Prayer, etc. It would be an unutterable calamity, not to France alone, but to the universal Church, were the designs of the sectaries carried out, and France deprived of the means of educating future apostles; the whole Church would feel the blow. So that it is no exaggeration to say that when we pray for the prosperity of the Faith in France, we are serving the dearest interests of the Catholic Church.

The reproach that is frequently cast up against the children of this "Eldest Daughter of the Church" is that they allow their government to be usurped by a comparatively few sectaries, to the detriment of religion and society; that they do not take advantage of the privilege they have of universal suffrage, and once for all, hurl from power the Masonic tools whose open impiety brings discredit on their nation.

Frenchmen apparently do not realize what a weapon they have in the ballot-box; otherwise, their apathy is utterly inexplicable. They have so many ways open to them to make their power felt: voting, petitions, personal influence are all at their disposal.

Members of the Apostleship have a power greater than these, the power of prayer. Let us not hesitate, during the present month, to make good use of it in the interests of the nation of France. Let us ask God to either change the hearts of her rulers or bring to nought their infamous designs.

E. J. DEVINE, S. J.



THE CHILDHOOD OF JESUS.

I

THE first thing to be remarked is that Our Redeemer became the object of most violent persecution as soon as He commenced His work of blessing and elevating the human race. This was brought about by Satan, the prince of evil, through men, who have always been too susceptible to his influence. "The dragon stood before the woman, who was ready to be delivered, that when she should be delivered he might devour her Son." (Apoc. xii. 4.)

The powers of wickedness have already sought to destroy the tree of Jesse, so as to prevent the accomplishment of redemption. Pharaoh wished to exterminate the whole people of the Jews. Aman arranged for a simultaneous and complete massacre: Antiochus the same, in the time of Maccabees; Athalia destroyed all but one of the direct line of David. Now Herod was inspired by hell to compass the death of the Christ in the general massacre of the innocents.

God did not obstruct the freedom of human action: He did not meet it with the methods of the world, with armed resistance, nor did He work a miracle. The Infant was carried into exile, as if too weak to meet the storm, and the efforts of Satan were effectually frustrated. So always: the Church of Jesus is waylaid by the dragon; its destruction seems imminent; it has no material strength for resistance: but God is with it, and it can never fall. Let nothing induce you to lose confidence in the arm of the Almighty and the success of His Church.

II

The next event is the three days' loss and the finding of the Child Jesus in the temple. The character and the career of a man are generally foreshadowed in the life of the child. It was in harmony with Our Lord's complete assumption of human nature, that the same should occur in His case. It was only natural that He should exhibit thus early the absorbing passion of His life, as we may call it. He slipped away, child-like, from the custody of His beloved Mother and betook Himself to His Father's house. There He spent His time in prayer and discoursing with the doctors learned in the law.

The subject must have been the accomplishment of the prophecies and the coming of the Messias: for this was uppermost then in the minds of all the Jews. Without disclosing His identity, the Divine Child enlightened their minds, and prepared them for the events which were soon to occur. Have you the same ardor for the spiritual work that God has committed to you? In that direction do your thoughts spontaneously run? Take care always to be about your Father's business. Love the place when He dwelleth.

III

Thenceforth for eighteen years Our Lord lived in subjection and obscurity at Nazareth. Such was God's will; and in this, too, He was about His Father's business. The loveliness of domestic life might seem unworthy of the Divine Person of Christ and His high vocation. It was not foreshadowed by any of those heroic figures who were types of the Messias. Yet it was required for the completeness of Our Lord's life as our model.

The greater portion of life, in the majority of cases, is passed in the domestic state. That state is the most important of all. It determines the character of each man and of the corporate community. It is the great school of virtue, and has a deeper influence on our national life than all

other education, than science, wealth and legislation. It is the unit of human society ; and such as family life is, such will be the life and morals of the nation.

A race of Christian mothers is more than the most ancient line of kings ; a Christian home is more than the best of political constitutions. Yet the family state is so lovely that none other but the Son of God was great enough to give dignity to it. The eighteen years were not too long to devote to the sanctification of the family. Learn, hence, that the greatest results are prepared during times of obscurity, and prayer, and humble virtues. The foundations of an edifice are hidden from the sight of all, but they are of the first importance. — *Bellord's Meditations.*

AN INTERESTING HEIRLOOM.

THE following simple yet striking letter, written many years ago, was found among some family documents in Montreal, recently, and it has been given to the MESSENGER for publication. The writer, Rev. John Larkin, P. S.S., later a member of the Society of Jesus, was well known in Canada in the forties.

MADAM, — I had the pleasure of receiving your letter expressing your uneasiness about the true religion. Proceed quietly and tranquilly in your researches. The Roman Catholic religion has stood its ground for more than eighteen centuries. It has been proof against the persecutions of pagans, the subtleties of those who have broached or maintained errors, the rage of modern philosophy and infidelity. It will stand the test of the severest examination. Fear nothing. You shall not be without counsel.

This letter was first step taken in a remarkable conversion. Needless to say the lady, long since dead, to whom it was addressed, did "proceed with her researches." Before and after her entry into the Catholic Church, she found in Father Larkin a true friend and counsellor.



SISTER KATHARINE.

ALL about the high walls of Oakhurst throbbed the busy life of the city ; an unending procession of carts and heavily laden drays filling the air with their rumble, while on every side hurried pedestrians too engrossed to notice the rustling trees and the twittering birds on the other side of the wall. With stealthy rapidity the city had grown up to the very gate which once separated the secluded estate from the stretch of lonely country all about ; but now the forbidding walls guarded the peaceful convent life from the rude bustle of the outer world.

All day the portress, Sister Katharine, sat in a low chair by the great door, her eyes and hands busy with a web of frost-like lace, setting stitch on stitch with patient care, year after year. She only knew one pattern for her lace-work, but each stitch of that had an individuality all its own through countless repetition ; and when the finished piece went to adorn altar cloth or surplice in the convent chapel, the little Sister would close her eyes lest pride fill her heart at sight of her handiwork.

Long years had passed since Sister Katharine first came, a gentle sad eyed girl, begging admittance to the sisterhood — an orphan whose only brother had just left her while he went westward to dig his fortune from the mountain's side : and as the years glided by, the soft melancholy of the lonely

girl slipped from her, giving place to the quaint merriment of an entirely peaceful nature.

To her life meant the cheerful performance of a multitude of little tasks, for all of which there was an appointed hour, and each night she sought her tiny cell murmuring gratefully: "What a happy life I have!" And yet she was only the portress, whose place it was to stand meekly by that the choir nuns might proceed. Why should it mar her sweet tranquillity that Mother Margaret was a famous scholar, and Mother Agnes a wonderful musician whom visitors came many miles to hear, when her delightful duty it was to keep the long hall swept and dusted, to ring the Angelus at morning, noon, and eve, and to hasten to open the hall door at the first sound of the bell?

Before her in the hallway hung a great painting of the girlhood of Mary, bequeathed to the convent a score of years ago, which pictured the holy maid girlish and sweet, sitting musing by her distaff, with spindle lying idly on her knee, while she looked wistfully through an open doorway awaiting the coming of the wondrous message which was to make her for all time blessed among women, and Sister Katharine, from long musing by the picture, had caught some of the peaceful beauty of the Virgin's face.

"How kind every one is to me!" thought Sister Katharine; "here I have been portress for about twenty years, and being portress is so interesting! almost as good as being sacristan." And truth to tell, it was most interesting, often so nearly exciting that Mother Superior, known to her Sisters as Mother Anna, gently warned the little nun against distractions.

To the portress came all the visitors, the dealers in supplies, returning pupils, and the beggars whose name was legion, and who knew well that even the most flagrant impostor would not be turned away empty-handed. "Where should they go, poor dears, if we refuse them?" Sister Katharine would murmur with heartfelt pity. Once the

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little portress was ill, so ill that she lay all day in her narrow cell watching the sunbeams make strange patterns on the white wall, and hearing the soft pattering of some other Sister's home-stitched shoes hastening to answer the bell.

It was well that Sister Katharine did not know that it was Mother Anna who undertook the duties of the absent one, and as she struggled with the heavy door murmured pityingly: "To think that Sister Katharine never complained of this strain; it must have overtaxed her strength for many years." And that night, while the little Sister slept, a workman deftly inserted a powerful spring which minimized the labor. No word was said of the improvement, and Sister Katharine, returning to her duties weak and languid, often wondered if some heavenly agent helped her with the ponderous door.

Once there was held a fair in the convent, planned and carried out by the ex-pupils, who still thought lovingly of their Alma Mater, and Mother Anna, calling the Sisterhood together, smilingly gave to each a silver ten-cent piece with permission to spend it as each possessor thought best. Not for thirty years had Sister Katharine held so large a sum of money in her hand, and now she stood quite still to read the inscription and admire the stately figure of Liberty graven there. "It is such a pretty piece of silver," she thought in mild surprise; "quite like a medal but for the design. Alas! it is sadly soiled and tarnished." And down she sat to rub it gently with her handkerchief. Then round and round the rows of tables, laden with beautiful and useless things, went Sister Katharine followed by the laughing pupils, who tried to snare her into purchasing. What could she buy? So few things cost a ten-cent piece, and for these she had no use; and so she hesitated until the ringing of a bell announced that the fair was ended.

Back to Mother Anna, the polished coin still resting on her palm, tripped Sister Katharine.

"Not spent!" was the exclamation.

"No, Mother," answered the little Sister, honestly; "nothing seemed good enough to buy."

"That is not as I wished, Sister," said the Superior gravely. "I asked you to spend your money at the fair; instead, you treasured it; now you shall carry it in your pocket for six months."

"Thank you, Mother," murmured Sister Katharine, venturing no defence; and every day, and many times a day, she looked at the bit of silver, whispering, "Would that I had not been so avaricious."

But one day, the six months almost passed, an aged woman came to the convent begging for alms, and Sister Katharine hurried away to entreat that she might give her long-treasured dime. A great weight seemed lifted from her heart when the shining mite disappeared in the old crone's hand.

To the pupils Sister Katharine was "an angel," as they often told her, when she smilingly brought news to the class-room that some one waited for them in the parlor, and oftentimes, forgetful of the rule enjoining silence in the dormitories, she would whisper, as she helped them to make a hasty toilet, who the visitor might be. It did not seem to cloud her happiness that no one ever rang the bell for her, but year after year she stood joyous by the open door that led to home or freedom when the school year was ended, or full of gentle sympathy when some lingering, home-sick girl came slowly back. And sometimes she would sit in her low chair, unconsciously in the attitude of the pictured Virgin, and wonder what people did and said on the other side of the door. It was so long since she had passed through the stately gate, and the pupils talked so glibly of new and wonderful things, that she felt the world was not the world she had known; and musing she would think lovingly of her brother who had left her long ago, trusting that he too had been happy. So Sister Katharine's life flowed on, a tranquil stream, sometimes in the shaded sunlight, again in

the sun-flecked shadow, blown on by gentle winds, with never a boisterous blast to ruffle its calm surface; until on a sudden, out of the serene sky, came a swift gale that startled it to swifter motion.

It was the evening of a lowering autumn day, when Vespers had been sung, and the household in slow procession walked past the hall door on their way from the chapel. First came the pupils in their simple black gowns, with long white veils, walking demurely two by two. Then the community, moving noiselessly but for the musical clinking of the long rosary suspended from each girdle; at last, by right of her position, the stately figure of the Mother Superior, her long black robes and soft-flowing veil adding to the dignity of her mien. Not until the notice of her death hung, years after, on the chapel door, were the Sister hood aware that the daughter of a ducal house had been their guide and friend.

A strong wind swept about the house, rattling the casements, or screaming in the chimneys, and Sister Katharine, as she slipped the bolt in the great door, thought with loving pity of the world's homeless ones on such a bitter night.

Still musing, she went slowly to her cell, but not to rest. A strange anxiety filled her gentle mind with vague misgivings, and every unfamiliar sound startled her into a strained listening. Often she told herself that nothing could be amiss, for had she not lived thirty happy years within these walls?

"Ah me!" thought Sister Katharine, "I am growing old and anxious; I will try to sleep"; and even as she blew the candle out a pungent odor floated into the little room. One moment she stood wondering, the next saw her running noiselessly down the long corridor, which was filled with a strange haze. From room to room she ran with but one thought—to reach the great bell in the sacristy. In two long wings stretched on either side lay the

sleeping household who must be wakened. Thicker and more stifling grew the smoke, making her gasp and stagger as she ran, and now the sharp crackling of painted wood was followed by a shower of sparks that lit upon the ample folds of her long dress. All unconsciously she gathered up her robe and shook it before wrenching open the sacristy door revealing a well of fire, through which she dashed to where the long bell rope hung against the wall.

One spring she made, being but small and slight, and a loud clamor burst on the still night air. Again and again she pulled the heavy rope, already alight with sparks, until she felt the very dead in their graves on the hillside must have heard the brazen summons.

Then, muffling her head in the long veil, Sister Katharine fled back as she had come. Already the convent was in a commotion, lights flashed from room to room, Sisters with white, scared faces ran about with armfuls of books and precious papers, while the superior and some few assistants marshalled the pupils to a place of safety. All night the household clung together terror-stricken in the rooms farthest from the flames, listening to the pumping of the engines and the short, sharp cries of excited men: and when morning dawned one wing of the great building was in ruins. But all were safe, all save Sister Katharine, who lay with bandaged hands and close-shut lips, from which low moans would come despite her efforts.

"We should be truly thankful," said Mother Anna to her household: "and yet it was a splendid wing, and I have not the money to rebuild."

So excitement was followed by a calm, and after many days Sister Katharine went about the house smiling as of old, although she knew her hands would be maimed and helpless for all future life. If her lips trembled when she greeted the new portress, it was not because of envy in her heart. With loving kindness she was given the old duties, simplified and lightened to suit her infirmity, and while

the door was opened by a stranger, the one-time portress still sat in her low chair, under the great picture ready to act as guide to visitors down the long corridor. Here one day there came a stranger asking for Sister Katharine, who smiled gently as she bade him welcome; and because he was unused to convent rule he asked with strangely excited look:

"Will you tell me your surname, Sister?"

"Excuse me, sir," she answered, blushing slightly; "I will conduct you to Mother Superior."

"Pardon me," he exclaimed, bowing and following her silently.

"Be seated, sir," said the stately Superior when the stranger named himself. "I have forgotten Sister Katharine's surname, but if you wish I will send and ask her;" and at the summons Sister Katharine came.

"My name was Dallan, mother," she said simply.

"Exactly!" cried the stranger, springing to his feet. "Do you not know me, Kate?"

One glance she gave, a vague wondering on her pale face, and then cried "William!" while Mother Anna, smiling her benediction, glided noiselessly from the room.

How much there was to talk of: all the happenings of thirty years, and the little nun, eager as a child, merrily told the simple story of her native life, with never a thought of how they both had changed since they had parted. And William Dallan smiled tenderly as he recognized the sister he had left so long ago.

"We are still alone in the world, little woman," he said, when a pause came. "I have no ties to bind me to the West, and as each year passed I grew more anxious to return."

Just here there sounded from the hallway the ringing of a bell.

"My bell!" cried Sister Katharine, rising hastily. "O William! I have been so happy I quite forgot my duties; and now—" but as she spoke Mother Anna entered.

"Sister Katharine," she said, casting an apologetic glance at the visitor, "I have come to tell you that Sister Agnes takes your duties for to-day, while you stay with Mr. Dallan and enjoy every moment of his visit. Would you not like to walk about the gardens?"

"Oh, thank you, thank you, Mother!" cried the little Sister, delighted at the unexpected privilege, and presently a score of girlish heads clustered in the class-room windows to watch Sister Katharine trip gaily down the pathway beside an imposing stranger.

"Is there nothing I can do for you, Kate? Nothing that you wish for?"

"Not a thing, William," she answered, smiling brightly.

"How did this happen?" he questioned, stroking the scarred hand that lay in his.

"O William! we had a fire: such an awful fire! All the class-rooms we needed so much, and Mother is too poor to build again," she said, leading the way to the ruins.

"What are you going to do?" he asked, standing by a heap of blackened masonry.

"Alas! we can only pray," she answered sadly, her eyes bright with tears.

"Kate," said William Dallan, "would it give you pleasure to rebuild the wing yourself?"

"Pleasure!" she gasped.

"Because, if it would," he continued, smiling down upon her, "and twenty thousand dollars would suffice, I think you had better begin at once. It will be far more interesting than being portress."

"Twenty thousand dollars," murmured Sister Katharine thoughtfully. "William, is not that a great sum of money?"

"So people say," he answered, laughing, "but men make millions in Montana."

"I once had ten cents," she said softly, "and I did not know how to spend it. O William, how good you are to me? I was so sad at being useless;" and she glanced at her maimed hands.

And that night Mother Superior told the community of a large gift of money made the convent that the burned wing might be rebuilt, and the Sisterhood wondered much who the generous donor could be, but no one gave even a passing thought to Sister Katharine, — *Mary Boyle O'Reilly, in the Catholic World.*

WHEN YOU ARE GONE.

The sun will rise and set the same,
Men will work and strive for fame,
Forgotten soon will be your name,
When you are gone.

Flowers will blossom in the spring,
And silvery wood-notes loudly ring,
As feathered warblers sweetly sing,
When you are gone.

Friends will grieve above your bier,
And on your grave will drop a tear,
You'll be forgotten in a year,
When you are gone.

Above you ever and anon,
Will pass the long years one by one,
Remorseless time sweep on and on,
When you are gone.

And millions yet will follow thee,
Gray age, glad youth, and infancy,
Will join you in Eternity,
When you are gone.

The cradle, coffin and the grave,
Will hold alike the king and slave,
The proud, the humble, and the brave,
When you are gone.

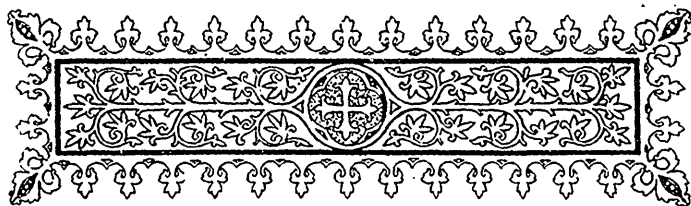
Age will mourn, and youth will laugh,
One half will give the other half
A tear, a tomb, an epitaph,
When you are gone.

H. M. Wyse, in The Pilot.



RT. REV. HERMAN BRUNAUPT

Titular Bishop of Tubuna and Coadjutor Bishop of Nicol



RIGHT REVEREND HERMAN BRUNAULT

COADJUTOR-BISHOP OF NICOLET.



HE Holy Father has been pleased to name the Rev. J. S. H. Brunault, Titular Bishop of Tubuna and Coadjutor to His Lordship Bishop Gravel of Nicolet. The newly appointed Bishop was born in 1857 at River David, P. Q., of God fearing parents. Among the children of this happy couple, besides the Bishop, one is a priest and rector of Notre Dame Church, Holyoke, Mass., and three daughters are Sisters of the Presentation.

Mgr Brunault is a pupil of Nicolet College and is the ninth bishop given to the Church in Canada by that venerable institution. He was raised to the priesthood in 1882, and became successively professor and director of the College. In 1889 he was made curate in the Cathedral at St. Hyacinthe and worked in the sacred ministry there till 1891 when he went to Rome to continue his theological studies. Since his return to Canada he has been acting as Director of the College at Nicolet. He was filling the responsible duties of this office when the Holy Father raised him in December last, to the honors of the Episcopate.



“ KEEP WATCH ”

Keep watch for the Master,
The day draweth near,
Soon, soon in His glory
My Lord will appear.
Soon, soon thou shalt hear Him
All lovingly say,
“ Rise up, My beloved,
And come thou away. ”

Keep watch for the Master,
Glad, glad will it be,
That day when He cometh,
And calleth for thee !
Joy, joy to be ready,
Found doing His will ;
Found watching and waiting,
And serving Him still.

Keep watch for the Master,
Keep watch for the King,
Tasks many and varied
They swilt days my bring,
Sweet, sweet is His service,
But' mid its delight
Keep watch for His coming
By day and by night.

Keep watch for the Master,
While treading His ways,
Live but for His glory,
Seek nought but His graise.
Care only to hasten
His kingdom of grace,
Until, “ the veil lifted, ”
Thou seest His face.

EDITH G. CHERRY.



Correspondence

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

WYOMING, Dec. 28, 1899.

The Editor CANADIAN MESSENGER.

Rev. Sir, — Enclosed please find five dollars offered in thanksgiving for favors received by praying to the Sacred Heart.

AN UNWORTHY MEMBER.

OTTAWA, Dec. 3, 1899.

The Editor CANADIAN MESSENGER.

Rev. Sir, — I would like to return thanks publicly in the MESSENGER, for a number of spiritual and temporal favors obtained, after praying to the Sacred Heart, the Blessed Virgin, St. Joseph, St. Anthony and the Holy Souls.

I promised to have one of these favors published, but I have received so many, especially from the Sacred Heart, that I thought my experience might help the faith of others.

A MEMBER OF THE LEAGUE.

FINCH, Jan. 4, 1900.

The Editor CANADIAN MESSENGER.

Rev. Sir, — For the last few months, a member of the League in this parish has been suffering under a most painful affliction, and her life was despaired of. Prayers were offered to the Sacred Heart, St. Ann, St. Joseph, the Holy Souls, that she would obtain even temporary relief. Masses were offered up for her with a promise to make it known through the MESSENGER, should those prayers be heard. I am most happy to be able to thank the Sacred Heart and those Blessed Saints that she is now much better.

A FRIEND.

DETROIT, MICH., Dec. 27, 1899.

The Editor CANADIAN MESSENGER.

Rev. Sir, — Enclosed find an offering for Mass Cards. I have read about the Mass Cards in the MESSENGER, and I am delighted with the scheme.

67 Garfield Ave.

M. M.

SHORT CORRESPONDENCE.

Amherstburg. — Names that reach the MESSENGER are inserted invariably in the following edition. But no notice will be taken of letters that are not signed by the writers.

Antigonish. — Received one dollar. No name given.

F., Sudbury. — Communication received and intentions recommended.

P. S. H., Windsor Mills. — Ten cents for St. Anthony's poor received.

E. MacM., Dundas. — Thanks for your kind wishes to the Editor and staff.

E. L., Corunna, Ont. — What charge can there possibly be for asking prayers for the soul of a dead Associate?

West Chazy, N. Y. — Your letter of Dec. 26th is acknowledged in the thanksgiving pages. This insertion will satisfy the poor mother.

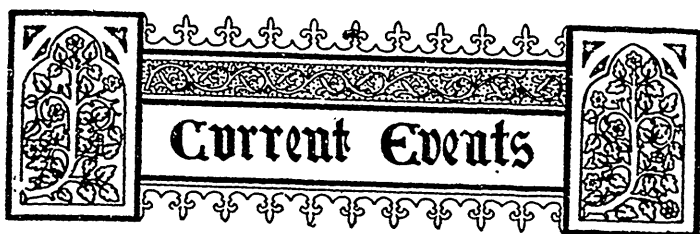
M. H. C., Halifax. — The Mass Cards were explained in the January MESSENGER.

Grand Falls, N. B. — You cannot be serious when you ask the MESSENGER to insert your verses as they stand.

Promoter, Sudbury, Ont. — The MESSENGER cannot very well insert your thanksgiving as it worded. It appears in the "Special Favors" columns.

A. McD., Toronto. — Send the names of the deceased members of your circle, with the date of death, and we shall recommend them, next month, to the prayers of our readers. This is a last act of charity that a Promoter should do.

M. C. F., Aylmer. — The following is part of your recent letter: "We find it difficult to make some people read the MESSENGER and return it to the Promoter. If the Promoter has to go to every house several times, it will make forty-five or fifty visits that she has to make every month. This can never be done by people who even have nothing to do, much less by our Promoters who are all busy people..." This is one of the reasons why we ask our Promoters in new Centres to secure as many private subscriptions as possible for the MESSENGER. In nearly all our Centres, families holding two or three Associates subscribe to the MESSENGER. The price is so low that it barely covers the printing and mailing, and no family can reasonably refuse to take a copy. In this way Promoters would have only the one monthly visit to make with the Leaflet and MESSENGER, and interest in the Apostleship of Prayer would be kept up all the same.



Current Events

— THERE are now 2,450,000 persons in receipt of relief in India owing to the famine.

— HIS Excellency the Apostolic Delegate has received instructions from Rome to make Ottawa his official residence.

— DR. CARL PETERS claims to have located the gold mines of King Solomon on the banks of the Zambezi in South Africa.

— IN the death of Mr. B. F. C. Costelloe, the Catholics in England have lost a lay server of their interests whose place will be hard to fill.

— ST. MARY'S Church, Campbellford, was burned to the ground on Christmas morning. Father McCloskey and his congregation have the sympathies of the MESSENGER.

— CONFIRMATION was given recently to forty converts in the Jesuits' Church in Edinburgh. These conversions are attributed to the plain explanations of Catholic doctrine which are given in that church nearly every Sunday throughout the year.

— DURING the nineteenth century 310 servants of God have been beatified by the Holy See, nearly all being martyrs in foreign missionary fields. The number of saints canonized has been 78, made up of 47 martyrs, 24 confessors and seven virgins.

— THE Oblate Fathers of Mary Immaculate have had to deplore the recent death, in France, of Very Rev. Eugene Antoine, first assistant general of their Congregation. Father Antoine spent many years in Canada and was well known as a pious and learned priest.

— IN the consistory held in December, the Right Reverend T. Casey was preconized Titular Bishop of Utina, and Coadjutor to Bishop Sweeney, of St. John, N. B. In the same sitting, Right Rev. T. Barry was preconized Titular Bishop of Tugga and Coadjutor to Bishop Rodgers, of Chatham, N. B.

— THE Holy Father said his three Masses on Christmas Day. This is believed to be the first time that this has happened since Leo XIII. ascended the Pontifical throne, for in the other years intervals were allowed to pass between the one and the other. This is a sign that the health and vigor of the aged Pontiff is not diminishing.

— MR. W. H. MALLOCK's article in the *Nineteenth Century* for November, 1899, on "The Intellectual Future of Catholicism," has

attracted considerable attention in the learned world. In it the author shows that the intellectual development mankind is proving to be the ruin of Protestantism and the triumph of Catholicism.

— A Correspondent writes: — "A priest, who wishes to be anonymous, has instituted a private Angelus among his congregation. In each household the bell for meals is rung thrice as in the Angelus. The fourth bell does duty for Let us pray and the call to meals. It is astonishing what a scent of new mown hay it gives to the household." — *New Era*.

— FORTY priests are now engaged in the United States working for the conversion of non-Catholics. The Epiphany number of the *Missionary* gives consoling reports from the various missionary fields occupied by those zealous men. Father Elias H. Younan, C.S.P., as we go to press, is preaching a very successful to non-Catholics in St. Patrick's Church, Montreal.

— THE *Imparcial* of Madrid has given the sum of the Spanish losses in the Cuban war. Here are the figures: Killed in battle, 2,355; died of wounds, 1,391; died of yellow fever, 20,629; died of starvation and otherwise, 30,120; misery, 74. Total, 54,569. The number who died from sickness and want was not less than 93 per cent. of the whole. Can we wonder that nations plead for arbitration?

— THE Sisters of the Good Shepherd now number seven thousand, and they are scattered over five continents. One hundred and eleven houses of these self-sacrificing women exist in Europe, six in Asia, six in Africa, six in Oceanica, and ninety-two in America. There are at the present time dependent on their charity 47,385 children, or young women, who, were it not for them, would be a burden to society at large.

— THE press, Catholic or otherwise, gave elaborate accounts of the inauguration of the *Anno Santo* and the opening of the Holy Door in the Basilica of St. Peter, on Christmas eve, by Leo XIII. Simultaneously, Cardinals Oreglia, Vincent Vanutelli and Satolli opened the Holy Doors at St. Paolo, Santa Maria Maggiore and St. Giovanni Laterano. Through these doors the pilgrims who go to Rome during the present year must pass during their daily round of devotional visits to the four basilicas.

— THE news has reached Canada of the death in France of Brother Tobias of the Christian Brothers. This learned and pious religious was born in Quebec and was for a number of years prominent in educational circles in Ontario, being the author of the English Text Books used in the Brothers' schools. He was Director of the De LaSalle Institute in Toronto from 1884, he was named

Provincial of his Congregation in Ontario. Failing in health, he went to England, thence to France. He returned for a short time to Baltimore, Md., but his health was so completely shattered that he returned to France to die. Brother Tobias has a special right to our prayers and remembrances of him before God. He was an active and systematic Promoter of Devotion to the Sacred Heart in the schools under his jurisdiction. THE MESSENGER desires to extend its sympathies to the Christian Brotherhood for the loss of so distinguished a member. — R. I. P.

PARAY-LE-MONIAL.

The project of making Paray-le-Monial, in France, a place of pilgrimage during the present year, has been before the public for some months. The MESSENGER has just received a letter from Mr. J. C. Rivet, the indefatigable organizer of Canadian pilgrimage to Lourdes. Mr Rivet writes from Rome to say that he is willing to conduct a pilgrimage to the cradle of the Devotion of the Sacred Heart, and that the sooner intending pilgrims hand in their names the better. More ample information will be given in our next number. Meanwhile, persons going to Paris, this summer, and desirous of visiting Paray-le-Monial as well as Lourdes, should communicate, as soon as possible, with

A. N. RIVET, Esq., M.D.,
418 Rachel Street,
Montreal.

A PRAYER IN RHYME.

(The following lines are a translation from the German of a simple little prayer.)

Tired I am ; I'll go to rest ;
Safe folded in my little nest
Heavenly Father, may Thine eye
Above my bed watch very nigh !

Forgive the wrong this day I've done,
For Jesus' sake, Thine own dear Son ;
And may His blood once shed for me
From all that's sinful make me free !

Bless parents, brothers, sisters dear ;
Bless all I love, both far and near
By Thy thoughtless, great and small :
I pray Thee, Father of us all !



- AMHERSTBURG, ONT.
 Daniel Bufford, d. recently
 Arsene Richard
 Mrs. Pat'k Gleason
- ALBERTON, P. E. I.
 Joseph Egan, d. 22
 Stephen Sherry, d. Dec. 19
 Alex. McDonald, d. Nov. 8
- ALEXANDRIA, ONT.
 Mrs. John Gillis, d. Dec. 4
 Mrs. Duncan McMillan, d. Dec. 17
- BOSTON, MASS.
 Chrys. P. Donahue, d. Dec. 28
- BRANFORD, ONT.
 Mrs. Geo. Fitzgerald, d. Dec. 17
- BROCKTON, ONT.
 Mrs. Harney, d. recently
 James Ryan, d. in Dec.
- BROCKVILLE, ONT.
 Mrs. Mary Kenny, d. Dec. 25
 Minnie Markey, d. Dec. 27
 Dr. McGannon, d. Dec. 6
- CANSO, N. S.
 Mrs. Henry Landry, d. Sept. 18
- CHAPLEAU, ONT.
 Mrs. George Russell, d. Dec. 4
- CHATHAM, ONT.
 Mrs. Ellen O'Flynn, d. Dec. 19
- CORNWALL, ONT.
 Mrs. Margt. Vasebeniler, d. D. 26
 Alex. Sullivan, d. Dec. 26.
- CORUNNA, ONT.
 Mrs. Peter Lapierre, d. Dec. 20
- EDGE HILL.
 Mrs. Peter Mullen, d. Nov. 18
- EGANVILLE, ONT.
 Thos. J. O'Neil, d. Nov. 30
- FAIRVILLE, N. B.
 Mrs. Frances Swanton, d. in Nov.
 Mrs. Grace Bradley, d. Dec. 18
 Patrick Hickey, d. Dec. 27
- FREDERICTON, N. B.
 Mary Cassidy, d. Nov. 23
- HAMILTON, ONT.
 Mrs. Ellen Fitzgerald, d. Dec. 18
 Denis Donohue, d. Dec. 23
 William Isham, d. Jan. 2
- INGERSOLL, ONT.
 Richard Ryan, d. in Oct.
- LONDON, ONT.
 Mrs. A. Bowers, d. in Dec.
 C. Richardson, d. in Dec.
 M. McCarron, d. in Dec.
- MARSEILLES, FRANCE.
 Rev. Bro. Tobias, d. Dec. 22
- MAYO, QUE.
 Michael McAndrew, d. Dec. 23
- MONTREAL, QUE.
 Mrs. John Dunn, d. Dec. 19
 Michael Haynes, d. Dec. 13.
 Mrs. Sarah Smith, d. Dec. 25
- NAPANEE, ONT.
 Mrs. Eliz. Pugh Walsh, d. Dec. 13
- OLD CHELSEA, QUE.
 Mrs. William Ryan, d. Jun. 2
- OTTAWA, ONT.
 Andrew Kelly, d. Sept. 2
 Mrs. M. A. Kelly, d. Dec. 11

- PICTON, ONT.
 Mrs. Kehoc, d. Dec. 14
 Mrs. John McNully, d. Dec. 14
- PORT COLBORNE, ONT.
 Mary Doyle, d. Oct. 18
 Frank Stuart, d. Dec. 5
- PRINCETON, ONT.
 J. J. Hanlan,
- QUEBEC.
 Mrs. Hugh Hughes, d. Nov. 21
 Mary Eug. Moore, d. Nov. 20
 Mrs. Nicholson, Beauport, d. N. 19
 Mrs. Patrick Mylett, d. Dec. 30
 Richard Barden, d. Dec. 30
 Nicholas Wolfe, d. Dec. 30
- SPRINGHILL, N. S.
 Mrs. Annie Chapman, d. Nov. 25
- ST. ANDREWS WEST.
 Mrs. Patrick Glancy d. in Sept.
- ST. JOHN, N. B.
 Mrs. Mary Ritchie, d. Nov. 20
 James L. Kelly, d. Nov. 10
 Daniel Mullin, d. Oct. 23
 Annie Gormley, d. Nov. 8
 Thomas Lloyd, d. Dec. 18
- Ellen McCluskey, d. Dec. 15
 Patrick Coughlin, d. Dec. 20
 ST. MARKS, P. E. I.
 John Lutterel, d. Dec. 16
 John McDonald, d. Dec. 20
 ST. PETER'S BAY, P. E. I.
 Mrs. Peter McKinnon, d. Dec. 6.
 ST. RAPHAELS.
 Mrs. Isabella Chisholm, d. Oct. 27
- TORONTO, ONT.
 Jos. Halligan, d. recently
 Mrs. McInerney, d. in Dec.
 William Elliott, d. in Oct.
 Teresa O'Dea, d. in Nov.
 Elizebeth Audy, d. in Dec.
 Lizzie Gaudet, d. in Oct.
- TRENTON, ONT.
 Katie Howe, d. in Nov.
- WELLAND, ONT.
 Thos. F. Brown, d. Dec. 14
- WOOLER, ONT.
 Mrs. Pat'k Gearin, d. Dec. 3.
Place not given.
 Mrs. Thos. Carroll, d. Nov. 31
 Miss B. Walsh, d. Dec. 10
 Mrs. McKenzie, d. Oct. 15

LITERARY NOTES.

— *Souvenir of the Holy Year.* — Being the Jubilee number of the Catholic Almanac of Ontario for 1900. This admirable publication, now ready, gives not merely the Liturgical Calendar, an up-to-date List of the Catholic clergy, communities, and institutions of Ontario, but provides its readers with articles having special interest for the Catholics of that Province. Among these mention should be made of "Catholicity in Ontario," "The Congregation of the Resurrection," "Jesuit Missions in Ontario," "Sketch of the Diocese of Hamilton." These articles are profusely illustrated, in half-tone, some of the portraits being perfect gems of the photo-engraving art. The editor, Mrs. O'Sullivan, is doing a noble work in putting down, in black and white, names, dates and facts that will be of inestimable value to future historians of the Church in Canada. (Toronto: 510 Queen St. West. Price: 25 cents).

— Francis W. Grey, a most delightful writer, contributes a very pretty story in the December number of the *CANADIAN MESSENGER OF THE SACRED HEART*. In this fascinating sketch the author transports the reader to the days of faith, so one can, without difficulty imagine he sees and hears those Carmelites in "Merrie England" chanting the divine praises. — *Carmelite Review*.

— *Madonna*. — The Home Magazine of the Australasian Children of Mary, comes to us decked in our Lady's Colors, full of interesting stories and exquisite poetry. (Melbourne : published quarterly. Price, 1s. 4d. a year).

— *Jesus, the Well-Beloved*. — A collection of sonnets and lyrics by Rev. M. Watson, S. J. This dainty booklet is printed on calendared paper and beautifully illustrated. It comes to us from Australia, and the letterpress work on it goes to show that our antipodean brethren are cultivating the higher branches of Caxton's art. (Melbourne : St. Patrick College. Price by post, 7d.)

— *The Spring Hill Review for 1900*. — Published by the students of Spring Hill College, Mobile, Ala. ; apparently a *resumé* of the pupils' literary work during the past year. (Mobile, Ala. : Commercial Printing Co. Price, 25 cents).

— *Pernin's Monthly Stenographer*. — Official organ of the Shorthand Institute, Detroit, Mich. Experience of five years has proved to us that Pernin's Shorthand is one of the best and easiest systems in the world. Try it and see. (Detroit : H. M. Pernin, 213 Woodward Avenue. One dollar, a year).

THANKSGIVINGS

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

ALEXANDRIA, ONT. — For a Promoter's health and her sons success.

BURLINGTON, VT. — For relief from chronic rheumatism, after a novena to Venerable de la Colombière and Blessed Margaret Mary.

FAIRVILLE, N. B. — For recovery from dangerous illness. For preservation from accident and death under trying circumstances.

GUELPH, ONT. — For recovery from a long sickness with promise to publish. For recovery of a brother from severe illness.

HALIFAX, N. S. — For getting through a financial difficulty safely. For the sale of a property.

LINWOOD. — Thanks to the S. H. for a miraculous restoration to health when doctor had given up all hope, after novena to St. Anthony.

NEWCASTLE, N. B. — Two members wish to thank the Sacred Heart for favor received.

QUEBEC. — "I wish to thank St. Joseph for a temporal favor received through his intercession, after having promised to publish in THE MESSENGER."—L. S. For the recovery of sick person. For success of a good undertaking. For means to pay debts. For eight other favors received.

RAT PORTAGE, ONT. — For success of two examinations, after prayer and promise to publish.

WESTON, ONT. — For improved health, after novena and offering Communion.

WINDSOR MILLS, — For two favours received, after novena to St. Anthony.

URGENT REQUESTS.—London, Ont., Amherstburg, Ont., St. Mark's, P. E. I., Burlington, Vt., Ottawa, Montreal, Fairville, N. B., Alberton.

LETTERS OF THANKSGIVING FOR *favours received* HAVE REACHED US FROM THE FOLLOWING CENTRES :

Alexandria.	Grand Falls, N. B.	St. Catharines.
Antigonish.	Halifax.	St. George's, P. E. I.
Barrie.	Ingersoll.	St. John, N. B.
Brantford.	Lindsay.	St. Teresa, P. E. I.
Brockville.	London.	Summerside.
Calgary.	Montreal.	Toronto.
Cornwall.	Peterborough.	Weston.
Eganville.	Ridgetown.	Windsor Mills.
Fairville.	St. Andrew's West.	Woodslee.
Fredericton.	St. Bridget's, P. E. I.	Woodstock.
Freelton Centre.		

LETTERS OF THANKSGIVING FOR *special favours* RECEIVED FROM THE SACRED HEART, WITH PROMISE TO PUBLISH IN THE "MESSENGER," HAVE BEEN RECEIVED FROM THE FOLLOWING CENTRES :

Amherstburg.	Hespeler.	Sarnia.
Antigonish.	Kearney.	Sudbury.
Brockton.	Kemptville.	St. Andrew's West.
Douglasown.	La Salette.	St. Bridget's, P. E. I.
Dundas.	Montreal.	St. Catharines.
Fairville.	Old Chelsea.	St. John, N. B.
Fournier.	Ottawa.	Toronto.
Galt.	Quebec.	Wallaceburg.
Guelph.	River Beaudette.	West Chazy, N. Y.
Guysboro Intervale.	Roman Valley.	Windsor.
Hamilton.	Sand Point.	Wolfville, N. S.

Intentions for February.

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

GENERAL INTENTION BLESSED BY THE POPE :

Freedom of Education.

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| <p>1. — Th. — St. Ignatius, Bp. M. h†. p†. All for Jesus. 18,224 Thanksgivings.</p> <p>2. — F. — PURIFICATION B. V. M., at. cf. d†. g†. m†. r†. Care of children. 8,901 In affliction.</p> <p>3. — S. — St. Hilary, Bp. D. Amiability. 29,310 Departed.</p> <p>4. — Sun. — St. Andrew Corsini, Bp. at. cf. g†. r†. Compunction. 18,503 Special.</p> <p>5. — M. — St. Agatha, V. M. Constancy. 1,364 Communities.</p> <p>6. — Tu. — St. Titus, Bp. Union with Christ. 2,998 First Communions.</p> <p>7. — W. — St. Romuald, Ab. Penance. League Associates.</p> <p>8. — Th. — St. John de Matha, C. h†. Charity. 6,441 Means.</p> <p>9. — F. — St. Cyril of Alex., Bp. D. Reading good books. 3,348 Clergy.</p> <p>10. — S. — St. Scholastica, V. Trust in God. 32,009 Children.</p> <p>11. — Sun. — SEPTUAG. Bl. John de Britto, M. Love of our Lady. 15,827 Families.</p> <p>12. — M. — Our Lady of Lourdes. Self-immolation. 11,890 Perseverance.</p> <p>13. — Tu. — PRAYER OF OUR LORD. n†. p†. r†. Prayers for the Dead. 4,880 Reconciliation.</p> <p>14. — W. — St. Ildefonsus, Bp. Kindness. 23,744 Spiritual favours.</p> | <p>15. — Th. — SS. MM. of Japan, h†. Mortification. 12,176 Temporal favours.</p> <p>16. — F. — St. Onesimus, Bp. M. Liberty of spirit. 5,840 Conversions to the Faith.</p> <p>17. — S. — St. Mariana, V. Self-Denial. 30,012 Youth.</p> <p>18. — Sun. — SEXAG. St. Simeon, Bp. M. Zeal for souls. 1,107 Schools.</p> <p>19. — M. — St. Gabinus, Bp. M. Resistance to evil. 6,743 Sick.</p> <p>20. — Tu. — PASSION OF OUR LORD. Compassion. 4,320 In retreat.</p> <p>21. — W. — Bl. Didacus, M. Humility. 995 Work, Guilds.</p> <p>22. — Ty. — St. Peter's Chair at Antioch. h†. Loyalty to the Church. 1,440 Parishes.</p> <p>23. — F. — St. Peter Damian, Bp. D. Faith. 17,092 Sinners.</p> <p>24. — S. — St. Matthias, Ap. di. m†. Obeying vocation. 13,144 Parents.</p> <p>25. — Sun. — QUINQUAG. St. Felix III, P. n†. n†. Resignation. 5,501 Religious.</p> <p>26. — M. — St. Porphyry, Bp. Horror of superstition. 6,387 Vocations.</p> <p>27. — Tu. — St. Brigid, V. Imitation to Mary. 1,083 Superiors.</p> <p>28. — W. — ASH WEDNESDAY. St. Romanus, Ab. Devotion to the Crucifix. League Directors and Promoters.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

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

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