



THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV.

OCTOBER, 1894.

No. 10.

GENERAL INTENTION FOR OCTOBER.

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

DEVOTION TO THE HOLY ANGELS.

IT was God's inexplicable fondness for mankind which prompted Him to favor us with His graces beyond all other creatures ; which, while we were yet merged in that indefinite multitude of possible beings, ready to spring into existence at His *fiat*, singled us out preferably to so many others ; which at the first instant of the union of our soul and body raised us to the supernatural state, gave us as birthright the joys of heaven and the Beatific Vision ; yielded up His only begotten Son to death as the ransom of our fallen nature, established His Church to be the ark of our salvation, nurtured and sanctified us with the Sacraments, so also did that same excessive love prompt Him still further to add yet another grace, not so transcending as the former, but betokening none the less His love for man, that spoilt child of His creation.

With a knowledge of what God had already done for us, had it been left to our ingenuity to devise some new token of special love and favor, some new mark of predilection, coming from the Creator to the creature, which of us would have so far presumed as to have asked for our constant, ever present and willing guardians those bright spirits who stand around the throne of the Most High? And yet it was this signal boon, unsought for by man, which God conferred upon us, for the Psalmist tells us: "God has given His angels charge over thee, to keep thee in all thy ways."*

The first motive which should induce us to be devout to the Holy Angels is that they are our heaven-appointed guardians.

That in general angels are deputed to watch over man, is of faith, and on this point all theologians agree. And although it be not of faith that every human being is given in charge to some one of the heavenly spirits, still it is the common opinion of the Fathers and the one universally received in the Church.

That they watch over the elect of God none may doubt. This doctrine is set forth in St. Paul: "Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?"†

But that even the reprobate, in this world, have their guardians is theologically certain, for this aid is to be classed among the sufficient helps of salvation. It may therefore be safely held that all indiscriminately have their good angel. If such be our belief, then what, may we ask, is the nature of that guardianship or of their good offices towards us?

There is one office we may call of *protection* and an-

* Ps. xc. 11.

† Hebrews i. 14.

other of *service*. The former comprises a twofold duty, the one to avert corporal and the other spiritual harm. The story of Raphael and Tobias is but one lengthy illustration of all that our good angel is ready to perform for us when we stand in need of his help, while the words contained in the blessing called down by Jacob on Joseph's sons show how far-reaching is his watchfulness: "The angel that delivereth me from *all evils*, bless these boys."*

But our good angels do more, they shield us from the onslaughts of the devil, and prevent his tempting us as often and as persistently as he otherwise would, while they pluck away from our path many occasions of sin, where, unaided, we would fall.

Their *service* lies in the suggesting of good thoughts, the providing of occasions for good deeds and meritorious acts, the leading us back when we have strayed into the ways of sin, and the teaching of heavenly truths which are naturally beyond our ken. They moreover become our messengers between earth and Heaven, and lay before the throne of God our petitions and our prayers. This was one of the services rendered by Raphael to Tobias: "When thou didst pray with tears and didst bury the dead.... I offered thy prayer to the Lord."† They serve us in childhood, manhood and death. In childhood, we have it from the lips of our Lord: "See that you despise not one of these little ones, for I say to you that *their angels* in heaven always see the face of My Father"‡

In manhood that angel is still ours. After St. Peter's deliverance the faithful could not believe their eyes, and exclaimed: "It is his angel!"§

* Gen. xlviii. 16.

† Tob. xii. 22.

‡ Matth. xviii. 10

§ Acts xii. 15.

At the hour of our death they bear our soul to heaven. Again, the word of the Master is our warrant for this : "And it came to pass that the beggar died and was carried by the angels into Abraham's bosom."* Such, denuded of all detail, is the bare enumeration of some of the personal services rendered us by our heavenly guardians.

And now, when we think how lowly our nature is when compared with theirs, that we are a fallen race, contaminated by sin, imprisoned in a loathsome body fashioned of the slime of the earth, that we are wayward children, ungrateful and forgetful of kindness rendered ; that they, on the other hand, are pure spirits, free from all moral blemish, enjoying the sight of God, supremely blessed, courtiers of the household of the Eternal King, that they are kind, condescending and ever watchful, that in spite of our repeated failings, our faults, oftentimes our crimes, they still love us with a disinterested love, weep when we have strayed, and rejoice at our return ; † surely, our love should be enkindled, our devotion quickened, our gratitude boundless, not only towards God who has deputed them to guide us to our journey's end, but towards them also, who with such alacrity acquit themselves of so thankless a task.

The second great claim of the Holy Angels to our devotion is that they are, as it were, our companions in arms.

The duties which devolve upon us as Members of the Holy League and Associates of the Apostleship of Prayer are not less imperative than those of any other individual Christian, who is bound to save his soul at all cost. We have seen at least faintly what help the Holy Angels bear us in the work of our personal sanctification. Since then we are called upon as Christians to defend God's church and as Members of the League to extend Christ's

* Luke xvi. 22.

† Luke xv. 7.

Kingdom here upon earth, we naturally come under the leadership of him who has inscribed on his banner, "*Quis ut Deus?*" "Who is like unto God?" and we thus find ourselves ranged side by side with our own Angels who are soldiers of the same Chief fighting in the cause of Heaven.

To ask whether they can be of any material service to us in advancing God's kingdom upon earth would seem a frivolous question, as we understand how impotent would be our endeavors without their help. And first, looking upon them no longer as our own protectors, but as the angels of those whose souls we would help save, and the moderators of those powerful in this world for good or evil, it behoves us frequently to have recourse to them in our struggle.

In this great strife it is no longer our own passions we have to quell, nor merely the unruly promptings of flesh and blood, but, as St. Paul reminds us, we must "put on the armor of God, that we may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."*

Were we, therefore, left alone in the fray, with such odds against us, in this age especially when Hell seems to have more power than ever, we might well complain and decline the combat against the fallen Lucifer and his angels. But we are not alone, and this should give us courage,—our allies are his former conquerors.

The very kingdoms of this earth and their rulers have angels to watch over them. Theodoretus, S. Basil and S. Jerome base this belief on Holy Scripture. An angel speaks thus to the prophet Daniel:—"The Prince of the

* Eph. vi. 11-12.

Kingdom of the Persians resisted me one and twenty days, and behold Michael, one of the chief Princes, came to help me, and I remained there by the king of the Persians.”*

When, therefore, the great of this world seem more resolutely opposed to God's Kingdom here below, we should redouble our petitions to the angelic guardians of God's enemies. When we wish for the conversion of some sinner, what better means is there of obtaining it than of asking his Guardian Angel to second our efforts? When parents or teachers find it difficult to deal with those whom God has entrusted to their care, when all else has failed, a recourse to the Guardian Angels of the wayward will be fruitful in good results, for, once again, are these angels not our companions in arms, and willing to co-operate with us in saving souls?

A last motive which may determine us to foster a lifelong devotion to the Holy Angels is that it is God's intention they should be our companions in eternal glory.

After the battle is over and the sounds of war hushed; when the green sod in time has mantled the soldier's grave or the sun bleached his bones on the all but forgotten field; when mothers have left off mourning for the dear ones slain, or have gone themselves to their long repose; when all that remains of those fierce scenes of conflict are the scars growing fainter on the hero's breast, it is then that the veterans, hoary with years, for they have aged since then, meet, and amidst scenes of peace relate once more the exploits of their youth.

Will there not be something akin to this in heaven? the rehearsal of our battles fought on earth? a communing with God's Angels on the triumphs won, in common with them, over hell and its helpers? Who can say?

* Dan. x. 13.

We know but little of that abode of happiness ; but what we do know is that those bright spirits, formed for companionship with God, will be our companions also there. We know that they will not be separated there from the elect,—we have it from St. Augustine, and the Saints will occupy the places of the lost angels. This alone is sufficient, and with them we shall pass our eternity, joining in that never ending psalm: “Tibi omnes angeli, tibi cœli et universi potestates incessabili voce proclamant Sanctus, Sanctus, Sanctus !”

During this month, consecrated to the Holy Angels, Associates are invited to beg our Lord that He may be pleased to render keener the supernatural vision of half-hearted Christians, who are ever ready to lose confidence and grow despondent, either on account of the numberless temptations with which they are individually assailed, or on account of the furious assaults of the hosts of darkness against the Church of Christ. ■

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 for the renewal within us and an increase of devotion to the Holy Angels, the better to deserve their effective co-operation in the exercise of our Apostleship of zeal of which they are the models and patrons. Amen.



TENTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

*"I will give to priests the gift of touching the most
hardened hearts."*

By JOHN J. BRANIN.

HARD indeed the coldness of this latter age !
Cold as polar ice, hard as flinty stone,
The hearts of men have by its influence grown ;
And, calloused by the chains of vassalage,
No thought of heaven can their minds engage ;
Their souls have all but lost the living tone
Of faith. And will they ne'er their plight be-
moan,
Nor cry to God their hapless lot assuage ?

To Heart of Christ raise up thy pleading prayer,
Anointed of the Lord, lift up thy cry
To Him whose ardent love will deign to spare,
And through thee touch man's heart, and wet
his eye
With fresh, repenting tears : with thee He'll share
Love's fire to touch hard hearts and make them
sigh.



HIS COMRADES' VERDICT.

(*Concluded.*)

"I couldn't leave you, papa dear," said the girl gently. "I saw mamma safely off the ship—poor dear, she had fainted—and then I came back to wait for you."

"My dear, my dear, you should not have done that," said the colonel, for the first time showing signs of agitation; "we have only two tiny boats that a good wave would send to the bottom. What *shall* I do?"

"I am not afraid, dad," she said cheerfully, calling him by her pet name. "Just tuck me in beside yourself and there will be no danger."

By this time the fire had gained fearfully upon them and was running up the masts and rigging and throwing blazing streamers across the star-lit sky. There was no lack of light by which to see to lower their tiny crafts and climb down to them, and in a few moments it was done and they prepared to cast themselves adrift. Both boats were loaded almost to the water's edge, and it was quite evident that if the least wind arose their doom was sealed. The pleasure boat was the first to cast off, and as it drifted away out of the circle of light cast by the burning vessel, Captain Brandon raised his hand to cut the painter that held the dingy and paused with it raised in mid-air.

A woman's shriek had risen high above the roaring of the flames, and looking up, their horror-stricken eyes saw a female head thrust through one of the portholes, and an agonized voice implored them not to leave a helpless creature to be burnt alive.

For one instant every one was paralyzed, and the same thought ran like lightening through the mind of each, there was not room for another in the dingy.

Before the others had time to speak, Charlie Lacy had risen from his seat and was making his way rapidly up the side of the burning ship. The flames cast fantastic shadows upon him as he went up and up until he was lost in the smoke that rolled from one end of the vessel to the other.

With clasped hands and straining eyes, Lena Forrest stared upward after him, a deadly fear tearing at her heart and mingling with the pride in his courage that even her terrible surroundings could not quench.

Presently he reappeared bearing a woman's form in his arms, and proceeded to lower her into the boat, shouting as he did so, "She was overlooked in the hospital. Cast off now, for God's sake; the fire is within a few feet of the magazine and you have not a moment to lose."

"Great heavens! man," roared Captain Brandon, grasping the rope ladder that dangled by the ship, "we can't leave you to perish. Here, sir, come down; it is my place to leave the ship last——"

He was cut short in his speech by the boat beginning to drift away from the ship, and when he looked around to see what it meant he discovered that Charlie had cut the rope and so ended the dispute. Some hot words rose to his lips but they died away in a husky sob as he looked back at the solitary figure lit up by the glowing flames that already seemed to wreath themselves around it.

"God forgive us, we thought him a coward," said

Colonel Forrest in a low tone, drawing his daughter's face to his breast to shut out the sight that was burning itself into her heart.

"Yes, of course you did," said a hoarse voice behind him, "and I hopes you're sorry for it now, when its too late." The voice belonged to Hopkins, who had kept close to his master all night, but whose slow wits had not understood the sacrifice that Lacy meant to make until it was too late. "Boys," he continued, utterly forgetful of such a minor consideration as military discipline, and including officers and men in his exhortation, "Boys, take a good look at the bravest man in the Scarlet Lancers, for you'll never see the like of him again," and then Private Hopkins broke down and cried right out, "like," as he afterwards expressed it himself in deep disgust, "a blooming kid."

Once or twice the occupants of the dingy thought they saw Captan Lacy moving around the deck of the ship; but as they got farther and farther away, the huge bulk resolved itself into a mountain of fire out of which streamed long ribbons of flame that licked the heavens, and darted up and down like fiery serpents, devouring all they touched, and they lost sight of him.

Every eye was fixed upon the burning mass as they rowed away from it in sorrowful haste, for to linger near it meant death for all.

Suddenly, as they watched, the lurid mountain burst asunder in a thousand places, and lit up the ocean for miles around. A sheet of flame shot up blood red into the heavens, and a dull roar came rumbling over the water. The magazine had blown up, the *Elephanta* was no more.

• •

Through the long night, the dingy drifted over the surface of the dark ocean, its occupants stiff and cramped,

yet scarcely daring to move. The woman who had been rescued at such a sacrifice was helplessly ill, and so weak that she could not sit upright and had to be supported by first one and then another.

At last the welcome daylight appeared, and about an hour after dawn they were sighted and picked up by a man-of-war. Spent and weary, they crawled rather than walked to the berths assigned to them and were soon fast asleep. All but Lena Forrest, who felt as if she would never be able to sleep again. Hour after hour, she tossed about in the berth of the tiny cabin that the captain of the man-of-war had vacated in her favor, but no soft slumber visited her eyelids, and when her father came in to see her at midday he was alarmed at the sight of her flushed face and glittering eyes, and went off to bring the ship's doctor to look at her. The doctor gave her a strong sedative. It had no effect, and before evening she was raving in brain fever, going over and over, in incoherent mutterings, the events of the awful previous night, and calling piteously on "Charlie" not to leave her alone on the bleak ocean.

For many days the battle between life and death waged fiercely, but at last life won, and Lena Forrest drifted back from the portals of the unseen world and one day opened her eyes with the light of reason once more shining in them. She was so weak that they dared not tell her for a long time that many of the passengers of the ill-fated *Elephanta* had been picked up on the evening of the day she had taken ill, and it was only when she buried her face in the pillow with a sob of despair that Colonel Forrest ventured to break to her very guardedly that Charlie Lacy had been saved, almost by a miracle, and had been rescued after floating around on a piece of wreckage for nearly two days.

After that, Miss Forrest's recovery was rapid, and soon

she was able to be carried up on deck, looking very pale and weak, but wonderfully contented.

Needless to say, Captain Lacy was the hero of the hour, and received enough adulation, especially from the survivors of the *Elephanta*, to have turned an ordinary man's head. But it seemed to make very little impression upon him.

He preserved the calm, cheerful demeanor that had become habitual to him, and spent as little time amongst his friends as they would permit.

In due time the man-of-war reached England, and there they learned that several boat loads of the *Elephanta's* passengers had been rescued by an outward bound troopship and carried back to Bombay, whence they were now on their way home for the second time. Some, alas! of the gallant *Scarlet Lancers* were never more heard of; but the majority had been saved, and after many days they were once more united and able to take up the thread of their military existence where it had been dropped.

Then, for the first time, it became known that the regiment was to lose its hero. In other words, that Captain Charles Lacy had sent in his papers and was about to retire from the service. A wail of dismay went up when the news was made public, and Charlie was besieged with remonstrances and questions, to all of which he listened good-humoredly, but answered with a firmness that generally closed the discussion, that he had urgent private reasons for retiring.

To none more than to Lena Forrest, did the news bring bitter disappointment. Although Charlie had made no effort to revive his former relations with her, she had hoped that he would do so as soon as the regiment was once more united and settled down to its usual routine; and when she heard that he was leaving, she had

to summon all her pride to her aid to bid him adieu with composure. What she suffered was known to herself alone, but she became an altered woman from that day, and soon after went away on a visit to a maiden aunt, with whom she remained nearly two years.

Long before she returned, the regiment had been startled by the news that Charlie Lacy had "gone over to Rome," and joined a semi-military order of monks whose mission is the evangelization of Africa.

Great was the consternation of the gallant Lancers at this proceeding upon the part of their ex-comrade, and not a few of them inclined to the opinion that he was "not quite *compos mentis*, don't you know," but if they could have seen him in the peaceful pursuit of his new life, they would at least have come to the conclusion that he was perfectly nappy. And after all, happiness is what all mankind is seeking here below, though few look for it where Charlie Lacy found it.

EMMA C. STREET.

TREASURY, OCTOBER, 1894.

Received from the Canadian Centres.

Acts of charity,....	34,128	Pious reading,.....	17,861
Acts of mortification.	36,063	Masses celebrated,..	134
Beads,.....	203,123	Masses heard,.....	37,564
Stations of the Cross,	24,463	Works of zeal,.....	37,984
Holy Communions,..	16,367	Various good works,.	198,319
Spiritual Commu-		Prayers,.....	500,537
nions,.....	132,602	Sufferings or afflic-	
Examinations of		tions,.....	45,943
conscience,.....	51,523	Self-conquests,....	103,450
Hours of silence,....	74,015	Visits to Blessed	
Charitable conversa-		Sacrament,	52,756
tions,.....	56,122		
Hours of labor,....	132,770		
Holy hours.....	5,356		
		Total.....	1,761,080



THE THREE KNIGHTS OF ST. JOHN, OR OUR LADY OF LIESSE.

(Concluded.)

The inaugural ceremonies of the Montreal branch of Laval University took place January 6, 1878. His Excellency Bishop Conroy, Apostolic Delegate, had convened all the Bishops of the Province for the solemn opening of the institution. Their Lordships were graciously pleased, during their stay, to visit St. Mary's College. After the official reception, the Rev. Father Rector of the College spoke to his illustrious guests of the statue he had lately received, and related the story of Our Lady of Liesse. Their Lordships listened with intense interest to the recital, all promised to promote the devotion, and then and there expressed a wish to visit the statue. This was the first pilgrimage to Our Lady of Liesse in Canada. It certainly could not well have been more imposing and important. It was the whole Ecclesiastical Province of Quebec, in the persons of its illustrious Prelates and of the secular and regular clergy; for many priests assisted at the ceremony, and all the religious Orders of Canada were represented by some one of their members. The 7th day of January, 1878, must ever remain memorable in the Annals of Our Lady's shrine at the Gesu.

It was on this occasion that His Lordship the Bishop of Montreal promised Rev. Father Rector of St. Mary's

College to contribute towards the spread of this devotion by every means in his power. He said he would make known the devotion in a circular letter to his clergy, and that he would ask to have a special office of Our Lady of Liesse, under the title of Mother of Grace, for the diocese of Montreal. This favor was granted in 1879, and the feast was fixed for the 1st June, thus making a fitting transition as it were from the month of Mary to the month of the Sacred Heart. His Lordship also promised that he would himself inaugurate the devotion to Our Lady of Liesse by a solemn celebration on the 31st May, in order that the month of May, begun at the Church of Bonsecours, might solemnly close at the Gesù; and this solemn ending should at the same time serve as opening for the month of the Sacred Heart.

His Lordship did all he promised, and was graciously pleased to recommend to the faithful in a special manner the devotion to Our Lady of Liesse. This official sanction doubtless contributed much to its rapid spread. When the day appointed for the solemn inauguration arrived, May 31st, 1878, the church was thronged with fervent worshippers. His Lordship the Bishop of Montreal presided at the ceremony. There was a sermon in keeping with the occasion, then a procession, in which the statue was borne. After the procession the Act of Consecration was read, the statue was placed on the pedestal prepared for it, and the service ended by Benediction of the Blessed Sacrament.

The 9th June following was the date selected by the "Union Catholique" for their Pilgrimage this year they determined to make it to Our Lady of Liesse. It so happened that the 9th June this year was the Feast of Pentecost, the day of the great Pilgrimages to Our Lady of Liesse in her former home, as if the Holy Ghost would thus show that Mary is the channel of grace for the

whole Christian Church. The members of the "Union Catholique" accordingly made their pilgrimage, all received Holy Communion, and their President read the Act of Consecration before Our Lady's statue.

About the beginning of October, the time the University classes generally open, His Lordship the Bishop of Montreal sanctioned the establishment of a pious work, whose object was to foster sound Catholic principles in the minds of the University students and to keep alive in their hearts the sentiments of piety implanted at college. To show how much he had this work at heart, His Lordship himself presided at the opening exercise, and gave the first instruction.

The meetings were to be held at 8 o'clock a.m., on Sundays, and besides the students of the Universities the members of the learned professions were also invited to attend. This good work was further perfected by founding a sodality of Our Lady of Liesse for the members who would attend the Sunday meetings. The members of this sodality meet every Sunday morning at half past seven a.m., to recite the office of the B. Virgin and assist at the mass and sermon.

The first Prefect of this sodality was Louis Gustave Martin, architect, formerly member for the County of Montcalm, in the Quebec Legislature. He was a young man of great piety and angelic purity, and died 29th August, 1879.

In 1879 many other favors received through the intercession of Our Lady of Liesse tended to increase the devotion. Most of these favors were purely spiritual, granted by God in answer to prayers and novenas to Our Lady. A good Catholic family of the city, much afflicted at seeing one of its younger members neglecting the sacraments and very careless about his salvation, commenced a novena to Our Lady of Liesse without the

young man's knowledge. During the novena the family could see no sign of a change of heart in the object of their prayers, but they were not surprised at this, as the young man was of a silent, uncommunicative disposition. At the end of the novena, however, his mother found him searching for something in his room; she asked him what he was looking for, he answered that he was looking for his beads. They both continued the search, and the beads were soon found. The young man went out earlier than usual that morning—it was to receive Holy Communion, having been to confession the evening before. To show their gratitude for this great favor, the family presented a beautiful *ex voto* offering to the shrine of Our Lady of Lieszè. Many such offerings may now be seen in Our Lady's Chapel at the Gesù.

Madam N. had been for a long time a sufferer from a violent headache that gave her no rest day or night. An abscess had formed, and the doctors declared themselves powerless to relieve the sufferer, who accordingly began to prepare for death. Having heard, however, of some extraordinary cure obtained through the intercession of Our Lady of Lieszè, she felt herself impelled to have recourse to her good Mother the Blessed Virgin. She asked a friend to get her some of the oil that burnt before the statue of Our Lady in the Gesù, and she immediately commenced a novena. She was full of confidence, and felt sure of her cure. "Let me alone," she would say to the doctor. "Our Lady of Lieszè is now my physician, she will cure me." Our Lady of Lieszè rewarded the confidence of the fervent client.

One day during the novena, feeling the pain more acute than usual, Madam N. used some of the oil, and immediately felt relieved. It seemed as if a great pressure was removed from her brain; the pain ceased; the patient was completely cured. She hastened to thank Our Lady of Lieszè, and had a Mass said in her honor.

Madam B. was travelling with her husband, who was a Protestant. She was very anxious to go to St. Hyacinth to visit the convent of the Precious Blood, hoping that the visit might favorably dispose her husband towards the Catholic Church. He, however, would not consent to make the visit. During their stay in Montreal, Madam B. called on a Jesuit Father whom she had known in New York. She told him her trouble, said how anxious she was to have her husband go to St. Hyacinth, but that he obstinately refused. The Father advised her to have recourse to Our Lady of Liesse. She went immediately to the church, knelt before the Virgin's altar, and promised in a fervent prayer that if Our Lady of Liesse would obtain the favor she asked, she would always have a special devotion to her. When Madam B. returned to her hotel she found her husband ready to start for St. Hyacinth. Our Lady of Liesse had accepted her promise and heard her prayer; and as the Blessed Virgin, like her Son, does all things well, Mr. B. returned from St. Hyacinth favorably disposed towards the Catholic Church. Mr. B. is now a Catholic.

We shall close this short account by relating a fact which is perfectly authentic, and we shall leave it to our readers to form their own judgment thereon.

Here are the facts as given by the Confessor: Timothy O'Reilly had been suffering from paralysis for fifteen months. It had been brought on by a stroke of apoplexy. At the beginning of his illness he was taken to the Hotel-Dieu. He was in turn attended and given up by five physicians,—two had declared his malady incurable. Seeing himself thus beyond the reach of human aid, the poor paralytic trusted in Divine assistance alone for his cure. He made a novena to Saint Joseph, but his prayer was not granted. About this time a Jesuit novice, who attended the Hospital, brought with him a little book

containing the account of Our Lady of Liesse. The Sister who had charge of the ward where O'Reilly was advised O'Reilly to make a novena to Our Lady of Liesse, and, if he had confidence in her, she would surely cure him as she had cured many like him before. O'Reilly willingly complied with the good Sister's suggestion, began the novena, and as he continued his confidence increased. His conscience told him that if he wished to be completely cured in soul and body it would be well to make a good general confession. He accordingly sent for me, but not being quite well just then I had to put off my visit for a few days. As soon as I could go out I went to the Hotel-Dieu. I happened to arrive just as the procession of the Holy Relics had begun. I waited till the procession had passed through the sick wards and had returned to the church. I then went to see O'Reilly, who was sitting by his bed. He asked me to hear his confession, but I begged him to wait a day or two as I was then very weak. The next day, I went to see my dear invalid; I got to the Hotel-Dieu in the forenoon, and heard my friend's confession, which he made with great compunction. The following day, the last of the novena, the invalid was taken to the chapel to receive Holy Communion. The Mass was said at the Blessed Virgin's altar. During Mass the Chaplain gave communion to O'Reilly. After having received, and while he besought the Blessed Virgin to hear his prayer and heal him, he felt a sudden and painful shock, his limbs assumed their natural shape, the blood began throbbing through his veins, and the heat of the body returned,—O'Reilly knew he was cured. Those who stood around him, however, not knowing what had happened wished to take O'Reilly to his bed; he assured them he was cured, and could walk to the ward, but they insisted on carrying him at least a part of the way. When he got to the ante-room overlooking the

sanctuary, O'Reilly threw himself on his knees to thank Our Lady of Liesse; he then arose and walked alone and unaided to the church. One of the religious who saw him ran to the Sister who had charge of his ward to tell her. The Sister came immediately, accompanied by a physician. O'Reilly was on his knees in the church, praying with great fervor; the Sister took him to the ward and made him sit down near his bed. All the inmates of the ward surrounded him, and as they looked on in astonishment, O'Reilly arose, descended the stairs alone and unaided, went to the church and made the stations of the Cross. He walked back to his room, and has since retained full power over his limbs without the least sign of pain or fatigue.

I drew the attention of the Bishop of Montreal to this extraordinary occurrence. His Lordship, after having himself seen the man who was thus cured through the intercession of Our Lady of Liesse, appointed a commission to institute a judicial and canonical inquiry into the whole matter. Four physicians attested on oath that natural remedies were powerless in his case; that the cure was unusual, extraordinary and contrary to anything in their medical experience. All the other witnesses examined agreed in regarding the cure as a miracle of the first order, and later on the judges appointed by His Lordship declared it to be indeed a miracle of the first order wrought by the intercession of Our Lady of Liesse.

Since then down to the present year 1894, not a twelve-month has passed which has not been marked by some extraordinary interior or exterior grace granted by Mary, Queen of Heaven, *Cause of our Joy.*

ANGELIS SUIS MANDAVIT DE TÈ.

[Ps. xc. .II]



Be near me at the dawn of day,

Be near me in the noonday bright ;

Dear Angel, be my strength and stay,

Be near me in the shades of night.

Be near me when the way is long,

Beset with briars, with many a stone ;

Dear Angel Guardian, thou art strong,

And I — I cannot stand alone.

Be near me, when with bitter tears

Mine eyes are dim, my heart is sore ;

Beneath the weight of doubts and fears

Dear Angel, comfort me the more.

Be near me, when I kneel to drink

The MASTER'S cup of agony ;

And when my flesh and spirit shrink,

Dear Angel, come to strengthen me.

Be near me when the shadows fall,

In death's dark vale, be near me still ;

Then shall no fears, no foes appal,

No powers of evil work me ill.

Be near me still, and, when at last

The MASTER bids me rise and come,

When storms and strife and griefs are past,

Dear Angel, speak my "Welcome Home !"

FRANCIS W. GREY.



THE STORY OF TWO BROTHERS.

By MRS. JAMES SADLIER.

PART FIRST.

I

IT was a great event in a popular watering-place of the Lower St. Lawrence when, one bright May day, some five and twenty years ago, Edward Halligan, of the one well-to-do farmers of the vicinity, brought home a bride to his well-plenished home stead overlooking a broad expansion of the great river. Edward was one of two brothers whose father had emigrated with his family from the south of Ireland in the first quarter of the century. The elder Halligan and his wife, after long years of hard toil, had succeeded in making an easy competency for their family, consisting of the two sons above named, and a daughter older than they by some years and well married in the neighborhood.

The old couple had died within a short twelve-month of each other, and slept side by side in the peace of God in the new cemetery adjoining the parish church. Richard Halligan, the younger brother, had recently purchased a good farm and built a commodious house where he had established himself with an elderly matron, a relative of the family, as his housekeeper, a few months before Edward brought home pretty Bessie Wilson to the paternal dwelling as his wife.

Now, the Halligan family were known far and wide as zealous Catholics, as were also the married sister and her

husband, Hugh Delaney. It was matter of surprise, then, and no small regret to the whole parish, when Edward Halligan took a wife not only from amongst the Protestant settlers, but a family noted for their anti-Catholic proclivities. The old people shook their heads and declared that no good would come of it, "for, sure, there was no Halligan married out of the Church since the memory of man," as old John Halligan and his wife, God rest them! used often to boast. But Edward had, apparently, no misgivings on the subject. His Bessie was gentle and engaging, and he was full sure she would make him the best of wives. As for religion, well! he could let her have her own way so long as he kept his. Some day she might come round to his way of thinking. And so matters went on month after month as smoothly as heart could wish.

II.

The first ruffle on the stream of Edward Halligan's wedded life was when, a year or so after his marriage, his wife presented him with a son. A fine baby it was, too, and much admired by relatives and neighbors. A day or two after the new arrival, Ned announced his intention of having the infant baptised. His mother-in-law who, with one of her daughters, had just arrived, was highly indignant at this proposal. "I'm surprised at you, Ned! indeed I am," she cried in a raised voice: "Is it tired of poor Bessie you are that you want to get rid of her? Don't you know she's not over strong as yet and that any excitement might kill her outright?"

"But surely," said Ned in a hesitating way, "it wouldn't hurt her to have the child christened, and we can put off the christening till she's able to be up and around. You know, Mrs. Wilson, we Catholics have the little ones

baptised as soon as we can after their birth, for fear of any sudden change coming."

At this the old woman flared up.

"And do you think, Edward Halligan, that our Bessie's child is to be christened by the priest?"

"Why, who else would he be christened by?"

"Well! that's to be seen about later; but unless you really want to kill my poor girl, you won't hint such a thing to her now. When she's up and well you can talk the matter over between yourselves. The first thing now is to get her well again, for anyone can see with half an eye that she's still very weak and nervous, poor thing!"

So the wily mother-in-law gained her point. Ned consented to wait till Bessie was "herself again," and Bessie, as matters stood, was in no hurry to be herself again. The baby's christening was indefinitely postponed until one fine day, when Ned was absent on business at the market-town, the minister was brought by Mrs. Wilson, and quietly baptised the boy. So the next time Edward spoke of the baptism, he was told, in Bessie's sweetest accents, that the Reverend Mr. Dixon, her own minister, happened to drop in that day, just to see how she was getting on, and she, being with her at the time, thought they might as well have the baby christened.

Edward stormed a little at first, but his wife put forth her softest blandishments, and asked, with an innocent smile, what difference did it make, anyhow. "So long as the child is made a Christian, Ned dear! it matters little whether Father Nolan or dear Mr. Dixon performed the ceremony. He's all right now, you know; and we called him John William, after your father and mine."

So poor weak Ned was fain to give in; and although his conscience reproached him at first for his criminal weakness and deplorable neglect of duty, he soon succeeded in silencing its voice on the plea of maintaining the peace of

the family. Back of that, however, was yet another reason, perhaps more potent still. Old Billy Wilson—"Orange Billy," as his Catholic neighbors called him—was rich, for that locality, and as his family was but small, Ned had hopes that this, his first grandson, might come in for some of the old man's money. So the first Protestant Halligan appeared in the settlement in the person of Billy Wilson Halligan—the John for his good old Catholic grandfather was dropped before the end of the child's first year.

III.

When another son was born to Edward Halligan, the question of his baptism was more easily settled. Having once given way to his mother-in-law and his no less bigoted though more smooth-spoken wife on the former occasion, he made but a very faint resistance when the same specious arguments were brought to bear upon him, and readily agreed with kind Mrs. Wilson that poor Besie's health was the first consideration. The dear soul must not be thwarted or annoyed on any account whatever. So Edward junior, with the addition of Wilson to the paternal name, was duly baptised, like his brother, by Rev. Mr. Dixon, to the secret exultation of the whole Wilson tribe and the increasing indignation and disgust of all the Halligan connections and their Catholic neighbors.

So it went on until five children, sons and daughters, were growing up in the Halligan household, when the question of sending them to school came up between the parents. The father was at first strongly in favor of sending them to the Catholic parochial school, but this was strenuously opposed by the mother, who had secretly made up her mind that they should not go there. Sooner than consent to any such thing, she would leave the

house with her baby and go back to her father and let Ned do the best he could with the others. This was a fearful threat to poor Ned; but when his wife added significantly: "We'll see where father's money will go then; —not to Roman Catholics, you may be sure, if they *are* his own flesh and blood!" He was fairly overcome, and at once agreed to let the three elder children go to Mr. Dixon's school. "And, sure, they say it's the best anyhow," said Ned apologetically, as a salve to his wounded conscience.

"To be sure it is, Ned!" said his wife complacently. "Every one knows that, and you may be sure you're doing the best thing for the children in sending them there."

Years passed on. Eleven olive plants surrounded the table of Edward Halligan. Stalwart youths were the sons all and the daughters fair to look upon. But each and all were staunch true-blue Protestants of the north of Ireland Orange type, such as old Billy Wilson's descendants ought to be proud of their Protestant blood and no little ashamed of their "Roman Catholic" father. To do that father justice, it was not without many a fruitless effort that he saw his sons and daughters grow up Protestants. But having forfeited all right to his children's respect and with no common basis of religion to support his authority, he had no influence whatever on their conduct, and with deep, though alas! late repentance for his sad errors, was fain to turn to God and practise his religion solitary and alone in the midst of his numerous progeny.

Thus, it came to pass that when Sunday came round, portly Mrs. Halligan might be seen marching with her tall sons and comely daughters to the conventicle where the Rev. Hamilton Dixon held forth on the errors of Rome to a highly-sympathetic congregation; the while her husband wended his lonely way to the handsome church of Our Lady of Victories, beneath whose high altar

good Father Nolan, the beloved pastor of his early years, had long since gone to rest, his faithful ministry in the parish commemorated by a fair tablet of Italian marble hard by Our Lady's altar.

Many a repentant tear did poor Edward Halligan—now a prematurely aged man—shed before that still memorial, as too faithful memory brought back to his mind the ceaseless endeavors of that good priest to save his children for God and His Church,—his oft-repeated admonitions and warnings to himself, all, unhappily, of no avail! Now, when too late, the broken-spirited, sorrowing old man saw it all, and endeavored to make amends, as far as he himself was concerned, for his past errors and misdeeds by increased fervor and fidelity. But alas! for the large family that God had given him and for whose souls he was accountable before Him!

PART SECOND.

I.

Edward Halligan was already the father of six children, the eldest of whom was fourteen years of age, when his uncle Richard, his father's younger brother, took it into his head to marry. Richard was verging on forty; but of a lighter disposition, apparently, than his brother. With his fine farm well tilled and well stocked, and his comfortable dwelling, he had long been an object of eager speculation to the Catholic mothers of the vicinity as a most eligible husband for one of their daughters. Of course, after the sad experience of his brother, Richard's choice could only be amongst those of his own religion. That was a settled question, they all agreed.

Great, then, was the astonishment and sad the disappointment that awaited these Catholic mothers when the

rumor went abroad, and was all too soon confirmed by fact, that Richard Halligan was following precisely in his brother's footsteps and taking for wife another Protestant, Sally Dawson by name, the portionless daughter of a widow who had lately come to live in the neighborhood! Like the Wilsons, this Mrs. Dawson was a rigid Protestant, and her daughter had been brought up in the strictest principles of Scotch Presbyterianism. Here was another shock for the worthy parish priest and another grievous scandal for his flock. Indeed, so deeply-rooted and so wide-spread was the indignation of the Catholic people around at this most unaccountable act of the younger Halligan, that, by common consent, not one of them assisted at the wedding. Even the groom's sister and her husband were notably absent on the occasion.

Whatever Richard may have thought or felt in this contingency, he kept it all to himself, and was, to all appearances at least, perfectly satisfied with the company of his brother Ned and his Protestant wife, with certain of the Protestant neighbors and some relatives of his wife from the adjacent town. In one respect, however, this marriage of Richard's was an improvement on that of his brother, as he had insisted on being married by the priest, and had gone to confession and communion all alone, in the early morning. Even this was a consolation to the good pastor otherwise so grievously afflicted by this second mixed marriage in the Halligan family.

One thing that made the affair still more gloomy for the priest and his people was the almost masculine firmness of character and demeanor that distinguished the new-made bride from all the girls around. She was tall, somewhat taciturn and dark visaged withal, though sufficiently good-looking to account for Richard's choice as far as appearance went. Such as she was, however, Sally Dawson became Mrs. Richard Halligan one grey October day,

when the year was in the wane and her husband's crops all gathered from meadow and field into his capacious barns. As for the bridegroom, he laughed and joked as usual, with little care, it would seem, for the after time.

II.

When brown autumn came again, in late September, a daughter was born to Richard Halligan.

"Now," said the Catholic neighbors around, "it'll be Ned's story over again. They'll have the minister christen the baby, and then there's an end of it! And more's the pity, for it's the same Halligans that were the real old Catholic stock, breed, seed and generation!"

But things turned out very differently to what was expected. Those who talked in this way little knew Richard Halligan, gay and reckless as he seemed.

On the day following the baby's birth, Richard accosted his mother-in-law, who was in the kitchen preparing dinner: "Mrs. Dawson, we're going to have the little one baptised this afternoon. Father Dwyer will be in the church an hour from now, and my sister and her husband are coming here to take the baby. They are to be the sponsors."

"Oh! Richard, you don't mean it!" cried the widow, flushing red and stopping short in her culinary occupation.

"But I do mean it, ma'am, of course I do; so you'll please get baby ready without delay. We can't keep the priest waiting."

With a blanched check and a lowering brow, Mrs. Dawson began to protest, declaring her daughter was not strong enough for the excitement of the christening, and that she wouldn't answer for the consequences if it went on.

"Well! I'll take the consequences, Mrs. Dawson, be

they what they may," replied Richard calmly ; " so you'll please tell Sally, and then get the baby ready at once ! "

Sally would fain have persuaded her husband to put off the baptism for a while, but Richard was firm, and the women were forced to give in.

" What name are we to give the little one ? " asked Richard of his wife when the little cortege was starting for the church, Mrs. Delaney herself carrying the infant ; Sally replied that she had no choice, they might call her what they pleased for her.

" Very well ! " said Richard in his blithesome way, " I have a choice. "

And the babe was baptised *Margaret Mary* by Father Dwyer in the Church of Our Lady of Victory. And a victory was then and there gained for God and His Church.

At first the young mother was disposed to be angry with her husband, and bitterly reproached him for his indifference to her wishes and his utter disregard of the possible danger to her health. Richard only laughed, telling his wife to keep cool and she would be all right. But to avoid any real danger from over-excitement or exertion, the festive celebration of the christening was put off for two weeks to give Sally time to recover her usual health.

It was with a heavy sigh and a downcast look that poor Edward Halligan wished his brother joy of the victory he had so quietly achieved. " If I had only had the pluck to put down my foot at the start as you did, Dick ! maybe things would have gone better with me. However, don't be too sure that the battle is won, " he sagely added ; " this is only the beginning of it, remember ! "

Dick Halligan smiled but said nothing. He was a man of few words though of lightsome heart in the main.

III.

Edward's prediction was not justified by what came after. When the next arrival took place in Richard's household, there was only the very faintest attempt at remonstrance in regard to the baptism on the part of the mother and grandmother. The new-comer, a boy, was baptised John, after his paternal grandfather, and so the old order was re-established in the Halligan family for all Richard's Protestant wife.

So it went on for eight or ten years. All the children, as they came, were taken to church and duly baptised by Father Dwyer, their Catholic baptism being accepted as a matter of course and without disturbing the peace of Richard's home even in the slightest degree.

As the children grew older it was a pretty sight to see them going to the cemetery—the elder ones leading the younger by the hand—to say a prayer at the graves of their grandparents and place thereon bunches of wild flowers gathered by the way. Soon little Margaret Mary and her brother John, being ten and eight years old respectively, and regular attendants at Father Dwyer's school, were able to read the inscription on the white marble stone at the head of the carefully kept graves, and the little ones stood around in awe-struck silence while the simple record was read, telling how Halligan and his dearly-beloved wife Bridget, natives of County Roscommon, Ireland, slept below, birth and death duly stated, and ending with the usual request to pray for their souls. Hearing those last words, the children dropped on their knees, and with clasped hands and bowed heads besought God to have mercy on dear grandpapa and grandmamma.

“And on all the souls of the faithful departed!” was added first by wise, gentle Margaret Mary, and after her

by all the others, some of whom could barely lisp out the words.

It sometimes happened that poor old Uncle Edward came upon this touching scene when he paid his lonely visit to that hallowed spot. On fine Sunday evenings, when the day was declining, Richard himself often accompanied his children in their visit of tender love and duty; knowing this, his brother made it a point to meet him there, and together they knelt and prayed for the dear departed parents who had done their best in their own humble way in their far American home to transmit the faith of St. Patrick to their own descendants. And as they all walked home together through the gathering shadows, Richard and Edward would tell the eager little listeners of the old churchyard in far-away Ireland, where generations of their fore-fathers lay in their quiet cross-crowned graves beneath the rich verdure of the Emerald Isle, awaiting the resurrection. In this way the little ones learned to love and reverence the land of their fathers, which the elder ones already knew as the Island of Saints.

What bitter sorrow filled poor Edward's heart as he thought of his own children, revilers and haters of everything Catholic, cut off from the holy traditions of their race and openly ranged with the enemies of that faith for which their ancestors for countless generations suffered and died. And,—saddest thought of all,—that even when he, their unhappy father, had been laid to rest in that hallowed spot with his venerated parents, no prayer for him or them would ever be uttered by those ungrateful children who would not even rest near him in death!

IV.

“What is to be done about the children's prayers?” said Richard Halligan one day to his wife, when some of

the little ones were old enough to learn them, years before the visits to the cemetery began. "They ought to be learning them by this time."

"I know that, Dick!" replied Sally, "but it's your affair, not mine. You don't want me to teach them *my* prayers, and I can't teach them yours, for the reason that I don't know them."

"Well! you know, my dear, I haven't much time to teach them, but I'll tell you what I'll do: I'll get you a Catholic Catechism, and you'll find the most necessary prayers there. Would you mind hearing the children say them?"

"Why, no, Dick! I was often wishing I knew what prayers you'd want them to learn. Of course, Margaret Mary and Ned and Kathleen have learned them at school, but the little ones can begin to learn them at home."

"Very well, Sally dear! I'll get you the Catechism, and you can teach the wee ones not only the first little prayers that you'll find there, but also the first chapter of the Christian Doctrine." To this the wife readily assented, and the matter was definitely settled.

Secretly rejoiced beyond measure, but wisely expressing no surprise, Richard procured the Catechism from Father Dwyer, who was surprised and delighted at the happy turn affairs were taking.

So the children were taught their prayers by their Protestant mother, even the babe of three years, who could barely speak plainly, beginning to lisp the Holy Names. Then the Catechism was taken up, and by-and-bye, the mother, not content with teaching the very little ones the answers to the first questions, began of her own accord to hear the Catechism lessons of the elder ones in the evenings, preparing for school next day. Very soon she became so deeply interested in the subject that she began stealthily to read the few but well chosen doctrinal

books of the little family library ranged on a few shelves in the best parlor. By the time she had got through Milner's "End of Controversy," "The Catholic Christian Instructed," Cobbett's "Reformation," and one or two others, her clear head and sound judgment did the rest.

One day, she gladdened though hardly surprised her husband by telling him that she wanted to be a Roman Catholic like him and the children.

"You mean a *Catholic*, pure and simple," said Dick with a happy smile; "you must know, my dear Sally, that Catholic means *universal*, and that's what the Church is. She is neither Roman, nor English, nor French, nor any other, but simply *Catholic*, so it is just nonsense to speak of her as *Roman Catholic*. The Catholic Church she is and ever has been, and shall be as long as the world lasts. So you want to be one of us, Sally! Well! thanks and praises be to God! I knew it would come to that."

"And it's the Sacred Heart I thank for it!" he added, when informing Father Dwyer of the happy result of their joint prayers and judicious action in regard to Sally.

"How is that, Richard?"

"Well! doesn't your reverence remember that I was married on the first Friday of the month, though every one wondered at my choice of a Friday of all days. But I kept my own counsel and said nothing of it to anyone till I'd see what came of it. Then I called my first child Margaret Mary in honor of Our Lady and Blessed Margaret Mary, with the same intention—that my wife might one day become a Catholic, for I knew it was in her, if she did, to make a very good one. As for the children, I promised the Sacred Heart to look after them myself and see that they weren't led away from the One Fold."

"And you see how the Sacred Heart has crowned your pious wishes and intentions with fruit a hundred-fold! Oh! how different from your poor brother's family will yours be, one and all!"

"Yes, father! it was the shame and the sorrow of Edward's miserable failure in regard to his family that gave me the idea how I must act in order to save mine."

So Sally was duly baptised, and became a most exemplary Catholic, and her family were known all the country round as the Catholic Halligans, while Edward's were "black Protestants," every one of them, and their father died of a broken heart, pitied by some, respected by none, least of all by his own children.*

* This is an "over true tale"—literally true in all its facts. It was told me by a neighbor of these two families to whom I have given the name of Halligan. The name of the place, too, where these counter-dramas were enacted I have, for obvious reasons, kept concealed, like the real name of the family in question. "The Protestant Halligans" and "the Catholic Halligans," under their own proper name, are still living in one of the sea-side towns of the Lower St. Lawrence. The story, simple as it is, conveys its own moral.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mr. Jeremiah Shea, d. August 7, Mrs. Ellen Brophy, d. July 23, both of Montreal; Mary Catherine McDonald of Alexandria, d. at McCormick, August 8; Miss Grace Salter, d. in January, and Mrs. Archie McDonald, d. in June, both of Cornwall; Mrs. Patrick McKenna, d. June 5, and Mrs. Frances O'Keefe, d. August 26, both of Ottawa; Robert Coleman, of Seaforth, d. July 1; James Keenan of Newcastle, N.B.; Mrs. P. J. Kane, of Quebec, d. June 30; Mrs. John Nailly, of Sillery, d. May 8; Miss Mary Ann Remillard, d. June 18, at St. Margaret's, Dorchester; Mr. James Hayes, of Apto, d. August 30; Mrs. Catherine O'Neil, of Eganville, d. July 21; Mrs. Angus R. McDonald, d. June 10, Mrs. Angus McPhee, d. July 19, Mary Catherine McDonald, d. August 8, and Mrs. Duncan T. Chisholm, d. Aug. 27, all of Alexandria; Mrs. Mellon, of Rodney, d. in June; Miles A. Nolan, of Quebec, d. Aug. 5.

THANKSGIVINGS

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

ALEXANDRIA.—A Promoter, for a very great favor obtained after making a novena. An Associate, for two favors obtained in June and July. Three Associates, for success at an examination. A Promoter, for a special favor granted. An Associate, for a very great favor granted. An Associate, for finding something lost after special prayers in honor of the Blessed Virgin and St. Ann, for two temporal favors, and for a sum of money received while decorating a house altar.

AMHERSTBURGH.—An Associate, for a great temporal favor received through the intercession of the Blessed Virgin, St. Joseph and St. Ann.

ANDERDON, ONT.—A Member, for two temporal favors received.

ANTIGONISH.—An Associate, for a situation obtained after making a novena to St. Joseph and a promise to have a mass offered for the suffering souls. A Promoter, for two special favors granted. An Associate, for a temporal favor received.

BARRIE.—For a special favor granted. A Member, for situations obtained for two persons. A Promoter, for a temporal favor received. A Member, for a temporal favor obtained.

BATHURST, N.B.—An Associate, for the passing of an examination successfully. A Member, for a temporal favor received. An Associate, for a successful examination through the intercession of the Souls in Purgatory. A Promoter, for money found through the intercession of St. Anthony.

BATHURST VILLAGE.—A Promoter, for a favor received through prayers to the Sacred Heart and the intercession of St. Anthony. A Member, for a temporal favor

obtained through the intercession of the Canadian Martyrs. A Promoter, for a temporal favor received through the Canadian Martyrs.

BEAURIVAGE.—A Promoter, for eight temporal favors received. A Promoter, for relief in intense pain.

BRANTFORD.—A Member, for a position obtained through prayers to the Sacred Heart.

BRECHIN, ONT.—An Associate, for a temporal favor received. A Promoter, for a favor received through prayers to the Blessed Virgin. A Promoter, for a very great favor obtained, also for a temporal favor.

CAMPBELLFORD.—A Promoter, for restoration to health through the intercession of St. Ann, also for other favors obtained through the intercession of the Blessed Virgin, St. Joseph and St. Ann.

CARLETON.—Two Members, for a temporal favor received.

CHATHAM, ONT.—For a temporal favor received. For two special favors obtained,—one the conversion of a son, the other, relief from a pain in the head through prayers in honor of the Canadian Martyrs and for the poor Souls in Purgatory.

CHICAGO, ILL.—A Member, for a temporal favor received.

COBOURG.—For a temporal favor granted. An Associate, for restoration to health. An Associate, for the cure of a sore foot. A Member, for the cure of sleeplessness.

CORNWALL.—An Associate, for a successful examination through the intercession of St. Anthony of Padua. An Associate, for a favor received through the intercession of the Canadian Martyrs. A Member, for two very great favors obtained after saying five *Our Fathers* and five *Hail Marys* in honor of the Most Holy Wounds of Our Lord. Another, for a cure obtained through the Canadian Martyrs. For a home secured for a small boy through the

intercession of the Sacred Heart and prayers said in honor of St. Anthony.

DUNDAS.—A Member, for two cures obtained after applying the Badge, both favors received some time ago.

EGANVILLE, ONT.—For a very great temporal favor received.

GLENNEVIS.—For two temporal favors. For many favors obtained. Promoter, for four special favors. For recovery of a father from sickness. For a special favor. For cure from toothache after applying St. Benedict's medal. An Associate, much relieved after applying the relics of the Canadian Martyrs. For cure from nervousness. A Promoter, for being cured of St. Vitus dance. For the cure of drunkenness. A Promoter, cured of sore throat after applying the relics of the Canadian Martyrs. Reconciliation in seven families and peace restored. An Associate, cured of a pain in his shoulder after applying the relics of the Canadian Martyrs. An Associate, mentally relieved. Four spiritual favors. Four restorations to health. Recovery from a long sickness. For a temporal favor. A Promoter, for a special favor received. For a cure obtained on applying the Badge and making a novena. Promoter, for a favor received. For two favors received. For a young man addicted to liquor becoming a total abstainer. Promoter, for two favors obtained. A family, for a temporal favor received.

GODERICH.—A Member, for a favor obtained.

GUELPH, ONT.—For two temporal favors granted after a novena offered to the Sacred Heart. For a favor obtained through prayer.

HALIFAX, N.S.—A Member, for success in passing an examination through the intercession of the Blessed Virgin and St. Joseph. An Associate, for a temporal favor, the very successful and trying examination she has just passed through, through the intercession of the Sacred

Heart and the Souls in Purgatory. For a temporal favor received. One spiritual favor. For means to pay a debt after praying before a picture of the Sacred Heart. For a great many favors received through the intercession of the Blessed Virgin and St. Joseph. A Member, for the recovery of his wife and daughter from a dangerous illness through the intercession of the Blessed Virgin and St. Joseph. For a great temporal favor obtained through St. Joseph's intercession with the Sacred Heart of Jesus. For favors received through St. Joseph and St. Ann.

HASTINGS.—A Promoter, for two favors received. A Promoter, for a spiritual favor obtained through the intercession of the Blessed Virgin and saying the thirty days' prayer.

HAWKESVILLE, ONT.—A Member, for a conversion to the faith, obtained after offering a novena to the Sacred Heart, the Blessed Virgin and St. Ann. A Promoter, for a temporal favor. A Promoter, for the finding of a gold watch after saying the Rosary in honor of the Sacred Heart.

HAYESLAND.—A Promoter, for the grace of making three good confessions.

LINDSAY, ONT.—A Member, for a favor obtained after making three novenas in honor of the Sacred Heart. A father and mother, for the recovery of their child from a dangerous illness; also for a very great favor received. A Member, for the happy and peaceful death of her daughter obtained through novenas said in honor of the Sacred Heart.

LOCHIEL.—An Associate, for being successful at an examination, after making a novena.

LONDON, ONT.—A Member, for four temporal favors received. For one very special favor. For a brother who has gone to his duty after an absence of ten years.

MONTREAL.—A mother, for the recovery of her son, after making a novena to the Canadian Martyrs. A Pro-

moter, for two very great favors received. For a favor received. For the conversion to the faith of a young pupil of a convent and who even previous to her conversion was much impressed by the consoling devotion to the Sacred Heart; she is now on the point of entering a religious order.

OKANAGAN MISSION, B.C.—A Member, for a temporal favor obtained after many prayers had been offered. Another, for a very important temporal favor received through the intercession of the Blessed Virgin and St. Ann.

ORILLIA.—An Associate, for a special favor granted. A Member, for one spiritual favor received through the intercession of the Blessed Virgin and St. Joseph.

OTTAWA.—A Promoter, for a friend successfully winning his diploma. For several other favors received.

PENETANGUISHENE.—A Promoter, for the success of her sisters and brother, at their examinations, after having made a novena to the Sacred Heart of Jesus and imploring the intercession of the Blessed Virgin. A Promoter, for the success of three persons in their respective examinations, after offering two novenas to the Sacred Heart.

PETERBOROUGH, Ont.—A Promoter, for a temporal favor through a novena in honor of the Canadian Martyrs. A Promoter, for a spiritual favor through a novena to the Canadian Martyrs. A Promoter, for both spiritual and temporal favors obtained through the Canadian Martyrs.

PRESTON.—A Member, for two favors received after having made a novena in honor of the Sacred Heart.

QUEBEC.—A Promoter, for several great favors, both spiritual and temporal, granted. A Promoter, for a temporal favor received through the intercession of the Blessed Virgin. A mother, for news from an absents one and the conversion of a young man from drink. A Promoter, for a cure obtained after applying the Badge of the Sacred

Heart, and invoking the aid of the Blessed Virgin and St. Joseph. For two temporal favors received. An Associate, for the restoration of her health ; also, for the conversion of her husband from hard drinking ; and for a very great favor obtained in the month of June after praying to the Sacred Heart. A Promoter, for a great favor obtained. A Promoter, for a temporal favor obtained through the intercession of St. Joseph. A Member, for two favors obtained. A Member, for news from an absent brother after four years silence, through the prayers of the League. For a great temporal favor obtained through the Blessed Virgin. For a very great favor obtained from the Sacred Heart. For the cure of a toothache after applying the Badge of the Sacred Heart and saying some short prayers. For four special favors obtained. For a great temporal favor granted. For the restoration of peace and union in a family. For good success in an undertaking. For several spiritual and temporal favors granted to a family through the prayers of the League.

ROCHESTER.—An Associate, for a favor received.

STE. ANNE DE BELLEVUE.—A Member, for a situation obtained after a novena.

ST. EUSTACHE, Man.—A Member, for safety during a dangerous journey, through the intercession of St. Joseph.

ST. JOHN, N.B.—For nineteen favors received. For employment for six persons obtained. One spiritual and two temporal favors. Reformation of an intemperate man through Our Lady of Perpetual Help. A cure of a young girl through the Most Holy Redeemer and the Blessed Virgin. A young man obtained work through St. Alphonsus and the Sacred Heart. Employment after a novena to the Sacred Heart. A reconciliation. A successful examination through the intercession of Our Lady. A conversion of a sinner. A speedy recovery of a sick daughter through Our Lady of Perpetual Help. A

cure of a sick man. Reformation of an intemperate father of a family. A conversion of a person addicted to vice.

ST. THOMAS.—A Member, for four temporal favors granted.

SARNIA, Ont.—For two temporal favors granted through prayers to St. Anthony of Padua. A Promoter, for the conversion of a sinner.

SAULT STE. MARIE, Mich.—A Promoter, for two temporal favors after a novena to St. Francis Xavier. One special favor obtained through the Sacred Heart and St. Joseph. Employment obtained through prayers offered in honor of St. Joseph. A Promoter, for a special favor obtained.

SEAFORTH.—A Promoter, for a great favor obtained through the intercession of the Blessed Virgin, St. Joseph and the Souls in Purgatory. For success in an examination through the Blessed Virgin and St. Joseph.

SMITH'S FALLS.—Two young persons, for having passed their examinations successfully.

SUDBURY.—A Promoter, for a great favor granted on the fifth day of a novena in honor of St. Ann, and for which fervent prayers had been said in vain so many times before.

N.B.—For want of space we are obliged to reserve for the November number other *Thanksgivings* sent from Toronto, Vankleek Hill, Vernon River, Wiarton, Winnipeg, Woodslee and Wooler.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Antigonish, Berger-ville, P.Q., Calgary, Cobourg, Eganville, Freulton, Grafton, Hamilton, Hammondville, Holmesville, Lindsay, Midland, Montreal, Oakville, Ottawa, Port Lambton, Quebec, San Francisco, Seaforth, Thorold, Toronto, Trout Creek.

INTENTIONS FOR OCTOBER.

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

- 1.—M.—*St. Remigius, Bp.* Pray for perseverance. 3,427 Thanksgivings.
- 2.—Tu.—**HOLY GUARDIAN ANGELS.** Devotion to the H. Guardian Angels. 2,390 In affliction.
- 3.—W.—*St. Thomas of Hereford, Bp.* Morning offering. 2,898 Departed.
- 4.—Th.—*St. Francis of Assisi, F.* ht, pt. Spirit of detachment. 2,493 Special.
- 5.—F.—*Sts. Placidus and Comp., M.M.* at, gt. Reparation. 979 Communities.
- 6.—S.—*St. Bruno, F.* Love of silence. 1,585 1st Communions.
- 7.—S.—**THE MOST HOLY ROSARY.** at, gt, rt. Devotion to the Daily Decade. Our Associates.
- 8.—M.—*St. Bridget, W.* ht. Think of Christ's Passion. 1,971 Employment.
- 9.—Tu.—*St. Denis and Comp., M.M.* Generosity. 2,616 Clergy.
- 10.—W.—*St. Francis Borgia, C. r.* Love of the Blessed Sacrament. 96,021 Children.
- 11.—Th.—*St. Germannus, Bp.* ht. Help one another. 3,248 Families.
- 12.—F.—*Bl. Camillus and Comp., M.M.* Pray for heretics. 2,934 Perseverance.
- 13.—S.—*St. Edward, C.* Pray for Catholic Unity. 2,346 Reconciliations.
- 14.—S.—**MATERNITY B. V. M. r.** A word for Mary. 4,105 Spiritual favors.
- 15.—M.—*St. Theresa, V.* pt. Loyalty to our Lord. 2,895 Temporal favors.
- 16.—Tu.—*St. Gall, Ab.* Pray for Missionaries. 11,370 Conversions to faith.
- 17.—W.—*St. Hedwige, W.* Spigels. Spirit of understanding. 2,970 Youths.
- 18.—Th.—*St. Luku, Evang.* ht. Love of the Gospel. 1,793 Schools.
- 19.—F.—*St. Peter of Alcantara, C.* Spirit of Penance. 4,322 Sick.
- 20.—S.—*St. John Cantius, C.* Pray for Priests. 874 Retreats.
- 21.—S.—**PURITY B. V. M.** Reparation. 551 Guilds.
- 22.—M.—*St. Mary Salome.* Respect for the Innocent. 1,918 Parishes.
- 23.—Tu.—**THE MOST HOLY REDEEMER.** Avoid deliberate faults. 4,374 Sinners.
- 24.—W.—**ST. RAPHAEL, Archangel.** Confide in the Angels. 2,751 Parents.
- 25.—Th.—*Bl. Margaret Mary.* ht. Spread devotion to the Sacred Heart. 4,814 Religious.
- 26.—F.—*St. Evarist, P. M.* Constancy. 1,201 Novices.
- 27.—S.—*St. Ives, Lawyer.* Pray for Lawyers. 1,257 Superiors.
- 28.—S.—*Sts. Simon and Jude, Ap.* ht. Devotion to Holy Apostles. 1,923 Vocations.
- 29.—M.—*Ven. Bede, C.* Fidelity in little things. The Promoters of the League.
- 30.—Tu.—*St. Alphonsus Rodriguez.* The Spirit of Prayer. 6,826 Various.
- 31.—W.—*St. Quentin, M.* Devotion to patron saints. The Rev. Directors.

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

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