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GENERAL INTENTION FOR JANUARY.

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for all Associates.*

VOCATIONS TO THE PRIESTHOOD.



OUR Divine Saviour, more than once compares His Church to a vast fold wherein there are sheep and shepherds, and where the shepherds tend and watch the sheep. So long as there are vigilant shepherds, there is little danger of any of the flock being lost; for a good shepherd will always go in search of the lost sheep. He will leave the ninety-

nine in the mountains, and go to seek that which is astray. But if there is no shepherd, there is danger that the strayed one may be caught in the shrubbery and perish.

Christ himself was the great Good Shepherd. Those who take His place here on earth are His priests and pastors, and are modelled after the great Prototype. They continue His work near the little ones; and it is a part of the Divine economy that His flocks should never be without their guiding voice.

But, sad to say, there is a dearth of shepherds. There is a want of priests to carry in God's work among His people. The Church is asking for priests. "There is no knowledge of God in the land." (Os. iv. 1-4.) Millions of souls are clamoring for the bread of life, and there is no one to break it to them. "We are confounded because we have heard the reproach. Shame hath covered our faces, because strangers are come upon the sanctuaries." (Jer. ii. 51.) Priests are needed to preserve in the fold and lead to heaven's door the two hundred and eighty millions of souls who are enjoying the privilege of membership in the true Church of Christ, but who may be lost. "He that thinketh himself to stand, let him take heed lest he fall." (I Cor. x. 12.) Priests are needed to bring back to the fold the hundred and fifty millions of Christians still outside the true Church. "Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Priests are needed to bring into the Church the unnumbered millions who never heard mention made of the name of Christ the Saviour. "If our Gospel be also hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine unto them." (3 Cor. iv. 3-4.)

Can we wonder, then, that the Holy Father should ask us to pray for the recruitment of the clergy? And what better way have we to work for the extension of the Kingdom of God on earth than by offering our little sacrifices and supplications for an increase in the number of the shepherds?

The grace of a call to the sublime dignity of the priesthood is one that God alone can give. "You have not chosen Me, but I have chosen you, and appointed you that you should go and should bring forth fruit: and your fruit shall remain." (John xv. 16.) It is true that the Spirit of God breathes where it will, but it is also true that the germ of a

vocation to the priesthood is something that may be cultivated ; it grows under the influence of good words and good examples ; and God's service and glory require that we all should do our share, by word and example, to supply the Church with worthy priests.

Some people would lay the blame on God when they see the ranks of the priesthood thinning, and they assert that if God seeks the extension of His kingdom in this world, He should provide the agents. But is this fair? Are there not in every parish a few souls chosen by God for the ministry of His altars? Who has not met the boy of ten or twelve, with the innocent, sweet, joyful face ; the peace of God shining on the open, frank countenance ; studious at school ; but anxious to be near the altar, and never so much at home as when he is in the church or chapel, where the Sacramental Presence keeps his reverent and prayerful ; the child who avoids sin and practises virtue by instinct. These are youths that have the mark of predestination on their brows, and in nine cases out of ten, carry the germ of vocation in their hearts. They are numerous enough, but how is it that so few reach the goal of the priesthood? Is it dread of dishonour that holds youth back? Or is it the life of self-denial and sacrifice that the priest's life entails? Or is it the want of encouragement that the child receives from parents and pastors?

Sometimes it is all these combined. But there is one reason that cannot be too strongly insisted on as a source of failure of many vocations. Parents do not sufficiently realize what a tremendous work for God's Church they must begin to do in the family circle. It is the mother who must prepare the soul of the child for the grace of vocation, when she begins to teach him to distinguish between good and evil, and when she inspires him with the spirit of piety. It is the true mother who prepares the soil for the germ of vocation, and for that purpose pours forth her ardent prayers to God. But it is not sufficient to prepare the ground. The

germ must be cultivated, and the earlier this is done in the springtime of life, the stronger will the stalk be, and the more fruit it will be able to bear. To cultivate the seed of vocation is to take charge of the child when his reason is budding, and by word and example to inspire a great respect for the sublime dignity of the priesthood. This is done when the child learns that the priest has a power that angels do not possess; that no matter how lowly he may appear, he is in dignity above kings and potentates; that he is a fellow-citizen of the saints; one of a chosen generation. On earth, the priest is the vice-gerent of God, the dispenser of God's sacraments, the consoler of God's afflicted, who follows the Great Master's example, going around doing good. It is in this character mainly that the priest presents himself to the mind of a child, and it is in this character that he should remain impressed there. If, on the contrary, the little child is obliged to hear criticism after criticism of God's ministers, and of what he has been taught to venerate in them, it will be impossible to expect from him a reverence for them, much less an ambition to be one of them. The child's mind is essentially assimilative, and we need not be surprised if, as the result of such criticisms, he imbibes false impressions that may influence his whole after-life.

When parents hand their child over to outside teachers, they expect a corresponding care to be taken of his soul. After the parent, it is the teacher, or the pastor, who is the instrument that God uses to prepare the royal priesthood which is to extend His kingdom here on earth. And if it is meritorious to instruct youth, to make them good citizens, loyal subjects, and worthy members of society, how much more precious is it in the sight of God to form the mind and the heart of those who are to instruct others and lead them to heaven. "They that are learned shall shine as the brightness of the firmament: and they that instruct others to justice as the stars to all eternity." (Dan. xii, 5.)

For these reasons let all concerned in the instruction of

youth, cultivate by judicious direction, reading, teaching, exhortation, by prayer, and by the other means of grace, the souls of the children in whom they detect the germ of vocation. Christ desires to save souls, and it depends a great deal on the cooperation of these agents whether they be saved or not. Let them guide the child safely through the years of the strong passions ; and the victory is half won. Let them talk to him of the splendors of the Catholic Church ; of the struggle of the Catholic faith for supremacy ; of the victories it has already gained. Let them not fail to speak of the millions of souls perishing for want of some one to carry the Word of Life to them. And, above all, let them not fail to pray. God's grace will do the rest.

Of course, it does not follow that when parents, and teachers, and pastors, have done all these things, and the child has responded, that he is called to the priesthood. The designs of God are so secret and impenetrable that we need not be surprised when we find that He has other ends in view for those very souls who to us seemed specially favoured by Him. Very often He calls one, notwithstanding inferior training and natural gifts, to the priesthood, preferably to another. Nevertheless, it remains true that the primary training begun at the mother's knee, and continued under teachers and pastors, will give room to a vocation to develop itself as it could not otherwise do ; and it remains also true that there may be seen the distinctive marks of a priestly call where there are to be found a love of the Church and church services, a regular and devout attendance at the sacraments, a devotion to the Sacred Heart, the Victim of Divine Love, and to Our Blessed Lady, the Queen of the Clergy. When this is coupled with a certain steadfastness and perseverance, both in study and in play, we may conclude that there is a germ of vocation there that seeks only to be cultivated. "If fathers and mothers," says George Akers, in the ENGLISH MESSENGER, "would realize how much is entrusted to them, how much they can and

ought to do to train up their children in a good Christian life, vocations would spring up of themselves."

Meanwhile, our associates will be mindful of the desire of the Holy Father and pray for an increase in the number of priests.

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 priestly vocations may increase in number. Amen.

Written for
THE CANADIAN MESSENGER.

LORD, WHAT WILT THOU ?

Acts IX. 6.

BY FRANCIS W. GREY.

What wouldst Thou have me do?
I fain would do Thy Will;
And faithful, humble, true,
Obey Thy bidding still.

Where wouldst Thou have me go?
Grant me to know Thy way
And Thee, in joy, in woe,
To follow, day by day.

How wouldst Thou have me live?
Lord, not my life but Thine;
Myself, my all, to give
Into Thy Hands Divine.

What wouldst Thou have me be?
Unhonored, and unknown;
Content to live with Thee,
For Thee, in Thee alone

So shall Thy will be done,
Thy will, who knowest best;—
Thou, when my race is run,
Wilt call me to Thy rest.



Written for
THE CANADIAN MESSENGER.

IN EXCHANGE FOR HIS SOUL

I.

"The air is full of farewells to the dying."—*Longfellow.*

NEW YEAR'S EVE in the old town of Edinburgh, and old Anus Ferguson lay dying. Dying, amid the din of revelry, of drunken cries, of clanging bells; dying with the old year. The priest had been summoned, for the old man was resolved to pass—if God pleased—to the Great Assize, as his Catholic forbears had done, "fortified with the rites of Holy Church." Meanwhile, there was one last farewell to take of his son Donald.

"Laddie," he said, faintly, breathing with difficulty, for the end was very near, "my ain laddie, kiss your faither farewell, for I maun be gangin' sune."

The young man bent over the bed, and kissed the damp, pallid forehead, reverently and tenderly, but could find no words to say.

"Listen," said the old man, still in the same laboured whisper, "when ye hae seen me laid to rest, ye'll gang to my brither James, in Lunnon."

"Ye're brither?" Donald exclaimed, in astonishment, "I didna ken ye had a brither."

"God kens I wadna judge him," returned his father, "but he grew shamed, in yon vast city, first o' his faith and then o' his Scot's kindred, and, sae, I aye deemed it better ye suldna ken I had a brither; but noo," he continued, "noo, that I canna bide wi ye, my laddie, ye maun e'en gang to him. He winna close his heart against his dead brither's bairn. Death mends a'. But oh! my ain laddie," he added, earnestly, "dinna ye grow ashamed of your Faith nor of your Scot's birth; dinna forget your faither and mither, and they winna forget you."

"God kens I winna," was the answer; it seemed to satisfy the

dying man. Donald meant it, then. How could he answer otherwise than sincerely in the presence of death?

There was a sound of footsteps, coming up the lodging-house stairs a knock at the door, and the priest entered, bearing the Bread of Life to the pilgrim about to set out on that strange, dark journey we must all make some day. Donald knelt, reverently, for a moment, then left the room while his father made his last confession. Presently, the priest opened the door, and signed to him to enter.

It was over, at last, and, as Donald gazed at the dead face, on which rested the peace "which passeth understanding," he knelt, seeking to give utterance to the grief that seemed too great for endurance. Then, as by an irresistible impulse, the words burst from him, "Faither! Mither! pray for your bairn!" Was it that he felt himself unworthy to ask other intercession? If so, would not the dear ones who had, surely, entered into rest—so, at least, he felt convinced—plead for him to God and to his Blessed Mother?

That was how Donald Ferguson began his New Year, by the bedside of his dead father, vowing never to forget him, never to forget his Faith, never to be ashamed of his Scot's birth. Ashamed? How could he be? Had not both father and mother lived and died loyal to Faith and to Scotland? In the great, new world of London, to which, as his dying father had bidden him, he must journey, when his dear one had been laid to rest, what temptations could, possibly, shake his loyalty? That he was sincere, who can doubt? But he was overconfident of his own strength, too sure that he could resist where others had failed.

After the funeral, the priest asked him, kindly, what he meant to do.

"My faither bade me go to his brither James, in London," answered Donald, forgetting that his father, his thoughts full of his approaching end, had omitted to say where, in the great city, his brother was to be found.

"His brother James," returned the priest, in surprise, "not, surely, James Ferguson, the atheist lecturer and bookseller?"

"God kens," said Donald, sadly, "he just bade me seek his brither James. I doot," he continued thoughtfully, "it maun be the man ye say, Father."

"What makes you think so?"

"Because my faither never tauld me he had a brither till just . . ." his voice broke, with a sob, he could not repress.

"Just before the end?" suggested the priest, with genuine sympathy for the young man, whose heart seemed nigh to breaking.

"Aye." Donald mastered his emotion by an effort. Then, more calmly, added: "He said he wadna judge him, but that he had grown

ashamed o' his Faith and o' his Scot's kindred. I doot, it maun be he."

"I am afraid so." The priest spoke sadly. How was a lad of nineteen, but lately come, with his father, from his Highland glen to stand against James Ferguson, the atheist? And yet, what was to be done? The lad must, of course, do what his dying father had bidden him. Who could tell what God might bring out of it? "God help you," he said, earnestly, "our Lady pray for you."

"My faither and mither will," returned Donald, quietly. The priest was struck by the expression: "Do you doubt that our Lady will?" he asked, and waited anxiously for the answer.

"Doot? Na, I dinna doot," replied Donald, "but I doot I'm no worthy She suld think of me," he said sadly.

"Is there anything?..." began the priest, but Donald interrupted him, respectfully, though hastily, with, "Muckle, Father, muckle, but I cauna explain noo. May be," he added, still in the same sad tone: "I'll tell you ae day. Pray you for me," the young man added, pleadingly: "I ken well I need your prayers."

"That will I," said the priest, earnestly. Then they shook hands and parted.

II. AN UNWILLING WITNESS.

"And so you are my nephew?" The voice was cold, like eyes and face, but not altogether unkindly. Donald looked at the face, that was so like his father's, yet so unlike—why, he found out, after a while, though, in truth, the reason was not hard to guess. It was the soul of each man that left its impress on his face; what wonder there should be such difference?

"I cannot deny my kindred," James Ferguson continued, "so I bid you welcome. Janet!" he called, "come here."

"Yes, father!" a sweet voice, as Donald could not help thinking; a sweeter face, as the girl entered the room.

"Janet," said the bookseller, "this is your cousin, Donald." The cold voice grew soft, as he spoke to the girl he loved so dearly.

"Welcome, cousin Donald," said Janet, holding out her hand, and smiling, in the cousinly fashion.

Donald took the little, slim hand that was held out to him. This was a welcome worth having, indeed.

Atheist as he was, the old bookseller could not, as he said, himself, deny his kindred. Moreover, as he had no son, his nephew's coming was, in truth, rather a relief to him. Here was a young man who, if properly trained—that is, in accordance with his, James Ferguson's ideas—could succeed to the business. It would be no wrong to his

step-daughter, Janet, that his own kith and kin should so succeed him. Besides, they would marry; that was the destiny all true men and women were bound to fulfil—in his estimation. But the young man must be trained first.

It proved an easier task than James Ferguson had expected. There were no open attacks on the young man's faith; the old bookseller was too wise for that. He gave his nephew a free run of his library, and left the rest, as he would have expressed it, "to time and reason."

The very atmosphere of the house and shop was, in fact, deadly to faith, especially to a faith which, already weakened by secret sins, by neglect of the sacraments, had, in great measure, lost its hold on Donald's heart and life. The end came, all too soon. First, he ceased to go to Mass; then, uninvited, went to hear his uncle lecture.

But, with the death of his faith—as it seemed to him to be—came a lesson he could never have expected. "Cousin Donald," said Janet gravely, after supper, that Sunday evening on which he had been to the Free-Thought Hall to hear his uncle speak, "I was sorry to see you at the Hall, this afternoon."

"Sorry!" exclaimed Donald, in utter astonishment, "why?"

"You are a Catholic, are you not?" enquired Janet, in return.

"I was," he said, indifferently, almost as if he were confessing a folly of which he felt ashamed

"You were, then," she rejoiced, gravely, "and you are now?..."

"A free-thinker, like your father," he said, with evident self-satisfaction.

Janet was silent for several moments. Then, all at once, "Cousin Donald," she said, "were you ever lost in mist on the hills of Glen Urquhart, where you used to live?"

"Often," he said, wondering what her meaning could be.

"And did you ever pass," she continued, "out of the mist and cold, into a warm, lighted room, into the presence of those you loved?"

"Often," he answered again, wondering, more than ever, what her questions meant.

"One more question," she said, with a gentle persistence he had never observed in her before. "Did you ever pass from such a warm, lighted room, from the presence of those you love, into the mist and cold of the hillside?"

"Often," replied Donald, for the third time. "Why do you ask?" he added, unable to restrain his curiosity any longer.

"Because that is what you have done, now," returned Janet, almost sadly

"What do you mean?" he asked almost sharply. What could she mean? he wondered.

"As a Catholic," she rejoined, still speaking with a quiet gravity that was new to him, "you believed in heaven, in God, in the saints? Believed that you would meet your dear ones, after the dark and cold of death?"

"Some foolishness of that sort," he said, with a scornful indifference that hurt her, which gentle as she was, she found it hard to forgive. "Yes, and then?"

"You have passed out of the light and warmth of home," she answered, "into the mist and cold."

"And you?" the retort was almost involuntary, but it evidently pained her.

"I never had any home to go to," she replied, with inexpressible sadness, "I have lived in the mist and cold, the utter emptiness, all my life."

"Let me live there with you, Janet," he said, with a lightness that shocked her, "I shall be quite content to do so, for I love you dearly."

"Do you?" she answered, still sadly.

"You know I do," he rejoined, speaking more earnestly. "Can you not love me in return?" he added, pleadingly.

"How can I, seeing that I cannot trust you?" said Janet, more gravely than ever.

"Why not?" demanded Donald, in surprise.

"How can I trust one who is not loyal?" she returned and Donald, in spite of himself, understood what her reproach meant, and said nothing. "Perhaps," added Janet, as she rose to leave the room, "perhaps..... who knows? I may find the home that you have left." And Donald could not answer her.

III. THE REWARD OF DISLOYALTY.

The weeks lengthened into months, and the months into years, and Donald's training, so his uncle thought, was nearly, if not quiet complete. The young man had proved an apt pupil; time and experience were the only teachers he needed now. Meanwhile, the business prospered, and Donald was taken into formal partnership. He was to be paid the full price for his soul—such as it was.

He had begun to lecture at the Free Thought Hall, with all the acrid fervour of an apostate, to win over—a worthy conquest truly!—the callow shop-boys, and self-conscious lawyers' clerks who thought it manly to "shake off the trammels of effect^{er} superstition." Donald, in fact, spoke so very candidly concerning "the powers that be," that the said powers, indifferent to his attacks on all things sacred—so

long as he did not assail them—threatened to prosecute him for seditious speaking. It was a martyrdom he would have gloried in; his uncle, however, counselled prudence, and Donald was constrained to submit. If what he said was true, why not say it, in spite of any consequences that might follow? That was the question he put to his uncle.

"Because," the old man answered, "you must teach people truth, by degrees, as the priests teach their false creeds, bit by bit."

It was the first allusion Donald had ever heard him make to the faith they had both denied, and he wondered why he should have made it now. His uncle had accepted first his attendance at the Free Thought Hall, and then his offer to lecture, as a matter-of-course. Was it some lingering memory of his dead brother that had kept the old man from openly attempting his nephew's "conversion"? Who can say?

"I suppose so." Donald was burning for martyrdom; possibly because he wished to convince Janet of his sincerity. Janet, to her father's surprise, had ceased to attend the Free Thought Hall from the day that Donald first began to lecture there. Her father could not understand it, but, from a reluctance which he, himself failed to understand, he refrained from questioning her. Consistent, even in his atheism, he reasoned that adherence to truth or to error was a matter of free choice; a liberty not to be tampered with by any one.

Donald, who had missed his "Imitation" out of his room, might, had he cared to think about it, have found a clue to Janet's cessation from her attendance at the Free Thought Hall. That phrase of hers, "Perhaps; who knows? I may find the home that you have left," might have given him cause for reflection, had he been in a mood for doing so; had he watched her, he might have discovered that she was, already, groping her way, through the mist and cold, towards the home of which she had spoken.

Janet, in fact, had begun to go to Mass every morning. It was an evidence of the thoroughness and earnestness of her character that she should have begun there; she knew that Catholics went to Mass; she would go too; perhaps she would come to understand it, some day. Then she began to read the "Imitation" which she found in Donald's room, covered with dust; the "Imitation," and then the Missal. And, in the Missal, she, being a good Latin scholar read, chiefly, three things, the "Stabat Mater," the "Lauda Sion, Salvatorem," and the "Dies Iræ." The first spoke of a mother's love such as she had not known, since she was a little child; of love and sorrow such as she could dimly realize; of home-ties such as—she felt sadly,—Donald had broken so lightly. The wonderful reasoning of the "Lauda

Sion" appealed to her intellect; if God were; if Christ were indeed God, surely, she thought, this must be true. The "Dies Iræ," with its pleadings for mercy; for those who had passed—into nothingness, as she had been taught? surely not!—spoke to her, once more, of the warm, lighted home, where dear ones dwelt; home, beyond the shadows, the sufferings; beyond the dread Throne of Judgment; the home which Donald had left. She was in good faith, even in her atheism:

"God, by a way they have not known,
"Shall lead His own."

God was leading her to the home she longed for; leading her by the way that He had chosen.

It was a short way; such as she do not take long to find in passing from the mist of doubt into the clear light of the City of God. The priest to whom she presented herself for instruction soon realized that this was, indeed, one of God's chosen, "a child of God and of Mary." She had, as he learned, never been baptized; in due course he administered that holy rite, and Janet, whose thoughts had been definitely turned in this direction by the shock of Donald's apostasy, crossed—with what joy who can tell?—the threshold of that Home that he had left so lightly.

One morning, as she returned from Mass, and was passing her step-father's door, she heard, as she thought, a low moan from within the room. Receiving no answer to her knock, she entered hastily, to find him lying, in a strangely contorted position, half in, and half out of bed. Her quick mind grasped the truth in a moment—he was paralysed.

The doctor, on arriving, confirmed her fears. He told her more: that James Ferguson could live, at most, a few days, would, probably, never recover consciousness. Then it was that, in all the fervour of her new-found Faith, she kneeled by the bedside of him who had, indeed, been a father to her, and vowed to give her whole life to the service of Christ's poor, if He would only grant her dear one the grace of a Christian death. "Mother of God!" she prayed, "My Mother! plead for him, and plead for me." Then went, and consulted her friend, the priest who had received her.

How many Masses, how many prayers, were offered for the conversion of James Ferguson, the atheist, He only knows, to whom they were addressed. Two days had passed, but the sick man had not recovered consciousness, and the doctor said that he might die at any moment.

Then, all at once, James Ferguson opened his eyes, and, seeing Janet, strove to speak, but could not. There was a look in his face as of one who yearns for something; Janet wondered what it could be.

Was it an inspiration? She always felt that it was, hers being that faith "as of a little child," which we all need, which so few of us attain to. She never reasoned it out; she simply held up her crucifix.

The longing in the sick man's eyes grew more intense, but a smile stole about the lips that could not utter an articulate sound. But he held out the one hand that was not wholly paralysed, and clasped the crucifix, which Janet placed there.

"A priest," she asked, almost breathless with emotion.

Her father's eyes sought the crucifix, and then her face. She left the room for a moment, and ran to find the servant. "Mary," she said hurriedly, "do you know where Father Thompson lives?"

The girl stared at her in amazement. "Yes, Miss," she managed to say, "why?"

"Never mind why," was the answer, "go and get him, as quickly as you can."

Father Thompson came at once, and Janet explained what had occurred.

"I understand," he said, and entered the sick-room.

In a little while, he came out, and beckoned to her: "I thought you said he could not speak," he said, and there was awe in his voice.

"Can he?" she exclaimed, yet almost as one who hears news that she has expected. You see, she had real faith.

"He has made his confession," was the quiet answer, "and wishes to bid you farewell."

Janet entered the room, but the lips that had framed that last confession were silent, this time, forever. With the crucifix in his hand, with a smile of peace unalterable on his face, James Ferguson had passed to the judgment of Him Whom he had owned at the last, and Janet thought of the words:

Tu latronem recepisti
Mihi quicque spem dedisti.

A miracle? Yes, if you will; but is it not written: "The prayer of faith shall save the sick?" That is just it; the "prayer of faith."

IV. THE PRAYER OF MONICA.

This, then, was what Donald Ferguson had gained in exchange for his soul. He was his uncle's heir, as next-of-kin; James Ferguson, taking it for granted that Donald and Janet would marry, had made a new will, leaving his business and the bulk of his savings, to his nephew. Janet, who had a small income, inherited from her mother, would—so he reasoned—share his property as Donald's wife.

But Janet had, as Donald phrased it, lapsed into superstition, and was no fit mate for a prominent Free Thought leader. Of his uncle's death-bed repentance he affected to make light, but he had honour enough—if it can be called honour—to ask Janet, formally but coldly, to be his wife. It was his duty and he did it as such.

"I cannot marry you," she answered quietly. She might have loved him, as, she knew, he might have loved her. But God had heard her vow, and she must keep it.

"No?" he returned; his pride made him speak for more indifferently than he felt. He, too, knew that they might have loved each other, but for his "enfranchisement," as he chose to term it.

"No," she replied, still very quickly, "I am going to be a Sister of Charity."

"As you please;" it was all that he would say; and she left him, sadly, knowing that she should see his face no more.

But the price he had paid for his "enfranchisement," did not deter him from remaining free; it only made him proclaim his "freedom," more emphatically, to the callow apprentices and lawyers' clerks, who thronged the Hall to hear his lectures, which grew more blasphemous, from week to week.

They reached a climax at last. He had announced his intention of lecturing on "Christian Superstition"; the announcement, by God's providence—which men called chance—reached the ears of a Sister of Charity, once known as Janet Robinson, the step-daughter of James Ferguson, the atheist. A youth who had heard Donald's announcement was run over in the street the next day, and was taken to a hospital in charge of the Sisters of Charity. He called himself a Free Thinker, but owned that he had been a Catholic. Janet was told to take care of him.

"You are a Catholic?" she said gently, after dressing his hurts.

"I was," he answered, sullenly, "but I'm a Free Thinker, now." This proudly, as if well satisfied with himself.

"So was I," she rejoined, still speaking gently, "but I'm a Catholic, now."

"Were you?" He seemed surprised; then, as by association of ideas, "so was our leader."

"Who is he," she asked, knowing, yet fearing, the answer.

"Donald Ferguson," he replied. "he is to lecture on 'Christian Superstition,' next Sunday. I wish I could hear him!" He really seemed to consider it a hardship that he could not. But, next day, hearing that he could not recover, he changed his mind. His Free Thought was not of the kind that faces death.

"So do I," she said, gravely, which appeared to surprise him, coming from a Sister of Charity.

Then, she spoke, first to her Superioress, afterwards, with her permission, to the Chaplain, no other than her old friend, Father Thompson. The priest listened; then promised, readily, to do as she asked him.

The Free Thought Hall was crowded, the following Sunday, to hear Donald Ferguson's lecture on "Christian Superstition". What the lecture was like, may be fancied, but can hardly be described; such blasphemies are best passed over in silence.

Outside the hall, he was accosted by one whom he could never have dreamed of seeing there, of all places,—a Catholic priest?

"May I speak to you for five minutes?" said Father Thompson, for it was he.

"Certainly," was Donald's answer, given politely enough, if not exactly cordially. "Won't you step inside the Hall, it is empty now," he added.

Father Thompson followed, as he was bidden. Once inside, he said, quietly: "You have been lecturing on 'Christian Superstition,' I believe?"

"Yes," almost curtly, this time. Donald felt like resenting the other's "interference." Then remembered, just in time, that it does not become a philosopher to lose his temper.

"This was your mother's crucifix," returned Father Thompson, holding it up, for Donald to look at, "was her reverence for it 'superstition'?"

Donald gazed at the crucifix like a man in a dream. Then, involuntarily in spite of himself, as it seemed to him—remembered how he had taken it from his dead father's hand; how his father had taken it from the cold fingers of his wife, Donald's mother. He, Donald, had kissed it, with tears in his eyes, by the death-bed of each of his dear ones; had vowed never to forget them. Had they forgotten him? Had He whose Image It was? Was it his mother that held it out to him? "Superstition?" How could he dare to say it? For answer, he flung himself on his knees, before the sacred Symbol, and, in the Scot's tongue, which he had discarded, along with his faith, cried out, with a burst of tears: "Faither! Mither! I canna! I canna!!"

Then, after a while, Father Thompson heard his confession, and gave him back his crucifix.

"Thank God and our Lady, Sister," he said to Janet, on his return to her, "your prayer has been answered."

"Say, rather, the prayers of his father and mother," she returned humbly, "what could mine avail if they had forgotten him."

And Father Thompson, thinking of the prayer of Monica, knew that she was right.

The Free Thought Hall was crowded again on the following Sunday, for Donald announced that he would lecture on "Christian Idolatry." He came on to the platform, pale but collected. He might not leave it without suffering bodily injury. If so, let God's will be done.

"Friends," he began, quickly. "I am going to say something you may not approve of. Will you give me a fair hearing?"

"Yes, yes," came from various parts of the hall. The callow apprentices, the "enlightened" lawyers' clerks, the socialistic artisans looked at each other in surprise. What could he have to say?



BUT A SMILE STOLE ABOUT HIS LIPS.

Then Donald, remembering Janet's parable, told them how, as a boy, he had been lost in the mist on the hillside; how, after long, almost hopeless wandering, he had found the house at last, had passed, from the mist and cold, and loneliness, into the warm, lighted room, into the presence of those he loved. "What would you have thought of me," he asked, "if I had passed, of my own free choice, out into the mist and cold again?"

"That you were a fool," said a sharp voice, at which there was a laugh, instantly hushed again, however.

"That is what you and I have done, though," Donald continued, speaking with an earnestness that was new to his hearers. He spoke of the faith of Christians, of Catholics; of God, our Lady, of the saints, of our dear ones who were gone home; of heaven:—of the emptiness, the loneliness of unbelief. They gave him a fair hearing;

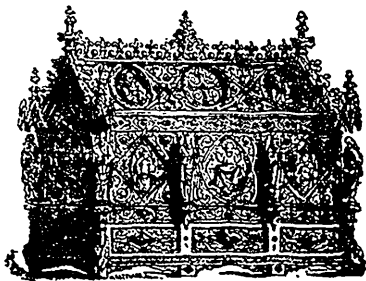
they could not help themselves, he spoke like one inspired. "I was to speak on 'Christian Idolatry,'" he said, at last, "this crucifix"—holding it up, "my father took it from my dead mother's hand, and I from his. Dare any of you,"—his voice rang like a challenge to battle—"call *this* idolatry?" and, as he spoke, he bent one knee, reverently, and kissed the crucifix before them all.

There was a storm of cries, of cheers, of hisses. Then a big, burly, German. . . ce a Lutheran, pushed his way through the crowd, on to the . . . m. Donald wondered what was coming. "Boys," said the man, "he has courage. Let him be what he will, three cheers for the man that dares speak his convictions!" Then the cheers drowned the hisses, and, presently, the audience dispersed, to think of what had occurred according to the bent of each individual. Donald had "witnessed a good confession."

The Free Thought Hall is now a Catholic Club; many of Donald's hearers belong to it; many come there to listen to lectures on the evidences of Catholic Christianity.

"What shall a man give in exchange for his soul? What, if it be not the prayers of those who love him; of our Lady and of the saints: What, if it be not all that a man dare do to "confess Christ," even at the risk of martyrdom? Truly, as is said in the book of Job: "All what a man hath, will he give for his life."

FRANCIS W. GREY.





R. I. P.

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

Alexandria : Donald L. Macdonald, d. Oct. 8 ; John W. Cameron, d. April 19 ; Theodore Chisholm, d. Oct. 22 ; Mrs. Margaret McKinnon, d. Oct. 23 ; Mrs. Mary McMaster, d. Nov. 3. *Antigonish* : Annie McGillivray, d. Nov. 3. *Bathurst, N. B.* : James Power, d. Oct. 7 ; Frank McManus, d. Sept. ; Denis Comeau, d. Oct. 14 ; Mde Denis Comeau, Oct. 22. *Brechin* : James Boyle, Sr., d. Oct. 3. *Burlington* : Mrs. Margaret Murphy, d. Oct. 27. *Carso* : Mrs. Margaret Courteen, d. Oct. 27 ; John Snow, d. Nov. 8. *Charlottetown, P. E. I.* : John McCabe, Mrs. John Bowden, Mrs. McKinnon, Mrs. B. O'Callaghan. *Cornwall* : Mrs. Louisa Mossey, d. Nov. ; Mrs. John Burns. *Drayton* : Patrick Kehoe, d. Oct. 29. *Forest* : Denis Leonard, Michael Garrister. *Fredericton, N. B.* : Daniel Ford d. Nov. 25. *Hamilton, Bermuda* : Mrs. Mary Parker, mother of the Revs. W. J. and Alph. B. Parker, d. Dec. 8. *Hastings* : Rev. M. E. Connelly, d. Oct. 30. *Ingersoll* : Mrs. Henry, d. Sept. 27. *Kildare, P. E. I.* : Joseph Gavin, d. Sept. *Kingston, Ont.* : James Fallon, d. Nov. 14 ; Edward Connelly, d. Apr. *Linwood, Ont.* : Mrs. Margaret Short, d. Nov. 4. *Moncton* : Mrs. Margaret Fitzgerald, d. Sept. 18. *Montreal* : Mr. John Dooley ; Mrs. Catherine Mooney, d. Sept. 28 ; Conroy Honan ; Denis Noonan, d. Nov. 13 ; Mrs. M. A. McDonald. *Mount St. Patrick* : Patrick Gorman. *Newcastle, N. B.* : John Boyle, d. May 18 ; Mary Traer, d. Nov. 1. *Niagara Falls* : Mrs. Ann Rogers, d. Nov. 12 ; Miss Nellie O'Reilly, d. Oct. 5 ; Mrs. Margaret Dibb, d. Oct. 14 ; Mrs. Mary Baker, d. Oct. 22 ; John Loughnane, d. Nov. 1 ; Miss Mary O'Meara, d. Nov. 26. *Orange, N. J.* : Frank O'Reilly, d. Nov. 9. *Ottawa* : Mrs. M. A. Christian, d. Nov. 8 ; Mary Cullen, d. Nov. 27. *Pictou* : Mrs. Synott, d. Oct. 15 ; Frank Kearse, d. Oct. 21. *Pilkington* : Miss Rose A. Moran, d. May 25. *Port Nelson* : Mrs. Maurice Murphy, d. Oct. *Quebec* : Mr. James Murphy ; Mr. James McCloskey, d. Nov. 9 ; Mrs. Matthew Gorman, d. Nov. 25 ; Francis Xavier Howe, d. Nov. 30. *Rollo Bay* : D. F. Murphy, d. Oct. 11. *St. John, N. B.* : Mrs. James McDonald, d. Oct. 13 ; George Thompson, d. Oct. 6 ; Mrs. John O'Brien, d. Nov. 21 ; Mr. Fred. Lang, d. Nov. 23 ; Mr. Patrick Maloney, d. Nov. 28. *St. Thomas, Ont.* : Mrs. Noonan, d. Oct. 31 ; Mrs. Connolly, d. Nov. 20. *Sarnia* : Mrs. Margaret McGough, d. Nov. 25 ; Mrs. John O'Hagan, d. Nov. 27 ; Mr. John Dalton, d. Nov. 28. *Smith's Falls* : Mrs. M. Healy. *Strathmore* : Mrs. Donald J. McDonald, d. Oct. 27. *Waterford, P. E. I.* : Mr. Richard Aylward. *West Toronto junction* : Martin Froley, d. Nov. 23.

*Mary, Dearest Mother.**Andantino.* (♩ = 108)

Ma - ry, dear - est Mo - ther, From

SOLO. *dolez.*

thy heaven - ly height Look on us thy

mf

chil - dren. Lost in earth's dark night.

Rinf. poco.

Oh! gra - cious Queen, Se - cure in thy love. In

CHORUS. *mf*

SOP.
ALTO.
TEN.
BASS.

thee we trust, send help from a - bove.

The musical score is written in 3/4 time with a key signature of one flat (B-flat). It consists of five systems of music. The first system is a piano solo in 3/4 time, marked 'Andantino' with a tempo of 108 beats per minute. The lyrics 'Ma - ry, dear - est Mo - ther, From' are written above the treble clef. The piano part is marked 'SOLO.' and 'dolez.'. The second system continues the piano solo with lyrics 'thy heaven - ly height Look on us thy'. The piano part is marked 'mf'. The third system continues the piano solo with lyrics 'chil - dren. Lost in earth's dark night.' and is marked 'Rinf. poco.'. The fourth system introduces a chorus with lyrics 'Oh! gra - cious Queen, Se - cure in thy love. In'. The vocal parts are labeled 'SOP.', 'ALTO.', 'TEN.', and 'BASS.'. The piano part is marked 'CHORUS.' and 'mf'. The fifth system continues the chorus with lyrics 'thee we trust, send help from a - bove.' and ends with a double bar line.

2. — Mary, purest creature,
Keep us free from sin ;
Help us, erring mortals,
Peace in heaven to win.
4. — Daughter of the Father,
Lady kind and sweet,
Lead us to our Father,
Leave us at His feet.
3. — Mary, Queen and Mother,
Get us still more grace
With still greater fervour
Now to run our race.
5. — Mother of Our Saviour,
Joy of God above,
Jesus bade thee keep us
In His fear and love.
6. — Mary, spouse and servant
Of the Holy Ghost,
Keep for Him His creatures,
Who would else be lost.

THE LEAGUE AT HOME.

ALBERTON, P. E. I., *Oct. 28.* — We have just concluded a most fruitful mission, preached in our church, which is dedicated to the Sacred Heart, by the Paulist Fathers of New York City. The way the people attended was not only a source of mutual edification, but also a great object lesson for non-Catholics, and a consolation to our good Pastor and the missionary Fathers. Nothing I can write could do justice to the fervour of the parishoners, nor portray the zeal of the preachers and their God-given gift of touching all hearts — one of the Promises made to Blessed Margaret Mary in favour of priests devoted to the Sacred Heart. The intentions sent in by so many for the grace of a good mission have been fully accorded, and this Local Centre makes again the public acknowledgment of its deep indebtedness to the Sacred Heart of Jesus. Blessed be the Divine Heart forever !

THE SECRETARY.

ZURICH, ONT., Sept. 6, 1897. — I am glad to say the League is prospering in this little parish. We have 113 associates. I have two days in the month, the 1st Friday and the 1st Sunday, on either of which days I try to get them to make Communion of Reparation.

LOCAL DIRECTOR.

SARNIA, ONT., Oct. 7. — On Sunday evening, Sept. 5th, took place the Solemn Ceremony of the Reception of seven new Promoters and the Renewal of the Act of Consecration. In preparation for this, the Promoters held a three days' Retreat under the direction of Rev. Father Kennedy, our most worthy Pastor. Each evening they listened to a most edifying instruction, which was followed by Benediction of the Most Blessed Sacrament.

On Sunday evening, to the number of twenty-nine, they occupied seats, immediately in front of the Sanctuary. After Vespers, Father Kennedy, in a few words, referred to the ceremony about to take place, and called upon all, by their zeal and piety, to promote the interests of the Most Sweet Heart of Jesus in this Parish. He then blessed the Crosses and Diplomas, which were distributed, and the Act of Consecration was repeated by all present. The choir sung the Magnificat, during which Father Kennedy presented each Promoter with a beautiful picture of the Sacred Heart. This ceremony closed with Benediction of the Blessed Sacrament.

The League of the Sacred Heart is advancing steadily in this Parish, and we hope soon to have every member of the Parish. We have at present, a membership of over seven hundred, the good results of which show especially in the increased number of communicants.

THE SECRETARY.

TOPICS OF INTEREST

THE Very Reverend Father René, S. J., Prefect Apostolic of Alaska, has gone to Rome. The vast territory of Alaska has had its spiritual interests entrusted to the Fathers of the Society of Jesus, eight of whom are now labouring in the valley of the Yukon. Father Judge is stationed at the Klondike. The schools and hospitals are under the direction of the devoted Sisters of St. Ann, whose mother-house is at Lachine, Que.



The Most Reverend Archbishop Cleary celebrated recently the seventeenth anniversary of his elevation to the See of Kingston. The clergy of the Archdiocese profited by the occasion to show their loyalty to the brave prelate.



The prospects of the Catholic Church in Russia are growing brighter. The czar, Nicholas II, has issued a ukase exempting pupils of non-orthodox state schools from being present at religious worship on official festivals. Until quite recently Catholic children had to assist at the services of the Greek Church.

* * *

A monument is soon to be erected in the Netherlands to the memory of Thomas à Kempis, the pious author of the *Following of Christ*. The Sovereign Pontiff Leo XIII, Queen Wilhelmina of Holland, the Queen of Saxony and Wurtemberg and others, are contributing to the expenses of construction of the mausoleum.

* * *

The Montreal Free Library, a Catholic library organized nine years ago by the Promoters of the League of the Sacred Heart, and kept up by the various branches of the League in Montreal, put in circulation last year twelve thousand volumes of wholesome reading. The average circulation, at the present time, is over two hundred volumes a week.





MISSIONARY WORK IN JAPAN.



THE great kingdom of Nippon is beginning to see a few rays of the sun of the true faith. Catholic missionaries are actively at work in various points of the kingdom and are slowly but surely conquering error and prejudice.

A recent book on Japan by a Lutheran minister, Mr. Peery, treated the work of the Catholic missionaries in that country in a narrow, bigoted spirit and brought down on the author's head the criticism that has its application in many places nearer home. We quote from *Literature* (Nov. 6). "We fully appreciate the devoted assistance that Protestant missionaries receive from their wives, and the valuable influence of the Christian home which they set up on foreign lands as an example of what Christian family life should be; but, in view of the testimony which Mr. Peery is compelled to render to the success of the Roman Catholic Missions, and especially of their ministrations to the helpless and infirm, his condemnation of celibacy seems rather sweeping. Could married missionaries, for instance, devote themselves to the care of the lepers as do the priests of the Catholic leper hospital, which Japanese sufferers, we are told, prefer much to the government hospital for lepers? Mr. Peery lays it down that the missionary's faith must be aggressive, and that his position should continually be one of offence and not of defence.

But his aggressiveness appears to be chiefly doctrinal. At any rate, we do not imagine that the equipment of the missionary's house with western furniture, books, music, papers, etc., and the provision of the missionary himself with the attractions of a liberal salary, summer vacations in the hills, and regular furloughs, would have occupied quite so prominent a place in a handbook written by St. Francis Xavier. Yet the Apostle of Japan was a missionary of an undeniably aggressive type; but perhaps he looked upon missionary work as a vocation and not as a profession."

As a corollary to the above, we might add that the population of Japan, according to the recent census, is 42,270,600. There are only about 150,000 converts to Christianity in the Island. Of these the Catholics are the most numerous, being about 50,000, and owing to the extraordinary activity of the missionaries, admitted even by their enemies, the number of adherents is increasing daily. The Greek Church claims 23,000; the Episcopalians 10,000.





NEW STATUTES OF THE APOSTLESHIP OF PRAYER. *

NOTES AND EXPLANATIONS.

I. — NATURE OF THE APOSTLESHIP OF PRAYER.

(*Statute I and II.*)

THE name *Apostleship of Prayer* embraces two distinct ideas; the idea of *apostleship*, and that of *prayer*. If these two ideas be carefully examined, and their mutual relations thoroughly understood, they will be found to set forth very clearly the essential character of this pious union.

Our Association bears the name of *Apostleship* because its object is to convert its members, (and indeed all Christians,) into true apostles, by firing them with zeal for the glory of God and the salvation of souls. It is known more particularly as the *Apostleship of prayer*, because prayer is the principal means it employs to attain its sublime end.

The prayers of the *Apostleship*, it may be added, differ in several important respects from ordinary prayers: thus they are essentially apostolic; then again, instead of being isolated they are combined; their aim, moreover, is in every respect a universal one; lastly, by reason of their union with the prayers of the Sacred Heart of Our Lord, a certain divine efficacy is imparted to them which adds immeasurably to their fruitfulness.

* See *Messenger*, February 1877.

That such is the primary object of the Apostleship, may be abundantly proved from the writings of its two founders. And, indeed, we cannot do better than draw from these rich stores such materials as shall enable us to set forth in their true light, the exact nature and aim of the Society as recently defined by the Sacred Congregation.

1. Apostolic Prayer. — There are various forms of apostleship: The apostleship of preaching, of good works, of charity, etc. ; that of prayer is neither the least noble nor the least fruitful, as may be learned from the practice of Our Lord Himself. "Jesus Christ," says Father Ramière, "devoted but a comparatively short period of time to the other forms of apostleship: to the apostleship of preaching, He gave but three short years; that of labour and suffering filled indeed, but did not extend beyond His mortal life; whereas the apostleship of prayer, after having been His constant occupation while upon earth, still remains the one great function of His glorified state. Begun with the very first throb of His Sacred Heart, it has gone on without interruption ever since, and it will continue to do so till the end of time." (1)

It is well to remember that all prayers are not, of themselves, and in the strict sense of the word, apostolic. Those alone are worthy of this glorious title, which, rising above all mere temporal interests and worldly concerns, aim at a nobler object, and will be satisfied with nothing short of the glory of God and the salvation of the whole human race. This, then, is the first character which distinguishes the prayers of the Apostleship.

2. Combined prayer. — A second distinguishing mark of the Association is, that its members do not pray as isolated individuals, but their prayers are so united as to form one grand chorus of supplication: therein lies the real secret of their strength. "If two of you shall consent upon earth," says Our Lord, "concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in

1 *Message du Cœur de Jésus*, t. xx. p. 61.

heaven". (Matt. XVIII, 19, 20.) And again : " Where there are two or three gathered together in my name, there I am in the midst of them." (Ibid.) In the supernatural, not less than in the natural order, union is strength ; and in thus linking together all Christians in the bonds of prayer, our Association transforms them into an invincible army of apostles.

3. Universal prayer. — The prayers which form the very groundwork of the Apostleship, enjoy a threefold universality : of aim, of means and of membership.

The mission of the Apostleship of prayer is to work for the glory of God and the salvation of souls, beyond these two objects, which in truth form but one, there is nothing really worthy of our prayers ; for all things must necessarily tend, proximately or remotely, to the glory of God. Further, every member of the Apostleship, as we shall soon see, prays for the intentions of, and in union with the Sacred Heart ; and the prayers of the Sacred Heart know no limits either in time or space.

The end of the Association, eminently universal as we have seen it to be, is not attained by mental or vocal prayer exclusively. On the contrary, all our good works may be converted into prayer by the intentions of the Apostleship, which, notwithstanding, claims only their impetratory virtue at our hands. For, be it remembered, all good works enjoy a second virtue, different from the first, namely, that of satisfying the offended justice of God. But " it is not this latter virtue," remarks Father Ramière, " which the Apostleship invites us to offer for its intentions, it is only the impetratory virtue. These two things are quite distinct, and the same good work may possess both at one and the same time.

Let us take an example : A religious is obliged to fast by his rule. Now fasting, as being painful to the flesh, has the virtue of satisfying the offended justice of God, and of obtaining either for the person practising it, or for the one

in whose name it is offered, the remission of the temporal punishment due on account of past sins. But there is nothing to prevent this same act of fasting from being converted into prayer by virtue of the intention accompanying it; nor consequently from obtaining of the Divine Bounty an abundance of graces for ourselves or for others, as in the case of ordinary prayers. It is this second virtue which the Apostleship would have us communicate to our good works, and which it exhorts us to utilize for the salvation of our brethren. (1)

Let us add that the Apostleship restricts its membership to no single class or condition; any Catholic may enlist in its ranks. "The Apostleship of Prayer is pre-eminently the apostleship of all Christians." Among the hosts of souls which love Our Divine Saviour, there is not a single one but may cooperate with Him by means of pious aspirations; not one but is invited to fight for the triumph of His cause with the spiritual arms enumerated by St. Paul: prayer, thanksgiving and supplication. The Apostle proffers these weapons to all the faithful, and desires that they shall use them for the salvation of the world. In the fulfilment of this duty, there should be no distinction of age or sex, of condition or education, of strength of body or mind. All who love can pray, and all who pray for the salvation of souls bring very material aid to the good cause. The Apostleship of Prayer thus becomes a universal apostleship. (2)

What has been, in fact, the aim of the Apostleship of Prayer even from its earliest beginning? Has it not been to place within reach of all Christians the means of working for the glory of God? Has it not been to collect their prayers and their good works, of whatever nature they might be, and to make them serve for the triumph of the Church and the salvation of souls? The principal character then, which distinguishes the Association from the nume-

(1) *Ibid.*, t. III, p. 134.

(2) *Ibid.*, t. XII, p. 2.

rous pious Confraternities engaged in the same noble task of saving souls by prayer is simply this, that while the latter limit their efforts to some special object or class of objects, and employ for their purpose one particular form of prayer, the aim of the Apostleship and the means it employs, are absolutely universal. (1)

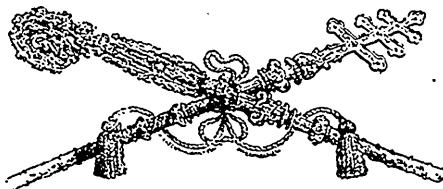
(1) *Ibid.*, t. xx, p. 65, 66.

(To be continued).

TREASURY, DECEMBER, 1897.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	183,874	Pious reading.....	57,182
Acts of mortification....	107,431	Masses celebrated.....	9,213
Beads	264,646	Masses heard.....	148,918
Stations of the Cross....	33,819	Works of zeal.....	52,591
Holy Communion.....	23,862	Various good works....	282,239
Spiritual Communion..	251,731	Prayers.....	810,637
Exams of conscience	68,759	Sufferings or afflictions..	56,696
Hours of silence	210,637	Self conquests.....	54,769
Charitable conversations.	133,953	Visits to Bl. Sacrament..	107,400
Hours of labour.....	216,822		
Holy Hours	10,349	Total.....	3,085,536





AS HE WOULD.

If I should see
A brother languishing in sore distress
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare—
When in the evening watch I knelt to pray—
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart—
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content.



THE CONVERSION OF ENGLAND.

THE recent celebration commemorative of the thirteenth centenary of the landing of St. Augustine, the Apostle of England, on the coast of Kent, is going to have a powerful influence on the destiny of Catholicism in that country. One of the results of the great celebration has been the canonical establishment by Leo XIII of an association to be known as the "Archconfraternity of Prayer for the Conversion of England," with headquarters at the Church of St. Sulpice in Paris.

The solemn inauguration took place October 17th in presence of Cardinals Richard of Paris and Vaughan of Westminster, and a distinguished number of clergy and laity from both England and France.

One of the writers in *The Month*, the leading Catholic review in England, tells us why it was desirable that the seat of the Archconfraternity should not be in Britain itself. "Its chief object being to obtain prayers for England from Catholics of other nations not far removed from England, its governing body should be where they may the more readily keep in touch with English needs. Paris was obviously the place which best fulfilled the required conditions, both by reason of its proximity to our shores, its influential position among the Catholics of Europe and of the world, and the memories which it cherishes of past services rendered by the Church of France to the Church of England. Nor, if the Archconfraternity was to be founded at Paris, could it have been formed in any place more appropriate than St. Sulpice? The Congregation of St. Sulpice is much and deservedly respected by the French clergy, and as many as twenty-six dioceses have entrusted to them the

training of their young Levites. They have also the care of several seminaries in America (United States) and Canada. It can be understood, therefore, that their influence with the French and American clergy is considerable, and such as will afford them great facilities for propagating the movement among the clergy, and through the clergy among the laity."

Another reason — an historical one — is given why St. Sulpice was chosen as the headquarters of the work of prayer. M. Olier, the founder of the Congregation, was a man with whom the desire for the return of England to the true faith lay very near to his heart. M. David Lewis, his English biographer, writes that he never ceased imploring the mercy of God for England, not only with fervent supplication but with bodily mortification of the most rigorous kind. Had it been possible he would have joined the English missionaries. He made strenuous efforts to convert Charles II, whilst the latter was living in exile in Paris, and if M. Olier did not actually receive the royal exile into the Church, he certainly made a deep impression on him, and one to the after-effects of which his death-bed conversion may perhaps in large part be attributed.

A strange coincidence mentioned in *The Month* may explain the intense interest Leo XIII is taking in the conversion of England when the holy Passionist, Father Ignatius Spencer, who was truly the forerunner of the Archconfraternity, was travelling on the Continent in pursuit of his project for obtaining prayers for the conversion of England, he sought, while in Brussels, an interview with the Papal Nuncio. This was none other than Mgr Joachim Pecci, the present Pope, and Father Spencer has left it on record that the Nuncio thoroughly sympathized with his purpose and promised to aid him to the best of his power. We may legitimately trace a connection between this providential meeting, nearly fifty years ago, and the spontaneous earnestness with which Leo XIII has placed himself at the head of the present movement.



THANKSGIVINGS

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

(Held over from last month).

ALBERTON, P. E. I. For the signal success of a mission. Happy death of friends. For conversion of a parent For a life spared. For two temporal favours. For two favours after making novena.—ALEXANDRIA, ONT. For temporal favour, after novena for the Souls in Purgatory. Two, for passing an examination. For a special favour, after prayers for the Souls in Purgatory.—AMHERSTBURG, For restoration to health.—ARNPRIOR. For a cure of neuralgia. For several favours.—APTO. For the settlement of a business transaction.—ANTIGONISH. For a special favour obtained. For several temporal favours.—AU SABLE, MICH. For the recovery of person from a very dangerous illness.

BARRIE. For many special favours, through prayers for the Souls in Purgatory and to St. Anthony. For recovery from a serious illness. For finding a lost article, after prayers to St. Anthony. For a temporal favour, through B. V. M., St. J. and St. Raphael. For many temporal favours. For the recovery from a serious illness. For a great many favours, after praying to the Souls in Purgatory and St. Anthony. For favours granted through B. V. M., St. Francis and St. Benedict.—BATHURST, N. B. For two very great favours, through intercession to B. V. M. and St. Joseph.—BELLEVILLE, ONT. For passing an examination. For favours received. For obtaining work. For many graces received. One favour granted through prayers to St. Anthony.—BELLE RIVER, ONT. For a favour received on the day asked. For a cure of severe pain. For a number of spiritual and temporal favours. For grace of perseverance. For recovery of lost articles, through the intercession of St. Anthony. To St. Ann for cure, after a novena. For spiritual favour and a safe journey.—BRACEBRIDGE. For success in a recent examination.—BRANTFORD. For a favour received, after prayers to B. V. M. and St. Anthony.—BRECHIN. For two favours; one temporal.—BROCKVILLE. For three persons giving up liquor. For a sister getting over trouble. For employment. For relief from pain, after praying to the Sacred Heart, B. V. M. and St. Ann. For obtaining a situation, after offering three Communions for the Souls in Purgatory. For recovery from sickness. For a cure of pain in the knee,

after applying the Badge. For the cure of a sore leg. For good health. For improvement in a brother's conduct, after praying to St. Blaise. For a cure of rheumatism.—**FRAESIDE**. For the recovery of a relative from serious illness. For the cure from toothache.—**BUCKINGHAM**. For successfully passing an examination.

CORNWALL. For a great temporal favour. For a temporal favour, through the intercession of B. V. M. and St. J. Two, for successful examinations. Four, for temporal favours. For employment. For a successful examination, after prayers to St. Anthony. For two favours received. For a successful operation. For a situation, after a mass for the Souls in Purgatory. For favours, through B. V. M.

DEBEC, N. B. For success in two undertakings, through prayers to B. V. M. For a great favour, through the prayers of the League.—**DUNDAS**. For a special favour, after making the Stations of Cross. For the happy death of a father, after praying to B. V. M., St. Ann and the Souls in Purgatory.

EGANVILLE. For a great favour, after a novena to St. J. and St. Anthony. For a lost article recovered, through St. Anthony.

FREDERICTON, N. B. For the recovery of a friend. For a safe journey. For the happy death of a friend. For two favours, after giving St. Anthony's bread. For a temporal favour, after a novena to St. Ann. From recovery from cold. For a cure, after applying the Badge. For a favour, after masses for the Souls in Purgatory. For a favour, after the Thirty Days' prayer. For a favour, through St. Anthony. For a situation for a son, after prayers to B. V. M., St. Joseph and St. Ann. For a favour, after a Communion and prayers to B. V. M. For a favour, after going to H. Communion and prayers to Souls in Purgatory. For the cure of a disease, after prayers to B. V. M. and St. J. For several spiritual and temporal blessings.—**FRELTON**. For a temporal favour.—**FLOS**. For a much appreciated temporal favour.

GAZT. For a great favour, after a mass for Suffering Souls, and prayers to B. V. M., St. J., St. Ann and St. Anthony. For an unexpected favour. For several spiritual and temporal favours, during August. For several favours received, after prayers to St. Anthony and for the Souls in Purgatory.—**GUELPH**. For the recovery of money, after devotions to the Precious Blood. For the conversion of a husband on his death-bed. For a great temporal favour. For an article found, after prayers to St. Anthony. For the cure of toothache.

HALIFAX, N. S. For the reconciliation of old friends.—**HAMILTON**. For relief in a great trouble, after making a novena and having a

mass offered. For spiritual and temporal blessings. For a good situation. For two temporal favours, through St. Anthony. For work obtained for a husband, after a novena and alms.—HASTINGS, ONT. For a favour received. For a cure of sore eyes. For a great favour, after prayers to St. Anthony. For a temporal favour. For relief from pain, thanks to B. V. M. For the cure of a troublesome disease. For recovery from a dangerous illness. For a safe journey, and for temporal blessings. For a spiritual and temporal favour, For finding a lost article. For a situation. For a great many spiritual and temporal favours.—HESSON, ONT. For two temporal favours, after prayers to B. V. M.

INGERSOLL. For a favour received, through the intercession of B. V. M.

KINGSTON. For two great favours, after a novena to the Holy Souls and the Infant Jesus of Prague. For employment for one, conversion for three and good news. For two graces. For the baptism of four children, the return of a father to church, and the conversion of a mother. To St. Ann for spiritual and temporal favours, after making the Way of the Cross. For a great spiritual and temporal favour, after a novena to B. V. M. For restoration to health of two persons and the life of another miraculously saved. For many spiritual and temporal favours. For six temporal favours, after a mass for the Souls in Purgatory. For employment for young men. For the sale of a house. Twenty graces, through the intercession of B. V. M., St. Ann and St. Anthony. Two great favours, after applying the Badge. For a favour. From a mother, for special and great favours, for self and child. For relief to strained ankle, after applying the Badge. For passing examination, from two. For temporal favours, from two. For a temporal favour, after prayers to the Souls in Purgatory. For a special favour, through B. V. M. and St. Ann.—KENTWORTH, N. S. For recovery from a long illness, and success in an undertaking.—KINKORA, P. E. I. For a very great favour, after prayers to B. V. M.

LONDON, ONT. — For recovery of voice, after saying the rosary for a month, and prayers to St. Cecilia. For three temporal favours. For recovery from illness. For a husband obtaining work. For a brother obtaining employment, after a novena to O. L. of the Seven Dolors, and the promise of a mass for the Souls in Purgatory. For favours obtained, after prayers to B. V. M. and S. J.

MAIDSTONE, ONT. — For unexpected means of paying a debt. For saving a wheat crop, after receiving Holy Communion for the Souls

In Purgatory. For recovery from serious illness. — MARYSVILLE, For four very special favours, through the intercession of B. V. M. and receiving Holy Communion. For one very special favour, after prayers to B. V. M. and St. Ann, and St. J. for the Souls in Purgatory most forgotten. — MERRITON. For finding a cross, after prayers to St. Anthony. For two temporal favours. For the recovery of a lost article. For the cure of a bad habit. — MIDLAND, ONT. For the cure of sore eyes. — MONTREAL. For a special favour and success in an experiment. For the safe journey of a brother and a cousin. For the cure of a sore hand. Cure of earache. For a great temporal favour. For the return of a daughter to the Sacraments. For favours received, after intercession of B. V. M. and St. J. For a special favour, after prayers to the Souls in Purgatory. For recovery from appendicitis. For a favour granted. For a better home. For a miraculous restoration to health, after lung trouble. — MOUNT FOREST. For the cure of a sore throat, after prayers to St. Ann and a mass for the Souls in Purgatory.

NEWCASTLE, N. B. — Three, for favours received. — NEW HAMBURG, ONT. — For the cure of sore eyes, after intercession to St. Ann de Beaupré. — NEWMARKET. — For success in learning music and for great favour, through the intercession of B. V. M. For intentions granted. For situation, after prayers to B. V. M. and saying Rosary three times.

ORILLIA, ONT. — For great favours received, — OSCEOLA. For temporal favour, after prayer to St. Ann and St. Anthony. For the cure of a sore foot, after a novena. For a spiritual favour, after praying to B. V. M. and St. J. For temporal favours, after prayers to St. J. and St. Bridget. For the cure of heart-pain, after applying the Badge. For a situation for a husband, through B. V. M. and after a novena to S. H. For a great favour received, through B. V. M. and St. Anthony. For the recovery of a sick child. — OTTAWA. — For a situation, after prayers for the Souls in Purgatory. For a situation, after prayers to St. Anthony. — OWEN SOUND. For relief from a possible serious illness. For the cure of a sore eye.

PARIS, ONT. — For a great favour, after a novena to St. J., and a mass for the Souls in Purgatory. For success in an undertaking. For finding an article, through the intercession of St. Anthony. — PARKHILL. For success in an examination. For many favours. — PENGTANGUISHENE. Special thanks for favours received. For three temporal favours, through St. J. For good health for a family. For the return of a brother to his duties. For five temporal favours,

through B. V., St. J. and St. Ann. — PICTON, ONT. For a cure, after prayers to B. V. M. and St. Ann. — PORT CREDIT. — For seventeen temporal favours. For a conversion to the Faith. For a request granted, through St. Anthony. For a favour, after prayers to B. V. M. — PRESTON. For a successful examination.

QUEBEC. — For favours received. For several special favours. For a successful journey and roration to health. For money. For a good home. For a good situation. For a successful operation. For help in a difficult matter. For a particular intention. For good help in a family. For the reconciliation of a family. For a special favour. For assistance in temporal affairs. For a large number of spiritual and temporal favours. For special success in an undertaking. For a particular favour. For employment. For relief from toothache, after applying the Badge. For good news from absent friends. For relief to a suffering brother. For health and success of family. For employment for a young man. For a cure of nervousness and peace of mind. For fifty special spiritual and temporal favours.

ROCHESTER, N. Y. For recovery of a friend, after a novena to St. Anthony. For the safe journey of a brother, after a novena to St. Anthony.

SANDWICH, ONT. — For finding an article, after prayers to St. Anthony. — SARNIA. For three favours received. For a successful examination. For many favours, through St. Anthony and St. Expeditus. For a temporal favour, after the promise of a mass. For relief in sickness, through the intercession of St. Ann. For a very special favour, after prayers to O. L. of P. Help and St. J. For recovery of health and many blessings. For finding a key. For many spiritual and temporal blessings. — SEAFORTH. For a great temporal favour. Many spiritual and temporal favours. — SHAMROCK. For favours received. For temporal favours, after intercession to St. J. and St. Ann. — ST. JOHN, N. B. For employment. For means to pay a debt. For means to pay two sums of money and for a cure of cold. For recovery of health, through intercession of B. Gerard. For a successful examination. For a return to the Church. For restoration of peace in a family. For one hundred and sixty-seven various favours. — ST. MARY'S, ONT. For the cure of a disease of five year's standing, after saying the Thirty Days' prayer, making the mission and receiving H. Cross mission for the Souls in Purgatory. For a great favour, through B. V. M. and St. J. Several spiritual and temporal favours. For success in an examination — ST. PETER'S

BAY, P. E. I. For a favour received, after prayers to B. V. M. and St. J. for the Souls in Purgatory. -- ST. RAPHAEL'S. For great improvement in health, after a nervous attack.

TORONTO.—For success in an examination. For recovery of health and obtaining a position. For the recovery of a sister. For several spiritual and temporal favours. For a favour, after praying B. de la Salle. For one very great favour. For a situation obtained for a husband. For favours granted. For success in business. For the success of a mission. For the satisfactory settlement of a law suit out of Court.—TOTTENHAM, ONT. For the cure of stiff neck, after applying the Badge and for the relief of a pain.—TRENTON. Six, for successful examinations, after prayers to B. V. M. and St. Anthony.

VANKLEEK HILL, ONT.. For several temporal favours.

WOODSTOCK. For a very great favour.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Antigonish, Calgary, Colchester, N. B., Fredericton, N. B., Groveton, N. H., Hamilton, Kingston, Lindsay, London, Marysville, Memramcook, Montreal, New Hamburg, Ottawa, Perth, Port Credit, Quebec, Renfrew, Rock Barra, P. E. I., St. George's, St. Mary's Ferry, N. B., Toronto.



INTENTIONS FOR JANUARY

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

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| <p>1.—S.—CIRCUMCISION (<i>of oblig.</i>). Self-denial. 17,463 Thanksgivings.</p> <p>2.—S.—Octave of St. Stephen. at.gi. rt. Pray for enemies. 6,435 In affliction.</p> <p>3.—M.—Octave of St. John. pt. Humility. 22,747 Deceased.</p> <p>4.—Tu.—Octave of the Holy Innocents. Morning offering. 28,200 Special.</p> <p>5.—W.—St. Telesphora, P. M. Confidence in God. 2,228 Communities.</p> <p>6.—Th.—EPIPHANY. bt. gi. ht. mt. Thanksgiving. 93,419 First Communions.</p> <p>7.—F.—St. Lucian, M. at.gi. Fidelity in trifles. League Associates.</p> <p>8.—S.—St. Gudr. A. V. Zeal for souls. 10,653 Means.</p> <p>9.—S.—SS. Julian and Basilissa. Forbearance. 2,658 Clergy.</p> <p>10.—M.—St. William, Bp. C. Sorrow for sin. 112,545 Children.</p> <p>11.—Tu.—St. Hyginus, P. M. Crush human respect. 22,209 Families.</p> <p>12.—W.—St. Arcadius, M. Purity of heart. 12,121 Perseverance.</p> <p>13.—Th.—Octave of the Epiphany. ht. Kindliness. 1,823 Reconciliations.</p> <p>14.—F.—St. Hilary, Bp. D. Read good books. 10,179 Spiritual Favours.</p> <p>15.—S.—St. Paul, Hermit. Retirement. 9,436 Temporal Favours.</p> <p>16.—S.—HOLY NAME OF JESUS. Generosity with God. 5,470 Conversions to Faith.</p> | <p>17.—M.—St. Anthony, Abbot. Repair blasphemy. 8,652 Youth.</p> <p>18.—Tu.—St. Peter's Chair at Rome. at. Devotion to the Holy See. 1,515 Schools.</p> <p>19.—W.—St. Canute, M. Schools. 9,766 Sick.</p> <p>20.—Th.—SS. Fabian and Sebastian. bt. Knowledge of self. 1,553 Retreats.</p> <p>21.—F.—St. Agnes, V. M. Love holy purity. 200 Societies.</p> <p>22.—S.—SS. Vincent and Anastasius. God's holy will. 1,557 Parishes.</p> <p>23.—S.—THE HOLY FAMILY, J. M. J. Say daily decade. 19,572 Sinners.</p> <p>24.—M.—St. Timothy, Ep. M. Respect authority. 9,321 parents.</p> <p>25.—Tu.—Conversion of St. Paul. Guard our eyes.—2,744 Religious.</p> <p>26.—W.—St. Polycarp, B. M. Spirit of justice. 1,827 Novices.</p> <p>27.—Th.—St. John Chrysostom, Bp. D. ht. Fear mortal sin. 866 Superiors.</p> <p>28.—F.—St. Raymond Pennafort, C. rt. Guard our tongue. 5,514 Vocations.</p> <p>29.—S.—St. Francis of Sales, Bp. D. pt. Judge not. League Promoters.</p> <p>30.—S.—St. Martina, V. M. Bear crosses cheerfully. 33,026 Various.</p> <p>31.—M.—St. Peter Nolasco, C. De firm in hope. League Directors.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

f—Pious Intention, *a*—1st Degree, *i*—2nd Degree, *g*—Guard of Honour and Roman Archconfraternities, *h*—Holy Hour, *m*—Bona Mors, *p*—Promoters, *r*—Rosary Sodality; *s*—Sodality B. V.

Associates may gain 100 days' indulgence for each action offered for their Intentions.