



THE CANADIAN MESSENGER

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GENERAL INTENTION FOR FEBRUARY.

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

THE REVIVAL OF THE CHRISTIAN SPIRIT.

“Of all the gifts that the infinite bounty of God can bestow on men, the one He prizes most and the most necessary for us, is incontestably the gift of His own Spirit. If, by the destruction of modern heathenism the world is to undergo a regeneration similar to that which followed the overthrow of idolatry of old, this miracle will be brought about only by a new outpouring of that Spirit which, coming down upon the Apostles at

Pentecost, made new beings of them, and enabled them to renew the face of the world. *Emittes Spiritum tuum et creabuntur, et renovabis faciem terræ.*

“ But was not the sending of that Divine Spirit to the inmates of the Cœnaculum an act of the Saviour’s love? The source whence that life-giving flood poured into the hearts of the Apostles was the adorable Heart of Jesus; and if it is to flow again over this parched earth of ours, it can spring from no other fountain head. Hence it is, that from the Heart of Jesus we must ask this grace. Of all the prayers we can address Him there is none more in keeping with His own desires.” *

But what are we to understand by this *Christian Spirit* which is the object of this month’s General Intention? We meet frequently in ascetic authors with the expressions *the Christian Spirit, the Catholic Spirit, the Spirit of faith* and others similar.

They all relate to the dispositions with which the Holy Ghost endows faithful souls, where, by sanctifying grace, He has taken up His abode. Never does He remain inactive in the soul of the Christian. Unceasingly does He work therein to fashion it to the likeness of Jesus Christ; to make it feel, desire and love whatever the Heart of Jesus desires, loves and feels. He creates in the soul, which is docile to His influence and to divine promptings, god-like faculties which enable it to perceive and have a liking for objects which are beyond the reach of the senses. These faculties and heavenly aspirations, taken in their complexity, go to make up what is called the *Christian Spirit*. St. Paul terms them simply *the Spirit* in those oft recurring passages of his epistles, where he shows the spirit within us struggling against the flesh, and constituting within us the new man ever at war with the old. The strength of these heavenly

* *Regne Social*, p. 418.

instincts alone is able to overcome the violence of the animal instincts from which no mortal is exempt.

The more pliant the soul is under the action of the Spirit of Jesus Christ, the more does the Christian Spirit develop and expand. If, on the contrary, the soul prefers to follow blindly the lead of carnal instincts and the lights of mere human wisdom, the influence of the Spirit of Jesus Christ will go on diminishing within it, and even before that divine Spirit has been driven forth by sin, the soul may be said to be gradually losing the Christian Spirit.

We must use every endeavour to determine the Divine Heart of our Lord to diffuse in abundance, proportionately to our wants, in our own hearts first, and then in the hearts of all Christians, that Spirit which will renew the strength of their souls and enable them to regenerate the world. *

We must not deceive ourselves: there is no other efficacious remedy for the evil which is destroying society.

It is not any given disorder that is bringing us to ruin, nor the ambition of any man however powerful, nor the pernicious influence of any depraved writer, nor the shortcomings of any political administration. These are all secondary causes, whose influence would not penetrate beyond the surface of the body politic if the body politic were not being eaten away at its vitals by a mortal evil, from which all these outward evils derive their power for harm. This great evil is the withering away of the Christian Spirit and this decline entails the destruction in modern society of every moral and religious sentiment.

No soldier is an honour to his uniform nor to his

* *Regne Social*, p. 424.

colours if the military spirit be not vigorously alive within him. The Christian spirit is just as necessary for the soldier of Jesus Christ: and we are all soldiers of Christ.

In the words of the holy man Job: *the life of man upon earth is a warfare.* * That warfare begins with man's earthly career and ends only with his last breath. The enemies he has to encounter are the world, the devil and the flesh. It is for this reason that the Christian, when he is regenerated by the holy waters of Baptism, renounces Satan and all his pomps and all his works, and chooses for his leader Jesus Christ. He is then but a recruit, whose courage is yet untried, without experience, and who has never undergone the hardships of active service.

But when, at Confirmation, the sign of the cross has been traced upon his brow with holy chrism, he becomes a perfect Christian and *a soldier of Jesus Christ*. Much now will be expected of him, for henceforth he is to fight under the banners of his spiritual Leader Jesus Christ. He must bear the brunt of the battle and all the attendant trials of a soldier's life. "Wherefore," says the Apostle, "take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice." †

The world is the enemy of the Christian, and the soldier of Christ lays no claim to it as his country. His allegiance is with Christ, who has forewarned him: "If the world hate you; know that it hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth

* Job VII. 1.

† Ephes, VI. 13-14.

you." * The spirit of the world is, in fact, so antagonistic to the spirit of the Christian that Our Lord knew how useless it was to pray for its reformation: "I pray for them: I pray not for the world, but for them whom Thou hast given me, because they are Thine." ‡ And this perversity of the spirit of the world is to last unto the end as a trial for the Saints.

The flesh is the enemy of the Christian: an enemy ever present by which he will be confronted as long as the soul bears about with it this body of corruption. The victory over the flesh, with God's grace and at the price of incessant vigilance, will be a glorious one. "O how beautiful is the chaste generation with glory! for the memory thereof is immortal: because it is known both with God and with men. When it is present, they imitate it: and they desire it when it hath withdrawn itself: and it triumpheth crowned for ever, winning the reward of undefiled conflicts." †

But even when the spirit of the world is vanquished and the flesh subdued, there yet remains the arch-enemy of mankind: "For our wrestling," says St. Paul, "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." ¶

The Christian spirit is the antithesis of the spirit of the world, of the spirit of hell, and of the spirit of the flesh. The soldier of Christ, to deserve his noble title must be, before all, animated with the *Christian Spirit*, which inclines him habitually to think and to act like his Divine Leader and King.

That same Christian spirit, which is the ultimate per-

* *St. John, XV.* 18-19.

† *St. John, XVII.* 9.

‡ *Wisdom, IV.* 1-2.

¶ *Ephes, VI.* 12.

fecting of the intellect and of the will, must be acquired by societies or nations not otherwise than it is acquired by individuals, that is to say, by the constant practice of the virtues of Christianity. This spirit was the bulwark and glory of the primitive Church, of certain periods in the Middle Ages, of the famous *Reductions* of Paraguay and of every nation that ever chose Jesus Christ as its King.

The Reformation so-called, Voltarianism, the Revolution and modern Rationalism have all in turn used every endeavour to stifle that divine flame kindled in the bosom of Catholic nations.

Alas! Satan has succeeded but too well. The Christian spirit finds no place in modern codes of law, nor in the constitutions or the body politic of nations. In the bosom of families it is to be met with at rare intervals, while from many a domestic circle it has wholly disappeared.

During this month of February all the Associates of the League, throughout the world, are to unite in beseeching the Adorable Heart of Our Lord to send His Spirit upon all individual Christians, that they may direct their everyday actions and thoughts to the one great end of their eternal salvation; that they may consider all worldly advantages and disadvantages, in the light of Eternity, as a means to that end; that they may look upon the world itself as an exile, and on Heaven as their home; that this life in their eyes, illumined by faith, may have no further attraction for them than the battle field has for the soldier who loves his country and his king, who is eager to enter upon the struggle, and if needs be shed his blood for the glory of his father-land; who, in a word, is willing to await patiently the hour of the triumph when his Leader will reward him with an imperishable crown.

The Associates are to pray, moreover, that the same Christian spirit, passing from the individual to the family, may impart to it a new life ; that the relations between parents and children and all members of the Christian home may be modelled on those of the Holy Family upon earth ; that the children's eternal welfare be not sacrificed to some transient worldly advantage, either in the matter of education or of a more desirable settlement in life ; that children may bear in mind that their parents hold the place of God over them, and parents, on their side, that the brightest jewels in their crown in heaven will be the souls of their children saved.

They are finally to pray that there may be a renewal of the Christian spirit in the hearts of nations setting its imprint on their mutual relations as members of the great family of Christendom, that in their councils might may not usurp the place of right, that the weak may be protected and not oppressed by the strong, that righteousness is the path to their true greatness, for *Justice exalteth a nation ; but sin maketh nations miserable.* *

That in enacting their laws, while aiming at the temporal well being of citizens, States be not oblivious of their duty to facilitate the attaining to the supernatural end of individuals, instead of raising barriers between the creature and the Creator : this, likewise, should be our prayer ; that laws sanctioning divorce be abolished, and man seek not to put asunder what God has joined ; that tyrannous laws depriving the parent of his right of having his children receive a religious education while they are being instructed in secular science be rescinded ; in fine, that the rulers of nations accomplish the mission confided to them, and respect the authority of God, so that theirs, in turn, may be respected by men.

* *Prov. XIV. 34.*

If this, our fervent prayer be not answered forthwith, let us not be discouraged but persevere. Neither let us be discouraged at the sight of all the evil that encompasses us on every side. There are nowadays many enemies of Jesus Christ, the timorous and indifferent Christians are even more numerous, but there are also valiant souls, animated by the old Christian spirit, who are ever in the van fighting for their Divine Leader.

Thanks to that spirit, they submit their intellects with joy and alacrity to the teachings of the infallible Church, they found admirable works which expand and flourish, works which scarcely find their counterpart in the most glorious of bygone ages.

Societies for the evangelizing of the heathen, charitable associations, a thoroughly Catholic press : such are a few of the grand works which have been called into existence or improved upon by Catholics of the XIXth century ; and all orders in the Church, bishops, priests, religious, laymen, under the guidance of pontiffs, such as Gregory XVI, Pius IX and Leo XIII, have had a share in the bringing about of so much good.

Many Catholics lose heart when they contrast the great army of the wicked with the mere handful of earnest souls. But there is really no cause for despondency. Quite the contrary : the spectacle witnessed during the last fifty years should revive our hopes. But a few thousand souls, impelled by the Christian spirit, have sufficed to work so many wonders. Let us continue to strive for the good cause, to suffer and to pray, and we shall succeed in bringing back to our Divine King, Jesus Christ, whole peoples who have sought for saviours from amongst men, and who keenly feel the want of truth, charity and peace.

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 the Christian Spirit may again hold sway over our families, and may once more permeate the laws of Christian nations. Amen.

Written for the
THE CANADIAN MESSENGER

THE PURIFICATION

(*Sonnet*)

Oh Virgin Mother ! spotless, undefiled,
Most pure, most holy ! May we follow thee,
In thine obedience, thy humility,
Who ne'er by sin or evil wast beguiled :
As thou didst offer for the sinless Child .
The gifts commanded, even so may we
Now, in remembrance of thy purity,
Give all we have to thee, oh Mother mild.

Lo ! as thou camest to the temple gate
Unknown, unhonored, so we fain would tread
In thy blest footprints ; partners of thy fate,
Thy tears, thy glory:--so where thou hast led,
We too may walk ;—Oh Queen Immaculate !
So may we come to thee when life is sped.

FRANCIS W. GREY.

JESUS, MY LORD, MY GOD.

Adagio.

SOLO. Jesus, my Lord, my God, my all, How can I

The first system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The music is in common time (C). The tempo is marked *Adagio*. The first measure contains the word *dolce*. The melody in the upper staff begins with a quarter note G4, followed by eighth notes A4, B4, and C5, then a quarter note B4, and finally a half note G4. The bass line consists of a single half note G3.

love Thee as I ought? And how rev-

The second system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The tempo is marked *Adagio*. The first measure contains the word *rinf*. The melody in the upper staff begins with a quarter note G4, followed by eighth notes A4, B4, and C5, then a quarter note B4, and finally a half note G4. The bass line consists of a single half note G3.

ere this won - drous gift, So far sur-

The third system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The tempo is marked *Adagio*. The first measure contains the word *sostenuto*. The melody in the upper staff begins with a quarter note G4, followed by eighth notes A4, B4, and C5, then a quarter note B4, and finally a half note G4. The bass line consists of a single half note G3.

pas-sing hope or thought CHORUS Sweet Sa - cra-

The fourth system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The tempo is marked *Adagio*. The first measure contains the word *rall*. The melody in the upper staff begins with a quarter note G4, followed by eighth notes A4, B4, and C5, then a quarter note B4, and finally a half note G4. The bass line consists of a single half note G3.

ment We Thee ad - ore Oh! make us

The fifth system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The tempo is marked *Adagio*. The first measure contains the word *f*. The melody in the upper staff begins with a quarter note G4, followed by eighth notes A4, B4, and C5, then a quarter note B4, and finally a half note G4. The bass line consists of a single half note G3.

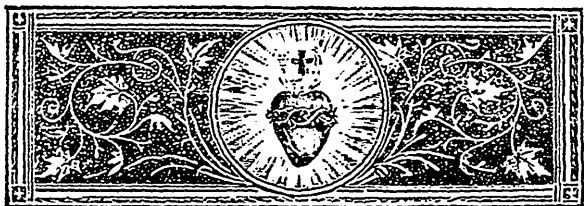
love Thee more and more! Oh! make us



love Thee more and more!



- 2.—Had I but Mary's sinless heart
To love Thee with, my dearest King :
O, with what bursts of fervent praise
Thy goodness, Jesus would I sing.
Sweet Sacrament, etc..
- 3.—O, see, within a creature's hand
The vast Creator deigns to be,
Reposing, infant-like, as though
On Joseph's arm, on Mary's knee.
Sweet Sacrament, etc..
- 4.—Thy Body, Soul, and Godhead, all,—
O mystery of love divine!—
I cannot compass all I have,
For all Thou hast and art are mine.
Sweet Sacrament, etc..
- 5.—Sound, sound His praises higher still,
And come, ye Angels, to our aid ;
'Tis God, 'tis God, the very God.
Whose power both man and angels made.
Sweet Sacrament, etc..



Written for
THE CANADIAN MESSENGER.

THE PEACEMAKER.

"I wonder if Mary is gone to church," thought Mrs. Allan, as she descended her own front steps and paused a moment irresolutely on the snowy sidewalk.

"I think I'll run up and see."

She walked briskly up the street, for the January night was very cold, and was presently ringing the door bell of a house a short distance from her own. Not receiving an immediate answer to her ring she opened the door with the familiarity of a relative and went in, passing from the hall into the dining room, near the door of which she paused in embarrassment as angry voices fell upon her ear.

The scene that met her gaze was a not uncommon one in the household of her husband's brother. John Allan and his wife stood on opposite sides of the table and were engaged in a wordy warfare that had brought the flush of passion to their faces and the gleam of anger to their eyes.

Mrs. Philip, as the neighbors called her to distinguish her from Mrs. John, would have gladly withdrawn unobserved could she have done so, for she felt the awkwardness of the situation; but the angry couple had seen her and both at once insisted upon claiming her as an ally in the battle that was raging.

The question at issue was not of a serious nature, and might have been readily settled with the help of a little forbearance on either side; but the combatants had argued until anger and hot words had resulted, and it required no little tact upon the part of Mrs. Philip to avoid making matters worse—generally the outcome of a third person's interference in domestic broils.

It was not the first time she had been called upon to arbitrate in disputes between husband and wife, though she rarely had the satisfaction of seeing that her advice, though given reluctantly, was followed; and in this case the rule was not broken. Mr. and Mrs. John wrangled away for a few minutes longer and then the former seized his hat and left the house in a towering rage. When he was gone his wife sat down and began to cry, declaring herself the most ill-used woman in the whole world.

"He's—got—such an ab—abominable—temper that a—saint could'nt stand him," she sobbed jerkily. "I'm—slaving here from m—morning till—night and the minute he—comes—in there's a fuss—about—something. I—wish—I'd—never got—married."

Mrs. Philip sat and looked at her compassionately, but she did not say anything. Of what use would it have been in her sister-in-law's then state of mind?

"If girls only knew what they were doing when they get married," went on the aggrieved Mrs. John, drying her eyes, "they'd think twice over it. Here I've been baking and ironing all day long until I am so tired that I can scarcely stand, and that is my thanks for it."

Mrs. Philip shook her head sympathetically, but she was too diplomatic to openly defend the absent John. Instead she said: "I came in to ask you if you were going to church to-night. To-morrow being the First Friday of the new year, I thought you might be going to confession."

Mrs. John began to lament again. "I am in a nice state to go to confession, am I not?" she asked, the tears welling up again. "John and I wont speak for a week after the quarrel we've had to-night—and I had made four of the Nine First Fridays too. This is the fourth time I've attempted to make them, and each time they have been broken by a scene like that you witnessed to-night. I don't believe I'll *ever* get them made "

"Then, come with me to church now and make it up with John when you come home," suggested practical Mrs. Philip. "There is no real reason why you should break the chain of First Fridays. Indeed, she added smilingly, "I think you need very badly to go to confession after allowing yourself to get into such a temper."

"It's all very well for you to talk, Alice," murmured Mrs. John a trifle sulkily, but if your husband carried on the way mine does I don't think you'd be so placid."

"And yet Philip's family say he was always more quick tempered than John," Mrs. Philip reminded her.

"I don't believe it! I've been in your house more times I could count, and I never yet caught him in a bad temper—or you either."

"Perhaps that is the reason," quoth Mrs. Philip, rising to depart. "Wont you come!"

"Not to-night. I could'nt."

As little Mrs. Allan made her way through the snow to church she thought long and earnestly of the misery that was gathering slowly but certainly over her sister-in-law's household. Scarcely a week passed without a domestic friction of some kind taking place; the consequence being that Jack Allan and his wife were rapidly drifting apart. "Something must be done to put a stop to the mischief," soliloquized Mrs. Philip. "But *what*?"

After she had been to confession she remained a while in the church before the crib, meditating upon the won-

derful mystery of man's redemption and praying very heartily for herself and those dear to her.

The church was very quiet, most of the people left some time before, and after a while she closed her eyes and went back in spirit to the first Christmas this poor sun-weary earth knew. It almost seemed to her that she could hear the triumphant Angel-song. "Peace on earth to man of good will." Peace! What a beautiful, restful word it was; telling of the laying aside of the burden of sin; of emancipation from the restless cravings that wear out poor human hearts, with their insatiable longing for the happiness that proves to be but fairy gold when possessed. Was there anything beneath the high arch of heaven so well worth possessing as the inestimable boon of peace? The contrast between her own quiet home and the passion-disturbed *ménage* of her sister caused a prayer of gratitude to spring to her lips. Better, a thousand times better, was it to curb the hasty word, the irritable answer, the fretful look, at any cost to pride and sensitiveness than to have the hell upon earth of a home rent by bickerings and disagreements.

"Peace on Earth." How sweet, how desirable!—but stay! Has not that gracious Christmas promise been renewed in later years? Surely, surely yes.

"I will give them peace in their homes." This is no faint, far away echo of olden days. Oh no! it is the utterance of the Heart of the Babe of Bethlehem heard in our own sad days and bringing rest and refreshment where all had been strife and weariness,

"I will give them peace in their homes."

It was the clue Mrs. Allan had been seeking. She rose from her knees with new hope in her heart and left the church, taking her way uptown briskly.

The next morning, after she had been to mass, she

went to her sister-in-law's house with a parcel in her arms.

"I have brought you a present for your birthday, Mary," she said, undoing the parcel and bringing to view an exquisite statue of the Sacred Heart. "Do you like it?"

"It is beautiful," was the delighted response. "How kind of you to remember my birthday. Look—Jack brought me this last night," and she dived into her pocket and produced a case containing a pretty ring.

"Then, I may suppose, you have made it up again?" inquired Mrs. Philip archly.

"Yes, indeed, and you don't know how good it feels. Dear me! how happy I would be if it would last."

"Why should it not?" asked Mrs. Allan gravely. "It takes two to make a quarrel."

"I suppose a great deal of it is my own fault," admitted Mrs. John with unusual humility.

"Let this be the remedy then, dear Mary." The little woman laid one hand on the statue and the other on her sister's shoulder. "I do not approve of lay preachers," she went on laughing and blushing a little, "especially when the preacher is no better than her congregation; but Our Dearest Lord has promised to send the spirit of peace to those homes where the image of His Heart is honored and I would like you to try the efficacy of this devotion. You belong to the League, do you not?"

"I gave my name to Mrs. Cleary when the League was first founded in St. Barbara's, but after the first two or three months she ceased sending my ticket and I'm afraid I forgot all about the devotion."

"Will you give me your name, then? I am getting up a second circle and would like to have you and Jack in it; little Frank too, he is old enough to make the morning offering at least."

"That gives you the family," laughed Mrs. John. "Very well, put our names down and I will attend to the devotion better in future."

Well satisfied with her morning's work, Mrs. Philip went home again, leaving her sister-in-law busy planning where she would put the statue.

"I wonder," thought the latter, standing with her head on one side to note the effect of her present on the bracket where she had decided to put it. "I wonder if John will join me in saying the Litany before it every night. I'll ask him."

The statue on the bracket attracted Mr. Allan's attention when he came home that evening, and he asked his wife where she got it.

"It's a birthday present from Alice," she answered, and added timidly; "I would like—that is I thought it would be nice to say the Litany before it every night, if you don't mind."

M. Allan laughed good-humouredly. "Got a streak of piety, eh Molly?" he asked banteringly.

His tone jarred on her ear and made the blood rise quickly to her cheeks. All unconsciously he had revealed the low estimate he had formed of her so far as things spiritual were concerned. And yet she had begun her married life with high and holy ideals in view. In that moment of humiliation she realized how far she had fallen below them; how carelessly she had allowed herself to slip lower and lower.

Perhaps something of this was visible in her face, for her husband looked at her curiously for a moment and then laid his hand on hers.

"I didn't mean to hurt you, Mary," he said, more gently than had been his wont for many a day. "We'll say all the litanies you like, my dear—on one condition though—you are not to keep me late for work."

She looked up and echoed the laugh with which he had finished his speech ; and then they sat down to their supper. She had succeeded more easily than she had hoped.

Both husband and wife felt slightly embarrassed when they knelt that evening with their child between them to say the Litany of the Sacred Heart. They had been married seven years and knew almost as little of the religious side of each other's character as if they had been the veriest strangers. It is scarcely an exaggeration to say that awkwardness rather than piety characterized that first attempt at family prayers, and Mr. Allan felt immensely relieved when he had read out the last petition and heard his wife's last response.

After that night, however, it became easier, and soon neither would have omitted the morning and evening devotions before the statue for anything short of an actual necessity.

A hasty temper is a tedious malady to cure, and so it proved in the case of John Allan and his wife. Many times hot words were spoken and passionate answers given as of yore ; but the nightly litany healed the wounds before they had time to fester, and little by little the divine promise was fulfilled in the household of the Allans. The devotion to the Sacred Heart soon became something more to them than the recitation of a certain number of vocal prayers. It wound its way imperceptibly into the fabric of their lives, purifying, sweetening and ennobling them, and fulfilling, in spite of their human weaknesses, its divine mission of imprinting upon them the likeness of that great life which is the model for all who seek that peace which the world can never give.

E. DEVIA.



Written for
THE CANADIAN MESSENGER.

LENTEN THOUGHTS

BY JOHN J. BRANIN

Spirit, made to live for ever,
Keenest blade of Scythian never
Can thy simple substance sever.

When shall come the fire consuming,
And the trumpet-blast exhuming,
Heralds of the awful dooming ;

Quakes the earth its mountains razing,
Mid the crushing and the blazing,
Still thou'lt be, oh, thought amazing !

Through the mighty age eternal
Must thou rest in light superual,
Or live on in dark infernal.

Live for aye in realm of gladness,
Or in wretched gloom of sadness
Tear thyself in fruitless madness.

Great indeed, oh ! great the choosing,
Great the gaining, great the lositg ;
Live if wilt, or live refusing.

The Messenger of the Sacred Heart

Life with dust and ashes blending,
Life to mortal body lending,
Till shall come the fearful rending ;

When unto the earth returning
Goes the body mid thy spurning,
Thou, to meet the great discerning.

Mighty then the thoughts that waken,
Quail thou then like aspen shaken
Lest to gloom thou be forsaken ;

When, as flash of fleetest lightning,
Comes the dark or comes the brightening,
Endless peace or endless blighting :

Endless bliss beyond comparing,
Or the endless wild despairing
Living soul and body sharing.

And no other chance befalling,
Sealed thy fate beyond recalling,
Contemplation vast, appalling !

Thought all other thoughts excelling,
Which shall be thy future dwelling,
Dismal shade or light o'er welling ?

So, thy fate is in thy keeping,
Endless joy or endless weeping,
Thither, thither art thou sweeping,

Spirit which no thought can measure,
Sharp thy pain and sweet thy pleasure,
Wonderful, immortal treasure !

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased.—Mrs. John Overend, of Brechin, d. Dec. 7 ; Mr. Maurice Murphy, of Burlington ; Mary Connolly, Ellen Haley, Catherine Clark, Mrs. Patterson, Miss Mary Jane Cain, all of Dundas ; Mrs. William Maloney, of Guelph, d. Nov. 7 ; Mrs. Seymour, of Kingston, d. in Dec. ; Sister M. Rufina, d. Dec. 22, Mr. William Fitzpatrick, d. Dec 5, Mr. Maurice Roche, d. Nov. 16, Mr. Matthew Redmond, d. in Aug., all of London, Ont. ; Hon. Edward Murphy, Senator, Mrs. Patrick King, Helen Campbell, Mrs. C. Morrissey, d. Oct. 11, Mr Durcan Macdonald, d. in Dec., Julia Callan, d. Jan. 7, all of Montreal ; Mr. John Leyden, of Quebec, d. Oct. 2 ; Mrs. John Willoughby Crawford, of Toronto, d. in Dec. ; Colin Chisholm, at Alexandria, d. Dec. 21 ; Lucy Smith, d. Dec. 16, and Walter Smith, d. Dec. 20, both of Baysville, Mrs. Angraves, of Brighton, Ont. ; Dr. Charles James Fox, of Gravenhurst, d. Dec. 12 ; Mrs. Roderick Chisholm, of Lochiel, d. in Nov. ; Mrs. John Raycroft, d. in May, and William Nestor, d. Dec. 8, both of Merritton ; Mrs, Aurélie Forgette, of Sault-Ste-Marie, d. Dec. 17.

LEAGUE AT HOME.

LESLIEVILLE, OCT. 14.—An impressive ceremony was witnessed in St. Joseph's Church, Leslieville, on Sunday, October 13, by a large number of the parishoners, the occasion being the reception of the Promoters of the League of the Sacred Heart. Rev. Father Ryan officiated, having first prepared the young ladies by an eloquent instruc-

tion on the duties and responsibilities which would devolve to them on their acceptance of the high honour he was about to confer upon them. He reminded them that in one particular they resembled the priesthood, as a person once enrolled as a Promoter was always a Promoter.

The crosses and badges were then blessed and distributed, and the ceremony concluded by the reception of a large number of Associates. The names were as follows: Mrs. Nolen, Pape, O'Brien, Misses Prout, Farren, Lynch, Fogarty, Langford, Walpole, Fitzgerald, Kirby, Wallace, Duffy, McGlue, and Mr. R. J. Howarth.

After a few appropriate remarks, benediction was given by the pastor, Rev. Father McIntee. The choir was assisted by a number of singers from the other churches, who had kindly volunteered their services, among them being Mr. Chas. Tomney and Miss Mary Curran, of St. Paul's, and Mr. Costello, of St. Basil's.

The selections deserving of special mention were the *O Salutaris* by Mr. Costello, and the *Justus ut Palma* by Messrs. Tomney and R. Howarth. Rev. Father Ryan has given the League a good start, and the parishoners of St. Joseph's will have reason to remember with pleasure the reverend gentleman's services on this occasion.

FORT WILLIAM, ONT.—The 8th December last was an unusual feast day with us. Numerous were the communions, but the evening service was specially attractive, as the Promoters were to receive their crosses. All eyes were turned towards the altar of the Sacred Heart, which was but one blaze of various colored lights, which brought out in relief the beautiful statue of the Sacred Heart with its expression of love and mercy towards us. Rev. F. Forhan, S. J., invited for the occasion, gave us a

splendid sermon, proving to evidence how the Holy League is calculated to facilitate true devotion. Then the Promoters came up to the railings with lighted candles in their hands, read their consecration and received their crosses and diplomas. No doubt, the Holy League, that is our Blessed Lord, will develop in us all a better knowledge of His love for us, and stimulate us more and more to love Him with an increasing love.

UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.
THE AULNEAU LETTERS.

1734-1745.

No. 45.

(Translation.)

FATHER BESSOU TO MADAME AULNEAU.

(Continued.)

Address : LaRochelle—A madame de la Touche Aulneau, veuve, aux Moutiers sur le Lay près Luçon—Bas Poitou—A Luçon.

KOUROU, May 17, 1743.

MADAM,

Your letter of Dec. 12, 1742, was placed in my hands about a fortnight ago. It would be, I think, superfluous to tell you that it gave me much pleasure. I experience the same very sensible joy every time I hear from you.

You will allow me to upbraid you mildly. You have

your son near you once more, your eldest at present, mean; for I have learnt it through Father Aulneau's letters, and yet you never said a word to me about it. Do you fancy that I take so little interest in what concerns you, that you should not apprise me of this piece of good news? It is by the merest chance that I heard of it. Do me a little justice, and believe that whatever is of a nature to console you brings me consolation also. I congratulate you, madam, on the return of this dear child of yours; and may he now, by his presence, bring you as much joy as his absence did sorrow. Our Lord has deigned to compensate you for the sacrifice which you had so generously made Him of your other children. I give Him thanks and take part in your joy. Henceforth I trust that you will inform me of every occurrence relating to your own dear family. This, at least, is my desire and I ask it of you as a favour.

It is a long time now since you have spoken to me of your daughter, the *religieuse de la Foi*; I have not forgotten her. I would be very sorry to learn that she has forgotten me in her prayers, for it would be much to my detriment. Offer her my kind regards and recommend me to her fervent prayers.

Many thanks for all the other news you give me. I read over with much satisfaction the reverend and dear Father Aulneau's letters. Their perusal makes me regret all the more that he would not or could not write to me since I came to these regions, though, when we took leave of each other, he promised to do so. His time is more usefully employed; this at least consoles me.

I received a letter from our dear Michael, and it corroborates what you say of him, for it breathes piety in every line. You are a happy mother to have such children.

faithful to the duties of their state of life, and not proving recreant to their vocation like so many others.

What you impart to me on this score afflicts me all the more as the faithlessness to their religious profession, of which you speak, has led to their falling away from the faith. This is very sad. When once we begin to separate ourselves from God to what lengths are we not tempted to go, and how much have we not to fear! To leave an Order when we are convinced that we are not called to it is not an evil. There may be reasons for leaving it, but there can be none for embracing heresy. As for the Society, it is a great gain to be able to rid herself of members capable of such excesses. This will ever keep her firm in her faith and steadfast in her submission to her first pastors. The vanity of the heretic acknowledges no such blind submission, but the faithful glory in its practice. Those pastors are indeed our guides, and by following them we cannot go astray.

The announcement of the beatification of the Forty Martyrs is most consoling. I saw from afar the shores hallowed by their martyrdom. I mean the island of Palma of which we catch a glimpse on our way to this country. Had the rough weather we encountered continued a little longer we should have put in to that port. I should not have been sorry, for joyfully would I have kissed those shores bathed with the blood of so illustrious a band of missionaries on their way to America.

The aim of heretical zeal was not to propagate the faith, but to cut short the career of those who longed to implant it in heathen lands. Heresy endeavours to destroy, the Church to build up. This feature of the Roman Catholic Church has always distinguished her in the past, and will continue to distinguish her in the future from surrounding sects, and should make us cling to her forever.

Our missions are getting on as usual, and continue to gain adherents to the faith ; but we are always in dire want of apostolic labourers. Five were to have come out to us this year, but only one reached us. Death overtook one at LaRochelle, sickness or some other cause detained the others. And who knows when they will come now, and if at all, it will always be too late.

We celebrated the jubilee this year, or to be more correct, the year gone by. This gave us no end of work. At the feast of All Saints I went to Cayenne to help our Fathers. I was yet in my convalescence after a tedious sickness.

I drew on myself the indignation of certain persons, who hurried to send off letters to the Court against me. I have not taken the thing much to heart, and what I did I should be ready to do over again if the same occasion presented itself. I do not know what answers they have received by the King's ship. If they are favourable to them they will not leave me long in ignorance of their contents. You see we are all the same Jesuits everywhere, since everywhere they make it a point to injure us. God will find means to succour us, if He deems it best in His wisdom.

Do not grow weary, I pray you, in sending me news about yourself and whatever you may hear affecting the Society. You can do me no more acceptable favour unless it be to redouble your prayers to God in my behalf. It would be a real charity, for I have more need of prayers than any other. Believe me, I shall never forget you in my Holy Sacrifices.

Remember me kindly to Reverend Father Terreneuve. If I have time I shall drop him a line to renew the interchange of letters which at one time, we had begun.

I am much pained to hear of Father Reveilland's weak state of health. Reverend Father Aulneau I shall not forget, as I also bear in mind all our reverend Fathers of Luçon and Fontenay.

I remain with the most sincere devotion and the most profound respect, Madam,

Your most humble and most obedient servant,

BESSON, Jesuit.





OUR MOTHER'S LOVE

(From the *Irish Messenger*, 1889.)

Some time ago, I wrote to an old gentleman in America to thank him for a large donation he had given to us for the poor. In reply, he requested that no thanks should be offered to him, but that all thanks and praise should be given to God, and to His Blessed Mother, who alone had caused him to make the offering.

To illustrate what he meant, he sent me the following little story :—

In a small town in America, a poor Catholic widow was about to be turned out of her house for non-payment of an exorbitant and unjust rent. Doubtless you witness many similar cases in *dear old Ireland*. The poor widow having no money, but full of faith, went to a little Chapel of Mary Immaculate. As the door was locked at the time, she knelt outside and prayed to the Mother of God to give her the means of paying her rent.

Whilst the widow was thus devoutly engaged in her prayers and supplications, two scoffers of our holy religion were passing by. Seeing her on her knees they came near and asked her what she was doing. In the fullness of her faith and the frankness of her heart, she

told them of her mission to the Chapel of Mary Immaculate, and what she was praying for. In their impiety they scornfully laughed at her, saying: "Your Blessed Virgin cannot and will not give you any money, since she cannot either hear or help you." The poor woman continued her prayers and paid no further attention to them, except to say: "Oh yes, She can and will help me!"

One of them asked her how much rent she owed. She told him the sum, whereupon he said to her. "To convince you that your Blessed Virgin cannot and will not give you the money, here it is," and he then handed her the desired money. The poor creature stood up, took it from him, but returned at once to her former position on her knees, and thanked the Blessed Virgin Mary for it.

Observing what she had done, the scoffer said: "Well, what are you praying for now?" She replied, "I am now thanking the Blessed Mother of God for sending me the rent."

In a rage, he said "It was I gave it to you, and not the Blessed Virgin Mary." "Oh yes," she said, "but it was the Blessed Virgin Mary sent you in this direction and put it into your heart to give me the money which you have given me."

CHINA.

In the eighteenth century, before the suppression of the Society of Jesus, the faithful in China numbered 800,000. In 1800, there were five missions, but owing to the persecutions and the want of missionaries, the number of the faithful had dwindled down to 202,000. In 1850 there were eighteen missions and 330,000 Catholics; in 1890 the number had increased to 576,440. At present there are in China six hundred and nineteen missionaries and three hundred and sixty-nine native priests. The missionary nuns are numerous, and the schools and orphanages in a flourishing condition.

TREASURY, FEBRUARY, 1896.**RECEIVED FROM THE CANADIAN CENTRES.**

Acts of charity.....	225,566	Holy Hours.....	32,400
Acts of mortification	199,008	Pious reading..	92,887
Beads	417,548	Masses celebrated..	1,987
Stations of the		Masses heard.....	135,835
Cross.....	65,512	Wc.ks of zeal.....	79,625
Holy Communion	41,380	Various good works	774,771
Spiritual Commu-		Prayers	1,279,710
nions	351,887	Sufferings or afflic-	
Examinations of con-		tions	100,131
science.....	95,453	Self conquests.....	112,857
Hours of silence....	322,891	Visits to Blessed	
Charitable conver-		Sacrament	184,677
sations	286,109		
Hours of labor.....	399,439		
		Total.....	5,199,667

THANKSGIVINGS

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

(Thanksgivings held over from last month)

FREELTON.—A Promoter, for a favour obtained last March, through the intercession of St. J. For several favours.

FORD RIVER, MICH.—A Promoter writes that her little girl was suffering from a disease pronounced hard to cure by doctors. Her heart sank within her to see her darling suffer and not to be blest with means sufficient to care for her as her case required. She turned to the S. H. and the Holy Souls; that very same day a change was seen and now she is well.

GALT.—An Associate, for the grace of a happy death for a dear father, through the intercession of the S. H. A Member, for the success of a son at an examination, after making a nine months' novena to the S. H. A Promoter, for a temporal favour.

GUELPH.—For a favour. A Promoter, for her father's obtaining a situation for the winter, after prayers offered for the Holy Souls. A Member, for a favour, after saying the beads.

HALIFAX.—For a person's return to the sacraments after a year's absence. For the recovery of a person from a serious illness, through the devotion to the S. H. of Jesus and Our Lady of Perpetual Help. For the conversion and the happy death of one who was recommended to the Holy League. For the recovery of money lost, through the intercession of St. Anthony. For the cure of a throat trouble and headache, after applying the Badge. For a situation obtained, through the intercession of the Souls in Purgatory. For favours received.

For the cure of a sore throat, by applying the Badge. For relief from toothache, on applying the Badge and promising to hear mass for the Souls in Purgatory. For the cure of earache, through the intercession of St. Ann and St. Ignatius. For immediate relief from a severe attack of headache, by the application of the Badge of the Sacred Heart. For a cure, after making novena to the S. H. and another to Our Lady, and by applying the Badge.

HAMILTON, ONT.—A Promoter, for a temporal favour. A Promoter, for a successful operation, after having two masses said for the Souls in Purgatory. A Member, for a person returning to his religious duties after many years' absence. For two temporal favours. A Member, for being preserved from a serious accident, after promising a mass in honour of the S. H. in behalf of the Souls in Purgatory. A Member, for the return of a dear friend to his religious duties after several years' neglect. For a temporal favour.

INGERSOLL, ONT.—A Promoter, for the grace of a happy death for a brother. A Promoter, for unprecedented success in a study, after a promise to propagate the devotion to the Holy Souls in Purgatory.

KEARNEY.—An Associate, for the recovery of a brother, and other favours through the prayers of the League.

KENTVILLE.—A Member, for preservation, on two occasions, from imminent danger, through the intercession of St. Joseph.

KINGSTON.—For a favour, through the intercession of the Mother of Sorrows, St. J. and St. Catherine of Sienna. For four temporal favours. For success in all undertakings since becoming a member. A temporal favour, through the intercession of St. Anthony. A

Promoter, for many favours. For a great change in a man for the better.

LA SALETTE, ONT.—A Member, for two favours, after promise to pray for the Souls in Purgatory.

LONDON, ONT.—An Associate, for being relieved from a very great affliction, through the prayers of the League. A Member, for a temporal favour. For the return of a young man to his religious duties. For the grace of a religious vocation.

MCCORMICK.—A Member, for a situation. For a favour, through the intercession of the B. V. an hour after the request was made. For many favours. For favours, through praying to the Suffering Souls in Purgatory. A Member, for favours, through prayers to St. Ann, St. J. and St. Anthony.

MARYSVILLE.—For two temporal favours, after praying to the Holy Souls in Purgatory, and having masses said for them. For three temporal favours received through prayer.

MELBOURN, QUE.—An Associate, for the cure of heart disease after a novena to the S. H.

MEMRAMCOOK.—For a very special temporal favour.

MONCTON.—A Promoter, for recovery from a severe illness, through the S. H. and the intercession of the B. V.

MONTREAL.—A Member, for success at an examination after a novena to St. Anthony of Padua and a promise to have three masses said for the Souls in Purgatory. A Promoter, for a brother having obtained a situation during a novena to the B. V. and the Souls in Purgatory. A Promoter, for recovery from sickness through the intercession of the Souls in Purgatory. A Member, for having obtained a situation through the S. H. A Promoter, for employment for her brother and herself. An Associate, for restoration to health. A Member, for

a great temporal favour received after a novena to the Infant Jesus and prayers for the Souls in Purgatory.

NEWCASTLE, N. B.—A Member, for two temporal favours. For one temporal. Two Members, for favours. A Member, for the cure of an internal disease. A Member, for a favour.

NEW HAMBURG.—A Member, for the cure of a toothache after applying the Badge, and praying for the Souls in Purgatory.

OKANAGAN MISSION.—For the success of a lawsuit.

OTTAWA.—An Associate, for three favours ; for the restoration of a mother to health ; for employment, after making a novena to the Souls in Purgatory, and praying to St. J. For a temporal favour. A Promoter, for two temporal favours obtained. A Promoter, for the cure of severe pain near the heart which had lasted about a year, by making a novena for the third time and applying the badge. For many other favours. A Member, for several temporal favours. A Member, for a great favour.

OWEN SOUND.—For favours received. For a safe delivery in confinement. For a temporal favour through the intercession of the B. V. and St. J. For favours received in the month of June.

PARIS, ONT.—For spiritual and temporal favours. For a brother's success in an undertaking, through the intercession of the B. V. and St. J. For a favour. For a great temporal favour, through a novena in honour of Our Lady of Perpetual Help and prayers to the S. H., B. V., St. J. and the Holy Souls.

PENETANGUISHENE.—An Associate, for a miraculous preservation from sudden death.

PETER BOROUGH.—A Member, for peace in a family, and the restoration to health of a dear relative.

PORT DALHOUSIE, ONT.—A Member, for means to pay a debt when all hope seemed gone of getting it by any other way.

QUEBEC.—A Member, for three cures, and a life saved, by applying of the Badge.

RENFREW, ONT.—A religious of the Holy Cross, for a great favour.

ST. CATHARINES.—An Associate, for the speedy recovery from a severe sickness through prayers to the S. H.

ST. EUSTACHE, MAN.—A Member, for special protection from great loss by fire on three occasions.

ST. JOHN, N. B.—Six, for employment and means. One, for a temporal favour. One, for success in business. One, for means to pay a debt. One hundred and twenty-five, for special favours.

ST. FRANCIS HARBOUR, N. S.—A Member, for a favour, after praying to the B. V., St. J., St. Ignatius and the Souls in Purgatory.

ST. THOMAS, ONT.—A Promoter, for deliverance from a disease which was very dangerous.

SWANTON, VT.—A Promoter, for a temporal favour.

T. J. H., for a temporal favour, through the intercession of St. Anthony of Padua, after saying a decade of the Rosary for nine days.

TORONTO, ONT.—A Member, for the grace of making a good general confession, after a promise to have masses offered for the Souls in Purgatory. For the cure of a severe toothache, after the application of the Badge. A Promoter, for obtaining two medals. An Associate, for the recovery of her daughter through the prayers to the S. H., B. V. and St. J. An Associate, for a great favour, through the B. V. A Promoter, for two favours through prayers to the S. H.

WARKWORTH.—An Associate, for success in July examinations. A Member, for a situation obtained after having made a novena in honour of the S. H. and the B. V. and promising two masses for the Souls in Purgatory.

URGENT REQUESTS have been received from Almonte, Antigonish, Calgary, Drayton, Ont., Duluth, Minn., Dwyer Hill, Ont., Flos, Galt, Hamilton, Kentville, Moncton, Ramcook, Montreal, New Hamburg, Ottawa, Owen Sound, Paris, Ont., Park Hill, Phelpston, Quebec, Sarnia, Smith's Falls, Toronto, Windsor.

(*Thanksgivings for February*)

ANTIGONISH.—A Promoter, for several favours. A Promoter, for a great favour during the month of December.

ALEXANDRIA.—A Promoter, for a special temporal favour. An Associate, for the cure of a young girl of a severe malady by application of the Badge and recitation of earnest prayer to the S. H. An Associate, for two great favours, after prayers to the B. V. and the Holy Souls. An Associate, for a great favour, after devotions to the S. H. and promise of a mass for the Holy Souls.

ARNPRIOR.—A Member, for one temporal, and one spiritual favour, after praying to the B. V. and having a mass said for the Souls in Purgatory. A Promoter, for one temporal and one spiritual favour. A Member, for a temporal favour.

BARACHOIS, GASPÉ.—A Member, for complete restoration to health, after childbirth, through the promise of a novena in honour of the S. H. and two masses.

BATHURST VILLAGE.—A Promoter, for a favour, after

making a novena to St. J. and the Souls in Purgatory. An Associate, for the cure of her child, after praying to St. Ann and promising a mass for the Souls in Purgatory. An Associate, for the cure of a sore side and headache after making a novena to St. Ann. A Member, for favour, after making the Nine Fridays and praying to our Lady of Perpetual Help. An Associate, for being preserved from a great accident.

BELLE RIVER.—For a signal favour, through the intercession of the S. H. and the B. V. For a safe journey. For something of value unexpectedly received. For several temporal and spiritual favours.

BRANTFORD, ONT.—A Member, for being cured of an illness, through the intercession of the B. V. A Promoter, for a temporal favour received two days after offering prayers for the Souls in Purgatory. A Member, for a spiritual favour, after praying to the S. H. for the Souls in Purgatory.

BRECHIN.—A Member, for two special favours received after the Thirty Days' Prayer, in honour of the B. V. and the Beads thirty times. For a favour. A Member, for the recovery of her child after a novena to St Anthony of Padua.

BRIGHTON, ONT.—A Rochester member, for favours granted last June.

BUCKINGHAM.—A Member, for a special favour, after making a novena. A Member, for a great favour.

CANSO.—A Promoter, for a temporal favour, after prayers to the S. H. and the B. V., and a mass offered for the Souls in Purgatory. An Associate, for being cured of a disease after prayers to the B. V. An Associate, for being cured of severe pain after applying the scapular and medal.

CALEDONIA. —A Promoter, for three spiritual requests

granted after prayers for the Souls in Purgatory. An Associate, for successfully passing an examination.

COBOURG.—A Member, for a favour through the intercession of the B. V. and St. Anthony.

CORNWALL.—For favours through the S. H. and the B. V. For success in business after praying to the S. H., the B. V. and the Suffering Souls. A Member, for two favours. An Associate, for a successful examination. For a cure, after making a novena to the S. H. For improved health by praying to St. Ann. For a sore throat and toothache cured by applying the Badge. For restoration to health after a serious illness. For a successful examination. For a mother restored to health by praying to the S. H. and the Suffering Souls. For a cure through the S. H. and St. Ann. A Member, for success at an examination. A Promoter, for two temporal and three spiritual favours. For a temporal favour through the intercession of the B. V. and St. Ann. A Member, for a situation.

DUNDAS.—An Associate, for a request granted. A Member, for the cure of a severe pain. A Promoter, for the restoration to health of three persons after a novena to Our Lady of Sorrows and the Canadian Martyrs.

EGANVILLE.—For the granting of a great temporal favour.

GLENNEVIS.—A Promoter, for three favours, after making a novena to the S. H. For a reconciliation in a family, after offering masses for the Souls in Purgatory. For one spiritual and three temporal favours, through prayers to the B. V.

GODERICH, ONT.—An Associate, for a special temporal favour. For the cure of a young man, after a novena to the B. V. and the S. H. An Associate, for a spiritual favour.

GRAFTON.—For a spiritual favour.

GRAVENHURST.—A Promoter, for success in an examination. Members, for four temporal favours.

GUYSBORO, N. S.—For the recovery from a dangerous illness of two persons, through the prayers of the League.

GUELPH.—A Member, for three special favours.

HALIFAX, N. S.—A Promoter, for the cure of a sore throat, after applying the Badge. For three temporal favours. For better health, spiritual and temporal favours, through the intercession of the B. V., St. Joseph and the souls in Purgatory. For tidings of an absent son. For employment. For the cure of a trouble in the head, through the intercession of the B. V. and St. Ann.

HAMILTON.—A Member, for the cure of a sore throat, after offering Holy Communion in honour of the S. H. For the finding of a lost article, through St. Anthony. For money, through the intercession of St. Basil. For the cure of skin eruption by applying the Badge. A Promoter, for a special temporal favour. Two Members, for several favours.

IRGERSOLL, ONT.—A Promoter, for a situation for a friend, after promising to have mass said for the Souls in Purgatory. For several favours, through the intercession of the B. V.

KINGSTON.—A Promoter, for the success of an undertaking. For a spiritual favour. For two happy deaths, For deliverance from trouble. For two temporal favours, through the intercession of Our Lady of Victory. For the renting of a store and dwelling.

LANCASTER, ONT.—For a temporal favour after making a novena of the Way of the Cross and having masses said for the Suffering Souls and in honour of St. J.

LINDSAY, ONT.—For the cure of toothache by offering prayers to the S. H. A Member, for the cure of his

daughter's sore throat. For the cure of neuralgia. For a great favour through the intercession of St. Ann, after making a novena and going to communion in her honour.

LONDON, ONT.—For a special favour. For relief from pain through the intercession of the B. V. and St. J. For the return to his religious duties of a father of a family who, for many years neglected them, a grace obtained through the intercession of the B. V.

MAIDSTONE, ONT.—For a favour through the Souls in Purgatory, on all Souls day. For a cure by applying the Badge and praying to the S. H. and the B. V.

MARYSVILLE.—A Member, for a favour by praying to the S. H. A Promoter, for two great favours by praying to the S. H. and St. Anthony.

MERRITON.—A Member, for health restored through prayers to the B. V. A Promoter, for two temporal favours and for several spiritual favours after praying to the S. H. A Promoter, for one special favour through the intercession of the B. V. St. J., and the Souls in Purgatory.

MONTREAL.—For four special favours through the intercession of the S. H. and St. Anthony. For employment obtained for two persons. For recovery from sickness. A member, for strength restored to a limb which had been very weak for many years. A member, for complete restoration of failing eyesight, through the powerful intercession of St. Ann. A Promoter, for a great number of past favours. For a situation, after prayers to the S. H. For restoration to health. For a temporal favour.

MOUNT CLEMENS, MICH.—A Member, for a great favour by saying certain prayers to the B. V. and the S. H.

NEWCASTLE, N. B.—A Member, for a favour.

OAKVILLE.—A Member, for a temporal favour. Mem-

bers, for a particular favour and for three temporal favours. A Member, for favours received through the intercession of St. Anthony and after making the stations of the Cross for the Souls of Purgatory. For a favour by offering the Thirty Days, prayer and a mass for the Suffering Souls.

ORILLIA.—A Promoter, for a temporal favour.

OTTAWA.—An Associate, for the recovery of a sore throat after applying the Badge. A Member, for the cure of a sore knee. A mother, for the recovery of her son from a severe illness. For the health of a whole family. A Promoter, for a cousin having passed a successful examination through the intercession of the B. V. and the Holy Souls. For many other favours.

OWEN SOUND.—For a temporal favour through the intercession of the B. V. and St. J.

PENETANGUISHENE.—A Member, for a temporal favour granted after praying for the Souls in Purgatory and promising to have a mass said for the Souls in Purgatory. A member, for four temporal favours after making a novena to the B. V. for the Souls in Purgatory. A Promoter, for a favour after making a novena in honour of the S. H. and the B. V.

PETERBOROUGH, ONT.—For recovery after a severe operation through the intercession of the S. H., St. Ann and St. Anthony of Padua.

PRESTON.—A Member, for the cure of sore eyes and a very bad cough through prayer.

PUSLINCH.—A Promoter, for the almost complete cure of a sore throat of a few years standing by applying the Badge and St. Benedict's medal.

QUEBEC.—A Promoter, for several spiritual and temporal favours. A Member, for work for the father of a family who was in great need. A Member, for the cure

of a sore eye. An Associate, for a special temporal favour, through the S. H. and St. Anthony. An Associate, for a special temporal favour, through Our Lady of Perpetual Help and St. Anthony. A Promoter, for unexpected help for a little family in needy circumstances. A Promoter, for the success of an operation performed for a pout on a child's throat. A Promoter, for restoration to health. For a favour, through the intercession of St. Jude. For assistance in an undertaking. For several spiritual and temporal favours.

RENFREW.—A Promoter, for the cure of pain, through prayers to the B. V., St. Ann and the use of holy oil. For a special favour. A young person, for the recovery of her health, through the intercession of the B. V. and St. Philomena.

ST. ANN OF BEAUPRÉ.—A Member, for a great cure, after applying the Badge, and the intercession of Our Lady Perpetual Help, St. Ann and the Souls in Purgatory.

ST. JOHN. N. B.—Seven, for securing employment and obtaining means. Three, for restoration to health. Two, for obtaining peace among families. For three young men who made the mission. One, for cure of intemperance. One, for success in business. One, for money obtained through the S. H., St. J. and the Souls in Purgatory. Three hundred and forty-four, for various special favours.

SMITHVILLE.—For a temporal favour after making a novena to the S. H. and praying to the B. V. and the Souls in Purgatory.

TORONTO.—For restoration to health.

VANFLEEK HILL.—For the cure of a pain in the chest after praying to the S. H. A Member, for three temporal favours.

VANCOUVER, B.C.—For the cure of a sore throat, through prayers to the S. H.

WARKWORTH. — An Associate, for a special favour, through the intercession of the B. V. and the S. H.

WELLINGTON, B. C.—For the cure of a toothache by applying the Badge. For a favour after promising to have a mass said for the Souls in Purgatory.

WINDSOR MILLS.—A Member, for having passed a successful examination after having received Holy Communion and praying to the S. H. and having a mass said for the Souls in Purgatory.

WINNIPEG.—A Promoter, for recovery from sickness after praying to the S. H. and the B. V. A Promoter, for many special favours after simply imploring the S. H. An Associate, for a cure after applying the Badge. For a special grace. An Associate, for a situation through prayers to the S. H. A Promoter, for three spiritual favours.

WOODSLEE.—A Member, for a position obtained after prayers to the S. H. and a mass said in honour of the B. V.

URGENT REQUESTS, for favours both spiritual and temporal have been received from Alexandria, Antigonish, Calgary, Forest Mills, Guysborough, Lindsay, Malone, N. Y., Manotic Station, Moncton, Montreal, Murillo, Ont., Ogdensburgh, N. Y., Ottawa, Quebec, Renfrew, Sheenborough, Smith's Falls, Toronto, Vanleek Hill Warkworth, Winnipeg, Woodslee.

INTENTIONS FOR FEBRUARY.RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE
BY CANADIAN ASSOCIATES.

- 1.—S.—*St. Ignatius, M.* All for Jesus. 52,216 Thanksgivings.
- 2.—S.—*Septuag. St. Cornelius.* a†, g†, r†. Spirit of sacrifice. 10,411 In affliction.
- 3.—M.—PURIFICATION. g†, m†, r†, st. Faith. 17,657 Deceased.
- 4.—Tu.—PRAYER OF OUR LORD. Patience in trials 41,180 Special.
- 5.—W.—*St. Agatha, V. M.* Spirit of prayer. 3,429 Communities.
- 6.—Th.—*St. Titus, B. C.* Unselfishness. 102,776 First Communions.
- 7.—F.—*St. Romuald, Ab.* a†, g†. Pray for Missions. The Associates.
- 8.—S.—*St. John de Matha, F.* Pray for sinners. 5,690 Employment and Means.
- 9.—S.—*Sexag. St. Apollonia, V. M.* Pray for sufferers. 6,341 Clergy.
- 10.—M.—*St. Scholastica, V.* Simplicity. 140,839 Children.
- 11.—Tu.—THE PASSION. Mortification. 13,880 Families.
- 12.—W.—OUR LADY OF LOURDES. Devotion to Our Lady. 12,857 Perseverance.
- 13.—Th.—*St. Catherine of Ricci, V.* h†, p†. Avoid bad company. 4,935 Reconciliation.
- 14.—F.—*St. Idefonsus, Bp. C.* Persevering prayer. 18,894 Spiritual Favours.
- 15.—S.—SS. 26 Japanese Martyrs. Self-sacrifice, 11,807 Temporal Favours.
- 16.—S.—*Quinquag. St. Onesimus, Bp.* Confidence in God. 17,453 Conversions to Faith.
- 17.—M.—*St. Cyril of Alex., Bp. D.* Trust God's mercy. 18,833 Youths.
- 18.—Tu.—*St. Simeon, Bp. M.* Suffer cheerfully. 3,189 Schools.
- 19.—W.—ASH WEDNESDAY. *St. Conrad.* Reparation. 4,411 Sick.
- 20.—Th.—*St. Eucherius, Bp. h†.* Pray for the Pope. 1,746 Missions, Retreats.
- 21.—F.—HOLY CROWN OF THORNS. Gentleness. 1,980 Guilds.
- 22.—S.—*St. Peter's Chair at Antioch.* Pray for Bishops, 3,369 Parishes.
- 23.—S.—*St. Martha, V. M.* Love the poor. 102,551 Sinners.
- 24.—M.—*St. Peter Damian, Bp. D.* Fear worldliness. 11,436 Parents.
- 25.—Tu.—ST. MATTHIAS, AP. h†, m†. Seek to be unknown. 5,931 Religious.
- 26.—W.—*St. Margaret of Cortona.* Spirit of penance. 1,879 Novices.
- 27.—Th.—*St. Leander, Bp. h†.* Sorrow for sin. 1,361 Superiors.
- 28.—F.—THE LANCE AND NAILS. Fidelity to duty. 5,934 Vocations.
- 29.—S.—*St. Dositheus, Solitary.* The Promoters and Directors. Love solitude.

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

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

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