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GENERAL INTENTION FOR MARCH

THE MORE HABITUAL THOUGHT OF HEAVEN AS AN
INCENTIVE.

Following close on the General Intention of last month, *The good use of God's gifts in the order of nature and in the order of grace*, we have proposed to us for Intention, this month, the good use we should make, by anticipation, of the gifts of God in the *order of glory*—in other words, the more habitual thought of Heaven as an incentive and an encouragement.

In Heaven, as every Christian knows, there is an order of transcendently magnificent gifts of Divine Love—gifts consequently of the Heart of Jesus—which are to crown for eternity and bring to their final completion all others which have preceded. Would to God that all Christians were ever mindful of the "eternal weight of glory" * which is in store for them as a reward "exceeding great." †

* II Cor. iv. 17.

† Gen. xv. 1.

“Is there,” asks Father Ramière, “a thought better calculated to cheer up our drooping spirits or to comfort us in the sorrows of life? For the Children of God, for brothers of the Word Incarnate, for hearts throbbing with the life of the Heart of Jesus, but, alas! too much inclined to limit their solicitude to the narrow circle of things tearfully, this anticipation opens out a grand horizon which, without break, should engross their attention.”

If we unceasingly strive to turn to account the numberless gifts of nature and grace, which the Heart of the Divine Master lavishes on us with kingly munificence, it is solely in view of this eternal glory.

But that the thought of these transcending *gifts of glory* may act on us with telling efficacy, we have but to ponder them often in their complexity and in their complete development, such as they will stand forth after the glorious resurrection of the last day, a term, in any supposition, not so exceedingly remote.

Beyond doubt, in the bliss of Heaven, by far the greatest happiness will be that Vision of the Almighty, face to face, as He is, through which the Apostle tells us, we shall be changed, as it were, and transformed in Himself, and which will wrap us in so intense a flame of divine love that its blissful ardor will pervade without consuming our being throughout all eternity.

Still, we must also bear in mind that this body of flesh, so intimately united with our soul here on earth, will, in Heaven, be a co-partner in the enjoyment of its transcending delights, and that mirroring the beauty of Christ arisen, it will shine among its peers in glory with an immortal and enrapturing splendor.

Nor should we neglect to take in, while pondering the subject, the whole extent, immense though it be, of the mansions and possessions of our Father in Heaven, which one day will be ours. Let the aspect of the material

heavens, the knowledge of their limitless expanse, of the bewildering number and never-ending variety of those words lost in the depths of space help us to form some faint idea of the abode of the Blessed, by preventing our losing sight of the grandeur, the beauty, the splendor of that spiritual Paradise.

How irresistibly the delights of this world, ever present, ever tangible, appeal to our senses ! Our fancy lends an enchantment to such especially as are in view but which lie beyond our grasp, and we fondly imagine that were we in possession of all we desire we would crave no other reward. And yet, if God has so profusely adorned the visible universe, if He has made nature beautiful and the pleasures of life desirable, He has done so merely to render our exile more bearable, for are we not sojourners here below ? And when we are tempted to forego our heavenly birthright, and give loose rein to our passions in the pursuit of all that may flatter our pride or sensuousness, would it not be well to pause and ask ourselves : could not the Omnipotent God who has created me and whatever in this land of exile is good, beautiful and enjoyable, and who, as my Creator, knows my capacity and my insatiable yearning for happiness,— could He not have called into being a world incomparably superior in radiant loveliness and in immeasurable delight when there is question no longer of merely tempering the rigor of my banishment from my real home, but of rewarding my faithful service through sorrow and suffering ? And this He has done ; and a throne awaits me if unto the end I persevere.

“ How foul the earth when I behold Heaven ! ” was the exclamation of St. Ignatius, though he had never looked upon the Beatific Vision. St. Paul, for whom the gates of Heaven had stood ajar, would fain have shared with his fellowmen the overwhelming feeling of ecstatic

bliss when the first faint ray of God's glory burst upon his sight; but human speech was powerless to unfold to mortal ken the raptures of Heaven's delights: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God has prepared for them that love Him." *

And what has the eye of man not seen of beautiful and superbly grand in this universe, his dwelling-place? Yet, not all that man, from Adam down to the end of time, has or ever will admire could be compared, even as a shadow and a ray of light, with Heaven's glory.

And what has the ear of man not heard of sweet melody, of enrapturing strains, of harmonious outbursts, filling the very soul with an ecstasy seemingly beyond the natural? Yet, how faint, how discordant, should we dare compare all this with the choiring of Angels, Archangels and the myriad of the Elect ranged round God's throne."

Nor hath it entered into the heart of man what things God has prepared for them that love Him! O, the mystery of the heart of man! The unfathomable depths of its desires for wealth, pleasure, glory! Its boundless and never ending yearnings for happiness! The limitless reach of fancy! Its all but omnipotence to conjure up and create within its own realm whole worlds of delight! No, great Apostle, it cannot be.

And so we might well think were it not God's own revealed truth. "It is written,"† says St. Paul, "and that must suffice."

O, how our dark surroundings will be flooded with a heavenly light, if, with the help of divine grace, we make the anticipation of the gifts of God in the order of glory

* I Cor. ii. 9.

† Ibid.

our habitual and ever-present incentive! What new strength shall we not draw from it when we are in the thick of the fight! What soothing quiet our soul will enjoy even in our exile! What sweet consolation in the hours of sadness! What a glow of warmth in our tepidity or coldness! What a cheering impulse to the Christian soul while carrying out in practice the promptings of a noble and generous ambition! For, surely, we cannot be ignorant of it: the more complete the triumph of divine grace within, the more strenuous our labors without for the interests of the Sacred Heart of Jesus and the coming of His blessed Kingdom, the more also shall we enjoy these "gifts of glory" promised to the faithful of Jesus Christ as their recompense. Let us lend our ear, then, in anticipation, to those joy-inspiring words: "Come ye Blessed of my Father, possess you the Kingdom prepared for you from the foundation of the world."

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that Christian souls may, with strength drawn from the more habitual thought of Heaven, make sure beforehand of its possession by a more thorough devotedness to Thy interests. Amen.



ECCE HOMO !

BY FRANCIS W. GREY.

BEHOLD the MAN ! The pale and blood-stained Face
The reed, His sceptre, and the robe of scorn ;—
And on His kingly head a crown of thorn :—
So comes He forth from out the judgment place,
From mockery, scourging and from dire disgrace,
In wond'rous patience, weary, sad and worn,
Despised, forsaken, lonely and forlorn.
Behold the MAN ! His short and toilsome race,

His dire temptation in the wilderness,
His bloody anguish in the garden shade,
His life of pity and of tenderness
All ended ; and His sinless Body laid
A victim on the cross of bitterness :
Behold the MAN ! such price for thee was paid.



ST. JOSEPH'S BASKET.

ANNA T. SADLIER.

THAT gray, old mansion had stood, as some averred from distinctly pre-historic times, on the outskirts of a populous town. Others declared that it had been used as a Hudson's Bay Post, while others again asserted that it had been very famous for gay doings, balls, routs, dinners and theatricals, in times easily within the memory of living persons. All agreed that the gray ruin had a history, but whether of good or evil, there was no record in the tradition of the neighborhood, any more than in the dingy gray of the stone walls, the porch falling to ruin, or the door barely hanging by the rustiest of hinges. Some initials and a date once inscribed above this entrance had become illegible by the effect of time or weather.

Long tenantless, the mansion had at length found a tenant. A woman with her three children had been allowed to shelter there, either on the payment of a nominal rent or for her services as caretaker, for she was required by the lighting of fires to keep the elements from working a final destruction upon the desolate structure. The woman was regarded by the neighbors, inhabitants of a few straggling dwellings close at hand, with a species of awe whenever she passed in or out of the house. They

looked at her as they might at one newly arrived from some foreign country. She was, she must be foreign, living in an abode which was separated from them, not by the effect of space but of time.

The woman was totally undisturbed by their ingenuous curiosity. Like the house, she belonged to the past tense, and seemed to have but little concern for the present. She had been young. She had been beautiful. She had been the spoiled child of wealthy parents, and the wife of a once prosperous business man.

The latter had died bankrupt and heartbroken, having lost her inheritance with his own competence. So this woman had lost everything, but had kept in a marked degree her faith. She was constantly over-stepping the boundary line between this world and the next, and conversed, as it were, familiarly with those sacred personages, whom she regarded as intimate friends.

A stormy March morning signaled the eighth day of her occupancy of the old house. The wind howled about it, as if in baffled rage at the warmth within—a wild March wind, with the cold of January lingering in its fierceness. Mrs. Lanthier—her husband had been a French Canadian, but she was of Irish parentage—stood before a picture, which held a prominent place in the largest of the rooms which she strove to make habitable. It was the picture of an old man, of benignant aspect, clad in a brown robe and bearing in his hand a lily. Any Catholic would at once have recognized in it the dear and familiar figure of the Foster-Father of Jesus.

Mrs. Lanthier regarded the picture with a mournful air, in which there was a lurking touch of humorous reproach.

“Yes, St. Joseph,” she said aloud, “we owe you this shelter and warmth, for the agent has given us plenty of fuel. But you are not going to let us starve. There is nothing in the house. My last cent went to pay the rent

where we were before, and I will not be paid for my work till Saturday. The children as soon as they wake will begin to clamor for food."

Here her voice broke, and she scarcely restrained a burst of tears. But resolutely she conquered herself.

"I'm just going to leave my empty basket here," she said with a curious earnestness. "You will fill it, I know, St. Joseph. And oh, dear Saint, I must leave the children in your care and our Blessed Lady's till I come back with my bundle of work."

So saying, she hurried away, having set down her empty basket before the picture. She was anxious that the children should not wake till her return. Mrs. Lanthier did sewing, tailoring, or whatever work came to hand. She never spared herself, and it was, indeed, a severe illness that had thrown her into such desperate straits.

"St. Joseph always helps me in some way," she used to say; "but if I did not work as hard as ever I was able, I should not dare to ask for his assistance."

II.

During Mrs. Lanthier's absence an event occurred, almost unprecedented in the later history of the old house. It had some visitors, a gay and brilliant party. They came to see if the ruins, as they contemptuously styled it, could not be transformed into a species of club house for summer use. If at all susceptible of repairs, it might make a fitting lounging place for artists, especially amateurs and dilettanti of all sorts, who could wile away here the long dreary hours of summer, or exchange brilliant nothings over iced tea or lemonade. For in the summer time there was a beautiful view thence. The narrow, paneless windows, like eyes grown dim with time, looked out upon distant hills of green and rivers of blue, while

ancient trees lent their mystery, as striving with kindly concealment to shield the old walls from the blatant youth and loveliness of nature.

The party of inquisitors wandered up and down and in and out through the mansion, making scoff of the plasterless walls and the bulging masonry and 'he cracked floors, till at last they found themselves in a large room, in which, to their delight, was a fire blazing upon the hearth. They grouped themselves cheerily around it declaring that whether it had come there by enchantment or not, it was precisely what was needed as an antidote to the March winds, through which they had driven thither. Whilst taking in the various impressions of the apartment, their careless eyes fell upon the picture before which Mrs. Lanthier had left her empty basket. The picture drew forth a fire of jests, in which all of the company, save one, joined most heartily.

"To what school of art does yonder relic belong?" asked one.

"And by what spirit hands was it here suspended?" This in a tone of mock solemnity from one, who was understood to be the wit of the party, and who not infrequently directed his darts against the latent spiritualism of certain of his friends.

Suddenly they were startled by the sound of little feet, and presently the door of an adjoining room opened, and there appeared on the threshold three tiny figures in white gowus, holding hands.

"Spirit children materialized," cried the wit in a tone of pretended awe.

"I should rather say fairies, elves," cried another.

"For mercy's sake, tell us who you are," said a third.

"We're dust de little Lanthiers," said the eldest of the three, in a voice which showed his keen sense of responsibility.

"And who are the little Lanthiers?" was uttered in a chorus of all present.

To this the child made no reply. Evidently to his own mind the information given had been final.

"Please," explained the child with the same air of heroic resolve, "not to take dat basket."

This remark was addressed to one of the company, who had been idly examining the basket placed before St. Joseph, when the children had appeared, and who still held it in his hands.

"And why not?" asked the gentleman.

"Because St. Doseph is going to fill it, and we won't have any ting to eat till he comes."

At this information, the whole party save one stared in utter astonishment. That one explained quietly:

"I see how it is. That picture represents St. Joseph, Foster-Father of Jesus, to whom we Catholics pay special honor during the month of March."

"But what do these children mean about the basket?" asked someone.

"Their poor mother, in a spirit of faith, has left to St. Joseph the task to which she is unequal, of filling this basket with food. She has gone, no doubt, to beg or look for work."

"Suppose we fill it," cried an impulsive youth of twenty.

"What a capital idea!" echoed all the others, "but how?"

"Oh, I know the neighborhood hereabouts pretty well," said the youth, "and I will do the marketing."

"Then, all that remains is to pass round the hat."

So quickly and effectually was this done, that in a short time the gay young volunteer was back, followed by a man carrying a loaded basket, which he deposited upon the floor, close to that other basket which had been left

in St. Joseph's charge. The children now drew near with that species of locomotion described by Dickens in one of his novels, by which these toddling mites seem to surmount hillocks and descend into valleys. The youth who had done the marketing knelt upon the floor, busy transferring meat, groceries, bread and fruit in somewhat bewildering profusion from one basket to the other.

To the inexpressible amusement of the company, one of the children, who had not yet spoken, looking earnestly into the young man's face, asked :

“Is oo St. Doseph?”

The ladies of the party now crowded around the children, lavishing upon them, both terms of endearment and more substantial benefits of bread, butter and fruit. Finally the sights and sounds of the old house and the pathetic interest awakened by the children having palled upon them, the gay company departed, promising each other to come again and see the end of the adventure, which perhaps they did, or perhaps they allowed this intention to pass into the realm of forgotten promises and broken resolutions.

But Mrs. Lauthier, coming home with her bundle of work, an hour after vards, sank upon her knees in grateful prayer, at the sight of the well-filled basket, with a \$5 bill on top of it, standing in front of St. Joseph's picture. She had to listen to excited but not very intelligible descriptions from the children of beautiful ladies and gentlemen, and of one in particular, who had specially captivated their imagination.

Concerning him, the little one who had before inquired repeated her question, only this time cautiously into “mammy's” ear, for had it not before provoked a burst of merriment.

“Was he St. Doseph?”

To which her mother answered :

"St. Joseph sent him, dearie ; and now my darlings will not have to go hungry to bed any more."

A new era of prosperity began thenceforward for mother and children. The mother was kept continually in work, and old friends came forward to interest themselves in the children's education.

But long after Mrs. Lanthier had left the ancient house behind her, she was wont to say, recalling half regretfully its dinginess and dreariness, that all her prosperity had begun there, being after all but the overflow of St. Joseph's basket.

ONTARIO'S EARLIEST SHRINE OF ST. JOSEPH.

 F those who are at all familiar with the early history of New France, few are ignorant of the fact that St. Joseph was the first patron of Canada ; but what is unknown even to the few who have made a special study of our religious annals is that the present Province of Ontario could boast of possessing as early as 1644 a privileged shrine of the Foster-Father of our Lord.

The inhabitants of Simcoe county tread on hallowed ground. It drank in the blood of martyred missionaries and of Indian neophytes, who were hunted down and slaughtered more especially for the reason that they were Christians. To that same county belongs the honor of having possessed the first shrine of the great Saint in the little chapel which stood close by the Residence of St. Mary's.

On February 18, 1644, Urbain VIII issued a brief, which is still religiously preserved in the archives of St. Mary's College, Montreal, wherein he granted, on the

usual conditions, for the space of seven years, a plenary indulgence to those who, after approaching the Sacraments, should visit on the feast of Saint Joseph the little chapel in the Huron wilderness.

When, toward the middle of March, 1649, Fathers de Brebeuf and Lalemant were massacred by the Iroquois, and the village of St. Ignace with its surrounding country utterly devastated, St. Joseph, on the vigil of his feast, by a visible protection, shielded the Residence of St. Mary's from harm; for the invading hordes were suddenly and unaccountably terror-stricken, and fled the country. However, before the seven years the privilege was to last had elapsed, the remnants of the Huron nation were scattered to the four winds, and no trace of Christianity left in what was once a prosperous reduction.

We reproduce below the contents of the time-honored parchment, no doubt the first Apostolic document issued in behalf of the Church in what is now the Province of Ontario. It is rendered still more venerable by having passed through the hands of the valiant missionaries who sealed their faith with their life's blood. It is now just two hundred and fifty years old, but is as fresh and as well preserved as the day it was first written.

URBANUS, P.P., VIII.

Universis Christifidelibus praesentes litteras inspecturis salutem et apostolicam benedictionem. Ad augendam fidelium religionem et animarum salutem coelestibus ecclesiae thesauris pia charitate intenti, omnibus utriusque sexus Christifidelibus vere poenitentibus et confessis, sacra communione reffectis, qui ecclesiam Presbiterorum Societatis Jesu Residentiae S. Mariae Virginis, nullius Dioecesis, Provinciae Huronum Novae Franciae, die festo S. Josephi, a primis vesperis usque ad occasum solis festi hujusce, singulis annis devote visitaverint et ibi pro

Christianorum Principum concordia, haeresum extirpatione ac Sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint, plenariam omnium peccatorum suorum indulgentiam, et remissionem, misericorditer in Domino concedimus Praesentibus ad septennium tantum valituris. Volumus autem ut, si alias Christifidelibus, in quocunque anni die dictam ecclesiam seu capellam aut altare in ea situm visitantibus, aliquam aliam indulgentiam, perpetuo vel ad tempus nondum elapsam duraturam concesserimus, quodque si pro impetratione, praesentatione, admissione seu publicatione praesentium aliquid vel minimum detur, aut etiam sponte oblatum, recipiatur, praesentes nullae sint eo ipso.

Datis Romae apud S. Petrum sub Annulo Piscatoris, Die XVIII Februarii, MDCXXXIV, Pontificatus Nostri Anno vigesimo primo.

Gratis pro Deo et Scriptura.

M. A. MARALDUS.

TREASURY, MARCH, 1894.

Received from the Canadian Centres.

Acts of charity,....	252,001	Pious reading,.....	52,428
Acts of mortification.	111,428	Masses celebrated,..	11,135
Beads,.....	391,208	Masses heard,.....	126,233
Stations of the Cross,	83,158	Works of zeal,.....	34,761
Holy Communion,...	52,966	Various good works,.	677,658
Spiritual Commu-		Prayers,.....	1,007,420
nions,.....	1,537,749	Sufferings or afflic-	
Examinations of		tions,.....	43,974
conscience,.....	95,781	Self-conquests.....	120,582
Hours of silence,....	281,756	Visits to Blessed	
Charitable conversa-		Sacrament	228,408
tions,.....	237,155		
Hours of labor,.....	632,341		
Holy hours.....	2,187		
		Total....	5,960,329



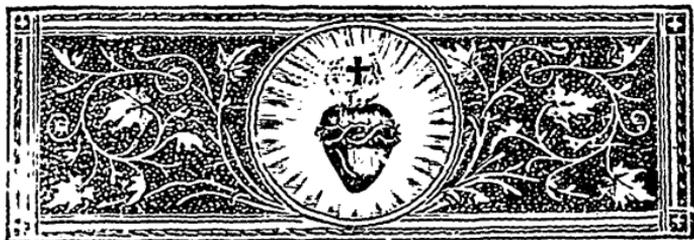
THIRD PROMISE OF OUR LORD TO
BLESSED MARGARET MARY.

"I will comfort them in all their afflictions."

By JOHN J. BRANIN.

DEVOTED soul, courage in thy distress ;
Raise up thine eyes, and see ! affliction's friend
Pours forth His balm of love thy woes to mend ;
His arms extended as in fond caress,
He fain would melt thee with the tenderness
O'erflowing His pierced Heart. To him ascend
The plaintiff yearnings of thy breast, to blend
With Love's desire and lose their bitterness.

Sweet solace this to grieving sons of earth,
That Thou, O God, befriend them in their need ;
Ah ! much Thou count'st our love above its worth.
Rich, gen'rous Heart, so far beyond our need
Thy priceless gifts, with nought of stint or dearth,
Thou dost bestow, when we Thy love give heed.



ON GOOD SOIL.

I.

LITTLE Agatha Tracey had just come from confession, and was making her thanksgiving at the high altar, where the red lamps glowed at the feet of Our Lord.

Dusk had fallen in the great church, and the peace and silence of the twilight hour rested upon the quiet worshippers who had "come apart with Him" out of the noisy world outside.

As Agatha prayed with innocent, up lifted eyes and clasped hands, a strange little figure which had been prowling about in the gathering darkness crept up to her, and pulling her by the sleeve whispered hoarsely, "Who's he?"

Agatha started, "Do you mean the statue?" following the direction of the questioning eyes—"Why, that—is—*Jesus—don't you know?*"

There was a world of sorrowful pity in the tone.

The strange child shook her head.

"Would you like to hear about Him?" Agatha whispered.

There was an answering nod.

"Then wait for me a second, and I'll come with you," and Agatha turned to the altar again. Her confessor's words of a few moments ago came back to her vividly:

"Remember, my dear child, that God has been very, very good to you; He has given you every opportunity of knowing and loving Him; try then to help those less favored than yourself." Inspired words they seemed. Agatha's heart gave a great throb of pity and zeal. "Dear Lord, help me to teach this little child who has never known Thee!" Then she went down the aisle, her new friend following softly in her wake, with the queer, cat-like movement of a child of the streets.

In the great porch, seated on the steps, the young apostle began her story, the poor vagrant following her in fancy, from the high heavens and the fall of the angels down to the dreary day of Calvary, and the good seed fell straightway down into a heart, not spotless, perhaps, but eager to receive the good seed,—an earnest little heart, only awaiting the hand of the sower.

When they parted, Jess,—the only name she knew,—wore tucked under her ragged dress Agatha's scapular of the Sacred Heart, and a promise had been made of books, to be sent regularly in care of Mrs. Murphy, Ring Lane.

"I guess you'd better not come," Jess had said, in answer to Agatha's suggestion that she and her mother should go to see her. "An' I'd rather not go to your folks' house; I'll come here some other day though, and p'raps you'll be here again."

"I come every day at this time, Jess, and I will be so glad if you will; and, Jess, will you pray for me, because I'm going to pray a great deal for you?"

"Me pray?" Jess gave an odd laugh; was there a sob in it too?

"Yes, Jess, pray that you and I may both be good and love God more and more every day."

"All right," Jess had said shamefacedly, and had disappeared in the darkness.

II.

Some weeks had gone by, and Mrs. Murphy, the nearest approach to a mother Jess had ever known, was leaning against her window after a hard day's work. The evening sun was making a glory of the distant roofs and church steeples, and on one of these the woman's eyes were fixed with an absent gaze; her thoughts were with times long past.

"Poor old father," she said at last. "You don't know, Jess, how partikler he used to be 'bout our goin' to church Sunday mornins, all dressed up ever so fine, and him and mother walkin' on in front of us; he'd be wild if he could see me now-a-days, never so much as sayin' the name of God. Them books of yours, Jess, has set me thinkin' to-day over the tub; somethin' kep urgin' me to go over there to the mission," pointing to the shining spire; "but I'm awful afraid to, Jess. I've let it all go on so long; it doesn't seem any place for the likes of me—"

"Guess you'd better," said Jess, "*she* said no matter how bad you was, God'd forgive you if you was sorry. I'll go with you, if you like. Let's go to-night."

The woman shivered.

"What'll they say when they hear none of the childer's baptized?"

"Guess they'll say you'd better get them done right away, and *me* too."

"Well, we'll go to-morrow night, Jess."

"Oh, come on to-night, Mrs. Murphy."

"Well, well," said Mrs. Murphy, tremulously. And go they did, and sat in the crowd, two pathetic figures,—the woman with bowed head crying her heart out, as she listened to the sermon, Jess, open-eyed and eager, laying every word to heart.

"Will you wait a bit for me, Jess?" whispered

Mrs. Murphy when the preacher had finished, and trembling and frightened she crept into a confessional near by.

It was late when she came back,—Jess had fallen asleep, but awoke to see the happiest of faces gleaming on her, though a moment later the poor woman broke into a silent passion of tears.

III.

Another weary day of drudgery was over, and Jess sat down on the kitchen table to rest, staring wistfully into the fire.

“I’m through,” she said at last.

“*Are* you! Why, that’s grand, Jess. Go out then, child, and get the air a bit. You’re a fine worker, Jess. Sure I don’t know what I’d have done only for you, all this time.”

Jess’s heart warmed at the praise, and she went cheerily down the wretched stairs to the miserable street.

“Guess I’ll go and see if Tim’s about, Mrs. Murphy,” she called back.

“I wouldn’t bother about the same Tim; sure he’s the worst boy in the street, and they’re all bad enough.”

“He ain’t any worse than the others.”

“Well, I know he’s your own flesh and blood, but he’s a curse to you all the same.”

Jess said nothing; Tim *was* awful, but he was all that she had in the world.

Air? Where did Mrs. Murphy expect her to get a breath in this fetid atmosphere? Alas, alas! for the luckless dwellers in such places. The child lounged down the street listlessly, when a name caught her ear.

“Somethin’ wrong at Briggs’s.”

“What’s up?”

“Oh, that Tim, stealin’ again.”

Jess ran up to hear the worst.

Briggs, the grocer, was talking excitedly to a policeman.

"I seen Tim hanging about with his gang, and I told Pete to look out; but while he was serving a customer, that rascal Tim walks off with a bag of potatoes, under our very noses. I'll get him this time, though; you'll see if I don't."

Jess had stolen away, and was round the corner in a flash; she knew Tim's probable whereabouts, and must warn him—hopeless wretch though he was; in all the wide world, she alone there was to look after him.

At a miserable rookery of a ruined building, Jess stopped.

"Tim!" she called softly.

"That you, Jess?" from above.

"Yes, yes; they're after you."

"All right, *you* cut away, or they'll know I'm about here."

"Can you get away?"

"Yes,—*oh, get out!*"

Jess obeyed, running swiftly in the opposite direction, fearful lest she might give a clue to the police. Blindly she rushed, heedless whither, and so blindly that crossing a crowded street she was knocked down under the horses' feet. What was it? Something had struck her, someone helped her up, but she drew away, walking feebly to the sidewalk; she must get further away, she thought, no matter how.

"Hurt?" people asked her carelessly.

"No, *I ain't hurt*; I'm all right," and she groped her way into a side-street, dizzily. "If I can get to that church, tain't far from here, I can *rest*."

So long a journey, it had never seemed so long before; but at last she crept up the broad steps, and painfully up

the aisle. Wearily she sank down in front of the altar, then everything reeled about her, and all was darkness.

IV.

Agatha had been making her round of visits to the different altars, and was coming to say a last prayer before the Sacred Heart, when she came upon the motionless little form. "Why it's Jess, *poor* little Jess," she sobbed, bending over the still face; then she hurried trembling to the sacristy, and presently came back with a priest.

As he bent tenderly to examine the child, her eyes opened, and she gazed wonderingly into his face. He beckoned to Agatha to come nearer. "Jess," she whispered, "do you remember me?" The earnest eyes smiled,—"*Guess I do,*" she whispered, then she made a feeble effort to disengage something about her neck. "Look," she said, smiling triumphantly; it was the faded little badge. Agatha's eyes filled with tears as she saw it.

The priest had slipped away to send for a doctor, but he had come back, and knelt down beside the prostrate form.

"I am afraid you are very much hurt, Jess," he said gently. "How did it happen?"

"Run over."

"Poor Jess—poor Jess. Try to listen to me. Perhaps God is going to take you home, my dear little child, out of all the trouble and misery you have always known. But tell me, were you ever baptized? Do you know what that is?"

"Not yet, the priest over at the other church was teachin' me—"

"Would you like to be baptized now, my poor child?"

A wonderful smile came into her eyes.

"Leave her with me a little," said the priest gently to Agatha, who fell on her knees in a dim corner, praying with all her heart.

And thus poor little Jess made her act of contrition and was baptized, lying at the foot of the altar, none too soon—the story of her years was very nearly told.

"You are not afraid to die, Jess?" the priest asked her.

She made a movement towards the communion cloth at the rail which impeded her view. Agatha understood, and drew it back, so that the child could see the statue. Jess's eyes turned brightly to the serene face above. "I ain't afraid now," she said gently. "He'll take care of Tim;" then she stole her hand into Agatha's. At that moment, the doctor came hurriedly into the church, but the priest solemnly raised his hand.

"Come, Agatha," he said, "come away; there is another saint in Heaven."

Yes, the patron saint of Ring Lane, upon which a blessing seemed to rest thenceforth, even upon graceless Tim, who by the beneficent influence of the good priest, who had baptized Jess, was drawn away from the evil influences surrounding him, and became a credit to the memory of the little sister, who had given her life for his sake.

MARGARET CHADWICK.

A CANTICLE FOR HOLY WEEK.

"Quanto pro me vilior,
Tanto mihi carior!"

I.

I see Thee 'neath the olive-trees once more,
Kneeling apart in grief and lonely dread,
The blood out-gushing from each sacred pore
Dyeth Thy seamless garment rosy red.

The sin, the shame, the sorrow of a world,
 Upon Thy gentle Head, gigantic, hurl'd,
 Crush It, a broken Flower, to the sod—
 O Heart of Jesus! wrung with agony,
 The more Thou art abased and bruised for me,
 The greater grows, O Suffering Lamb of God,
 My love for Thee !

II.

Robed in the ragged purple, meek and dumb,
 And crowned with piercing thorns, my soul's
 Adored !
 Thou standest in the old Pretorium,
 The sport and victim of a brutal horde ;
 While in Thy hand they thrust the filthy reed,
 Thine open wounds beneath thy mantle bleed,
 And every nerve is rack'd with suffering,—
 O thorn-crowned Heart ! o'erwhelmed with obloquy,
 The more Thou art abased and pierced for me,
 The stronger, deeper grows, my outraged King !
 My love for Thee !

III.

The awful Sacrifice, at last, complete,
 Upon the cross, I view Thee, cold and dead ;
 All pulseless hang the mangled Hands and Feet ;
 Mutely pathetic, droops the patient Head.
 The while, the Roman soldier's javelin
 The dear, defenceless Side hath entered in,
 The last sweet drops are from the wine-press
 pour'd,—
 O wounded Heart ! laid bare on Calvary,
 The more Thou art abased and cleft for me,
 The greater, stronger, deeper grows, dear Lord !
 My love for Thee !

ELEANOR C. DONNELLY.

R.I.P.

The following deceased members are earnestly recommended to the prayers of the League:—Mrs. Michael Lonergan, died at Warkworth, Oct. 25; Jas. Kewin and Rosa Kewin of Cramacha; Mrs. Jas. Tunney of Grafton; Patrick Golden, died at St. Catharines, Jan. 1; Margaret McDonald, died at St. Raphael's, Jan. 19; Mrs. Charles Devlin, *née* Helen Roney, mother of Rev. O.B. Devlin, S.J., died at Aylmer, Jan. 20; Mrs. B. McNeil, died at St. Gabriel's, Montreal, Dec. 26; Cassy Hughes, died at Guelph Dec. 15; Mrs. Ellen Relihan, of St. Mary's, Ont.; Lillian Morissette, of Cornwall; Mrs. Cornelius Ryan, of Lake Ste. Marie, Q.; Mrs. John Quinn, of Montreal; Mrs. John Lewis Evers, died at Cote St. Paul, Montreal, Jan. 19; Master Leo Shanahan and Miss Eliza Shanahan, of Flos, Ont.; Patrick Sheehy, of Phelpston, Ont.; Miss Julia Marren, president of the League at Niagara Falls, died Jan. 14; Mrs. Philip Smith, of Kinkora, P.E.I.; Mrs. John Macdonald, of Seven Mile Bay, P.E.I.; Mr. Patrick McGoe, of Barrie; Mary Ann Smith, of Ottawa; James Devine, died Jan. 1; and Mrs. E. Power, of Barrie.

Mrs. Mary Bergiu, died at Colgan, Dec. 29th; Mrs. James Thornton of Montreal, died Jan. 18; Mrs. Catherine MacNamara, Mrs. Hannah McArran and Mrs. Jane Carty of Arnprior; Mrs. F. X. Perrault, Mrs. McKenna, Miss E. Flynn, Miss Catherine Murphy, Miss Margaret Cody, Mr. James McCullen, Mr. Fred. Burke and Mrs. Fahey of Quebec.

Mr. J. Burns, died at Niagara Falls, Jan. 1; Barbara Smith, of Hamilton; Mr. Alfred Carson of New York, died at Freeltou, Ont.; Miss S. O'Connor, died at Freeltou, in January; Mrs. Caroline Lavigne, of Bathurst, N.B.; Mrs. John Halford, died at Maidstone, Dec. 24; Mary Leonard, died at Montreal, Jan. 30.



UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY,
THE AULNEAU LETTERS.

1734-1745.

No. 20.

(Translation).

FATHER BESSOU TO MADAME AULNEAU.

Kourou, May 18, 1736.

MADAM,—

I am keeping the promise I made you when I answered the most obliging letter you did me the honor to write to me at La Rochelle. I can give you 'little else than the particulars of my sea-voyage, which was prosperous. I suffered from seasickness in going from La Rochelle to the ship, but once on board I experienced no further trouble. God was very bountiful in preserving my health in spite of the rough weather which lasted nearly a month. The winds were so unfavorable that we were borne at one time towards the coasts of Ireland, at another towards those of Portugal, and again further south towards those of Africa. We had most to suffer off Cape Finisterre, for after having beaten about in the teeth of the gale for eight days, our officers thought themselves lucky to find that they were about in the same place. Our position, however, was far from being enviable, for we were

near the Cape, and the winds and waves were driving us towards the breakers. Night and day the officers were on deck, and the Captain had already decided to bear away and seek shelter in a Spanish port, when God was kind enough to send us a more favorable wind, just what was needed to extricate us from our perilous position. We were fifty-four days at sea.

I shall remain but a few days in Cayenne, and am at present at Kourou with Father Lombard, who has already passed twenty-seven years with the Indians. He has gathered around him about six hundred natives, all leading a most edifying life. They are a fickle people, and that is why the missionaries endeavor to bring them together, the better to watch and instruct them, and especially to ground them more and more firmly in their religion.

This zealous missionary has had much to suffer, and was obliged to make *men* of this tribe before attempting to make *Christians* of them. Formerly they had no religion, and it is a very arduous task to impose the restraints of Christianity on a people who have never borne the burden of any law. They are very tenacious of their freedom; to attempt to curtail it would spoil all. It was for this reason that the King forbade the French to settle among them or to molest them.

There are in these parts four distinct nations, the most numerous of which are the Galibes. They enjoy the reputation of being the most polished of the country, but their refinement is very primitive, and to which full justice is done when we say that they are a trifle less barbarous than the neighboring tribes. The whites have heard of the existence of thirty different peoples; there are others far inland yet undiscovered, so the Indians themselves tell us. It is for us missionaries to go in quest of them. I am confident that we shall manage it

provided we receive more help, and that God sustains us with His grace.

I am to leave here after the feast of Corpus Christi* to go among the Pirious, for such is my destination. I must first learn their language before undertaking the work of their conversion. It appears that they are well disposed, and have asked for missionaries as some other nations have also done; but we have not missionaries enough to satisfy all who ask.

It is a hard life, for the missionary has to live in the wild woods, this whole vast extent of country being but forest land. The woods are the abode of serpents and wild beasts of formidable size. Bread is unknown to the country whither I am to go, and there is no possibility of carrying flour on the journey, on account of the rapids and falls. We must ascend the River Oyapok in canoes hollowed out of the trunks of trees; and were they not made exceedingly light they could never be carried up round the rapids. So you see that if we consider merely the country, I have not lost much in not going to join our dear Father Aulneau. It is here that my Canada will be. The natives with whom I shall have to deal will be less ferocious, it is true, but I shall be far from a friend dearly loved, and who, I flatter myself, prizes my friendship in return. God thus willeth it, and may His Holy will be done.

It will be a happiness for me to make known Jesus Christ to nations who have never heard of Him. I shall labor to this end as long as God blesses me with health and strength. Pray that He may make me strong, and that He may grant me all the graces necessary to work for the sanctification of these poor Indians and for my own.

* In 1736 Corpus Christi fell on the 11th of May.

When you write to Father Aulneau, do not fail to assure him of my esteem and of the friendship I cherish for him. Present my compliments to Michael. I shall have the honor of writing to you whenever the opportunity presents itself, as you seem to desire it. Please let me hear from you, and send me whatever news you receive from your dear son. I shall be stationed but eighty leagues from Kourou.

I have the honor, etc.,

BESSON, of the Society of Jesus,
Missionary in Cayenne.

THE LEAGUE AT HOME.

ST. MARY'S PARISH.

MONTREAL.

CHURCH OF OUR LADY OF GOOD COUNSEL.



ALTHOUGH considerable time has elapsed since our last report in the MESSENGER, our silence is by no means a sign of apathy. Since our re-organization in June last, our number of circles has been doubled, numbering now seventy, and there is every prospect that the good work will continue.

On Sunday, November 15th, 1893, the evening attendance at church was unusually large, the occasion being the monthly meeting of the Associates of the League of the Sacred Heart, and the solemn blessing of Promoters' badges. Rev. Father O'Donnell, in the course of a brief but very impressive discourse, reviewed the history of the Association, demonstrated the benefits derived from the devotion to the Sacred Heart, and begged of all pre-

sent to aid in the extension of the League, which has been productive of much good. The number of Associates present was about six hundred.

Sunday, January 14th, 1894, was the occasion of another impressive ceremony. In the evening the church was filled with the members of the Sacred Heart League, and Rev. Father O'Bryan, S.J., preached an interesting sermon on the "Devotion to the Sacred Heart," which was followed by the presentation of crosses and diplomas to fifty Promoters. At the Benediction which followed, Rev. Father Donnelly, P.P., of St. Anthony's, acted as celebrant, and was assisted by Rev. Fathers O'Donnell and Shea. During the Benediction, the choir, under the supervision of Messrs. Wilson and Paquet, rendered a very appropriate and effective musical programme.

The Convent children under the zealous supervision of Rev. Sister St. Egbert are working with energy for the promotion of the Holy League.

Our Promoters, at the suggestion of our zealous Director, Father O'Donnell, are about to organize an association to be called "League of the Sacred Heart Association for the Relief of Our Orphans," of which I will report more fully in a future communication.

S. SUTHERLAND,
Secretary.

ST. JOHN, N.B.

ST. PETER'S CHURCH.

JANUARY 29th, 1894.

In October last we obtained his Lordship's permission to organize the Holy League in our parish. In November we received the diplomas from Halifax. In order to place the League on a solid footing, we had a Retreat preached to our people in Advent by two of our Fathers

from Boston, R.R. FF. Corduke and Sheehan, and during the Retreat took the names of those who wished to join the League. The result was most gratifying, as 875 adults signified their intention of becoming fervent members.

The devotion to the Sacred Heart is on the increase in our parish. Formerly we managed to hear the confessions on Thursday evening preceding the first Friday, but now we are obliged to hear both afternoon and evening, to satisfy those who are anxious to receive on the First Friday.

We feel confident that the introduction of the League will give new life and impetus to this cherished devotion of Catholics. It is our intention as soon as practicable to enroll not only the children who have made their first communion, but also the younger school children, believing this to be one of the best means to keep alive the spirit of faith and fervor in the parish.

E. M. WEIGEL, C.S.S.R., *Rector.*

VAUDREUIL.

Two former pupils of the Sacred Heart Academy of Montreal have unfurled the banner of the League of the Sacred Heart in this parish. And although it is scarcely three weeks since they have entered on their noble apostleship, last Friday some forty-five members of the Infant League partook of Holy Communion and were then received members. The initiators of this movement were the Misses Octavie Turcotte, Florence Harwood and Master Frank A. Harwood. The good parishioners receive the Promoters with open arms, and all hail the birth of the sweet devotion to the Sacred Heart. Many have come forward to offer their services as Promoters; and it is reckoned that by next New Year's, the little army's ranks will have swelled to nigh two hundred.

Ascendat regnum tuum!

NOVENA OF GRACE.

FROM THE 4TH TO THE 12TH OF MARCH

At Naples, in December, 1633, St. Francis Xavier appeared to Father Marcellus Mastrilli, who had been mortally wounded by a hammer weighing two pounds, which had fallen on his head from a height of more than one hundred feet. F. Marcellus had only a few instants to live, when the Saint, to whom he had a great devotion, appeared to him, shining with glory, told him to make a vow to go to Japan where martyrdom awaited him, and cured him suddenly. At the same time, he assured him that all those who, during nine days, from the 4th to the 12th of March, anniversary of his canonization, invoked his aid, went to Confession and Communion during the Novena, would infallibly feel the effects of his protection by obtaining from God anything they would ask conducive to their good and His greater glory. Mastrilli set out soon afterwards, and passing at Rome and Madrid related to Pope Urbain VIII, to the King of Spain, Philip IV and to all his court this great miracle, the news of which had already been spread everywhere. Hardly had he arrived in Japan when he was arrested and condemned to the torture of the *fosse*, that is to say, he was lowered head downwards into a pit, and remained thus four days; he was afterwards beheaded.

The Novena has since been made with such wonderful results that it has been called the Novena of Grace.

The following prayer is the one which Father Mastrilli recited, and it may therefore be considered as the proper one for the Novena :

“Saint most amiable and full of charity, I adore res-

pectfully with you the Divine Majesty; and because I rejoice singularly at the thought of the special gifts of grace which God gave you during life and of those of glory which He bestowed on you after death, I thank Him fervently for them, and I beseech you with all my heart to obtain for me the all-important grace of living and dying holily. I beg of you to obtain also for me (*mention a special request*); and if what I ask is not according to the glory of God and the greater good of my soul, obtain for me whatever is most conformable to both.

To this prayer may be added :

1st. The collect of St. Francis Xavier :

O God, who, by the preaching and miracles of Blessed Francis, didst bring into Thy church the people of the Indies, mercifully grant that we may imitate his virtues, whose glorious merits we venerate; through Christ our Lord. Amen.

2nd. Three *Our Fathers* and three *Hail Marys* in memory of the Saint's great devotion for the Most Blessed Trinity.

3rd. Ten *Glories* in thanksgiving for the benefits which God bestowed upon the Saint during the ten years of his apostleship.

"It would be all but impossible," wrote a pious author in 1701, "to relate at length all the graces which have been obtained during this Novena wherever it is in vogue. . . . It has been shown by experience that there is no spiritual nor temporal necessity wherein prompt assistance may not and ought not to be expected when we have recourse to this great Saint (St. Francis Xavier), especially if it be through the Novena of Grace."

THANKSGIVINGS.

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

ALEXANDRIA.—Two Associates for a good situation obtained. A Promoter for the return to penance of a relative after many years' neglect. Five other Associates for spiritual and temporal favors received. A Promoter for a conversion to the faith. Three Promoters, for two spiritual and two temporal favors received after continued prayers to the Most Sacred Heart of Jesus.

ANTIGONISH.—For two very great favors through prayers to the Sacred Heart.

BATHURST, N.E.—For favors, both spiritual and temporal, received through the intercession of the Blessed Virgin, St. Joseph and St. Anthony.

BELLE RIVER, Ont.—For ten temporal favors received by four persons after novenas. For a spiritual favor obtained.

BERLIN.—For a temporal favor obtained after making a novena to the Sacred Heart of Jesus. For a temporal favor received after making a novena to the Blessed Virgin. For a special favor received through the intercession of the Sacred Heart and St. Joseph, and making a novena for the poor Souls in Purgatory.

BRANTFORD.—For a request granted.

CAMPBELLFORD.—For restoration of health after a relapse of the Grippe, obtained after a promise to become a Member of the League.

CHATHAM, Ont.—For a very special favor, a noted change for the better in a person whose mind was diseased. For a situation obtained by a young girl. For three temporal favors of great importance. For several spiritual and temporal favors gained. For a special favor granted.

- CHARLOTTETOWN, P.E.I.—For a temporal favor received through the intercession of the Blessed Virgin and St. Joseph. For an increase of pupils.

CORNWALL.—For three temporal favors obtained. For a favor obtained through prayers to the Sacred Heart. For a temporal favor.

DUNDAS.—For a special favor obtained.

DETROIT, Mich.—For the cure of a child, obtained after making a novena in honor of the Infant Jesus.

EGANVILLE.—For a cure obtained of saltrheum, from which the person had suffered for thirteen years. For three temporal favors obtained. For a special favor. For a great temporal favor.

FARNHAM.—For a special favor to one in deep affliction.

FLOS.—For two temporal favors. For the speedy cure of an abscess on a child. For the recovery of a child who fell from a window of an outbuilding, a distance of sixteen feet, to a pavement of stone, resulting in a severe fracture of the skull; the doctors pronounced him past human aid; masses and a novena to the Sacred Heart were then offered. The accident happened last September, the child is now as well as can be desired.

GODERICH, Ont.—For temporal favors obtained by two persons through the Souls in Purgatory, by a promise to have two masses said for one favor, and four for the other.

GLENNEVIS.—For five great temporal favors. For reconciliation and peace in two families.

GRAFTON.—For many favors, both spiritual and temporal, obtained from the Sacred Heart of Jesus during the past year.

GUELPH, Ont.—For a spiritual favor received after making a novena to the Sacred Heart. For a temporal favor received through the intercession of the Blessed Virgin, after making a novena. For a great temporal favor obtained after a novena to the Blessed Virgin, St.

Joseph and the Infant Jesus. For a spiritual favor obtained through the intercession of the Blessed Virgin and St. Joseph, and a novena for the Holy Souls. For three special favors obtained. For employment obtained through prayers to the Sacred Heart, and for two other favors granted.

HALIFAX, N.S.—For restoration of health after a novena to the Sacred Heart. For employment obtained for two members of a family through the prayers of the League. For a special favor received. For a spiritual and also for a great temporal favor obtained through the intercession of the Souls in Purgatory. For a favor received, the abstaining from drink, through the intercession of the Blessed Virgin and St. Joseph. For two temporal favors granted in answer to two petitions. A mother, for the recovery of a daughter from a serious illness. For a temporal favor granted. For the recovery of a dear friend from a very dangerous illness. For a person going to confession and communion after having been away for years. For a favor received through the prayers of the Holy League.

HAMILTON.—For three favors granted. For two temporal favors obtained, one in October and the other at Christmas; one of these favors could be hoped for through the intervention of heaven alone.

HASTINGS.—For two favors granted through the goodness of the Sacred Hearts of Jesus and Mary.

INGERSOLL.—For a temporal favor received. For the perfect recovery of a person from a dangerous illness some months ago, also for a special temporal favor. For a spiritual favor granted through the prayers of the League. For a spiritual favor received through the intercession of the Canadian Martyrs. For the cure of a sick person, and several special favors obtained through the intercession of the Blessed Virgin and prayer offered in honor of St. Anthony.

KINGSTON.—For five great temporal favors; one was received on the first Friday of December after saying three Hail Marys in honor of the Sacred Heart. For three spiritual favors. For two favors obtained. For a person's having received the Sacraments after being recommended to the prayers of the League. For many favors both spiritual and temporal.

KINKORA, P.E.I.—For a favor received through the intercession of the Blessed Virgin and St. Joseph after making two novenas.

LEVIS.—For news from an absent mother who had not been heard from for sixteen years; the favor was granted just as a novena was finished.

LONDON, Ont.—For a cure obtained through the intercession of St. Benedict, after having worn his medal and having made a novena in his honor. For the conversion of a brother who had neglected his religious duties for more than thirty years. For a favor received during the Forty Hours devotion. For the recovery of a brother from severe injuries. For a favor received by making a novena for the Holy Souls; also for a temporal favor received from the Sacred Heart.

LYON MOUNTAIN, N.Y.—For two favors received.

MARYSVILLE, Ont.—For two special favors obtained through the intercession of the Blessed Virgin. For health restored.

MONCTON, N.B.—For a cure obtained in a great number of cases after application of the Sacred Heart badge. For a young man given to drink, cured of his vice through the prayers offered to the Sacred Heart. For the cure of a person who was ill. For a favor received through the intercession of St. Joseph. For two temporal favors received through the Sacred Heart and the Blessed Mother. For two temporal favors received.

MONTREAL.—For a situation through a petition to the Sacred Heart and prayers to the Blessed Virgin, St. Joseph and the Souls in Purgatory. For two temporal favors received through the intercession of the Blessed Virgin and St. Anthony. For two special favors received through the intercession of St. Joseph and St. Anthony. For two special favors obtained. For a temporal favor obtained through the prayers of the League. For the cure of a very badly ulcerated tooth, which was immediately cured. For a favor granted the day after asking it. For favors received by two Members. For the cure of a headache. For two spiritual and six temporal favors received. For several temporal favors obtained through the bounty of the Sacred Heart and the intercession of St. Joseph, two masses having been said in his honor. For employment obtained for a dear friend. For a favor received after making a novena and going to Communion on Christmas Day. For improvement in health of a mother. For several favors obtained from the Sacred Heart through the intercession of the Blessed Virgin and St. Joseph.

OAKVILLE Ont.—For the conversion of four families who had been recommended to the prayers of the League for two years. For a young man whose conversion was all but despaired of.

ORILLIA, Ont.—For one spiritual and two temporal favors received through the intercession of the Blessed Virgin and St. Ann.

OTTAWA.—For a special temporal favor. For employment obtained for a son. Two persons, for temporal favors obtained through the intercession of the Blessed Virgin and St. Joseph. For the recovery of a father from a serious illness. For the cure of a dear friend suffering from a sore eye, after making a novena in honor of the Sacred Heart of Jesus. For three temporal favors obtained the month after they were asked, through the prayers of the

League. For the recovery of a person of whom the doctors had no hope; the cure was speedy and perfect, and granted immediately after a novena in honor of the Canadian Martyrs. For two favors granted. For a temporal favor received. For the almost instantaneous recovery of a dear cousin from a serious illness, through the intercession of the Blessed Virgin and the Holy Souls in Purgatory, but in an especial manner through the intercession of Blessed Gerald Majella. For a very great spiritual and temporal favor obtained purely and solely through most earnest appeals to the Sacred Heart of Jesus—the suppliant assisting daily at Mass, making the Stations for the poor suffering Souls in Purgatory. For a cure obtained through the Canadian Martyrs. For a temporal favor received after a novena.

PENETANGUISHENE.—For a temporal benefit received.

PETERBOROUGH.—For the cure of a son's eyes after making a novena in honor of St. Ann.

PRESTON.—For many temporal favors received from the Sacred Heart; one being a father's recovery from a dangerous illness, after making a novena to the Blessed Virgin. For a spiritual favor and several temporal favors. For many favors received by a person through the intercession of the Blessed Virgin, St. Joseph and St. Anthony; a mass was also offered for the Souls in Purgatory.

QUEBEC.—For several very great spiritual and temporal favors obtained during the past two months through the intercession of the Souls in Purgatory, the Blessed Virgin and St. Joseph. For success in an undertaking.

RENFREW.—For a favor received in December through the intercession of the Blessed Virgin and St. Joseph; a novena was made in honor of the Sacred Heart. For spiritual and temporal favors received.

SARNIA, Ont.—For a temporal favor received.

SEAFORTH.—For the reconciliation of an old couple who had been at variance for over a year. For two temporal favors received through the intercession of the Blessed Virgin and St. Joseph.

ST. AGATHE.—For a great temporal favor received.

ST. CATHARINES.—For the recent conversion of a Protestant, granted through the loving kindness of the Sacred Heart, owing to the prayers of the League.

ST. THOMAS.—For the recovery of two persons from serious illness. For one temporal favor granted. For four special temporal favors obtained.

TORONTO.—For the partial recovery of a brother and the securing of a suitable position. For having, on three separate occasions, secured work by praying to the Sacred Heart. For a situation obtained after ineffectual efforts for three months. Mass was offered for the Souls in Purgatory, and on the morrow the favor was granted. For two spiritual and temporal favors asked from the Sacred Heart through the intercession of the Blessed Virgin. For the recovery of a sick father. For the cure of a very bad sore throat, after many remedies made had failed, by the application of the Sacred Heart Badge. For the conversion of a brother. For improvement in health of a nun who was very near death, through a novena made for her to the Sacred Heart; it is now likely she will recover. For a temporal favor obtained, a situation for a husband who had been two years out of employment. For many favors received. For the removal of obstacles in the way of a vocation. For a special favor obtained. For the recovery of two treasures which had been lost. For the return of missing goods, through a petition to the Sacred Heart, the Blessed Virgin and St. Anthony. For a favor granted. For four great favors received through prayers to Jesus, Mary and St. Joseph, in honor of the Sacred Heart. For several favors received during the past year, one being

the recovery of a child from a very severe illness through prayers to the Blessed Virgin, St. Ann, St. Joseph and St. Benedict. For the recovery of a child from a severe attack of fever which only lasted a couple of days, after invoking the Blessed Virgin and wearing the medal of St. Ann. For employment for a husband. For many temporal favors obtained. For a year's prosperity in business. For the recovery of a daughter from a dangerous illness.

WARKWORTH.—For success in a law suit. For many petitions granted through the intercession of the Blessed Virgin and St. Joseph.

WESTPORT, Ont.—For a temporal favor obtained by two Children of Mary.

WOOLER.—For a great many favors obtained. For the recovery from a serious illness.

URGENT REQUESTS for favors, both temporal and spiritual, have been received from Almonte, Barrie, Bedford Que, Belle River, Berlin, Boston, Mass., Buckingham, Burlington, Ont., Calgary, Chatham, Ont., Chicago, Ill., Dundas, Eganville, Galt, Inverhuron, Kingston, Lindsay, Lower Bartibog, Metapedia, Midland, Moncton, Montreal, Norwood, Ont., Ottawa, Perth, Pockshaw, Port Colborne, Quebec, St. Catharines, St. John, N.-B., St. Raphael's, St. Patrick's of Lotbinière, Seaforth, Smith's Falls, Toronto, Tyrone, Pa., Buckingham, Gloucester, Mass., Shelby, Ohio.

ADDITIONAL THANKSGIVINGS.

(Too late for Classification.)

ARNPRIOR.—For a temporal favor received in December. For two favors received in January. For a favor received.

BERLIN, ONT.—For the checking of a spreading disease in month of January.

BRANTFORD.—For the restoration to health of two persons after making a novena, and having two masses offered in honor of the Sacred Heart. For employment obtained after making two novenas.

CHARLOTTETOWN.—For a very great temporal favor obtained on the Feast of the Purification of the Blessed Virgin.

DICKINSON'S LANDING.—For a temporal favor received.

EGANVILLE.—For a favor received after making a novena.

GLOUCESTER, MASS.—For employment obtained for a friend after making a novena to the Sacred Heart.

GRAFTON, ONT.—For several favors received.

HAMILTON —For a temporal favor received. For a special favor received.

HARBOUR AU BOUCHE.—For health restored after making a novena and asking the intercession of the Blessed Virgin and St. Joseph.

KEENE, ONT.—For a great favor received.

MONTREAL.—For two temporal favors received.

OWEN SOUND.—For two spiritual favors obtained through the intercession of the Blessed Virgin and St. Joseph. For a spiritual favor obtained through the intercession of St. Anthony. For two special favors through the intercession of the Blessed Virgin and St. Joseph. For one temporal favor through the intercession of St. Joseph.

PETERBOROUGH.—For a cure obtained after applying the Badge. For spiritual and temporal favors through the intercession of the Blessed Virgin and St. Joseph. For the conversion of a very dear friend on his death bed. For a temporal favor received.

PORT COLBORNE.—For a special favor obtained after a novena to the Sacred Heart. For several favors granted. For a special favor obtained. For a temporal favor received.

QUEBEC.—For the cure of a sister from a dangerous illness. For a temporal favor obtained through the intercession of Our Lady and the poor Souls. For the cure of a sore eye after applying the Badge. For the cure of a child from sickness through applying the Badge. For being saved from a very great danger after asking the protection of the Sacred Heart. For the conversion of a brother who led a very bad life. For obtaining a good permanent situation. For the cure of a severe head-ache after applying the badge.

SAND POINT.—For a favor received in November. For the recovery of a cousin from sickness.

SAULT STE. MARIE, ONT.—For two temporal favors obtained through the intercession of the Blessed Virgin.

SUDBURY, ONT.—For two favors granted.

TOTTENHAM, ONT.—For restoration to health of a daughter afflicted with a terrible disease of four years' standing, after a novena and a Mass offered. For four special favors. For the recovery from illness. For a favor. For a cure of a severe tooth-ache after applying the badge. For a favor received. For the recovery of a friend from a severe illness.

TORONTO.—For having obtained employment. For the conversion of two persons to the faith.

TRENTON.—For two temporal favors received.

TROUF CREEK, ONT.—For a great favor granted after a novena to the Sacred Heart.

WILLIAMSTOWN, ONT.—For a temporal favor received.

INTENTIONS FOR MARCH.

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

- 1.—Th.—*Bl. Michael Carvalho, M. S. J.* hf. Confidence in St. Joseph. 23,754 Thanksgivings.
- 2.—F.—THE FIVE WOUNDS, at, dt, gt. Pray for souls in agony. 10,612 In affliction.
- 3.—S.—*St. Cunegunda*, Emp. Love of Purity. 12,270 Departed.
- 4.—S.—*St. Lucas, M.* at, gt, rt. Pray for the Holy Father. 11,792 Special.
- 5.—M.—*Bl. Paul and Comp., M.M.* Be gentle in words. 2,632 Communities.
- 6.—Tu.—*St. Colette, V.* Fidelity to duty. 12,867 First Communion.
- 7.—W.—*St. Thomas Aquinas, C.D.* Pray for Understanding. The Associates of the League.
- 8.—Th.—*St. John of G'd, C.* hf. Charity for the Sick. 6,463 Means.
- 9.—F.—THE MOST PRECIOUS BLOOD pt. Morning offering. 3,337 Clergy.
- 10.—S.—*The Forty Martyrs of Sebaste.* Be not overcome by trials. 27,202 Children.
- 11.—S.—*Sts. Eulogius and Lucrctia, M.M.* Meditate on the Passion. 10,035 Families.
- 12.—M.—*St. Gregory, P.D.* at, gt. Love of truth. 13,055 Perseverance.
- 13.—Tu.—*St. Nicephorus, Ep.* Constancy in God's service. 7,782 Reconciliations.
- 14.—W.—*Bl. Leonard and Comp., M.M.* Contempt for the world. 6,364 Spirituality.
- 15.—Th.—*St. Longinus, M. h.* Love of the Sacred Heart. 6,185 Temporal.
- 16.—F.—THE SEVEN SORROWS, *B. V. M.* mt. Horror of sin. 7,081 Conversions to faith.
- 17.—S.—*St. Patrick, Bp.* Pray for Ireland. 7,923 Youths.
- 18.—S.—PALM SUNDAY. Devotion to the Word. 3,007 Schools.
- 19.—M.—HOLY MONDAY. pt. The Spirit of Work. 5,978 Sick.
- 20.—Tu.—HOLY TUE-DAY. Silence. 102 Missions.
- 21.—W.—HOLY WEDNESDAY. Retirement. 757 Works.
- 22.—Th.—MAUNDY THURSDAY. at, gt, mt, sj. Devotion to the Holy Souls. 1,863 Parishes.
- 23.—F.—GOOD FRIDAY. Reparation. 10,405 Sinners.
- 24.—S.—HOLY SATURDAY. Spirit of faith. 7,836 Parents.
- 25.—S.—EASTER. at, bt, gt, mt, st. Joy with Christ arisen. 6,602 Religious.
- 26.—M.—*St. Castulus, M.* Beg- in a new life. 1,511 Novices.
- 27.—Tu.—*St. Alexander, M.* Be steadfast in hope. 2676 Superiors.
- 28.—W.—*St. Gontran, King.* Avoid rash judgments. 5,537 Vocations.
- 29.—Th.—*St. Eustasius, Ab.* hf. Reverence the Blessed Sacrament. The Promoters.
- 30.—F.—*St. Amedeus, Duke* Trust God's mercy. 19,856 Various.
- 31.—S.—*St. Daniel, Merch.* Devotion to the Angels. The Directors.

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

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