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GENERAL INTENTION FOR JANUARY

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

Respect Due to Authority.

MUCH will be said in history of the century which is about to expire. Whatever may have been the marvels wrought by the civilizations of the past, whether Egyptian, Assyrian, Phenecian, Greek, or Roman, and which have been lost to us either by the mere lapse of centuries, or whose record has been totally obliterated by the destructive agency of war, it is scarcely credible that any previous age, since the creation of the world, should have been so prolific in startling discoveries and wonderful inventions. Were those who lived, let us say, but a century ago to rise from their graves, they would be astounded at the prodigious strides the world has made since their day in mere material progress. Those of us now living, whose memories can reach back but fifty years would never in our childhood have dared, even in our wildest flights of fancy, to picture to ourselves the prodigies accomplished in so

short a span, and which now bid fair to run on in a geometrical progression. Secrets have been wrested from nature and results achieved which would have been deemed too improbable to be woven into a fairy-tale of the past, or to figure among the wonders evoked by Aladdin and his lamp. Had a hundredth part of what we now look upon every day, without betraying any wonderment, been the outcome of the midnight vigils of a by-gone-day astrologer, what could have saved him from being adjudged a dabbler in the occult, or what could have quenched the avenging fagot? Really, we might be led to believe that those days predicted by Our Lord were upon us "of great signs and wonders, insomuch as to deceive (if possible) even the elect" (Matth. xxiv, 24).

All this mental straining after the unknown, and this eagerness to come to a more perfect knowledge of the wondrous works of God, would be praiseworthy in the extreme, were they prompted by the desire to secure the real happiness of mankind, and if all ended in referring to the One to whom it rightfully belongs the glory of the "magnalia Dei." When our conceited generation shall have been brought to hail each new discovery in the spirit of the Royal Prophet, things will be as they should be: "O Lord, for Thy servant's sake, according to Thy own Heart, Thou hast shewn all this magnificence, and wouldst have all the great things to be known. O Lord, there is none like to Thee; and there is no other God beside Thee" (I. Par. xvii, 19, 20). But this is not the spirit of the general run of our scientists and inventors. The feverish ardour, impatient of delay, with which they strive, heedless of God's assistance and of His blessing, to lay bare by one bold stroke, all the hidden, inexhaustible wealth and recondite forces of the universe, of which God the Creator reserves to Himself the key or secret combination, serves but to disclose the motive of their endeavours, which is the pride of intellect.

The Wise Man had seen this in his day, but to no period are his words more applicable than to these latter days of the XIXth Century : " I have seen the trouble, which God hath given to the sons of men to be exercised in it. He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end." (Eccles. iii, 10, 11).

Now, if there be one characteristic more than another by which the lapsing century may be distinguished, it is this very pride of intellect with its long train of moral evils. If it has built up a magnificent temple to material progress, it has strewn the world during its ten decades with many a ruin, it has sapped the fundamental principles necessary for the orderly advance of peoples in their onward march towards the goal marked out for them by the Divine Ruler of nations ; while one of its most grievous offences has been to wantonly destroy in the minds of no small portion of mankind the respect due to authority.

Revolutionists have shaken the thrones of kings in the name of the *Rights of Man* ; socialists have invalidated the mild but all-necessary rule of parents ; the champions of godless science have set at naught the power of God Himself. Close on the vagaries of theorists have come the jeers of scoffers ; and the scurrilous sarcasm of those " who, lest they be constrained to weep are ever ready to deride " has sullied what even sophistry had left untouched.

Neither God nor master ! Such has been the cry of the century ; while those who must bend their unwilling necks to the yoke — that is to say the great bulk of mortals — vent their spite as best they may against those to whom they must needs show submission if they would live. " They have all gone aside, they have become unprofitable together . . . the poison of asps is under their lips . . . Destruction and unhappiness in their ways : and the way of peace they have not known : there is no fear of God before their eyes" (Ps. xiii, 3).

How far in its blindness has not our poor world strayed from the Gospel of Christ ! With that matchless and divine code every man is a freeman, even when subjected to authority. There is nothing, indeed, in that subjection which is degrading, for, the Christian sees God in the person of him who commands, while the latter holds his power from God alone. Should the ruler enjoin on the freedman of Christ something contrary to God's law, he feels it his right, nay, his duty to resist. Such was the lesson that Peter, the first supreme ruler of Christ's Church, taught us by word and example : " The high-priest asked them, saying : Commanding we commanded you that you should not teach in His name : and behold you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this Man upon us. But Peter and the Apostles, answering said : We ought to obey God rather than men . . . And every day they ceased not, in the temple and from house to house, to teach and preach Christ Jesus" (Act. v, 27-29, 42).

It is in Holy Church that we find the true school of respect for authority. There the faithful are taught to yield to the powers that be what is their due, but not to the detriment of the rights of God ; to show a bold and determined front, an uncompromising bearing to those who, having no mission from above, would substitute their own servitude for the yoke of Christ ; but there also they are taught to revere all who have a rightful claim to their obedience, and to recognize parental rights and the authority of those to whom such rights are delegated.

To belittle, vilify, or ridicule rulers whom we should obey, may be accepted as evidences of wit by the irreligious world, which is often at fault, and in this particular as in much else, but it is something wholly irreconcilable with the teachings of the Divine Master.

" There is no power but from God," says St. Paul (Rom. xliii, 1). Authority, in its fountain-head, derives from the creative act, and in this most rigorous sense God is the sole

Authority, for in the rigorous acceptation of the term He is the one only Creator ; He is the Lord of all, as He is the origin of all. Authority in the social order is also, but in an analogous sense, a creative power. It is the power which has for its effect the well-ordering of an assemblage of men in view of their special end. This authority, in conjunction with God, gives being to society, and like God in His sustaining action with the world, it is continually giving it its being while ruling it. Whether this power is determined by the nation's voice, is hereditary in the state, or is the outcome of some stroke of Providence, wherein the finger of God is manifest, it is a moral power.

When the God-Man, claiming all mankind for Himself, perpetuated His mission by establishing His Church, He created an authority which transformed in an ineffably divine way the power of ruling and the duty of obeying. " And I say to thee," said Jesus to Simon Bar-Jona, " thou art Peter, and upon this rock I will build My Church, and the gates of Hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven : and whatsoever thou shalt bind upon earth, it shall be bound also in heaven : and whatsoever thou shalt loose on earth, it shall be loosed also in heaven " (Matth. xvi, 18, 19). This power, the power of the God-Creator coming through the God-Man upon the Apostles, was formally communicated to them on the mountain-side in Galilee, and was to be exercised until the end of time : " All power is given to Me in heaven and on earth. Going therefore teach ye all nations . . . teaching them to observe allthings whatsoever I have commanded you : and behold I am with you all days, even to the consummation of the world " (Matth. xxviii, 18-20). The Father had given Him all power, and had sent Him vested with that power among men, and Christ, in turn, sends forth His Apostles, as He had been Himself sent, clothed with the power from on high : " As the Father sent Me, I also send you " (John xix, 21). What

wonder, then, that following close upon the maledictions announced as sure to fall upon the stubborn ones of Corozain and Bethsaida, the warning should have been heralded forth to nations yet unborn: "He that heareth you, heareth Me: and he that despiseth you, despiseth Me. And he that despiseth Me, despiseth Him that sent Me" (Luke x, 16)?

Here we find an authority created wholly distinct from the authority in virtue of which principalities, kingdoms and republics are governed; and when Jesus Christ constituted Himself a living authority in His Church, He revealed to the earth an ideal of authority heretofore unknown among mankind, an ideal of authority divinely set up in the midst of nations, which, gathering strength and expanding, was to shed upon all human authority a lustre necessarily destined to exalt every form of authority throughout the world.

Parental authority, when considered merely in the natural order, is already one of the most august and at the same time one of the most benign forms of authority. No *cultus* stands out in the centuries nobler, purer, more unaffected by time, more unchangeable in character, or more world-wide than the honour paid to parents. But when Christ raised matrimony to the dignity of a sacrament, he imparted both to fatherhood and motherhood a special, characteristic majesty unknown in antecedent ages. He set upon wedlock the seal of a divine sanction, and parental authority grew proportionally more sacred. He entrusted parents with a godlike ministry, and vouchsafed to them a divine grace for its faithful accomplishment: thereby encircling the parent's brow with a diadem of authority matchless in splendour even in the Old Dispensation. And all this that a Christian generation might, in that borrowed light of parental majesty, discern a ray of glory emanating from the Godhead, and rendering august the sway of the Christian parent in the Christian home.

Though there are numberless lesser or subordinate authorities, those that claim principally our obedience, under the supreme authority of God, are the authority of the Church and of its visible Head upon earth, the authority of the State and the authority of Parents.

Our duty to God is limitless, and our obligations towards Him, as our first beginning and our last end are well known to us all, nor are we tempted in principle to refuse Him the homage of our being in life, or our entire submission to His holy will. In June, 1897, our General Intention was "Filial Submission to the Vicar of Christ," and in view of the present Intention it would be well for our Associates to turn back to that issue of the MESSENGER and reconsider the motives for our whole-souled submission to the Sovereign Pontiff.

As for our duties to the State in the social order, they are expounded for us by St. Paul himself: "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good; and thou shalt have praise from the same. For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil. Wherefore be subject of necessity, not only for wrath, but also for conscience sake. For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose. Render therefore to all men their dues. Tribute, to whom tribute is due: custom to whom custom: fear to whom fear: honour to whom honour" (Rom. xiii, 1-7). There is a more developed doctrine, but no discrepancy between this teaching of the Apostle and that of the Master Himself: "Render

therefore to Cesar the things that are Cesar's and to God the things that are God's " (Matth. xxii, 21).

That there are limitations to the obedience we owe to the secu'ar power, we have already seen in the words and example of St. Peter, but it was in a case when rendering to Cesar what Cesar claimed, would have been to refuse to render to God the things that are God's, or in the words of the Prince of the Apostles, it was an instance when " we ought to obey God rather than men."

And this stands to reason, for it is quite possible that Civil Society should overstep the limits of its powers and trench upon matters beyond its legitimate control. It will be well to bear in mind, in this connection, that both the Church and Civil Society are perfectly constituted bodies; that they both possess the three elements of a perfect society: the assemblage of men or members, a well defined object or aim and means adequate and proper to attain their respective ends. For this reason they are, each in its own legitimate sphere, independent. They are distinct from each other, for though the membership of two societies may be common, when their aims are distinct the two societies are distinct. Not only are they differentiated by their object, but their relative excellence and importance are thereby also determined. The end of the Church, as a society, is the eternal happiness of man; that of Civil Society, his temporal well-being. That the latter aim is subordinate to the former is palpably manifest, for man's eternal welfare belongs to a higher order of things than his happiness upon earth.

On the other hand, though Civil Society is *subordinate* it is not, while in the legitimate exercise of its distinctive functions, *subject* to the Church, for, in things temporal, and in respect to the temporal end of Government, the Church has no power in Civil Society, such things being beside its end — *præter finem Ecclesię*. But in whatsoever things, whether essentially or by accident, the spiritual end

(that is, the end of the Church), is involved, in those things, though they be temporal, the Church may by right exert its power, and the Civil State ought to yield (Tarquini, *Juris Eccl. Publici Institutiones*, p. 52).

Directly the care of temporal happiness alone belongs to the State, but *indirectly* the office also of protecting morals and religion; so, however, that this be done dependently on the Church, forasmuch as the Church is a society to which the care of religion and morals is directly committed.

That which in the Civil Society is indirect and dependent, is direct and independent in the Church; and, on the other hand, the end which is proper and direct to the Civil State, that is, temporal happiness, falls only *indirectly*, or so far as the spiritual end requires, under the power of the Church (Id. *Ibd.* p. 55).

Where the respective attributes of Church and State are well understood there is no fear of a collision of rights which might result in a dead-lock between them. For as the temporal and the eternal happiness of men are both ordered by Divine laws, these two societies are, of necessity, in essential conformity and harmony with each other. Collision between them can only be if either deviates from its respective laws.

But where there are but hazy notions as to what falls *directly* or *indirectly* within the jurisdiction of the Church or of the State, such collisions may and have occurred. Every Catholic, who has a right conception of the powers confided by Christ to His Church, has a principle to guide him in solving any difficulty that may arise. To say that Christ established a Church infallible in matters of faith and morals, would be preposterous, if at the same time it were asserted that the Church could not judge with inerrancy of what falls within the field of faith and morals. It is clear that the Civil Power cannot define how far the circumference of faith and morals extends. If it could, it would be invested with one of the supernatural endowments of the

Church. This no reasonable man ever claimed. If the Church cannot fix the limits of its own jurisdiction, then either nobody can or the State must. But the State cannot unless it claim to be the depository and expositor of the Christian Revelation, and consequently it is the Church or nobody. This last supposition leads to chaos, which was not contemplated by the Divine Master who communicates both to the Church and the State their power in their respective spheres.

In practice, therefore, when the Church, as such, solemnly and deliberately claims a disputed right, she at one and the same time declares that under the given circumstances she is acting within her jurisdiction, and the obvious duty of all her children is then to act on the injunction of St. Paul: "Obey your Prelates, and be subject to them. For they watch as being to render an account of your souls: that they may do this with joy and not with grief." (Heb. xiii, 17).

The duty of respect to parental authority is nowhere insisted upon with greater force than in Holy Writ: "Honour thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee" (Exod. xx, 12). "Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land which the Lord thy God will give thee" (Deut. v, 16; Eph. vi, 1, 2, 3). "Honour thy father and forget not the roarings of thy mother: remember that thou hadst not been born but through them: and make a return to them as they have done for thee" (Eccli. vii, 29, 30). "God hath made the father honourable to the children: and seeking the judgment of the mother, hath confirmed it upon the children... And he that honoureth his mother, is as one that layeth up a treasure. He that honoureth his father, shall have joy in his own children, and in the day of his prayer he shall be heard... Honour thy father in work and

word and in all patience. That a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establishes the houses of the children, but the mother's curse rooteth up the foundation... Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother" (Eccli. iii, passim). Harken to the father that begot thee: and despise not thy mother when she is old" (Prov. xxiii, 22). And how much else scattered throughout the inspired Book!

But when all this is said, we think there is something which appeals to the hearts of all Associates of the League far more forcibly, and which we shall ever strive to put before those who have taken Our Lord for model, we mean, the example of Christ.

At this season, the Church delights to recall the incidents of the early and hidden life of Jesus. They form a divine treatise on obedience, wherein, at every line, this virtue is exemplified by life-pictures taken from the Holy Childhood of Our Little Lord. If Mary and Joseph repaired to the royal city of David, though it meant for the Infant Saviour all the hardships and sufferings of the manger of Bethlehem, it was to obey the mandate of the Civil Power in the person of a pagan emperor (Luke ii, 1 et ss.). If, after the days of Mary's purification, the Little Babe was presented in the temple, it was to obey the written law and to conform to the ordinance of ecclesiastical authority: "and after they had performed all things according to the law... they returned into Galilee to their city Nazareth" (Ib. 22, 23, 39). It was there that Joseph, as head of the Holy Family, though the least worthy of the three, held precedence over Mary the mother of Jesus and over Jesus Himself who was God. And the Almighty sanctioned this subordination, for it was to Joseph that He sent His angel to bid them flee into Egypt. Whenever Christ, during His sojourn upon earth, met with a lawfully constituted authority He bowed

to it ; and during His public career He inculcated this obedience even with regard to unworthy superiors : " The Scribes and the Pharisees," said Jesus to His disciples, " have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do : but according to their works do ye not : for they say and do not " (Matth. xxiii, 3). Through His obedience and respect for authority shall we ourselves find life everlasting, for " whereas," says the Apostle, " He was the Son of God, He learned obedience by the things which He suffered : and being consummated, He became, to all that obey Him, the cause of eternal salvation " (Heb. v, 8, 9).

Let every Associate, then, imitate the submission of the Child-God. Of all the thirty years of His hidden life, with Mary His Mother and Joseph His foster-father, Scripture has no greater panegyric to make than that returning to Nazareth, after the finding in the temple, "*erat subditus eis*" — *He was subject to them* (Luke ii, 51).

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 all the faithful may become more and more perfect in respecting authority, especially that of God, of Holy Church, of Parents and of those who fill their place. Amen.

ARTHUR E. JONES,
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A NEW YEAR PRAYER.

BY FRANCIS W. GREY.

Once more we give ourselves to Thee,
The misspent past do Thou forgive,
And, since by Thee alone we live,
Do Thou our stay, our Portion be.

Too oft, Dear Lord, through wilfulness,
We from Thy guiding Hand have strayed :
Oh Thou, on Whom our sins were laid,
Have pity ! Pardon, heal and bless.

Again, as now the year begins,
We promise to be loyal, true ;
Once more our ill-kept vows renew,
And bid farewell to cherished sins :

Thou, who hast marked how we are weak,
Thou, who hast known how we have failed,
How oft the tempter hath prevailed
Wilt, surely, grant the aid we seek.

Oh ! Make the coming year Thine own,
May every day for Thee be spent,
And with Thy needful grace prevent
Those who rely on Thee alone.

Oh Heart of God ! Oh Fount Divine
Of living, all-consuming Fire !
Fulfil, we pray, our heart's desire,
And keep us only, wholly Thine.

THE INFANT JESUS.

SOLO.

LAMBILLOTT.

TEMPO DI MARCIA.

O, how I love Thee, Lord of heaven a - bove! Too well has

mf

Thou de - served to gain my love; — Sweet

Je - sus, I would die for love of Thee, — For Thou

f

didst not dis - dain to die for me.

CHORUS.

I leave thee, faith - less world: fare-well do - part; —

This love - ly Babe has loved and won my heart.

I love Thee, lo - ving God, who from a - bove—

Didst come on earth, a Babe to gain my love,

I love Thee, lo - ving God, who from a - bove—

'Didst come on earth, a Babe to gain my love.

2. — Thou tremblest, darling child, and yet I see
Thy He-rt is all on fire with love for me :
Love makes Thee thus a child, my Saviour dear,
Love only brought Thee down to suffer here.
3. — Love conquered Thee great God ; love tied Thy hands,
A captive here for me, in swathing bands ;
And love, strong love, awaits Thy latest breath,
To make Thee die for me a cruel death.



Written for
THE CANADIAN MESSENGER.

ONE OF OURS.

BY KATHERINE HUGHES.

It was night in Tampa, a fair June night, when the soft southern moonlight had lent a touch of grace even to the dusty camping ground. The soldiers dawdled about waiting for the "taps" to sound. There were regulars—cavalrymen and infantry, green men from far-off States, dashing Rough Riders— all impatient to do battle in "glorious Liberty's cause"—all tired of waiting in Tampa.

It was not to shrivel away there under the burning sun that they had left the good old country homes behind. It was not for this drilling and camp-life that was not camp-life, but a tedious stretch of waiting, that familiar young faces were missing in the gay throngs of city streets. "Gone to the front," people said.

If they could only have known how much *behind* their soldier-lads felt; how they envied the jackies and the jackies' officers, who had begun the war so gallantly— who may be would finish it!

There was horror in that last thought for the boys at Tampa.

Two young men lounged against a pile of supplies in camp, and looked over at the brilliantly lighted hotel where many of their officers were, trying to rid themselves of *ennui* in the interesting, motley assemblage of hotel guests brought together by the war. A regimental band was playing a lively march in front of the building.

Teddy Arden, one of the men leaning against the boxes and bales, was a slight young private in a volunteer regiment; his tall companion was a Rough Rider.

"How that music puts life into a fellow's heart, Ross! said Teddy, rousing himself a bit.

"Oh? What's that? O, yes; I'd be glad to be 'marchin' awa' to the tune of it."

"So would every man in camp."

Another while of moonlight reverie, and Teddy started as the rider's big forearm slammed down upon a bale.

"Why did you do that?" he asked the Rider. "I did not want to lose a note of that music."

"That's why I did it — because it is *that* music. I don't want to listen to it; I can't stand it." The band had finished playing the march and glided gently off into "Home, sweet home."

"Why, I could listen to it for a solid hour. Sure. You see, Billy, 'Home, sweet home' meant just 'mother and me.' Now there is half in Langham — that's mother, and half in Tampa — me."

"And to me," said the Rough Rider, "it is like standing over the grave of a man you have hurt; it just means regret."

There was another pause filled in with the plaintive music. Every soldier in the camp was listening to it. A man in a tent nearby hummed it softly to himself.

The big man's grave tones broke the silence.

"See, Teddy, when you go back to Langham, don't let the world's best good ever separate you from your mother — in heart, I mean. Remember!" he said earnestly. "I know — what — it is," he added with effort.

"O, it couldn't, Billy — the world's best good, you know," the young man answered with assured joyousness. "My mother has only me. It is years since father died, and long ago that her — that my brother is gone."

"And now you have come into all the Arden wealth. You needn't look as though that were not so. Jack Everett — he has friends in Langham — he told me what a future there was before you, lad."

"What! prophesying a grim death for me on a Cuban hill-top. That was ghoulish of you two." Teddy responded laughingly, to turn the talk from himself.

"Of course it was — ghoulish."

The two stood in silence for a time, when just as the "taps" came, Teddy spoke again.

"Seriously, Billy; I feel quite sure I am going home again, because, mother, you see, would be all alone if I didn't. And that would never do," he continued with wistful love. "God could not wish her to suffer again mortally."

"Good-night, Teddy!"

"Good-night. We must turn in, I suppose."

The Rider looked a moment after the young private whose refinement and courtesy had won the respect of every man in camp, and musingly sought his own tent.

"I envy him his devotion to his mother. I wonder how she has suffered so much. Has it been more than lots of others have endured, — more than — than my own mother did?" Ross winced at the thought. "May be Teddy's sympathies are very keen-whetted by his affection."

The thought of Teddy and Teddy's mother remained with him for a long time.

Many serious thoughts kept men wakeful during the long night watches at Tampa.

* * *

"Boys! it means we're to go this time. 'Really, really,' as our little ones say at home."

Captain O'Rourke had told all he knew when he said this, but dozens of questions that he could not answer were asked him by his eager brother-officers. This was by no means a new report in camp, and someone even cried, "Wolf! Wolf!" as they listened to O'Rourke.

But next morning the men were on board the transports lying off Port Tampa, and with lively hopes and smothered regrets the following day they turned their backs to the

home-land and set their faces for what so many deemed Freedom's battle-field.

Ho-yeave-hoy ! for Cuba and action ; strong men cannot tolerate inact'on.

When a soft blue line on the horizon marked their approach to Cuba, all the suppressed life of their voyage rang out in the great cheer that spread over the Southern waters. But after that a feeling of something like awed expectation crept into the brave prophecies of the next few weeks' work.

Of the two friends Ross reached Cuba first. About noon one day the Rough Riders disembarked some distance from Santiago, and Teddy Arden, a portion of whose regiment was upon the same ship, shook hands gaily with his friend, saying, " Ross, they've given you first chance to extinguish your light on a Cuban hillside after all. Never mind, you'll meet me there some day."

Two mornings later Teddy was making his way landward through the heaving surf off Siboney.

Some of the men flung off part of their clothing and dashed into the water with the wild delight of school-boys going in for a swim. Teddy watched one man admiringly — a Michigan woodsman of herculean frame, who leaped from the foremost boat, and with typical *insouciance* struck off easily toward the shore.

" Here, you amphibious mortal ! Lend a hand to a comrade."

The big woodsman turned at the shout, for he felt someone tugging at his gaiters, and looked gravely down into a pair of dark eyes sparkling with drollery. Behind the eyes and under the surf mostly was the sprawling form of a soldier.

The Michigan man grasped him by the collar and jerked him on to his feet ; then he laughed — so loud that the men of the regiment heard the roar above the beating of the surf.

He laughed at the comical appearance of the personage he had rescued, who was very tall, very thin, very young

and boyish, with trousers rolled up far above his knees, boots slung across his shoulders, and the water dripping from him as from a wet sponge. The latter, however, was quite unabashed by the hilarity of which he was the cause and object, and seemed quite as much amused as the others at his own ridiculous figure.

"I didn't want to be a walking clothes-line, you see," he said with an odd grimace, glancing down at his bare, wet limbs and carefully rolled trousers. "But I'm in for it now. 'Twasn't much use, I guess."

"Not much, you poor pet! Don't you think it would be a good idea for me to carry you to land, poor *lille* chap?"

Without waiting for a reply he quickly caught up the long body and with a few easy strides he reached the shore and dropped his struggling burden in a heap upon the sand.

"Stay there now, my young crane," he said; and don't be callin' decent men *fibiis* or any such name." Then with a great laugh at his own pleasantry he left the astonished soldier sitting on the beach, and plunged again into the surf, where he took Teddy Arden's place on the tow-line, for the boats had to be landed. He pushed Teddy aside gently.

"This ain't fit work for no white-handed dude. Go and wring out that fellow's clothes on the bank over there."

So Teddy waded merrily to the shore, and as he went he heard the veteran riverman yell to a comrade engaged in the same occupation as himself:

"Hey! Bill; pull her up! It's nothing to a day on the river, eh?"

"Yo-ho! Yo-ho!" — the riverman's voice rose and fell in the strong musical cry of the log-drivers, as it had been many times echoed along the pine-fringed banks on lonely western rivers.

The wading through the surf was not relished by all the men as it was by the big Michigan volunteer; but when all were safely landed, it was a merry camp they set up on sun-scorched cuban coast.

"I think we all ought to be hung up to dry before we get dinner, don't you, boys?" Teddy heard the riverman call out as he unbuttoned his wet gaiters, glancing up now and then to make some droll remark to whoever chanced to be near.

A moment later while Teddy and his comrades were still enjoying their new experience, an unfamiliar rumbling noise rose on the air from behind the hills and checked somewhat their boisterous mirth.

"It must be a fight, boys. Can it be?" They looked anxiously into each other's eyes.

The distant booming increased in volume; their merry-making ceased.

Suddenly a Rider appeared on the crest of the hill, dashing furiously on, and drew rein at the old stone hut where the Colonel and his staff were quartered. He brought orders from the front.

"The First and Tenth Cavalry and the Rough Riders are engaged with the Spaniards. This regiment is ordered to their relief."

A quick command, a hasty fitting-out, and a battalion was on its way to relieve the Rough Riders. Teddy Arden, as he marched up the hill, got his first idea of the horror of war when he saw a wounded man carried past on a litter. He got just a glimpse of a white face, a shattered limb and blood-spattered clothing. That glimpse was enough for the young recruit. Several wounded men went by, and among them Teddy saw his friend Ross. Blood was oozing from a wound in his shoulder, but as he walked he helped slowly along a man weaker than himself. The warm-hearted private would have sprung out of the ranks to greet the man for whom he felt so strong and sudden a sympathy, but the other, divining his impulse, warned him by a look of the breach of discipline, and Teddy went reluctantly forward.

They had reached the crest of the hill, when the previous order was countermanded, and they were informed of the

enemy's repulse, The relief battalion was now ordered back to camp.

They returned to the landing — many with regret, but Teddy Arden, at least, joyfully. And his first thought was for the Rough Rider. He found him sitting outside of the little hut — it was a hospital now.

“Billy; old man! Does it hurt much?”

“Pshaw, it's nothing! Look at those poor beggars inside. Some of them will never see home again. And our Captain — that brave fellow, Capron — he's gone. What's a bit of the shoulder and a finger off me when a man like that is gone!”

And Ross would not let Teddy think his wounds even pained him.

That night the big Michigan man's services were again sought, and he and the thin frolicksome youth of the morning — who had lost some of his drollery now — worked side by side at the oars in a boat that conveyed wounded men out to the hospital-ship. Neither of them were in the humour to joke now as, guided by the search-light, they silently pulled out over the dark water toward the ship. The only sounds that broke the stillness were the splash of oars and the weak moans of the wounded.

The next day Ross was one of the Riders privileged to carry the coffin of their brave young captain to his grave on a hillside by Siboney. Strong men felt their hearts chill in them at this mystery of death, and they wondered why one of the best should have fallen so soon. The young officer's father, quartered but four miles away, was held back by duty from a last sight of a beloved son — perchance the sad news had not even reached him. Men were now realizing the bitterness of war — a bitterness they should never have felt.

* * *

It was after the fight at San Juan. The splendid charge of the Rough Riders, the gallant fight of the hitherto

untried volunteers, was over ; and now the dead and wounded were being sought for upon the rugged slope, that had just become historic.

Ross and his young friend were once again together as on the moonlit camp-ground at Tampa. Teddy Arden lay among the tall grass dying, while Ross, the Rough Rider with the tender heart, held the boy's slender frame supported on his arm.

"I have asked the chaplain to come, Teddy, but there are so many wounded or dying to-day that —"

"May be he cannot come in time. But yesterday I received the Divine Sacrament — my Viaticum, it was. Pull up that chain on my neck, Billy. Yes, a cross ;" the boy raised the cross with painful effort to his lips.

"I shall give you this — but first, I shall tell you something."

Ross looked down into his friend's face which had grown very white under the tan.

"Teddy, don't talk : it may hurt you, lad."

"O, no ! I must tell you this, and the Agonizing Heart of Jesus will give me strength."

Ross wondered at the glow of loving confidence that held a moment the light fading out of the boy's face : but scarcely caught the import of the words.

"This, my cross, is my badge of service — a promoter of His Sacred Heart's Kingdom of Souls. You are not a Catholic, Billy, but you will revere this token of your Catholic friend, and above — near the Sacred Human Heart of our common Redeemer, I shall always — ask that you may — come to the Truth." He paused a moment to rest, and, it may be — to pray. When he spoke again it was with rapture. "O, Billy, if you only knew the joy of it — of living with it — of dying in it.

"Put the chain on you. Now, Billy, when you go home — ;" he noticed Ross's despairing look ; "Yes, you *must* live till you've felt Truth renew life and the soul's glad-

ness in you. Then when home again, you will go to Langham and show that cross to my mother. Mother!" he whispered to himself, as his heart bridged the distance between them, and Ross saw lines of mental anguish carved afresh on the wan young face.

"That is the only thing I cannot see clear — why mother must be left alone; not alone — I am forgetting; God's love will be around her. Perhaps, Billy, you will take my place." He looked wistfully into the other's face, but could read no response there. "Well, you will see when you go. Show mother the cross and tell her in that sign I won a victory" — his tones grew clearer and less faltering — "over death. Tell her, too, that I finished my reparation. I give all galdly."

Ross's eyes looked the question he would not ask, "Reparation! — for what?"

"Perhaps you should know, Ross," Teddy said weakly, as he caught the look. "Once — years ago it seems now, I came home from college. Mother was very sick — alone — because —;" the boy's lids suddenly drooped to hide his eyes and his shamed grief from his friend; "because my big brother — Tom, had — left — her. I cannot say why, now; but mother's illness was — a broken heart. Then I offered my life's work to the Sacred Heart, in reparation — for Tom.

"You will tell her I thought of it — at the last; always."

"But, Teddy," the Rough Rider's voice shook a little; "can you die like this? Are you so happy, then, in dying? Is there nothing else — nobody else —?"

"No other message. But, Billy," he said then quickly, fearfully; "I killed a Spaniard this morning — perhaps more; and maybe he had a mother waiting too!

"Billy!" he cried out in pain, "I've stained my soul with a man's blood and at home I would not have killed one of the God's dumb creatures."

Ross felt keenly in himself this new suffering to the pure

young soul tried in suffering, so he said hastily, "It was no crime, Teddy. It was in battle for your country."

"But, Billy," the boy cried out again with strange, tortured energy, "Why did we volunteer? Why did they send us to battle? Was there no other way — and *were* they we came to rescue the oppressed? We know now what they are like. Billy, Billy don't tell mother I killed a man — even in battle."

The boy's dark eyes gleamed; his whole frame trembled.

He has been hiding his pain, Ross thought, and now he is delirious; so the strong fellow held his arm more firmly about the dying boy, and blushed as he found himself praying that Teddy might not "die hard." Teddy lay quiet now, his wonderful strength gone.

It was at this juncture that the tall grass beside the dying man was parted and a ghastly bleeding face revealed.

* * *

While the friends talked, a wounded man lying hidden in the grass near by had awakened to consciousness and — to Teddy's story. He listened, and out from sealed chambers in memory's abode; from among the mental records of a past, unheeded but not forgotten, there issued a strange mingling of pictures. Of a blessed childhood — of bright youth — of reckless straying — of unconsidered sin. Then came a fleet vision of a young man, wayward in his youth and strength, defying a warning woman — a frail, old, sweet-faced woman. He heard again the strange cry of the woman as he left her — "O, my Jesus! I thank Thee, but pity my weakness. Thou hast given me a share in Thine Agony."

He thought he could understand that now, and because he was that young man, and the woman was his and Teddy's mother, he conquered his pain and dragged himself over toward the voices. When he parted the grass he saw his brother shudder at sight of him.

"The Spaniard!" Teddy murmured, shivering.

"Teddy, little fellow, look at me! I have come to ask forgiveness in the Name of Jesus, of His Merciful Heart. Teddy!" His hand fell limp, he lay prostrate, overcome, but through the grass his eyes watched Teddy imploringly.

Ross thought Teddy was dead. He lay so still and white.

"Won't he — won't he forgive? O, Teddy! Mother!"

The agony in his brother's voice roused Teddy. "Come — Tom — near."

With a supreme effort the man brought himself close beside the boy.

"Tom! we always — loved and — forgave you. You did not know."

His brother leaned forward and left a sacred kiss as a pledge upon the young whitening lips.

Teddy smiled upon both men whispering:

"I can see it all now. Tom, you will go home to Mother." He sighed in perfect content.

He raised his dimming eyes above and, with his last pulse of life, murmured:

"Sacred Heart of Jesus, have mercy — mercy — on mother — and Tom — and Billy — and me."

Ross closed his eyes and laid him down with sad gentleness. His brother fell forward, his head resting on the dead boy's breast.

Ross could stay there no longer, he went back a little distance — to be alone — for awhile. Back there among the fallen tree-trunks and parched shrubs he was in sad need of Teddy's sweet words and comforting spirituality. Then he returned calm and self-possessed, and tended the living brother. When the chaplain and some soldiers came, Father Talbot sent two of them to carry Tom Arden back to the receiving tent at the hospital.

Teddy — they buried "on a Cuban hillside:" — his reparation was complete.



REV. FATHER ISAAC JOGUES, S. J.

Born at Orleans, France, Jan. 10, 1607. Entered the Society of Jesus at Rouen, Oct. 24 1624. Arrived at Quebec, July 2, 1636. Laboured for some time in the Huron country (now Simcoe County, Ont). Killed by the Mohawks at Ossernenon (Auriesville, N. Y.), Oct. 18, 1646.



R. I. P.

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

Alberton : John Skerry, d. Nov. 2 ; Mrs. William Walsh, Sr., d. Nov. 9 ; Mrs. Cahil, Nov. 11. *Almonte* : Anastasia Burke, d. Aug. 29. *Anherstburg* : Patrick McQuade, Mrs. Cadract, Mrs. Morin. *Arnprior* : Mrs. Mary McFarlane, d. Nov. 6. *Brockville* : Miss Mollie Doddridge, d. Nov. 20. *Buckingham* : Mr. Anthony Paddue, Mr. James O'Neill, Mr. Peter Baker. *Canso* : Loyson Sampson, d. Nov. 15 ; James Jameson, d. Nov. 22. *Chatham, Ont.* : Miss Mary Chevalier, d. Nov. 17. *Cornwall* : Philip Duncan McMil'an, d. Nov. 2 ; Mary Chambers, d. Nov. ; George Keogh, d. Nov. 24 ; Levi Miller, d. Nov. 20. *Forest, Ont.* : Miss Mary Laud, Mrs. James O'Donnell. *Halifax* : E. John Connolly, d. Oct. 23. *Hamilton* : Mrs. Kate Sullivan, d. Sept. 16 ; Mrs. E. Lyons, d. Oct. 28. *Hastings* : Mrs. Michael O'Leary, d. Nov. 15. *Kingston* : Mrs. Mary Crotty, d. Nov. 26 ; Ellen Fowler, d. July 13. *Lokeville, P. E. I.* : Mrs. John McLean, d. Sept. 18 ; Mrs. Daniel Fisher, d. July 25 ; Mrs. Joseph McDonald, d. August 21. *London* : John M. Breen, d. Nov. 16. *Marquette, Mich.* : Mrs. Stanley K. Chandler, d. Oct. 28. *Medecine Hat, N. W. T.* : Sarsfield McGregor, d. Nov. 16. *Montreal* : John O'Neill, d. Jan. 6, 1898 ; Thomas Green, d. July 10 ; Mary Ann O'Reilly, d. Nov. 3 ; Catherine King, d. Nov. 5. *Murillo* : Mrs. Camilla Duross P edger, d Aug. 10. *Newcastle, N. B.* : Michael Flinne, d. Nov. 6. *Niagara Falls* : Mrs. John Ellis, d. Nov. 3. *Orange, Mass.* : R. H. Casey. *Ottawa* : Mr. M. McNaughton, d. July. *Paris, Ont.* : Joseph Walsh, d. Sept. 25. *Port Arthur* : Mr. Thomas Smyth, d. Nov. 14. *Port Colborne* : Mr. F. Martin, d. March 9 ; Mrs. Lannon d. Nov. 13. *Quebec* : Rev. Sister Joseph of Nazareth (Mary Ann Cullen) d. May 9 ; Rev. Sister St. Bridget (Laura Canlitton) d. Aug. 15 ; Rev. Mother St Ursula (F izabeth Coo'te) d. July 11 ; Rev. Sister St. Bernard, d. Aug. 20 ; Mr. McKenna, d. Nov. 18 ; Mrs. Maybrook, d. Nov. 19 ; Mrs. Denis Rosch, d. Nov. 28. *St. George's, P. E. I.* : Mrs. Peter McCormack, d. Oct. 18. *St. Mary's, Ont.* : William Flanagan, d. Oct. 23. *Toronto* : Charles O'Neil, d. Nov. 23 ; Mr. Regan, d. Nov. 15 ; Mrs. Mary Downey, d. Oct. 9. *Washburn, Ont.* : Miss Anastasia Shortell, d. Oct. 26. *Zurich, Ont.* : Mr. John Hartman, d Oct. 5. *Montreal* : Beatrice Estella Galley, d. Oct. 9 ; Agnes O'Donnell, d. Dec. 2. *Ridgctown, Ont.* : Mrs F. X Dilliotte, Mrs. M Gillespie, d. Nov. *Sault Ste. Marie* : Miss Harriet Boissonneau, d Dec. 1.



A GROUND OF HOPE

(THE GREAT PROMISE)

By Sacerdos in the American Messenger.

WHAT thinking person is there, who, at one time or another, has not been oppressed by the uncertainty of attaining eternal life, and then felt like crying out with the disciple in the "Imitation of Christ," "Oh, if I did but know that I should be saved!"

How practical to everyone under such experience is the answer imagined by a Kempis: "Do now what you would do if you had this assurance." One who is leading a good Christian life and making use of the means of grace, though having no infallible certitude of salvation, has certainly strong grounds for confidence that God, who has so plentifully given His graces, will not diminish them, and that faithful co-operation with grace will eventually be crowned with glory.

We may profitably consider in this connection the Twelfth Promise of the Sacred Heart of Jesus, often and with reason called the Great Promise, and which has, in common with devotion to the Sacred Heart itself, been the object of considerable controversy. Some have thought they saw in it an open contradiction to those decrees of the Council of Trent that treat of final perseverance. Others have been afraid that the certainty of salvation which it seems to afford would lead many souls away from the path of virtue. Others, in fine, have looked upon it as disproved by the end of some of those who have made the devotion of the Nine Fridays.

Before investigating the force of these objections, let us

state the Promise as it is found in the authentic life of B. Margaret Mary. It occurs in two places. We shall give both, merely calling attention to the fact that they differ in only three or four words :

Promise as on page 291, Vol. I.

“ Je te promets, dans l'excès de la miséricorde de mon Cœur, que son amour tout puissant accordera à tous ceux qui communieront les premiers Vendredis, neuf mois de suite, la grâce de la pénitence finale, qu'ils ne mourront point dans ma disgrâce, ni sans recevoir leurs sacrements, et qu'il se rendra leur asile assuré à cette heure dernière.”

Promise as on page 159, Vol. II.

“ Je te promets dans l'excessive miséricorde de mon Cœur, que son amour tout-puissant accordera à tous ceux qui communieront neuf premiers Vendredis du mois, tout de suite, la grâce finale de la pénitence ; ils ne mourront point en sa disgrâce ni sans recevoir leurs sacrements, mon divin Cœur se rendant leur asile assuré en ce dernier moment.”

The following is a literal translation of the Promise as found in the first passage :

“ I promise thee in the excessive mercy of My Heart that its all-powerful love shall grant to all those who communicate on the first Friday of nine consecutive months, the grace of final repentance ; they shall not die in My disfavour nor without receiving their sacraments ; My Divine Heart shall be their safe refuge in this last hour ;

It is not our intention to treat of the authenticity of this Promise. We may say, however, that it would be very risky to call its authenticity in question, since it is found in the writings of B. Margaret Mary, which have passed the scrutiny of the Roman congregation. The difficulty is about its meaning.

It may be remarked at the outset, that the work before us would be much easier if we could learn exactly what B. Margaret Mary understood by the Promise. Unfortunately, we have no means of finding out. She speaks of it in no

other place, it seems, besides the two passages which are given above, and in neither of them does she say anything about its meaning. There is nothing left for us, then, but to study the words of the Promise as she has written them.

It will be noticed that in one version of the Promise is found the phrase, "la grâce finale de la pénitence;" in the other version, "la grâce de la pénitence finale." Both phrases evidently mean the same thing. That the word "pénitence" means "repentance" is clear from the presence of the word "finale," as well as from the tenor of the whole Promise. Death-bed "repentance" is "la pénitence au lit de la mort," "la pénitence du pécheur mourant." Father de la Colombière, B. Margaret Mary's confessor and director, gives us in his sermon, "Sur la pénitence différée à la mort," an excellent proof of the French use of the word "pénitence." The word is used throughout the sermon as the equivalent of our word "repentance," "qui renvoie sa pénitence à la mort," "mourir sans aucune marque de pénitence," etc. The word "repentance" nowhere occurs. So also Massillon in his sermon, "Sur la pénitence finale," continually speaks of death-bed repentance, but always uses the word "pénitence," "la grâce de la pénitence à la fin," "la pénitence du pécheur à la mort," and so forth.

With these few remarks on the meaning of the word "pénitence," we may now pass on to examine the meaning of the Promise itself. As to the character of the blessing held out to those who perform the Devotion of the Nine Fridays, three explanations have been advanced.

The first explanation offered of the Great Promise is that we have in it only a guarantee of more than ordinary help at the hour of death. Christ, Our Lord, in His exceeding great mercy, assures all who make the Nine Fridays that He will be with them in a very special way at that momentous hour; that He will give them graces such as He bestows on those who are in favour with Him, and that He shall secure them the opportunity of receiving whatever

Sacraments they may then stand in need of. But He does not promise that the graces which He will give shall be such as they shall correspond with, or, in other words, such as shall actually save them. He promises extra help, not salvation. He holds out the certainty of extraordinary favours at the hour of death : He gives no certainty of final repentance.

Such appears to the explanation of the Promise given by Father Ramière. And it merits respect as coming from him, for, besides being for a long time the official head of the League of the Sacred Heart, he was also a theologian of no small ability. We must admit, however, a slight ambiguity in the words which he employs.

According to this first interpretation, the Great Promise evidently has nothing in it contrary to faith or morals. It affords no certainty of predestination ; it can in no way give rise to an indifferent life ; while, on the other hand, it holds out to us that sweetest of all hopes, that, when the final struggle is upon us, we shall not be alone in the combat, but shall feel the strong arm of our loving Saviour supporting and defending us.

The second explanation finds in the words of our divine Lord a promise of death in the state of grace, but not independently of many other conditions besides those laid down in the Promise. Accordingly, this Promise, made to B. Margaret Mary, stands on a level with many other promises which we frequently meet in Sacred Writ : " Alms delivereth from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting," (Tob. xii., 9) : " We are saved by hope," (Rom. viii., 24) : " He that believeth and is baptized shall be saved," (Mark. xvi., 16) : " He that eateth My Flesh and drinketh My Blood, shall have everlasting life," (John vi., 55), and other similar texts. No theologian admits that any of these things, almsgiving, hope, faith, baptism, the reception of the Holy Eucharist, is sufficient of itself to give us a surety of

salvation. These good works, indeed, are, to a certain extent, signs of our being predestined. Each is also a means to secure this end ; a pledge, rendering us morally more sure, a motive giving grounds for increased moral confidence. But none of them gives us certainty ; they all suppose the observance of the Commandments and the fulfilment of the duties of our state of life. They are not absolute promises ; they contain the implied condition : If you do all other things that are requisite. In like manner the devotion of the Nine Fridays has the power to bring us safe to heaven, and will exert this power, — if nothing interferes. The advantage of the Promise is that it gives us an additional motive for hope and places at our disposal a very powerful means of salvation. To be brief, it emphasizes and enforces the promise made in the Gospel to those who eat the Body and drink the Blood of the Lord and Saviour. But, like that other promise, it does not infallibly ensure for us the grace of a happy death.

This is the explanation of the Twelfth Promise as given by a learned writer in the Irish Ecclesiastical Record, for November, 1890.

It is clear that there is not the least difficulty about the Promise if so explained. Any objection that could be made against it would militate equally against the Gospel promises themselves. It does not give certainty of salvation ; it does not lead one to neglect his religious duties ; its tendency is rather to make us more cheerful workers for Him Who in this promise sets before us a new means of special graces. In this way, it seems to us, the second explanation does not differ substantially from the first.

The third explanation insists on taking the words of the Great Promise in their plain and obvious sense. It is a sound canon of criticism that we are not to depart from the plain and obvious meaning of words, unless some solid reason forces us to do so. Certainly if this rule is to be applied anywhere, it is to be applied in the present case. There is

a question of words spoken by our divine Lord Himself. Hence every word is to be received in its plain, obvious meaning, unless some clear reason forces us to accept His words in some limited sense.

Now, according to the plain and obvious sense of the words, "the grace of final repentance" is promised to those who *duly* perform the devotion of the Nine Fridays. By the *due performance* of the Nine Fridays is meant the worthy reception of Holy Communion according to the conditions laid down in the Promise. It is self-evident that the Nine Communions must be received worthily, that is, in the state of grace. A promise of grace was never made for any reception of Holy Communion other than for a worthy one. Again, the grace of final repentance spoken of in the Promise is an *efficacious* grace, that is, a grace which will infallibly obtain the consent of the will; for our divine Lord immediately adds: "They shall not die in the disfavour of My Heart." Therefore, they shall die in its favour: consequently, they shall die in the state of grace.

Now, this Promise is for *all* those who, after making the Nine Fridays, may need the grace of repentance at the hour of death. "The all-powerful love of My Heart shall grant to *all* those who, etc..... They shall not die in the disfavour of My Heart." It is clear that if we accept either of the two explanations given above, we must limit Christ's words, and say: it is not sure that *all* those who make the Nine Fridays shall be saved; some may be lost, for some may die in Christ's disfavour. If we stand by the plain and obvious meaning of language, we can place no such restriction on our Lord's words. Christ says "*all*." Therefore, none of those who duly make the Nine Fridays are to be excluded from the certainty of a good death.

Seeing, then, according to the plain and obvious meaning of our Lord's words, the promise of a good death is held out to *all* without exception who duly perform the devotion of the Nine Fridays, let us see if there be any cogent reasons

for departing from this meaning. We may propose the alleged reasons by way of difficulties. From the solution of these difficulties it will appear that this third explanation is the one that we adopt.

Theologians are unanimous in teaching that no one can merit *condignly* his final perseverance. But if the third explanation of this Promise holds true, a person would seem to merit *condignly* his final perseverance; for, if we once admit the existence of a promise in this matter, it can be shown that all the other conditions necessary for condign merit are at hand.

But it must be borne in mind that the object of the Promise is not "final perseverance," if by final perseverance is meant "continuance in the state of grace and in the performance of good works up to the end of life." What is promised is not *active* perseverance in grace, as it is called by theologians, but *passive* perseverance, which is nothing else than death in the state of grace. This is a distinction known to all theologians. Consequently, we have no right to speak of the grace of perseverance in connection with the Twelfth Promise, unless we use the term in the limited sense of *passive* perseverance or death in the state of grace. Admitting, however, that no one can merit *condignly* passive final perseverance we deny that all the conditions necessary for condign merit in the present matter may be had, even if we admit the existence of a promise. What condition is wanting? in order to have condign merit, there must be a due *proportion* between the good works done and the reward promised. Now, according to theologians, there is no due *proportion* between our good works and the gift of final perseverance, no matter in what sense that gift is understood. All our good works done in the state of grace are rewarded with an increase of both grace and glory. This increase they merit *condignly*. Beyond this, their condign value does not go, unless, perhaps, some sufficient actual graces be excepted. To be summoned out of life precisely at a

moment when we are in the state of grace, is a gift to which our good works bear no *proportion*.

Moreover, if, in the case under discussion, there be held out with certainty any object of *merit*, that object is the *efficacious* grace of final repentance. But we ask how can such a grace be the object of condign merit, even though we have a promise in the matter. A person who makes the Nine Fridays can merit the grace of final repentance only in so far as he can merit, while in the state of grace, his restoration to God's favour in case he may afterwards fall into sin. But theologians hold that no one can merit *condignly* his restoration to grace; because even if there were a promise of such restoration, still the merit would not be condign because of the disproportion of the good works themselves, and the loss of worthiness in the person who has fallen from grace. This suffices to show that from the doctrine of condign merit no serious difficulty can be brought against the Great Promise. But it is needless to enter any further into the discussion of this difficulty, as we shall see in the solution of the next objection, that there is no question at all of merit in the Promise under examination.

It may be said that theologians teach that no one can merit with infallible congruity his final perseverance. But it would seem that, if this Promise holds good, a person can merit with *infallible congruity* final perseverance, at least passively considered.

To this objection we may remark in the first place that there is a whole class of theologians who, following the teaching of St. Thomas in the Summa, maintain that no one, while in the state of grace, can merit even *congruously* his restoration to grace in case he may afterwards fall, and, therefore, much less can such a person merit the efficacious grace of final repentance. If this doctrine be true, and it is defended by some eminent theologians, as Billuart, Gotti, Goudin and the Salmanticenses, the present difficulty falls to the ground. For if there be no congruous merit, there is

certainly no congruous merit that is infallible. Secondly, we think we are justified in maintaining that there is no question here of even congruous merit. Our Lord makes the Promise out of His "excessive mercy," and not as a reward for anything we shall do. Our reception of the Blessed Eucharist is but the condition after the due fulfilment of which we may rely on His "all-powerful love" to grant us the grace of a good death. Nowhere in the Promise does He hold out this great grace as the *condign* or *congruous* of our meritorious action in performing the devotion of the Nine Fridays. On the contrary, if we look again at the Promise, we shall see that every word He uses seems to imply that such a priceless grace is a pure gift of His mercy and love.

To illustrate how this actual grace of final repentance is not held out to us as the object of merit, we may recall to mind what Theology teaches us about the actual graces conferred by a sacrament. A sacrament confers by its own efficacy, over and above any merit on the part of the recipient, not only sanctifying grace, but also the right to certain actual graces that will be bestowed in due time and place. Are these actual graces the object of merit on the part of the recipient of the Sacrament? No, they have been annexed to the Sacrament by our divine Lord Himself, and they are conferred by Him not because they have been merited, but because the Sacrament has been received. In a somewhat analogous manner, the actual grace of final repentance has been attached by our divine Lord to the worthy reception of the Nine Communion spoken of in His Promise to B. Margaret Mary. We are not to be understood as claiming that the worthy reception of the Nine Communion produces *ex opere operato*, by the doing of the deed, efficacious grace of final repentance. No sacrament was instituted as the cause of such an efficacious actual grace, that is, of a grace which would infallibly obtain the consent of the will. If the efficacious grace of final repentance is

given to those who make the Nine Fridays, the cause why such a grace is given is to be found in the love and mercy of our Blessed Saviour. The devotion of the Nine Fridays is but the *condition* under which such an efficacious grace is bestowed.

Some one might say that the Council of Trent teaches us that no one, so long as he lives in this mortal life, can be sure of his salvation, whereas the third explanation given of the Twelfth Promise would seem to make it appear that we *can* become sure of our salvation.

But we say in the first place, the Council of Trent does not assert that no one can be sure before death of his being among the elect : it says this certainly cannot exist without a *special revelation*. But even supposing that such certainty is produced by the Great Promise (a supposition which we shall examine presently), we shall have in our case nothing less than just such a special revelation. That is all. A special revelation of this kind has, we know, been conferred on more than one privileged soul among the saints. But we are not forced to rest on this answer, theologically solid as it is. We simply deny that the Great Promise makes us absolutely certain of death in the state of grace. It must be remembered that the promise is made to those who receive Holy Communion *worthily* on nine successive First Fridays. Now, who can say with absolute certainty that he has received those nine Communion's worthily? Who can be absolutely certain that he was in the state of grace even when receiving a single Holy Communion? The Council of Trent says : " Just as no pious person should doubt of God's mercy, of Christ's merit, and of the efficacy of the sacraments, so everyone, when considering himself and his own weakness and indisposition, can tremble and fear concerning his having grace."

And if, as we are told by the Council, we have always ground to *fear*, less we may not be in the state of grace, it is clear that in this matter, we can have no *certainty* strictly

so called. St. Thomas says: "Man cannot with certitude decide whether he has grace or not..... Something is known by conjecture on account of certain signs, and in this way one can know that he has grace..... But this knowledge is imperfect; hence the Apostle says: 'I am not conscious to myself of anything, yet in this I am not justified.'" (I. Cor. iv., 4.) But it is needless to go any further into this matter. Enough has been said to show that from the literal interpretation of the Great Promise it does not follow that a person can have absolute certainty of his salvation, or of his restoration to God's favour in case he may fall into sin.

(To be continued.)

NEW STATUTES OF THE APOSTLESHIP OF PRAYER.

NOTES AND EXPLANATIONS.

The Men's League. (Continued.)

VIII. — THE COUNCIL OF THE LEAGUE. — The League is governed by a Council composed of the *Director*, the *Officers* and the *Promoters* or *Councillors*.

The *Officers* are the *President*, the two *Vice-Presidents*, the *Secretary* and the *Treasurer*. The *President* and the *Vice-Presidents* are elected by ballot, the *Director* presiding at the election.

The *President* remains in office for one year, and is replaced by the first *Vice-President*, who in his turn is succeeded by the second. The *Associates* elect a second *Vice-President* every year in the month of January, after the manner indicated above. The retiring *President* remains a *Councillor* by right, for three years.

IX. — DUTIES OF THE PRESIDENT AND VICE-PRESIDENTS. — The *President* and the *Vice-Presidents* are the *Director's* principal auxiliaries; they should have at heart the honour of the Holy League, and give good example by their fidelity to its practices and promises. To them is especially committed the care, each in his own district, of the *Promoters*, whom they should visit and encourage.

They should also endeavour to recruit new Associates for the League.

X. — DUTIES OF THE SECRETARY. — The Secretary who is appointed by the Director, the President and the Vice-Presidents, should keep in a special register the name and address of each Associate and the date of his reception. He should preserve in the minute book an account of the deliberations of the Council, and at the beginning of each sitting he reads the minutes of the previous one.

He furnishes each Promoter with a list of the Associates committed to his care.

Finally, in the month of June of each year, he should send in to the Editor of the CANADIAN MESSENGER a report, approved by the Director, on the condition of the League in his district.

This report should show : 1° The number of active members ; 2° The average number of quarterly communions ; 3° The most remarkable fruits produced by the League.

The Secretary should also communicate as soon as possible to the Editor of the MESSENGER the deaths of members in his centre, in order to have them inserted in the obituary column.

XI. — DUTIES OF THE TREASURER. — The Treasurer, who is appointed in the same way as the Secretary, has charge of the account books of the League, and should enter carefully day by day 1° All receipts resulting from collections, annual contributions, subscriptions approved by the Council and the proceeds from the sale of pious articles, such as handbooks, badges, subscriptions to the MESSENGER, etc. ; 2° All the disbursements he is obliged to make.

The Treasurer is not allowed to make any disbursements outside of his ordinary transactions with the Central Office of the Sacred Heart without the authorization of the Council and the sanction of the Director.

Every year, in the month of January, he should lay before the Council a detailed statement of the financial condition of the League.

XII. — DUTIES OF PROMOTERS OR COUNCILLORS. — The

League is divided up into sections of fifteen, more or less, and at the head of each is placed a Promoter chosen by the Director and the Officers of the League. Promoters have a right to sit in the Council.

The principal duties of Promoters are the following :

1° To recruit new Associates for the League, which they should strive to make better known, especially in the districts assigned to them ;

2° Towards the end of the month, to distribute the calendars for the ensuing month to the Associates of their respective sections, and to circulate among them the MESSENGER of the Sacred Heart, unless this duty has been undertaken by the Promoters of the Apostleship of Prayer, where there are such ; but even in this case, Promoters should from time to time visit the Associates of their respective sections in order to encourage them and make known to them the wishes of the Director ;

3° To keep the Secretary informed of all changes of address, removals from the parish, or deaths of Associates ;

4° If the duty of distributing the Monthly Calendar and circulating the MESSENGER devolves upon the Promoters, it will be their duty to collect every year from each Associate a contribution of ten cents, and to transmit it to the Treasurer, who in return will furnish them with the above-mentioned publications on the occasion of the monthly meeting.

It should not be forgotten that the reading of the MESSENGER and the distribution of the Monthly Calendar without being essential to the League are yet its most solid supports.

XIII. — MEETING OF THE COUNCIL. — The Council should meet every month to despatch the business of the League. This meeting usually takes place on the fourth Sunday, or during the fourth week.

It is at these domestic gatherings that Promoters should take counsel as to the best means of pushing forward the Holy League and whatever other good works it was judged fit to adopt in view of local needs, or in the interests of the

Sacred Heart. It is also at these regular meetings that probationers are accepted by a majority of votes, and that the expulsion of members who have been unfaithful to their promises, is decreed.

The Council should be the life and soul of the League.

XIV. — ORDER OF PROCEEDINGS AT MEETINGS OF ASSOCIATES. — 1° Hymn to the Sacred Heart : 2° Special Intentions : sick, deceased, etc. ; 3° Short and simple instruction ; 4° Benediction of the Blessed Sacrament, if possible, and act of consecration. The meeting should not last longer than half-an-hour.

XV. — BANNER. — It is desirable that each League Centre should have its own banner.

The banner should bear on one side the arms of the League, with the inscription : “ *Men's League..... established the.....* ” ; on the other side, an image of the Sacred Heart, with the inscription : “ *St.....'s Parish..... Thy Kingdom Come !* ”

XVI. — RECEPTION OF PROMOTERS. — The Officers and Councillors of the League are *ex-officio* Promoters of the Apostleship, and have a right to the Medal and Diploma, provided that, in the judgment of the Local Director, they shall have acquitted themselves of their respective duties in a satisfactory manner. Applications for the Medal and Diploma should be made to the Sacred Heart Office, 144 Bleury Street, Montreal.

A description of the ceremony will be found at the end of this handbook.

XVII. — ADVANTAGES OF THE HOLY LEAGUE. —

1° It renders the whole life of the Associate meritorious, since it induces him to offer up all his actions and sufferings for a supernatural end, namely : for the intentions of the Sacred Heart (1st practice) ;

2° It communicates an apostolic virtue to his prayers, works and sufferings, and even to his simplest acts, since it causes them to be offered up for the conversion of sinners (1st practice) ;

3° It affords a simple and effective means of practising a

true devotion to the Sacred Heart (1st practice and 1st promise), and earns for the Associate the privilege of seeing realized in his behalf the munificent promises made by Our Lord to the Blessed Margaret Mary in favour of those who should practise this holy devotion ;

4° It affords an effective means of extirpating the vices which cause the ruin of so many souls, especially drunkenness and profanity ;

5° It causes the sacraments of Penance and of the Blessed Eucharist to be frequented more regularly (1st promise) ;

6° Its existence in a parish, as the practical realization of an admirable system of combined prayer (2nd promise) is incompatible with a half-hearted profession of their religion by the faithful ;

7° It lays open treasures of priceless indulgences.

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, ONT. For success at a recent examination. For the good result of an examination, after a mass. For health, also for a father who has found employment. Five return thanks for success at an examination. For a vocation being made known. For a brother being preserved from harm, through prayers to Mary. A promoter, for money received, a situation for her husband obtained and her child's success at an examination, through the intercession of the Blessed Virgin, St. Joseph and St. Anthony. For two spiritual and temporal favours. For three first communions. For finding a lost prayer-book, after prayers to the Blessed Virgin and St. Anthony. Two associates for the grace of having made good confessions. For a very great favour.—**ANTIGONISH.** Five favours, through the intercession of O. L. of Perpetual Help. One, through O. L. of Mt. Carmel. A temporal favour, through St. V. de Paul and St. Martha. Employment, through St. Anthony. For a favour, after having had a mass said for the H. Souls. For one spiritual and four temporal favours.—**ARNPRIOR.** For a temporal favour, after prayers to O. L. of Perpetual Help.

BARRE. For the cure of lumbago, after applying the badge. For finding a lost article, through St. Anthony. For the recovery of a mother, after a novena in honour of O. L. of Victory. For means

obtained to pay debts. For a very great favour, after a novena. — BATHURST, N. B. For five temporal favours, after a novena, and for six other special favours. — BELLE RIVER. For the cure of severe pain, after applying the Badge. For a favour obtained in June, a mass of thanksgiving having been promised. For three temporal favours. For one favour obtained. — BELLEVILLE. Two very special favours, through the Holy Souls. For a very great favour, through the intercession of B. V. M. For four graces. For eight favours, after prayers for the Souls in Purgatory. For two favours received from the Infant Jesus of Prague and through prayers to St. J. — BERLIN, ONT. For speedy relief in sickness, after prayers to St. Ann. — BRANTFORD, ONT. For employment obtained, after making a novena. — BRICHIN. For a special favour, after prayers to the Infant Jesus. — BRICKVILLE. For a special favour. For employment, by praying to St. J. and the promise of a mass for the Suffering Souls. For a person going to confession and communion after many years neglect. For work, through B. V. M. and St. J. For success in a class competition. Three favours received. For a brother's cure of intemperance. For a reconciliation. For good health. — BUCKINGHAM. For two spiritual and three temporal favours, through the intercession of B. V. M. and St. J. For relief from toothache, by the application of the Badge.

CAMPBELLFORD. For a special temporal favour. — CANSO. For a very great favour in October. — COLGAN. For three spiritual graces granted to three families. For a special favour, through St. Ann. For one temporal favour, after prayers to B. V. M. and St. Anthony. For two temporal favours. For two other temporal favours, through prayers to the Holy Souls. A spiritual favour, after prayers to the Child Jesus of Prague. — CORNWALL. For employment. For success in an undertaking. For a temporal favour. For two others, one through St. Joseph, and the other through the intercession of St. Anthony. A very special temporal favour obtained, through St. Joseph and the Suffering Souls. A cure effected through the Badge.

DUNDAS. For a temporal favour, after promising a novena in honour of the Holy Ghost and Guardian Angel. For one spiritual favour and one temporal favour, after praying for the Holy Souls. For two temporal favours, granted through the intercession of St. Anthony. For a spiritual favour, after prayers to S. H. for the Souls in Purgatory.

EDMONTON, ALTA. For a favour, obtained through O. L. of Perpetual Help.

FAIRVILLE, N. B. For two special spiritual victories, through H. Mass and the recitation of the Beads. For a marked improvement in health, after offering a mass and the Rosary devotions for that intention. For a spiritual favour, by making the Stations. — FORREST, ONT. Two temporal and four spiritual favours. Three, through

prayers to B. V. M. and St. Francis Xavier. — FORT WILLIAM. For the blessing of peace in a family, after making the nine First Friday Communion and three of Reparation, and reciting the Thirty Days' Prayer. For three special favours, after promising special prayers for the Souls in Purgatory. For what seems to be a miraculous cure of a chronic disease, after a novena of communions on the First Fridays. These intentions had also been recommended to the prayers of the League. — FOURNIER. For the cure of a violent headache, after applying the Badge, and praying to St. Anthony. — FREELTON. For one spiritual and two temporal favours, through Mary's intercession.

GEORGETOWN, ONT. For success in an examination. For two temporal favours. — GLASSBURN. For a spiritual favour. — GRAWTON. For a situation for a son, through prayers to the Sacred Heart, B. V. M. and St. Joseph. For two temporal favours, after using St. Benedict's Medal and having Masses said in honour of the S. H. For five spiritual and temporal favours received, through St. Anthony. For success in passing an examination. — GOELPH. For one special grace and two temporal favours. For a cure, by applying the Badge. For two successful examinations, through the intercession of the B.V.M.

HALIFAX. For a brother's getting employment. For three temporal favours. — HAMILTON. For a cure, after applying the medal of St. Benedict. For the immediate cure of a cough, by the application of the Badge. For a great favour, through B. V. M., St. Anthony and the Holy Souls. For a temporal favour, through St. Joseph. For a good situation. — HASTINGS. For a great favour, through B. V. M., St. Joseph and the Holy Souls. Three favours, after a novena in honour of St. Stanislaus. For a great temporal favour, after reciting the Rosary every day for the Souls in Purgatory. — HUNTSVILLE. For the cure of a chronic disease. For means to pay debts, through the intercession of St. Joseph. For the happy death of a relative, after making the novena of grace in honour of St. Francis Xavier. — INGER-SOLL, ONT. For a special favour, granted after praying to the faithful departed and a promise to make the Stations of the Cross. For seven favours granted.

LASALLETT. For a spiritual favour and two temporal favours, through the Holy Souls. For recovery from a severe illness. — LONDON. For a temporal favour, after the promise of nine masses for the Suffering Souls, and as many visits to the B. Sacrament. For three favours, after burning tapers before S. H. For two temporal favours

MAIDSTONE. A great favour obtained through the use of a relic. For the cure of a child, through the Holy Infant of Prague. An instant cure, after receiving Holy Communion. — MERRITON. For a narrow escape from injury or death. For recovery from a severe illness. For three temporal favours. For a seemingly miraculous escape from a tornado. — MONTREAL. For the recovery of a child

from a dangerous illness, after praying to the Child of Prague and a First Friday Communion. For employment, in two cases, after prayers to B. V. M. For the cure a disease of the head, through the intercession of B. V. M. and St. Anthony. For a situation, through B. V. M., after a novena, and three masses for the Suffering Souls. For a favour, through the Thirty Days' Prayer to B. V. M. for the Souls in Purgatory. For deliverance from a sudden death. For ten favours, through Mary's intercession, and good works offered for the Holy Souls. For two special favours, through St. Ann, and one other, through St. Anthony and prayers to the Holy Infant of Prague.

NEWCASTLE. For two favours. — **NEW WESTMINSTER, B. C.** Two special favours, through prayers for the Suffering Souls. For four favours, through the intercession of B. V., St. J., St. Ann and St. Anthony. — **NIAGARA ON THE LAKE.** For three temporal favours, through B. V. and St. J. For a favour, through St. Anthony.

ORILLIA. For a favour received. For five graces obtained, through the intercession of B. V. M., St. Joseph and St. Anthony. — **OSCEOLA.** For a cure, through the intercession of the B. V. M. — **OSGOODE.** For the cure of a sore eye, by applying the Badge. For the cure of a severe cold and sore throat, through the intercession of B. V. and St. Ann. For three extraordinary temporal favours, after two novenas to B. V. and St. Ann. For a great spiritual favour, after a novena to B. V. and St. John. — **OTTAWA.** For granting two great temporal favours, after prayers to the Blessed Virgin, St. Anthony and St. Ann. For the cure of a severe pain, which might have developed into a serious illness. For a situation, through prayers to St. Anthony. For the recovery of a dear relative. For a brother's success in an examination, and for a good position secured. For a reconciliation, through the B. V. M., St. J. and St. Anthony. — **OWEN SOUND.** For two favours received, after prayers to B. V. and St. Joseph. For steady employment secured. For a relative's return to the Sacraments.

PICCON. Two temporal favours, through the intercession of B. V., St. J. and St. Anthony. For a temporal favour from the Holy Infant of Prague, through the intercession of the Queen of the H. Rosary. — **PORT ARTHUR.** A special favour, after having had masses said and having invoked the intercession of B. V. M. and St. Joseph. — **PORT WILLIAMS, N. S.** For a particular request granted, through St. Joseph, St. Anthony and the promise of prayers and a mass for the Suffering Souls.

QUEBEC. Five special favours and for assistance in a difficult undertaking. For success in two undertakings. For a great temporal favour, through St. Anthony. For work promptly obtained. For the cure of a sick father. For employment secured for a young man. For the recovery of a lost article, through St. Anthony. For success in a temporal matter. For five spiritual and temporal favours for a family. For special protection from fire. For thirty spiritual and thirty temporal favours. For a special spiritual grace. For six special temporal favours and for employment for a poor girl. For success in an undertaking. For relief of acute pains. For the recovery of a sick person. For the grace of a happy death for a poor sinner.

ST. ANDREW'S WEST. For two good situations secured, through the intercession of St. Anthony. — **ST. AUGUSTINE, ONT.** For one special favour. — **ST. CATHARINES.** For a temporal favour, after prayers to the B. V. M. and the Holy Souls. For passing two examinations, thanks to B. V. M. and St. Joseph. For five favours received. — **ST. GEORGE'S, P. E. I.** For the recovery of a child, after a serious ac-

cident, by applying the Badge. For a spiritual favour, through B. V., St. George and prayers for the Suffering Souls. — ST. JOHN, N. B. For restoration to health. For work obtained through St. Joseph. For health and employment. For the recovery from illness. For a situation. For perseverance, through the intercession of O. L. of Perpetual Help. For the cure of earache. For the reformation of one addicted to drink. For money received, after prayers to St. Anthony. For relief from toothache, by applying the Badge and prayers to B. V. — SEAFORTH. For a position obtained. For the cure of a child, by applying St. Ignatius water. — SOUTH EDMONTON, ALTA. For a temporal favour, obtained during a novena to S. H. For success in an undertaking. For the return of a friend and for improvement in health. — STRETSVILLE. For a great temporal favour. Two for restoration to health, after a mass for the Souls in Purgatory. For a husband's attending a mission and his return to the Sacraments after many years' neglect. — SUMMERSIDE. For two favours, through B. V. and St. Ann. For recovery from sickness, after a novena to the B. V. for the Suffering Souls.

THOROLD. For one spiritual and three temporal favours. For a special grace. For securing a situation. For protection in danger. — TORONTO. For securing employment. For a special favour obtained. For a cure, through the application of the Badge. For a great temporal favour, after a novena. — TORONTO JUNCTION. Two temporal favours, through B. V. and St. Ann. — TRENTON. For a great temporal favour. For means to pay a debt, through prayers to B. V. For two temporal favours.

WELLINGTON, ONT. For the recovery of a gold coin, after praying to St. Anthony. — WEST HUNTLEY, ONT. For two special favours. For the cure of bleeding at the nose. For relief from toothache, by applying the Badge. — WINNIPEG. For two great temporal favours, through the B. V. M. and St. Anthony. Two more temporal favours, after promising to say the litany. Two spiritual favours, after a promise to say the Brads for a month. — WOODSLEE. For two favours received, after prayers to St. Joseph and the H. Souls. — WOODSTOCK, ONT. For one temporal favour received.

URGENT REQUESTS for favours, both spiritual and temporal, have been received from Amherstburg, Antigonish, Bergerville, Galt, Halifax, Hamilton, Hastings, Hespeler, Kearny, Kingston, Larry's River, N. S., London, Lourdes, N. S., Midland, Montreal, Ottawa, Port Hawkesbury, Quebec, St. Augustine, Ont., St. John, N. B., St. Mary's Ont., Toronto, Warkworth.

TREASURY, DECEMBER, 1898.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	192,795	Pious reading.....	73 082
Acts of mortification.....	131 280	Masses celebrated.....	53,968
Beads.....	247,536	Masses heard.....	103,166
Stations of the Cross.....	51,414	Works of zeal.....	43 008
Holy Communion.....	32,863	Various good works.....	315 451
Spiritual Communion..	323,164	Prayers.....	583,689
Examinations of conscience	228 478	Sufferings or afflictions..	86 793
Hours of silence.....	205 496	Self conquests.....	96,000
Charitable conversations	190 389	Visits to Bl. Sacrament..	194,394
Hours of labour.....	361,894		
Holy Hours.....	31,849		
		Total.....	3,549,709

INTENTIONS FOR JANUARY

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

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| <p>1.—S.—CIRCUMCISION. gr. rt. Self-denial. 23,209 Thanksgivings.</p> <p>2.—M.—Octave of St. Stephen. Pray for our enemies. 9,828 In affliction.</p> <p>3.—Tu.—Octave of St. John. pt. Humility. 39,175 Deceased.</p> <p>4.—W.—Octave of the Holy Innocents. Spirit of faith. 15,134 Special.</p> <p>5.—Th.—Vigil. St. Telesphorus. P. M. ht. Confidence in God. 1,223 Communities.</p> <p>6.—F.—1st Friday. EPIPHANY. st. ct. dt. gr. mt. Thanksgiving. 8,104 First Communions.</p> <p>7.—S.—St. Lucian, M. Fidelity in trifles. League Associates.</p> <p>8.—S.—St. Gudula, V. ct. rt. Zeal for souls. 15,419 Means.</p> <p>9.—M.—St. Julian, M., and St. Basilissa, V. Forbearance. 8,312 Clergy.</p> <p>10.—Tu.—St. William, Bp. Sorrow for sins. 49,164 Children.</p> <p>11.—W.—St. Hyginus, P. M. Crush human respect. 18,937 Families.</p> <p>12.—Th.—St. Arcadius, M. ht. Purity of heart. 16,065 Perseverance.</p> <p>13.—F.—Octave of the Epiphany. Kindliness. 4,673 Reconciliation.</p> <p>14.—S.—St. Illary, Bp. D. Read good books. 15,197 sp. ritual Favours.</p> <p>15.—S.—THE HOLY NAME OF JESUS. Repair bla-phemy. 11,140 Temporal Favours.</p> <p>16.—M.—St. Marcellus, P. M. Be firm in hope. 6,881 Conversions to the Faith.</p> | <p>17.—Tu.—St. Anthony, Ab. Generosity with God. 14,616 Youth.</p> <p>18.—W.—St. Peter's Chair at Rome. Devotion to the Holy See. 1,776 Schools.</p> <p>19.—Th.—St. Canute, M. ht. Detachment. 10,534 Sick.</p> <p>20.—F.—SS. Fabian and Sebastian. M. M. Knowledge of self. 3,643 Missions.</p> <p>21.—S.—St. Agnes, V. M. Love holy purity. 873 Works.</p> <p>22.—S.—THE HOLY FAMILY, J. M. J. mt. nt. Sanctify our homes. 2,017 Parishes.</p> <p>23.—M.—ESPOUSALS B. V. M. Say daily decade. 20,041 Sinners.</p> <p>24.—Tu.—St. Timothy, M. Respect authority. 17,040 Parents.</p> <p>25.—W.—Conversion of St. Paul, Ap. Guard the eyes. 3,430 Religious.</p> <p>26.—Th.—St. Polycarp, Bp. M. ht. Spirit of Justice. 1,490 Novices.</p> <p>27.—F.—St. John Chrysostom, Bp. D. Fear mortal sin. 1,270 Superiors.</p> <p>28.—S.—St. Raymond of Penafort, C. Guard the tongue. 7,953 Vocations.</p> <p>29.—S.—(Septuag.) St. Aquilinus, M. Judge not. League Promoters.</p> <p>30.—M.—St. Martina, V. M. Patience in trials. 17,758 Various.</p> <p>31.—Tu.—PRAYER OF OUR LORD. bt. nt. Perseverance; in prayer. League Directors.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

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

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