



# THE CANADIAN MESSENGER.

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## MESSENGER ITEMS.

Monday, December 3, feast of St. Francis Xavier, the Apostle of the Indies, is, as all our Associates are aware, the fiftieth anniversary of the foundation of the League. No doubt all are anxious to celebrate that day in a manner that would be most agreeable to the Adorable Heart of Our Lord.

“Through the combined efforts of its two founders, Reverend Fathers Gautrelet and Ramière,” writes Father Regnault, “*the Apostleship of Prayer* has been made to answer admirably a twofold Apostleship most dear to the heart of St. Francis Xavier—the conversion of souls throughout the world and the devotion to the Sacred Heart of Jesus and Mary. Towards the middle of the sixteenth century, St. Francis Xavier directed the celebrated Father Calvi to apply himself heart and soul to this devotion and to become its indefatigable promoter.”

“Already,” our Director-General goes on to say, “the powerful Apostle of the Indies has obtained for us, in the pursuit of this end, extraordinary assistance; for this we must thank him; we must therefore pray to him and

have recourse to his intercession. To secure this object, thanksgiving and prayer, we invite all our Associates to perform in his honor the *Novena of Grace*\* from the 25th of November to the 3rd of December, and then bring this Novena to a fitting close by the solemn celebration of the feast itself."

Would it not also be most advantageous to have a preparatory *Triduum* for the children of every parish? Such also is the suggestion of Father Regnault: "We invite all the Centres of the Apostleship of Prayer to hold a *Jubilee Triduum for Children*. No hearts heed more the appeals of the Sacred Heart than those of children if well directed. No gathering is looked upon by our Lord with such tender love as are the gatherings of the little ones, and no others gladden the Heart of Mary as they do when they pray with fervor, sing with spirit, and lovingly receive Our Lord in their hearts... It is for each Centre to determine what time would be most propitious for a successful *Jubilee Triduum for Children*. All we wish is that this *Triduum* be universal, and be held during this year of graces and blessings."

Of course our Local Directors will bear in mind that this is also the period of the semi-annual reception of new Promoters and Associates. The usual time for this ceremony, that is, within the octave of the Immaculate Conception, may be anticipated so as to have it correspond with the Novena or Triduum.

Promoters should bestir themselves, and more especially Local Treasurers and Secretaries, so as to have their lists made out (for themselves, not for us) preparatory for the incoming year of 1895. Let them order in season their blanks and Scapulars of the Sacred Heart, and ascertain as correctly as possible the number of MESSENGERS and

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\* See March number of the MESSENGER, p. 120.

Rosary sets they will require for the next twelve month. They should notify us early in December of the number of their new subscriptions. All *new names* should be sent in for registration, and certificates of admission given to *new members only*.

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ELEVENTH PROMISE OF OUR LORD  
TO BLESSED MARGARET MARY.

*“Those who shall promote devotion to My Sacred Heart shall have their names written in My Heart, never to be blotted out.”*

BY JOHN J. BRANIN.



How hard he fights, how bravely danger dares,  
How to the front, e'en to the cannon's flame  
He presses on to catch the soldier's claim  
To glory. His aspect dauntless courage wears,  
Nor reckes he if with life or death he fares;  
Content he is if on the roll of fame  
The world inscribes his honor and his name,  
And sounds his warrior deeds with trumpet blares.

And shalt not thou, to whom HE promise made  
More glorious than the same wars can impart,  
Undaunted take thy stand midst cannonade  
Of coldness, unbelief,—and with the dart  
Of love and prayer their serried ranks invade?  
Then shalt thy name be written in HIS Heart.



## GENERAL INTENTION FOR NOVEMBER.

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

### CATHOLIC MISSIONS IN GREECE AND TURKEY.

During the month of September the prayers of all the Associates went up to the throne of God for the churches of the East, and now the persistent appeals of him who is the Vicar of Christ on earth draws our attention once more to the long wished for return of the Oriental churches to perfect unity of faith and love.

The same recommendation has been made by the recent Eucharistic Congress held, not this time at Jerusalem, but in the old Metropolis of St. Remigius, hallowed by the memory of the great Clovis and the providential mission of Catholic France.

"Of old," said the eminent Vicar General of Rheims, Mgr. Péchenard, "hatred and political strife burst asunder the chain which united the East and the West. Love has taken up the broken links to weld them once more together. The penitential pilgrimages to Jerusalem, renewed for the twelfth time, have deeply impressed and edified the populations of Oriental nations; prayerful supplications ascending to the Father in heaven without interruption have drawn down floods of grace; and the foresight of Leo XIII and of his Legate has smoothed the way towards the ultimate reunion of the Churches."

The work, however, is not yet accomplished. If the undertaking were to stop short at these first endeavors, it would prove but a brilliant meteor, devoid of any permanent result. The means which made the first steps successful, that is to say, rigid penance, fervent prayer and unmingled charity, must still be employed if we desire to bring about a happy consummation. Hence it is necessary for all those who have truly at heart God's glory and the salvation of souls, that they should persevere in their efforts, in their acts of penance and prayer, and by giving to our brethren in the East proofs of an inexhaustible charity. We shall, consequently, during this month of November, by praying for the *Catholic Missions of Greece Turkey*, under another form, follow up and complete, beneath the standard of the Sacred Heart, our generous crusade in behalf of the various Christian communions of the East.

We shall likewise continue to help on with zeal and perseverance by our alms and prayers those Schools of the East and other important Works on the success of which depend almost entirely the Missions of Greece and Turkey.

And should we not in the same breath pray with fervor for the hundreds of millions of poor forsaken souls shrouded to this day in the dark shadows of Islamism? If formerly the followers of Mahomed were such powerful auxiliaries of Satan against the Church, they are yet of all known infidels the hardest to convert and the most stubborn in clinging to their errors. This very difficulty is in the light of faith the most urgent of motives to supplicate Heaven all the more earnestly in their behalf. Father Ramière, already in his time, wrote to the Director of our Work in Syria: "We see just dawning on the horizon signs which foretell happier days, and the more our Apostleship of the Sacred Heart succeeds in kindling in souls the spirit of zeal and prayer, the more will the

Sacred Heart prepare them to devote all their energies to the regeneration of the wretched Mahommedans. *Adveniat Regnum Tuum !*”

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of th's day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer ; in particular for the prosperity and advancement of the Catholic Missions in Greece and Turkey. Amen.

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When Joseph pined in prison in Egypt, two royal functionaries were also imprisoned with him. Each of these had a particular dream, which Joseph interpreted by saying that the baker would be hung in three days, the cupbearer, however, would be restored to his dignities in the same period. You can imagine how the baker wished that the three days might last very long indeed, and how eagerly the cupbearer awaited the hour when he should be released. Such is the case with the soul while it is imprisoned in the body. Death opens the door, and the soul is conducted forth : the true Christian to the palace of the Heavenly King, the sinner to the everlasting death of hell. Therefore the sinner lives in terror of death, and would like to spend as long a life as possible on earth ; the virtuous Christian looks forward with joy to the time when he shall be set free. Will you also be glad when the time comes for releasing your soul from the prison of the body ? Do as you have read, and you shall then await death in peace and comfort ; death will open for you the door to everlasting life.

REV. ALBAN STOLZ.



## THE MEMORY OF THE DEAD.

BY F. W. FABER.



H! it is sweet to think  
Of those that are departed,  
While murmured Aves sink  
To silence tender-hearted,  
While tears that have no pain  
Are tranquilly distilling,  
And the dead live again  
In hearts that love is filling.

Yet not as in the days  
Of earthly ties we love them ;  
For they are touched with rays  
From light that is above them :  
Another sweetness shines.  
Around their well-known features ;  
God with His glory signs  
His dearly ransomed creatures.

Yes, they are more our own,  
Since now they are God's only ;  
And each one that has gone  
Has left our heart less lonely.  
He mourns not seasons fled,  
Who now in Him possesses  
Treasures of many dead  
In their dear Lord's caresses.

Dear dead ! they have become  
Like guarding angels to us ;  
And distant heaven like home  
Through them begins to woo us ;

Love, that was earthly, wings  
 Its flight to holier places ;  
 The dead are sacred things  
 That multiply our graces.

They whom we love on earth  
 Attract us now to heaven ;  
 Who shared our grief and mirth  
 Back to us now are given.  
 They move with noiseless foot  
 Gravely and sweetly round us,  
 And their soft touch hath cut  
 Full many a chain that bound us.

O dearest dead ! to heaven  
 With grudging sighs we gave you  
 To Him—be doubts forgiven !—  
 Who took you there to save you :  
 Now get us grace to love  
 Your memories yet more kindly,  
 Pined for our homes above,  
 And trust to God more blindly.

### TREASURY, NOVEMBER, 1894.

Received from the Canadian Centres.

Acts of charity,....	88,314	Pious reading,.....	37,574
Acts of mortification.	120,188	Masses celebrated,..	10,258
Beads,.....	139,806	Masses heard,.....	53,017
Stations of the Cross,	78,870	Works of zeal,.....	171,275
Holy Communions,..	66,336	Various good works,.	119,678
Spiritual Commu-		Prayers,.....	314,976
nions,.....	188,249	Sufferings or afflic-	
Examinations of		tions,.....	42,919
conscience,.....	129,555	Self-conquests.....	53,960
Hours of silence,....	257,918	Visits to Blessed	
Charitable conversa-		Sacrament, .. ...	157,436
tions,.....	162,771		
Hours of labor,....	115,095		
Holy hours.....	25,345		
		Total....	2,313,440





## HEARD AND ANSWERED.

The office clock chimed the hour of six, followed almost immediately by the bells of Notre Dame ringing the Angelus; and Marie Lacoste laid down her pen and closed her ledger with a sigh of relief. It was drawing near the end of the month, and the affairs of the firm of Leduc, Delfausse & Co. had to be put in good order, to which end Marie had been working hard all day, adding up dreary columns of figures and entering uninteresting batches of invoices until her eyes ached and her fingers stiffened around the pen.

As she passed through the outer office on her way to the door, the junior member of the firm, Leonce Delfausse, accosted her, asking if he might have the honor of seeing her home. It was a request he had been in the habit of making since the fast shortening days of the Fall had made dark and dreary the side street which Miss Lacoste had to traverse in her passage from St. Paul to Notre Dame street. Truth to tell, she was not sorry to have his company, for until within the last year she had never had occasion to be out after dark, at least alone, and was in consequence somewhat timid. Smiling acquiescence, she left the office with him, and they turned in the direction of the more populated portions of the city, the girl talking in a lively manner of the events of the day, as was her custom, but, somewhat to her surprise, receiving only inattentive replies from her companion.

When they had gone a short distance he suddenly

broke into a remark she was making by asking irrelevantly: "Have you heard, mademoiselle, that I am going to New York to-morrow?"

Marie replied that she had not heard so, and he went on: "Before going, I have something of much importance to say to you. I have wished to say it for some time but have not had an opportunity; it is this—will you honor me so far, Mademoiselle Lacoste, as to become my wife?"

The proposal was so unexpected that Marie almost came to an abrupt halt, and turned her crimsoning face upon the speaker to ascertain if he were in earnest or perpetrating an impertinent jest at her expense. Delfausse accommodated his step to hers, and returned her glance with one so earnest and courteous that it was evident he had no intention of jesting, and the girl hastily averted her eyes and began to walk more quickly, too much confused to attempt an answer.

Pardon me. "I have been too abrupt," said Delfausse penitently, reading her face aright; "but I thought you knew, or guessed, that I had learned to care for you very deeply. Too deeply, indeed," he added earnestly, "if your answer is to be a negative one. But I will not press you for it at once; you shall have time to decide. I am going to New York to-morrow, and shall be away for ten days, during which you will have time to think over the matter. When I return you will give me an answer. Shall it be as I say, Mademoiselle?"

By this time Marie had recovered her self-possession, and answered with the gentle dignity that was one of her chief charms: "I thank you for the honor you have done me, Monsieur Delfausse, and it shall be as you say. Now I am almost at home, and will bid you adieu and bon voyage."

When he was gone and she had gained the privacy of

her own apartment, Marie Lacoste sat down and proceeded to straighten out the tangle of her thoughts as best she might.

Although Delfausse's declaration had been entirely unexpected, she had not been insensible to the fact that he admired her, and she had to admit to herself that she was not altogether indifferent to him,—nay, that she had conceived a very strong liking for him. But she was not a girl to be carried away either by sentiment or by the prospect of the advantages she would enjoy as the wife of a wealthy man, and so she proceeded to review the situation, not without a sad longing for the advice and help of the mother who had died a few short months before, leaving her alone and almost penniless to fight the battle of life for herself.

Unable to come to a definite conclusion, she finally knelt down before a picture of Our Lady of Good Counsel that hung in her room, and prayed long and fervently to be directed. When she rose, her eye fell upon a calendar that lay on the bureau, and she took it up and began to count the days that would elapse before she would be called upon for her answer. As it chanced, the date of M. Delfausse's return was fixed so as to fall upon All Souls Day, the second of November; and attracted by the coincidence, Marie resolved to begin that very night a novena to the Holy Souls to beg their intercession in the momentous matter that she was called upon to decide.

The days passed by rapidly, and All Saints Day arrived, cold and blustry. During the afternoon, a girl friend of Marie's named Clara Kilroy called at the former's boarding house to ask her to come and take tea with her, and afterwards to accompany her to church to assist at the Vespers for the Dead. Marie consented, and the two girls set out, arriving at Miss Kilroy's house in due time.

The Kilroy's were poor, and eked out their income by

letting apartments to single gentlemen, but managed by the exercise of strict economy to live comfortably.

Clara took Marie upstairs to take off her hat, and left her there for a moment while she ran downstairs herself on some little errand to her mother. She was scarcely gone when Marie heard the sound of voices in the next room, so distinctly, that she looked around to ascertain through what avenue it reached her, and noticed that the transom above the door that connected the rooms was partially open.

The next moment she heard her own name mentioned in the well known tones of Leonce Delfausse, and she stood rooted to the spot with amazement and slowly growing consternation.

"Yes," he was saying, as if in answer to a question, "I have asked Mademoiselle Lacoste to marry me, and she is to give me her answer to-morrow. I have hastened my return so as to shorten the time as much as possible."

"You are impatient, my friend," said another voice with the least note of mockery in it; "but if the lady is as virtuous and devout as you describe her she will scarcely care to unite herself to so notorious a free-thinker as yourself."

"Bah!" responded Delfausse contemptuously; "I will cure her of her superstitions after she is my wife. In the meantime, you understand, she knows nothing of my views."

"All is fair in love and war," quoth the other; "but seriously, Leonce, I would advise you not to interfere with her in that matter. Take the advice of a man twice your age, mon ami, and leave your wife's religion alone."

"And have the satisfaction of knowing that I am the object of her orisons morning, noon and night! and perhaps later on have my own children making novenas for my conversion! Thank you, Adelard, but I prefer not.

There will be no superstition or priestcraft in my household, I promise you. But why this advice from you of all persons?"

"Why, indeed!" echoed the other with a sigh; and all the mockery was gone out of his voice as he answered sadly: "Because it is the best advice I can give you, who are on the point of making the greatest mistake of your life. When I was your age, my friend, twenty-five years ago, I thought the greatest happiness that man or woman could attain to was an entire freedom from religious belief of my kind and from the restraint it imposed upon the intellect. To-day at fifty years of age I know I was mistaken, and I tell you candidly, Leonce,—though you will jeer at me for the confession,—I would give all I am worth to possess the faith that was the solace and the support of my dead wife. I killed my faith before I was twenty, and I could not bring it to life again now even if I would, yet am I constrained to admit that neither cultivation of the intellect, nor philosophy, nor freedom of thought and speech, nor attainment of all possible knowledge can give that satisfaction to the heart which is enjoyed by the votaries of what we call, and indeed know to be, superstition. If this then be the case with me, a man who has all the world to solace him, what effect would the destruction of her faith have upon a woman, whose life is so circumscribed by duty and custom? Believe me, Leonce, a man may get on without religion indifferently well, but a woman—never. It is life to her."

"Parbleu, Adelard! you are becoming quite a Christian apologist, and I take the liberty of telling you that I do not admire you in the role," exclaimed Delfausse in a half vexed tone. "The truth is preferable to delusion, even if at times not so satisfactory, and I am determined that my wife shall be cured of religious delusions as soon after the marriage ceremony as possible."

"Take care that you do not cure her at the same time of other delusions," answered the other significantly; and then Miss Kilroy came into the room again, shutting the door with a little bang, and the voices at once ceased.

"My goodness, Marie! how pale you are!" exclaimed Clara; "and you have not taken your hat off yet; here, let me help you."

Marie held up her finger to enjoin silence, and then hastily removed her hat, and left the room with her friend, asking on the way downstairs who occupied the room next to the one she had been in.

"M. Leblanc, a widower, and a very nice man, but a professed atheist, I am sorry to say," was the reply.

Agitated and disappointed though she was, Marie Lacoste offered up a fervent thanksgiving that night at church for the narrow escape she had had from uniting herself to a man such as Delfausse proclaimed himself to be, and her first step on the following morning was to write a note and put it on his desk before he had time to accost her. It was brief and to the point, and ran as follows: "Monsieur,—Last evening I overheard by accident the conversation you held with M. Leblanc in his apartment upon the subject of religious belief. Such being the case, you will, I am sure, see with me the uselessness of renewing the question we discussed before your departure for New York. Faithfully yours, Marie Lacoste."

That same day she sent in her resignation to the head of the firm, and a fortnight later left Montreal for Ottawa, where she had, through the influence of an old friend of her father's, secured a situation as book-keeper and stenographer.

It is not to be supposed that Leonce Delfausse let her go without a struggle. He entreated, he begged, he offered to do anything or agree to anything that she might propose, if she would only consent to marry him; but the

girl distrusted herself too much to voluntarily put her faith in danger, and she remained firm in her determination, though at what cost to herself she alone knew, for she found when conscience called upon her to give him up that she cared for him much more than she thought she did.

Six years sped by and in all that time Marie had neither seen nor heard of Delfausse. Then one day as she was on her way down from Ottawa to spend her vacation with the Kilboys, she noticed a gentleman sitting opposite to her in the train whose face seemed familiar. He was looking at her with the gaze of recognition, but it was not until he leaned over and asked: "Do you not know me, Mademoiselle Lacoste?" that she recognized him.

"I thought I knew you, M. Delfausse, but I was not quite sure," she said pleasantly, holding out her hand. "I should have known you sooner but for the beard."

"I think I have changed more in the last six years than you have," he said quietly. "I should have known you anywhere."

They conversed a few moments, and then Marie's glance rested by accident upon his watch chain, and she saw with a thrill of surprise and sudden hope that he wore upon it the cross of a promoter of the League of the Sacred Heart. He noticed the glance, and asked with a smile: "Are you surprised?"

"More glad than surprised, if it means what I hope," she answered earnestly.

"It means all that you could desire," he said simply. "God has been very good to me, and during the last year has shown me my folly."

"Thanks be to God and the Holy Souls," murmured the girl to herself reverently; then she asked aloud: "Will you tell me how it happened, Monsieur?" indicating the cross.

“I will tell you how it began. It was last November, while a concourse of pilgrims from Notre Dame church were making the Stations of the Cross at the Cemetery, that my conscience began to make itself heard. I was in the Cemetery that day by accident, —or rather by a design of Providence, I have since thought; and from that day forward I was wretched until I listened to the promptings of grace, and asked to be reconciled to the church. But the story is too long to tell you now, I will finish it some other time; now I want to confess that I came to Ottawa on purpose to see you. The Kilroys told me you were coming down, and I thought I could not do better than come to meet you.”

There is very little more to tell. Marie Lacoste's prayers were answered more fully than she had dared to hope, and to-day she is a happy wife and mother, sustained in every pious and charitable work by the example and encouragement of her husband whose conversion she attributes to the intercession of the Holy Souls in Purgatory, for whose relief she is careful to have Masses offered regularly and frequently throughout the year. Indeed, after the devotion to the Sacred Heart, the devotion to the Holy Souls is one of those most practised in the Delfausse household.

EMMA C. STREET.





## ECHOES FROM PARAY-LE-MONIAL.

*By Rev. J. Zelle, S.J.*

*(From the American Messenger.)*

Paray was in its glory during the beautiful month of June. It is the month of the Sacred Heart, and nowhere else in the world does it awaken such memories as here. The feast lasted thirty days, or rather, a pious custom consecrated by the devotion of the faithful draws it out to the second of July, feast of the Visitation of Our Lady. During that time our little city takes on a new life, its streets are alive with pilgrims, its sanctuaries are filled with devout worshippers, it seems to have become, for the season, the common meeting-place for all the souls devoted to the Sacred Heart of Jesus.

There was indeed a time when the crowds that thronged Paray were greater. But it is beautiful to witness the happiness and the consolation of those whose spirit of faith brings them to this holy place. They never weary of speaking about it. We have heard them regret that the hours and the days passed too quickly. When one has crossed the threshold of the Chapel of the Apparitions, the soul is rapt, lifted up into an atmosphere so elevated and supernatural that one forgets the world and its vanities. It becomes a sort of Thabor from which one is loth to depart; and we leave it with the words of the Apostle: "It is good for us to be here."

This year we have witnessed some special manifesta-

tions of devotion which we shall mention now. They will no doubt prove interesting, since they relate to what is dear to us all, and they will enable our readers to take part, from afar, in our pious feasts. We have evidence that many a soul has, during the month of June, looked toward Paray, and sighed to be here. Though they could not come, they have joined us in heart and in spirit; and it is just that we should console them with the recital of what we saw and heard.

#### PILGRIMAGES.—CHARACTERISTIC TRAITS.

The pilgrimages that succeed one another have many traits in common, so that a habitual observer can select and point out only the few peculiar and characteristic features of each one of them. This is our case now.

Our pilgrims came to Paray from all parts of France. I wonder why foreign lands do not send us their delegations as they used to do in the glad years from 1873 to 1887. Those who can should revive that pious custom; for, after all, Paray, the City of the Sacred Heart, belongs to the whole Catholic world, whilst Montmartre can symbolize only the particular hopes of France. The revelations and the promises which the Sacred Heart of Jesus vouchsafed here are a matter of deep interest to every true Christian. Let this be remembered!

Our large cities, faithful ever, sent their representatives. After Moulins came successively St. Etienne, Lyons, Paris, Lons-le-Saulnier, Châlou, and Mâcon, Nîmes and Arles, and so forth. Then came representatives from the great labor centres: Monceau-les-Mines, Bigoin, Guenugnon, Le Creusot, and others. It is remarkable that, with a few notable exceptions, the greater part of the pilgrims to Paray belong to the popular classes. There is no reason to complain of this, especially if we recall the fact that the devotion to the Sacred Heart was first received and pro-

pagated among the higher classes, and seemed, in the beginning, to make its way slowly into the heart of the masses. Now we see the sturdy wearers of the blouse, peasants and workingmen, wearing on their breasts the emblems of the Sacred Heart. Thank God! It cannot be said now that we are a lost people since the words of the Gospel are verified among us. "To the poor the Gospel is preached."

This element brings with it a new fervor, which is shown with less restraint. It is true, likewise, that many pilgrimages have come which represent associations of Christian workers in which piety is a prominent feature: Sodalties, societies, third-orders, schools, Bands of the Communion of Reparation, and the like. We live in an epoch of associations, and hence the movement which brings these various bodies to the Sacred Heart is a good omen for the future. May we not hope that in this symbol of divine love we possess the appointed sign of the standard around which those who are to be of the City of God may rally in "the latter days"?

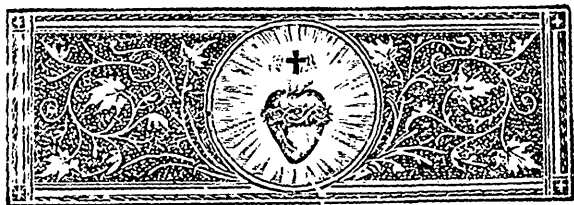
Another characteristic which it is consoling to note, is that our pilgrims went in large numbers to pay their homage to Our Lady of Romay. The students from the colleges of St. Michael (Saint-Etienne) and of Bellevue-Iseure (Moulins) did not fail to make this profession of their fervent piety to the ancient "Madonna of the Sacred Heart." They were eager to purchase copies of the venerable statue and to burn tapers in her honor. Again, as that excellent journal, *La Croix*, informed its readers on June 21, the pilgrimage from Paris also visited that devout sanctuary where they heard from one of our Fathers a historical explanation of it. All seemed edified and delighted at the thought that Providence had thus placed the all-powerful intercession of the Blessed Virgin on the road which leads to the Sacred Heart of

Jesus. These examples were followed by others, and will be followed still more. It will soon come to pass that no one will be willing to leave Faray without having made a visit of devotion to the good Mother, Our Lady of Romay.

We must add that the chapel which contains the tomb of the Venerable Father de la Colombière received likewise more visits than ever before. It is certainly becoming much too small, for the manifestations of devotion which lead pilgrims to this shrine are growing more marked every day. We have received thanksgivings for many favors, spiritual and temporal, especially for a remarkable cure. Confidence in the Venerable Father is increasing, and we are receiving from all quarters requests for prayers and novenas, and also for some little relic.

We long for the happy day when that slab of black marble will be raised for the glorification of the servant of God. Against that day the walls of this chapel should be removed, and, in honor of the Heart of Jesus and of Its Apostles, should be erected that "international church," which was a noble thought of Father Drevon, a project which Pope Piu. IX so kindly blessed just twenty years ago, March 1, 1874. The venerable hand of the Sovereign Pontiff wrote, at the foot of the petition, these words of hope and cheer, which should be engraved on the face of the monument, "Sicut oculi vestri cunctis diebus respicientes SS. Cor JESU,—Let your eyes be every day turned toward the Most Sacred Heart of Jesus." Yes, that is the true beacon-light to which our eyes must ever turn in these days of strife and storm.

*(To be Continued.)*



## ALL WITHIN AN HOUR.

“When you will not take this silver watch, Mr. Western? It belonged to my dear, blessed husband.”

Thus spoke widow Haslar to the master of the house, as she pressed upon him this little remains of her former possessions. “I hoped you would take it in payment of the rent I owe for my attic. I have had a bad time: the cold has been so severe that work has been scarce.”

Mr. Western, a little shrunken old man, with features that might have been cut out of stone, and clad in a long gray coat, pushed aside the valueless watch, and shook his head with its thin gray hair, much as might have been done by a galvanized corpse, and cold and grave-like was indeed the appearance of the little room which served for the abode of the master of the house. A worm-eaten old desk, dirty unwhite walls, furnished with closets with large cracks, small barred windows which shut out almost every ray of the noonday sunshine, and a little iron stove, rusty and unheated—such was the abode of the master of the house; a man who was said to possess wealth beyond calculation.

But though this man, who never left the house, or imparted to anyone the secret of his riches, was cried out against as a niggard and a misanthrope, he was none the

less sought after, for Mr. Western lent money. It was especially persons of the better class, whose poverty made them ashamed, who sought the obscure dwelling, which could be reached quite privately through a narrow, unfrequented street.

"I will give you five shillings for that thing, Mrs. Haslar, no more," he said decidedly; "and if I do not receive the rent for the half-year within an hour, I shall turn you out to-morrow."

"Be merciful, Mr. Western!" the widow clasped her hands as she continued: "I have children to care for. Do you know what it is to have children to bring up, when the bread-winner has been taken away in his prime?"

"Then why have you children?" said the landlord dryly; "if you had no children there would be no need for you to beg."

The widow's pale countenance flushed, but she controlled herself, and answered: "Oh, Mr. Western, if you only knew what a pleasure it is to have dear children of your own! The care of them is a pleasure, and after a while they become our comfort and support; but you cannot understand all this. You live alone."

"Alone!" The old man's voice sounded hoarse. He turned away.

"It is very probable," continued Mrs. Haslar, "that if you had had anyone whose affections were fixed on you, who required your care, with whom you could have rejoiced in your hours of happiness and wept in your hours of sorrow, you would not be thus hard upon the gentler emotions of humanity."

The old man smiled grimly. "Do you think so, good woman?" he asked. "Work away, torment yourself for your children if you please; we shall see whether you get any thanks. Ha, ha! you look for a happy old age, and

you have children. If they are sons they will steal your last penny; if they are daughters they will leave you. Love,—nonsense; it is all fancy. There is one thing that governs the world, and that is money—money I say. Remember the rent, and now go.”

The widow looked at him fixedly: “You are very unfortunate,” she said quietly.

“Unfortunate?” A kind of wild pleasure was in the man’s voice as he replied: “On the contrary, I have found out the nothingness of what men call feeling. It is a deceitful thing which leads us astray and costs a good deal of money. Pity, confidence, love—they are all alike.”

“Poor man! In spite of your riches I do not envy you. You are lost here and hereafter.”

“And if I am, I have to thank those who robbed me of my belief in the truth of man and the love of children—my nearest relatives. Look here, Mrs. Haslar, I was at one time one of the blind people who believe in these virtues. I was a widower, and had a daughter. She was a dear child. I called her the joy of my life when she kissed me caressingly. At that time I could rejoice with the happy, and if a poor man addressed me, I never said no. I did not then live on lending money; my house of business was respected and well situated. I had living with me a son of a deceased friend, a blustering fellow, taken out of pity, but who was useful to me in my business. He contrived to befool my daughter, so that she loved him better than her father, and though I refused my consent, and gave her choice between the young man or her father’s curse, she left me without a parting word; she went off with him, and with them went the contents of the coffer in which I kept my money. I wandered away from home, I came to this town and grew clever—clever.”

The old man’s voice trembled; tears stood in the widow’s eyes.

"And have you never heard of your daughter since? Never troubled yourself about her fate? Whether she repented?"

"Stuff! repentance—hypocrisy."

"If things should go badly with her?" continued the widow.

"So much the better."

"And suppose she should have children? Your grandchildren, Mr. Western. Have you no longing after your grandchildren?"

"No; I hate the young people of the present day; but I hope that the daughter who thus deceived her father may be a mother, that she may be repaid for what she did to me."

Mrs. Haslar turned to depart. "One whose heart is hardened like yours, Mr. Western," she said sadly, "can feel but little pity for a poor widow. I will try to borrow the money from a good kind woman whom I know; I will come back in an hour. May God meanwhile send a ray of mercy into your heart."

She left the room. The landlord looked after her in deep thought. Then he laughed scornfully. "Children! yes, they may serve very well as a pretext for enticing money out of one's purse. Let her bring me my rent. Certainly it is not much, but there will be more hereafter."

He opened one of the worm-eaten closets which was filled with little iron cases in which his treasure was concealed. They represented the value of costly goods of all kinds, mostly unredeemed pledges now enclosed in these cases as gold pieces. His eyes feasted on the mammon, his fingers touched it—suddenly he stopped. "For whom?" he asked.

And the words of the widow were burned as in fiery letters into his soul. Words which like a grain of corn had



entered his soul, and suddenly sprung up in full fruit: "My grandson."

He could not get rid of this thought. Angry at his own weakness, he cried aloud: "You would rob your grandfather if you only knew of his riches; you would curse him if he would not satisfy your avaricious desires. Her children can never turn out well, for is it not written in the Scriptures: 'An eye for an eye, and a tooth for a tooth?'"

There was a gentle knock at the door.

The closets were suddenly closed. No one could suspect what they concealed. The old man called out gruffly, "Come in."

The door opened and a young girl entered with slow and timid steps. She might be about eighteen years old; in spite of the cold, her dress was poor and scanty, though extremely neat, and her lovely face was pale and suffering. "Good morning, sir," she said, as she remained standing near the door in evident embarrassment, ashamed of her appearance there; "I should like—I should wish—"

"To pledge something?" said the old man roughly, concealing a momentary softness of feeling under an additional harshness of manner. "Let me see," he added, "you must pay upon trinkets I already have before I can take any fresh ones; besides, you ask too much. There is something wrong about all this. I must know with whom I have to do."

"Sir!" said the poor girl, as tears rose to her eyes; "we are poor, very poor, but honest."

"I know the old story when these loans are wanted. I dare say you have a sick mother."

"Yes, sir, and I should not come to you but under the pressure of the greatest necessity," replied the maiden calmly.

The pawnbroker cast down his eyes. The girl's words went through his heart, but he laughed roughly as he exclaimed: "Folly! That will not do for me. I should like to ask what need there is for poor people to buy silver scissors, thimbles, and such like; that is the way! But it is no affair of mine. Business is business. What have you to-day?"

With difficulty repressing her tears, the girl brought out a small gold cross, and offered it to the old man in silence.

"Not worth much," said he, after carefully examining it with a contemptuous look. "I will give you five shillings for it, and that will buy you a pretty little shawl for Sunday."

"Give me three times that," said the maiden, as she held up her hands imploringly. "I have urgent need of it."

"Five shillings, not a penny more."

"It is for my mother, sir," and her tone became more earnest. "My father died early, and my mother has injured her health by sitting up late at work, in order to give me a good education. For about a year things went on pretty well, then she got ill, and could no longer help. At night when she is asleep I light my lamp, and work for us both; but I am not strong, and her illness requires a great deal of care. Any trifles which I may call my own, and which are the remains of better times, I willingly part with for her; I would give my life for her if I could. Is it not the duty of a child? Does she not deserve it? I beg you to trust to my honor; when better times come I will do what I can to repay the debt. For my sick mother's sake do not send me away. I could appeal to the pity of several people who are well off, but as long as I have eyes and hands to work, and as long as I possess any article of value, I think there are other people even yet

more unfortunate and more deserving of help than we are."

The old man made no reply. He had turned away, and murmured to himself: "Perhaps Mrs. Haslar is right. Perhaps there is such a thing as filial love. Stuff! We will see how soon this farce will come to an end."

A thought seemed to have entered his mind. He turned his face to the girl. It was darker and harder than ever: "I will not take this thing," he said looking at the cross; "but I have another proposal to make you, by which you may gain not fifteen shillings, but three pounds."

A flush of joy spread over the pale features of the maiden. "Oh, tell me!" she said. "I will do anything that I can do with honour."

"Perhaps she thinks I am going to propose to her," said the pawnbroker, laughing. "Some days ago a dealer in hair was telling me of the fashion now in vogue for ladies to wear false hair, and that this was rather scarce in the market. You have beautiful tresses. I will give you three pounds for them."

"My hair!" exclaimed the girl; "it is my dear mother's delight and pride," she whispered almost inaudibly.

The old man laughed triumphantly. "Look there! I knew it would be so. Vanity and filial love are bad companions."

"You are mistaken, sir," said the girl, now quite calm and composed. "It is true that I rejoice in this gift of nature, but I do not for a moment hesitate to give it up for my mother's good. I do not know how I shall tell her about it; but three pounds—can I not redeem all my pledges? Come, sir, I am quite ready for you. Dear Sacred Heart!" added the girl below her breath. "I

promised you again this morning to make any sacrifice if you would only relieve poor mother's distress, and this is indeed but a trifle for so much happiness."

The old man cast a long look on the face of the girl now a little flushed with emotion. "Sit down," he said sharply, pointing to a chair.

The girl sat down, and the old man, armed with a large pair of scissors, went behind her: "Unfasten your hair."

The long hair fell around her like a mantle. The old man took up his scissors and opened and shut them, but without enclosing any of the tresses. He looked at her face; it was pale but quite composed.

Again he resumed his work and passed the cold steel across the maiden's neck. "Three pounds!" The words came forth almost with a sigh, but yet a smile shone over her quiet features. The scissors fell with a clang to the ground.

The girl rose in surprise. Christian Western was not behind her, the hard miser stood at a little distance, and tears were rolling down his cheeks.

She fell at his feet. "Poor man!" she said, "you are unhappy. What is the matter? What do you want?"

"What do I want?" he repeated in a voice of despair. "A heart,—a heart! as full of love and truth as is the soul of this child. What do I want? I want love,—love for the solitary, the desolate, the childless."

"Do you call yourself lonely and desolate?" said the girl warmly. "Do you feel the need of affection? Oh! do not despair. I am sure you are not a bad man. I read it in your eyes. You can even weep; and if a poor weak child like Anna Roberts is able to bring you to a better opinion of human nature—"

"Anna Roberts!" Western seemed to receive an electric shock. "Is your name Anna Roberts?"

"Yes, sir; the christian name is that of my dear mother."

"And were you born in this place?"

"No, sir. When my deceased father returned from America, he settled here; but only to die, when I was still very young."

"From America?" The old man seemed moved. He sank down on the seat from which the maiden had just risen, and Anna Roberts took a low stool by his side. "Have you any relatives," he said, "any family? Tell me all."

"Excuse me," she said, "at least for to-day. It will only make you sad, and you ought to be cheered."

"No, no," he said; "I must know the whole." His voice had the tone of a command. "But truth for your mother's sake, the simple truth."

"Yes, surely. It is a short story which I have to tell you, though so full of sorrow."

"Against the wish of her father, who was a tradesman in the capital, my mother secretly married a young man whom she loved, and left her home with him. She foolishly believed that her father's anger would soon pass away and that he would again receive her into his house and his heart. They sent letter after letter to him, but no answer was ever returned. Her father's curse oppressed her heavily, and distressed the early happiness of her marriage. My father was now attacked by sickness, he lost what property he possessed, and in an almost dying state he returned to his own country with his wife and child—broken-hearted. His mind was always occupied about his wife and daughter; he cared for us till his last breath. On his deathbed he made a fearful disclosure to his wife. Not only had he deprived her father, his benefactor, of his daughter, but he had besides taken a considerable sum of money from the cash-box. Without suspecting it, my poor mother had become an accomplice in a crime."

"Without suspecting it!" repeated the old man in a stifled voice.

"My poor father had repeatedly written to the injured man to confess his crime, but no answer came. His letters were returned. Christian Western had left London, and no trace of him was to be found. It was rumored that he had died abroad."

"And after Roberts' death?" said the old man almost inaudibly.

"We worked hard to support ourselves till my dear mother fell ill. Sorrow was in great part the cause of this, for all her endeavors to find the father whom she still loved were in vain. But she taught me to pray for him from my earliest childhood—for his soul, if he had passed away; for his happiness and peace of mind if he still lived. And I assure you, sir, I pray gladly for the old man whom I shall never see—he is my grandfather."

The old man arose. "The grandfather to whom you have restored faith, love, children, everything, is here. And she was guiltless of the crime in which I supposed her to have had a part—and she is suffering, is in want!"

Anna looked in amazement at the old man. The expression of her face was half terror, half a pleased anticipation of good.

Mrs. Haslar appeared at the door. "Here is your rent, Mr. Western; it is just striking one. Thank heavens, there are yet good people left who believe in the existence of truth and honor; who—"

"Keep your money," said the old man almost gaily; "you shall live in the future rent free. The hour which you hoped might enlighten my heart, by God's mercy, has done so. You faithful child! I am Christian Western, and I will as far as possible make amends for all the suffering that I have caused by my hard avarice. I am your grandfather."

He clasped the weeping girl in his arms. The widow stood by with tears in her eyes. One o'clock sounded from the church tower, and at that moment a ray of sunshine stole through the window as if with a promise of the calm brightness which should illuminate the last days of the desolate old man.

D. N.

Why can one look on so quietly when an innocent child dies? If there is not exactly a feeling of envy, yet there is one of melancholy in seeing the corpse of a child; not of melancholy because the child is dead, but on account of ourselves. Why is there nothing terrible in the white coffin and the little grave of a child, and why do we find it so fitting to adorn its burial place and cross with flowers, as if something joyful had occurred, something like marriage? This is not difficult to understand: it is because death without sin is itself a beautiful angel sent by God to bring the soul from exile to its heavenly home.

REV. ALBAN STOLZ.

### R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mr. O'Doherty, of Bow River Park, N.W.T., d. in December last; Mrs. John Oakes, d. April 9, and Mr. Harry Tracy, d. July 31, both of Hastings; Miss Lillie Fitzgerald, d. in Toronto, June 18; Mrs. Julia McAuliffe, of Hamilton, d. Aug. 25; M. J. Hishon, d. in Toronto, Aug. 12; Patrick O'Grady, d. June 4, and Cornelius Carey, d. May 20, both of Brantford; Miss Shananan, Mr. Edward Smith, Mrs. Elliott, William James, and Mary McCaffrey, all of Montreal; Mr. James Whitty, d. Sept. 4, and Mr. James McGee, d. at Rochester, June 26, both of Brighton; Alexander McPhane, d. Sept. 16 at Bouville; Michael Dwyer, of Kingston, d. August 9, Mrs. Rose Welsh, of Dundas, d. in October; Mahel Connolly, d. Aug. 24, John Prince, d. Aug. 23, Mrs. Jane Yonge, d. Sept. 19, and Jeanne Leger, d. Oct. 1, all of Moncton; Mr. John Egan, of Montreal, d. Aug. 28; David Fair, of Toronto, d. Sept. 25.

UNPUBLISHED DOCUMENTS.  
RELATING TO CATHOLIC CANADIAN HISTORY.  
THE AULNEAU LETTERS.

1734-1745-

No. 22

(*Translation.*)

FATHER BESSOU TO MADAME AULNEAU.

From above the Falls of Oyapok Cayenne, S.A).

April 1, 1737.

Madam,

Lest I should fail in the promise I made of letting you hear from me, I now write in anticipation of the arrival of the King's vessels. I have not much to tell you. I have made but little progress in the language of the Pririous. It is difficult to learn. I have no helps, and but little hope of any in prospect, for in all the neighborhood there is but one slave who knows their language and who understands a little French—and what means have I of securing his services? They do not lend slaves without remuneration here. Meanwhile, I see with sorrow men die around me without being able in any way to help them to save their souls. It would be far more consoling if all those who die were little children, for then I could administer Holy Baptism. I have baptized four already, but as for the adults I can do nothing for them, nor shall I be able to succor them for a long time to come.

Our Indians speak with great volubility, in a low tone, and indistinctly, without articulating all the syllables of their words. Just as soon as my state of health allowed me, I began to compile a dictionary of their language. A dictionary of the *jargon* Galibi which I brought with me was of great assistance in the work. I have already set down a great number of words, but am not very far advanced for all that. What must be learnt next is the way they put their words together in speaking, for most



of them do not understand unless the words are arranged in the phrase after their own fashion. This is not to be wondered at, as they are very stupid and incapable of reflection. Moreover, their profound ignorance of whatever may be said to them concerning our holy religion is of itself enough to prevent them from understanding. Consequently, it often happens that they tell us that they easily catch the words but do not comprehend our meaning.

There are about one hundred and fifty gathered together where I am, and fully one hundred more in the neighborhood. They all flocked in to the place of the mission, and when I arrived I was surprised to see so large a number. They generally remain scattered, with the end, I fancy, of avoiding quarrels which might arise amongst themselves. We endeavor to bring them together, and it is even necessary to do so, not only that we may teach them Christianity, but also to see what passes among them, and to prevent them from having recourse to *Pyages* in whom they have great confidence.

These *Pyages* teach them that it is the devil who sends them sickness, and that they have the power of keeping him away. They are much respected among the natives, and this will prove one of the greatest obstacles to their conversion: Although the *Pyag.* do not succeed in curing them, they are infatuated with them, and especially the women.

I have already passed seven months among the Indians. Before reaching them I encountered many perils in my journey from Cayenne to Oyapok.

Our voyage lasted eight days, though we had but forty leagues of sea to traverse. Not later than the second night after setting out we lost our anchor, and on the morrow our helm, precisely when we stood most in need of it, for there remained ten leagues of a rough sea to cross. The Indians who accompanied us made a new helm after

the Indian fashion, but it was so unserviceable that we were borne to and fro on the billows very much the same as if we had no rudder. Several times the waves breaking over our canoe filled it, and we were on the point of foundering had not about twenty of our Indians jumped into the sea to lighten it and to hold the bow to windward. They are such expert swimmers that they managed to accomplish this feat and give time to the others to bail out our boat.

We finally reached Fort Oyapok on the eighth day. Father Fauque, with whom I had made this unpleasant voyage, wished to keep me with him at Oyapok for a few days. It was providential that I remained over, for two weeks after I was taken down with a continuous and ever increasing fever. I thought for a while that I had reached the term of all my journeyings, but our Lord deigned to restore me partially to health.

I left on August 1st for my mission, which is about thirty leagues from Fort Oyapok. I reached it in three days in spite of the falls of this river which are frightful. I am incapable of giving you an adequate idea of these barriers to navigation. For any other but the natives of the country it would have taken much longer to accomplish the journey. They are broken to this work, and are marvelously skillful in hoisting the canoes over the rocks.

At night we camped in the woods, and luckily we had no rain. It would not have been an additional comfort in the condition in which I found myself. I had just risen from a bed of sickness, and was suffering from a light attack of slow fever which held me for a good two months in a state of great weakness.

Thank God I have recovered my health. Beg our Lord to give me the grace of making Him known to these poor Indians, for whom He shed the last drop of His blood.

Present my respects, I pray you, to M. l'Abbé Aulneau,

and with more warmth even to Father Aulneau when you write to him in Canada. I still cherish for him a whole-souled friendship. The distance which separates us has diminished it in nothing. I hope through the mercy of my Saviour to meet him in heaven, if we are to be deprived of the pleasure of meeting here on earth.

I have the honor to be with profound respect,

Madam,

Your most humble and obedient servant,

BESSOU, Jesuit.

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### THANKSGIVINGS.

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

*(From last Month.)*

TORONTO.—An Associate, for the cure of one much afflicted. A pupil for the successful issue of her examinations. For a great temporal favor received through the prayers of the League and the intercession of our dear Lady of Victories. A Member, for four spiritual and two temporal favors received through the intercession of St. Anthony. Promoters, for seven spiritual and two temporal favors through the intercession of St. Anthony. A pupil for a favor received about a year ago, which she now gives thanks for. A Member, for the cure of a nervous affection, obtained through the intercession of Our Lady of Sorrows. A Member, for two favors—one for a cure of nerve trouble, which was threatening insanity, after prayers to the Sacred Heart and numerous novenas to Our Lady and St. Francis Xavier, and a Mass said during the year; at the end, the favor was granted and a perfect cure obtained, in thankfulness for which the recipient fasts every Wednesday in honor of the Sacred Heart. For the successful result of an examination.

VANKLEEK HILL.—For a great spiritual favor received.

VERNON RIVER, P.E.I.—A Member, for the cure of a person afflicted with insanity after constant recommendations to the prayers of the League, frequent communions and a pilgrimage to the shrine of St. Anne de Beaupré. A Promoter, for a great spiritual favor obtained after making the novena of grace to St. Francis Xavius.

WIARTON.—A Member, for two special favors granted in the month of July.

WINNIPEG (St. Mary's Church).—For three spiritual and three temporal favors granted during the month of August

WOODSLEE.—A Member, for spiritual and temporal graces obtained.

WOOLER, Ont.—For a temporal favor received. For recovery of health. A Promoter, for a temporal favor obtained through the intercession of the Blessed Virgin and St. Joseph after a novena in honor of the Sacred Heart. An Associate, for a successful operation and recovery of health after promise to make a novena to the Sacred Heart; the favor was granted before novena was finished.

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AMHERSTBURG.—A Promoter, for several important temporal favors obtained after offering novenas in honor of the Sacred Heart, the Blessed Virgin Mary, St. Joseph and St. Aloysius. A Member, for success in an examination obtained through the intercession of the Blessed Virgin, St. Joseph and the Souls in Purgatory. A Promoter, for success in an examination, obtained after having made the devotion of the Seven Sundays in honor of St. Joseph. A Member, for success in an examination obtained through the intercession of the Blessed Virgin and St. Joseph and after saying some special prayers for the Souls in Purgatory. A Member, for a temporal favor obtained after a novena of masses in honor of the Sacred Heart. A Member, for a temporal favor ob-

tained after making five novenas in honor of the Five Wounds of Our Lord. A Member, for a great temporal favor obtained through novenas to the Sacred Heart, to St. Francis Xavier and to St. Aloysius.

ANNONISH.—A Promoter, for the recovery of her father from sickness, also for the partial recovery of her brother from weakness of mind. A Promoter, for a temporal favor granted. A Promoter, for a special favor received after a novena to St. Ignatius and by using the water blessed in his honor. For other special favors received after having made novenas to St. Joseph, the Sacred Heart and the Blessed Virgin. For a temporal favor received through prayers to the Sacred Heart.

BATHURST, N.B.—A Member, for three very great favors obtained through the intercession of the Blessed Virgin. A Promoter, for favors granted through the intercession of the Blessed Virgin.

BERLIN.—A Promoter, for many favors obtained, both spiritual and temporal, through prayers and novenas in honor of St. Francis Xavier and St. Joseph, and after masses offered for the Souls in Purgatory. For the cure of a bad pain in the head, by applying the Sacred Heart Badge.

BRANTFORD.—A Member, for employment obtained for three persons. Another, for improvement in health; also for a special favor. For the cure of a brother, and for the cure of a sick child. For two special favors obtained. For employment obtained. For a temporal favor received. A Member, for three temporal favors received.

BRECHIN.—For a spiritual favor obtained through prayers to the Souls in Purgatory. A Member, for a great special favor received by prayers to the Sacred Heart.

BRIDGEWATER, N.S.—A Member, for a favor ob-

tained through the prayers of the League and a promise to have a mass offered for the Souls in Purgatory.

BURLINGTON, VT.—For employment for two persons.

CAMPBELLFORD—A Member, for a very great favor obtained through the intercession of the Blessed Virgin; also for a situation obtained.

COBOURG.—An Associate, for a special favor obtained through the intercession of Our Blessed Lady.

CODRINGTON.—A Member, for being cured in sickness through the intercession of the Canadian Martyrs.

CORNWALL.—For the cure of a pain in the side after wearing the Badge of the Sacred Heart. For a favor obtained through the intercession of St. Joseph. A Member, for the cure of neuralgia and heart trouble by applying the Badge. A person suffering from a fearfully bad cough obtained almost instant relief through the aid of Our Lady of Perpetual Help and the Badge. A Member, who has long been troubled with a pain in his heart, and now has been relieved by praying to the Sacred Heart.

DUNDAS, ONT.—For a favor obtained through the intercession of St. Benedict. An Associate, for a great favor obtained.

GRAFTON.—A Member, for the cure of a sore obtained by saying the Litanies of the Sacred Heart, of the Blessed Virgin and of St. Joseph once a day during the month of May. For a special request granted. A Member, for a situation secured.

GUELPH, ONT.—A Promoter, for two great favors obtained through prayers offered to the Sacred Heart. A Member, for a favor received through prayers to St. Joseph. A young person, for the cure of a young man who had a dangerous illness; a number of friends joined in making a novena of Masses in honor of the Sacred Heart, and as soon as the novena was finished he began

to improve, and is now well. A Member, for special favors obtained through the intercession of Our Lady of Sorrows and St. Joseph. A Member, for the recovery of her mother from a very dangerous disease after making a novena to the Blessed Virgin. A Member, for employment obtained on the day asked for.

GUYSBOROUGH.—A Member, for a favor obtained, through the intercession of St. Joseph.

HALIFAX, N.S.—A Promoter, for the restoration to health of two sick persons through the intercession of St. Ann. For the successful passing of an examination. For favors received from the Sacred Heart. For two temporal favors through the intercession of the Mother of Sorrows. For a special temporal favor after having promised a mass for the Souls in Purgatory. For a situation obtained. A Promoter, for favors obtained during the past year. For favors received through the intercession of the Blessed Virgin and St. Joseph. For favors received by a family.

HAMILTON.—A Promoter, for employment obtained after praying in honor of the Sacred Heart, the Blessed Virgin and St. Joseph ; also, for the cure of a headache and toothache upon application of the Badge and Holy Water. A Promoter, for a temporal favor received.

HESPELER.—A Member, for three great favors received after offering up prayers to the Sacred Heart.

INGERSOLL, ONT.—An Associate, for a favor received.

KINGSTON.—A Promoter, for six temporal favors obtained, also for recovery from sickness through the intercession of good St. Ann. A Member, for three temporal favors received. A Promoter, for four favors obtained in August.

LONDON, ONT.—Special thanks for the recovery of a man who had been addicted to drink for ten years.

MIDLAND.—For several favors obtained.

MILTON, VT.—A Member, for two temporal favors obtained.

MONCTON.—A Promoter, for several temporal favors obtained.

MONTREAL.—An Associate, for a situation obtained. An Associate, for the recovery of his children from serious illness; they are now out of danger. An Associate, for a special favor received. An Associate, for the happy death of a father. A Member, for the conversion of a brother. A child of Mary, for a temporal favor received. For a special favor received after making an offering to our Lady of Liesz. For the receipt of a sum of money to meet notes which until then seemed an utter impossibility. A young person, for recovery from a dangerous illness which might have proved fatal. For a situation obtained for a husband after making a novena to St. Anthony. A Promoter, for a very special favor—the recovery of a young woman who was dangerously ill, after a promise to have a mass offered for the Souls in Purgatory; also, for three other great favors received. For a spiritual and temporal favor obtained. A Member, for a temporal favor received through the Infant Jesus of Prague. A poor woman, for being cured of a sickness from which she suffered for nearly two years. The cure was effected by wearing the Badge and saying every day a prayer to the Sacred Heart. A Promoter, for the conversion of two sinners who were addicted to drink, and are now refraining from it. For a spiritual favor through the intercession of the Blessed Virgin. For a spiritual favor through the intercession of St. Joseph. A Promoter, for two temporal favors after a novena to the Blessed Virgin, St. Joseph and St. Francis of Assisi. For a temporal favor. A Promoter, for one temporal favor, relief from pain through the Holy Name of Mary. For a temporal favor received by a family. A Member, for a special favor



obtained. For the cure of sore eyes after applying the Badge. For two temporal favors received through the intercession of St. Anthony and the Souls in Purgatory. For a great favor received through the intercession of St. Anthony and the Souls in Purgatory. For conversion to the Faith. For great kindness to a convert by many persons. For God's encouragement in answer to any little confidence in Him.

NEWCASTLE, N.B.—A Member, for two temporal favors received. For four temporal favors received by members.

OAKVILLE—A Member, for two temporal favors. A Member, for a temporal favor through the intercession of the Blessed Virgin and St. Joseph. A Member, for a special favor granted.

OTTAWA—A Member, for a great temporal favor received. A Member, for employment obtained by a family through prayers to the Sacred Heart and the intercession of St. Joseph, St. Ann and St. Anthony of Padua. A Member, for two spiritual favors granted. An Associate, for two temporal favors received, during the months of March and April, through the intercession of the Blessed Virgin, St. Joseph and the Souls in Purgatory. A Promoter, for employment obtained for a brother. A Member, for a temporal favor obtained. A Member, for the granting of several favors: one for the recovery of a mother from a severe illness some time ago, and another for a favor for a child.

OWEN SOUND.—For two temporal favors received through the intercession of St. Joseph and the Blessed Virgin, and a promise to have three masses said for the Souls in Purgatory. For the cure of a young man from an evil habit. A Member, for the cure of toothache.

QUEBEC.—A young person, for three favors granted. A mother, for the recovery of her child who was lost for

some time. A Promoter, for a special temporal favor obtained. A Member, for a very great temporal favor received. A Promoter, for several spiritual graces and temporal favors obtained. A Member, for success in an undertaking. A Promoter, for a speedy recovery from sickness after prayers to the Sacred Heart. A Member, for an amicable settlement of a troublesome dispute after asking the intercession of Our Lady and St. Joseph with the Sacred Heart. For the speedy cure of a trying illness, and for many favors obtained. From a mother who had lost her little four-year-old girl for some length of time; she was almost frantic with grief and terror when no tidings of her whereabouts could be had, she prayed most fervently to the Sacred Heart, and asked St. Joseph to intercede for her; while praying to the Sacred Heart a strange gentleman brought home her little wanderer; the poor mother's joy and gratitude is so great that she cannot find words to express it, but would like to say a great deal through the MESSENGER. Thanks and praises to the kind, loving Heart of Our dear Lord!

**RENFREW.**—A Member, for a favor received by making a novena to St. Ann and in honor of the Blessed Trinity. A Member, for four temporal favors granted through an invocation to the Sacred Hearts of Jesus and Mary, and St. Joseph.

**ST. CATHARINES.**—A Promoter, for two temporal favors received through the intercession of the Blessed Virgin and St. Joseph. For two great favors obtained.

**ST. JOHN, N.B.**—For twenty-five favors obtained. For employment for eight persons. For four special favors granted. For six temporal favors received. For five persons restored to health. For success in examinations by two young persons. For means to pay debts by three persons. For two conversions to the Faith. For three conversions from intemperance.

ST. THOMAS—A Member, for four temporal favors granted. For a great temporal favor granted. For a spiritual favor received.

SAULT STE. MARIE.—An Associate, for a special favor obtained through the intercession of the Blessed Virgin and St. Joseph.

SWANTON, VT.—A Member, for the recovery of a child who was very sick; it began to recover as soon as a Badge of the Sacred Heart and a small statue of St. Ann were applied. Also, for the recovery of two persons from a dangerous illness.

TORONTO.—A helpless person, for a favor obtained through the intercession of the Canadian Martyrs, the petitioner being able to walk after the novena. For a great temporal favor received through the intercession of Our Lady of Victory, St. Michael and St. Joseph; St. Expedite, St. Ignatius, St. Philomena, St. Anthony and the poor Souls had a large share in pleading with the Sacred Heart.

VERNON RIVER BRIDGE, P.E.I.—For a great favor received after making a novena.

WINDSOR, ONT.—A Promoter, for her son's having obtained employment.

WOODSLEE.—A Member, for a favor received from the use of the water blessed in honor of St. Ignatius. Another, for the cure of a sore throat after applying the Badge and having a mass offered for the same.

URGENT REQUESTS.—For favours both temporal and spiritual have been received from Antigonish, Bow River Park, N.W.T., Brockville, Calgary, Coburg, Dundas, Hamilton, Manotick Station, Midland, Montreal, Ogdensburg, N.Y., Ottawa, Port Wood, Quebec, Riordan, Seaforth, St. Leonard's, N.B., Smith Falls, *Steamer* Corinthian, Toronto.

## INTENTIONS FOR NOVEMBER.

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

- 1.—Th.—ALL SAINTS. ht, gt, ht, mt, rt. Honor God's Saints. 13,215 Thanksgivings.
- 2.—F.—ALL SOULS. at, dt, gt. Devotion to the Holy Souls. 9,374 In affliction.
- 3.—S.—*St. Malachy, Bp.* Patience in trial. 18,368 Departed.
- 4.—S.—*St. Charles Borromeo, Bp.* at, gt, rt. Pray for Bishops. 9,659 Special.
- 5.—M.—*St. Emeric, Prince.* Union in the family. 1,158 Communities.
- 6.—Tu.—*St. Leonard, Hermit.* Spirit of unworldliness. 6,328 1st Communions.
- 7.—W.—*Bl. Anthony Balducci, S. J.* Generosity in God's Service. Our Associates.
- 8.—Th.—*Four Brothers Crowned, M.M.* ht. Respect for the House of God. 8,577 Employment.
- 9.—F.—*Our Saviour's Basilica.* rt. Filial Fear. 8,058 Clergy.
- 10.—S.—*St. Andrew Avellino, C.* The Spirit of Work. 122,700 Children.
- 11.—S.—*St. Martin, Bp. C.* pt. Morning offering. 14,279 Families.
- 12.—M.—*St. Martin, P. M.* Love of purity. 12,009 Perseverance.
- 13.—Tu.—*St. Didacus, C.* Pray for schismatics. 5,976 Reconciliations.
- 14.—W.—*St. Josephat, Bp. M.* Union with God. 16,250 Spiritual favors.
- 15.—Th.—*St. Gertrude, V.* ht. Peace of Heart. 25,031 Temporal favors.
- 16.—F.—*St. Stanislaus Kotska* C. Confidence in Providence. 22,129 Conversions to the faith.
- 17.—S.—*St. Gregory, Wonder-worker.* The spirit of sacrifice. 13,831 Youths.
- 18.—S.—*Patronage, B. V. M.* Reparation. 2,961 Schools.
- 19.—M.—*St. Elizabeth of Hungary, H.* pt. Charity for the Poor. 13,793 Sick.
- 20.—Tu.—*St. Felix Valois, C.* Devotion to the Holy Trinity 3,789 Retreats.
- 21.—W.—PRESENTATION B. V. M. Keep the Commandments. 863 Guilds.
- 22.—Th.—*St. Cecilia, V. M.* ht. Holy Hour. 1,925 Parishes.
- 23.—F.—*St. Clement, P. M.* Contempt of the world. 28,041 Sinners.
- 24.—S.—*St. John of the Cross, C.* Patience and constancy. 12,297 Parents.
- 25.—S.—*St. Catherine, V. M.* The Spirit of wisdom. 4,080 Religious.
- 26.—M.—*St. Sylvester, Abbot.* Zeal for God's Glory. 940 Novices.
- 27.—Tu.—*St. Leonard of Port Maurice.* Devotion to the Way of the Cross. 2,772 Superiors.
- 28.—W.—*St. Columban, Abbot.* Pray for Missionaries. 6,225 Vocations.
- 29.—Th.—*St. Gelasius, Pope.* ht. Zeal for conversions. The Promoters and Directors.
- 30.—F.—*St. Andrew, Apostle.* Conversion of Scotland. 101,268 Various.

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

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