



THE CANADIAN MESSENGER.

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In the interests of the League of the Sacred Heart.

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MESSENGER ITEMS.

A few weeks more and the month of June will again lay open all the treasures of love and grace which the Sacred Heart has in store for us. How are we going this year to honor that Adorable Heart that loves us so intensely and yearns so much for our love in return? This is a question our reverend Local Directors, and, in fact, all who hold office in the organization of the League, are called upon to settle for their respective Centres before the close of May.



The ceremony of the semi-annual reception of Promoters will, of course, be the prominent feature of the several devotional exercises of the month of June. If there be a triduum held, or a novena, preparatory to the feast of the Sacred Heart, which falls this year on the 21st, it would be well to reserve this solemn reception for the close of those days of prayer and thanksgiving. Meanwhile, during the month of Mary, all will gather round their Queen and Mother with love and gratitude, and beseech her to prepare in their hearts an abode for her Son, and render them more fitting receptacles for the choice favors which will signal His coming.



Local Secretaries or Treasurers will see that whatever is wanting, such as diplomas, crosses, etc., be ordered in good season, so that no disappointments may mar the joy of the festival.



Secretaries should be mindful to hand in punctually to the reverend Director a list of the new Promoters who are about to complete their probationary term. No Promoters who have been on trial for six months, or a trifle less, should be overlooked. Whenever this happens, it is a sure sign that zeal for the League is on the wane in that particular centre.



We are loath to come back on a subject that is of little interest to the great majority of Local Secretaries; but despite the oft-reiterated recommendations not to trust to an accompanying letter, nor much less to the cleverness of the Central Director in making out a blurred post-mark, but each time to write at the head of the Intention Sheet *both the name of the locality and of the parish or institution*, several are yet remiss in this particular, with

the untoward result that their Intention Sheet is not acknowledged. Let them remember also that when their communications reach us after the first of the month we cannot require the printer to make room for them. This holds good for obituaries also, and for thanksgivings.

A word here about the Intention Box will not be out of place. Associates should be told to drop their recommendations into the box in time to have them summed up and forwarded before the first, not on little slips, but on the blank forms to be had at this office. This work of classification and addition devolves on the Local Secretary, and when the graces or favors asked for are not specifically mentioned on the blank, it is for them to determine under what head they come, for instance, *temporal* or *spiritual favors*, *special*, *various*, etc.

Associates, on their side, should endeavor to lighten the work of Secretaries by writing legibly *all their requests on one sheet or slip*, and not inconsiderately drop into the Intention Box a dozen or so little clippings of paper so diminutive that it becomes a severe test to one's patience to handle them.

When writing out *thanksgivings* and *obituaries* for publication, be kind enough to keep them apart; all correspondence containing orders or directions for the office and relating to money matters should be written on separate sheets.

Though several weeks may sometimes elapse before the totals of intentions sent in appear on the last page of the MESSENGER, it must be understood that, from the minute each separate recommendation is dropped into

the Intention Box, it is prayed for daily by all the members of the League. Such is the meaning of the prayer which follows the General Intention in the MESSENGER: "and for all requests presented through the Apostleship of Prayer."



We regret exceedingly that some few Centres, no doubt with a view of economizing, receive but a very limited supply of MESSENGERS considering the number of their members enrolled. We confess we do not see how it is possible, either in city or country, to do with less than three MESSENGERS for every circle. If the MESSENGER be not read every month by every Associate, the local organization will inevitably languish, which means that it is doomed to decay in the near future.

"What is worth doing is worth doing well," so that if the League in any parish produces all the good ascribed to it, it is worth maintaining at almost any sacrifice. But, happily, there need be no sacrifice imposed. It would be a great misfortune if it were administered with a view of sustaining any other parish work out of the proceeds. We have heard of certain centres where the Associates are called upon to pay their ten cents annually, and yet, unless they subscribe individually to the MESSENGER, have not the privilege of setting eyes on one from year's end to year's end. This is not as it should be.

Here at the Central Office, we pinch ourselves that we may keep the cost of the MESSENGER at the lowest figure possible. At club rates, as in cases of centres, that is 30c. yearly when thirty copies or over are ordered, it would seem to be a cheap publication, each separate copy of forty-four pages being delivered post free at 2½c. Any little surplus over expenses, an occurrence as welcome as it is rare, is scrupulously devoted to render more perfect and efficient the general working of the League.



GENERAL INTENTION FOR MAY.

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

DEVOTION TO THE MOTHER OF GOD AND OF CHRISTIANS.

Every year with the coming of May all are busy with the thought of how to honor during her month in a special manner their Queen in heaven, and now increase in their hearts their devotion towards her. This year the General Intention of the month will add a new zest to the endeavors of Associates, and they will with more confidence approach their task of love, knowing that throughout the whole Christian world all their fellow-members of the League are, every morning, offering their prayers for their success.

“Second alone to the worship we owe to our Saviour,” said Mgr. Pie, Bishop of Poitiers, “is our veneration for Her through whom we have a Saviour;” nor can the motive of this veneration be better expressed than in the words of the youthful Saint, her ever faithful child: “*Mater Dei, Mater Mea,*” “the Mother of God, My own Mother.”

No creature could be raised to a higher dignity than that of Mother of God, because there is naught more exalted than God nor more perfect than the Infinite. It is in view of the divine maternity that we owe Mary the greatest veneration: “*Ratione hujus dignitatis deberi*

Virgini excellentiorem adorationem," in the words of the Angel of the Schools. Having conceived and given birth to a God, the God Man, Mary contracted a relationship with God unattainable for all other creatures: *Ines divinitatis propinquius attingit*, approaching nearer the confines of the divine.

For this reason the Blessed Virgin holds in the divine economy an exceptional rank, incomparably above all that is not God, as if the God of all power had wished, in the production of this master-piece, to display all the resources of what the Holy Doctor has termed His *craft: ad ostentationem suæ artis*.

Now, this very greatness of Mary, which would seem to have no other limit save the omnipotence of God, besides that loveable obligation of honoring her with a supereminent cult, imposes on us that other duty of frequently having recourse to the efficacy of her assistance, both for the rearing of the edifice of every virtue in our souls and for insuring the fulfilment of all our duties, the aim of our daily endeavors.

Indeed, our devotion to the Blessed Virgin must not consist solely of *veneration* and *homage*, but should be instinct also with *love* and *confidence*, for the Mother of God is also the Mother of Christians. From the moment she yielded her consent to the Incarnation by that decisive *fiat*. she, as St. Bernard assures us, bore us all in her bosom. But it was especially at the foot of the Cross, when her soul was rent with maternal anguish and compassion, that the mystery of our adoption and of our assimilation with the members of God's Family was accomplished.

The Divine Master, when He taught his Apostles how they should pray, bade them address God by that loving name of Father: *Pater noster*. It was an appellation full of tenderness, and breathing all the confidence He

intended they should feel; and when He determined to enlist our affections for Mary, with his own lips, and just about to die, he called her our Mother: *Ecce Mater tua*, for He knew well that after God's own name there was no name dearer and more sacred than the name of *Mother*.

Jesus hung there on the cross for love for us, fastened there with the cruel nails, "a Man of Sorrows," overwhelmed with bodily suffering and mental anguish; at the foot of the cross were all that was then left of his Church, —two faithful souls, but two souls burning with love for Him and loyal to Him in His supreme humiliation, His Mother and the Disciple He loved. At that solemn moment when mortals, weakened in the throes of death, find voice only to manifest their last will and testament, Jesus, glancing at His Mother first, said: "Woman, behold thy Son!" and then at St. John: "Son, behold thy Mother!"

It would be impossible to explain the full effect which the words of Jesus produced in the heart of His Blessed Mother. They awakened there a deep commiseration and an intense love for mankind. A something took place there not unlike what passes within us when we receive a sacrament, are baptised or shriven at the tribunal of penance. The sacramental words "I baptize thee," "I absolve thee," produce in reality the effect they announce. Of children of wrath, they make us children of God; of sinners they make us righteous; so in virtue of the words "Woman, behold thy Son," Mary became truly the Mother of mankind. Surely, before that moment she loved mankind, but that love had not yet reached the limits of the sublime. But now that Jesus has spoken, that love increases and expands; it bursts into a great flame within the heart of the tender and merciful Virgin; her soul is stirred to its innermost

depths, and she becomes for the second time a mother, the Mother of Mankind.

And now that she reigns in heaven as Queen of Angels and of God's elect, her heart still yearns for us and her hand is ever raised to bless and protect us. Safe within the haven of a blissful eternity, she knows that she has left behind her, tossed about on a tempestuous sea, children whom she cherishes. She will shelter them from the storm and guide their frail bark though the billows threaten to engulf it. She will shine out brightly there above as the Star of the Sea.

Home, with her own in happiness, she has not forgotten how many she has begotten in grief who are yet mourning and weeping in the valley of tears, poor exiles, exposed to the heat of the day, toiling painfully on, their daily bread moistened with their tears. Should they meet a stray flower in their path, let them know that it was their Mother that set it there; should they sometimes find the cup of life less bitter, the sweetness comes from her; and when in their moments of despondency they hear whispered in their ear: "*Peto, nate, ut adspicias ad cœlum!*" it is the Mother's voice reminding them of the crown and the joy, and the endless love that awaits them near her own throne.

May Mary not count upon an increase of filial confidence on the part of our Associates during this month of May? Will they not be more faithful than ever before in reciting their daily Decade for the intentions of the Apostleship of the Sacred Heart, and in repeating these words of the Angelic Salutation, which are for the Blessed Virgin the most acceptable praise, and for us the grounds of our most unshaken hope: "*Holy Mary, Mother of God, pray for us sinners*"?

We say that they contain the most acceptable praise for Mary, for they remind her of the origin of all her

greatness; they are for us the grounds of all our hope, for they remind her also that she is, in a certain way, indebted to us for her signal privileges, since our glorious Queen was raised to the dignity of Mother of God that she might become our Mother, the Mother of Sinners. O Mary! show thyself then our Mother, "*monstra te esse matrem,*" our Mother here below, but after and beyond, our Mother in eternity.

PRAYER.

Oh 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 my devotion to the Mother of God and of all mankind may be strengthened within me, and as I beseech her to show herself a Mother, so also may I ever show myself a worthy child of hers. Amen.

TREASURY, MAY, 1895.

Received from the Canadian Centres.

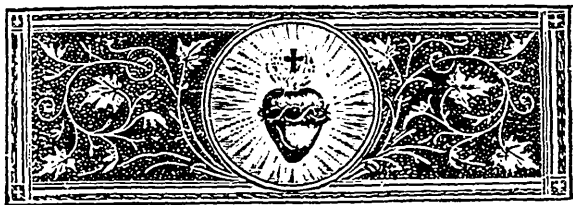
Acts of charity,.....	145,957	Pious reading,	63,074
Acts of mortification.	139,742	Masses celebrated,..	28,325
Beads,.....	451,102	Masses heard,	462,910
Stations of the Cross.	54,479	Works of zeal,.....	55,034
Holy Communions,..	47,501	Various good works..	583,051
Spiritual Commu-		Prayers,.....	1,000,762
nions,.....	417,826	Sufferings or afflic-	
Examinations of		tions,.....	133,910
conscience,.....	66,908	Self-conquests,.....	84,138
Hours of silence,....	504,835	Visits to Blessed	
Charitable conversa-		Sacrament,..	105,909
tions,.....	354,723		
Hours of labor,	461,234		
Holy hours.....	18,128		
		Total....	5,179,548

LE BON PERE.

By JOHN J. BRANIN.



MAN he is of humble mien,
 A man of modest guise ;
 The lustre of a soul serene
 Shines through his kindly eyes.
 No flattering phrase, no guile he knows,
 No tricks of smart pretence ;
 His speech is plain, nor from him flows
 Bombastic eloquence.
 He seeks no high reward of place,
 Nor fame, nor wide renown ;
 He preacheth Christ, he worketh grace,
 Dressed in his simple gown.
 He loves their merry sports to share,
 When children round him throng ;
 He loves the poor man's lot to bear,
 Redress his every wrong.
 He seeks alone the Master's praise,
 And strives with love to win
 The erring from his foolish ways,
 And shrive him of his sin.
 To rich and poor, to high and low
 The Gospel truths he reads,
 And all their peerless beauties show
 In the blest life he leads.
 And at the breaking of the bread,
 The blessing of the wine,
 When kneeling angels bow the head,
 He thinks of me and mine.
 God bless the man of humble mien,
 The man of modest guise ;
 God bless the soul that shines serene
 From out his kindly eyes.



WAITING FOR THE MAY.

“ My heart is weary, weary, waiting for the May.”

IT was the last of April, that month of soft winds and lengthening days, and Mrs. Vincent knelt in her accustomed place before the white statue of Our Lady that adorned one corner of her sitting room.

Her face was bowed on her hands, and she was so intent upon her devotions that she did not hear the door open, and it was only when a light step crossed the floor behind her that she became aware she was no longer alone. Looking up, she met the gaze of her cousin, Mrs. Carroll, and at once rose from the *prie-dieu* to greet her.

“ I would apologize for interrupting you, my dear, were it not that you are always engaged in the same occupation when I come to see you,” said Mrs. Carroll in a bantering tone as she removed her hat and jacket and took possession of a rocker. “ I don’t know how on earth you can do so much praying without growing tired of it. Honestly, now ; don’t you often feel weary ? ”

Mrs. Vincent looked at her cousin, and a slight smile parted her lips. She was so accustomed to Ellen’s jesting remarks that she scarcely ever took the trouble to answer them, but this time she did :

“ I have so much to ask for, that it seems to me I can never ask often enough,” she said quietly. “ Have you never felt that way yourself ? ”

"Never!" was the emphatic retort. "I find my morning and evening prayers quite enough to attend to, I assure you. But you were always so good, Mary."

There could scarcely have been a greater contrast than that which these two women presented: Mrs. Carroll, "fat, fair and forty," rosy and alert; her smooth face, still lustrous black hair, and contented expression bearing witness that the world had gone well with her always. Mrs. Vincent, slight, pale and dignified, with lines about the calm mouth and brow that years had not put there,—for she was no older than her cousin. No one could look at her without knowing that she had suffered, and suffered deeply. Yet there was a serenity and calmness about her that Mrs. Carroll utterly lacked; a serenity that many envied without guessing the price she had paid for it or with what anguish of heart she had won it.

"I suppose you are going to the *Bon-Secours* to-night," remarked Mrs. Carroll after a pause, during which she had been unfolding her sewing, for she was a busy little body, and did not believe in losing time, even while visiting.

"Yes. Are you?"

Oh yes! I always like to be there for the opening of the month of Mary, if I can. Come home to tea with me and we'll go together."

"I think it would be a better arrangement if you were to stay and take tea with me," said Mrs. Vincent smilingly.

"My dear, what would become of John if I did?" exclaimed the other. "Do you know?" and she brandished her needle and thread dramatically, "that man has never taken a meal without me yet, and we've been married nearly twenty-two years."

∴ "You have a good husband, Ellen," Mrs. Vincent remarked thoughtfully, and a slight shadow clouded her face as she spoke.

Mrs. Carroll glanced up at the widow's cap on her cousin's head, and her heart smote her for her thoughtlessness. "I have, indeed!" she answered hastily. "I'm afraid I am not half grateful enough for my blessings."

"Who amongst us is?" mused Mrs. Vincent half aloud, her eyes resting dreamily upon that patch of blue sky visible through the window. "I often think we shall never appreciate them at their true value until we look back upon them from eternity."

Mrs. Carroll glanced swiftly at her companion, and dropped her eyes on her work again. It was always a puzzle to her how Mary Vincent, whose path in life had lain by open graves and through the midst of troubles and bitter disappointments, could believe she had had so much to be thankful for at all times.

In her youth, the eldest of a large family of boys and girls, to each of whom in turn, as they grew up, her interests had been sacrificed. In later years the wife of a man doomed to failure in everything he undertook. Now a widow with scanty means and worse than childless, for the only one of her five children who had not died in babyhood seemed to have been spared only to inflict upon her by his life a heavier cross than his death would have been. It is scarcely to be wondered at that Ellen Carroll should marvel greatly every time she heard her cousin speak of her many blessings. "I wonder if she really feels her troubles," thought the rosy little matron, stealing another glance at her companion who was still gazing abstractedly out of the window. "Perhaps she is not very, very sensitive after all. I'm sure if I had half to put up with that she has had, I'd say a lot more about it. I never remember hearing her complain." Then, thinking the silence had lasted long enough, she asked aloud:

"Well, are you coming home with me?"

"Not this evening, I think, thank you. Some other time, if you will have me."

"That's too bad of you, now," and there was genuine disappointment in Mrs. Carroll's voice. "I have some lovely marmalade and home made cake; just the kind you like. Why can't you come?"

A faint color rose into Mrs. Vincent's pale face, and she answered with some embarrassment of manner:—"Please excuse me this time Ellev. I really have a reason for not going."

Mrs. Carroll raised her bright eyes with a suspicion in them that became certainty when she saw her cousin's self-conscious expression. "Mary Vincent," she said, severely, pointing the needle at her like an accusing finger; "I know what is the matter with you. You are fasting again."

If the widow had been accused of thieving, she could not have looked more distressed. Evidently Mrs. Carroll's shaft had hit the target. "I knew it," exclaimed that lady triumphantly, "I knew it; and I take the liberty of telling you, you are a goose for your pains. You're fasting and praying yourself off the face of the earth for that good-for-nothing son of yours, and he hasn't even the grace to let you know whether he is living or dead. Four mortal years without hearing a word from him, and here you are killing yourself over him. You ought to be ashamed of yourself!"

Partly because she was out of breath, and partly, perhaps, because she felt an unusual sensation in her throat, Mrs. Carroll wound up her speech with a little jerk and applied herself to her sewing. But presently a tear splashed down on it, and then another, and finally the warm-hearted little woman fairly broke down and buried her face in the garment, greatly to its detriment it is to be feared. Mrs. Vincent rose from her seat and

knelt down beside her, slipping an arm affectionately around her waist; "You mustn't cry over me, my dear," she said gently. "I am never so happy as when I am doing something for my poor boy's soul."

"I—I think he's old enough to look after his own soul," declared Mrs. Carroll, raising a pair of red eyes from her cousin's shoulder. "But, there. I won't say any more; you are his mother, and in your place I might do the same—though I don't think so. You are a saint, Mary, that's what you are."

"It's very kind of you to say so," answered Mrs. Vincent cheerfully; "but, lest you should think I have conquered all natural weakness, let me hasten to confess that I still cherish a fleshly inclination towards marmalade and home-made cake, and will accept the very next invitation you extend to me to partake of them. Will that satisfy you?"

"I suppose it will have to," was the rueful reply. "And now, since the subject *has* been mentioned, do you still cherish the hope that the month of Mary will bring you tidings of Arthur?"

"I do," replied the widow hopefully. "Every happiness of my life has come to me in May, and I feel assured that when I *do* hear from Arthur it will be in that month."

"I suppose that is what people call a presentiment," mused Mrs. Carroll. "I'm sure I hope it will prove true in this case, Mary. Now I think I must be going; it is almost five o'clock. I suppose I'll see you at church to-night?"



On that same day, in an American city, many hundred's of miles from Montreal, a young man was making his way by back lanes and alleys to one of the many railway stations the city boasted of. His hat was pulled down

over his eyes, and his coat collar shielded the lower part of his face, though the day was not cold. A small hand satchel was the only luggage he carried.

When he arrived at the station he had just time to buy his ticket and jump on board the train before it steamed out. Without once letting go of the satchel, he thrust his ticket into the band of his hat, pulled his coat collar still higher, and ensconced himself in his corner of the seat as if he meant to go to sleep.

Opposite to the young man, in the same section, sat a grave, strong-faced man of fifty or more. He was dressed in black, wore a Roman collar, and was reading a small, thick book with red edges. There was no mistaking him for anything else than what he was,—a Catholic priest, and a man of marked individuality.

This personage cast several curious glances at his neighbor, after the latter first entered,—the young man's evident desire to avoid observation being the very cause of attracting it. There were very few others in that particular car, and no one at all within two or three sections of the priest and his companion. After a while the clergyman ceased reading, and, laying his head against the back of the seat and closing his eye, began to recite his beads quietly. Once he looked about him as the train slowed up at a small station, and caught the eyes of his neighbor fixed upon him with a peculiar expression, but the young man dropped them at once when he saw he was observed, and the priest abandoned his half formed resolution of addressing him.

For several hours the train sped on, and then, just as it began to grow dark and everyone was gathering their small *impedimenta* together in expectation of their journey's end, the shrill shriek of the locomotive was borne to their ears, followed by the jarring and grinding consequent upon a sudden application of the brakes.

For an instant, the car seemed to stand still, then there was a terrific shock, a horrible grating, tearing sound of splintered wood and broken iron; the car rose on end and fell over, and in an instant its occupants were buried beneath a pile of wreckage.

At the first shock the priest had been precipitated violently against his taciturn fellow-passenger, and when the debris of the shattered car fell upon them they were pinned down side by side; neither, so far as he could feel, seriously injured, but both unable to move. In this condition they lay for a moment, half stunned by the shock and only dimly conscious of the babel of screams and groans that rose around them. Gradually, however, their senses returned, and with them the instinct of self-preservation. The young man was the first to try to extricate himself, but after a vain attempt he desisted with a groan. "I can't move either arms or legs," he said to the priest impatiently.

"I am afraid my plight is nearly as bad," was the reply. "My arms are free, but I'm pinned from the waist down. Let me see if I can release your arms, or at least the one on this side."

Exerting his strength, seemingly very great, the priest endeavored to raise a mass of wood that lay upon his companion's shoulder and arm, but without success; and as his movement brought a shower of splinters down upon both, they thought it wiser to remain quietly where they were until such time as they should be released. For a few moments neither spoke. The shrieks and cries for help were still rising on all sides, and one, at least, of our travellers was giving thanks to Heaven for their marvellous escape from sudden death, when both became aware of a peculiar odor, and at the same moment they saw rings of smoke curling up not far from them. Neither needed to ask what it meant. The wrecked train was on fire.

A terrible oath burst from the younger man's lips when he realized the fate that threatened them, and he writhed and twisted like a wounded serpent in his efforts to free himself from the mass of debris that fastened him down. Again and again he strove, until the veins stood out on his temples and the blood spurted from his nostrils ; but in vain. He could not move either hand or foot.

On his part the priest too had made an effort to release himself, but realizing its fruitlessness after the first attempt he desisted, and turned his attention to his companion. "I fear there is no hope for us," he said quietly ; "are you a Catholic, my boy?"

"I am, or at least I ought to be. Why?"

There was defiance as well as sullen anger in the tone ; but the priest continued gently :

"Let me advise you then to make your peace with God, for unless a miracle takes place we will both be before His judgment seat in a few moments."

As if to give weight to his words, a cloud of smoke and flame burst out within a few feet of them, and an agonized wail rose out of the midst of it. Some unfortunate was being burned to death almost within arm's reach of them. The sight of the flames seemed to make the young man frantic. He shrieked aloud, alternately praying and blaspheming, while the blood of the priest ran cold at the idea of a soul entering eternity in this condition.

"For God's sake—for your own sake, have pity on yourself," he cried imploringly. "Spend the next few moments in making your confession and I will absolve you. God has mercifully given you the means ; use them, I beseech you."

"Confess! and stolen goods even now in my hands!" cried the other wildly. "Do you know that at this moment I have four thousand stolen dollars in the satchel that the wreck has pinned into my hand?"

"Oh! why will you lose time this way?" said the priest, apparently forgetting his own danger in the greater danger of his neighbor's soul. "Try to be sorry, my boy; try to make your confession while there is yet time."

"It wouldn't do me any good," was the angry retort; "I can't pretend I'm sorry when I'm not, and I'm not going to. Five minutes isn't going to undo a lifetime of wickedness, I guess."

The priest used every argument of which he was master, but Arthur Vincent resisted them all with the obstinacy that is characteristic of weak minds, while every instant the flames drew nearer and the smoke curled stiflingly around them.

Then a happy inspiration came to the priest, and he called aloud through the gloom, for now he could no longer see his companion:

"If you will not confess, at least join me in a vow to Our Lady of Good Help to visit her shrine in Canada if we are saved. Will you?"

"Yes, I'll do that if you like," came back the answer; and the heroic missionary had hardly registered the vow in his own heart when he felt a drop of water fall upon his upturned face. It was followed by another and another, and then by a perfect deluge. Down came the rain in a blinding sheet, hissing among the red hot cinders, quenching the creeping flames, soaking every inch of the smoking wreck in a sweeping flood, and saving from a cruel death dozens of injured and uninjured passengers who had not been able to extricate themselves from the broken timbers and iron that held them prisoners.

It was four or five hours before a wrecking train came to their relief, and carried the dead and injured into the next station. Before making his way out on to the platform, Arthur Vincent went up to the priest, said a few

sullen words to him, handed him the satchel and a scrap of paper with an address written on it, and then turned abruptly on his heel and left the train.

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On the morning of the twenty-fourth of May, the feast of Our Lady of Good Help, Mrs. Vincent went to mass and to Holy Communion as was her invariable custom. Although the month was drawing near its close, she did not yet despair of hearing some tidings of her long lost son, and on this morning prayed with even greater fervor.

One by one, when mass was over, the congregation melted away, until she was almost alone in the church, but still she lingered; and it was only when she began to feel faint for want of food that she at last rose, made a genuflection, and walked down the aisle towards the door. Just as she reached it, her skirt brushed against a man who was kneeling in the space between the pews and the exit, and to her astonishment the dress was grasped and held fast. She looked down and came to an abrupt halt, her heart, after one violent throb, seeming to stand still in her breast. There, with his worn, emaciated face upturned humbly to hers, knelt her boy, but so changed that none but a mother would have recognized him.

“Arthur! my dear, my dear,” she half sobbed, kneeling down beside him with the tears running down her cheeks. “Thank God! Oh thank God!”

For answer he murmured something inarticulately, and collapsed in a heap beside her. Fortunately help was at hand. An old French gentleman had seen the meeting between mother and son, and now hurried to her assistance. Between them they lifted the unconscious young man out of the church and into a cab that was passing. The old gentleman bowed and returned to his devotions, and the cab drove off swiftly towards Mrs. Vincent's home.

Before they reached their destination Arthur had regained consciousness, and insisted upon telling his mother how he had been led to visit the *Bon-Secours*.

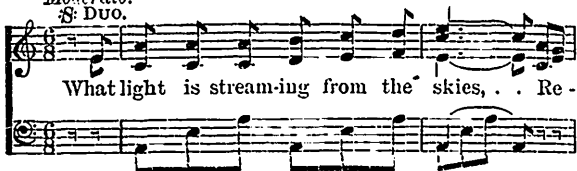
He had been ill after the exposure to the cold and wet in the wreck, and had only been allowed to leave the hospital, where he had been cared for, three days before. It was evident that he was still far from well, and his mother's heart sank when she heard the cough that tore his chest and noted his emaciated condition.

For the next six months all that loving care could do for him was done, but he wasted away gradually, bearing his doom cheerfully and patiently. It seemed that all good gifts had come to him in the hour that he knelt to keep his vow in the oldest shrine of Mary in the City of Mary; and when, on Christmas Eve, he was borne from his mother's home for the last time, she let him go, with a broken heart indeed, but in the sure and certain hope that all was well with him at last.

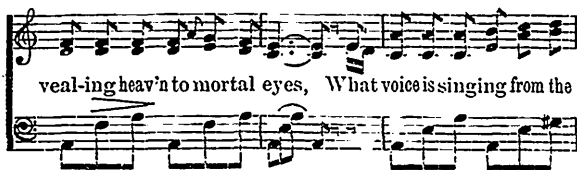
EMMA C. STREET,

O Holiest Mystery of Love!

Moderato.
♩: Duo.



What light is stream-ing from the skies, . . Re-



veal-ing heav'n to mortal eyes, What voice is singing from the



spheres An-gel - ic hymns to mor-tal ears? O



ho - liest mys - te - ry of love! From His resplendent

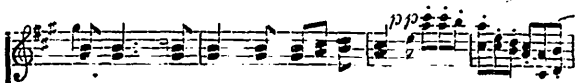


throne . . a - bove. *Organ.*

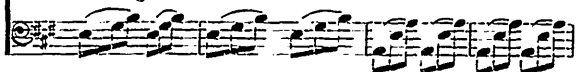
p TUTTI.



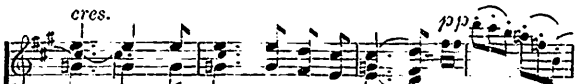
The Sav-iour comes unseen to dwell, *Organ.*



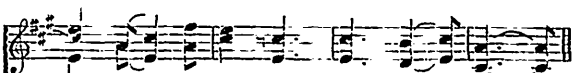
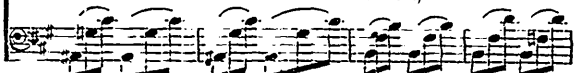
A-mong the souls He loves so well! *Organ.*



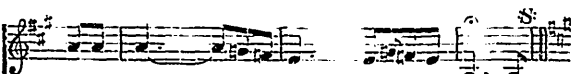
cres.



The Sav-iour comes unseen to dwell, *Organ.*

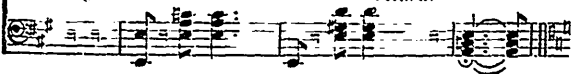


A - mong the souls He loves so well.



Organ.

ritard.



2.

He cometh not in a fiery cloud,
He speaketh not in thunder loud.
He looseth not the storm-wind's breath,
To frighten men with fear of death.
But as He in His heaven above,
He comes in beauty and in love
To ill with sweetest peace, and cheer
The hearts His own Heart holds so dear.

3.

Your soul must be as white as snow,
When to the mystic feast you go.
There to receive, O heavenly bliss!
Upon your lips, the Saviour's kiss.
You will become His happy guest,
A flood of joy shall fill your breast;
All earthly cares shall fade away,
As night before the approach of day.

4.

The bread of Angels will impart
New vigor to your mind and heart;
You will become a child of truth
Endowed with everlasting youth.
New virtues in you shall abound,
Like flowers of spring in goodly ground,
The Lord is with you! His right arm
Shall guard your future life from harm.

THE LEAGUE AT HOME.

WINDSOR, N.S.—March 7, 1895. The Associates now number about 165, of whom about 130 belong to the second and 63 to the third degree. There are 14 Promoters, 4 of whom are qualifying for their diplomas and crosses. Matters were for a while a little chaotic, but since the mission of the Rev. Gregory O'Brien here at Christmastide the Promoters have manifested renewed zeal, and now the affairs of the League seem to be greatly blessed. New members are being constantly enrolled, the monthly meetings are well attended, the monthly Communion very much larger. In a word, they seem to be realizing much more fully their obligations as members of the Apostleship of Prayer.

E. KENNEDY, P.P.

CORNWALL.—I know it will please you to hear that the Mission has been a successful one. Men who have not approached the Sacraments for years have done so. Fatigued, indeed, must be those devoted Fathers, but how gratifying to know that they toiled not in vain!

Promoters of the League of the Sacred Heart cannot but be filled with greater zeal and fervor after the many exhortations we have had, to do all in their power to induce others to love the dear Heart of Jesus. I think it will be well to have all the school children enrolled as Associates. The teachers have promised to say the offering every morning and the decade of the Rosary every afternoon. Each school-room will take a different mystery. At present Cornwall has fifty Promoters, St. Andrew's thirty-five, Kingston thirteen, and different other places ten in all. Many Cornwall Promoters have two, three, four, and as high as nine circles.

KATE PURCELL, Sec.

March 16, 1895.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased.—Mrs. John McLaughlin, of Berlin Falls, d. Jan. 28; Mrs. Bridget Cahill, d. Feb. 15, and John Colins, d. March 5, both of Brantford; Jeremiah McCarthy, of Montreal, d. Feb. 12; Mr. Robert Sullivan, of Douro, d. Feb. 16; Wm. O'Brien, of Peterborough, d. Feb. 18; Michael Galvin, of Campbellford, d. Feb. 23; James Finegan, of Richmond, Ont.; Miss Jennie Fagen, of Hamilton, d. March 10; Mrs. Margaret Regan, d. Feb. 23, and Frank Fenucan, d. Feb. 12, both of Toronto; James Dunn, of Woodstock, Ont., d. March 12; Mrs. Wm. Hay, d. March 11; Mrs. Mary Coffey, of Brighton, d. Feb. 4; Mrs. Mitchel, of Fergus-ouvale; Mrs. Frank Duguay, of Kinkora, d. March 21; Hugh Cohen, d. March 25, Mrs. Martin O'Neil, d. Sept. 28, 1894, and Mary Killfoyle, d. Dec. 8, 1894, Mr. John Nelson d. March 29, all of Montreal; Michael Donovan and James Dee, both of Newcastle, N.B; Mrs. Bridget Lyons, of Kentville N.S., d. March 17; Miss Mary E. Byrne, d. Feb. 24, and Mrs. Cath. Henry, d. Feb. 28, both of Woodslee; Hugh R. McLennan, d. Dec. 21, Margaret Chisholm, d. Feb. 17, and John Macdonald, d. March 12, all of Alexandria; Clara Murphy, d. Feb. 18, and Mrs. Hurley, both of Seaforth; Very Rev. Monsignor Francis Rooney, d. at Toronto, Dec. 21, 1894; Mary Clark and Mrs. Rose Nolan, both of Toronto; Miss Mary Ann Fackney, d. March 9, and Mrs. Jordan, d. March 27, both of Quebec; Mrs. Kenny, d. March, 17 and Mr. S. McMahon, d. March 20, both of Niagara Falls; John McKelvie, of Memramcook; Mrs. Leocadie Chauvin, of Windsor, d. Feb. 27; Mr. James Finnegan, d. Jan. 27, and Miss Mary A. Ray, d. March 29, both of Forest Mills; Mrs. Edward Hughes, of St. Catharine 3, d. Nov. 10, 1894; Mr. John Smith, of Kinkora, d. March 29; John Thomas, of Iroquois, d. Nov. 29, 1894; Miss Mary Deary, d. March 27.



THE HERMIT'S FOOTSTEPS.

“Not a single step forgot :—

“Say, still wouldst thou change thy lot?”

—So the angel ; humbly bent

The hermit's head, he answered,

“Nay, I am content.”

Long the way that, daily, yearly,
Late at eve, at morning early,
Down the rugged, lonely mountain
Over stone and over heath ;
When the summer days were golden
Through the wind and through the rain,
Journeyed he, that hermit olden,
Seeking still the sparkling fountain
In the valley, far beneath ;
Weary oft, and oft in pain.

Long the way ; the days were dreary
Oftentimes, and he was weary,
Weary as the way was long ;
Often faint as he descended,
Fainter yet, the journey ended ;
Burdened with the noontide heat,
Frozen by the winter sleet,—
Yet, his matins duly said,
Duly chanted evensong,
Downward passed he, sore bested.

"Long the way," he said, "the fountain
 Wells not by my lonely cell
 Perched upon the rugged mountain
 Where the Master bade me dwell ;
 Where against the hosts of hell,
 Angel hosts are gathered nightly,
 When the moonbeams sparkle brightly
 Mirrored on the spear and shield :—
 And the prize they may not yield
 Prize of battle, victor's spoil
 My poor soul, for which they toil :—
 Long the daily task and longer,
 Winter winds blow fiercer, stronger,
 Fierce the summer heats, and I
 Must have water, lest I die :—
 So methinks my wind-swept dwelling
 Far upon the mountain's crest
 Leaving—now my strength hath left me,
 Time and toil of manhood reft me,—
 Where the water, sparkling, welling
 Ever at my Lord's behest,
 Bids me welcome—will I rest."

"Long the way," he said, "to-morrow
 Brings the end of all this sorrow,
 Weary steps on stoney ways ;
 Brings the rest of peaceful days,
 Surely I may rest at last :—
 Long my years of toil have been
 Lord, to whom my life is given,
 Long the penance Thou hast seen ;—
 Till the chains of earth are riven,
 Bid me rest, for life is dreary ;
 Till my pilgrimage be past,
 Bid me rest, for I am weary.

“*One!*”—“Was that an echo? Only
Mountain-bird, that, sad and lonely,
Called afar unto its mate?”

“*Two!*”—Again the voice,—“the way
Harder grows from day to day,
Yet I may not stay or wait.”

“*Three!*”—“What means it? Lord, I bend me,
Low before Thee, Master! send me,
If it please Thee, sign or token,
Let me know who thus hath spoken.”

THE ANGEL.

“Lo! the steps that, daily, yearly,
Late at eve, at morning early,
When the winter winds were keen,
'Neath the burning summer sun,
Have been counted, every one;
Every toil and penance seen,
Didst thou deem them all forgot?
Every act that thou hast done,
Every cross that thou hast borne,
Every prayer that thou hast said,
Sorrow's bitter crown of thorn,
Every day, as it hath sped,
An accepted offering been:—
Say, still wouldst thou change thy lot?”

Low his head the hermit bent,
Humbly answered, “Well content
See The Master's slave; if longer
Yet the way, and fiercer, stronger
Winter winds and summer heat
Colder yet the rain and sleet;
Gladly would I toil, descending
Evermore, the rugged mountain

Journeying hourly, daily, yearly,
Late at eve, at morning early,
Seeking still the sparkling fountain,
Asking not how long the way ;
Till, at last, my journey ending,
All the steps, so slow and weary,
Counted up, as thou hast told me,
All the days, so long and dreary ;
Endless rest and joy unfold me,
Shadows end in cloudless day."

So the legend :—Angel ! Friend !
—If, at least, my feet may tread
Where my Lord Himself hath led—
Day by day my steps attend ;
Count them up, not one forgot :
Then as He shall choose my lot,
Be it bright, or be it dreary,
Though the way be long and weary
Day by day my prayer shall be,
—Low before Him humbly bent—
“Master ! bid me follow Thee,
So shali I be well content."

FRANCIS W. GREY.

UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.
THE AULNEAU LETTERS.

1734-1745.

No. 33.

(Translation.)

REV. FATHER PETER DU JAUNAY TO MADAM AULNEAU.

MY DEAR MOTHER,—The peace and love of Our Lord
Jesus Christ.

I have a very distinct recollection of having answered last autumn your letter of March 6th, 1739. I cannot however, allow the present occasion to go by without sending some fresh token of remembrance this year also, as a dutiful son should do to a kind mother.

As I already gave you to understand, some years may elapse before we can gather any further particulars of the death of our beloved martyr. Meanwhile I herein enclose some papers which I found in his pocket-book, which will be acceptable, and from which I would part with regret in favor of any other save our common mother. To these I add a letter dated May 11, 1736, that is, about three weeks before he was taken from us; it is an answer to one I had written him the preceding summer, the very next day after his departure. This he had put away in his pocket-book among his most important papers. He was certainly far astray in the favorable opinion he had formed of me; but it was, all the same, very gratifying for me to know that I stood so high in his friendship.

His letter to me is in Latin. It will be for you to have it translated by your confessor if he be one of Ours, or by some other Jesuit, on account of certain expressions dic-

tated by humility, and which should not be taken literally but in the phraseology of the Saints, otherwise they might disedify those who were not acquainted with him or who themselves might not be sufficiently schooled in Christian humility. Be careful also not to put too much faith in the expressions of esteem in which he held a poor wretched man like myself. His great charity blinded him in my case, and his ideas are totally changed since he is in the bosom of Light and Truth itself. He now looks upon me, and with reason, as anything but lovable, and really I scarcely know how I bear with myself when I enter seriously into myself. After all, whatever he may think of me, he knows that one day with the help of my God I may become what he is now; nor do I for an instant doubt but that he is powerfully interceding to effect this. And when I think of it, I say to myself: "cheer up, toil, toil on to improve, and do not give up, the day of God's great and boundless mercies will dawn, and then....."

Here are a few items of news which I flatter myself may interest you. Jesus, our bountiful King, has made use of me, all unworthy as I am, to enroll in His service, and I hope for ever, one Indian family. My main occupation this last winter was to instruct the father of this family. For more than ten years, and that without intermission, he has been suffering from paralysis, or rather from gout. On this very account I thought he would be more ready to receive the sublime lessons of the Cross. And, indeed, he entered into their spirit with such extraordinary zest, that I bless a thousand times our Lord, who works wonders where and how He pleases.

"Which would you prefer," I asked this neophyte one day, "to be restored to health or to remain as you are?" After a few *provisos*, which bore on his submission to God's holy will and on a wish to work for His glory, he

answered: "Remain as I am." "And why?" I asked again. "Because any other road would be dangerous for me." And he added forthwith: "Because it is the one God chose whereby to lead me to the light; because it is the one Jesus followed here below."

The spirit of God suggested to him on that occasion motives, than which the most experienced preacher could find none more cogent to make a life of suffering acceptable. His peace and joy during the incessant and violent attacks of his painful disease, his zeal in instructing and in putting order to his household in the intervals when his sufferings abated somewhat, the earnestness with which he continues to make known God's holy word to his fellow-countrymen since their return from their winter's hunt, all conspire to make me hope that these admirable dispositions will have happy results in the propagation of our holy Faith. So may it be, and I recommend this intention to your prayers and to those of the devout souls with whom you are acquainted. I baptized him, his wife and his eldest daughter on the feast of the Epiphany, and on the morrow I married him according to the rites of Holy Church.

I conferred the Sacrament of Baptism on the remainder of his family, consisting of four others, on Holy Saturday. On Easter Tuesday, he, his wife and eldest daughter made their first communion. I administered at the same time Holy Communion to an old woman, an apostate who was brought back to a sense of her duty through his example, and who made a general confession of her whole life.

I know that many of the other Indians are shaken by his exhortations in behalf of our Holy Religion.

Once more beg our Lord not to allow these happy beginnings to prove abortive through any fault of mine. Alas! I am quite capable of spoiling all.

This is all the news, my dear mother, I think worth

while sending so far. As for my personal sorrows and regrets, they are occasioned by the consciousness that I am still a sinner and a great sinner, and by the reprehensible conduct of many of the French in these quarters, so that the great stumbling-block in the work of spreading the knowledge of the gospel comes from those of the household of the Faith. This sadness is occasioned furthermore by the thought of the multitude of souls going to perdition, much through my own fault, alas! and at the sight even of the physical wretchedness of these Indians, the result in part of their own lack of foresight and their wandering life, and in part of the avariciousness and harshness of the whites, both of which are so inconceivable that I dare not attempt to expiate on them, and so universal that they are beyond alleviation. My sorrows are intensified by the knowledge of the great good to be done, but which will not be accomplished in all likelihood for many a long day, for charity has grown so cold.

Many an earring, many a pearl necklace or brilliant worn in France, many a wager lost at the gaming-table, or many a fortune squandered in frivolous enjoyments would be the means of winning over to Jesus Christ the souls of the old and decrepit, the infirm, the fatherless, and would draw permanently around me whole families of unbelieving Indians, amongst whom religion would have some chance of taking root. But no one will deign to take part in the undying work of the Almighty, I mean the building up of His Church, or, at all events, the number is very small. So I beseech you again, pray for me and for my wretched Indians.

PIERRE DU JAUNAY,

Missionary of the Society of Jesus.

MICHILIMAKINA, May 5th, 1740.

THANKSGIVINGS.

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

(Left over from last month.)

ST. CATHARINES.—A Promoter, for a favor received in the month of January, after praying to the S. H. and St. Anthony.

ST. JOHN, N.B.—A Member, for relief from pain, after applying the Badge.

ST. LOUIS, MO.—A Member, for a great favor obtained, being the recovery of a father and mother from a serious illness, after a novena.

ST. THOMAS.—A Promoter, for a great temporal favor received.

SARNIA.—A Member, for the conversion of a husband and for many other favors received.

SEAFORTH.—For a favor granted after having six masses said, and a novena to the B. V., S. H. and St. J. For many other favors obtained during the past year.

SWANTON, VT.—For the return to the practice of religion of a person who had been recommended to the prayers of the Holy League.

TORONTO.—A Promoter, for a cure obtained through a novena, and special prayers to Blessed Gerard. For two temporal favors after a novena to the S. H. and through the intercession of the B. V.

TOTTENHAM.—For recovery from sickness after making novenas.

VAUDREUIL.—For a temporal favor received after making a novena, and promising to have a mass said. For a cure effected through a novena to the B. V., and having masses said for the Souls in Purgatory.

WINDSOR, Ont.—A Promoter, for a temporal favor received, through the intercession of the B. V.

WINNIPEG.—For favors obtained through a novena made in honor of the S. H.

ADMASTON.—A Promoter returns thanks for the recovery of her sister from a serious illness last November, after a novena was made to Our Lady of Mount Carmel, also for several temporal favors and one spiritual favor received. For the finding of a lost article through prayers to St. Anthony. A Member, for her family having been preserved from sickness.

ALEXANDRIA.—An Associate, for a great favor obtained after making a novena. For a great spiritual favor,—the return to his duties of a person who had neglected the Sacraments. For a favor received through the Canadian Martyrs. For a temporal favor received. A Promoter, for a situation obtained. For success in a dangerous undertaking. A Promoter returns thanks on behalf of a father.

ANTIGONISH.—A Promoter, for a spiritual and temporal favor received. An Associate, for several temporal favors received through the intercession of St. J. A Member, for a special favor. A Promoter, for several temporal favors. For a favor granted through a promise to recite the Thirty Days' Prayer for the Souls in Purgatory.

ARNPRIOR.—A Member, for a situation obtained through the intercession of St. Joseph. A Member, for the cure of a cough. A Member, for the cure of a sore throat. A Member, for the cure of asthma after making a novena of Nine Fridays. Two Members, for three spiritual favors received and one temporal favor. A Promoter, for having been cured of a sickness through prayers and a novena in honor of the B.V., St. Ann, St. J. and the Souls in Purgatory.

BATHURST.—A Member, for two temporal favors obtained. A Member, for a great temporal favor. An Associate, for a temporal favor obtained through the intercession of the B.V. A Promoter, for several favors.

BARRIE.—A Member, for a very great favor granted. A Promoter, for employment obtained, after making a novena in honor of the S.H.

BEAURIVAGE.—A Promoter, for several temporal favors received.

BRECHIN.—A Member, for employment obtained, also, for a temporal favor. A Member, for a temporal favor, through the intercession of the B.V. and the Souls in Purgatory.

BUCKINGHAM.—A Member, for a favor obtained after making a novena in honor of the B.V., and praying to the Souls in Purgatory.

CANSO, N.S.—A Promoter, for a temporal favor obtained in January after saying the Thirty Days' Prayer to Our Lord.

CORNWALL.—For two temporal favors received. For two spiritual favors. For recovery from serious illness by applying the Badge of the S.H. For the cure of a child afflicted with sore eyes for three years, by use of the Badge and invoking the S.H. for nine mornings. For several temporal favors through the intercession of the B.V. and St. J.

EGANVILLE.—For relief from an intense pain through the application of the Badge.

FLOR.—For a temporal favor received. An Associate, for many favors received. A Promoter, for a favor received after making a novena to the B.V. For several temporal favors.

FREELTON.—A Member, for a favor received.

GALT.—An Associate, for a favor received, after promising to have a mass said for the Souls in Purgatory. A Member, for a special favor granted immediately after having a mass offered for the Suffering Souls.

GLENNEVIS.—For many favors through short prayers. Two persons cured of intemperance. For one person

cured of asthma. For recovery from serious illness. For many favors.

GODERICH, ONT.—A person, for a temporal favor received through the intercession of St. Joseph.

HALIFAX, N.S.—For a very particular favor granted. For one spiritual and two temporal favors. For the cure of a lump in the neck by the application of the Badge and the crucifix. For many favors received. For the cure of a pain in the chest after applying the badge and saying three Hail Marys in honor of St. Ann. For the cure of erysipelas after the use of Holy Water and prayers to Jesus, Mary and Joseph. For the recovery of a husband from a dangerous illness. For employment obtained through the intercession of the Souls in Purgatory. For the recovery from sickness. For the cure of erysipelas by the application of holy water. For the preservation of children from scarlet fever, through the intercession of St. Joseph. For spiritual and temporal favors received. For means to pay a debt through the intercession of St. Joseph. For a cure through the intercession of St. Ann. For a temporal favor obtained. For many temporal and spiritual favors. For help to overcome a fault. For a temporal favor received in the time of need, and also for a spiritual favor received in the past. For many favors and graces received through the intercession of St. Ann and the Souls in Purgatory, after having masses said for the latter. For the success of an examination.

HAMILTON.—A Promoter, for success at a recent examination. A Promoter, for being relieved of a very acute and sudden pain after applying the relics of the Canadian Martyrs. For many favors granted by praying to the Saints. A Member, for a favor received. A Promoter, for a great favor granted. A Member, for a temporal favor, through a novena to St. Anthony. A

Promoter, for a special favor received after praying to St. Anthony, and by making a novena in honor of the Canadian Martyrs. A Member, for many favors received both spiritual and temporal. A Member, for the restoration to health, and for five other temporal favors. A Promoter, for a temporal favor after praying to St. Anthony. A Promoter, for a great favor through the intercession of the B.V. and St. J. A Member, for a special favor obtained. A Promoter, for several particular favors granted at different times. A Promoter, for two temporal favors, after making a novena to the S.H. and the B.V.

HASTINGS.—A Promoter, for a temporal favor.

HAYESLAND.—A Member, for the great grace of making a good confession, after a promise to have a mass said for the Souls in Purgatory.

HESPELER, ONT.—A Member, for a favor received through the intercession of the B.V.

INGERSOLL.—A Promoter, for a great favor obtained by praying for the Souls in Purgatory. A Promoter, for a favor obtained through the intercession of St. J. An Associate for a favor through St. Anthony. An Associate for three temporal favors.

KEENE, ONT.—Two Members, for four temporal favors received during the past year.

KINGSTON.—For two reconciliations. A Promoter, for two favors obtained.

LINDSAY.—For hearing from an absent brother. For a favor received. A Member, for restoration to health, after making a novena to the B.V. and having a mass said for the Souls in Purgatory.

LONDON, ONT.—For a spiritual favor received. For a sister's recovery from a serious illness, through the intercession of the B.V. A Promoter, for two very special favors obtained by making the Way of the Cross for the Souls in Purgatory.

MCMULLIN'S CORNERS.—For a very great favor obtained.

MONCTON.—A Promoter, for a favor received for a brother, after a promise to say the Stations of the Cross six times. For temporal favors received through the intercession of the B.V., St. J. and St. Ann.

MONTREAL.—For the recovery of a priest from a serious illness. For a favor received. For two favors obtained. A Promoter, for a spiritual favor received through the intercession of St. Francis and the Souls in Purgatory. A Promoter, for a special favor obtained through the intercession of St. Francis. A Member, for a spiritual favor granted. For a great blessing received. A Member, for the cure of a severe toothache by the application of the Badge. For recovery from the effects of an accident.

NEWCASTLE, N.B.—An Associate, for relief by the application of the Badge.

ORILLIA.—A Promoter, for a temporal favor obtained. A Member, for the recovery of a lost article. A Member, for a cure of a headache. An Associate, for a temporal favor received through the intercession of St. J.

OTTAWA.—For a great favor received. A Member, for the cure of a pain in the side. A Promoter, for two temporal favors through the intercession of the B.V. and St. J., also for the cure of toothache twice, through prayers to the Canadian Martyrs. For steady employment obtained for a brother through the winter, after making a novena to the B.V. A young girl, for a successful examination passed and a situation obtained, having prayed to the S.H. An Associate, for a temporal favor, through the intercession of the B.V. and St. J., and after a promise to make seven visits to the Blessed Sacrament, in honor of the seven joys and seven sorrows of St. Joseph.

PORT COLBORNE.—A Promoter, for two great favors. An Associate, for being almost instantly relieved, when suffering from an alarming attack of heart-failure, by applying the Badge.

QUEBEC.—A Member, for a very great temporal favor. A Promoter, for peace of mind being restored. For a very great favor obtained. A family, for a very great temporal favor, after praying to the S.H. A Promoter, for two temporal favors received. For a great special favor, through the Novena of Grace. An Associate, for obtaining employment. An Associate, for the cure of a severe headache through the intercession of Our Lady of Perpetual Help. An Associate, for means to pay debts. A Promoter, for cure of dyspepsia and nervous trouble. For the restoration to health of a mother of a family. For a satisfactory settlement in relation to a house. For a very special favor. For a great temporal favor received. For good success in an undertaking. For several favors granted. A Member, for the recovery of a husband from a dangerous illness after making a novena to the S.H. and St. Ann, with a promise to visit her shrine. For obtaining employment after being idle for several weeks, obtained through the intercession of St. J., St. Anthony, and Don Bosco. For two favors obtained through the Canadian Martyrs. An Associate, for favors received. For the cure of toothache. Also on two occasions for the recovery of a horse. A Promoter, for a great favor obtained through the intercession of the Souls in Purgatory, St. J., and the B.V., and promising to have a mass said for the poor Souls, receiving Holy Communion thereat.

RICHMOND.—For being cured of sore eyes through the prayers of the League.

ST. JOHN, N.B.—Seven persons, for obtaining employment. Six, for restoration to health. Five, for special

favours granted. Five, for temporal favours obtained. Two, for spiritual favours. Two, for the cure of intemperance. One, for the conversion of a sinner. One, for restoration of peace to a family. Twenty-nine, for various favours granted.

ST. MALACHY.—For the recovery of a child from a severe relapse after a fever, through the intercession of good St. Ann, and after a novena and pilgrimage made on foot to Ste. Anne des Montagnes. For the cure of a severe pain in the head, by the application of the Badge and burning a light before a picture of the S.H.

SAND POINT.—A Member, for three favours received through the intercession of the B.V. and St. J.

SAULT STE. MARIE.—An Associate, for two favours obtained, one through the intercession of the B.V.

THOROLD, ONT.—For a situation obtained. For the recovery of a friend from an accident. For special favours. For a near relation cured from intemperance.

TORONTO.—For seven great favours. A Promoter, for a position obtained. A Promoter, for obtaining employment. For the reception of the Sacraments, through a novena of the Stations of the Cross in honor of St. J. For the cure of a sick person who was dangerously ill, and who is now able to resume work. An Associate, for preservation from fire. An Associate, for a temporal favor. An Associate, for a special favor received. A Promoter, for a favor obtained through the intercession of St. J. An Associate, for a temporal favor received during the month of March. For a great spiritual favor granted through the prayers of the League. A Member, for a situation obtained through the prayers of the League. A Member, for favours obtained through the intercession of St. Anthony, St. Ann and the Souls in Purgatory.

WINDSOR, N.S.—Member, for five favors received through Our Lady of Perpetual Help and St. J. For the cure of deafness through the intercession of St. J. and the B.V. For three special intentions. For a very special favor through Our Lady of Perpetual Help and St. Anthony. For a special favor through Our Lady of Victory. For a special favor through the B.V., St. J. and St. Ignatius. For four very special favors. For four very special graces. For four temporal favors through the intercession of the B.V., St. J., and St. Expeditus. For three favors through Our Lady of Perpetual Help and St. J. For two special favors through the intercession of Fathers Jogues and Lalemant, Blessed Margaret Mary and the Venerable Claude Colmbière. For a special grace. For a special favor through the intercession of St. Bridget, St. J., St. John the Evangelist and St. Patrick. For a special favor. For twenty-one favors through Our Lady of Victory. For a favor through the Sacred Hearts of Jesus, Mary and Joseph. For five favors through the intercession of St. Expeditus. For thirty favors through the Sacred Hearts of Jesus and Mary, St. J. and St. Expeditus.

WINDSOR, ONT.—For a successful examination in medicine and surgery, the success has been even more than was really expected.

WOODSTOCK.—A Member, for special favors granted.

WOOLER.—For a temporal favor received.

URGENT REQUESTS for favors both spiritual and temporal have been received from Antigonish, Bedford, Q, Calgary, Hamilton, Hastings, Hyde, Mich., Kingston, Ont., Lindsay, McMillan's Corners, Montreal, Murray Mine, Ottawa, Oswego, N. Y., Phelpston, Port Arthur, Quebec, Richmond, Sault Ste. Marie, Texarkana, Toronto, Woodslee.

INTENTIONS FOR MAY.

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

- 1.—W.—*Sts. Philip and James*, Ap. b†, m†. Begin well Mary's month. 13,571 Thanksgivings.
- 2.—Th.—*St. Athanasius*, Bp. D. h†. All for Jesus. 10,693 in affliction.
- 3.—F.—FINDING OF THE HOLY CROSS. a†, g†, z†. Patience. 13,219 Departed.
- 4.—S.—*St. Monica*, W. p†. Pray for wayward sons. 10,700 Special.
- 5.—S.—PATRONAGE OF ST. JOSEPH. a†, b†, g†, m†, r†. Confidence in St. Joseph. 1,919 Communities.
- 6.—M.—*St. John before the Latin Gate*. Suffer for God. 9,081 1st Communions.
- 7.—Tu.—*St. Stanislaus*, Bp. Zeal for the Eucharist. The Associates.
- 8.—W.—*Appar. of St. Michael*, Arch. Confidence in the Angels. 9,758 Employment.
- 9.—Th.—*St. Gregory Nazianzen*, Bp. D. h†. Spirit of Peace. 5,225 Clergy.
- 10.—F.—*St. Antoninus*, Bp. C. r†. Love for the poor. 124,538 Children.
- 11.—S.—*St. Francis de Hieronymo*, S. Y. Pray for Missionaries. 3,572 Families.
- 12.—S.—*Sts. Nereus and Comp.*, M.M. g†. Constancy in trials. 11,582 Perseverance.
- 13.—M.—*Bl. John Baptist de la Salle*, F. Pray for instructors of youth. 5,809 Reconciliations.
- 14.—Tu.—*St. Leo*, P. D. d†. Steadfastness. 11,748 Spiritual favors.
- 15.—W.—*St. Isidore Ploughman*. Holy Simplicity. 15,737 Temporal favors.
- 16.—Th.—*St. Ubaldo*, Bp. h†. Devotion to the Scapular. 8,568 Conversions to Faith.
- 17.—F.—*St. Paschal Baylon*. C. Devotion to the Eucharist. 14,491 Youths.
- 18.—S.—*St. Winand*, M. Pray for boys. 2,097 Schools.
- 19.—S.—*St. Peter Celestine*, P. g†. Spirit of generosity. 7,875 Sick.
- 20.—M.—*St. Bernardine of Sienna*, C. Devotion to the Holy Name. 2,906 Retreats.
- 21.—Tu.—*St. John Nepomucene*, M. Pray for girls. 652 Guilds, Societies.
- 22.—W.—*St. Anselm*, Bp. D. Help one another. 1,682 Parishes.
- 23.—Th.—ASCENSION. b†, g†, m†, r†, s†. Conversation on Heaven. 94,191 Sinners.
- 24.—F.—OUR LADY, HELP OF CHRISTIANS. d†. Ask Mary's help. 20,096 Parents.
- 25.—S.—*St. Gregory VII.*, P. C. p†. Zeal for the Church. 4,665 Religious.
- 26.—S.—*St. Philip Neri*. F. Spirit of Cheerfulness. 1,544 Novices.
- 27.—M.—*St. Magdalen de Pazzi*, V. Spirit of prayer. 1,558 Superiors.
- 28.—Tu.—*St. Augustine*, Bp. Pray for heretics. 6,402 Vocations.
- 29.—W.—*St. Maximus*, Bp. Pray for infidels. The Promoters.
- 30.—Th.—*St. Felix*, P.M. h†. Pray for pagans. 31,744 Various.
- 31.—F.—*St. Angela de Merici*, V. F. Pray for teaching Orders. The Directors.

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

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