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GENERAL INTENTION FOR JULY.

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

ELEMENTARY CATHOLIC SCHOOLS IN ENGLAND.

The General Intention for the month of July, which was first approved of, and blessed by the Holy Father, was *the religious mental culture of the children of the People*; but during his recent visit to His Holiness Leo XIII, Cardinal Vaughan begged the Pope to designate as General Intention of the Apostleship of Prayer *the Elementary Catholic Schools of England*.

Seeing how urgent and of what vital importance this question was for England, and eager to favor the cause of religion in that country, in hopes of bringing it back to the unity of Catholic Faith, the petition of His Eminence Cardinal Vaughan was favorably received.

Elementary education in England is imparted either in *Voluntary* or *Board Schools*. The voluntary schools are built by private contributions, and provided certain conditions, which seem reasonable enough, be complied with, they are entitled to State aid. With this government subsidy, about half the expense may be defrayed, the balance must come from the voluntary subscriptions of the faithful.

The board schools are founded and supported at the public expense, and are all, whether secular or religious, placed under State control.

These latter schools were instituted to supply any deficiency of voluntary schools. They are to be opened only when and where the former are insufficient for the needs of education. Formerly they received children of all denominations without distinction. This state of things could not last, and the question of religion came to the front and demanded a solution. Thereupon it was enacted in 1871, that the instruction given in those schools should be distinctly religious and based on Holy Writ, but so modified as to leave in abeyance the peculiar doctrinal tenets held by the various denominations. This compromise was accepted for what it was worth by many Protestant parents. Since then, to save themselves the trouble of building new schools or enlarging those already existing, the Protestant directors of voluntary schools accepted in many cases the proposal of the government, and leased their schools with a view of placing them under board management.

Catholics have invariably held aloof from this move-

ment; for it was manifest to them from the beginning that in board schools proper religious instruction could never be imparted to their children.

It must be remembered—and it was loudly proclaimed when the measure was first proposed—board schools were devised solely to come to the relief, when needed, of the voluntary system; but it did not take long to find out that the aim of the promoters of the board school system was not to help the voluntary schools, but to supplant them. At liberty to draw largely on the public funds, and openly favored by the administration, board schools prospered and developed rapidly. At the outset, it is true, there was some show of keeping within the bounds of impartial dealing, and the voluntary schools came in for some share of consideration and patronage.

But if it were once so, it is so no longer. The records of what has taken place of late make this but too painfully evident. The public funds set apart for education are expended for the sole purpose of crushing the voluntary schools. For it now becomes impossible for them, owing to their slender resources, to compete at all advantageously with their wealthy rivals.

Our own Manitoba School question is a fair illustration of the injustice perpetrated, and gives us a perfect understanding of the thing. Our English co-religionists are actually heavily taxed to maintain the board schools, schools to which they may not in conscience send their children; and after they have thus at their own expense enriched their rivals, the situation requires that, at the cost of much hardship and unceasing effort, they fit out their educational establishments with the same rich appointments and costly apparatus as do the directors of the board schools with so little trouble at the expense of others. Could there be a more flagrant act of injustice? To levy upon a class of citizens heavy contributions with which to work their very ruin exceeds all measure.

It is to help Catholics in England to secure more equitable legislation for their schools that Leo XIII has asked the prayers of the members of the Apostleship.

On Jan. 4th, 1895, a council of Catholic bishops of the ecclesiastical province of Westminster was held, with His Eminence Cardinal Vaughan presiding. They read the report of the committee appointed to draw up a bill intended to remedy the grievances of Catholics in the matter of education. The council consisted of the Cardinal and five bishops, of the Duke of Norfolk and of five members of the committee on Catholic Schools. The draft of the bill was unanimously adopted.

The action of this meeting was brought to the notice of the faithful by the following joint pastoral letter emanating from the united hierarchy of England :

“ The Cardinal Archbishop and Bishops of the province of Westminster cannot allow the occasion of their annual end-of-week meeting to pass by without renewing their appeal to the Catholics of England to rally in close and determined union around their chief pastors in support of the great cause of denominational education.

“ The justice of the claim put forward in the draft Bill adopted unanimously by the Cardinal Archbishop and Bishops in January last ought to be more and more urgently pressed home upon the minds of the electorate of the country, and upon statesmen and politicians. No efforts should be spared to convince the English people that the public Elementary schools used by parents determined that the secular education of their children shall be associated with definite religious training cannot be thrown upon private charity (and thus be placed at a fatal disadvantage with Board Schools) without national reproach and dishonor in a Christian country like England.

“ The electorate must be persuaded and convinced that

all denominational schools, faithfully complying with the requirements of the Education Department, have a right to receive an equal proportionate share with Board schools of all public moneys, whether paid from rates or taxes, for educational purposes, and that liberty should be granted to open new denominational schools wherever required by a sufficient number of parents and children.

“ The Bishops feel that their educational policy should be made a test question at the polls, and that no candidate or Government is worthy of their support which refuses to meet the just claims of the denominational schools. They have resolved to invite all Catholic members of both Houses of Parliament to support their policy and to press its acceptance upon the Government of the day. They invite all the Catholic clergy and laity of England to use their best endeavors to inform and convince the public mind of the justice and the importance of giving full recognition to these parental claims which form part of the natural law, and this with a view to the permanent happiness and welfare of the country.

“ Finally, the Bishops have appointed the committee who drew up their draft Bill to take counsel with experienced statesmen as to when the Bill shall be brought before Parliament, and they have commissioned their committee generally to watch the education movement in the country and in Parliament, and to advise upon the practical measures to be adopted as circumstances develop, and as the mind of the country becomes more clearly defined.”

Such are the words of the Bishops of England in their appeal to the faithful under their pastoral care. It is not possible for us to remain cold and idle lookers-on in presence of that great struggle for religious educational liberty in the Mother Country. We shall aid them with our prayers all the more fervently, as we ourselves have



THROUGH THE PURE HEART OF MARY.

"Ridiculous! Such nonsense!" exclaimed Bertha Allan, throwing from her the book she was reading, with an unmistakable air of disgust.

"What's the matter?" queried her cousin, looking up from his paper. "What has happened to ruffle your Serene Highness? Didn't the post man call? Has the last novel proved more than usually insipid? or, worse than all—has that autocrat of womankind—the dressmaker,—disappointed?"

"Now, Rob, don't tease," pleaded Bertha, her fair face crimson at having spoken her thoughts aloud. "You know very well I scarcely ever receive a letter. Who in the wide world," she continued pathetically, "is there to write to poor me? as for novels—" here a scornful toss of the girlish head finished the sentence.

"But what about the dressmaker?"

"Oh! as far as she is concerned I find no fault, as I hold, as you know, that important position myself."

"Well, if it was not the butcher, the baker, nor the candlestick-maker, who or what calls for such energetic disapproval? Honest, now, Bertha, you had better confess," continued Rob in a mock tragic tone, his clear gray eyes full of boyish fun. He dearly loved to tease this demure little cousin, she was so solemn and took everything so literally.

"Well, then, if you *will* have it, please remember you compelled me to answer you. I do not like the way you

have of putting the Virgin Mary in every possible place of honor in your Church ; its Mary here and Madonua there, until I verily believe you have no place for Christ, much as you would try to convince me that the contrary is the case. No ! No ! do not interrupt me," she said as Rob made an effort to speak. " You cannot deny it. I have been here a year, and during that time you have had festival after festival in honor of the Virgin Mary."

" Blessed Virgin," interposed Rob, delighted that he had at last broken what he termed her " icy calm."

" You may call her that, I never will," retorted Bertha, now thoroughly angry. " At Easter she monopolized all attention, then the month of May, and what not—and I suppose Christmas will tell the same old story. Look at your devotion to the Sacred Heart. I imagined it was pure, but *no*, it seems all must come through *her*," and here she snatched from the table the LITTLE MESSENGER she had discarded, and rapidly turning the leaves read aloud from the GENERAL INTENTION : " Oh ! Jesus, through the Immaculate Heart of Mary, etc."

" There, now, can you deny that?" demanded Bertha in tones of angry scorn.

To say Rob was astonished at this outburst on the part of his cousin would be no more than the truth. He never dreamt that under that quiet exterior dwelt such a hatred of all he held in reverence. Once or twice before he had observed something of her dislike for Catholicity, but soon forgot all about it, so at the present time he was dumbfounded at the storm he had raised. Nevertheless his love of fun got the better of his indignation, and in a would-be soothing tone that was exasperating in the extreme, he remarked :

" Never mind, Bertha dear, some day you will be sorry for all this. Some day when you are a Catholic your self."

"I! A Catholic!!!" and the genuine look of horror on the girl's face set Rob off in a fit of laughter that only subsided when a white hand was placed on his arm and his mother's voice said half sorrowfully :

"My boy, will you never learn to control the spirit of tormenting that possesses you?" Then looking up and seeing traces of tears and vexation on Bertha's face, she added : "I hope you have not been playing any practical joke."

"On the contrary, mother," he answered, gravely casting the meanwhile a roguish glance at the crimson face of his cousin. "Bertha and I have been having a quiet little discussion ; the fact is, some of the devotions of Holy Church are not to her taste,—indeed, do not meet with her approval, so she has kindly consented to reconstruct the whole affair ; after this we will have Christmas without a Madonna and Easter without a"

"Robert, that will do ;" and Robert Seton knew when his mother spoke in that particular tone that he had gone far enough. Yet he could not resist saying as he left the room :

"What a pity you could not convert her, mother ; she would make such an earnest, sedate, and—pugnacious, little Catholic."

* * * * *

A few weeks later Bertha sat watching the moonbeams play hide and seek in wind-stirred leaves of the honeysuckle that shaded the open window, a delicious fragrance filled the room. Fantastic shadows flitted to and fro ; now a silvery ray would creep up and crown the Madonna on the wall opposite, or light up in tender radiance the face of the Babe Divine, or an elfin blossom would detach itself from its leafy companions and peer shyly into the room, as if it too would nestle near that holy face. It seemed to Bertha as if all this loving attention was to make up for her coldness and contempt.

Poor Bertha ! Her thoughts were anything but pleasant; ever since that discussion she had felt miserable and ill at ease.

Rob's remark about " Christmas without a Madonna " and her own ungracious retort.

" You may call her Blessed, I never will," clung to her memory like spectres of evil. Why had she been so rude and so intolerant. Her cheeks burned with shame very time she recalled the occasion.

Alas ! for all her plans ! When a year previous she, an orphan, had been received with love and tenderness by Rob and his mother, she had vowed in the gratitude and enthusiasm of her heart to repay their care a thousand fold, and what better way than to show them the errors of their belief? How many times had she pictured herself gradually winning them from their " errors " and leading them into the light of a " free Gospel," and now after a year they were as firm in their belief as ever, and only she herself was miserable and disurbed.

Her Bible, though she read it diligently, brought her no consolation. It even seemed to conspire against her peace of mind. Her thoughts *would* wander to her attempts to " convert " her relatives; how once in a spirit of missionary zeal she left it open on Rob's desk, only to have it returned with the passage marked : " All generations shall call me Blessed."

She closed the Holy Volume with an exclamation of impatience.

Was everything going wrong? Would she never be at peace again? She could hear the Setons at evening prayer in the adjoining apartment. As she listened to the murmur of their voices, gradually the room and its contents faded from her view, and she found herself enveloped in darkness, so terrible, so intense, she could almost feel its inky folds.

In an agony of fear, of she knew not what, she tried to call out—to move—but found it impossible. Suddenly, to her intense relief, the place was illumined as if with a myriad of lamps. When her eyes became accustomed to the light, Bertha saw in the distance a Lady of celestial beauty, seated on a throne of rainbow-tinted clouds, in her arms she held a beautiful Child, whose face was turned to hers in unutterable love. A steady stream of light poured from the Child's heart into the Mother's, whence it re-issued in effulgent rays.

Turning her head in Bertha's direction the Lady's eyes rested on her in mingled pity and grief. Oh! the reproach in those sorrowful eyes! How Bertha wished that the ground would open and hide her from them; then an irresistible impulse caused her to glance at the Child, who, with a tender, loving smile on His countenance, reached out His dimpled baby hand and gently drew Bertha under the protecting fold of His Mother's Mantle. What rest! What relief! If it could only last forever,—and with a start she awoke to find she had dozed and had been dreaming. It seemed to her like a lifetime, but was in reality but a moment.

The moonlight still made shadows in the room, she could hear her relatives at their prayers. "Mystical Rose," came in Mrs. Setou's kindly tone, "Pray for us," responded Rob. "Tower of Ivory." Why! it was poetry. "House of Gold," "Ark of the Covenant." How blind she has been. "Comfortess of the afflicted;" and Bertha could resist no longer, falling on her knees she whispered in lowly, sweet submission: "Mother of Christ, teach me—help me."

So absorbed were the Setous in their devotions that they did not see a slight little figure glide in and kneel beside them, nor were they aware of her presence until Bertha, in an effort to control her voice and make the res-

ponses, burst into a passion of tears. In a moment Mrs. Seton's kind arms were around her, while Rob quickly slipped away.

* * * * *

Years after, in speaking of her conversion, Bertha remarked: "Wasn't it strange, auntie dear, that my first doubts came on that day that I so nearly quarrelled with Rob about the titles of our Lady."

"No, no, not strange at all, dear, when you know all. It was the first Friday of July, month of the Precious Blood. That very morning I had recommended you to the prayers of the Holy League, and—" Mrs. Seton's eyes were misty with happy, grateful tears, "the Sacred Heart heard our prayers and granted our request."

"Through the pure heart of Mary," reverently added Bertha Allan.

S. SUTHERLAND.

THE LEAGUE IN CHINA.

PASTORAL LETTER OF RT. REV. T. M. BARTHE, S. J.
BISHOP OF TRICHINOPOLY.

Nature and End of the Apostleship.

(*Continued.*)

3. But what is the particular honor this League seeks to pay the Sacred Heart? It is, my very dear brethren, to make It reign over the whole world. This object so actively followed up by the League should not surprise you. It is Our Lord Jesus Christ Himself who

was the first to direct to that object all the labors of His life. He commanded men to ask it of God and sincerely to seek it. "Thus shall you pray: Our Father, * * * Thy kingdom come * * * on earth as it is in Heaven." (S. Math. vi. 9.)

And the Catechism of the Council of Trent teaches us that these words "on earth as it is in Heaven" refer to the three first petitions of the Lord's Prayer. We must then ask and expect that this "kingdom" may come on earth even in this world. It is not more difficult of realization than the petition our forefathers used to make to God to send into this corrupt world His own Son, God equal with Him. They hoped, they sought, they obtained, "for nothing is impossible with God." (S. Luke i. 37.) It is true the word *Heart* is not in the Lord's Prayer. but Holy Church knows well that God the Father desires to reign in this world only by His Son Jesus Christ, whom He hath appointed His Heir and to whose sway He has given all things (Heb. i. 2; ii. 8); and as this reign here below is a *reign of love and grace*, it is the reign of the Heart of Jesus so full of love, that in reality we ask in the Lord's Prayer.

But seeing the devil and many bad Christians oppose the advent of this reign, a contrary League has been formed amongst the better Christians to smooth the way for, and prepare, this reign. In fact, in accordance with the design of the League and in a hundred other ways, each Associate of the Apostleship binds himself to do all he can to establish the reign of Jesus, first of all, over his own heart and then over all his family. When He shall reign over all families it will be more easy for Him to reign over all the country. How many more conversions would God effect if only people were better Christians!

II—The Means.

What are the means to attain this grand object? They are: 1. Catholic prayer; 2. The union of heart and work in the love of the Sacred Heart of Jesus. I will speak here only of the former. It has given its name to the Apostleship, "the Apostleship of Prayer." Since the time of Our Lord this is the most powerful means in use in the Church. But in the League it has received a special character which is the distinctive note of the Association.

There are three excellent kinds of prayer: mental prayer, which is in the heart only; vocal prayer, which passes from the heart to the lips; vital prayer, which passes from the heart into the very action that one does or suffers.

It is this third prayer that we all both can and ought to use always, if we would obey the command of Jesus Christ "to pray always and not to faint." (S. Luke xviii. 1). The harder the act the more efficacious the prayer that springs from it; and this will explain why sufferings and illness offered to God are very excellent prayers.

The League makes use of all the three kinds of prayer, each at its proper time, but the third it uses always and without interruption. Prayer is an all-powerful weapon, which even overcomes God as Moses did, when it is accompanied by the requisite conditions pointed out by Our Lord Himself. The *first* is that *when several wish for anything in common, they must meet together*. Now, we are twenty millions in the League who every day ask for the *same thing*, the same *general intention* appointed by the Sovereign Pontiff, and among these twenty millions the very *élite* of the Church Universal, it was all the holy souls of the earth who were the first to enrol themselves in the League for the love of the Sacred Heart. In the League there are two hundred thousand Priests celebrat-

ing the Holy Sacrifice while all the Religious on earth succeed one another in praising God without interruption.

The *second* condition is to pray in the Name of Jesus. Now they pray in the Name of Jesus who pray in the Name of His Heart and desire only to see It reign over all hearts. The *third* condition is to persevere. Now we pray for the same intention during thirty days and during all our life for the same final object—that Jesus may reign. Let us add the *fourth* condition which is infallible. When we pray, let it be always and everywhere through the Immaculate Heart of Mary, that Heart whose least request neither Jesus nor the Heavenly Father knows how to refuse. It is for this reason you say in your offering :

“ Divine Heart of Jesus, I offer Thee through the Immaculate Heart of Mary, the prayers, work and sufferings of this day, in reparation for our offences and for all the intentions for which Thou ceaselessly immolatest Thyself on the altar. More particularly I offer them to Thee for the intentions commended to our prayers during this month.”

Well, to these conditions which make your prayers good, you add in the Apostleship a method which increases their supernatural effect a hundred fold. You offer all prayers, actions, sufferings of the twenty-four hours to the Sacred Heart Itself, and you offer them in specifying that it is for *His own Intentions*, the same intentions that He has in offering Himself in sacrifice on the altar that very day.

This kind of offering does not appear anything peculiar at first sight, but it has in reality a powerful effect. *By it the Leaguer is led to adopt all the desires, all the will, all the interests of the Heart of Jesus and to make them his own*; for it is for these divine desires, for these divine interests that he very really prays, suffers, works all day. Yes, even when an Associate, whether busy or idle, never thinks once dur-

ing the day of his morning offering, it continues in full force unless he should withdraw it. God sees it at the bottom of his heart, and it sanctifies his action even though he knows it not.

But to make to Jesus a gift so complete is to do something very agreeable to Him since He has need of men's prayers to redeem men. So the Divine Decree has willed it to be. Moreover, to make the interests of Jesus and His desires our own is to make an act of true friendship, the act of one that desires above all the good of his friend. Thus the League is the assembly of the true friends of Jesus and the Work the most powerful for obtaining the salvation of souls and every kind of blessing. I will now show you the advantages that flow from it.

III—Advantages.

These advantages are very numerous and important: but you will understand that, in a Pastoral Letter, it is not possible to find room for all. I shall, therefore, content myself with briefly alluding to a few, leaving to your Parish Priests the care of teaching you to know and appreciate them.

1. *Advantages of the Associate.* The first is that the new Associate becomes a true Christian. From the moment he firmly makes up his mind to do all the Apostleship purposes by the daily offering; from the hour he has resolved to fulfill that condition, so essential yet so easy, the offering of his day, through the Heart of Mary to the Heart of Jesus and for Its intentions; from that moment, I say, all is found invisibly changed for that man. Before, he scarcely knew what it was to love God sincerely, and now he loves Him in reality with a practical love. Formerly he lived for Himself, now he is practically generous. Previously God regarded him without pleasure, as being a Christian who did not trouble himself about his soul and

his Saviour. Now, according to the words of the Gospel, "If any man love Me, my Father will love him, and We will come to him and will make Our abode with him." (S. John xiv. 23) God, the Holy Trinity, and the whole of the denizens of heaven regard that man with love and overwhelm him with blessings. He has not become a saint in that short time, but he has taken the true road that leads to the sanctity suited to his state and will advance with safety and certainty. Why? Because he has set himself to pray, and that is sure to draw down grace; he prays to the Heart of Jesus, the source itself of grace; and he becomes the acknowledged friend of this Heart, three infallible conditions of salvation. Thus the life of this Christian, who was so miserable before, has become truly Christian. Now he gains more merits in eight days than he did before in eight months. He glorifies God far more. Finally, since he unites himself to the desires, to the will of the Heart of Jesus, he does the will of God habitually, which is the sanctification of the Christian and his true happiness even here below, while assuredly preparing him for an eternity of happiness in heaven. No doubt that man may sin again through frailty, but now always, *in touch with grace he will sin far less frequently and arouse himself more easily.* By all this you may understand how the possession of such advantages by all the Christians in a parish means a spiritual renovation of the highest order in the parish and fills your Angels and your Parish Priests with joy.

2. A second source of advantages for the Associate and his parish is derived from the gratitude that the Heart of Jesus which is so good bears him. Loving as It does sinners who offend It, It loves them yet more when they become the friends who honor It. In return also Jesus gives the Associate the blessings promised only to His friends. Those magnificent Promises are now truly the property

of the Associates, who may and ought to await and claim with confidence their realization. You will not expect me to explain them in this Pastoral. I can only quote the principal. It will be the happiness of your local Directors to explain them to you on the days of the General Meetings. Listen to the words of a God who can do whatever He wills :—

“I will give them all the graces needful for their state.

“I will cause their families to live in peace.

“I will console them in all their troubles.

“I will be their assured refuge in life and specially in death.

“I will shed abundant blessings on all their undertakings.

“Sinners will find in My Heart an infinite ocean of pity.”

This simple statement is enough to make you understand the motive which inclines my paternal heart to urge you *all without exception* to enter and persevere in this grand Work.

3. Finally, you who very justly think much of the prayers and blessing of the Priests of Jesus Christ, I would have you reflect that by the fact of your admission into the League you become united with more than two hundred thousand Priests and Religious. It is as though they gave you their benediction, offered the Holy Sacrifice for you and gave you a share in all their penitential works daily. What a flood of graces on you and your families!

IV.—Conditions.

A few words, then, on what is required to establish the Apostleship and to be a fruitful member thereof. I leave to your local Directors more detailed instructions.

1. As a gauge of the promise you make to offer daily to

the Heart of Jesus the various intentions of the day, you should have your name inscribed as a member. In return you will receive a ticket of admission as a sign that Jesus acknowledges you as His friend. It is therefore a true contract that you enter into with Him. For so important an event and carrying with it such happy consequences, the Parish Priest would do well to select a festival or the day of the last Mass of his visit to the village. In the villages your names kept by the Catechist will enable him to tell village by village the number of Associates of the Mission and of those who for diverse reasons have not as yet been received. The exact sum of new Associates will be sent once a year about the Feast of the Sacred Heart to the Rev. Father Superior of the District who will acquaint me with it. Each year the names of new members only will be sent to the centre of the Work at Trichinopoly.

I recommend that in every village where there are Associates a picture of the Sacred Heart, however modest it be, but bearing the signature of the Parish Priest, be kept framed and glazed in the church to serve as a memorial of this great favor of our Lord and of your promises to his Heart.

2. Once admitted to the League your first care should be to learn by heart the little formula of the daily offering; a formula not indeed of strict obligation, but which is practically indispensable, whether it be to make the offering well or to remind you to make it when you are praying alone. This formula will be said in church once in the morning and once in the evening after the accustomed prayer.

To gain the favor of the Blessed Virgin, Queen of the Apostleship of Prayer, without whose blessing you will not long persevere in your good resolutions, and also to gain the Indulgence of the second Degree of the Apostleship, one must say daily one decade at least of the Rosary.

The intention of that decade is formally specified in the statutes of the Association. It is the glory of the Immaculate Heart of Mary and the preservation of the Sovereign Pontiff.

But as it is advisable that the Associates be acquainted with the general intention sent by the Pope and for which every one ought to pray during the whole month, it will be well when about to commence the decade to recall this intention as well as the special intentions proper to each day. Thus in listening to these words once a day ;

a. You make a great act of charity to your brethren. *b.* You behave as a true Associate of the Apostleship in the eyes of Holy Church. *c.* You perform the condition for gaining 100 days' indulgence for each one of your actions which are not bad during the following twenty-four hours, and that without any further condition. I commend to you, then, attention to the general intention of each month, as being, after the daily offering, the principal devotion of the Apostleship.

3. I commend to you in conclusion a second point on which, as experience has already proved elsewhere, as well as amongst us, depends the very existence of the Association : that is, that the Associates in villages, especially those at a distance from the Parish Priest, do their best to maintain a monthly communication with the Father Director. This may be effected by sending one person at least on a fixed day to the Parish Priest or Catechist, to get from him *THE MESSENGER*, to learn the exact meaning of the general intention, and obtain the counsel or encouragement that the Priest may wish to impart after learning the progress of the Work in the preceding month. This is an exceedingly precious help which the Work offers us, to prevent Christians at a distance from being left altogether to themselves during the ten or twelve months which intervene between one Pastoral visit and the next.

Doubtless experience will tell us after a time whether some other easier method is feasible; but if the method of cultivating the Work may be modified, the necessity for cultivating it will always at least remain, and consequently the necessity for you to be under the hand of the cultivator. Since the distance from place to place is opposed to it, strive to counteract this, but do not sacrifice all the fruit of the Work from fear of being put to a little inconvenience. Do something for the interests of God who has done so much for you. I desire then to see the work of Promoters set on foot in the Mission. For this let the Associates depute either the church-keeper (Kovil Pillai), or the school-master, or any intelligent man to go and see the Priest every month. On that day in the meeting with the Catechists they should read the general intention of the following month in the MESSENGER which the Parish Priest will give them and briefly explain the intention. Having heard and understood the intention, they will find no difficulty in reading it publicly and explaining it in their villages at Mass on the first Sunday of the following month, which is the day fixed for the general meeting of the Associates. When the Promoter is unable to go, he should explain the cause by the person he sends in his place to get the MESSENGER. In case some of the Promoters should live at so great a distance from the place of meeting as to be obliged to take one or more meals away from home, the Parish Priest himself will take the expense of it on himself.

I have completed, my very dear brethren, the explanation of this great Work to which every Christian without exception in this great Mission should consider himself to be specially called by the Heart of Jesus. You see that in order to receive its abundant fruit the morning offering is essential and the recollection of the general intention is a matter of the highest importance. It is for

this reason we send it to you every month in the MESSENGER, and we ardently desire that it be read in every chapel where the Faithful meet for the first Sunday of the month, the day of the Associates' meeting. The trifling cost incurred for the MESSENGER, being an act of generosity to the Heart of Jesus, that Divine Heart will not fail to pay it back a hundredfold. It is so that good Christians everywhere understand it. In France, in England, in Germany, in America, one sees how the Bishops and Superiors of Religious Orders encourage the MESSENGER, how the wealthiest Catholics assist from their purses those who are too poor to pay the subscription. Is it not an excellent means of bestowing one's charity, of earning a share in the good which the perusal of the MESSENGER produces?

I pray the Sacred Heart of Jesus to bless these words which I sow in your hearts as good seed in good ground and to cause them to bear an abundant harvest for His glory.

Given at Trichinopoly, on the feast of our Lady of Lourdes, the 18th day of February, 1895.

† JOHN MARY, S.J.,
Bishop of Trichinopoly.

R.I.P.


The prayers of the League are earnestly requested for the following Members lately deceased:—Mrs. Joseph Leonard of Alberton, P.E.I., d. May 7; James Burke, Catherine Clara McDonough, Mrs. Dubois, Mrs. Oliver, Mrs. Laporte, all of Arnprior; Mrs. Raphael Daoust, d. May 4, and Mrs. John Urvau, d. in April, Alphonse Melançon, all of Bathurst Village; William Ryan, of Bracebridge, d. April 26; Mary Ellen Fanning, of Burnley, d. May 6; Arthur Callaghan, of Campbellford; Mrs. Harriet E. Carey, of Coburg, d. March 25; Mrs. A. E. MacDonald

of Cornwall, d. April 30; Bridget Lellis, of Grafton; Mrs. Fox, of Gravenhurst, d. April 7; Miss Nellie Holland, of Hastings, d. in May; Mr. Robert Reardon, d. Sept. 15, 1894; Mrs. Hollerau, d. Sept. 16, 1894; Mr. James Kennedy, d. April 23, and Miss Julia Sharkey, d. May 10, all of Hamilton; Francis Rondeau, of Kingston, d. March 23; Mrs. Mary Hobbins, of London, Ont., d. April 7; Mrs. Charles Driscoll, of Marysville, Ont.; Mrs. Annie Cooke, d. Jan. 23, Miss Gertrude Kerfut, d. March 7, Mr. Thomas Nelson, d. April 8, Mrs. Maria Drew, d. April 7, all of Montreal; Bridget Teresa Lynn, d. April 9, and Connell J. Higgins, d. in April, both of Ottawa; Ronald Currie, Oct. 8, 1894, and Hector McLeod, d. Feb. 7, both of Parkhill; Mr. William Scully, of Quebec, d. May 12; Mrs. Wallbridge, of Toronto, d. May 25; Mrs. Mary Todd, of Upper Melbourne, Q., d. May 14; Margaret Burns, of Warkworth, d. April 29; Miss Alexandrine Gignac, of Windsor, Ont., d. May 2; Charles McCaul, of Niagara Falls, d. April 30; Mrs. Atkinson, of Seaforth, d. May 23; Mrs. Hans Hagens, d. May 7, Mrs. King, d. May 18, Mrs. Foye, d. May 19, Mrs. Felix Carbray, d. May 20, Mr. Cornelius Cullivan, d. May 20, Mr. Thomas Cummings, d. May 20, Miss Coady, d. May 21, Mrs. Fitzgerald, d. May 31, all of Quebec; Agnes McNally, of Swanton, d. May 1; Alexander McLellan, d. May 18, and William Hogan, both of Moncton; Mrs. M. Patrick Cleary, of Hastings, d. Feb. 17; Mrs. Joseph Leonard, of Alberton, P.E.I., d. May 7; M. Arthur Oliver and Miss Mary Sargent, both of Aruprior; Rev. Lister Mary Eugenia, d. at Concordia, Kansas; Mr. Peter Layden, d. in April, Mrs. Ellen Carroll and Mrs. Kelly all of Dundas; Patrick O'Neil, of Maidstone, d. Dec. 21, 1894; Miss Annie-McGillis, d. at Pontiac, Wis.; Catherine McGill, of Pustwich, d. Jan. 28; M. McNamara, of Quebec, d. May 3; Mrs. Lalonde, Rev. Brother Francis and Mr. Thomas Lacy, all of Renfrew.

Can it be that my God!

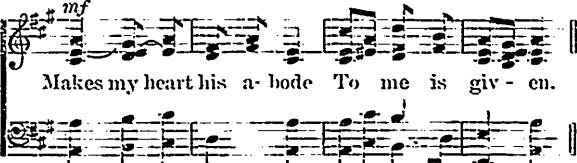
(Before Communion.)

p Andante.



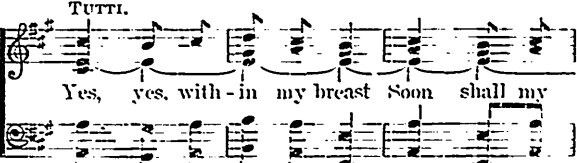
Can it be that my God Comes down from heaven!

mf

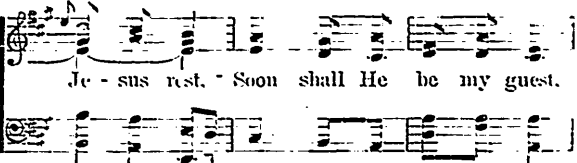


Makes my heart his a-bode To me is giv-en.

TUTTI.



Yes, yes, with-in my breast Soon shall my



Je-sus rest. - Soon shall He be my guest.



Nor thence be driv-en. *Simp.*

2

No, no, my trembling heart,
Leave Thee! no never,
Never more shall He depart,
What can us sever?
No, no I hear Him say,
With my beloved I'll stay,
My love shall ne'er decay,
But last forever.

3

Then, O my Jesus, come,
Come to this dwelling,
Make my poor heart Thy home,
Make Thine each feeling.
Still, still my blessed God,
Feed me with this sweet food,
Still with Thy sacred blood,
All my wounds healing.

4

What save my God above,
Have I in Heaven?
And what to win my love,
Can here be given?
Then, then my happy soul,
Thou shalt alone control:
Thou shalt possess the whole,
To Thee still cleaving.

5

O, for such love as this,
What now returning,
What shall return such bliss,
But a heart burning?
Burning with flames of love
Till with my God above,
His endless joys I prove,
With Him sojourning.



SANGUIS PRETIOSUS CHRISTI.

“Bought with a price,” Thine own,
Not mine,
But only Thine,
Master! and Thine alone.

“Bought with a price,” Thy Life,
Was given
For me, and striven
For me Thy bitter strife.

“Bought with a price,” Thy Blood,
For me
Upon the tree
Was freely shed, my God!

“Bought with a price,” Thy slave
Am I,
Since Thou didst die,
Saviour! my soul to save.

“Bought with a price,” so great;
And now,
Sweet Lord, wilt Thou
Lift me to high estate.

Even to Thee? my sin
 Forgot?
 Remembered not?
So Thou my heart mayst win.

“Bought with a price,” my heart
 Is Thine;
 Thy Heart is mine,
Oh Love! no more to part.

So may it be—oh hold
 My hand;
 Grant me to stand
Safe, in Thy Love untold.

A.M.D.G.

FRANCIS W. GREY.

ROPES OF SAND.

(Concluded.)

III

How that night passed Annie Melville did not know. When she aroused herself and looked about her, the morning sunlight was shining brightly into the room and the clock on the mantel was chiming six. She rose, bathed her face and hands, and proceeded to dress herself in a dark street costume, then unlocked the door and passed into the next room where her husband had had a couch placed, so that he might not disturb her when he returned home late at night, as he usually did. He was lying there now, sound asleep, and did not hear her as she passed through and went down stairs. A sleepy and wondering servant opened the street door for her, and she stepped out and turned mechanically in the direction of

the nearest church. When she reached it and entered, her first sensation was one of disappointment. She had expected to find a quiet, dim interior with a few worshippers scattered here and there, and instead of this she found a large congregation assembled, heard the sonorous notes of the organ, and saw the gleam of hundreds of tapers. She did not know it was the Feast of the Sacred Heart—she had lost count of those things long ago—and after a moment's hesitation she made her way to one of the side chapels where a priest was hearing confessions, and knelt down among his penitents. When she did so she had no thought of going to confession herself, and it was only when she heard the slide moving to and fro, and saw the people entering and leaving the confessional in turn, that it occurred to her that here was someone who would help her to bear her burden.

When the chapel was deserted by all but herself, she went into the confessional. A long time, almost an hour, elapsed before she came out again; when she did, her whole appearance was altered. Tears were running freely down under her thick veil, but this time they were tears of contrition, not of self-compassion. She was no longer the injured wife, she was the penitent sinner seeking mercy and forgiveness rather than consolation. Her soul was awake at last.

By this time, Mass was over, and the congregation had departed, and, after kneeling a while in deep abasement before the altar, she left the church and went home, preparing herself on the way for the struggle that she knew was awaiting her.

When she entered her sitting room her husband was stretching himself and yawning lazily. He surveyed her in mild astonishment, and asked: "Where on earth have you been at this time of day?"

"I have been to Mass," she answered composedly, laying aside her bonnet.

"What?"

"I have been to Mass."

He stared at her for a moment, then threw back his head with a loud laugh: "By jove, Draper is surpassing himself," he exclaimed in a tone of intense amusement; "poor old Mason was bad enough before he went to Rome *holus bolus*, but he never got the length of daily mass."

"I was not at St. Ethelberta's. I was at the Gesù," she explained quietly.

The look of amazement on Mr. Melville's face gave place to a frown with magical suddenness.

"To the Gesù! did I hear you aright, Annie?" he asked severely.

"Yes."

"And pray may I ask the meaning of this freak?"

"You may," she replied, meeting his angry glance steadily. "It means that God has recalled me to my senses, and to a recollection of the fact that I have a soul to save." There was a vibration in her voice that he had never heard before. It was a warning; but not understanding it, he went on unheedingly:

"Indeed! this is becoming interesting. May I inquire if you took *me* into your calculations?" there was a sneer in his voice that roused the combativeness she was trying hard to suppress.

"No, I did not," she answered; "judging from the conversation I overheard between you and Charlie last night, I came to the conclusion that you would not be very much interested in the matter."

Mr. Melville was disconcerted, but for a moment only. Realizing that he could no longer deceive her with a pretence of affection, he gave reins to his wrath.

"So this is the meaning of your high tragedy airs!" he exclaimed contemptuously. "Because I have outlived

the sentimental nonsense of youth, as you might have known I would, had you been a sensible woman, you are going to revenge yourself by making me and yourself the subjects of a nine days' wonder to our friends. I gave you credit for more sense."

The taunt brought a red spot into each thin cheek, but she only answered quietly: "You quite mistake me, Arthur; I have no such intention. I have been waging war against my conscience for twenty years, and it has conquered at last. That the discovery I made last night hastened the surrender I will not deny; but it would have come sooner or later in any case. For what people may say about me I do not care."

"*You* may not care, but *I* do; so understand, madam, once for all, I forbid you to set foot inside a Romish church again."

There was deep displeasure in Mr. Melville's glance, high determination in Mr. Melville's words; but if he had thought to cow his wife by them, he was very much mistaken.

A sudden flash of anger broke up the studied calmness of her face, and she turned on him swiftly.

"*You* forbid me!" she cried passionately; "oh, sir, you are indeed generous! Not content with depriving me of earthly happiness, you would also take from me the hope of a peaceful hereafter; but let me assure you I shall be guided by my own conscience in this matter;" and then, afraid to trust herself any longer, she passed into the inner room and closed the door after her.

Mr. Melville had been under the impression that he knew his wife pretty thoroughly, but, as the door closed behind her, he began to suspect that he was mistaken, and he did not relish the thought.

This was the opening skirmish that ushered in the battle. After that it raged almost daily—on his side with

loud anger, threats, taunts, commands and even insults ; on her's with silent resistance, tears, and sometimes, it must be confessed, hot defiance. That she would become a meek and patient saint all at once was scarcely to be expected ; though, to do her justice, she schooled herself carefully.

Finding he had not power to bend her will to his, her husband brought home his two sons, one from a theological, the other from a medical college in Ontario, to aid him. Then indeed was her trial a hard one. Mr. Melville's pride and bigotry were easy to resist ; not so the affectionate remonstrances of her boys, whose tenacious adherence to their own tenets planted many a bitter sting of remorse and dread in her heart. Was it not her fault that their feet had been placed in the wrong path ?

During the weary time that followed, she had two sources of consolation and courage : one in the sacraments, the other in sixteen-year-old Muriel, who waged war on her brothers, particularly the Divinity student, and boldly announced her intention of becoming a Catholic as soon as she should be her own mistress—a declaration that nearly resulted in her banishment to an orthodox seminary for young ladies, and probably would have done, had it not been for her mother's suddenly falling ill, the natural result of the course of treatment she had been subjected to for months.

Much to Mr. Melville's disgust, the doctor he called in insisted upon the patient's being allowed everything she desired, and when she one day asked that her confessor be sent for, her husband dared not, for shame's sake, refuse. In the beginning he avoided the priest sedulously, but meeting him by accident one day, he fell into conversation with him, and was so much interested that he took various opportunities of meeting him again.

After that his prejudices began to fade away slowly,

and when Mrs. Melville was again able to be about, he made no remark when she went to church, once or twice even accompanying her on special occasions.

Matters went on thus for about two years, during which the husband's almost dead affection was enkindled anew by the beautiful traits of character true piety had developed in the wife, and it caused her but little surprise when he, one day, informed her that he meant to become a Catholic, and allow Muriel to be baptized at the same time. Great, indeed, was her joy at this good news, but it was dashed with bitterness by the reflection that not all of her little flock was to be of the true fold. Many and fervent were the prayers offered for her two sons who remained firmly attached to their own form of belief. God is very good, very merciful; yet, alas! it rarely happens that a sin like hers is entirely undone in this world. The sinner may—sometimes does—repent, but the consequences of her sin stretch far into the future beyond her reach, and she can only tremble and pray.

EMMA C. STREET.

ECHOES FROM PARAY-LE-MONIAL.

BY REV. P. ZELLE, S. J.

(From the *American Messenger*.)

FEAST OF BLESSED MARGARET MARY.

We had a most gratifying celebration, this year, of the feast of Blessed Margaret Mary, on the 17th of October, the day of her holy death. Mgr. Perraud, Bishop of Autun, was present with two of his Vicars-General who preached the sermons. One of them gave the *Triduum* for the fifth time; the other preached at the inauguration of

the Way of the Cross in "the enclosure of the chaplains."

The weather was superb. At noon a glorious sun gilded the leaves already beautifully tinted by the first autumn frosts. From all directions the pilgrims poured in, among them about a hundred priests, and the venerable chapel of the Apparitions was kept well filled. There was a great number of Masses and Communion, many of them offered in the spirit of reparation; and for this offering the day could not have been better chosen.

From all our own country-side especially, the good people hastened to pay their tribute of love and honor, and to present their petitions also, to the humble daughter of the soil, to whom it was given to hear the voice of the Lord and to reveal to the world the ineffable mysteries of the love of the Sacred Heart. They hasten, for it is their last chance. This evening, according to custom, the beautiful casket-shrine, with its brilliant adornment of gold and gems, will be replaced under the stone of the main-altar, and there Blessed Margaret Mary will rest quietly until next spring. Old and young, large and small, all are eager for a last loving look and fervent prayer to her whom they style their "Good Saint."

ALL SOULS' DAY AT PARAY.

For well-nigh a thousand years the bells of Paray have been tolling their summons to the faithful living, calling them to pray for the faithful departed. As far back, in fact, as the days of St. Odilo, abbot of Cluny, the old chronicles record that this holy abbot, who had an uncommon zeal for the relief of the suffering souls, ordered a commemoration of all the faithful departed to be made on the day after the feast of All Saints in all the monasteries under his jurisdiction. The priory of Paray was one of these. It is known that the holy abbot visited

it on many occasions, and that it was even the scene of some displays of the miraculous powers with which God had endowed him.

This decree in favor of the departed was made in the year 998, and ordained that "as the feast of All Saints is celebrated in the Universal Church, so at Cluny shall be solemnly kept the memory of all the faithful departed. On the appointed day, after chapter, the dean and the cellarer shall distribute bread and wine, as an alms, to all the poor who present themselves, as is the use on Holy Thursday. Moreover, all that remains over from the table of the monastery shall be delivered to the almoner for the poor, excepting the bread and wine, which have already been provided. After the Second Vespers of All Saints, all the bells shall be rung and Vespers of the Dead shall be recited. On the morrow, again, shall all the bells be rung and Matins chanted, and the priests shall offer the Holy Mass for the faithful departed."

This touchingly beautiful custom of the general commemoration of the departed passed from Cluny to England, where it existed as early as 1222. Later on it was adopted by the whole Church. So we find that in this particular also Paray was privileged, since it was one of the first centres of that consoling devotion—the general commemoration of the dead. It should be needless to remark that prayer for the dead was always a usage of the Christian Church everywhere. In the second century, Tertullian speaks of it as a custom, and it is mentioned in the liturgies of the most venerable antiquity.

Paray has kept all the fervor of its ancient devotion to the Holy Souls. The old parish church is completely surrounded by tombs—a populous city of the dead. It is beautiful to see how thoroughly Christian is the character of these monuments, and how carefully the graves are tended. Better still, the people often come to kneel here

and to pray, and the Holy Sacrifice is offered for the relief of the dear souls in purgatory. Moreover, the great patroness of the people of Paray, our blessed Lady, is there in the midst of all her dead, as Our Lady of Pity. She seems to call out to all: "You who weep on earth and you who suffer in purgatory, trust yourselves to the protection of her who is so fitly styled the 'Consoler of the afflicted.'"

Blessed Margaret Mary may be said to have added something to the ancient devotion by making herself a "victim," before the Sacred Heart, for the "suffering" souls. She felt an eager yearning to relieve them, even at the cost of the greatest sufferings. That is one of the characteristics of her life, on which we should like to dwell longer; but we must be content with this for the present. In her writings we find quite a body of doctrine on this interesting subject.

She always spoke with overflowing charity of those beloved souls. "I was entirely surrounded," she wrote, "by those poor sufferers with whom I am bound in close affection; and our Lord told me that He gave me to them, all this year, to do them all the good I can. Since then they are often with me, and now I never call them by any other name than that of my suffering friends; but there is one of them that causes me much suffering."

There is, indeed, something terrifying in the narrative of the sufferings borne by this voluntary victim for the relief of certain persons of known virtue, some of whom had even consecrated themselves to God in religion. "I entreat for help," she wrote, "for a poor Sister of ours for whom I have been offering up, since the beginning of the year, all that I could do and suffer. She gave me no rest till I had promised to do penance for her; for she assured me that she was suffering much, especially for

three things : first, for too much delicacy and care of the body ; second, for defects in charity ; third, for some frivolous ambition. I beg of you some charity for her, and I confess to you that I do not remember to have ever spent such a year in regard to suffering, for it seems to me that everything serves divine justice as an instrument to torture me. And this is a torture for which there is no remedy but crosses, humiliations and sufferings, under which I should long ago have been overwhelmed, if His goodness did not bear me up in an extraordinary manner. The Sacred Heart often gives this weak victim to the souls in purgatory, to help them to satisfy divine justice, and at such times I suffer some such pain as theirs, without rest day or night."

But, likewise, the Sacred Heart of Jesus has a particular virtue for the relief of the members of the Church suffering. Here is a consoling hope to add to the "Promises of Paray." Blessed Margaret Mary wrote to Mother de Saumaise : " If you did but know with what ardent longing these poor souls beg for this *new remedy*, so sovereign a remedy for their pains ; for so they speak of the devotion to the Sacred Heart, and especially of Masses offered in honor of the Divine Heart." So we may say that whatever passes through the flames of the Sacred Heart has a greater power to move the divine mercy.

We must observe here that these revelations made to Blessed Margaret Mary favor the theological opinion which holds that the good works and the satisfactions offered for the departed, by way of suffrage, have not always an infallible effect as if they established a claim of *justice*. " The theologians who hold this view," says Suarez, " make some distinction among souls in purgatory. Some of them have merited, during life, that the offerings made for them after death should produce their effect, according to their respective merits which

are not the same in all..... We may suppose that these are the souls that had a special devotion to the relief of the departed. But other souls have not the same merit, and for them the offerings are effective only through the mercy of God, and that, too, when the divine mercy is prayed for very fervently." (1) This view is based also on the authority of St. Augustine.

THANKSGIVINGS

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

ALMONTE.—For a temporal favor obtained after two Masses said for the Souls in Purgatory. Two Members, for enabling them to make the novena of the nine First Fridays.

AMHERSTBURG, ONT.—A Member, for a favor. A Promoter, for being cured of a very serious illness by making a novena to St. Ignatius and the Canadian Martyrs, and having a Mass said for the Souls in Purgatory.

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

ARNPRIOR.—A Promoter, for several temporal favors, and for a brother having taken the pledge. A Member, for passing a successful examination through the intercession of St. Anthony, St. J. and the B.V. A Member, for the recovery of a husband from a serious illness, after several novenas made; also for relief from a pain in the head through the intercession of St. Ann. For a great many favors in the past year, through prayers to the B.V. and St. J.

AU SABLE, MICH.—For a situation obtained for a young man, and many spiritual favors.

BARRIE.—A Member, for a temporal favor. A Promoter,

(1) De Poen. disp. 28, Sect 6., n. 3.

for success in an examination last July after a novena to St. Francis. A Member, for a favor received.

BATHURST, N.B.—A Member, for the finding of something lost. A Promoter, a child of Mary, for several spiritual and temporal favors. A Member, for employment, through the intercession of the B.V. and St. J. A Member, for the cure of a sore nose after applying the Badge. A Promoter, for a temporal favor, also for employment for a relative. A Member, for a father performing his Easter Duty through the intercession of the B.V., St. J., the Holy Angels and the Souls in Purgatory. For the cure of a father from the sin of intemperance after praying to the B.V. and St. J., St. Blaise, the Holy Angels and the Souls in Purgatory.

BATHURST VILLAGE.—A Promoter, for three favors after promising novenas. A Promoter, for one favor. A Promoter, for two temporal favors through the intercession of the B.V. and St. J. A mother, for the cure of her child after making a novena to the S.H. For a favor after praying to the S.H. A Member, for the cure of a sore side, after making a novena to the B.V. A Member, for a temporal favor. A Promoter, for a temporal favor after praying to St. Anthony. A Member, for a temporal favor.

BELLE RIVER.—A Promoter, for the alleviation of a child's suffering after praying and applying the Badge. For several temporal favors received.

BELLEVILLE.—For two temporal favors.

CANSO, N.S.—A Promoter, for a signal favor.

COBourg.—For a favor received.

CORNWALL, ONT.—For a temporal and spiritual favor. Employment for two Members. For a temporal favor. A Promoter, for the cure of a severe toothache by applying the Badge. For a favor obtained.

DUNDAS.—A Promoter, for the cure of a sore eye after applying the Badge.

FRS.—For three favors through the B.V. and the S. H. For the recovery from a serious illness.

GALT.—For two temporal favors.

GRAFTON.—A Member, for a situation obtained. For being able to pay a debt.

GUELPH.—A Promoter, for two special favors during the month of May, through the intercession of the B.V.

HALIFAX, N.S.—For a very successful examination, for the cure of sore eyes after applying the Badge. For favors received by a family. For the restoration of health of a sick person ; also for a situation obtained.

HAMILTON.—A Promoter, for a special favor. A Member, for many favors received. Two particular spiritual and temporal favors. For the success of a temporal affair. For favors during May. For favors through our Lady of Victory and St. J. For a spiritual and temporal favor through our Lady of Victory.

INGERSOLL, ONT.—A Promoter, for a favor. An Associate, for a temporal favor.

KINGSTON.—Members, for two temporal favors. A Promoter, for two favors after a promise to make the Way of the Cross six times for the Souls in Purgatory.

LINDSAY, ONT.—A Member, for five favors, after making three novenas in honor of the S. H.

LONDON.—A Member, for the recovery of four persons from a serious illness after praying to the S. H. and the Souls in Purgatory. A Member, for a successful operation through the intercession of the B. V. and Blessed Gerard, and having a Mass offered for the Holy Souls. For a situation obtained. For the securing of a good servant. For a temporal favor. A Member, for a very special favor. For a person who had neglected his duty for a long time ; he was induced to wear the Badge and has since received the Sacraments. For an extraordinary spiritual grace.

McCORMICK.—For a great favor received after making a novena to the S. H. for the Souls in Purgatory. For three temporal favors, through praying to the S. H., the B. V. and St. J.

MARYSVILLE, ONT.—A Member, for a cure obtained after promising a communion to the suffering Souls and applying the Badge. A Member, for a cure through the intercession of the Canadian Martyrs.

MONTREAL.—A Member, for a spiritual favor. For the conversion of a father. A Promoter, for a spiritual favor. A Promoter, for a great spiritual favor through the Novena of Grace in May, 1894. For the return of a father to his duties. For favors received. A Member, for a situation through the intercession of St. Anthony. A Promoter, for cure of a sore throat after applying the relic of Ven. Mother Barat and praying to the S. H. For the miraculous recovery of a father who had softening of the brain ;—it was considered a hopeless case. For the conversion and happy death of a brother through a novena to St. Anthony. A Member, for a favor obtained through the prayers of the Holy League. A Promoter, for a person who has attended to his religious duties after an absence of fifty or sixty years; he had been recommended to the prayers of the League for about two years. For employment obtained for a brother after having been recommended to the League. For the settlement of a lawsuit. For restoration to health of two sisters. For a favor through the intercession of the B. V. and St. Anthony. For the recovery of a mother from a very dangerous illness. For a person's complete recovery after a novena to St. Anthony. For a situation obtained after the promise of a Mass in honor of St. Anthony. For the recovery of a sick child after a novena to St. Joseph and St. Francis. For a situation after a promise of a communion and a Mass for the Souls in Purgatory. A

Promoter, for the wonderful recovery of her mother from a very serious illness.

MOUNT ST. PATRICK.—A Member, for a very great favor through the intercession of St. J.

NIAGARA FALLS.—For the temporal relief of a nervous headache and toothache by the application of the Badge and through the intercession of the B. V. For a special favor through a novena to the B. V. For a very great favor after praying to the B. V., St. J. and the Souls in Purgatory. For a spiritual favor after saying the Thirty Days' prayer in honor of the B. V.

NORWOOD.—For healing from a brother, who had been absent and not heard from for three years through the intercession of the B. V. and St. J.

OAKVILLE, ONT.—A Promoter, for a situation for a brother. A Member, for a very great spiritual favor for a friend, through the intercession of St. Ann and the Souls in Purgatory. For a great many favors through the intercession of the B. V. and St. J.

OGDENSBURG, N. Y.—A Member, for several spiritual and temporal favors through the intercession of the Immaculate Heart of Mary and the Suffering Souls.

ORILLIA.—A Promoter, for a special favor.

OTTAWA.—A Promoter, for a remarkable cure of inflammatory rheumatism, by praying to the S. H., after the use of holy oil and holy water from the fountain of St. Ann, and by applying the Badge. For peace restored in a family. For the cure of a sore heel caused by being stuck with a pin, after applying the Badge and the use of holy oil. For a great temporal favor after praying to the S. H., the Precious Blood and the B. V. For health and the cure of sore eyes by applying the Badge. A Promoter, for a favor, after prayers to St. J. and the B. V. A Promoter, for three temporal favors. For success of an examination through the intercession of the B. V. A Promoter, for the termin-

ation of a lawsuit after recommending it to the prayers of the League. For the grace of a happy death of a father, and the return of a brother to the church, after being estranged for more than twenty-five years. A Member, for work obtained through prayers to St. J.

PENETANGLISHENE.—For a spiritual and temporal favor, An Associate, for employment.

PETERBOROUGH, Ont.—For a special favor, after a novena to Our Lady of Good Counsel, and having a Mass said. For two recoveries from sickness after application of the relics of the Canadian Martyrs. Members, for many spiritual and temporal favors. An Associate, for favors received after making the nine Communions and the novena of grace in honor of St. Francis. For employment obtained.

PORT HOOD.—A Promoter, for a great favor obtained in March.

PORT WILLIAMS, N.S.—A Promoter, for a successful operation, through the intercession of the Souls in Purgatory and St. Benedict.

PRESTON.—A Promoter, for a very great temporal favor after making a novena in honor of the Five Wounds; also for work obtained, and many other favors.

PUSLINCH.—For the cure of a long standing cough.

QUEBEC.—A Promoter, for obtaining a good situation. A Member, through the intercession of St. Anthony, obtained a very great temporal favor. A Promoter, for a great favor through the intercession of St. J. For two great favors through the intercession of St. Anthony at promising alms. A Member, for the cure of a dangerous disease. A Member, for a temporal favor through the intercession of St. Anthony, and for many other favors through the intercession of the B.V. and St. Ann. A Promoter, for unexpected success in an undertaking. A Promoter, for the recovery of health. An Associate, for the cure of nervousness and head trouble. For a great number of other spiritual and temporal favors received.

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ST. CATHARINES.—For the recovery of a sick child after prayers to the S.H. A Promoter, for a favor received through prayers to Our Lady of Victory. A Promoter, for the recovery of her cross which was lost. A Promoter, for a temporal favor and spiritual help in May, and for a special temporal favor received by her family.

ST. JOHN, N.B.—Ten, for obtaining employment and means. Two, for recovery of health. Two, for success in business. One, for the conversion of a sinner. One, for a special favor. One hundred and seventy-eight, for various favors obtained.

ST. JOHNS, P.Q.—An Associate, for a temporal grace.

ST. LOUIS, Mo.—A Member, for the recovery of a sister from a very dangerous illness, and for the cure of a severe pain in the head and alleviation of a toothache, by applying the Badge.

ST. TERESA'S, P.E.I.—An Associate, for several favors, and one more especially obtained through the intercession of the B.V., St. J. and St. Anthony.

Thanksgivings from St. Thomas, Seaforth, Swanton, Thorold, Tottenham, Toronto, Upper Melbourne, Vancouver, Warkworth, Windsor and Woodstock to appear in the next issue.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Alexandria, Antigonish, Bedford, Chatham, Ont., Guysborough, N.S., Hamilton, Montreal, Lindsay, Norwood, Osceola, Ogdensburg, Ottawa, Phelpston, Port Hood, Port Williams, N.S., Preston, Quebec, Toronto, Swanton, Vt., Vankleek Hill, Woodslee.

INTENTIONS FOR JULY.

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

- 1.—**M.**—*Octave of St. John Baptist.* Make Christ known. 5,559 Thanksgivings.
- 2.—**Tu.**—*VISITATION B. V. M.* Charity. 4,950 In affliction.
- 3.—**W.**—*SS. Irenicus and Comp.* *M.M.* Christian Devotedness. 3,994 Departed.
- 4.—**Th.**—*S. Bertha, W.* h†. Spirit of prayer. 3,805 Special.
- 5.—**F.**—*SS. Cyril and Methodius, Bpp.* at, g†. Pray for Schismatics. 2,257 Communities.
- 6.—**S.**—*Octave of SS. Peter and Paul, Ap.* A lively faith. 15,275 First Communions.
- 7.—**S.**—*THE MOST PRECIOUS BLOOD.* at, g†, rl. Devotion to the Precious Blood. The Members of the League.
- 8.—**M.**—*St. Elizabeth, W.* Love of the poor. 5,577 Employment and means.
- 9.—**Tu.**—*SS. Zeno and Comp.* *M.M.* Confidence in Mary. 6,700 Clergy.
- 10.—**W.**—*Sac. n Brothers, M.M.* Correspondence to grace. 101,068 Children.
- 11.—**Th.**—*S. Pius I, Pope.* h†. Spirit of piety. 16,312 Families.
- 12.—**F.**—*St. John Gualbert, Ab.* Forgiveness of enemies. 4,677 Perseverance.
- 13.—**S.**—*S. Anacletus, P. M.* Desire of Holy Communion. 4,663 Reconciliations.
- 14.—**S.**—*St. Bonaventure, Bp.* D. Devotion to the Crucifix. 8,304 Spiritual Favors.
- 15.—**M.**—*S. Henry, Emperor.* Virtue of purity. 4,028 Temporal favors.
- 16.—**Tu.**—*OUR LADY OF Mt CARMEL.* Devotion to the Scapular. 56,581 Conversions to Faith.
- 17.—**W.**—*S. Alexis, C.* Contempt of the World. 13,486 Youth.
- 18.—**Th.**—*St. Camillus de Lellis, P.* h†. Care of the sick. 3,273 o/s.
- 19.—*S. Vincent de Paul, F. C.* to one's neighbor. 15,065 Sick
- 20.—*St. Jerome Emilian, F.* Pray for orphans. 1,514 Missioners retreats.
- 21.—**S.**—*St. Praxedes, V.* Works of mercy. 937 Societies, Guilds.
- 22.—**M.**—*St. Mary Magdalen, Penitent.* p†. Sorrow for sins. 2,069 Parishes.
- 23.—**Tu.**—*St. Apo'linaris, Bp.* M. Constancy. 15,951 Sinners.
- 24.—**W.**—*St. Christina, V.* Pray for South America. 5,433 Parents.
- 25.—**Th.**—*St. James the Greater, Ap.* b†, h†, mt. Loyalty to Christ. 5,407 Religious.
- 26.—**F.**—*ST. ANN, MOTHER B. V. M.* Pray for mothers. 1,774 Church Students, Novices.
- 27.—**S.**—*St. Rodolphus and Comp. M.M. S.J.* Pray for the Indies. 2,215 Superiors.
- 28.—**S.**—*SS. Nazarius and Celsus, M.M.* Spirit of sacrifice. 10,244 Vocations.
- 29.—**M.**—*St. Martha, V.* Christian activity. The Promoters of the League.
- 30.—**T.**—*SS. Abdon and Sennen, M.M.* Patience. 11,244 Various.
- 31.—**W.**—*St. Ignatius Loyola, F. pf.* Zeal for God's glory. The Directors of the League.

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

Associates may gain 100 days Indulgence for each action offered esse Intentionso.