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GENERAL INTENTION FOR SEPTEMBER

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

The Working Classes.



S human beings and as Christians we are all subject to the universal law of labour. As members of society we have but one way of making a livelihood, and that is by toil, which alone ensures a return in the products of the earth or of industry. As Christians we are bound to do our duty, in other words, to accomplish the task imposed upon us by our condition of life.

Religion, with a keener perception than that of any adept in modern sociology of what man's nature is, and what derives therefrom, has always considered work a duty, and represented it as such. She teaches that it is a law of our nature, and that the observance of the law was an obligation divinely imposed on men even in his primitive state of innocence, then when he was in the full enjoyment of all his prerogatives, and when encompassed with every heavenly blessing :

“ And the Lord God took man and put him into the paradise of pleasure to dress it and to keep it.” (Gen. ii, 15.) It would seem that God coupled the right of enjoying the fruits of that culture with the labour which produced them, for the author of Genesis adds immediately : “ And He commended him saying : Of every tree of paradise thou shalt eat.” But lest man should fancy that he was now independent of his Maker, and that the earth, and its products, and his very faculties and being were his own irrespective of any higher authority, God made clear his state of subjection by imposing on him a prohibitory command : “ But of the tree of knowledge of good and evil, thou shalt not eat.” (17.)

The Holy Father Leo XIII., in his admirable Encyclical (May 15, 1891) on the *Condition of Labour*, points out this same truth, that man even in the Garden of Eden, before the fall, was not exempt from the law of labour : “ As for what concerns labour in particular, man, even in the state of innocence was not destined to live in idleness ; but that which his will would have then undertaken freely as an agreeable pastime, became compulsory after his sin, and bore with it the sense of a painful expiation.”

The sentence which preceded Adam's expulsion from paradise made this penalty but too clear for him and his race : “ Cursed is the earth in thy work ; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee ; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken : for dust thou art, and unto dust thou shalt return.” (Gen. iii, 17-19).

After alluding to this sentence of the Almighty Judge, from which, during the many thousand years that generation has succeeded generation here below, man has found no escape, the Holy Father proceeds to dispel any illusion as to the possibility of reversing God's decree, or of legislating it,

as it were, off the earth: "In like manner the other pains and hardships of life will have no end or cessation on this earth; for the consequences of sin are bitter and hard to bear, and they must be with men as long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment—they cheat the people and impose upon them, and their lying promises will only make the evil worse than before. There is nothing more useful than to look at the world as it really is—and at the same time to look elsewhere for a remedy for its troubles."

It would be out of place here to enter upon a disquisition on the existing inequality in the condition of men. It will be sufficient to recall the truth that before God all men are equal, and that the disproportion in wealth possessed, or in the distribution of the goods of this world, results from very natural causes. We see innumerable differences of the most important kind; people differ in capability, in diligence, in health and in strength; and unequal fortune is a necessary outcome of inequality of condition. But as the Sovereign Pontiff reminds us, "such inequality is far from being disadvantageous either to individuals or to the community; social and public life can only go on by this help of the various kinds of capacity and the playing of many parts, and each man, as a rule, chooses the part which peculiarly suits his case."

It follows, then, that owing to the industry of some and the improvidence or want of energy and industry of others, or to the accumulation of riches in one generation to which another falls heir, and so to divers other causes, the world will ever be found divided into classes differentiated by the possession or lack of wealth, or by social influence. It is to

this that the Holy Father refers when he says that "there is nothing more useful than to look at the world as it really is, and to look elsewhere for a remedy for its troubles." Thank God, in the country in which we have the happiness of living, the clash between class and class has not reached the acute stage that is the bane of social order in some European countries; though, it must be acknowledged, the causes which brought on that state of things are to be found in germ here as elsewhere.

While leaving to others the task of solving questions of justice, of charity, of fair wages, and the demarcation of the rights and duties of the State, it would not do to lose sight of certain very elementary truths: that the human beings who go to make up the working classes are not mere machines, warranted to produce in work a given quantity; nor, on the other hand, are they to be considered as all-potent factors who can down all opposition by the unrelenting and often preposterous exactions of a strike; nor, again, is it with ball-cartridge, or a supercilious doling out of alms, or even legislative enactments that the legitimate claims of the workmen are to be met or their unreasonable demands stifled.

The workman is a *man* ransomed by Christ's Blood. He must be dealt with first and foremost as a man and a Christian. Humanity should be the norm of these same dealings with him; that is, humanity supernaturalized by the habit of justice, of charity, of brotherly considerateness, which Religion alone can impart in all its fulness. When employers can be brought to act in a truly Christian spirit, the first half of the great work of reconciling conflicting claims will be accomplished. But workmen also must be taught to act as men and Christians, and so, in their unavoidable hardships, to seek comfort in Religion, which holds out to them, for ills patiently endured, an incomparably greater recompense that ever wage-earner could expect from the most generous employer. And this again is what Leo XIII.

means "by looking elsewhere for a remedy for their troubles."

Were this world and its enjoyments the ultimate object of man's being, there might be cause enough for repining among the less favoured who from birth are doomed to a life of constant privation, toil and drudgery. In such an hypothesis, nothing more reasonable than that they should cast envious eyes on the favourites of fortune, who, for them, seem never to have tasted the bitterness of life, but who have their every wish anticipated and gratified. Without a future beyond the grave, human ills would be unbearable. The poor might well begrudge every year frittered away in the service of their fellow men, every month, day and hour, as so much time for enjoyment curtailed. Quench the light of faith, destroy all belief in the supernatural, and the struggle for wealth and its accompanying ease and luxury would soon become fierce and envenomed; and who then could blame the socialist and anarchist for plotting against the existing order of things, or for hailing each successive upheaval of society as an opportunity to grasp all within reach, and of supplanting those whom they had dispossessed?

But it is not in this light that the Christian views the rough side of life. For him each circumstance that modifies his condition, each event, good or evil, that checkers his career, he accepts as a disposition of God's Providence, and as a spiritual alms-deed vouchsafed him wherewith to purchase heaven. In his heart the words of St. Augustine would find an echo: "I shall say to my God: *For the sake of the words of Thy lips, I have kept hard ways* (Ps. XVI, 4); and for what reward? For gold, or silver, or broad smiling lands? Of what account such a recompense? No, not for these perishable things, but for everlasting life." (Tr. 9 in Joan).

And, indeed, the words that fell from Christ's own lips would bear him out in his determination not to forsake the rugged path leading to endless happiness in which God has set him down as a wayfarer. Trusting to these words, he

knows how foolhardy it would be to refuse the work allotted to him, and to stand idly by while others toil, even though he squandered not the talent confided to him. How could he dare to say at the Master's return : " Lord, I know that thou art a hard man ; that thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid I went and hid thy talent in the earth : behold here thou hast that which was thine " (Matth. xxv. 24, 25). The rebuke that would follow would be swift and terrible : " Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed : thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and give it him that hath ten talents..... And the unprofitable servant cast ye out into exterior darkness. There shall be weeping and gnashing of teeth," (Id. 26-30). No, the earnest Christian turns to profit the hardships of life, he coins money for his Master and he counts on that Master's approval foreshadowed by Our Lord's own words : " Well done, thou good and faithful servant, because thou hast been faithful over a few things I will place thee over many : enter into the joy of thy Lord " (Id. 21).

The Christian knows full well also that he occupies a place in the Divine economy ; that he is set out in God's vineyard where his soul is expected to yield a rich harvest, just as the tree bowed down beneath its weight of ripening fruit ; that, though he may thrive luxuriantly and put forth leaf and blossom, if the fruit be wanting despite years of patient care expended on him, he must needs make room for another who will prove more profitable to the Master of the vineyard : " Jesus spoke also this parable : A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard : Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down there-

fore ; why cumbereth it the ground? But he answering said to him : Lord, let it alone this year also, until I dig about it and dung it. And if happily it bear fruit : but if not, then after that thou shalt cut it down" (Luke xiii, 6-9).

The Christian is equally aware that if unwittingly, perhaps, he has gone on wasting the best years of his life at other works than those of the Master's service, or idled away his time "standing in the market-place" waiting to be hired : and if when he is called, though it be at "the eleventh hour," he works faithfully "until the evening is come," he will receive his reward even as they who have "borne the burden of the day and the heats" (Matth. xx, 1-16).

Now, because all this may apply to Christians in general, it must not be thought that it does not refer especially to the workman. For, who but those "who have kept hard ways"—that is, who have little of the sweets of life and much of its tribulation and cares, who have no respite from labour, but toil on perseveringly until the long rest—know better the wealth of comfort derived from the remembrance of Christ's promises? They have kept on bravely when tempted to despondency or even to despair, *for the sake of the words from the Lord's own lips*. And when it comes to the worst, and bodily strength has failed, when friends and family are powerless to help, or have themselves sunk under the accumulation of woes, and the helpless Lazarus, abandoned by all, lies at the rich man's gate full of sores, crippled by accidents or eaten by disease, then it is that he feels that the hour of deliverance is nigh, and faith gleams brighter in his heart and hope swells within the poor wasted frame. He welcomes with a dying smile the angels who are to carry him to Abraham's bosom. Do not ask him now to exchange places with the Dives who has lorded it over him in life, who, surfeited with the good things of the table, refused himself no luxury but kept his refusals for the poor beggar at his door step. No, the time of reckoning has come for both,

and as God gathers the world's outcast more closely to His bosom, the wail comes up from hell: "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy life time, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Luke xvi, 24, 25).

In Catholic ages, though many an act of injustice was done to serf and "villain," the lord of the manor knew that he had to reckon with a Higher Master, and that if he knowingly perpetrated a wrong or sorely oppressed the weak, there was no pardon to be expected until the grievance was righted. The artisan and labourer were as well informed as to the probationary character of their sojourn here below, and knew that their real home was with their Father in heaven, that there the weak were considered and the lowly exalted, provided they bore with Christian fortitude the trials of life. It is not to say that there were no heart-burnings, or that the vassal or retainer never rebelled in spirit against injury and outrage; but it does mean that class was not pitted against class, and that the mechanic did not look upon the employer as his born enemy. This state of things was reserved for "more enlightened times" when Religion among the masses had been improved away, when the "Rights of Man" doctrine, ignoring man's duties to God, had sanctioned the theory and approved the practice of selfishly and violently wresting all to one's own advantage, — why should it be otherwise? — for there was nothing to be hoped for beyond the grave.

The old Catholic guilds, with much else that was beneficial to the wage-earners, went under during the Revolution, which boldly undertook a general readjustment of social relations, out of joint, as it was thought; but in so doing, the action of Divine Providence in leading all things mildly but irresistibly to their appointed ends was ignored by modern

political economists. And now we see the fruits of it all ; gigantic strikes which threaten the prosperity of whole nations, bringing untold misery upon the poor, are the order of the day.

It is not the teaching of the Church that the poor man must remain what he is, that it is not permissible to aim at bettering his lot, or to strive to lift his family out of indigence, and by thrift and sobriety, a more intelligent use of his resources and a steadier application to his trade to rise to a higher level. But what she will never sanction, is the violent interference with others who choose to labor under certain conditions when he deems fit to hold aloof. What neither she or nor her Divine Founder can ever countenance, is the rabid greed of wealth, to be hastily acquired, and the crowding out, as a matter utterly unimportant, of the eternal interests of self and family.

And this recalls again other words of the Master : " What doth it profit a man if he gain the whole world, and suffer the loss of his own soul ? " (Matth. xvi, 26). And Christ went to the pains of exemplifying this truth by a parable, the better to impress it upon the mind of every Christian. We all recall the certain rich man whose land brought forth such an abundant harvest that he had to pull down his old barns and build up larger ones. No doubt he had laboured long and thought of naught else but of enriching himself, and now his most sanguine expectations are realized, and he can exclaim in jubilation : " Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him : Thou fool, this night do they require thy soul of thee ; and whose shall those things be which thou hast provided ? So is he that layeth up treasures for himself, and is not rich towards God " (Luke xii, 19-21). It is a story that has occurred over and over again, and will repeat itself until man ceases to be avaricious. You could point to instances in your own experience, no doubt, where the main features were identical, and people said : " Yes,

just as he got all he wanted, and was about to settle down quietly to enjoy the fruits of all that long life of toil, he was suddenly taken off. He was not a bad sort of a man, but he dreamt of nothing but money." How much better for him had he been "rich towards God."

What we have said so far shows what the real groundwork of Christian society was in ages gone by, and still is in Catholic communities; and how the lower orders became reconciled to their lot, often a hard one, but seldom as desperate and forlorn as that of the wretched victims of the "sweating system" in our great modern cities. It was not a stoic principle "what can't be cured must be endured" that reconciled them to privation and suffering, but rather the Christian adage "no cross, no crown," a popular rendering of St. Paul's words to the Romans, reminding them that they are Sons of God by adoption. "And," he adds, "if sons heirs also: heirs indeed of God, and joint heirs with Christ; yet so if we suffer with Him, that we may also be glorified with Him" (Rom. viii, 17).

This leads us on to that higher motive which should animate every Catholic, of every condition, the rendering of themselves like unto the Christ by lovingly imitating the example set them. It was for no other motive than this that monarchs, aiming at perfection, have been known to set aside crown and sceptre to become lowly and labour with Christ; that the rich distributed their goods to the poor to follow in His footsteps; and that the poor in fact became poorer in spirit, divesting themselves of all craving after riches that with Him they might be "Blessed."

But for the workman, he has a consolation peculiarly his own. What should not only reconcile him to his lot, but even make him proud of his condition, is the thought that Our Lord himself glorified labour by His choice of it as a state of life. He spent but thirty-three years here upon earth, during thirty of which He followed the calling of a mechanic. Yet He was free to come down amongst us as a conqueror, a

great statesman or a king. Instead of which, He singled out for His foster-father Joseph the carpenter, and for His Mother a poor lowly virgin. He was born in a manger and lived among the poor. He ranged poverty among his "beatitudes." He declared blessed the sorrowing and the afflicted. He gathered round Him as His only body-guard twelve poor, illiterate fishermen. If He was poor at His birth, He was poorer at His death, the very sepulchre He was buried in was that of a stranger. This should give us a true idea of the worth of poverty and of the dignity of labour: and a blush, not of shame, but of honest pride should suffuse our cheeks when the vain ones of the world, who pride themselves either on their lineage or learning, put the question of us, as they did of Our Lord: "Is not this the son of the carpenter?" (Matth. xiii, 55).

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 a truly Christian spirit may, in their mutual relations, guide both masters and workmen. Amen.

TREASURY, AUGUST, 1898.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	122,799	Pious reading.....	56,364
Acts of mortification.....	117,759	Masses celebrated.....	2,646
Beads.....	201,747	Masses heard.....	170,002
Stations of the Cross.....	42,449	Works of zeal.....	55,113
Holy Communions.....	49,225	Various good works.....	233,915
Spiritual Communions..	245,904	Prayers.....	973,173
Exams of conscience	89,856	Sufferings or afflictions..	52,776
Hours of silence.....	109,110	Self conquests.....	78,292
Charitable conversations	123,048	Visits to Bl. Sacrament..	120,249
Hours of labour.....	283,686		
Holy Hours.....	36,302	Total.....	3,164,415



Written for
THE CANADIAN MESSENGER.

Defend us in the Battle.

(*St. Michael.—Sept. 29.*)

BY FRANCIS W. GREY.

Defend us in the battle, who hast warred
And triumphed 'gainst the rebel host that fell,
Like lightning, to the lowest depths of hell ;
Great Leader of the armies of the LORD
Fight thou for us, we pray thee, with the sword
That none may stand against ; who lovest well
The servants of our Queen, we fain would dwell
Beneath the shelter that thy wings afford.

Defend us in the battle, lest, when He,
Our LORD, shall come to judgment, we—for whom
He was Incarnate in a spotless womb,
Content to bleed and die on Calvary,
And, living, rose from out His sealed tomb—
Should be as exiles for eternity.





Written for
THE CANADIAN MESSENGER

A CHILD'S FAITH.



HE life of a solitary station agent at a railway junction ten miles from anywhere is not a cheerful one ; but it is doubtful if Philip C'Connor ever realized how utterly "flat, stale and unprofitable" it is possible for such a life to be until his wife died after a three days' illness, leaving him with no other companionship than that of his little twelve-year-old daughter.

The unexpected blow stunned him at first and he went through his days mechanically ; but this wore away after a time and then he began to understand how large a place in his life his wife had filled.

His duties at the lonely little junction where he was at once telegraph clerk, baggage master, station agent, and switchman rarely furnished occupation for more than three or four hours each day ; but somehow he had never found the rest of the time to hang heavy on his hands while his wife lived. She had a knack of filling up his spare time that he had never observed.

Now it was a book or a magazine, procured on her fortnightly visit to the nearest town for household supplies, and which he read aloud and they both discussed while she sat sewing near him in the office during the long hours of the dreary winter afternoons. Or again it would be some hitherto untried plant or flower for the tiny garden that was his pride and delight during the sunny summer season. Or perhaps it would be some simple mechanical household device for the saving of labour, over which he would spend several days, for he was somewhat proud of a natural talent he had for mechanics. It was at her suggestion, too, that he had initiated little Gerty into the meaning of the mysterious dots and dashes of the Morse alphabet in addition to the instruction in more ordinary branches which he felt in duty bound to impart himself, since there was no school to which to send the child. It never occurred to him that all those things were parts of a systematic plan of his wife's to keep the time from hanging heavily upon his hands ; and it was only after she was gone and the little

flow of interests had dried up that he began dimly to understand how she had legislated for him.

Unfortunately for O'Connor, his daughter was too young to fill her mother's place in this respect, although a certain precocity, bred of isolation from other children, and the constant companionship of a good housekeeper such as Mrs. O'Connor had been, enabled her to fulfil the simple household duties that now devolved upon her. Thus was Philip O'Connor, thrown upon his own resources, and, in consequence, near making shipwreck of this life and the next.

When her mother had been dead about six months, little Gerty O'Connor began to notice something strange at intervals in the appearance and demeanour of her father. He would frequently come in to his meals with a flushed face and unsteady gait, and instead of praising her childish attempts to please his palate would find fault with everything on the table and finally depart without eating anything. He seemed also to have developed a capacity for slumber that he had not hitherto possessed, for she often found him asleep with his head on his desk and his work lying undone. These peculiarities caused the little maid no slight uneasiness, for she looked upon them as symptoms of some illness which "dad" was trying to hide from her. Had she been brought up in any community, large or small, she would have been able to make a shrewder guess at the truth; but isolated as she had been she was entirely innocent of any knowledge of the vice of drunkenness, and it took her a long time to learn that the peculiarities of her parent were traceable to a certain black bottle which he kept in a cupboard in the office, and fac-similes of which, wrapped in paper, the too accommodating trainmen had fallen into the habit of handing to him as they passed the junction.

When the truth did dawn upon her, the child began to suffer agonies of apprehension lest an accident on the line should be the result of one of those lapses from consciousness on the part of her father. Young as she was, she understood the importance of that part of his duties which related to the arrival and departure and holding over of trains, and every moment that she could snatch from her household tasks was spent in the office noting the messages that clicked to and fro. Once she ventured to remonstrate timidly with him on the subject of the black bottle, but, unfortunately, she chose a moment when he was under the influence of the bottle's contents, and he answered her so savagely that she never dared to repeat the experiment.

Fortunately for O'Connor, the junction had no connection with any large city or town, and the ordinary routine of traffic was seldom disturbed or the catastrophe which at last took place must have happened much sooner.

Early in September one of the small country towns on the line, ambitious beyond its neighbors, conceive the idea of holding a cattle-fair and as a consequence business became temporarily brisker. Special trains, both freight and passenger, became the order of the day, and O'Connor began to find his hands full. The novelty of the situation and the consciousness that he needed all his wits about him to deal with the extra business served to keep him from over-indulgence in liquor for the first four days of the week that the fair was to last, but on the fifth day the craving became overmastering, and he soon began to make frequent trips to the cupboard which held the black bottle. By noon he was in a half-dazed condition and was sitting nodding over his desk when he received a notification over the wire to flag and hold the regular down passenger train at the junction for the purpose of passing a special up passenger on its way to the fair. He took the message down in a shaky hand and then looked at the clock. It was just half-past twelve and the down train was due at a quarter to one, so that he had still fifteen minutes to wait. Stupid though he was from the effects of the liquor, he had sense enough left to urge him to get his flag ready and to walk out on the platform away from the seductive vicinity of the bottle; but here, unluckily there stood a too convenient bench and upon this he sat down to await the approach of the train, which, under ordinary circumstances, did not stop at the junction.

Although it was September the weather was still very warm, and on this day it was even oppressively so. The midday sun poured down brilliantly upon the little station without even the suggestion of a breeze to temper its rays. The leaves of the trees hung limply from their branches, and not a sound broke the silence that had settled upon the green fields and the miles of sinuous steel track that wound its way through them in different directions.

Presently a faint vapour appeared upon the horizon and the echo of a distant whistle was borne through the hot air. Very soon the vapour became a column of smoke and the distant whistle grew nearer and louder and was accompanied by the sullen rumble which distinguishes the passage of a heavily laden railway train. The down passenger was coming, and it was time for O'Connor to walk to the end of the platform and wave his flag. But where was he? Alas! fast asleep on the bench, with his head sunk upon his breast and the signal-flag fallen from his limp grasp. The heat and the liquor had done their work. As the train thundered by the engineer caught a glimpse of the half-recumbent figure on the bench and pulling open the whistle valve he made the engine give a series of ear piercing whistles that might have awakened the Seven Sleepers. Instantly, as though he had been

galvanized, O'Connor leaped to his feet, stood staring for one terrible moment at the rapidly receding train and then started in frantic pursuit, screaming like a madman and beating the air desperately with his hands. A wild hope that one of the trainmen or even a passenger on the platform would see and understand his signals buoyed him up for a few moments as he raced along. Surely, surely *something* must happen to avert the horrible catastrophe that his imagination was already beginning to picture in all its sickening details. It could not be that those scores of men, women and children, whose faces he could see as the carriages flashed past would, within the next ten or fifteen minutes, be lying in mangled heaps, dead or dying, and all through *his* fault. He would, could not, believe it possible; it was too horrible. But his efforts were all in vain. The train swept away from him, turned a curve and vanished, and the miserable man collapsed in a heap beside the track, his face buried in the dust and his hands pressed over his ears as though he feared that the death cries of his victims might reach him.

Although O'Connor did not know it, his little daughter had witnessed the whole scene from the window of their dwelling over the station and she hastened after him at once. "Father dear, what is the matter?" she asked tremblingly, as she stooped over his prostrate form and touched him. "What has happened?"

He lifted his haggard face and bloodshot eyes to hers and she shrank back in fear. "What has happened?" he repeated wildly; "your father's a murderer, my girl, that's what has happened. D'ye understand? a murderer—a drunkard and a murderer."

"You should have held the down passenger?" asked the child breathlessly.

"Yes, I should, but I didn't; the cursed drink sent me to sleep and God knows how many lives will be lost through it;" and again he grovelled in the dust.

For an instant the little girl stood irresolute and then a thought occurred to her. "Wont you get up and come back to the station, dad?" she asked coaxingly. "Perhaps there will be a message or something."

"God help me, I know what the message will be," answered O'Connor despairingly; but he got up as he spoke and together they walked back to the station.

As they entered the office the child's glance went at once to the desk and a flash of hope illumined her distressed face. Poor Mrs. O'Connor had been a very devout client of the Sacred Heart and had instilled the devotion into her daughter's youthful heart. Now, Gerty caught sight of the little picture of the Heart of Jesus Plead-

ing, which her mother had one day pinned into a pigeonhole of her father's desk, and with a child's unquestioning faith she believed that she had found the way to avert the threatened peril. Catching her father's hand she almost dragged him across the office and pointing to the picture, cried impetuously "Oh dad, dad, promise the Sacred Heart that you will never drink again if He will only save all those poor people from being killed; quick dad, promise, and I *know* He will do what we ask."

Poor O'Connor looked at the picture with dull eyes into which there came no answering gleam of hope. In an ordinary fashion he was a staunch Catholic, and had attended to his religious duties in a fairly regular manner until his removal from town to the Junction had practically placed it out of his power to do so, save at long intervals; but the idea of asking supernatural intervention to avert the threatened disaster awoke no responsive echo in his breast, and it was more to relieve his feelings than through any other motive that he fell on his knees beside Gerty and lifting his hands cried out: "I promise, I promise, and not only never to drink again, but to get out of this place as soon as possible and take a job that will keep me so busy that I won't have time to drink."

It was a curious speech, and utterly lacking in reverence and devotion; but as it was in reality addressed rather to his child than to Heaven, perhaps he was not to be criticized too severely. But if the man's faith was weak his daughter's was strong, and she knelt there praying, her eyes fixed on the picture and her ears strained to catch the least sound from the telegraph key. Wonderful childish faith and still more wonderful love that would not disappoint it. Scarcely had O'Connor ceased speaking than a sound fell upon his ear which caused him to start to his feet with an exclamation of incredulous joy. Yet it was only a few words ticked out by the instrument.

"Send on No. Eleven, special detained here by broken crank-pin."

EMMA C. STREET.

THE LEAGUE AT HOME.

ST. THOMAS, July 2nd. — We had quite an impressive ceremony on the Feast of the Sacred Heart, when five Promoters, who had most faithfully served their time of probation, were solemnly received, and their Crosses presented to them. Then all present renewed the Act of Consecration to the Sacred Heart, after which our local Director, Dr. Flannery, gave his blessing and all dispersed.

ANASTASIA KING.



DEATH OF HIS GRACE THE ARCHBISHOP OF TORONTO.

Most Rev. John Walsh, D.D., Archbishop of Toronto, died very suddenly Sunday night, July 31, at twenty minutes to eleven o'clock, at his residence, The Grove, on Sherbourne street.

Father Röhleder saw him about eight o'clock, when he was apparently quite well. Other visitors dropped in about nine o'clock and conversed with the Archbishop on the verandah for about half an hour.

Replying to an enquiry, His Grace said that he felt perfectly well.

About ten o'clock, the Archbishop retired. His nephew, Father Walsh, was with him at the time. His niece, Miss Macmahon, of St. Catharines, came in shortly afterwards and sat talking to the Archbishop.

About half past ten, His Grace, who was dozing fitfully, started up, saying: "I feel that I am going."

Father Walsh then administered the last sacraments and the Archbishop lay back in his bed.

He passed peacefully away a few minutes later with a smile on his face.

Dr. Dwyer, his medical attendant, who was at The Grove at the time, hastily summoned Dr. Nevill, but nothing could be done.

Fathers McCann, Teefy, Hand, Tracy, Cline and Muugovan were all in the room at the end.

Three weeks ago, on Saturday, July 9, the Archbishop, in company with Sir Frank Smith and some other gentlemen was inspecting the new cemetery, Mount Hope, in Eglington, when his foot caught in an inequality of the ground and he stumbled, wrenching his knee and fracturing one of



Most Rev. JOHN WALSH, D.D.
Archbishop of Toronto.
Died Sunday, July 31, 1898.

the ligaments. The Archbishop's advanced years caused the accident to tell heavily upon him and he was confined to his room. Dr. Dwyer and Dr. Nevill attended him, but no danger was anticipated and he was apparently making good progress toward recovery. The recent spell of intense heat, however, told heavily on him, and weakened the action of his heart. It was this that was the immediate cause of his death.

The Most Rev. John Walsh, Archbishop of Toronto, was the son of the late James Walsh, by his wife, Ellen Macdonald, and was born in the parish of Mooncoin, Kilkenny Co., Ireland, May 23rd, 1830, his preparatory studies being conducted at St. John's College, Waterford, where he also took one year in theology.

Coming to Canada in April, 1852, he entered the Grand Seminary, Montreal, and, in the following year, received the tonsure from Bishop Larocque, and minor orders from Bishop Bourget. On October 22nd, 1854, Bishop de Charbonnel, of Toronto, ordained him sub-deacon, and deacon on October 29th, and, on November 1st following, the feast of All Saints, he was raised by the same prelate to the priesthood in St. Michael's Cathedral, Toronto. In 1855 he was appointed to the Brock mission, on Lake Simcoe, of which he was the first resident pastor, and where, removed from all society, the young priest had ample opportunity to pursue undisturbed the studies to which he was devoted—frequently conducted by the light of a tallow candle or of the log fire of the "settlers" in the backwoods. In 1857 he was placed in charge of the more important parish of St. Mary's, Toronto, and shortly after the consecration of Dr. Lynch as Bishop of Toronto, 1859, he was appointed rector of St. Michael's Cathedral, and on Easter Sunday, 1862, he was nominated Vicar-General of the Diocese.

In May, 1863, he attended the third Provincial Council of Quebec as Theologian to the Bishop of Toronto, and the following year visited Rome for the first time, being received

with marked distinction by Pope Pius IX. The health of Dr. Pinsonneault, Bishop of Sandwich, becoming impaired, the hierarchy of the ecclesiastical Province of Quebec unanimously nominated Vicar General Walsh as future Bishop ; the choice in due time being ratified by bulls from the Holy See, the consecration taking place in St. Michael's Cathedral, Toronto, and being conducted by Mgr. Baillargeon, the Archbishop of Quebec, assisted by Bishop Bourget, of Montreal, and Bishop Lynch, of Toronto. In January, 1868, Bishop Walsh removed the episcopal residence from Sandwich to London, to which city the See was transferred by a decree from the Propaganda, dated November 15, 1869. Here unlimited scope was afforded His Lordship for the exercise of his administrative and executive ability. A large and pressing debt upon the diocese had to be liquidated, the reorganization of the clergy and missions was urgent, a number of priests had to be provided, in many parishes churches and presbyteries had to be built or restored and enlarged, the interests of education demanded earnest and immediate attention, and asylums for the orphans and infirm had to be established.

Yet within three years the debt of the diocese was paid off, and in 1876, upon paying his official visit as Bishop to Rome, he was able to report 28 new churches built, many of them splendid and costly structures, and 17 presbyteries for the accommodation of the parochial clergy. An Episcopal residence, second to none in the province had been constructed, and was free of debt. Three convents had been built, Mount Hope purchased and paid for, and a splendid new orphanage erected on it, in addition to which a handsome new college had been built for the Basilian Fathers at Sandwich ; 29 priests had been ordained, and over 10,000 children confirmed. In May, 1881, the corner-stone of the new cathedral, in London, was laid, and St. Peter's was dedicated, June 28th, 1885, by Bishop Walsh, in the presence of a number of distinguished prelates.

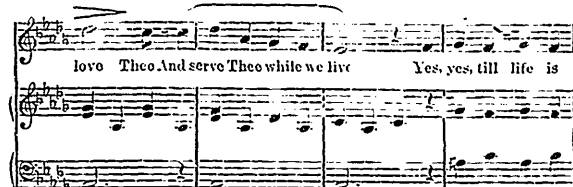
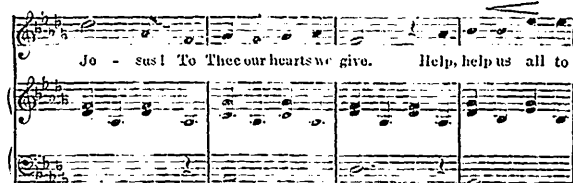
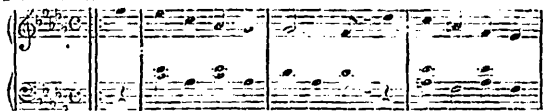
In 1882, when visiting Ireland, he took part in the ceremony of the unveiling of the O'Connell monument in Dublin, having previously, in 1864, assisted at the laying of its corner stone. At the close of the 20th year of his episcopate, November, 1887, he again repaired to Rome, and assisted at the jubilee of Pope Leo. XIII. in St. Peter's. While Bishop Walsh was on his return to Canada, from this official visit, Archbishop Lynch, of Toronto, laid down in death the crozier which for 28 years he had carried with so much zeal, and by a brief from Rome, dated August 27th, 1889, Bishop Walsh's eventful career as Bishop of London closed, and he was appointed to the Archbishopric of Toronto, the ceremonies of installation taking place with great pomp on November 27. To the duties of his new charge he applied himself with the same zeal which had characterized his administration of the London diocese, with results which are apparent from all sides, the most conspicuous perhaps being the renovation of St. Michael's Cathedral, which, in its interior decorations, is now one of the chief ornaments of Toronto, while the constant visitation of the archdiocese, and the encouragement of the students, in greatly increased numbers for the priesthood, testify to the activity of His Lordship in these branches. Archbishop Walsh, throughout his career, gave much attention to the affairs of his native country.

In a letter addressed to the Hon. E. Blake, M.P., he formulated a scheme for holding a great convention in Dublin to restore unity in the Irish party. This convention was held in Dublin in 1896, and was attended by His Grace, along with many other Canadians. He received the degree of D.D. from Rome, 1867. His reputation as a pulpit orator was widely known, and the simple announcement that he was to preach was sufficient to fill to the utmost capacity St. Michael's Cathedral. His sermons were marked by all the charm of true oratory, the dignity of thought, and diction of the scholar, a wealth of illustration and argument was marshaled in an effective and finished manner.

TO THEE, O HEART OF JESUS!

ADAGIO MOLTO. S.

HERMANN.



crac.

o'er. And then for ev - er more, O

mf

Detailed description: This system contains the first three measures of the piece. The vocal line begins with a fermata over the first measure. The piano accompaniment starts with a half note chord in the left hand and a quarter note chord in the right hand. The key signature has two flats (B-flat and E-flat), and the time signature is 3/4.

p

Sa - cred Heart of Je - sus! We'll love Thee and ad -

pp

valent.

Detailed description: This system contains the next three measures. The vocal line starts with a fermata over the first measure. The piano accompaniment features a *pp* dynamic. The key signature and time signature remain the same as in the first system.

molto

ore: O Sa - cred Heart of Je - sus! We'll

Detailed description: This system contains the next three measures. The vocal line begins with a fermata over the first measure. The piano accompaniment continues with a steady accompaniment. The key signature and time signature remain the same.

rit. ut.

love Thee..... and ad - ore.....

r. tempo.

Detailed description: This system contains the final three measures. The vocal line has a fermata over the first measure. The piano accompaniment features a *rit. ut.* marking. The key signature and time signature remain the same.

No heart can be so tender,
 No heart can love like Thee.
 Thy life-blood all, O Jesus!
 Was shed to set us free.

Yes, yes, till life is o'er,
 And then for evermore,
 O Sacred Heart of Jesus!
 We'll love Thee and adore.

Alas! too long with coldness
 This yearning love we pay,
 But now, O Heart of Jesus!
 Our hearts are Thine for aye.
 Yes, yes, till life is o'er, etc.

NEW STATUTES OF THE APOSTLESHIP OF PRAYER.

NOTES AND EXPLANATIONS.

THE APOSTLESHIP IN PARISHES.

Having gained a general idea of the workings of the Apostleship, and taken a cursory glance at the various degrees of its Executive, we are now in a position to enter more minutely into the details of its *establishment* and *organization*.

We say *establishment* and *organization* advisedly, for although these words are often used synonymously, they represent ideas which are totally distinct.

For many localities, people seem perfectly satisfied once they have succeeded in establishing the Apostleship and give themselves no further trouble about organizing it; and yet, it is organization alone which imparts strength and vitality to the association and brings about its complete development.

A parish priest asks for a Diploma of Aggregation, distributes certificates of admission to his parishioners, inscribes their names in a register, and, every year, enrolls the child-

ren who make their first communion. He has thereby established the Association in his parish, but he has not organized it.

A general's duties are not at an end when he has succeeded in raising an army, but he must divide his men into regiments, give them experienced officers, drill them, train them in the use of their weapons, familiarize them with military discipline : in one word he must organize his army, otherwise it would be little better than an undisciplined rabble and would melt away at the first onslaught of the enemy.

The establishment of the Apostleship as already described, is but the recruiting of associates. It is not yet a league, but a simple aggregation of isolated members without union or cohesion. In order to bring about that union which begets strength, it is necessary to organize the Associates, that is to say, to divide them up into groups or sections each in charge of its proper officers ; to drill them by means of monthly meetings ; to make known to them the watchword by the monthly calendar ; to instruct them in their duties by means of sermons, and by placing within their reach the MESSENGER of the Sacred Heart, the official organ of the Association, to obtain for them the great advantage of participating in the prayers of the whole League by means of the particular intention, etc.

We insist strongly on the necessity of organization, because that is the main point of the League.

For, the Apostleship of Prayer not only strives to sanctify each and every one of its members, but it has a further object, and that an apostolic one, namely : to procure glory to God by saving souls.

It is a League not only of prayer but also of zeal and endeavour in the interests of the Sacred Heart. Take away from it this apostolic character and you destroy its distinguishing mark.

It is also by means of its organization that the Society

succeeds in maintaining its existence. Associates soon lose the spirit of the Apostleship and forget its practices where people content themselves with the Association without being at any pains to organize it.

Before going into details, it would be well, perhaps, to say a few words of the different forms the Apostleship may assume, according to the various classes of persons among whom it is desired to organize it.

VARIOUS FORMS OF THE APOSTLESHIP.

The Apostleship may be organized either under a general form for all classes of parishioners, men, women and children, indiscriminately, or under certain special forms for each of these three classes separately. Thus we may have the Apostleship pure and simple for women and girls, and for educational institutions; and besides this, the Men's League and the Juvenile League. Hence the three distinct forms under which the Association may be organized, all based, however, on the principles of the Apostleship, and forming with it one and the same Society. For, the Men's League and the Juvenile League differ from the ordinary form of the Apostleship merely by reason of certain additional pious engagements which do not enter into the constitution of our Association, nor form any part of its Statutes (Article V), but the adoption of which adds greatly to its efficacy, as experience abundantly proves.

No special canonical formalities are required for the establishment of these various forms of the Association; all that is necessary in order that they may be organized, is that the parish should be aggregated to the Apostleship by means of a Diploma. We will first speak of the organization of the Society under its general form, and then we will add in distinct sections what is peculiar to the Men's League and the Juvenile League.

(To be continued.)



Written for
THE CANADIAN MESSENGER.

THE SEVEN DOLOURS OF THE BLESSED VIRGIN.

(*Third Sunday of September.*)

I. *The Prophecy of Simeon.* — Forty days had gone since the angels sang at midnight. The shepherds had worshipped the new-born Babe and had returned to their flocks. The three kings had laid their mystic offerings at His feet, and were again in the East. Joseph and Mary, with the Child, leave the spot where those forty days have fled as swiftly as a heavenly vision. They skirt the narrow hill whereon Jerusalem is built; the roofs of the holy city are in sight, with its glorious temple shining above them. Mary had spent the first years of her life within its walls; she had made her virginal vow there; she was returning to it again; yet mystery of grace! virgin and mother. She came to present her First-Born, and to be purified, she who was purer than untrodden snow. Standing by was the aged Simeon. A few seared locks, and the flowing beard blanched by the frost of many winters, told that his span of life had run. He had outlived his own day, with its men and things, its sympathies and associations. But the promise had not yet been fulfilled, that, before his death, he should see the Christ of the Lord. As Mary placed the Child Jesus in the arms of the old priest, and the full light broke in upon him, the vents of song were opened in his soul, and he chanted his "Nunc dimittis" the poem of heavenly longings filled. But there were other mournful notes for the Virgin Mother's ear. Accents of dark prophecy fell from the sacerdotal lips: "Behold the Child is set for the fall and the resurrection of many in Israel. And

thy own soul a sword shall pierce." It was the sword of the passion.

II. *The Flight into Egypt.* — The flight of the Holy Family into Egypt has always been a perennial source of poetry and art in the Christian Church. The converted Gentiles loved to regard it as the beginning of the Lord's dealings with them. He fled from the persecutions of His own to find, among a benighted people, a peaceful home. The night was dark and tranquil over the little town of Nazareth when Joseph led the way forth. No command of God ever found such prompt obedience. Mary took up her treasure as He slept, and went out into the cold starlight. She was leaving home again, with an already broken heart, to face hardships, the wilderness and heathendom. Tradition speaks of trees that bent down their heads to shelter with their fan-like boughs the Mother and the Child. It speaks also of the uncouth idols falling from their pedestals, as the True God passed by. There on the banks of the old river where Moses wrought the miracles, the Hebrew strangers dwelt till the time appointed for their recall. And when Herod was no more, the angel appeared again to Joseph, and told him to take the Child and Mother, and go back to the land of Israel; for they were dead who sought the life of the Child. Joseph knew the value of the treasure he was set to guard, and having heard that Archelaus reigned in his father's stead, he avoided the Holy City. So the long journey was made longer, until at length the old home at Nazareth received the three.

III. *The Three Days' Loss.* — The Mother without the Child! this was indeed a change that had passed over our Lady's sorrows. Bethlehem had its sorrows, and Nazareth had still more, and on Calvary the tide rose highest. But in all these places the Mother was beside the Child; there was light even in the darkness. In the third Dolour it was not so. Five years had gone since the return from Egypt, and Jesus was twelve years old. He went up to Jerusalem

with Jesus and Mary, and according to tradition, went on foot. The three reached the Holy City before the beginning of the week of the unleavened bread, and during that time they prayed in the Temple. When the week reached its close, and the moment came to return, the multitudes were, according to custom, told off in separate groups. They left Jerusalem at different times, the men by one gate, the women by another, to reunite only at the halting place of the first evening. Children might go either with the father or the mother. Mary missed Jesus, but it was sweet to think that He was travelling homeward with Joseph, and that He was the while filling the patriarch's heart with love and joy. She must learn to be unselfish of Him; for the day would come when He should be taken from her. Alas! it was come; and while His calvary was still years off, hers was close at hand. The absence of the Child was quickly noised abroad, and all hearts went out to the holy couple. Alone and silent, Joseph and Mary were treading the road back to the Holy City. They were foot-sore and weary. What matter? Tyrants seldom slumber, and Archelaus may have seized Him. Next day they went up to the Temple to lay their sorrows again before the Lord. They went in by the eastern gate. As they passed the room where the doctors sat, Mary heard a voice. It was the sweet voice of Jesus, disputing with the doctors and asking them questions. She entered. "Son, why hast Thou done this to us? Behold Thy father and I have sought Thee sorrowing." The Child could see the deepening grief-furrows on her countenance; He could hear grief's accents in her voice. His own heart was wrung with the same sorrow as hers; yet He said to them: "How is it you sought me? Did you not know that I must be about my Father's business?" The words of Jesus entered Mary's heart, but they did not pluck out Simeon's sword.

IV. *Meeting Jesus with the Cross.* — We have passed into a new world since the last Dolour. Bethlehem and Nazareth

are left behind. The three years' public ministry has all but closed, and we have come to the morning of Good Friday. Everywhere the streets are thronged with multitudes setting in as one great tide for Calvary. Heralds are at the corners proclaiming the sentences to the people. Mary shrinks from the words and grows sick and faint. The trumpets sound with a wailing clangour. She sees the thieves, the crosses, everything, yet only one thing, her Son. Now Jesus has come up to her. He halts a moment. He lifts one hand and clears the blood from His eyes. It is to see her; rather that she may see Him. She approaches to embrace Him, but the brutal soldiers push her rudely away, her heart overflowing with agony. But she follows on slowly to Calvary, surrounded by sympathisers. Alas! that the world can only see the outside of things.

V. *The Crucifixion.* — The way of the cross is ended, and the summit has been reached a little before the hour of noon. The executioners have striped Jesus of His garments. To the Mother this indignity is a torture. They flung Him on the cross. Never, Mary thought, had He looked so worshipful, nor so manifestly God than when He lay there with outstretched arms, a powerless but willing victim. Blow follows blow, and Mary hears them every one. The hammer falls heavily on her living, quivering heart. Creatures had done what they could to fill to the overflowing the Saviour's cup of bitterness, and the Mother was helping Him too, with pitiable love, to drain it to the dregs. Fresh fountains of grief were opened to her in the fixing of the title to the Cross. The sight of the Holy Name blazoned in shame to all the world. The Name which to her was sweeter than music, was in itself a torture. If He was a king, it was a strange throne on which His people had placed Him, this cruel, hard bed of the cross. Last of all, there was her inability to die with Him. Many a time to die with the dead would be the only true consolation for the bereaved. O Mother, how exacting are the claims of God's glory on thy Queenly Heart!

VI. *The Taking down from the Cross.* — The darkness of the eclipse had passed away. The cross stood bare on Calvary. Mary sat at the foot of it with the dead Body of her Son lying across her lap. The Babe of Bethlehem is back again upon His mother's knee. What a restoration! Fondly she disentangles the clotted hair. She does not remove the blood from His Body; it is too precious. But she closes every wound, every puncture of the thorns, with myrrh and aloes. There was not a mark upon His Sacred Flesh that was not a sorrow to her. Her soul went through the passion upon His Body just as men trace their travels on a map. And as she sat in the light of that spring evening, her grief was past nature's soothing. For the flower had been gathered and lay wilted in her arms.

VII. *The Burial of Jesus.* — The shades of evening fell fast round the Mother sitting at the foot of the cross. It was a strange station for a Mother to choose for her repose just at the foot of the cruel tree on which her Son had died, and which was moist yet with His Precious Blood. How true it is that Calvary's summit has irresistible attractions for souls in anguish. The time had now come to lay Jesus in the tomb, and Mary with calm heroism gave up her treasure. Who had any right to touch it but herself? Ah! mother, thou knowest that we all of us have those rights now; He has become the property of the world, and thou the universal Mother. That other Joseph, haunting thee with his looks of reverence and tenderest piety, will bear the burden, while John and Magdalen will go with thee. The world intruded not upon the silence of the procession; the city had enough to think of itself. Slowly they went, no one speaking in all that company. What could they say? But there was grief enough in Mary's heart to have darkened a whole world. She was going to put away from herself and out of her reach the Body which though dead was more than life to her. She would only keep for herself that which she could not part with, a broken heart.

Many graves have closed on earth, shutting in worlds of hope and love, and imprisoning often more of the survivor's life than death had snatched from the departed. Yet, none had ever come nigh to this. In this woeful plight it was that the streets of Jerusalem beheld their unknown Queen that night wending her way to the house of John. He who last night pillowed his head on the Sacred Heart of Jesus must now strive to comfort the Immaculate Heart of the sorrowing Mother.

THEHERSA A. GETHING.

GUIDANCE.

"He leadeth me."

He chose this path for thee.
 No feeble chance, nor hard, relentless fate,
 But love, His love, hath placed thy footsteps here.
 He knew the way was rough and desolate ;
 Knew how thy heart would often sink with fear
 Yet tenderly He whispered. " Child, I see
 This path is best for thee."

He chose this path for thee,
 Though well He knew sharp thorns would pierce thy feet,
 Knew how the brambles would obstruct the way,
 Knew all the hidden dangers thou wouldst meet,
 Knew how thy feet would falter day by day ;
 And still the whisper echoed, " Yes. I see
 This path is best for thee."

He chose this path for thee ;
 What need'st thou more? This sweeter truth to know,
 That all along these strange, bewildering ways,
 O'er rocky steeps and where dark rivers flow,
 His loving arms will bear thee " all the days."
 A few steps more, and thou thyself shalt see
 This path is best for thee.



R. I. P.

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

Alexandria : Donald J. McDonald, d. June 5 ; Lauchlan McDonald, d. June 12 ; Mrs. Catherine McDougald, d. June 30 ; Alexander Smith, d. July 18 ; Catherine Cameron, d. July 19 *Bathurst, N. B.* : Samuel Burns, d. July 3. *Beaverly* : Mr. James Collins, d. June. *Brockville* : Mr. John James Hagerty, d. June 27. *Buckingham* : Mrs. Jeanne Matte, Harmeline Goulette, Felix Courchaine, Josephine Lacombe. *Cornwall* : William Sommerville, d. July 14 ; Peter Paterson, d. May 20 ; Mrs. Delia Larin, d. June 25 ; Mrs. Celina Noel, d. June 10. *Cote St. Paul* : Miss Louisa Dunn, d. July 15. *Debec* : Mrs. Mary Tobin, d. June 20. *Freeton* : John Duffy, d. July 3. *Hamilton* : Mrs. Margaret Muntz, d. Apr. 22 ; John Wren, d. June 19. *Hastings* : Mrs. Rosella Lajoie, d. July 21. *Kentville* : Miss Sadie E. Farrell, d. June 16. *Lancaster* : Archibald B. McDonald, d. Feb. 17 ; Mrs. Alexander Gunn, d. July 6. *London* : J. Tynan, d. May 4 ; Michael Toobey, d. June 24 ; Arthur Carron, d. July 4. *Magog* : Miss Ellen McDonough, d. June 26. *Martinstown* : Mrs. Francis Currie, d. June 7. *Montreal* : Mrs. John Lyons, d. July 19 ; Joseph O'Neil, d. July 15. *Newcastle* : Theresa Jones, d. Aug. 17. *Ottawa* : Mr. Daniel O'Connor, d. July 6 ; Thomas Joseph Lawrence Ready, d. June 17 ; Christina Cluney, d. July 4. *Port Arthur* : Mrs. Georgina Gervais, d. Apr. 12 ; Mrs. John Hourigan, d. May 24. *Quebec* : Mrs. Burns, d. June 27 ; Mrs. James Harkins, d. July 22, Mrs. Patrick Shee, d. July 28 ; Mr. Joseph McGreevy, d. July 28 ; Mr. Thomas Evoy, d. July 28. *St. George's, P. E. I.* : Mrs. Ronald B. McCormack, d. June 26. *Toronto* : Mrs. McLaughlin, Mr. Patrick Hugh Ryan, d. July ; Mrs. Gillooly, d. July ; Kate Gibson ; Robert Elliott ; James Hodgert ; John Gannon, d. June 1. *Woodslee* : Mrs. Michael McAuliffe, d. July 14. *Woodstock* : William Manning, d. July 12.

Amherstburg : Miss Jacques Mailloux, d. March 29 ; Miss Reid, Mr. George Vandyke. *Buckingham* : John Blais, d. July 31. *Cable Head, P.E.I.* : James Macdonald, d. May 11 ; Angus Macdonald, d. May 21. *Cote St. Paul* : Miss N. Lealy. *Fournier* : Miss Mary Ann Parker, d. July 11 ; Mr. Xavier Bray, d. June 26. *Hamilton* : Martha Ryan, d. July 30. *Montreal* : Mrs. Matthew Delany, d. July 31 ; Mrs. John Lyons, d. July 19 ; Mrs. Hugh McQuillan. *North Lancaster* : Mary Beauchamp, d. July 2. *Victoria, B.C.* : Mrs. Denis Murphy, d. Jan. 5.



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.)

ALEXANDRIA For a spiritual favour, after prayers to Sacred Heart and B. V. M. For a cure of headache, after applying the Badge. — **ALMONTE**. For the partial granting of a request, after promising five masses for the Souls of the departed. — **AMHERSTBURG, ONT.** For a great favour, through prayers to St. Anthony. — **ARNPRIOR**. For a situation, after a novena to the Sacred Heart.

BATHURST, N.B. For the cure of a severe pain, after applying the Badge. For two temporal favours. — **BRANTFORD**. For a favour, by praying to the Sacred Heart. — **BROCKVILLE**. For a father getting work, after praying to St. Anthony. For a sister being restored to health. For success in lessons, after praying to B. V. M. and St. Anthony. For a sister's health. Four, for success in examinations. For good health. For steady employment. For success in studies.

CANSO. For a temporal favour, after prayers to the Sacred Heart and a Mass for the Souls in Purgatory. For recovery from a serious illness, after saying the Thirty Days' Prayer to the B. V. M. — **COLGAN, ONT.** For a favour, after a novena to the Infant Jesus and prayers to St. Anthony. For the cure of a furuncle, after prayers to St. Anthony. For three temporal favours. — **CORNWALL**. For a favour, through the intercession of the B. V. M. and St. Joseph. For a situation. For two temporal favours. For two spiritual favours, after praying to St. Anthony. For three temporal favours, through St. Anthony.

DRAYTON, ONT. For a special favour, after making a novena in honour of the B. V. M. — **DUNDAS**. For five successful examinations. For two cures, after praying to the Sacred Heart.

FAIRVILLE. For escape from injury in a bicycle accident. For

three special favours. For recovery from a serious illness, after having had a mass said. For the reconciliation of two persons. — **FOREST.** For relief from pain, after applying the Badge. For finding rosary beads, after praying to St. Anthony. — **FREELTON.** For restoration to health, after making a novena and praying to the Sacred Heart. For the happy death of a brother. For three temporal favours. For relief of pain in the shoulder, after applying the Badge. — **FREDERICTON, N.B.** For a great favour, after praying to S. H. and St. Anthony. For a spiritual favour for a friend, after praying to S. H. For four favours, after prayers to St. Jude and St. Expedit. For a favour, after praying to St. Joseph and St. Anthony. For the preservation of two brothers from a sudden and unprovided death. For two spiritual and temporal favours.

GLOUCESTER, ONT. For relief from a pain in the side, after applying the Badge, and praying to St. Anthony. For a favour from the B. V. and St. Ann. For the cure of sore back, by praying to St. Anthony, and applying the Badge. — **GODERICH, ONT.** For the success of a critical surgical operation, after prayers to St. Anthony. For a favour, after prayers to St. Anthony. For a safe sea journey. — **GRANBY.** For success in an examination during June of last year, after having promised two masses and the reciting of a certain number of prayers every day for the Souls in Purgatory. For the cure of toothache, by applying the Badge. — **GUELPH.** For success in an examination, after a novena to B. V., St. Joseph and the Souls in Purgatory. For two temporal favours, after making a novena to the S. H. and promising a mass for the Souls in Purgatory. For a very special temporal request, after prayers to S. H., B. V., and twice saying the Litany of St. Anthony. For the recovery of a son from a severe illness. For work, after prayers to the S. I. and the Souls in Purgatory. For the conversion and happy death of a brother. For a request granted, after making a novena in honour of St. Joseph. For the cure of toothache, after applying the Badge. For two spiritual favours, after praying to St. Joseph and St. Ann. Three temporal favours, after praying to the B. V. M.

HALIFAX, N. S. For the cure of sore eyes. For an unexpected favour. For a temporal favour, after a promise of a mass for the Souls in Purgatory. For the success of a business transaction and means to pay debts. For a cure. — **HAMILTON.** For two temporal favours, after prayers to B. V. M. For a very special favour, through devotion to St. Expedit. For a signal favour, through devotion to B. V. M. and St. Anthony. For two lost articles that were found. For the recovery of a husband from a serious illness, after a novena of Com-

munions in honour of St. Anthony. For a conversion, through prayers offered in honour of the B. V. M., St. Joseph and St. Anthony. — HASTINGS, ONT. For the recovery of a mother from a serious illness, after having two masses said for the Souls in Purgatory. For a temporal favour. For two cures, after applying the Badge.

INGERSOLL. For three favours, after praying to the Souls in Purgatory and B. V. M. For two special favours. For a cure, after praying to the B. V. M. and the Souls in Purgatory.

KRARNEY, ONT. For the recovery of a sick person, after prayers to S. H. For the cure of toothache. For the cure of earache twice. For spiritual and temporal favours, after praying to B. V. M., St. Joseph and St. Anthony.

LINDSAY. For a situation for a brother, after prayers for the Suffering Souls in Purgatory and having a mass said for them. — LONDON. For a temporal favour, after praying to the B. V. M. and promising a mass for the Souls in Purgatory. For recovery from a bad cold, after a novena to the B. V. M.

MAIDSTONE. For a young man getting employment. For the recovery of a sick person, through the B. V. M., by having a light burned in her honour during the month of May. For a temporal favour. — MALWOOD. For the cure of a brother's sore hand. For restoration to health of a very dear friend. — METZ. For the cure of a pain in the breast and palpitation of the heart, after applying the Badge and praying to the B. V. M. — MONCRON. The restoration to health of a sister, after novenas to the Sacred Heart, and using the water of Lourdes and having masses said. For the cure of a severe pain, after applying the Badge. For a situation obtained. — MONTREAL. For an all but miraculous escape from sudden death. For permanent employment secured. For improvement in health. For the return of a negligent Catholic to the sense of his duty. For a conversion to the faith. For a calamity averted. For three very great temporal favours. For a signal spiritual favour unexpected save through the exceeding mercy of the S. H. For twenty-six various spiritual and temporal favours. — MORRIS, MAN. For the immediate cure of a child of a bad cough which had continued for five months, after making a novena and having a mass said for the Souls in Purgatory. For a great favour, through prayer. For a favour, through St. Joseph.

NIAGARA FALLS, ONT. For a brother who got employment, after prayers to B. V. M. — NIAGARA-ON-THE-LAKE. For a temporal favour, after having a Mass said in honour of the S. H.

OKANAGAN MISSION, B.C.—For relief from toothache, after apply-

ing the Badge. — **ORILLIA.** For recovery from a serious illness. For a husband being saved from a great danger and getting employment, after saying the Thirty Days' Prayer to the B. V. M. For twenty special favours. — **OTTAWA.** For the finding of money, after prayers to St. Anthony. For seven temporal favours, through the intercession of the S. H., B. V. and St. Anthony. For recovery from a very serious illness, after promising a mass for the Souls in Purgatory. For relief from severe pain, after applying the Badge. For the obtaining of a situation, after prayers to the S. H. and B. V. For the conversion of a sister who had neglected her duty for many years, by prayers to the S. H. — **OWEN SOUND.** For employment for a brother who had been a long time idle. For a spiritual and temporal favour, after prayers to the Infant Jesus of Prague. For an article found, through prayers to S. H. and St. Anthony.

PENETANGUISHERNE. For a sister's success in an examination, after praying to the Sacred Heart, B. V. M. and the Souls in Purgatory. For a sister's success in an examination, after praying to St. Joseph. — **PORT ARTHUR.** For a mother's undergoing a successful operation, after a novena to the Sacred Heart. For a spiritual favour, after prayer. — **PORT CREDIT, ONT.** For a brother being successful in learning a trade and getting wages enough to pay his bills, after praying to the B. V. M. For a great temporal favour obtained some time ago, after praying to the B. V. M. and St. Joseph.

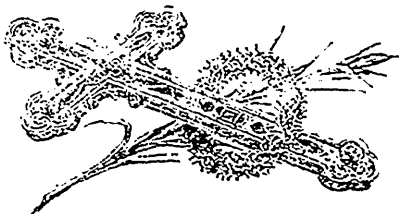
QUERBEC. For resignation and the grace of a happy death, after promising masses in honour of the Sacred Heart, and attending mass daily. For two special favours. For the cure of a very acute pain in the shoulder, by applying the Badge. For the recovery of a mother, after making a novena and praying to O. L. of Perpetual Help. For two special favours. For the recovery of a sick person. For news from an absent friend. For a successful examination. For a good situation secured for a brother a long time out of employment. For constant employment for a friend. For the conversion of a sinner. For the success of a good work.

ST. ANDREW'S WEST. For a temporal favour. For the cure of a pain in the ear, by applying the Badge. For a successful examination. For hearing from an absent brother, after prayers in honour of the Precious Blood. — **ST. CATHARINES.** For a temporal favour, after prayers to the Sacred Heart, St. Ann and St. Anthony. For the recovery of a lost article, after praying to St. Anthony. — **ST. GEORGE'S, P.E.I.** For a temporal favour, through B. V. M. For the recovery of a person from illness. — **ST. JOHN, N.B.** For work. For recovery of health. For cure of intemperance. For the grace of per-

severance. For a once wayward sister. For a successful examination. For health greatly improved. For preservation from a contagious disease. For a house saved from fire, where a picture of O. L. of Perpetual Help was in honour. For a great temporal favour which seemed impossible to obtain. For one hundred and eighty-one spiritual and temporal favours. — ST. RAPHAEL'S. For the relief of a severe pain, after applying the Badge and praying to St. Benedict. For a conversion. For a great favour, after praying to B. V. M., and St. Anthony. — ST. THOMAS, ONT. For a great temporal favour, after making a novena to S. H. — SARNIA. For the relief of pain, by applying the Badge, and prayers to B. V. M. and St. Joseph. For five favours. — SEAFORTH. For the cure of a child of nervousness, after applying St. Ignatius water. — SUMMERSIDE, P.E.I. For four temporal favours.

WATERLOO. For a temporal favour, after promising a mass for the Souls in Purgatory. — WILLIAMSTOWN. For the cure of a brother, after prayers to S. H. For receiving a letter. For the cure of neuralgia, after prayers to B. V. M. For a temporal favour, after prayers to the Precious Blood. — WINDSOR, ONT. For employment for a husband, after praying to St. Anthony and O. L. of Victory.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Almoute, Antigonish, Calgary, Granby, Guysborough, Hamilton, Kearney, Kingston, London, Lourdes, N.S., Marysville, Montreal, Ottawa, Prescott, Quebec, St. Andrew's West, St. George's P.E.I., Toronto, Winnipeg, Zurich.



INTENTIONS FOR SEPTEMBER

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

- 1.—Th.—St. Augustine, Bp. D. h. Lowliness of heart. 32,039 Thanksgivings.
- 2.—F.—St. Stephen, K. at g. Pray for rulers. 10,163 In affliction.
- 3.—S.—BB. Anthony and Comp., MM. Sanctify daily work. 30,067 Deceased.
- 4.—S.—St. Rose of Viterbo, V. at g. h. Watch over self. 29,069 Special.
- 5.—M.—St. Lawrence Justinian, Bp. r. Confidence in God. 1,750 Communities.
- 6.—Tu.—St. Onesiphorus, M. Teachableness. 14,983 First Communions.
- 7.—W.—BB. Thomas and Comp., MM. Kindliness. League Associates.
- 8.—Th.—NATIVITY B. V. M. h. g. h. m. r. s. Renewal of spirit. 14,460 Means.
- 9.—F.—St. Peter Claver, C. Pray for coloured race. 3,681 Clergy.
- 10.—S.—St. Nicholas of Tolentino, Bp. Avoid deliberate sin. 53,031 Children.
- 11.—S.—HOLY NAME OF MARY. r. Honour Mary's Name. 24,954 Families.
- 12.—M.—SS. Protasius and Comp., MM. Dare to do right. 7,957 Perseverance.
- 13.—Tu.—St. Eulogius, Bp. Pray for the clergy. 9,914 Reconciliations.
- 14.—W.—Exaltation of the Holy Cross. Way of the Cross. 23,709 Spiritual Favours.
- 15.—Th.—St. Catherine of Genoa, V. h. p. t. Help the Holy Souls. 17,871 Temporal Favours.
- 16.—F.—SS. Cornelius and Cyprian, MM. Zeal for the Faith. 25,132 Conversions.
- 17.—S.—Stigmata of St. Francis. Honour Christ's Wounds. 14,533 Youths.
- 18.—S.—SEVEN DOLOURS B. V. M. m. n. t. Virtue of obedience. 1,927 Schools.
- 19.—M.—SS. Janarius and Comp., MM. Compassion. 19,633 Sick.
- 20.—Tu.—SS. Eustace and Comp., MM. Generosity. 5,501 Retreats.
- 21.—W.—St. MATTHEW, Ap. h. m. t. Contempt for riches. 853 Societies.
- 22.—Th.—St. Thomas of Villanova, Bp. h. Zeal for souls. 1,749 Parishes.
- 23.—F.—St. Linus, P. M. Devotion to the Holy See. 29,399 Sinners.
- 24.—S.—OUR LADY OF MERCY. Help the unfortunate. 15,578 Parents.
- 25.—S.—St. Firmian, Bp. m. t. Readiness to believe. 2,716 Religious.
- 26.—M.—SS. Cyprian and Justina, MM. Christian fortitude. 1,081 Novices.
- 27.—Tu.—SS. Cosmas and Damian, MM. Pray for physicians. 1,468 Superiors.
- 28.—W.—St. Venceslas, M. Devotion to the Holy Mass. 33,359 Vocations.
- 29.—Th.—St. Michael, Archangel, h. h. t. Confidence in the Angels. The Promoters and Directors.
- 30.—F.—St. Jerome, C. D. Study the Bible. 21,629 Various.

When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

1=Plenary Indulgence; a=1st Degree, l=2nd Degree, g=Guard of Honour and Rosary Archconfraternity, h=Holy Hour, m=Bona Mens, p=Promoters, r=Rosary Sodality; s=Sodality B. V.

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