



# THE CANADIAN MESSENGER.

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## GENERAL INTENTION FOR AUGUST.

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

### THE TILLERS OF THE SOIL.

It has been said, and not without a show of reason, that the *social problem* might as well be termed the *agricultural problem*. The *Etudes Religieuses*, July, 1894, p. 387, puts it in this way: "The social problem is the begotten child of industrial progress, which has drained the rural districts to swell the population of great cities. Put a stop to the exodus from the farming lands; bring

back to the fields those who have foresaken them ; let the overflow of the city's population be poured out upon the country ; let the factories and workshops give back to agriculture a fair quota of the *hands* they have taken from the plough, and the social problem will be, if not satisfactorily solved, at least wonderfully simplified."

In vain, unfortunately, have those whose position gives them authority in the matter denounced, as fraught with untold evil, this forsaking of country life ; in vain do they call for a prompt reaction against this wayward migration towards the great centres of industry, for our farming lands threaten, all the same, to lie fallow, while the husbandman seeks out in preference a home in the crowded city. And how few are willing to be convinced that this infatuation for the bustle, the comforts and the pleasures of city life, peculiar to our age, is at the same time its chastisement !

Our own pastors have time and again pointed out the calamitous results which are sure to follow. In France, Cardinal Bourrat, Bishop of Rodez, in his Lenten Pastoral of 1895, has again sounded the note of warning.

The pride of families, eagerly seeking more brilliant positions for their children ; the allurements of a life of ease, counted upon as certain in new surroundings where, alas ! too often are found but pleasures within more easy reach ; the enticing dream of high wages ; the thirst for wealth, which feeds the feverish longing for fortunes easily made, but ending for the most part in disappointment if not in ruination. These are some of the causes of the evil which the Bishop of Rodez enumerates with all the feeling of the shepherd, for whom the sight of the lambs of his flock wandering away for ever is hard to bear.

There are in fact supernatural interests bound up in the agricultural problem, for this fleeing from the pur-

suits of husbandry is not less ruinous to the morals and belief of the farming classes than it is to the fruitfulness of the soil.

The Cardinal, in considering the remedies for the evil, justly remarks that country life and the tilling of the soil is at one and the same time a civic duty and a duty of conscience, and that like all other duties it has its cares, its difficulties and its tedium. Wherefore it is necessary to have recourse to what alone can impose a duty, while it imparts strength to accomplish it, namely, the *Christian spirit*. This specific is not, however, to be used to the exclusion of all other remedies, but all others will be unavailing without it.

Our Associates are invited to pray earnestly during this month, so as favorably to dispose, in behalf of such weighty interests, the Heart of Him who Himself has told us that His Heavenly Father is the "Husbandman" in the field of souls. *Pater meus Agricola est.*

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 an ample blessing may be poured forth upon the agricultural classes, enabling them to see that their eternal interests lie in the faithful accomplishment of the duty imposed upon them, and that this, united with Thy merits and strengthened by Thy grace, will alone bring peace and contentment to their homes. Amen.

**ANSWERED PRAYER.**

BY JOHN J. BRANIN.

He gives me bitter,  
I asked for sweet ;  
He gives me cold,  
I asked for heat ;  
He gives me hunger,  
I asked for bread ;  
He gives a board,  
I asked a bed.

Leave me His bitter,  
There's naught so sweet ;  
Leave me His cold,  
'Tis glowing heat ;  
Leave me His hunger,  
'Tis wholesome bread ;  
Leave me the board,  
'Tis softest bed.

I asked for joy,  
He gives me woe ;  
I asked for strength,  
He lays me low ;  
I asked for peace,  
He gives me strife ;  
He offers death,  
I asked for life.

But there is joy  
In all His woe ;  
Love in the touch  
That leaves me low ;  
I find His peace  
In all the strife ;  
I find in death  
Abundant life.



## IN THE YEAR OF EUCHARISTIC WORKS.

By MRS. M. A. SADLER.

### I.

**T**HE last lingering light of day was still visible through the richly-stained windows of one of our city parish-churches, where crowds of the devout clients of Mary were assembled for the touching devotions of her month. The reverend preacher of the evening, in the course of an eminently useful, because practical, discourse on the Catholic Altar, the respect due to it, and its mystic power over the hearts and souls of true believers, related an occurrence from his own priestly experience, which, I hope, impressed all his hearers as it did myself. Although the little narrative must lose in its reproduction on paper, I will try to relate it from memory for the benefit of the readers of the MESSENGER, many of whom were doubtless amongst the children of Mary assembled to offer homage to their Queen that fair May evening.

“I was called on,” said the preacher, “some time ago to attend a Catholic lady seriously ill, in one of our city hospitals. Knowing that she was a convert to the faith, it occurred to me to ask her, after having administered the sacraments to her, how she was brought into the Church.

“‘The story is a very simple one, father,’ she replied; then, after a brief pause of recollection, she went on to tell how, being somewhat disposed towards Catholicity, but by no means convinced as yet of the necessity of embracing its doctrines, she happened to go with a very Protestant friend, and from sheer curiosity, into a Catholic church where divine service was going on. ‘Looking around the church,’ she proceeded, ‘and curiously eyeing the congregation, we observed, standing in the middle aisle, a large number of foreign-looking people, emigrants it would seem, and apparently belonging to the humbler walks of life. From their peculiar custom we judged them to be Italians, and my friend, in particular, was greatly amused by their uncouth bearing and somewhat grotesque appearance.

“‘Having no special respect for the place, and wholly unheeding what was going forward at the altar, my companion kept laughing and nudging me to watch the strange people who were the cause of so much amusement to herself. But although I found the surroundings no more impressive than she did, I still felt it unbecoming to act indecorously in a place of worship, even a Romish one, and carefully refrained from joining in my friend’s mirth, although I must own I regarded the stranger with lively curiosity. One thing I observed about them, and that was the fixed attention with which they all, old and young, men and women, regarded the altar and followed the movements of the officiating clergymen, of whom there were three, for, as I afterwards understood, the day was a high festival of the Church.

“‘Suddenly a bell rang in the sanctuary, and all at once the people sitting in the pews and on the benches knelt and bent forward, and what struck me most forcibly of all, the crowd of foreigners in the aisle dropped on their knees, — man, woman, and child, — with hands clasped as

in eager expectation. Again the little bell rang, and every head in that motley crowd, like the well dressed occupants of the pews, was bowed in adoration, while a silence as of death fell upon the whole congregation. I looked to the altar to see what all this meant, and lo! the officiating priest was uplifting *something* above his head, while his assistants bowed down in lowly reverence like all the rest of the people.'

" 'And then?' I asked.

" 'And then, father,' murmured the tired, failing voice, 'and then—I bowed down too, for I felt that the Almighty power that swayed the hearts and souls of all those people, moving them by one impulse, was something altogether divine and supernatural. I saw for the first time the all-uniting, all-controlling power of *faith*, and from the depth of my being came the cry that almost escaped my lips:—'I believe! oh! Lord, help Thou my unbelief!''

" 'Even my friend was somewhat subdued by what we saw; but for me, I was a Catholic from that moment. and having sought and obtained the necessary instruction, was baptized and duly received into the Fold of Christ.

" 'Looking back now, father, through the years that have since passed, I am quite convinced that I owe my conversion under God, to the sight of those poor Italian emigrants, strangers in a foreign land, and ignorant of the language of the people amongst whom they found themselves, yet united with them heart and soul and mind in the sacred bond of a common faith.'"

## II.

And this reminds the writer of another little incident which comes up now from the mists of vanished years. Many years ago, there was here in Montreal, a young

Irish gentleman, the son of a chief baron noted in my young days for his anti-Catholic bigotry, and a staunch upholder of that Protestant ascendancy which was the cause of untold miseries and heart-burnings amongst the people. But the son of this high functionary, whose name it is unnecessary to mention here, had, as I have said, received the grace of conversion, and became a sincere and fervent Catholic.

Conversing one day with a friend of mine long since dead, and speaking of the peace and rest he had found in the bosom of the Mother-Church, the young Irishman was asked how it was that he, born and nurtured in the very hot-bed of bigotry, and carefully excluded from all Catholic influence, should have found his way, while still in the summer of his days, into the full light of Catholic faith.

“That I can hardly explain to myself,” was the reply in a dreamy, thoughtful voice, “except it be by the gratuitous grace and mercy of that gracious Shepherd who is ever seeking His lost sheep in the high-ways and by-ways of life. I certainly was as full of prejudice against the bug bear we were taught to call *Romanism* as any of my brothers or sisters, all of whom are still very sound Protestants indeed. But I somehow think that I had an undefined longing for more light than my religion—or rather non-religion—gave me, although wholly ignorant as to where light was to be found.

“One thing I will tell you in this connection, and it strikes me now as a touching manifestation of the fore-shadowing of grace: while still a Protestant, I could never go into a Catholic church—as I did on a few occasions after I had grown to manhood—without a feeling coming over me,—an overmastering one, too,—to bow down on entering the church before some mysterious power abiding there. In fact, I actually did so as it were



against my will. Now, I can see clearly by the light of faith that it was the God of the Eucharist speaking to my heart from the lowly depth of the Tabernacle."

"And you see how He rewarded your correspondence with the call of grace!" said his older companion.

"Yes, I see it all now," was the fervent reply, "although it was long—some years, in fact—before my reason and proud self-will made answer, 'Speak, Lord; Thy servant heareth.' To-day my heart swells with gratitude when I reflect how I alone have been called from the darkness of doubt and unbelief where so many of my nearest relatives still remain. But even for them I do not despair. What He has done for me, He may one day in His boundless mercy do for them."

### III.

During these feasts of solemn public devotion to the Sacred Heart of Our Divine Lord in the most Holy Sacrament of the Altar, I have been thinking much and often of the extraordinary devotion to one and the other time and again manifested by the greatest ones of the earth, notably by the kings and queens of Spain.

With all this in mind, one loves to recall that we have read from time to time of how the Spanish king and queen together, or singly, as the case might be, have descended from their carriage to kneel in the street before the Blessed Sacrament borne in procession. These sights were common enough in European capitals in the old ages of Faith, but they are doubly striking to us now who live in the cold, uncertain mists of this closing nineteenth century, because of the sad decline of fervor, if not of faith itself, among the rulers of the nations.

A beautiful example of the wonderful devotion of even modern Spanish princes to Our Lord in the Blessed

Eucharist came recently under my notice. It first appeared in the pages of the *Rosary Magazine* of New York, published by the Dominican Fathers there. The story is substantially as follows :

The late King Alfonso the Twelfth was one day returning, with two of his aides-de camp, from his usual evening ride, through the quaint old-world streets of his ancient capital, when the tinkling of a bell was heard, and a priest in stole and surplice appeared from a side street, carrying the Blessed Sacrament to a dying person, and attended by two acolytes bearing lighted tapers.

Seeing this, His Majesty King Alfonso alighted from his horse, gave the reins to a groom, bent his knee to the ground, and taking a taper from one of the acolytes, made a sign for his aides to follow, and joined the little cortège on foot, without pausing to think or to ask whither or to whom it was going. The priest, absorbed in prayer, appeared to take no notice, but the people along the streets reverently bowing down were lost in admiration.

On went the priest, the Christ-bearer, on went his attendants after him, all in profound silence interrupted only by the silvery tinkle of the acolyte's bell. At length the priest stopped before the great prison, the Carcel Madelo—the gate was instantly thrown open, and inside the officials were seen ranged on either side, bowing low as the priest passed on with hands clasped over the precious burden he carried in his bosom. On and on into one of the gloomy cells reserved for condemned criminals, into which he entered preceded by the jailer and one of his subordinates.

And into that dreary cell, whose expectant inmate was a wretched man under sentence of death, but also sick unto death, and to whom the Holy Viaticum was thus being brought, into that place of gloom and hopeless

misery went the young King of Spain and his aides-de-camp—all in their brilliant uniform. And still bearing his lighted taper, His Majesty knelt on the bare flags of the cell with the other attendants, while the priest administered the Sacrament.

There were few dry eyes amongst the witnesses of that scene, many prisoners and people from outside who had followed the cortège to the cell-door. The sight of their beloved King kneeling there taper in hand, and with bowed head, joining devoutly in the prayers, while the poor sufferer on the bed breathed out his sighs and half-audible words of repentance for his sins, was one never to be forgotten, as one of the royal aides-de-camp afterwards remarked when relating the memorable occurrence.

#### IV.

But it so happened that the apparently dying man all at once opened his eyes, and looked around in a dazed sort of way—first at the priest who knelt by his bed, book in hand, about to recite the prayers for the dying;—then the wandering, half-conscious glance fell on the King also kneeling somewhat behind the priest. A gleam of intelligence,—a look of wonder,—came into the eyes so lately closed, it would seem, for ever,—a flush upon the wan and hollow cheek: the man had recognized his sovereign. He was seen to move his lips, but no sound was heard. Life seemed returning somewhat to the poor sufferer. The priest involuntarily closed his breviary, and waited, as it were, while the sick man kept his wide-open eyes fastened on the King, awe-struck, as though he saw a spectre.

"May I speak, father?" said Alfonso almost in a whisper.

The priest bowed in token of assent, and the young

monarch bending down took the sick prisoner's cold head in his hands, and said in a voice quivering with emotion :

"God has forgiven you. I, your earthly sovereign, here present, cannot do less. From this moment you are free. If it please the Almighty, you can leave this prison as soon as the physician permits you to do so."

Instantly a shout of joyful admiration went up from the crowd of people, prisoners and others, assembled in the adjoining corridor. "Long live the King!" they cried in chorus in their grand sonorous Spanish tongue—"Long live Alfonso the Twelfth!"

"May God reward your Majesty!" was the priest's fervent greeting.

"And Our Lady—Nuestra Señora!" the poor prisoner in the mighty rush of his great joy found voice to say, while tears of rapture coursed down his rough cheeks.

Waving his hand and bowing to the priest, the King withdrew, and anxious to escape the acclamations that reached him from every side, and making his way with difficulty through the dense crowd that had gathered outside the gloomy walls of the prison, at length reached the spot where the grooms waited with the horses, and springing lightly into the saddle resumed his way back to the historic Escorial, the mediæval palace of the kings of Spain.

## V.

The memory of that scene remained deeply imprinted on the mind of Alfonso, and may have cheered him in his last hours. He was known to say in his own family circle that if he had done then what his heart prompted, he would have extended the pardon granted to one, to every prisoner in the jail; but, of course, could not do so in the interests of justice.

The sequel of the story is that the prisoner thus pa-

done by Alfonso lived to enjoy the fruit of his sovereign's merciful act, and, we may hope, to show his gratitude by entering on a new life.

The son of this gracious monarch, another Alfonso, Thirteenth of the name, the boy-king of Spain, is to-day an Associate, as his royal mother, the widowed queen, is a zealous Promoter of our holy League of the Sacred Heart.

Surely since Rudolph of Hapsburg, the chivalrous founder of the imperial house of Austria, hunting in the Tyrol, gave his horse to a poor priest bearing the Holy Viaticum to a dying person, and led the horse himself by the bridle, his attendants dismounting from their horses, following on foot,—no nobler instance of Catholic faith and piety has graced the annals of our royal houses!

## VI.

How wonderful are the manifestations of Almighty power in regard to the Adorable Eucharist! From all parts of the earth they come to us on the wings of the press,—more than ever, it would seem—in this year of "Eucharistic Works," for which we Associates of the Holy League are praying all this month of June!

Let us go in thought to the fair Italian city of Nice during the grand procession of the *Fête-Dieu* there held, as in all Catholic countries, on the feast itself. While the gorgeous procession winds along the sunny streets in interminable length, we shall see a splendid equipage surrounded by all the pomp of royal state, dashing along one of the thoroughfares and coming out all at once on the line of march of the great procession. The occupants of the carriage were an aged lady and a noble looking gentleman. The out-riders seemed inclined to move on without regard to the procession, but a peremptory order

from the lady brought the equipage and its attendants to a stand-still. The carriage was drawn up at one side, while of those within it, the gentleman bowed low in adoration and the lady bent her head in token of respect.

That aged lady was Victoria of England, Empress of India; her companion, the Catholic Marquis of Ripon, a most zealous convert to the faith, and one of her Britannic Majesty's present ministers! Even so was the gracious Queen of Protestant England brought by Divine Providence, a health-seeker in that fair southern clime, to grace the triumphal march of the King of kings in the Sacrament of His love!

## VII.

And to-day I read this glowing, heart-stirring description of how in Catholic Portugal the Most Blessed Eucharist is loved and honored. "One of the most striking things in Portugal is the respect shown to the Blessed Sacrament, not on feast days alone, but always—every day, every time there is an opportunity. When the priest takes the Viaticum, he goes in state attended by acolytes. As the bell is heard, everyone runs to place lighted candles in all the windows along the route, and all in the streets fall on their knees, whatever the state of the pavement, and numbers accompany the priest to his destination. When the Blessed Sacrament passes the military forts, the cannons fire a salute as if an earthly sovereign were passing; and this every time—not occasionally!"\*

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\* *Catholic Review* of New York, June 29th.

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## R.I.P.

The prayers of the League are earnestly requested for the following members lately deceased:—Agatha McMillan, of Greenmount, P.E.I., d. June 7; Miss Katie Powers, of Barnaby River, N.B., d. June 2; Julia Lacombe, of Bracebridge, d. May 16; Rev. P. A. McElmeel, d. June 3, James H. Trainor, d. Apr. 21, Walter Thompson, d. Mar. 8, A. Hermans, d. June 9, all of Charlottetown, P.E.I.; Mr. C. J. Fox, of Gravenhurst, d. Apr. 1; Mary Swanton, of Kingston, Ont.; Mr. Peter Corr, of Kinkora, P.E.I., d. June 13; Mrs. John Burke, of La Salette, Ont.; Mr. Duncan Mackenzie, of London, d. May 27; Mrs. Nancy McIntyre, of Newcastle, N.B.; John Power, of Orillia, d. Apr. 28; Miss Minnie O'Leary, of Ottawa, d. in May; Angus McDonald, d. May 1; Alexander McDonald, A. A. McDonald, and Mrs. Neil McDonald, all of St. Raphael's; Maria Mahoney, d. at Toronto, June 24; Mrs. John Bawlf, of Winnipeg, d. Feb. 7; Miss Emma McFaul, d. June 1; Mr. Andrew Sullivan, d. June 8; Charles Edward Rivier, d. June 16; Mrs. Margaret McDonald, d. June 8, all of Cornwall; Mr. Thomas Kane and Miss Alice O'Meara, d. in May, both of Ingersoll; Mrs. P. J. Murray, of London, d. June 28; Mr. John Battle, d. May 29 and Mr. Maurice Roche, d. June 29, both of Quebec; Mr. Frank McGuire, of St. Catharines, d. June 10; Mary Ellen Kerr d. at Toronto, June 11.

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# Hear the Heart of Jesus Pleading.

Duo.  
*Allegro moderato. Con amore.*

Hear the Heart of Je - sus plead - ing: Come and

sweet-ly rest in me! With a peace and joy ex -

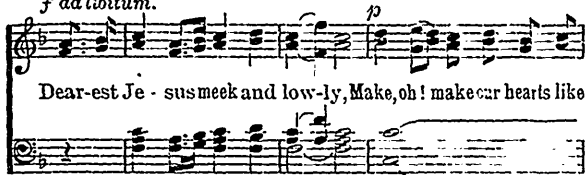
ceed - ing Meek and hum-ble ev - er be. In my

*mf* Heart ser - ene . . . and *p* ho - ly, All your

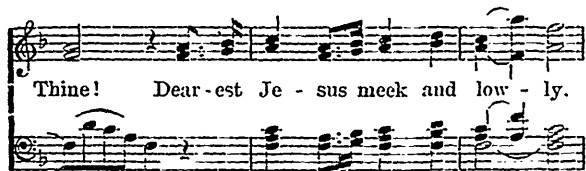
*mf* self - ish cares . . re - sign.



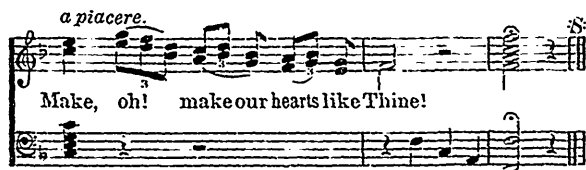
CHORUS.  
*f ad libitum.*



Dear-est Je - sus meek and low-ly, Make, oh! make our hearts like



Thine! Dear-est Je - sus meek and low - ly.



*a piacere.*  
Make, oh! make our hearts like Thine!

2.

Purer than the lily's whiteness,  
Fairer than the fairest snows  
In the beauty and the brightness,  
Of your souls I seek repose ;  
Calmly keep your hearts before me  
From the stain of passion free.  
Heart of Jesus ! we implore Thee,  
Make, Oh, make us pure like Thee ! } *bis.*

3.

Heart of love ! in Thee confiding,  
We shall learn to do Thy will ;  
In Thy sacred wounds abiding,  
Burning love our breasts shall fill.  
We shall bless Thee, and obey Thee,  
Ever serve Thee faithfully ;  
Sweetest Heart ! we humbly pray Thee,  
Let us live and die in Thee ! } *bis.*

**ECHOES FROM PARAY-LE-MONIAL.**

BY REV. P. ZELLE, S. J.

*(From the American Messenger.)*

ALL SOUL'S DAY AT PARAY.

*(Continued.)*

In the "Life of Blessed Margaret Mary," it is related that on another occasion, "when praying for two persons who had been distinguished in the world, it was shown to her that one of them was condemned to purgatory for many years, and that all the prayers and suffrages offered for here were applied by God's justice to the souls of some families once subject to the deceased person who had been the occasion of their ruin by some lack of charity and equity in dealing with them." It was in cases like these that the intercession and atonement of the servant of God obtained some remission of suffering for such souls, by increasing the frequency and fervor of her petitions. 4

Divine justice, rigorous as it is, yields to the entreaties of the saints. Let us bear in mind that the saving help of the Sacred Heart was called "sovereign" for prompt deliverance from purgatory; and we ought to make much of that "remedy." There is a pious institute now existing under the title of "Helpers of the Holy Souls;" and a tribute of perfect praise was paid to it by one who styled it "a thought of love emanating from the Heart of Jesus." Truly so; for the Sacred Heart calls upon us all to show mercy to the living and the dead: "Blessed are the merciful, for they shall obtain mercy."

WINTER AT PARAY.

At the present writing, the snow is falling in large flakes and the cold is intense. We have had the thermometer below the freezing point. Of course this is not

the sort of weather to encourage pilgrimages. But God will send us bright days again ; and, we hope, many pious souls will come for the blessing of the Sacred Heart.

When the Easter flowers begin to pierce the frosty soil to bloom in the soft spring sunshine, Blessed Margaret Mary, too, will come forth from her altar-tomb where she seems to sleep, during the silent winter months, in her beautiful shrine. These will be the signs of resurrection for the pilgrimages also, and we pray that they may be, this year, more consoling than ever.

Meanwhile, the good people of Paray avail themselves of the dead season to recollect themselves and to enjoy their spiritual treasures in peace, until the stir and the business that accompany the pilgrimages shall have begun again. It is indeed "good for us to be here." The atmosphere seems to be saturated with devotion, and it is quite remarkable how each one experiences in himself and at all times here what elsewhere and generally is the result of the enthusiasm of multitudes and the effect of great solemnities.

Notwithstanding the severe cold, then, the soul is kept warm here by fervor of devotion ; and while the outside of our sanctuary is white with snow or frost, inside are ardent souls praying with contagious piety. We are often agreeably surprised at the number of those who come to the earliest Masses. In the Chapel of the Apparitions, as early as six o'clock, on these winter mornings, there is a most edifying gathering of the faithful who come to adore, to receive Holy Communion, to console the Heart of Jesus. They come, in spite of snow and rain, and the darkness of the streets, to offer with the priest the morning Sacrifice. The congregation is most numerous on the First Fridays, at the Holy Hour made in common, and on the various feast days of this season.

Our Monthly Communions of Reparation are especially

well attended. One day, lately, when the weather was so uncommonly forbidding that we expected nobody to venture out-of-doors, we found our large chapel full, at seven o'clock in the morning. On the feast of St. Francis of Sales, the founder and father of the Visitation nuns, all Paray joined the Sisters in honoring their Patron; for their convent is the spiritual centre of this favored town, and this saint was the forerunner of the Devotion of the Sacred Heart.

We cannot doubt that he had been favored with some revelation concerning that devotion, when we read what he wrote sixty years before the wonderful apparitions granted to his spiritual daughter, Margaret Mary: "The Religious of the Visitation, who have the happiness of observing their Rule faithfully, may truly be styled virgins according to the Holy Evangel—*filles évangéliques*—established in these 'latter days,' to be imitators of the Heart of Jesus in meekness and humility, which are the fundamental and characteristic virtues of their Order, and which will give them the privilege and the incomparable grace of being styled, and of being indeed, 'Daughters of the Sacred Heart of Jesus'."

#### THE NEW YEAR AT PARAY.

As everywhere else, so in Paray, the new year gives occasion to many a kind interchange of greetings and good wishes. It is the time for the fulfilment of sacred duties and for the bestowal of tokens of affection. Old and young, rich and poor, all seem to be alive to the impressions of the season. The world calls this politeness; may it not be charity? At least this is the motive that ought to underlie all these things if they are to have any efficacy through the grace of our Lord Jesus Christ.

Our saints, in their day, took part in all these gracious customs. But they never dealt in vulgar platitudes, in

worldly compliments and conventional phrases. They interchanged holy greetings full of the exquisite perfume of faith and sincerity. They remembered that it is God who brings us to the threshold of the new year, and, in His goodness, opens before us a series of new days. Shall they be happy or wretched? He alone knows. What depends on us and is most important, is to do His holy will in good or evil fortune. This is the key to true happiness; this, and not those usually adulatory and often lying formulas that promise everything and can fulfill none of it.

In January, 1683, Blessed Margaret Mary wrote to Mother de Soudeilles, Superior of the celebrated Visitation Convent at Moulins, to offer her new year's greeting. "I am moved," she wrote, "by a sense of duty, no less than by the affectionate esteem and respect which God gives me for you, not to go any further into this new year without expressing my wish that it may be to you a year full of blessings and graces, such as you need to do God's holy will in all that He asks of you; for it seems to me that all the soul's happiness consists in conformity to that adorable will. In this the heart finds true peace, in this is true joy and rest for the soul, since He who is joined to the Lord is one spirit. Indeed, I believe that this is the one way of always doing our own will; for His loving goodness is pleased to satisfy the will in which He finds no resistance. On the other hand, those who resist meet with continual contradictions; He seems to stop His ears to their cries, as if He had put aside, for them, His wonted compassion and steeled His Sacred Heart against their needs."

There is a great deal here in a comparatively small compass. A meditation on these few lines and the practice of what they teach would certainly secure a happy and a holy year, such as we heartily wish to all our readers with the Sovereign grace of the Sacred Heart of Jesus.

Our Associates will not enter upon the year 1895 without having cast a parting glance at the year which has just receded into the past. They will thank God for all His favors; but they will likewise pray for mercy and pardon for all the evil done. It is sad to be constrained to admit that a growing tide of blasphemy, and crime, and sacrilege has swept over the face of the earth. The most abominable sins, the most shameful vices, the most atrocious outrages have been paraded in open day, seemingly without arousing astonishment or indignation. When we see and hear what is done and said *publicly*—and that is the least part of the evil—we might well expect to witness the wreck of human society through some great upheaval or explosion. If it happened, it would be a just punishment from God. But we hope for better things, for we put our firm trust in the promises of the Sacred Heart which will “reign in spite of all Its enemies.” With the eye of faith we can already perceive that It is preparing the way to make Itself the cornerstone of a world renewed and regenerated. While all else seems to be crumbling away, It abides with all Its infinite power and Its divine perfections.

#### ANNUAL REPORT OF THE COMMUNION OF REPARATION.

We have fallen into the way of reporting progress every year—a duty which we perform the more readily because our dear Associates have come to expect it, and because it may afford them some edification and encouragement. It is true that we have given some details on this point, from time to time, but incidentally; a comprehensive view of the whole subject will give a more satisfactory idea of the general results, and give us heart to advance with more ardor and confidence. If “progress” is the general law of all institutions, it should be the law of our Association in a particular manner. For there

can be no doubt that the measure of evil in the world has gone on growing with the century which is drawing to a gloomy close; it is right, then, that reparation should abound the more through the grace of Jesus Christ, according to the words of St. Paul: "Where sin abounded, grace did more abound."\*

Considered from this point of view, the year 1894 seems to have been a good one. It was the fortieth anniversary of the foundation of our Association of Reparation, coincident with the glorious Golden Jubilee of the Apostleship of Prayer. In the splendid celebrations of the Jubilee the Communion of Reparation had a noble part. Throughout the Catholic universe the Heart of Jesus must have found consolation; at least we are warranted in cherishing this consoling thought on account of the good tidings that come to us from all quarters.

But we purpose to deal now, not with Paray-le-Monial, but with the radiation of our devotion through the world. Still, we cannot lose sight of the fact that its centre is here by the will of the Heart of Jesus. Small as it is, our little city is great because of the memories it recalls. An eminent visitor styled it a "capital." The title may be admitted in the sense that it is the birthplace and the centre of an immense Catholic movement in the whole world.

#### PROVIDENTIAL PURPOSE OF THE COMMUNION OF REPARATION.

The Communion of Reparation is one of the branches of the devotion to the Sacred Heart of Jesus; indeed it is one of the revelations made to Blessed Margaret Mary. For two centuries it seemed to have acquired no perceptible existence, but the divine Sower of the seed had not left it without vitality, and it was to spring up and bear

\* Romans vi. 20.

fruit in due season. The man marked by Providence was Father Victor Drevon, who received his inspiration for this providential task in the sanctuary of the Visitation on the spot where the Sacred Heart had asked for Communion, when He said to Blessed Margaret Mary: "At least, do me the pleasure to supply for the ingratitude of men, so far as you can."

Now it is no longer one lowly virgin who answers this pathetic appeal. Millions of faithful souls are leagued in this common purpose of Reparation. This holy impulse has stirred up a movement which our illustrious Pontiff styles "marvellous." Last year we stated that eighty thousand Communion were being offered every day to appease the offended justice of God; but it seems that we should have been nearer to the truth if we had said a hundred thousand and more.

How comes it that this particular devotion has acquired a development so wonderful at a period which, in other respects, appears to be so fraught with evil? It seems to be because we have come to a period in which living forces are drawing together and condensing their powers for a terrible, and perhaps a final, struggle between good and evil. Obedient to the spirit that moves them, they seem to merge their individuality into associations, to work with the concentrated power of great masses. It is plain to see that the forces of Satan are boldly standing forth and threatening Christ and His Church. The leader of the infernal sect has fixed his abode in Rome, in view of the Vatican where dwells the vicar of our God. Now the wicked denials of all truth, shocking blasphemy, open impiety, organized sacrilege meet us at every turn. It is time, then, that all those who love the Heart of Jesus should unite their forces too, to make reparation for so many outrages, and what better rallying-point, what better bond of union, could they conceive than the Most



Holy Sacrament which the Council of Trent styled "the sign of union, the bond of charity, and the symbol of concord?"\*

Thus we answer our Lord's appeal to Blessed Margaret Mary, by receiving Holy Communion "as often as obedience allows," and "every First Friday of the month," and moreover on the Feast of the Sacred Heart. This is the divine foundation on which human institution has established the devotion of the Communion of Reparation. The Heart of Jesus has so disposed all things that in this period of social and national apostasy there should be a vast and splendid association, in which fervent devotion bands true hearts together in a common purpose of Eucharistic reparation.

The Church seconds this noble undertaking by granting large indulgences to the weekly or monthly Communion of the Associates of the Archconfraternity of the Sacred Heart and of the Apostleship of Prayer. What precious favors and graces may be hoped for by those who thus meet the wishes of our Lord are easily gathered from His promise to Blessed Margaret Mary: "I promise you that My Heart will pour out abundantly the influences of Its divine love on those who thus honor It and who bring others to do the same."

#### PROGRESS OF THE DEVOTION IN 1894.

One feature of this devotion now is that it is taking hold of bodies and societies or associations, as if to bind them, to weld them more closely together in Jesus Christ. Whether this is the effect of an awakening of a Christian instinct or the breaking out of a strong feeling of justice, we do not pretend to say. We do but state the fact.

The idea of "Reparation" is moving hearts which we deemed almost impervious to the sentiment it implies.

\* Conc. Trid., Sess. xiii., c. 8.

As an example, we instance our workingmen. They are beginning to understand that they can, and that they should, gather at the foot of the altar to offer to Jesus in the Sacred Host the homage of their faith, and to ask Him for courage to do battle bravely. "As things go now," said one of them to us, the other day, "it is everything or nothing; for God, or against God." We have mentioned, in previous letters, the splendid example given by the workingmen of Montceau-les-Mines, Moulins, Clermont-Ferrand and Tarare. Everywhere the devotion is attended by a general improvement and progress. A few good Christians, who have the courage of their faith, can overcome hundreds of others who are generally weaker than they are wicked.

We have told how Hungary has sent us thousands of names for our lists. Our correspondent there writes, and, by the way, in excellent Latin: "I approached a large number of men who had not been to Communion for many years. They were completely won by this idea, and now they receive every month with great devotion and with abundant spiritual fruit.... I hope that we shall thus move the Sacred Heart to favor our poor country which is entering upon a crisis full of danger to its faith." Certainly this is a well-grounded hope.

We know what splendid triumphs religion has won in Belgium. These are known to the world; but what is not so well known is the fact that the Communions of our Associates had a considerable part in the good work. Two priests in Bruges, for example, guaranteed, for their own part, a thousand Communions of Reparation for each month. The First Fridays are almost everywhere observed with special solemnity; and it is most consoling to see the multitudes of men and women at the Holy Table.

If we cross the ocean we behold a wonderful growth in

this devotion. The figures seem here to be enormous. Taking into account the report of the Central Direction for the United States only, we find a total of 2,105,000 Associates of the Apostleship, of whom 700,000 practise the Communion of Reparation. There were 325,000 new Associates received during the year 1894, into the various Degrees, a great many of them for our special list. This looks like doing something for the glory and the triumph of the Sacred Heart. Moreover, their illustrated MESSENGER is a master-piece of Christian art. Here we have a visible expression of the desire expressed in their report "to wield, by this means, for the great cause of Christ, as great an influence, if possible, as that which is exercised by so many unchristian publications that are leading souls to perdition. This is the object of our toil and of our prayers." Assuredly we shall contribute our prayers for the complete success of these generous aims of our brothers in the New World.

In our admiration for these splendid results, we must not lose sight of consoling progress elsewhere, though on a more moderate scale; for it also gives bright hope for the future. There are new foundations in important Centres, such as Boulogne-sur-Mer, Amplepuis, Mauriac, Montluçon. In this last named city the association started with a hundred names. We regret that we must omit a number of details, but we must mention the example of a fervent Promoter from the British West Indies, who carried back the seeds of this devotion to that distant land as the result of a retreat made here in Paray. We can but mention the Centres in the monastery of La Trappe at Belval, the Visitation Convent at Chotierschau (Bohemia), the Convents of St. Ursula at Oxford (England), Boettetin (Switzerland), and the school of the Ladies of Nazareth, Beyrout (Syria).

While praising the constancy and fervor of the older Centres, we may have to deplore at times more or less relaxation here and there, which is a defect against which all human institutions have to guard and to provide means of reaction. But, on the whole, zeal and generosity are steadily increasing. The activity of our Local Directors and Promoters can accomplish wonders, and, with God's grace, they do not fail us. Let us thank the Heart of Jesus for the favor—a very precious one—which we enjoy in being able to offer to It our devout homage and our Communions of Reparation.

#### HOPES AND COUNSELS FOR 1895.

We must not fall into the error of supposing that all is accomplished because our retrospect presents consoling results. Rather, nothing has been accomplished if we stop here and fail to advance. Evil does not stay its course; quite the reverse. There are momentary lulls in its fury, from which some gather false hopes of peace. But the storm of to-morrow will rudely sweep away the illusions of to-day. As for us, Christians, who know that there is no salvation but in Jesus Christ, we must constantly follow Him. "Thy Kingdom come," O Lord, and all will be safe.

Our task, then, is to multiply good Communions and to bring about a union of souls in the Blessed Sacrament. Alone, they are weak and often despondent; united, they grow strong and courageous. The writer has before him the example of a good woman who has succeeded in establishing several Bands for the Communion of Reparation, many of them in common, where she had, at first, met with only coldness, indifference, and timid fears of failure. Zeal and perseverance like this would awaken faith and piety in many a sluggish Centre.

## ST. PHILOMENA.

A CURE OBTAINED FROM THE SACRED HEART THROUGH  
HER INTERCESSION.

A young lady residing in Claremont, N.H., writes as follows :—

REV. DEAR FATHER :—About three years ago, my sister Agnes, who has always been a very delicate child, was attacked with acute rheumatism. Her sufferings were so great that she was reduced to a perfect skeleton. We consulted the very best physicians, but to no avail. Dropsy set in, and her limbs and body, especially in the region of the heart, were very much swollen ; the doctors pronounced her case incurable ; so we, heart-broken, but resigned to God's holy will, expected that each hour would rob us of our darling. But our dear Lord was waiting until all earthly help had failed, when He intended coming to our aid through the intercession of St. Philomena. The Religious of Jesus-Mary, with whom Agnes had been a boarder before her illness, sent her a picture of St. Philomena and a cord, telling her to wear the latter, to say one *Our Father* every day in honor of the Saint, and to promise that if she, St. Philomena, would obtain from the Sacred Heart her restoration to health, that she would have it published in the MESSENGER, and also in the *Annals of St. Philomena*. With renewed hope I placed the cord around her, and kneeling by her bed joined with her in saying the promised prayer, which we have never since neglected. The effect was marvelous, in a few days she was able to walk to the Convent, assist at Mass and receive Holy Communion. Those who met her on the way could not believe their eyesight. Her health has improved daily, and she is now perfectly well. All praise and glory to the Sacred Heart, and sincere thanks to dear St. Philomena.



## UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.  
THE AULNEAU LETTERS.

1734-1745.

No. 35.

*(Translation.)*

FATHER NICHOLAS DEGONNOR TO MADAM AULNEAU.

Address: A Madame De la Touche Aulneau, aux Montiers sur le Lay en Bas Poitou,—Par Luçon.

LORETTE, Oct. 27, 1740.

MADAM,

It was with no ordinary degree of pleasure that I received the very obliging letter you did me the honor to send me. I was not surprised at the courteous expressions or rather marks of friendship with which it abounds, though I would have you believe that I fully appreciate your kindness and am grateful for it all beyond expression.

You thank me for having called on you. True, it was more than I did for my own relatives, yet it is rather for me to offer you a thousand, thousand thanks for the hospitable reception you gave me.

I am pleased to learn that the merit of our dear Father Lafite has not been ignored, and am sure he will acquit himself of the duties of his office successfully and with

becoming dignity. When you chance to see him, assure him of my respect and devotion.

You afforded me much pleasure when you informed me of what had taken place relative to your son, the member of St. Sulpice. As I take a deep interest in whatever concerns you, you need have no doubt as to my having shared as much as it was possible the joy you yourself felt on that occasion.

If I omitted to speak, in my last letter, of the mutual happiness of myself and neophytes on my return among them, it was either because I forgot to do so at the time, or because I thought it would not interest you particularly. When I lauded, it was a surprise for me to find them waiting for me on the shore. There were great manifestations of joy, and they eagerly strove with each other to see who would carry what little luggage I had. But what gratified me the most was their telling me that, in spite of the oft repeated story that I was not to come back to them, they had never doubted my word. This was much to their credit, for the Indians are as changeable as the winds.

From the day I was left all alone to manage them, I have had no cause of complaint, and as to their dealings with me personally, I have reason to congratulate myself; but my real task is to lead them to Heaven, and at times I am afraid that they do not follow in the right road. Continue therefore to pray for them and for me, and rest assured that you will not be forgotten in our poor prayers. Recommend us also to those of all our Fathers in Luçon, and assure them of my affectionate remembrance.

I have the honor to be, dear Madam, very sincerely,

Your most humble and obedient servant,

DEGONNOR,

Jesuit Missionary at Lorette.

No. 36.

*(Translation.)*

FATHER JOHN BAPTIST DE SAINT PÉ TO MADAM AUL-  
NEAU.

Address: Madame la Veuve La Touche Aulneau, au  
Moutier sur le Lay, prez Luçon, à Luçon.

MADAM, MY DEAR SISTER IN JESUS CRIST,

I can well give you this title since you are affiliated to the Society, whose child I have the honor to be,—but, to my confusion, a very unworthy one. As for you, madam, I know you have deserved this distinction much more by your virtues than by the sad event that determined the conferring of it. But why did you renew the painful recollection? True, it is always present to my mind, yet my grief became more poignant as I read your letter. I have the same grounds of hope as you, and even greater, having known what the dispositions of this dear son were almost at the moment of his death,—a death precious in the sight of God, but a death of which I would fain lose the remembrance, the better to forget the incalculable loss we have sustained of an evangelical worker full of zeal and virtue, and endowed with every quality, capable of inspiring hopes of great achievements.

I do not here take into account my own personal loss of a friend to whom I was deeply attached, and who reciprocated my friendship, though we had known each other but so short a time. But enough of this, for I see, madam, that the affection of friendship may have its moments of weakness to which maternal love is not exposed. Your love for him was intense, that I know from other sources, but religion chastened it and eliminated what was too human in it. I have not yet been able to



reach that point of perfection, so that I find myself as deeply affected now as on the first day of my bereavement.

I fail, madam, to recognize myself in the too flattering picture others have limned of me. The coloring would be far different if I portrayed myself for you from life. Nevertheless, I am willing to abide by the decision of young Father Aulneau, if God heeds my wish and sends him over here to take the place of his brother. I am very desirous of seeing him come, perhaps too much so; but all told, I see but that to fully make up for our loss and bring consolation to myself. It will be, however, as Providence wills it; the matter does not depend either upon him or upon me. If I were sure that he would not be averse to it, I would take action in other quarters, with, I think, some result. In my present uncertainty, I do not wish to complicate matters, nor ought I to risk it. He is aware what my leanings are with regard to him; this would be but a feeble inducement, if one at all. At all events, I am quite persuaded that, go where he will, he will always command the friendship and esteem of those who will have dealings with him.

I have had delivered, madam, all the letters you sent to my care, and I have no misgivings as to your receiving answers from Fathers De Gonnor and Nau this very year. As for Father Du Junay, that is another affair, he is too far from here to be able to answer you before next year.

I beseech our Lord to shower down on you His choicest blessings. Pray to Him for me, I implore you; I need it sorely on every account. It is in Him I have the honor of remaining with due respect and devotion, madam,

Your most humble and obedient servant,

St. PÉ, of the S. of J.

QUEBEC, Oct. 12, 1740.

NOTE.—To this letter, as found in the collection, a slip of paper was fastened with a pin, and on it was written : “The ship sailing for Canada will leave only at the end of May.”

I have the honor to be, your very humble servant,

J. VALOIS, *Jesuit.*

### LEAGUE AT HOME.

KINKORA, P.E.I., June 25, 1895.—Our third annual celebration of the beautiful and edifying feast of the Sacred Heart was solemnized and honored in a holy and becoming manner on Friday, 21st June, under the direction of the pastor, Rev. J. J. McDonald. High Mass was celebrated by Father McDougald, who also preached a practical sermon on the many spiritual and temporal advantages to be gained by being good devoted members. All the Associates approached the Holy Table in a body, and the new Promoters received their cross and diploma.

B. FARMER *Secretary.*

PARIS, ONT., June 28, 1895.—The League of the Sacred Heart was established here on Pentecost Sunday, June 2nd, at the opening of a very successful Mission given by Rev. Fathers Doherty and O'Bryan, the latter organizing the society.

Fifteen Promoters were appointed, Miss J. Nelson being elected president. Since then the number has increased to twenty, and it is confidently hoped that with the assistance of the Sacred Heart every member of the parish will become an Associate.

JENNIE BENNING, *Secretary.*

## THANKSGIVINGS.

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

*(Left over from last month.)*

ST. THOMAS.—For two signal favors.

SEAFORTH.—A Promoter, for three temporal favors.

SWANTON, VT.—A member, for a very special favor. For preservation from serious illness.

THOROLD.—For restoration to health, and for two other favors. For a temporal favor received. For a very great favor through St. J. For the recovery of a sick person through the intercession of St. J.

TORONTO.—For two great temporal favors through the prayers of the League. For a temporal favor through the intercession of the B.V. and Blessed Margaret Mary. A Promoter, for success in some exhibition work through the intercession of the B.V. and St. Ann. For the successful operation on a sister. For many favors received. A Member, for a favor, after making a novena to the B.V. and praying to St. J. A Member, for the speedy cure of a broken finger, through the intercession of St. Ann and the prayers of the League. A Member, for a temporal favor through the prayers of the League. An Associate, for a special favor. For having obtained employment for a friend. A Promoter, for past favors received. For two temporal favors during the month of May. A Promoter, for a special favor through the intercession of St. Bernardine. For eight temporal and two spiritual favors.

TOTTENHAM, Ont.—A Member, for favors received after applying the Badge and praying for the Souls in Purgatory.

UPPER MELBOURNE, Que.—An Associate, for two favors in answer to prayers offered for the same.

VANCOUVER CITY, B.C.—A Promoter, for the cure of a chronic sore throat after a novena to the S.H. and wearing the Badge.

WARKWORTH.—A Promoter, for two favors through the intercession of St. J. and the B.V. An Associate, for a favor.

WINDSOR, N.S.—A Member, for two favors through Our Lady of Perpetual Help. For three favors through Our Lady of Perpetual Help and St. J. For the cure of deafness through the intercession of the B.V. and St. J. For three special graces. For three favors through our Lady of Perpetual Help and St. J. For four very special graces. Four temporal favors through the intercession of the B.V., St. J. and St. Expeditus. For four very special favors. For special favors through Our Lady of Victory. A very special favor through Our Lady of Perpetual Help and St. Anthony. For a special favor through the intercession of the B. V., St. J. and St. Ignatius. For two special favors through the intercession of Fathers Jogues and Lalemant, plessed Margaret Mary and Venerable Claude Colombière. For a special grace. Twenty-one favors through Our Lady of Victory. For a very special favor through the intercession of St. Bridget, St. J., St. John the Evangelist and St. Patrick. For news about an absent brother through the intercession of St. Anthony of Padua. For two special favors through St. Vincent Farrar and Blessed Juliana. For two special favors through the intercession of St. J. For two very special favors.

WOODSTOCK.—A Member, for two temporal favors granted.

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ALEXANDRIA.—An Associate, for a cure through the intercession of St. Ann. An Associate, for a special favor through the intercession of the B. V. and St. J. For correcting a bad habit. For a temporal favor after receiving Holy Communion and making three times the Way of the Cross. For two temporal favors. A Promo-

ter, for two favors in May—the grace of a happy death for a friend and the obtaining of money much needed. A family, for a great favor through the intercession of the B. V. and St. J.

AMHERSTBURG, ONT.—A Promoter, for success in an important matter.

ANTIGONISH.—A Promoter, for a spiritual favor. A Promoter, for several temporal favors in June.

ARNPRIOR.—A Promoter, for a great favor through the B. V. and by having a mass said for the Souls in Purgatory. A Member, for a spiritual and one temporal favor after having a mass offered in honor of the B. V. and St. J.

EARRIE.—A Member, for the relief of an intense pain after applying the Badge. For many favors through the B. V. and the Souls in Purgatory. For a great favor through St. J. For spiritual and temporal favors. A Promoter, for the finding of a valuable article after reciting the Litany of St. Anthony.

BATHURST, N.B.—A Promoter, for a great favor after making a novena in honor of St. J. An Associate, for favors received. A Member, for a brother's success in an undertaking. For the cure of sore eyes through the intercession of the B. V., St. J. and St. Ann. An Associate, for a special favor through the intercession of St. Anthony.

BELLE RIVER.—A Promoter, for the cure of a sore throat through the intercession of St. Blaise, also for many favors obtained. A person, for a favor obtained through the intercession of St. J. A Member, for the recovery of health. A Promoter, for a situation obtained for a brother, and for a spiritual favor. For success in a difficult and hazardous undertaking. For a mother's recovery from a serious malady and various other favors.

BERLIN.—For the cure of a toothache after applying

the Badge, and for two other favors after praying to the S. H. and the B. V. For a temporal favor after praying to the S. H.

BURLINGTON, VT.—For employment. For a great favor.

CACOUNA.—For four safe journeys during a heavy fog, through the S. H., the B. V. and the Souls in Purgatory.

CAMBELLFORD.—Two Associates, for situations after saying the Thirty Days' Prayer to O. L. of Victory. For a special favor.

CHARLOTTETOWN, P.E.I.—An Associate, for a temporal favor, after being recommended to the prayers of the League and making a novena in honor of the S. H.

CHATHAM, ONT.—For several spiritual and temporal favors.

CORNWALL.—For a temporal favor.

DUNDAS.—A Member, for a great spiritual favor. For a situation obtained by a husband after making several novenas to the S. H. and prayers offered to the B. V. and St. J. For the cure of a child from croup by applying the Badge. A Member, for the cure of a person addicted to drink, after prayers to the S. H. For two persons having approached the Sacraments after a year of neglect through the prayers of the Holy League. A young person, for an increase in salary, twice in four months.

EGANVILLE.—For a favor.

FOREST MILLS.—For a temporal favor, through prayers to the S. H. For two temporal favors, through the intercession of the B. V., St. J. and a novena to the S. H. For a temporal favor through a novena to the B. V. A Member, for the recovery from a severe illness through prayers to the B. V.

GEORGETOWN, ONT.—A mother for the cure of her son's cough and for relief from her own infirmity after a novena made to the S. H.

GLOUCESTER, MASS.—A Member, for the restoration of a sister's health after a novena to the B. V. For another favor.

GUELPH.—For a situation. A Member, for a favor after promising to say a number of Hail Marys in honor of the B. V. and St. Anthony. A Member, for a favor. For a great favor on the First Friday of June after Holy Communion. A Promoter, for a great favor, after promising to have a mass said every month for the Holy Souls. For the cure of a sore face after applying the Badge and reciting prayers to St. Anthony.

GISBORO.—An Associate, for relief from pain in the heart, by wearing the Badge.

HALIFAX.—For the finding of the body of a person drowned. For the return to the Sacraments of a person who was forty years away. For a brother going to his Easter duty. For a special favor through the intercession of St. Anthony of Padua. For a special favor through the intercession of the B. V. For relief from a pain in the arm by the application of the Badge.

HAMILTON, ONT.—A Member, for a special favor after praying to St. Anthony. A Member, for a special favor. For a temporal and a spiritual favor.

HASTINGS.—A Member, for several favors through prayers to the S. H. and the B. V. For the conversion of a father. An Associate, for a cure in May, after praying to the S. H. and having a mass said for the Souls in Purgatory.

JACKSON, MICH.—A Member, for a great temporal favor on the feast of St. Anthony, after a novena and a mass said in his honor. For relief from great pain, after prayers and the promise of a novena of masses for the Holy Souls. For the complete cure of a severe pain in the knee of a young child after prayers to, and the applying the Medal of O. L. of Help.

KINGSTON.—For three favors. For two persons preserved from a sudden death. A Promoter, for two temporal favors. A Member, for a temporal favor. For deliverance from a great temptation. For a temporal favor. For a mother's health restored and for employment for a young man.

LINDSAY.—For the recovery of a lost article through prayers to St. Benedict.

LONDON.—For a special favor, through the intercession of the B. V. For a cure obtained by having special prayers offered in honor of the S.H.

MAIDSTONE, Ont.—For a special favor, after a visit to the Blessed Sacrament. For safety in a perilous journey by prayers to the S.H. and the B.V. For the relief of croup for two children by applying the Badge. For improvement in health. For the return of a person to his religious duties. For many spiritual and temporal favors. For relief from pain after applying the relics of the Canadian Martyrs.

MONCTON, N.B.—A Promoter, for a great spiritual favor through the intercession of the Holy Souls. A Member, for the recovery of an only child, through the intercession of the B. V. For a person attending to his Easter duty after prayers to the B.V.

MONTREAL.—A Member, for a temporal favor. A Student, for success in his studies. A Member, for a temporal favor, after attending several masses. For employment for two young men. An Associate, for a temporal favor through St. J., by promising to wear his cord, and recite daily for one year seven Our Fathers and Hail Marys in honor of his sorrows and joys. A Promoter, for two temporal favors. A Promoter, for receiving a letter anxiously expected, and for many spiritual and temporal favors after praying to the S. H., the B. V. and St. J. A Member, for a recovery from severe



illness by applying the Badge. For a complete cure of a young girl after a promise to help the poor. For health restored. A Promoter, for two favors received last September through the S.H. For the cure of a severe toothache by application of the Badge. For two temporal favors. For a temporal favor after several novenas to the S.H., the B.V. and St. J. For employment through the prayers of the League and the intercession of the B. V. and St. J. Two families, for special favors, spiritual and temporal. A Member, for the cure of a chronic disease of ten years standing, which became so acute in January last, as to be deemed incurable; health was restored after a novena of masses in honor of O. L. of Liesse and other prayers.

NEWCASTLE, N.B.—Members, for several favors.

NORTH WILLISTON, Vt.—A Promoter, for a favor, after promising a fast of five Fridays in succession. For two favors, after a novena to the S.H. and the invocation of the B. V.

OAKVILLE.—A Member, for several temporal favors. Several Members, for favors after prayers to St. Anthony. A Member, for a favor received by applying the Badge and wearing St. Joseph's cord. For a spiritual favor.

ORILLIA, Ont.—A Promoter, for a temporal favor. An Associate, for a great favor.

OTTAWA.—A Member, for the cure of a relative's intemperance, after receiving Holy Communion on nine successive Fridays. For an Associate who has become temperate. For three temporal favors, after having three masses said for the Souls in Purgatory. A Member, for many favors. A Promoter, for having successfully passed an examination by which she obtained a gold medal through the intercession of the B.V., St. J., St. Anthony and the Souls in Purgatory. A Promoter, for the safe return of a dear father from a journey. For a great favor

for a sister. For three temporal favors through the intercession of the B.V. and St. J. For a situation obtained after a promise to become a Member of the League of the S. H. For a spiritual favor, also for two temporal favors after having a mass said for the Souls in Purgatory. A Member, for having got relief from severe pain, after applying the Badge.

PENETANGUISHENE.—A Member, for improvement in health, through the intercession of Fathers Lalemant and Brebeuf, after wearing their relics for a year.

PERTH.—For the grace of conversion of one who had neglected mass and confession for years, through the intercession of the B.V. and St. J.

PETERBOROUGH.—For a favor, that a dear brother might give up drinking, after a novena to the S.H.

PORT COLBORNE.—A Promoter, for a special favor, A Member, for a favor, after making a novena to the B.V.

PORT HOOD.—A Promoter, for a great favor, after promising a novena of masses for the Souls in Purgatory.

QUEBEC.—A Promoter, for success in an examination, after the promise of a mass for the Holy Souls.

ST. LOUIS, Mo.—A Member, for a great favor, the recovery of a very sick child, after applying the Badge and a promise to make the Way of the Cross.

ST. MARTHE, Que.—A Member, for the cure of a tooth-ache, and for two brothers getting employment.

ST. TERESA'S, P.E.I.—A Promoter, for recovery from sickness, through the intercession of the Canadian Martyrs St. J. and St. Anthony.

ST. THOMAS.—A Member, for a temporal favor.

SANDWICH, Ont.—A Promoter, for a favorable settlement in a law-suit.

TORONTO.—For a favor, after promising to have a mass said in honor of the S.H. An Associate, for the cure of a broken arm. A Member, for a situation, through the

intercession of the Souls in Purgatory and St. Anthony. For many temporal favors.

WARKWORTH.—A Member, for a spiritual favor through the intercession of the B.V. and St. J.

WINDSOR.—For restoration to health. For the cure of a very severe toothache after applying the Badge. For several favors received during the month of May. For the cure of rheumatism by the application of the Badge.

WINNIPEG.—A Member, for various favors. A Promoter, for speedy recovery from sickness.

URGENT REQUESTS for favors, both spiritual and temporal, have been received from Alberton, P.E.I., Almoute, Ont., Antigonish, Charlottetown, P.E.I., Flos, Forest Mills, Ont., Fredericton, N. B, Guysborough, Hamilton, Leinster, Ont., Manotic Station, Midland, Mcntreal, Napanee, Ottawa, Parkhill, Quebec, Renfrew, Rochester, N. Y., Wallaceburg, Ont., Windsor Mills, P.Q., Windsor, N.S.

TREASURY, AUGUST, 1895.

Received from the Canadian Centres.

Acts of charity,....	85,999	Pious reading,.....	74,514
Acts of mortification.	185,649	Masses celebrated,..	12,610
Beads,.....	88,918	Masses heard,.....	75,528
Stations of the Cross.	46,714	Works of zeal,.....	20,998
Holy Communions,..	99,262	Various good works..	363,350
Spiritual Commu- nions,.....	103,152	Prayers,.....	47,118
Examinations of conscience,.....	47,956	Sufferings or afflic- tions,.....	44,880
Hours of silence,....	60,414	Self-conquests,....	77,012
Charitable conversa- tions,.....	146,592	Visits to Blessed Sacrament,..	193,278
Hours of labor, ....	191,084		
Holy hours....	119,178		
		Total....	2,084,206

## INTENTIONS FOR AUGUST.

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

- 1.—Th.—*St. Peter's Chains*, h†. Devotion to the See of Peter. 28,453 Thanksgivings.
- 2.—F.—*St. Alphonsus Liguori*, Bp. D. at, g†. Pray for bad Catholics. 6,576 In affliction.
- 3.—S.—*Finding of St. Stephen's Body*. Pray for persecutors. 6,134 Departed.
- 4.—S.—*St. Dominic*, F. at, g†, pt, rt. Devotion to the Holy Rosary. 9,268 Special.
- 5.—M.—*Our Lady of the Snow*. Filial trust in Mary. 2,542 Communities.
- 6.—Tu.—*The Transfiguration of Our Lord*. Renewal of spirit. 18,549 First Communions.
- 7.—W.—*St. Cajetan*, F. Pray for doubters. The Associates of the League.
- 8.—Th.—*Bl. Peter Faber*, C. S. Ƴ. h†. Devotion to Angels. 3,427 Means.
- 9.—F.—*St. Romanus*, M. Christian courage. 3,716 Clergy.
- 10.—S.—*St. Lawrence*, M. Suffer for Christ. 38,020 Children.
- 11.—S.—*St. Philomena*, V. M. Confidence in Saints. 11,727 Families.
- 12.—M.—*St. Clara*, F. Love of purity. 8,084 Perseverance.
- 13.—Tu.—*St. John Berchmans*, C. S. Ƴ. Pray for altar boys. 9,996 Reconciliations.
- 14.—W.—*St. Eusebius*, Priest Spirit of penance. 6,503 Spiritual.
- 15.—Th.—*Assumption*, B. V. M. b†, g†, ht, mt, rt, st. Rejoice at Mary's joy. 11,927 Temporal.
- 16.—F.—*St. Hyacinthe*, C. rt. Pray for the afflicted. 3,750 Conversions to Faith.
- 17.—S.—*St. Roch*, C. Forgetfulness of self. 5,556 Youths.
- 18.—S.—*St. Joachim*, Father B. V. M. Zeal for Mary's glory. 4,143 Schools.
- 19.—M.—*St. Helen*, Empress. Love of the Cross. 3,161 Sick.
- 20.—Tu.—*St. Bernard*, C. D. Love for Mary. 2,971 Missions.
- 21.—W.—*St. Frances de Chantal*, F. pt. Pray for nuns. 670 Societies.
- 22.—S.—*St. Timothy*, M. h†. Despise human respect. 1,427 Parishes.
- 23.—F.—*St. Philip Benizi*, C. Love of peace. 5,784 Sinners.
- 24.—S.—*St. Bartholomew*, Ap b†, m†. Virtue of patience. 4,827 Parents.
- 25.—S.—THE MOST PURE HEART OF MARY. bt. Love of Purity. 3,666 Religious.
- 26.—M.—*St. Zephirinus*, P. M. Respect for the priesthood. 1,356 Novices.
- 27.—Tu.—*St. Joseph Calasanz*, F. Pray for children. 1,333 Superiors.
- 28.—W.—*St. Augustine*, Bp. D. Pray for Bishops. 3,647 Vocations.
- 29.—Th.—*The Rehearing of St. John Baptist*. h†. Avoid occasions of sin. Promoters.
- 30.—F.—*St. Rose of Lima*, V. Pray for America. 20,199 Various.
- 31.—S.—*St. Raymond Nonnatus*, C. Pray for captives. Directors.

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

†=Plenary Indulgence; a=1st Degree; b=2 Degree; g=Guard of Honor and Roman Archconfraternity; h=Holy Hour; m=Bona Merit Promoters; r=Rosary Sodality; s=Sodality B. V.

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