



# THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

*In the interests of the League of the Sacred Heart.*

---

---

VOL. III.

AUGUST, 1893.

No. 8.

---

---

## GENERAL INTENTION FOR AUGUST.

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

### Parochial Works.

**T**HE Church from century to century is constantly exposed to new and ever varying attacks in the warfare she is obliged to wage against the spirit of the world, whilst Christ, her Divine Founder, watches with infinite love and tenderness her progress toward the term of her divinely appointed mission among men. It is through His Providence that great and holy personages, just as the requirements of the occasion demand, spring up unexpectedly and become her sturdy and successful defenders, and leave the impress of their character and works upon the century. It is His enduring solicitude which calls to the See of Peter and the supreme government of the faithful illustrious Popes, who, from their high vantage-

ground and with the guidance of the Holy Ghost, recognize the most urgent wants of the Holy Church, and single out either the corrective or the measures of relief for each newly occurring ill.

The Thirteenth Leo forms no exception to this providential rule. Skillfully has he made the diagnosis of the evils from which a self-sufficient age and generation are suffering, and with no less consummate skill has he prescribed the remedies according to the exigency of the case.

“Venerable Brethren,” has he said, addressing the bishops of the Church Universal, “we beseech you, we conjure you to unite your efforts to our own, and to centre all your zeal on the work of eliminating the impure contagion which circulates as a poison in the veins of society and contaminates it.”

Turning to the simple members of the priesthood, he urges them with paternal voice to remain always the worthy *co-operators and dispensers of the mysteries of God*, in union with their bishops; to maintain themselves in the perfection of ecclesiastical discipline and knowledge of the Inspired Writings; to pray with intense ardor and repeated solicitations in keeping with the necessity of the moment and the gravity of the peril; to instruct the multitude, and above all else to exhort them to penance by pious discourses adapted to the comprehension of all; in short, to devote themselves to the religious instruction of the children, and to bring them to form an abiding resolve never to enroll themselves in criminal and dangerous associations.

Then addressing the class of *intelligent, exemplary and well principled laymen*, it is his will that they should with devotedness help on the so noble and so important cause which claims their assistance; that they make of religion the rallying point of resistance against the com-

mon enemy; that against the violent attack of error and evil they make an "energetic defence;" that they unite their forces and form one *immense coalition* of prayer and concerted effort, so that this *unbroken front* may render them invincible.

This feeble echo of the paternal exhortations of the Sovereign Pontiff is truth itself. We all recognize it; but, practically, what measures are to be adopted?

The Pope himself directs us when he proposes and recommends with so much solicitude in his ever memorable encyclicals what might fairly be termed the *Five Great Works* of Leo XIII: Catechism, the Apostleship of Prayer, the Anti-Masonic League, Pious Associations and Catholic Guilds; and these, with the general intention of this month in view, are to be considered the means not only of renewing the parish, as is urgent in many of the old Catholic countries of Europe, but as a means also of establishing on a firm basis the parish in our own country, and of keeping alive within it the fervor of its members.

"We recommend," says the great Pontiff, in his encyclical *Humanum genus*, "to the trust and vigilance of bishops and priests the young who are the hope of society. Let the greater part of your pastoral solicitude be directed to their formation. Howsoever great may your zeal and foresight have already been in this respect, be convinced that you can never do enough to preserve the young from those schools and masters within whose radius of action they would be exposed to breathe the poisonous atmosphere of the sects. Let parents, pious preceptors and parish priests teach their pupils or their children, under the authority of the Bishops, the precepts of Christian doctrine. Those who are entrusted with the preparation of the children for their first Com-

munion would act wisely if they brought each one of them to take the firm resolution never to enroll themselves in any society unknown to their parents or without having consulted their parish priest or confessor."

As Leo XIII and, for that matter, common sense itself declare: "The restoration of faith is not possible without Christian education, nor is Christian education itself conceivable if the Gospel rank not first among all other teachings, and that always, now, the practical teaching of the Gospel is nothing else than the Catechism."

The work of the Apostleship of Prayer is too well known to our readers to call for any very lengthy developments here. The Holy Father has on many occasions exhorted the faithful to have recourse to prayer; these few words of his will suffice to show us how earnest are his appeals:—"In the extreme need, general and particular, in which we find ourselves, as our only hope of relief lies in the protection and assistance of our Heavenly Father, we ardently desire to behold a revival of zealous assiduity in prayer combined with confidence. In all the critical circumstances through which Christendom has passed, whenever it happened that the Church was exposed to dangers from without or suffered from internal troubles, with their eyes raised in supplication to Heaven, our forefathers in the faith have taught us in a striking way whence and after what manner we should ask for enlightenment of mind, a robust virtue and help, such as the exceptional circumstances might require."

That implicit trust in Heaven, to which Leo XIII alludes, as characteristic of the early ages of the Church, would seem to have been revived on earth by the incomparably beautiful and consoling work of the Apostleship of Prayer. Zealous Catholics have felt this all the world over, for the association now numbers

twenty-two millions of adherents. It certainly realizes to the fullest extent the aspirations of the Sovereign Pontiff, and he has so expressed himself in eighteen Briefs, Decrees or Rescripts, dating from August 14, 1849, to March 30, 1886.

Masonry has made more dupes among a certain class of Catholics than many would wish to admit. There seems consequently no reason why the Anti-Masonic League, as one of the Five Works of Leo XIII, should not find place in almost every parish, though equal prominence need not be given to it everywhere. It is not so difficult, in small centres, to prevent the young men of the parish from entering the lodges while they are yet amenable to home influence, but it is different when they go abroad. Then it is that the promise made perhaps years ago, at the moment of their first communion, rises up before them with all its solemn accompaniments, and deters them from taking the first fatal step. And fatal, indeed, it would be to their religion and morality.

"Freemasonry," says Leo XIII, "refuses to obey the divine law, and it professes to get along without God or Jesus Christ and without the Church. It aims at the total overthrow of the religious and social polity of Christianity, and completely robs individuals, families and Christian nations of the benefactions for which we are indebted to our Lord Jesus Christ.

The sect raises insolently its head and seems no longer to recognize any bounds. Its adepts, leagued together in an unholy covenant, lend each other mutual support and dare each other to attempt and perpetrate evil."

"We must," continues the Holy Father, "snatch from Freemasonry the mask behind which it hides; band together against it. Yes, all bishops, priests, intelligent and exemplary laymen, with mind and heart in unison,

must form an unbroken front, to be invincible against the assaults of the sectaries."

"Such resistance," he tells us in conclusion, "is a necessary, sovereign and absolutely urgent measure, in the concerting of which we must use all possible energy so as to prevent the eternal loss of souls,—so as to maintain standing and in its integrity and even extend the Kingdom of Jesus Christ,—so as to arrest the rapid and formidable extension and the almost universality of the evil, and finally to render secure for the future both states and families."

Under the heading of Pious Associations come more especially the Third Order of St. Francis, the Confraternities of the Holy Rosary and the Sodalties of the Blessed Virgin.

The Third Order, that admirable creation of St. Francis of Assisi, is intended for those pious souls, who, while remaining in the world, purpose practising most assiduously the maxims of the Gospel, fostering the spirit of penance, obedience and poverty, and even adopting some of the observances of religious life. So effectual has the Third Order been found, when there is question of keeping alive or of renewing the religious spirit in any parish happy enough to possess were it but a few members, that the Sovereign Pontiff has deigned to recommend this blessed confraternity to the whole Catholic world in two of his encyclicals. "To preserve and to increase," he tells us, "the spirit of penance, nothing is more efficacious than the examples and grace of the patriarch St. Francis of Assisi, who to the remarkable innocence of his life added so great a thirst for mortification that he exhibited in his own person the image of Jesus Christ crucified, not less by his life and examples than by the impress of the holy stigmata."

The most Holy Rosary is the marvellous work of the

great founder, St. Dominic. Its aim is to awaken and keep alive in the hearts of the faithful not only the elementary notions of Christianity as a whole ; but also the knowledge of the practical love of our Lord and of the Blessed Virgin, honored as they there are in the fifteen principal mysteries of their lives. Leo XIII has recommended the devotion of the Holy Rosary in an encyclical which brought joy to the hearts of all the children of the Church :—" All," says the Vicar of Christ, " must be more and more ardent in the practice of this devotion, and let all persevere in its practice. . . . It is of great moment that this devotion of the Rosary of Mary should flourish among all Christians, for it is a most beautiful form of prayer, perfectly adapted to the times in which we live, easy to perform and rich in good results."

As for the Sodalties of the Blessed Virgin they are of more recent origin. They are formed of those persons who band together in a common spirit of devotion to the Mother of God, and whose object is to honor her, to invoke her and to imitate her virtues. They are intended for every class of the faithful of whatsoever social standing they may be. They unite in one common bond of piety, under the protection of the Blessed Virgin, those chosen souls which the Sodality is to so form that they may become a spiritual leaven for good among the mass of ordinary Christians. In his Brief of May 27, 1884, Leo XIII speaks thus of this pious institution :—" Among the Sodalties fertile in fruits of salvation, which have been instituted throughout the world to honor the Virgin Mother, the first place must unhesitatingly be given to that one which bears the title of *Prima primaria*, and whose very name marks the degree in which it excels all others by the development it has acquired." Years before, Pius IX had already expressed his satisfaction at the

growth of these pious associations. "Nothing," he wrote, "can be more gratifying and consoling than to behold the faithful, and especially the young, whom impiety would circumvent with its pitfalls and snares, enlisting in these Sodalties, whose main object is to maintain and excite piety and devotion towards the Immaculate Mother of God."

We do not think it necessary to revert here to the subject of Catholic Guilds. This was the general intention for the month of July, 1892. At page 255 of the second volume of the MESSENGER our readers will find this subject treated. It will be enough to reproduce a quotation from Leo XIII as it was then given: "A helping hand," the Pontiff says, "must at any cost be extended to those who painfully earn their livelihood by their daily toil. They should be enrolled in lawful associations, lest they be enticed into evil ones. We earnestly wish that everywhere, under the auspices and patronage of Bishops, associations and guilds be re-established, and adapted to the wants of these latter times."

We do not pretend to have exhausted one tithe of the subject of "parochial works." No mention has been made of the Association of the Holy Family, so strongly recommended of late by the Holy Father; nor have we spoken of that very essential adjunct of the Sunday School, the Catholic Library. As for the latter subject, we hope to revert to it before long. Enough, however, has been said to convince all of the importance of the five great works of Leo XIII if we would keep up religious fervor in our parishes, and protect them from the inroads of indifferentism, heresy and unbelief.

#### PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for

all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins and for all requests presented through the Apostleship of Prayer: in particular for the ever increasing prosperity of these local works of piety and zeal which tend, through the sanctification of parishes, to the renewal of all Christian society.—Amen.

---

THE EARLY MISSIONS OF WESTERN CANADA.—Our sincere thanks to the Very Reverend Dean Harris for sending us the little volume bearing the above title. Though much might be added to it relative to later missionary efforts of the last century in the western part of Canada,—and no doubt the author will see his way to do this in a subsequent edition,—it will even in its present shape prove an invaluable help to all who would know more about the early Catholic history of his country. Certainly no Catholic family in Ontario should be without it.

---

There are several interesting reports from local centres which reached us too late for the present issue, among others one from St. Mary's parish, Montreal. They will appear in our September number.



## OUR CANADIAN MARTYRS.

In the May number of the MESSENGER, page 211, was recorded a "Thanksgiving," sent to us from Holyoke, Mass.; since then we have received the authentic account of this remarkable cure, signed by the person restored to health, by the priests of the parish and by the attending physician. We translate the document, now in our possession, for the benefit of our readers.

Miraculous cure wrought at South Holyoke through the intercession of the martyrs, Father J. de Brebeuf and G. Lalemant:—

Mrs. A. Lafortune suffered intensely from a very painful illness since the month of November, 1892. Ever since that date until last March, she had been unable to digest her food, and, what was worse, enjoyed no repose either night or day. Her sickness was declared incurable by two physicians of this town. After this declaration, she resolved to meet death with resignation, and she awaited its advent from day to day.

Meanwhile, two Canadian Fathers of the Society of Jesus had arrived in the parish for the purpose of preaching four consecutive retreats, and she made known her wish to see them. One of them, on the occasion of his visit to the poor sufferer, advised her to ask the good God for her recovery through the intercession of the holy Fathers J. de Brebeuf and G. Lalemant. The worthy

woman acted upon the suggestion, soliciting her recovery, however, solely for the honor and glory of the martyrs if the miracle could prove in any way useful in view of their canonization, for, as far as she was concerned, she in no way clung to life. She moreover solicited her cure for a few weeks only. She began, therefore, that very day a novena in honor of the holy religious, relying more on the prayers of the worthy Father T...., who was to join in the novena, than on her own, and great was her confidence.

During the first days of the novena the pains incidental to the malady became much more acute, and led to the belief that death was not far off. The poor sufferer was not discouraged, however; but on the fourth day, which was Passion Sunday, not knowing how to prepare for the night which was to follow a day of excruciating sufferings, she thought of applying the relics of the holy Martyrs which she held in her hand to the spot where she suffered most,—the pit of her stomach. This she did, and went to bed accepting beforehand with resignation the long hours of sleeplessness she was wont to endure.

But altogether contrary to her previous experience, she fell asleep immediately, and slumbered peacefully until five in the morning—her hour of rising when she had been in the enjoyment of good health.

What was not her surprise and joy when she realized that her sleep had been unbroken the whole night long, and that all her pains had left her! Her digestion, however, was yet difficult. While expressing her joy to Father T.... she drew his attention to this. He suggested that she should begin another novena to obtain her complete recovery. She complied, and began it with a renewal of fervor.

It was on Good Friday, the thirty-first of last March, during the ceremonies which were being held in the

Church, and while the poor patient was performing the exercises of the novena, that she felt herself entirely cured. Her breathing, very difficult until then, became natural and unembarrassed, and from that moment she could eat and digest without the least trouble. In fine, she felt on a sudden so strong that she thought it was all a dream, but it was indeed a reality.

This became evident on Monday, for the poor woman, who had suffered so much the previous week, helped very materially at the washing, put the house to rights, and on the following day, unassisted, undertook all the ironing. What is most astonishing is that she has no feeling of weakness, and acknowledges that for fourteen years she never enjoyed such good health.

She goes to church every morning and hears four consecutive masses before breaking her fast; thence she goes to the convent to see the nuns who were accustomed to visit her often during her long and painful illness.

(Signed), SR. MARIE ANYSIE, *Sup.*

DAME ADELAIDE LAFORTUNE.

We, the undersigned priests, certify that the foregoing account is in keeping with the facts :—

(Signed), CHAS. CREVIER, *Curé.*

H. HAMELIN, *Ptre. Assist.*

A. M. CLEMENT, *Ptre. Assist.*

I certify that I attended Mrs. Lafortune and that her sickness was incurable.

(Signed), J. A. MARIN, M.D.

The following letter, giving an account of another cure, was received on the last day of May :—

MONASTERY OF OUR LADY OF CHARITY,

TORONTO, May 29, 1893.

REVEREND AND DEAR FATHER,

Thanks are returned to the Sacred Heart for the cure of one of our Nuns through a novena made to the Cana-

dian Martyrs with a promise to publish in the MESSENGER if restored to health. She had been confined to the infirmary since last November with what an able physician declared to be heart disease. She was not able to go down stairs even for confession or communion, and the Doctor informed us that she might die at any moment.

On the second of May she commenced a novena to the Canadian Martyrs. During the novena she grew worse, and the last day she was obliged to remain in bed. In the course of the evening she called the Infirmarian, and said to her: "Sister, my heart feels so strange. I believe I am going to be cured." And she was so in reality.

Our doctor has since sounded her heart and declared that almost every trace of the disease had disappeared. His words were: "Sister, your heart is better, but I did not cure you. Why, you would be able to run a mile."

She can go up and down stairs with ease and attend all the exercises of the community.

I am, Reverend Father, with profound respect,

Your humble servant in Christ,

SR. MARY OF ST. ALOYSIUS, *Super.*

---

### R. I. P.

The following lately deceased members are earnestly recommended to the prayers of the League:—

Reverend R. Rougier, Parish Priest and Local Director of Renfrew, Ont.; Catherine Fay of Toronto; Master Hugh Wilson, drowned at Galt; Ella Doyle of Warkworth; Mrs. Mary Fraser and Nicholas Callahan of Campbellford; Mrs. Margaret McCarthy and Mrs. Susan O'Keefe of St. Gabriel's, Montreal; John McQuaid of Moncton, and Margaret Mc'lyke of Ottawa.

---



## WHICH LOVED BEST?

“**L**OVE you, mother,” said little John ;  
Then, forgetting his work, his cap went on,  
And he was off to the garden swing,  
And left her wood and water to bring.

“I love you, mother,” said rosy Nell ;  
“I love you better than tongue can tell.”  
Then she teased and pouted full half the day,  
Till her mother rejoiced when she went to play.

“I love you, mother,” said little Fan ;  
“To-day I’ll help you all I can ;  
How glad I am that school doesn’t keep !”  
So she rocked the baby till it fell asleep.

Then stepping softly she fetched the broom,  
And swept the floor and tidied the room ;  
Busy and happy all day was she,  
Helpful and happy as child could be.

“I love you, mother,” again they said—  
Three little children going to bed.  
Now, do you think that the mother guessed  
Which of them really loved her best ?

ANON.



## HOW IT CAME TO PASS.

**S**ITTING in the cool shady little parlor of our great Montreal Hôtel-Dieu, one bright warm day in the June of this present year, we heard with thrilling interest from one of the Hospital Sisters of St. Joseph the simple narrative of many marvels of grace wrought among the patients from day to day by the Merciful Heart of our Saviour God. One of these struck us so forcibly that we told the Sister from whom we heard it that we must make it known to the readers of the Canadian MESSENGER, and she agreed with us that it is too great a triumph for the Sacred Heart to be left unpublished. It is substantially as follows:—

Only a few months since, a young Frenchman of good family and ample means was admitted into the Hôtel-Dieu as a patient. He had been but a few days in Montreal, whither he came from New York in order to be amongst French-speaking people, as English was to him an unknown tongue. He was laboring under a grave malady, the effect of long and reckless dissipation.

His story, gathered by the Sisters in attendance on him, from his broken and at times incoherent bursts of confidence, was far from being an uncommon one. Tenderly and carefully brought up by a pious mother, still living in La Vendée to bewail her son's ruined life and his miserable career of vice and folly, he had, soon after

leaving college, fallen into the toils of unprincipled and irreligious companions, who helped him to dissipate much of his fortune while leading him into the haunts of vice, and drawing him from the paths of virtue and religion.

It was the old story repeated over and over again since the world was young. The spoiled and cherished one, the prodigal, taking his substance away from his father's house and squandering it among worthless and vicious companions in that "far country" where wanton waste and wild extravagance run ever riot. His father had died while he was yet a child, and his widowed mother was left to mourn in solitude the cruel desertion of her still beloved son. At times, when he spoke of his mother, there was a slight tremor in his voice, but he quickly mastered his emotion and laughed with unfeeling levity as he recalled her wise counsels and gentle admonitions. The wicked world had taken such entire possession of his heart and soul that no virtuous sentiment, no pure affection could find place therein. His one idea was regret for what he called vanished pleasures and the little hope there was of his ever "enjoying" them again.

In vain did the patient listener, the sister in charge of that particular ward, endeavor to put in a word here and there that might revive some hallowed recollection long dormant in his soul, some thought of Heaven or Hell,—of the after-life to which he was hastening,—of the mother to whom he had been a curse instead of a blessing, the mother whose prayers were going up to heaven for him night and day. To all her entreaties, her efforts to bring him back to better thoughts and desires, he turned a deaf ear, renewing his lamentations for the "jolly times" and the "gay comrades" of his past life.

## II.

"It's no use, Sister," he would say with querulous impatience. "It's no use talking to me about the happiness

of serving God. That's not the happiness I want. Religion and virtue are stuff. I want to hear no such pious twaddle."

"But suppose you were to die in those dispositions, what do you think would become of you?"

"Oh well! that's my own look-out. I'm not going to die now; and even if I were, I couldn't go back to the days when I believed and prayed. I have neither done one nor the other for so long that I couldn't do it now, even if I wished it,—which I do not."

"Oh, my dear young man!" would the shocked religious cry, "do not say that—do not say that!—you know you cannot help believing—even the devils believe and tremble. You cannot but fear the terrible judgments of God."

"It's no use, Sister,—it's no use, I tell you!" would the miserable young man cry out, and then, fearing that an out-burst of anger might prove dangerous in his enfeebled state, his careful attendant was fain to desist from her fruitless efforts, at least for the time being.

One evening, when the young Frenchman—whom we will call *Monsieur Lambert*.—seemed worse than usual, the Sister ventured to ask him if he would not let the chaplain come and see him. "He is coming to administer the last Sacraments to that poor man in the corner yonder who is drawing near his end."

"No!" cried Lambert, in a voice so loud and strong that the gentle religious was startled by the fierce energy of his refusal. "I tell you I don't want a priest. None of your last Sacraments for me! Last Sacraments, indeed!" And he laughed ironically.

Then fearing any further importunities, he turned his face to the wall and would not even look in the direction of the chaplain when, a little while after, he appeared at the bedside of the dying man who calmly and reverently awaited his coming.

Before the priest left the ward, he approached Lambert and asked him how he felt. But no answer was vouchsafed him, and after another unsuccessful attempt to induce the sick man to speak, he made a sign to the religious in attendance to leave matters as they were for the present.

Accompanying the chaplain to the door of the ward, the Sister asked in a low voice—"Oh! dear father, what is to be done with him?"

"Leave him to the Sacred Heart, Sister!" was the whispered reply. "We can do nothing for him as he is, you see."

### III.

Things remained so for a few days. Then Sister M— took heart of grace and spoke to Lambert in a casual way, as it seemed, of the devotion to the Sacred Heart. The patient listened at first with his usual stolid indifference, as though none of these had any interest for him. Nothing daunted, the religious went on to speak of the wonders being wrought everywhere through the Sacred Heart, how the sick were cured, the sorrowful comforted, the sinful and erring brought back to God.

"That's enough about the Sacred Heart," cried Lambert, losing patience. "I want to sleep now."

"Well, I'll go away and let you sleep," said the Sister soothingly, as a sudden inspiration came to her. "But will you take this little badge of the Sacred Heart from me before I leave you?"

"Oh! I don't want it in the least," replied Lambert; "but you've been so kind to me, Sister, that I'll take it just to please you. It will do me no harm, I suppose, if it does me no good."

"Thank you so much!" said the Sister with assumed calmness, unwilling to let her eagerness appear. "Now, as it might get lost about the bed, I'll just put it here!" and she fastened the badge to the breast of the patient's night-shirt.

"Well! I call that a good joke!" Lambert said, regarding his new decoration with an amused smile. "If only my old Parisian comrades might see me now!"

"Never mind that, monsieur, but lie down and go to sleep!" and the Sister moved noiselessly away, breathing an inward prayer to the Sacred Heart.

What the dreams of the sleeper might have been who could tell, as he lay in the fading light of the summer day. Were they of that far-off Vendean home, amid whose pleasant shades his happy, because pure and innocent, youth was passed among pious kindred and friends, all deeply imbued with the Christian spirit of their heroic forefathers and full of the ennobling traditions of that glorious strife for faith and country that has made the name of La Vendée for ever famous and for ever honored? Or were they of scenes of wild revelry, of unhallowed pleasures among the semi-pagan brawlers of the French capital? Not the latter surely, for when the sleeper awoke in the late twilight, he looked around with a wondering, dazed look as though but half-conscious, then glanced down at the tiny badge reposing so calmly on his breast, and a smile lit up his wasted features. He looked around for the Sister, but she was not there. Indeed, she was at that moment kneeling before the Blessed Sacrament in the convent-chapel, praying to the merciful Heart of Jesus for all her dear patients, and very specially for the lonely stranger from far Vendée, sick in mind as well as in body.

#### IV.

A few minutes later Sister M—— appeared and asked Lambert how he felt after his sleep.

"Better," he [replied]; "better—and—" he stopped short, while the religious waited and wondered what was coming.

"Sister," said the sick man, after a pause of some minutes, "what day is to-morrow? I think you said it was some feast-day?" he added in a sort of shame-faced way.

"Well, not exactly a feast day, monsieur!" the sister replied with a beaming smile. She saw and felt that a change had come over her patient. "It is simply a day of very great devotion, the first Friday of the month. Did you ever hear of blessed Margaret Mary, the Visitandine nun, her wonderful visions and the revelations Our blessed Lord made to her in her convent at Paray-le-Monial in your own France, concerning His Sacred Heart?"

Lambert passed his hand over his forehead, as though trying to bring back some half-effaced remembrance. At length he said slowly:—"Surely yes, Sister. I used to hear my mother tell—oh! so often—of—the Blessed Margaret Mary—and Paray-le-Monial."

"And Our Lord's promises to that holy religious?" the Sister asked eagerly—"and what he said about observing the first Friday?"

"Not so fast, dear sister!" said the patient with a faint smile. "I cannot say I remember all that. But the names and the visions, oh yes! I remember about them. What did you say about the first Friday?"

With an inward prayer that her words might reach the poor wayward heart of her listener, the good religious told simply and briefly the beautiful story of our dear Lord's apparitions to the Virgin Saint of Paray-le-Monial, His commands in relation to the first Friday of each month and the observance of the Friday after the octave of Corpus Christi as the annual feast of His

Sacred Heart. Then she told of the many gracious promises attached by the Divine Master to the public and private practice of devotion to that Heart of His which, as He touchingly said, "has so loved men."

V.

The young man lay silent for a while, and the Sister, unwilling to disturb the course of his reflections, moved about among the other patients, smoothing a pillow here, administering some medicine or a cooling drink there, and everywhere speaking words of comfort and encouragement.

At last she came back to the young Frenchman's bed and found him anxiously awaiting her return.

"Sister," he exclaimed as she came within hearing. "Do you think Father C—— will be here this evening?"

"I do not know, monsieur; but if you wish to see him he will come. Why do you ask?"

"I want to go to confession, Sister. Do not laugh, now!" mistaking the arch smile he saw on the calm sweet face,—"I tell you I'm in earnest. I *must* go to confession. I want to be good again. Do you think I might be ready to receive communion to-morrow morning?"

"That depends a great deal on your disposition. How long is it since your last confession?"

"Twenty five years, my sister! I see you are shocked, but I must say the truth. For twenty-five years I have not been to confession."

"I am not at all shocked, my poor friend!" replied the Sister calmly. "I have heard such things before in this very ward. I am glad and thankful that you see your error now and wish to repair it. I will ask the chaplain to come and hear your confession. To-morrow morning before mass he will visit you again and have you

finish your confession. Now I will leave you to examine your conscience and excite yourself to contrition. You have not forgotten how to prepare for the Sacrament of Penance?"

"Oh no, no, Sister! I was too well instructed in my early days not to remember, that indeed it was not from ignorance I fell into sin and remained in it. It was all along from bad company and bad reading."

"Well, now, you must keep very quiet and pray very hard that you may know and be sorry for your sins. The priest will come bye and bye. The Sacred Heart has done much for you already. It will do more, so hope and pray!"

## VI.

An hour later and Lambert had made his confession of five and twenty years. The Divine Heart of Jesus had oftened that hardened heart and poured into it the abundant grace of true contrition. So full, so complete, so sincere was the confession of that true penitent, that the chaplain, amazed and overjoyed, declared it to the religious a miracle of grace reaching over the entire life and into every recess of the heart.

"A second confession will be hardly necessary," he said, "this one has been so good in every respect. But the poor young man is so anxious to purify his soul from every stain of sin before receiving Holy Communion that I will hear him again to-morrow morning before mass. You see, my dear Sister," he added with a pleasant smile: "the Sacred Heart never does things by halves."

Yes, the prodigal had returned to his Father's house. The heavenly Banquet was prepared for him and the mystic ring of reconciliation was placed on his finger.

Next morning while the early sunshine illumined his bed and rested like a halo on the wall above his head,

Lambert received the Bread of Life with the tranquil joy of the wanderer restored to home and kindred after long and weary years of absence.

His one trouble was that his mother was not there to witness his happiness,—his first and most earnest request that the glad tidings might be conveyed to her with as little delay as possible.

As a sequel to this true story of quite recent occurrence, it will interest the reader to know that our young Frenchman still lives, his health somewhat improved, though his ultimate recovery is hardly to be expected. Although the Sacred Heart may heal the body as well as the soul of his faithful client. Who knows?

MRS. J. SADLER.

---

## THE GOLDEN MESSAGE.



voice Divine and sweet beyond compare  
Stoie from the centre of the Blessed Host,  
And filled the soul of one who worshipped  
there,  
Full of the Holy Ghost ;

The treasury of grace, the while unsealed,  
She saw the Sacred Heart of Christ revealed.

And thus His words:—" My Heart, My burning Heart,  
No longer can support Its vast desire,—  
But seeks for souls to whom It may impart  
A portion of Its fire ;  
Beloved daughter, let it be thine aim,  
To ease Me of this all-consuming flame,

Oh! publish it, and cause it to be known  
 Both far and near, by every tender art,  
 How wondrous are the special mercies shown  
 To them that serve My Heart ;  
 The countless blessings, the delights of prayer,  
 The gifts, the goods, that wait My lovers there.

And let the sinner with the saint take heed,  
 No limit shall there be to love and grace,  
 For them that make My Heart in every need  
 Their sure abiding-place ;  
 For they shall ask of Me whate'er they will,  
 And I the measure of their wants shall fill !”

\* \* \*

Mute was the voice. The doves from off the eaves  
 Cooed in the choir-windows. Warm and sweet,  
 The sunny wind slid thro' the ivy-leaves,—  
 “O doves !” she said, “ repeat  
 His precious words. O breezes ! bear abroad  
 The golden message of the Heart of God !”

ELEANOR C. DONNELLY.

### THE GESÙ, MONTREAL.

On Sunday, 25th inst., took place, at the Church of the Gesù, Montreal, the semi-annual reception of Promoters and the renewal of the Act of Consecration for the English branch of the League by the Sacred Heart. The church was well filled both by men and women. An eloquent sermon, appropriate to the occasion, was preached by the Rev. J. O'Bryan, S.J. It was an earnest appeal to Promoters and Associates, alike, to be faithful above all

to the spirit of the League, and to make of themselves veritable apostles by their good example and their zeal.

The Act of Consecration for Promoters was read, just after the sermon, by the Rev. Director of the League; then followed the ceremony of blessing the new crosses of the Associates. The general Act of Consecration prescribed by the Sovereign Pontiff was said during the Benediction of the Blessed Sacrament.

The music was rendered by the choir of ladies, who, during the year, have added so much to the various League celebrations, especially by the singing of English hymns. Upon this occasion, they were assisted by volunteers from St. Anthony's choir. The masterly touch of Professor Ducharme, who so generously contributes his services, was perceptible at the organ. The altar was beautifully decorated with lights and flowers. The statue of the Sacred Heart, which stood close to the railing, was placed in a bower of natural flowers, the gift of a Promoter. The new banners of the Sacred Heart were for the first time displayed in the church. They formed an exceedingly pretty and effective decoration, being placed, at short intervals, all the way down the aisles. They are of red satin, with the picture of the Sacred Heart under a scroll device, bearing the inscription "Thy Kingdom Come." They are to be used henceforth for the monthly Communion of Reparation and at all other celebrations connected with the League of the Sacred Heart. Altogether, the English branch of the Gesu centre may be congratulated on having had a most beautiful and impressive ceremony.



## UNPUBLISHED DOCUMENTS.

1734 1745.

No. 16.

*(Translation.)*

FATHER LUKE FRANCIS NAU TO FATHER BONIN.

(State of the Iroquois Mission of Sault St. Louis in 1735.)

*(Continued.)*

Father De Saint-Pé, who has for companion Father Du Jaunay, an old fellow-student of mine at Nantes, will return next year from Missilimakinac, to take charge of the Men's Sodality at Montreal.

Father de la Richardie spent the winter at Quebec, where he did a world of good by the two general retreats he preached. The mention of this Father's name reminds me that I must take back what I wrote you last year when as yet I was not well informed of what concerns the Hurons. I said that there were no other Christian Hurons than those of Loretto. In fact, seven years ago there were no others; but Father de La Richardie found means to gather together at Detroit the dispersed Hurons, all of whom he converted. The mission numbers six hundred Christians.

Detroit, \* at the forty-second degree of latitude, is situated between Lake Huron and Lake Erie. This

---

\*Le Detroit, i.e., the Strait, was the name given to the shores on both sides of the river.

stretch of country is the finest in Canada ; there is scarcely any winter, and all kinds of fruit grow there as well as they do in France. There is question of building a town there. Seventy French families are already on the spot, and there is a fort and garrison of which the Reverend Recollet Fathers are chaplains.

Father De Gounor is at the mission of Lorette, but he is subject to frequent attacks of sickness.

Father Aulneau, as robust as he is courageous, has set out for the Western Sea ; he will arrive there only next summer. The first missionary who lands from France will go to keep him company, otherwise he would not be able to remain there long alone, as he will be four hundred leagues distant from Father Guignas who is his nearest neighbor.

I had a pretty long conversation with Mr. La Verandrie, who is in command of the three most western forts. I understood from the interview that not much reliance can be placed on what he says concerning white-bearded Indians. The Western Sea would have been discovered long ago if people had wished it. Mons. le Comte de Maurepas is right when he says that the officials in Canada are not looking for the Western Sea but for the sea of the beaver.

It is to be hoped that Father Aulneau will find more docile Indians than the Ottawas and the Sioux among whom Fathers Saint-Pé and Guignas are laboring with little success. They have managed to convert but a few old men and women who are beyond the age of sinning. The greatest good they can effect is to baptize children when they think they are on the point of death ; those that recover seldom fail later to fall away from the faith.

Let me know on what particular points you desire information concerning Canada and our mission more especially, and I shall endeavor to satisfy your pious curiosity.

Not a day goes by without my begging our Lord to shower down His choicest graces on the one who was instrumental in procuring for me the greatest of blessings, —in having me received into the Society of Jesus. Pray for me in turn unceasingly, and for my mission.

I have the honor to remain with the most profound respect in union with your Holy Sacrifices,

Reverend Father,

Your most humble and obedient servant,

L. F. NAU, of the Society of Jesus.

SAULT ST. LOUIS, October 2, 1735.

No. 17.

*(Translation).*

FATHER LUKE FRANCIS NAU TO MADAM AULNEAU.

(Address:—A Mademoiselle.—Mademoiselle de La Touche Aulneau, aux Moutiers sur Le Lay.)

Madam,

I am far from blaming the sentiments with which nature inspires you with regard to your dear son, Reverend Father Aulneau, for they are quite proper and reasonable. The greater the merits of Father Aulneau the more sensibly you should be affected at being separated for ever from so amiable a son. You are right in grieving for him as if he were dead for you, but your sorrow is a Christian sorrow, and there is no danger that your maternal tenderness should go to any excess. Were there any danger of that kind, the Christian spirit which animates you would soon bring it within bounds.

Nothing could be more heroic than the fresh sacrifice which dear Father Aulneau has just made in setting out for the Western Sea. But, after all, it is his very vocation which imposes similar sacrifices, and so noble an enterprise was worthy of his great heart. It was, moreover,

obedience which bade him undertake it. I find at least as much greatness of soul in your submission to the orders of Divine Providence as was required in Father Aulneau's case. It must have cost you many a pang thus to surmount the promptings of nature, and to sacrifice the feelings of maternal love to the glory of our Lord; but the greater the pain the more meritorious will your generosity be in the sight of God.

I had dear Father Aulneau here with me for two weeks; I saw him perhaps for the last time; he was then full of strength and health, and was longing for the conversion of the Indians of the Western Sea. He set out three weeks after Pentecost for his destination, which is eleven or twelve hundred leagues distant, where no Frenchman has ever set foot, and which he will reach next year only. I candidly confess that on that occasion my courage was not as great as yours. It was with tears I embraced him before he left the mission-house, and I went and hid myself so as not to witness his departure.

Since then I received a letter from him, dated July 27, at the mission of Missilimakinac, three hundred leagues from here. He rested there eight days, and then set out for a French fort. seven hundred leagues from this place. I conjecture that he must be very near the end of his travels for this year. At the melting of the snows he will resume his journey. I dare say it is the longest, most painful and dangerous one ever undertaken by a missionary in Canada.

He will not suffer from want of food such as it is; it consists of flour to be formed into paste, and Indian corn of which *sagamitè* is made; but he has with him an attendant, who is an excellent huntsman and who will supply him occasionally with game. He has a pretty good escort, but should the unknown tribes he is in quest of harbor any evil designs against him, what could twenty

Frenchmen do against a whole nation? You see, my dear mother, that I have little consideration for your maternal feelings, but you insisted upon my being outspoken. Next year I shall receive other letters from Father Aulneau, and perhaps he will enable me to impart more welcome news than I have done this year.

As for myself, I am stationed in the most flourishing mission of Canada, where I am in want of nothing. My health, however, was a little shaken by an attack of the gout this last spring; I have not got quite over it yet. But we must suffer something for God, and were it not for this infirmity I should have for my share nothing but the sweets of life.

The three letters you did me the honor to write me reached me safely, the two first coming by the same vessel. Recommend me over to our Lord, my very dear mother. Every day I pray Him to strengthen your courage and resignation to His holy will. I have the honor to remain with the most profound respect, Madam,

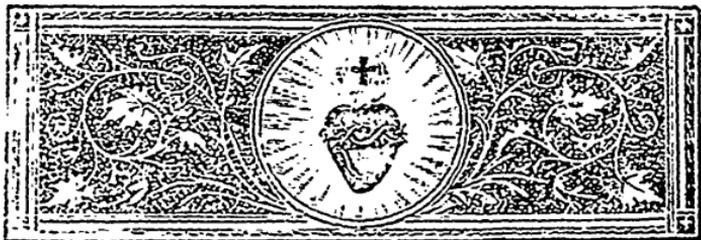
Your most humble and obedient servant,

L. NAV, of the Society of Jesus.

SAULT ST. LOUIS, October 3, 1735.

I pray you, present my excuses to Madam Aulneau, the religious *De la Foy*, at Fontenay. The bearer of these letters to Quebec is in too great a hurry to allow me time to write to her. If she could send me next year a little package of beads and other articles of devotion, I should be exceedingly obliged to her, and would try to forward a part of them to Father Aulneau.

---



## THE LEAGUE AT HOME.

TORONTO.—This powerful organization of the Catholic church held special services during the past week at St Michael's Cathedral. The services opened last Sunday evening, were continued during the week and ended with the quarterly communion of the League at 7 o'clock mass yesterday morning. Vicar-General McCann celebrated the 7 o'clock mass. The vast edifice was filled with members of the League, all of whom partook of the Holy Communion. The service was most impressive and edifying. There was a solemn high mass in the Cathedral at 10.30 a.m. Father Ryan was celebrant, Rev. Mr. Carberry deacon and Mr. McGrand sub-deacon. Vicar-General McCann preached an eloquent and most effective sermon on "The Sacred Heart." He warmly complimented the members of the League on their splendid attendance at the seven o'clock mass and communion service, and in touching terms he described very beautifully this last most striking manifestation of the love of the divine heart of the Saviour. Father Ryan, director of the Men's League, conducted the evening devotions during the week, and preached a remarkable and striking sermon last evening in the cathedral on "The Royalty of the People in the Christian Commonwealth as exemplified in the Grand Catholic Organization of the League of the Sacred Heart." There are two very flourishing branches of this League at St. Michael's.

Vicar-General McCann has charge of the Altar Society or Ladies' League, and Father Ryan takes care of the men.—*Empire*, Toronto, June 12.

ST. MICHAEL'S CATHEDRAL.—The early service at St. Michael's Cathedral yesterday morning was most impressive and significant. There was an immense congregation mostly of men, and all seemed to approach the Holy Communion. The occasion of this unusually large gathering was the quarterly communion of the Men's League of the Sacred Heart, which has been holding special convention in the Cathedral during the past week, in connection with the annual feast of the Society, which occurs always on the ninth day after Corpus Christi, and is claimed by Catholics to have been instituted by the Saviour himself. Vicar-General McCann officiated at the communion service yesterday morning, and gave an impressive discourse to the members of the League on the object and end of their organization at the solemn high mass, which was sung by Father Ryan, assisted by Rev. Mr. Carberry as deacon and Mr. McGrand as sub-deacon. Father Ryan, director of the Men's League at St. Michael's, presided at the meetings of the convention during the week, and preached an eloquent sermon last evening on the special work of this great popular organization, which seems to be one of the most remarkable democratic developments of the Catholic church in modern times.—*The Globe*, Toronto, June 12.

PORT COLBORNE.—Presentation of diplomas on Sunday evening, June 11th. A very pleasing and imposing ceremony took place in St. Patrick's Church, Port Colborne, Rev. Father McEntee, the local director of the League of the Sacred Heart, set this day apart for the presentation of diplomas and crosses to the Promoters, who, during the past six months endeavored to become

worthy of the honor by faithful, zealous work in the cause of the League.

After Vespers were sung and the very impressive and appropriate address had been delivered by the Rev. Director, seven young ladies advanced to the altar railing, and, after reciting aloud the Act of Consecration, were enrolled by the Director as Promoters in the League of the Sacred Heart. Then followed Benediction of the Blessed Sacrament, which brought this interesting event to a close.

The altar of the Sacred Heart, beautifully illumined with many lights and artistically decorated with natural flowers, presented a charming and attractive appearance. Miss Dietrich, who supervises all decorations of the altars, deserves great praise for her excellent taste and the assiduous care bestowed upon the work. The musical portion of the ceremony was ably and devotionally rendered, showing the great zeal of the members of the choir and the careful training and able management of the organist, Miss M. Twohey.—*Catholic Record*, July 1.

MASSIE.—June 7, the Apostleship of Prayer was established here two years ago. There are sixty-five members and twenty-six Promoters. The first Friday Communions are numerous. A renewal of the spirit of piety, fervor and regularity in the practices of religion has been marked since the introduction of the League. People who appeared to have forgotten the way to church are now edifying by their daily attendance at week-day Mass, evening devotions and the frequency with which they approach the Sacraments. For which and other spiritual and temporal favors endless praise and thanksgiving be to the Sacred Heart.

ALEXANDRIA.—June 1, I enclose the names of our Promoters whom I wish to recommend for diplomas. Though they number sixty-five, we have about seventy-

five circles, besides the Associates in the schools. We intend to distribute the crosses and award the diplomas on the Feast of the Sacred Heart.

RUSTICO.—April 24. The weather has been so cold all winter, and, since the cold has ceased, the roads have been so bad that we have not had many monthly communions since Christmas. But from the first of May of last year to the first of December we had an average of five hundred and fifty communions every month—just the half of the parish. Please God the League will continue to do its good work in our midst. Many who had neglected their Easter duty for years, until last year, were among the first to comply with their Easter duty this year.

BERLIN.—June 26. The League is working well, and most of the young ladies joined in the monthly Communion which takes place on the first Sunday of each month. At present, I only admit young ladies; but after Christmas, when they will well understand the working of the League, I shall also admit other members of the parish.

ST. THOMAS.—June 13. On Sunday, June 4th, quite an impressive ceremony took place in the Church of the Holy Angels, when nine Promoters, who had served their time of probation, received Promoters' crosses and diplomas from the hands of their worthy pastor, Reverend Dr. Flannery, after which he addressed them in a most feeling manner on their duties as members of the Holy League of the Sacred Heart. The Holy League has proved a subject of great edification to the people of St. Thomas, and our membership is evidently on the increase.

KINKORA, P.E.I.—June 18. Owing to certain obstacles in the line of parish work, we did not organize the League of the Sacred Heart as soon as we expected,

but, now I am happy to state, the League is in good working order. On the 16th of May, at a general meeting of the parishioners, the League was organized and officers appointed. On the feast of the Sacred Heart we had twenty-five bands complete. The members all received their badges according to the ceremonial of the Hand-book, and most of them approached Holy Communion. This was certainly a gratifying result of the efforts of our zealous Promoters, who seem to have the interests of the League truly at heart. The list has grown somewhat since the first, but we cannot expect to have all the parishioners enrolled in the course of a few weeks. We have only about one hundred and thirty families in the parish, so that a fair representation are now enrolled.

TORONTO, ST. MARY'S.—June 12. I wish each of our Leaguers to wear constantly about him a little badge, just as he wears his scapular. I had the last supply blessed and distributed among our first communicants. They are all eager to possess one to wear always, and it is a much better souvenir than a picture, as they can wear the former. It was consoling to see, on last Friday, more than one hundred boys wearing the neat little badge with the red speck gleaming in the centre and all marching up to the altar-rail to receive Holy Communion. And they came again in the evening to assist at the procession of the Blessed Sacrament, which was made around the church. All the boys of the three west end parishes, who are old enough to understand the nature of the devotion, belong to the League, and Reverend Father Cruise is indefatigable in his labor of love.

**THE FEAST OF THE SACRED HEART  
AT ALEXANDRIA.**

A special effort was made by the Associates of the League of the Sacred Heart to celebrate becomingly the Feast of the Sacred Heart. The Cathedral was crowded at the early masses, at which about six hundred Associates received Holy Communion. At eight o'clock, solemn High Mass in presence of His Lordship Bishop Macdonald was celebrated by Rev. T. Fitzpatrick, of St. Raphaels, assisted by Rev. D. C. McRae, Glennevis, and Rev. D. R. Macdonald of the Cathedral, as deacon and sub-deacon respectively. At the conclusion of the Mass, at which all the Promoters received Holy Communion, His Lordship Bishop Macdonald solemnly blessed the crosses and conferred them on the Promoters, at the same time awarding the diplomas of merit. These were received at the Communion rail, the Act of Consecration being read by Miss Annie Kerr on behalf of the other Promoters.

As is customary on First Fridays, the Most Blessed Sacrament was exposed after Mass for the adoration of the faithful, and was visited by hundreds of the people during the day. At the evening exercises the Cathedral was crowded to the doors, and the great religious festival was brought to a close by the benediction of the Most Blessed Sacrament.

The League has become a permanent institution in the parish, and an increase in piety and devotion among a people already remarkable for their fervor and religious loyalty is clearly noticeable. This Centre includes about 1200 Associates, and the number is constantly increasing.

## IN THANKSGIVING.

ALEXANDRIA.—In fulfillment of a promise made, I desire to thank the Sacred Heart of Jesus for a special favor received.

ALMONTE.—A Member of the League wishes to return thanks to the Sacred Heart of Jesus for the cure of a sore eye, through the application of the Badge of the Holy League, after a promise to publish in the MESSENGER.

AMHERSTBURG.—A Member returns thanks to the Sacred Heart for special favors obtained. A Member of the League wishes to return thanks for a great favor received from the Sacred Heart.

BARRIE.—A Promoter returns thanks to the Sacred Heart for a young man's conversion, through the intercession of St. Joseph, after a promise to publish in the MESSENGER.

CAMPBELLFORD, Ont.—A husband and wife wish to return thanks to the Sacred Heart and Blessed Virgin for a temporal favor obtained after promising to publish in Sacred Heart MESSENGER.

CHATHAM, Ont.—Special thanksgivings are offered for many spiritual and temporal favors received, particularly for the perfect health enjoyed by the inmates of an Academy, throughout the year.

CORNWALL.—A Member of the League wishes to thank the Sacred Heart for a favor received after a promise to publish.

EGANVILLE.—Thanks to the Sacred Heart for several temporal favors received.

EVERTON.—A Member of the League wishes to express his most heartfelt gratitude to the Sacred Heart of Jesus for the granting of a very great temporal favor, after making a novena in honor of the Sacred Heart of Jesus in behalf of the departed souls, and promising to have it acknowledged in the MESSENGER.

GALT.—An Associate desires to thank the loving Heart of Jesus for two favors granted ; one being success in a temporal matter, the successful issue of which was very doubtful.

GEOXGETOWN, O.—Sincere thanks to the Sacred Heart for a recovery from sickness with promise to publish if granted.

GODERICH.—Thanksgiving for a favor through the intercession of the Canadian Martyrs, after a promise to publish.

GUELPH.—Special thanksgiving for three spiritual and four temporal favors are offered to the Sacred Heart ; there was a promise to publish. Sincere thanks for a great favor granted by the Sacred Heart ; promise was made to publish if granted.

HALIFAX.—A Member of the League wishes to return thanks to the Sacred Heart for a favor obtained, having promised to publish ; also for another favor. Thanks also to St. Anthony for the recovery of a wedding ring ; it had been lost. Thanks are returned for a friend cured of insanity after the prayers of the Holy League had been asked and a promise made to publish in the MESSENGER if the favor were granted. Thanks are returned for a temporal favor received. A Member much better in health, owing to the prayers of the League, wishes to have this favor acknowledged in the MESSENGER. Thanks returned to the Sacred Heart for two other temporal favors received through the prayers of the League.

HAMILTON.—A Member of the League wishes to return thanks to the Sacred Heart for the recovery of a mother by the application of the badge, after promise to publish. Member of the League wishes to return thanks to the Sacred Heart for a temporal favor obtained after promising to publish. Thanks to the loving Heart of Jesus for two special favors obtained.

HASTINGS.—A Promoter of the League returns thanks to the Sacred Heart of Jesus, through the most pure Heart of Mary, for two spiritual favors obtained, after making a novena and promising to publish.

KENTVILLE.—Thanks are returned to the dear Sacred Heart for two special favors received after promise to publish; one was through the intercession of St. Joseph. A Member wishes to acknowledge with thanks to the Sacred Heart a favor received after a promise to publish.

KINGSTON.—A child of Mary returns many thanks to the Sacred Heart for a favor received. Thanks to the Sacred Heart for a favor received through the intercession of St. Joseph; asked in the morning, it was granted in the afternoon. Thanks to the Sacred Heart for the restoration to health of a sick mother, obtained after burning a light for three days before an image of the Sacred Heart. Thanks to the Sacred Heart for a temporal favor.

LINDSAY.—According to promise, an Associate returns thanks for a very great temporal favor received after a novena in honor of the Canadian Martyrs, and another in honor of the Blessed Virgin.

MONCTON.—An Associate returns thanks to the Sacred Heart for restoration to health.

MONTREAL.—A Promoter of the League of the Sacred Heart wishes to thank the Sacred Heart of Jesus for a particular favor in connection with a lawsuit. There was a promise to publish in the MESSENGER, as soon as granted. A lady wishes to thank the Sacred Heart for a temporal favor obtained on the second day of a novena to the Sacred Heart, after promise to publish. Special thanksgivings for two favors after a novena and Mass for the souls in Purgatory: for one great favor after completing the nine Fridays. Thanks to the Blessed Virgin and St. Joseph for many special favors. Thanks for a

drunkard reformed. Thanks for five temporal, two spiritual, and one special favor: obtained, all with promise to publish. Thanks are returned to the Sacred Heart for three special favors obtained, promise being made to publish. A Promoter wishes to thank the Sacred Heart of Jesus for a favor obtained after promise made to publish. Many thanks to the most Sacred Heart for employment obtained upon promise of publication. A young lady wishes to have published in the MESSENGER of the Sacred Heart the wonderful change which has taken place in a lady who had been ill for a long time, and who suffered from loss of sleep. The improvement is attributed to the use of a relic of the Canadian Martyrs. Thanks are returned for a temporal favor from the Divine Heart of Jesus. A Member of the League wishes to thank the Sacred Heart most sincerely for two temporal favors received after a promise was made to publish if granted. Humble and sincere thanks are offered to the Sacred Heart of Jesus for a temporal favor received last June. Thanks for a situation obtained for a brother, asked of the Sacred Heart. Thanks are returned for a spiritual favor from the Sacred Heart. A Promoter wishes to return thanks to the Sacred Heart for several favors received. A Member returns thanks to the Sacred Heart for one temporal favor received.

N. WILLISTON, Vt.—Thanks are returned for the cure of a sprained wrist, after a novena and application of the relics of our Canadian Martyrs. Thanks are returned by a child to the Sacred Hearts of Jesus and Mary for a special favor regarding her parents, after novenas and prayers in the Month of May, and a promise to publish.

OAKVILLE.—Thanksgiving from an Associate for a temporal favor received.

ORILLIA.—A family of Associates wish to return thanks to the Sacred Heart of our dear Lord for the cure of a

very disagreeable and dangerous sore on the face of a dear parent.

OTTAWA.—Thanks are returned for a favor received after promise to publish. An Associate wishes to return thanks to the Sacred Heart for a temporal favor received after a promise to publish in the MESSENGER. A Member of the League wishes to thank the Sacred Heart most sincerely for a favor earnestly asked for and graciously granted. A Member wishes to return thanks to the Sacred Heart of Jesus for two temporal favors, which were received within a week after promising to publish in the MESSENGER. They were asked for through the intercession of the Blessed Virgin and St. Ann.

PENETANGUISHENE.—An Associate wishes to return thanks to the Sacred Heart for a spiritual favor received.

PETERBOROUGH.—A person wishes to return thanks to the Sacred Heart of Jesus for the speedy recovery from sickness, after promise to publish and to have two Masses said in honor of the Sacred Heart.

QUEBEC.—A Promoter wishes to return thanks for having received the means to meet debts, after having asked this favor from the Sacred Heart with the promise of publishing it in the MESSENGER. A Promoter returns thanks to the Sacred Heart for a very great spiritual favor obtained after promise to publish. A Promoter wishes to thank the Sacred Heart for the conversion of a drunkard, after promise to publish. A mother wishes to return thanks to the Sacred Heart for the recovery of her child, after a promise to publish. A Member returns thanks to the Sacred Heart for the recovery of a child from a dangerous illness after a promise to publish. A lady wishes to return thanks through the MESSENGER for a very great temporal favor received. A Promoter wishes to return thanks through the MESSENGER to the Sacred Heart, for a temporal favor for a home made happy. Thanks for the

recovery from a troublesome disease, which was obtained after making a request of the Sacred Heart and promising to publish it in the MESSENGER.

ST. CATHARINES.—A Promoter returns thanks for a temporal favor received, a promise was made to publish. A Promoter wishes to return thanks to the Sacred Heart for a situation obtained by promising to publish it.

ST. EUSTACHE, Man.—A Member of the League returns thanks to the Sacred Heart and St. Joseph for the recovery of health and a great temporal favor received after prayers were offered with a promise to publish.

ST. PAUL'S, Minn.—A Promoter wishes to return thanks to the Sacred Heart for two favors, after promise to publish if granted.

SEAFORTH.—A Promoter desires to return grateful thanks to the Sacred Heart of Jesus for a great mercy vouchsafed.

TORONTO.—Thanks are returned for work obtained for a husband, after being a long time idle. Thanks are returned to the Sacred Heart for a happy death of a fond sister, after a novena made in honor of the Canadian Martyrs. Thanks to the Sacred Heart for a special favor obtained during the month of June. Special thanksgivings are returned by St. Mary's Sanctuary boys to the Sacred Heart for the successful result of their excursion and for fine weather; a special mention was promised for the above favor. Thanks are returned to the Sacred Heart by a mother and brother for the conversion of a young lady. One of the communities return thanks for a cure obtained through the prayers of the League. A Promoter returns thanks for a favor obtained after promise of publication. A member of the community returns thanks to the Sacred Heart for a conversion obtained through the prayers of the League. Thanks are returned to the Sacred Heart for a great spiritual favor granted in

May last. It had been recommended to prayers of the League. Thanks returned to the Sacred Heart for a temporal favor received. A Promoter of the League of the Sacred Heart wishes to return thanks for three temporal favors received after promise to publish. A young lady cured of sickness through a novena in honor of the Sacred Heart. A Member of the League returns sincere thanks to the Sacred Heart for several favors obtained. Thanks are returned to the Sacred Heart for the recovery of a child from a serious illness; also for granting a young lady to successfully pass a certain examination after a promise to publish in the MESSENGER. A Promoter of the Sacred Heart League of St. Mary's Parish wishes to thank our dear Lord for a great favor received after making a novena and a promise to publish.

WOOLER.—A Lady member of the League wishes to return thanks for two favors, one spiritual and one temporal. A Member of the League returns thanks for a favor received after a promise to publish.

WINNIPEG.—Thanks are returned for a great spiritual favor obtained after a promise to publish in the MESSENGER. Thanks are returned to the Sacred Heart for the obtaining of two temporal favors, one through the intercession of St. Joseph, the other through St. Anthony of Padua.

---

## INTENTIONS FOR AUGUST.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE

BY CANADIAN ASSOCIATES.

- 1.—Tu.—*St. Peter in Chains.* the Faith.  
Love the Holy See. 14,983 Thanksgivings.
- 2.—W.—*St. Alphonsus Liguori.* 17.—Th.—*St. Liberatus, h.†*  
Use time well. 6,812 In affliction. Gratitude for the gift of Faith. 17,075 Youths.
- 3.—Th.—*Finding of St. Stephen's Relics, h.†* Love your enemies. 18.—F.—*St. Roch, C.* In-  
4,119 Deceased Associates. Schools against contagion. 2,513 Schools.
- 4.—F.—*St. Dominic, F, at, gt, pt, rt.* Say the Rosary. 4,065 Special.
- 5.—S.—*Our Lady of the Snow.* 19.—S.—*St. Helen, Empress.*  
Honor our Lady. 2607 Communities. Love the Cross of Christ. 2,573 Sick.
- 6.—S.—THE TRANSFIGURATION, 20.—S.—*St. Joakim, C.* Ardent  
at, gt, rt. Frequent the Holy Sacraments. 7,088 First Communions. desire of Holy Communion. 159 Retreats.
- 7.—M.—*St. Cajetan, F.* Love of l.bor. 17,204 Departed. 21.—M.—*St. Jane de Chantal, p.†*  
Encourage good. 392 Works, Guilds.
- 8.—Tu.—*Sts. Cyriacus and Comp. MM.* Revere the Angels. 22.—Tu.—*St. Timothy, M.*  
4,476 Means. Avoid dangerous reading. 2,069 Parishes.
- 9.—W.—*St. Romanus, Soldier.* 23.—W.—*St. Philip Benizi, C.*  
Good resolutions. 2,252 Clergy. Humility of Heart. 15,539 Sinners.
- 10.—Th.—*St. Lawrence, M. h.†* 24.—Th.—*St. Bartholomew, Ap.*  
Love God's poor. 113,973 Children. b.† m.† Zeal for souls. 9,630 Parents.
- 11.—F.—*St. Philomena, VM.* 25.—F.—*St. Louis, King.* Hor-  
Fly danger. 8,224 Families. ror of sin. 4,252 Religious.
- 12.—S.—*St. Clare, F.* Poverty of 26.—S.—*St. Bernard, C.D.* Un-  
Spirit. 7,700 Perseverance. selfishness. 1,290 Novices.
- 13.—S.—*St. John Berchmans, S. J.* Fidelity in little things. 5,224 Reconciliations.
- 14.—M.—*St. Eusebius, C.* Have God ever present. 9,195 Spiritual favors.
- 15.—Th.—*Assumption B.V.M.* 27.—S.—MT. PURE HEART OF  
at, bt, gt, mf, rt, st. Joy in our MARY, b.† Love holy purity. 1,485 Superiors.
- 16.—W.—*St. Hyacinth, C.* Morn- 28.—M.—*St. Augustine, Bp. D.*  
ing offering 13,559 Conversions to Sincere conversion. 5,751 Vocations.
- 29.—Tu.—*Beheading of St. John Baptist.* Shun egotism. The Promoters.
- 30.—W.—*St. Rose of Lima, r.†* Avoid sadness. 35,265 Various.
- 31.—Th.—*St. Raymond Nonnatus.* Do not worry. The Directors.

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

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