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## GENERAL INTENTION FOR SEPTEMBER.

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

### THE EASTERN CHURCHES.

Last year the great Eucharistic Congress held its sessions in Jerusalem. It was in every way a brilliant and imposing gathering, and among the subjects which constantly came to the front was that of the reunion of the Churches. As its members, now dispersed in their homes in every land, have borne with them the reminiscence of what was brought forward so persistently during the sitting of the Congress anent the Churches of the East, and the possibility of their being once more grafted on the parent tree, the centre of Catholic unity, it is the opportune time to bend our thoughts and direct our prayers to the solving of this momentous question.

The reunion of the Churches is indeed the question of the hour. The religious press in the East as well as in the West has taken it up. Even diplomacy, far from

showing itself indifferent towards it, seems to attach much importance to its solution.

A kind of instinct, vague and indefinite if you will, urges on the Eastern rationalities in the same direction. They would seem finally to have grasped the truth that warfare is not the normal state of nations, much less that of Churches which worship a God of Charity and mansuetude, and they have been taken with an intense yearning for religious unity which alone can assure the possession of peace and establish it on a solid basis.

This is a revival in earnest of a more Christian manner of thinking and a return of the true spirit of the Gospel which can be productive of good alone, while everything inclines us to think it wholly providential and born to satisfy what has become a want.

Now, if ever, should all minds, wherein faith in a crucified God is yet instinct with life, unite in a perfect fellowship of thought and sentiment, the better to combat a false, overweening and godless *Science* which nowadays overruns both East and West, and penetrates their every pore.

Neither can the great Oriental Churches long remain stationary in their old time *statu quo*. They will emerge from it only to undergo the disintegrating influence of free-thought or Protestantism on the one hand, or else derive new vigor and life from their contact with Catholicism when they will have been united with the Church, retaining, doubtless, the forms of old already so venerable and so legitimate.

It cannot be denied that the undertaking, precisely because it is of supreme importance, presents, as every other great work, difficulties of execution. Fundamentally, the most serious spring almost solely from ingrained prejudice; but they will give way, we are confident, before the influx of light and the imminence of the peril.

But what above all should convince us that this much to be desired consummation is within the realm of things possible, and what should cheer us on in the apparently thankless task of praying that obstinacy grown inveterate through succeeding centuries may be overcome, is the invitation held out by the Holy Father to the Churches of the Orient in his last grand encyclical addressed to the *Rulers and Nations of the World* :

“ In the first instance We lovingly look to the East, whence came salvation in the beginning to the whole world. Assuredly We are led by Our feeling as to the prospect to entertain the favorable hope that it will not be long before the Eastern Churches, distinguished for their ancestral faith and ancient glory, will return whither they departed ; all the more because they are separated from Us by no great difference ; indeed, if a few points are excepted, We so agree with them in regard to the rest that in defending Catholicity We not unfrequently draw evidence and arguments from the doctrines, customs, and ceremonies in use amongst the Easterns. The primacy of the Roman Pontificate is the principal cause of difference. But let them look to the beginning ; let them see what the forefathers felt on the subject, and what the age nearest the origin of Christianity handed down. For the Divine testimony of Christ, ‘ Thou art Peter, and upon this rock I will build My Church,’ stands clearly approved from that time as applying to the Roman Pontiffs. And amongst the Pontiffs of the early ages (*prisca aetas*) were not a few chosen from the East itself, notably Anacletus, Evaristus, Anicetus, Elutherius, Zosimus, and Agatho ; most of whom, carrying out the administration of the universal Christian republic in a wise and holy manner, consecrated it by the shedding of their blood. It is quite clear at what time, through what cause, and by whose efforts unfortunate discord was created. Before that

period when what God had joined was by man put asunder, the name of the Apostolic See was holy amongst all the nations of the Christian world; the East and West, harmoniously and without hesitation, used to obey the Roman Pontiff as the legitimate successor of Blessed Peter, and therefore the Vicar of Jesus Christ on earth. Accordingly, if we go back to the beginning of the difference, we find that Phocius himself had spokesmen on his behalf despatched to Rome; and Nicholas I., the supreme Pontiff, sent his ambassadors from the city to Constantinople without an opposing voice being raised *to investigate carefully the cause of the Patriarch Ignatius, and to return to the Holy See with full and correct information*; so that the whole history of the affair distinctly confirms the Primacy of the Roman See, with which the disagreement then occurred. Finally, everybody is aware that at the great Councils both of Lyons and Florence the Latins and Greeks with ready accord and voice ratified as a dogma the supreme power of the Roman Pontiffs.

“We have purposely recalled these things because they are, as it were, invitations to secure peace; the more so because at present we appear to notice amongst the Easterns a more conciliatory disposition towards Catholics, and even a certain inclination to kindness. This was particularly observable not long ago when we saw good offices and marks of friendship bestowed on our people who went to the East for religious purposes.

“Wherefore, *Our heart goes out to you all* who are separated from the Catholic Church, whether you are of the Greek or any other Eastern rite. We are anxious that you should meditate upon those grave and loving words that Bessarion addressed to your fathers: ‘What answer can we give to God as to why we have been separated from our brethren, Whom He descended from Heaven, became Incarnate and was Crucified to unite

and gather into one flock? What should be Our excuse to those who come after Us? Good Fathers, let Us not suffer this; let Us not continue in this opinion; let Us not consult so wretchedly for Our own interests and those of Our people.' Honestly weigh by itself and before God the appeal We make. It is from no human motive but through divine charity and zeal for the salvation of all that We urge reconciliation and unity with the Roman Church; We mean a full and perfect union, for a union which would merely bring about a certain harmony of dogmas and an interchange of fraternal charity could not by any means be such. The true union between Christians is that which Jesus Christ, the Founder of the Church, desired and established, consisting in the unity of faith and of government. Nor is there any reason why you should fear that We or Our successors would diminish your rights, your patriarchal privileges, or the ritualistic usages of your respective Churches, since it has been and always will be an established rule in the government and designs of the Holy See to respect the origin and customs of each people, and to deal with them fairly and justly. And if there be union with us, it will certainly by God's grace result in a wonderful increase of dignity and lustre to your Church. May God, then, graciously hear this your own supplication: 'Cause the schisms of the Churches to cease,' and 'Bring together the dispersed; lead back those who have gone astray and unite them to your Holy Catholic and Apostolic Church.' (Liturgy of St. Basil.) Thus may you be restored to that one holy faith which remote antiquity by constant tradition handed down to you and to Us; which your ancestors and predecessors preserved inviolate, and upon which, owing to the *éclat* of their virtues, the grandeur of their genius, and excellence of their doctrine, splendor was nobly reflected by Athanasius,

Basil, Gregory of Nazianzen, John Chrysostom, the two Cyrils, and many others whose glory equally belongs to the East and the West as a common inheritance.

“In this place We may be allowed to address ourselves especially to you, inhabitants of the Slav countries, whose renown is attested by many historical monuments. You know how much the Slavs are indebted to your fathers in the faith, SS. Cyril and Methodius, to whose memory We Ourselves some years ago paid a tribute of well-deserved honor. For many of your race their virtues and labors were the source of civilization and salvation. Whence arose between Slavonia and the Roman Pontiffs that exchange of kindly deeds on the one hand and staunch fidelity on the other which was displayed for so long a period. And if the deplorable misfortune of the times alienated a large number of your ancestors from the Roman communion, think of what importance it is to return to unity. The Church, too, continues to recall you to its fold, and to offer you abundant assurances of salvation, prosperity and grandeur.”

With these words of Leo XIII still ringing in our ears should we not use every endeavor in keeping with our sphere of life, talent or influence, as prayer, the spoken or written word, alms to the pious works in favor of the East, that the last barriers which separate these Churches from the Mother Church may be broken down and unity be once more established that, according to the prayer of the Divine Heart, there may be *but one Shepherd and one fold.*

#### 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 Oriental Churches which shed so bright a lustre in the past on the history of Christendom, so that the hour of the longed for reconciliation with the centre of Catholic unity may be hastened. Amen.

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NINTH PROMISE OF OUR LORD  
TO BLESSED MARGARET MARY.

*"I will bless every place where a picture of My Heart is set up and honored."*

By JOHN J. BRANIN.

**N**O artist's working this! No world-wide name  
Of subtle limner sounds applausive cheer  
To stamp its worth; yet prized more, more dear  
To me than masterpiece of wondrous fame  
Inspired by other theme. Vain man, then blame  
Me not, if mean to thee it may appear,  
As now it looks upon me kneeling here:  
Meek, humble Heart, within its lowly frame.

Thy blessings shall not flow the less, though poor  
Indeed, O Lord, its place of honor be;  
Mean though its artist worth, 'twill yet secure  
Full measure of the promise made by Thee  
To Paray's Blessed one. Yea, Lord, Thou sure  
Wilt bless this very place abundantly.



## THE THREE KNIGHTS OF ST. JOHN Or "OUR LADY OF LIESSE."

*(Continued.)*

On the death of Monsieur J.-Baptiste Billaudel, in 1827, at the age of 73 years, his brother Louis, who had inherited his religious spirit and virtue, proceeded to work out his plans during the nineteen succeeding years. They had long before projected the establishment of a house of the Society of Jesus. Mr. Louis Billaudel had the happiness of realizing this project in 1843, three years previous to his death; he devoted a part of his fortune to the undertaking. From that time, the sons of St. Ignatius enjoyed the rare privilege of guarding the shrine and ministering to the spiritual wants of the forty thousand pilgrims who flock annually to Liesse.

It was therefore determined that the primitive statue should be given to the Fathers of the Society. We give below a copy of an authentic document; it is signed by the Rev. Father Fouillot, who for thirty-seven years of his religious life held the office of Instructor of the Third Year of Probation for the members of the Society of Jesus in France, and through whose hands most of the French and Canadian Fathers have passed. This house of the Third Year Probation remained at Liesse until 1862, when

it was transferred to Saint Vincent's at Laon, whither the statue was also removed. The document referred to runs as follows :

ORIGIN OF THE STATUE OF OUR MOTHER OF GRACE AT  
SAINT VINCENT'S.

“ The original miraculous statue of Our Lady of Liesse having been burnt during the Revolution in 1793, its ashes were carefully treasured up, and are now placed beneath the statue of Our Lady.

“ When there was question, in 1857, of the solemn crowning of the statue, exposed, since the Revolution, to the veneration of the faithful, it was found that, instead of a complete statue, there was but a head on a shapeless and mouldering wooden prop, covered with cardboard, to which was fastened the exterior drapery. This head, it was asserted, had been discovered in the church-loft by the *constitutional* parish priest, who exposed it arranged after the fashion aforesaid to the veneration of the pilgrims, for they still continued to flock to the shrine.

“ This statue was not deemed suitable for the honors of a *coronation*, and thereupon the present statue was made. The head which formerly occupied its place Father Fouillot carefully preserved, and intended to send it to the Chinese mission ; but the Fathers of that mission were loath to expose to public veneration a statue which might call back to the remembrance of the faithful in China their pagan idols. Its destination therefore was changed. The Rev. Father Fouillot sent it to an artist in Paris, who added to the head a body and a crown, and carved the image of the Divine Infant, and coloring the whole. thus produced the statue of Our Mother of Grace, venerated at Saint Vincent's.

“ It is thus that this statue, or at least the head, is in reality the same which for sixty years had been venerated

by the pilgrims of Our Lady of Liesse, who obtained from Heaven before it very many miracles. In the base is enclosed a portion of the ashes of the primitive statue."

*"I hereby certify that the above is a truthful account of the facts related.*

*"August 5th, 1869.*

"FOUILLOT, S.J."

In the spring of 1877, the French Government expropriated the Jesuits' residence of St. Vincent's, which was required to complete the defensive works of the city of Laon and the valley it commands. It therefore became necessary to transfer to some other city the Third Year of Probation. It was in fact removed to Paray-le Monial as the spot best suited for that school of the heart, *schola affectus*, where the son of Ignatius puts the finishing stroke to his religious formation. But why carry thither that miraculous statue, which would find its place much better in some one of the numerous missions of the Society! All these missions were pretty well represented at Saint Vincent's. Among the Tertian Fathers were two Canadians who were to return to their native land about mid-summer. Prayers had been offered, long and fervently, to ascertain to what mission it would be more pleasing to God to have the statue sent. All entreated Heaven to be favorably heard, and the Canadians more especially felt their longing to carry off the holy trophy *increase from day to day*. At the close of the Third Year Probation, according to custom, all the members of the community went to Liesse to make their farewell pilgrimage. Father Dorr, successor to Father Fouillot, then Instructor for the eighth year, said mass for the above-mentioned intention at the altar of Our Lady. Scarcely had he finished his thanksgiving than he called one of the Canadian Fathers and told him that the statue of Our

Lady of Liesse, Mother of Grace, was to go to Canada, and begged him to take charge of it. A few days later, the Fathers took their leave, bearing with them the venerable image which was to seek out a new home across the Ocean, and there continue to dispense graces around on those who, kneeling before it, would claim the special protection of the Queen of Heaven.

They arrived at St. Mary's College, Montreal, in the beginning of September, 1877. Other Fathers who had also, in previous years, been to Liesse and Laon, were overjoyed to behold again the statue before which they formerly knelt and prayed: the very sight was to them a reminiscence of the blessings received from Our Lady of Liesse.

The statue was immediately taken to the church and placed on a temporary pedestal before the Blessed Virgin's altar. The following Sunday, at all the masses, the interesting story of this miraculous statue was told to the people.

It had not yet been decided whether the statue should be left in Montreal, or sent to some other church of the Society. The people were therefore asked to pray that Our Lady of Liesse would be graciously pleased to manifest by some evident sign her desire of remaining in Montreal. Crowds of the faithful immediately flocked to the altar after mass, and besought Heaven with every outward sign of the most tender devotion; and from that moment, we may say, whenever the church was opened to the faithful, Our Lady of Liesse has always beheld some pious person praying devoutly at her altar; from that moment also, lamps and tapers have burned in her honor, masses have been said, in fine, all those practices characteristic of great places of pilgrimage were witnessed here as an everyday occurrence.

The great question, however, was not yet decided: Our

Lady of Liesse had not made known the Sanctuary in which she would be pleased to make her home. As she had left her home in Laon, where she was honored as "Mother of Grace," and where she watched over the religious training of young apostles, the Rev. Father Superior of Canada thought the most appropriate place for her shrine would be the Novitiate of the Society at Sault-au-Recollet. Yielding, however, to the earnest entreaties of the Fathers of St. Mary's, Montreal, and wishing to afford the faithful an opportunity of participating in the graces and blessings he knew Our Lady of Liesse would obtain, Rev. Father Superior said that if Our Lady would make her wish to remain at Montreal sufficiently manifest, the Gesù would be the future home of the statue. It was suggested that the extraordinary devotion of the faithful was already a sufficient sign. But with this sign only Our Lady was not satisfied: she was pleased indeed with the people's devotion, but she would manifest her pleasure, and show the predilection she had for Montreal by granting extraordinary favors to her clients of the Gesù.

It is a remarkable fact that the favors obtained through the intercession of Our Lady of Liesse were for the most part interior graces, and especially the grace of conversion. Many such results of Our Lady's intercession might be cited; here is one of the most remarkable. A young Canadian had been six years in the United States, and during this time had completely neglected his religious duties. On his return to Canada he remained a long time deaf to the prayers of his pious mother, who exhorted him to approach the sacraments and practice his religion. Seeing that her most earnest solicitations proved fruitless the good mother had recourse to Our Lady of Liesse. As the family lived near Montreal, the mother easily managed to bring her son to town, and soon succeeded in

making him accompany her in a visit to the Gesù. He went indeed more out of curiosity than piety; but his mother went to pray. Her son saw her kneel before the altar of Our Lady of Llesse, and almost instinctively he imitated her example. The pious mother continued her prayer: soon the son felt himself strangely moved to contrition for his sins, accompanied by a strong desire of going immediately to confession. A confessor was accordingly asked for and easily found, and the humble penitent soon made his peace with God.

A pious young Irish girl, Mary K., was for a long time afflicted with rheumatism in the limbs, and frequently during the year she was unable to move. The doctors had tried all the resources of their art, but the malady only increased. Full of confidence in the power of Our Lady's intercession, Mary K., by the advice of her confessor, made a novena, and redoubled her prayers, remaining long intervals before the statue, but felt only an increase of pain. One day she was leaving the church without being heard or healed; she had reached the door with difficulty, but still full of confidence she said: "The will of God be done, I suppose I do not deserve to be cured, but I will begin my novena over and over again if needs be." She had now got to the steps of the church and felt the pain most acutely, but only for a moment, for on a sudden she was completely relieved of the terrible affliction. She could walk now without difficulty, and completed a journey of half a mile on foot without the least fatigue. The swelling gradually disappeared, and the cure was permanent.

Mary M., a former pupil of the Sacred Heart, was suffering from brain fever which deprived her of the use of her mental faculties. The doctors said the danger was serious, and intimated that the invalid be administered. The very day she received the last sacraments, the doctors

held a consultation and declared that they had exhausted the resources of their art and skill and could do no more for the sufferer. In this extremity the young lady's brother came to the Gesù and was given an Agnus Dei that had touched the statue of Our Lady of Liesse. He then prayed fervently before the altar. On his return, his father placed the Agnus Dei on the forehead of his sick daughter and held it there for some time. An hour had scarcely passed when she awoke as if from a long sleep and began to speak coherently and intelligently, thus showing that she had recovered the use of her faculties. The convalescence was rapid, and she was soon restored to excellent health. Our Lady of Liesse showed by these and many other such favors that she wished to have her statue enshrined in the Gesù.

(To be Continued.)

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### TREASURY, SEPTEMBER, 1894.

Received from the Canadian Centres.

Acts of charity, . . . . .	268,470	Pious reading, . . . . .	86,098
Acts of mortification, . . . . .	122,506	Masses celebrated, . . . . .	75,267
Beads, . . . . .	207,085	Masses heard, . . . . .	63,850
Stations of the Cross, . . . . .	78,909	Works of zeal, . . . . .	200,416
Holy Communions, . . . . .	104,349	Various good works, . . . . .	362,941
Spiritual Commu- nions, . . . . .	465,812	Prayers, . . . . .	542,561
Examinations of conscience, . . . . .	143,551	Sufferings or afflic- tions, . . . . .	53,576
Hours of silence, . . . . .	156,493	Self-conquests, . . . . .	143,986
Charitable conversa- tions, . . . . .	162,255	Visits to Blessed Sacrament, . . . . .	394,287
Hours of labor, . . . . .	173,861		
Holy hours, . . . . .	153,642		
		Total . . . . .	3,959,915



## THE APOSTOLATE OF THE WEAK.

**I**T is not every soul that wins salvation  
By mighty deeds and mammoth works for  
Christ :  
God giveth not to all the high vocation  
Of martyrs, for His glory sacrificed.

A few among the many find their mission  
As priests and apostolic laborers ;  
A privileged few behold, with clearer vision,  
The secret joys monastic life confers.

But, as in summér woods, infrequent, towers  
A giant oak or poplar overhead,  
While all the ground with grass and moss and  
flowers,  
And other tiny, tender things, is spread ;

And as with waving arms, the great tree crieth :  
“ My height, my strength, my glory, Lord ! are  
Thine ! ”

Softly the little slender herb replieth :  
“ My fairy blossoms, Lord ! are also Thine ! ”

So in the Church ; for one high-hearted mystic,  
There are a thousand souls of low estate ;  
And of the masses (dread characteristic !)  
Few enter at Perfection's narrow gate.

But (heav'n ordained), the prayer of the ascetic  
Finds its *Amen* among the common throng ;  
And the grand solo of the saint prophetic.  
Ends in a chorus of less valiant song.

Blessed be God ! tho' all may not be friars,  
Nor eremites in deserts sanctified,  
Nor sisters of the poor, nor nuns in choirs,  
Heroic saints by awful penance tried—

Blessed be God ! we may, our homely duties,  
Our commonplace employments, so refine,—  
That life will blossom with a thousand beauties,  
And swell the chorus of a song divine !

A sweet consideration for the labor,  
The woes and wounds of every heart that  
bleeds ;  
A strong, unselfish will to serve our neighbor,  
And help him in his little daily needs.

To make the fireside bright and pure and tender  
With Christian love and Christian confidence ;  
To guard the children's souls, not help, but  
hinder,  
The modern slaughter of the innocents.

All these pass not the measure of our weakness,  
(The tiny deeds that win a vast reward),  
But make us true apostles of the meekness  
And sweetness of the Heart of Christ our Lord.

ELEANOR C. DONNELLY.



## HIS COMRADES' VERDICT.

BY EMMA STREET.

"My dear, have you heard the news?" exclaimed Mrs. Major Gordon, bustling into Colonel Forrest's drawing-room, and scarcely giving the native servant, who had announced her, time to salaam himself away before opening her budget.

Lena Forrest came forward to meet her visitor with a slight smile on her fair high-bred face, and answered, as she shook hands with her: "No, I think not, Mrs. Gordon. Is it anything very startling?"

The elder lady settled her ample proportions comfortably into the colonel's big bamboo armchair, and a thrill of satisfaction ran through her. There was nothing she enjoyed more than being the first to retail a bit of gossip.

"It is the oddest thing," she began, loosening her bonnet strings and helping herself to a fan that lay near her on a table—for though it was October, the days in Lucknow were still uncomfortably warm—"the very oddest thing. Last night, it appears, Gilbert Greville and Charlie Lacy were playing cards in the mess, and they disagreed about a game. Some hot words followed, and Greville wound up by calling Lacy a liar and flinging a glass of wine in his face."

She paused to see the effect of her words and to render more impressive what was to follow, for the cream of the story was yet to be told.

Before she could resume, Miss Forrest spoke, her proud lips curling scornfully: "Your news is scarcely a surprise, Mrs. Gordon," she said slowly; "I have the honor of Captain Greville's acquaintance."

"Exactly, my dear," cried the elder lady, fanning herself vigorously. "No one who knows Greville is at all astonished at his vulgarity, it is the nature of the brute. What we *are* surprised at is Lacy's conduct. He simply swallowed the affront, and walked away as mute as a mouse."

The blood rushed to Lena Forrest's face, and she fixed her dark eyes incredulously upon her visitor. "You do not mean to say that Char—Captain Lacy did not resent the insult put upon him," she said, breathlessly.

"That is precisely what I do mean, my love," answered Mrs. Gordon, leaning back in her chair and enjoying the sensation she had made. "I would not have believed it had not Jack told me himself. He was present when it happened, and he came straight home and kept me awake until two o'clock this morning talking about it."

Miss Forrest recovered her self-possession as rapidly as she had lost it, and resumed the conversation in an ordinary tone, discussing the subject of it as though he were the veriest acquaintance. She was a proud girl, and if the news affected her personally she gave no sign beyond that first start and exclamation that had so gratified Mrs. Gordon; and when that lady took her leave half an hour later, she went away telling herself that there was nothing in the rumor which had assigned a stronger reason than etiquette or friendship for Charlie Lacy's frequent visits to the colonel's bungalow.

Perhaps she would have changed her mind had she been privileged to see Helena Forrest in the privacy of her own chamber later on. The girl was seated before her

writing desk, intently regarding a photograph she held in her hand. "I cannot believe it," she said to herself passionately, staring at the frank, pictured face before her. "Whatever his faults may be, at least he is not a coward." She laid the portrait down and rising from her chair began to walk restlessly up and down the room, her face mirroring the doubt and perplexity and wounded pride that were struggling within her. "What *am* I to think?" she said aloud at last. "Mrs. Gordon is a gossip, but she is perfectly truthful, and had her information from her husband who saw the affair. And he is coming to me to-night for his answer. O Charlie, Charlie!" And then she did what must women would have done sooner, burst into tears.

For a while she gave free vent to her emotion; but, as it grew weaker, her predominating trait asserted itself and she raised her head with an air of unconscious pride. "I will wait until he comes," she said slowly, brushing away the traces of tears from her eyes. "If he can explain the matter to my satisfaction, well and good. If not—well, my answer will not be the one I meant to give. The man I marry must be *sans peur* at least."

On the morning following the disagreeable episode in the mess-room, Captain Lacy sat in his quarters alone. There was not a man in the regiment who realized better than himself the view that would be taken of his conduct, nor one who understood more thoroughly the estimation in which he would henceforth be held by his comrades; yet his face wore an expression of perplexity rather than of trouble.

"They will think me a coward, I know," he soliloquized, "but I don't see how I am to help it. Confound it all, I wish I'd never seen that book. I don't know what's come over me since I began to read it. I believe it's bewitched."

He got up and went to a drawer and took therefrom a small book with a tattered cover and well-thumbed leaves. It was a copy of the "Imitation of Christ."

He held it in his hand and looked at it with knitted brows for a brief space, then went back and sat down, carrying it with him; but not, apparently, with the intention of reading it; for he laid it on the table, and, clasping his hands behind his head, leaned back and stared out of the window at the bright Indian sunshine and the groups of white-clad natives passing by.

Six months before, when he had moved into his present quarters, his servant, in dusting a cupboard, had brought to light the book that was now exercising him so strongly.

In a spirit of idle curiosity, Charlie Lacy had opened it and read a few lines which awakened still more curiosity; so, instead of telling his man to keep it, as he had at first intended, he kept it himself, and read it through from cover to cover with daily increasing wonder.

At first the spirit of the book aroused his combativeness, and he resented its tone without clearly knowing why he did so. Nourished spiritually from boyhood on a diet of what has been very aptly termed "muscular Christianity," and having parted with even *its* lessons, except the one of self-defence, since he had left home, the meekness and self-abnegation preached by the "Imitation" was something he could not understand, and he had "pshaw'd" and "pooh-pooh'd" over it even as he read. But if its humility was at first incomprehensible, there were other things in the book that appealed to him. Its unworldliness, its calmness, its true valuation of the vanities of life, gave form and expression to the vague dissatisfaction that his brief and careless experience of the world had awakened in his breast from time to time.

Living amongst a class who made frivolity the busi-

ness of life, and with whom earnestness was "bad form," whatever high aspirations he had once cherished had been gradually stifled until nothing was left of them but the unrest and weariness that came in their stead; and even these did not trouble him much yet, for he was young and healthy and light-hearted, and between duty and pleasure-seeking was kept pretty busy.

At times the round of dances, theatricals, tiffins and polo-playing, with which the Indian officer is wont to divert himself, palled upon him and became a weariness of the flesh; but as it did so to others as well, he set it down to his being a trifle "hipped," and paid no more attention to it until the "Imitation" fell into his hands. Then it was that a new light began to dawn upon him, a light in which the traditions and formulas of his worldly creed began to assume fantastic and misshapen forms, and to tremble unsteadily on their foundations; phenomena that sometimes made poor Charlie wonder whether he was dreaming or had only just awakened.

All this was the work of time, and had come upon him so gradually as to make but little alteration in his daily life. Outwardly he was the same as ever, no better and no worse, in most things, than his companions.

They had rallied him once or twice when he had looked a little more serious than usual, but the incident of the previous night was the first open indication that some radical change had taken place in his character.

Astounded though his brother officers were that he should let an insult go unpunished, they were very little more surprised than he was himself. Had he been told, five minutes before it happened, that he would permit a glass of wine to be thrown in his face without resenting it he would have laughed aloud. Yet when it was done, and his assailant was standing upon the defensive awaiting reprisals, some mysterious influence quenched the

flame of indignation that tingled through every nerve, and after one long, steady look at his insulter he had turned away and deliberately walked out of the room, acutely conscious that every eye was fixed upon him in stupefied amazement.

"I'm sure I don't know how I did it," he said to himself ruefully, as he sat looking out of the window; "but I couldn't have hit that fellow to save my life. He looked so pitifully mean that I half believe I felt sorry for him. The question is—what am I to do now? I'll be sent to Coventry by the fellows as sure as my name is Lacy, yet I can't explain to them; they wouldn't understand if I did. Heigho! I begin to think I must have been meant for a parson."

Then another thought occurred to him and he bit his lip sharply and sat upright with a jerk.

"What will Lena think?" was the question that passed through his mind. "What will she think, and, more serious still, what will she say?"

The thought disturbed him, for he rose and began to walk up and down the room with doubt and indecision written on his good-looking face.

To have earned the contempt of his comrades was bad enough, but to be despised and rejected for cowardice by the woman he loved was infinitely more bitter, and for the first time he began to regret not having knocked Greville down as he had deserved.

He was honestly in love with Lena Forrest, and valued her good opinion above that of anyone else in the world; it is not surprising therefore that the thought of her had more power to move him than anything else, and to make him regret momentarily that he had not done that which would have been pleasing to her. He knew how proud she was, and he felt instinctively that she would sacrifice her own happiness a hundred times over rather than

marry a man at whom the finger of scorn might be pointed. Fortunately for himself at this juncture, he had a good deal of native independence of character, and the more he dwelt on the unlucky incident and its probable consequences, the more convinced he became that he had acted manfully and as became a Christian; though it must be confessed that the Christian aspect of the case appealed to him less strongly than did the manful one just then.

Having argued out the case to his own satisfaction, he felt more at ease and proceeded to don his uniform and prepare for the day's duties. Before leaving the room he picked up the "Imitation" and opening it carelessly glanced at a verse before putting it back into the drawer. This is what met his eyes: "Go where thou wilt, or do what thou wilt, thou shalt not find a higher way above, nor a safer way below, than the royal way of the holy Cross."

"Now I wonder what that old monk meant," he said to himself musingly, as he paused for a moment after locking the drawer. "If he meant that a fellow has to suffer to be saved, I rather think my salvation is about secure, for I've a tough job before me. I have, by Jove!"

With which rather irreverent remark, though he did not mean it to be such, he buckled on his sword and went out.

That he had by no means underrated what was awaiting him became painfully evident before he had gone a dozen yards. The first man he met cut him dead; the next did not appear to see him; and the next favored him with a nod that was a little more contemptuous than a kick, and which he did not take the trouble to return.

To anticipate contempt in the solitude of one's own apartment and to meet and bear it in public are two widely different things, as Charlie Lacy speedily found.

But he had a strain of belligerence in him that this treatment stirred up, and instead of feeling humiliated and cast down, he grew angry, and marching into the mess called to a waiter to bring him a glass of soda water, and then deliberately turned his back on the half dozen officers who were present, and stared out of the window till the waiter returned.

This was carrying the war into the enemy's camp with a vengeance, and the men who had been preparing to snub him waxed wroth that he had taken the matter into his own hands.

"Talk about cheek after that," said one of them, after Lacy had walked out without once glancing in their direction.

"By jove, he is a cool hand!" remarked another, moved to involuntary admiration. "To think of the fellow cutting us."

"When you wanted so awfully to cut him, eh?" chimed in a young lieutenant with a snigger. Whereupon his elders politely informed him that youngsters should be seen and not heard, and presently dispersed to inform those whom it might concern that Charlie Lacy had sent the regiment to Coventry, instead of allowing it to send him there.

Poor Charlie! He was but a beginner on the straight and narrow path, and the first painful steps were not taken without many stumbles and falls. All that day he carried a brave face above a sorely wounded spirit; keeping resolutely away from his brother officers save when his duties brought him into contact with them, when his manner was so frozen that their frigidity seemed warm by contrast, and giving no sign of the sting that rankled within.

At last the day's duties were over and he was free to seek Lena Forrest and receive the answer she had promised him.

The restraint he had imposed upon himself all day had left him weary and depressed, and it was with something of the feeling that animates a forlorn hope that he bent his steps in the direction of the colonel's bungalow.

Miss Forrest was waiting for him, and his first glance at her pale face told him that she knew everything.

She motioned him to a chair, but he shook his head and remained standing before her. "I have come for my answer, Lena," he said quietly, his suppressed tone telling her more of the conflict within than he was aware of.

Her face grew a shade paler and her lips quivered, for with all her pride she was but a woman, and she loved him dearly. Then she remembered how his name had been spoken with derision in her hearing that day and her heart hardened.

"Before I give you an answer," she said, avoiding his pleading eyes by letting her own seek the floor, "I wish to hear from your own lips if the story I have heard about you is true."

"Yes," he said, raising his head a little; "it is."

"And have you any explanation, any reason to give?"

In spite of herself there was an inflection in her voice that told him she was hoping against hope that he had.

"Lena!" he said impetuously, catching her hands in his and holding them fast, "the story you have heard is true, in every particular; but as Heaven is my judge it was not cowardice that made me let Greville off as I did." There was passionate pain, passionate pleading in his voice, but stronger than all was the ring of truth through it, and from that moment she had no further doubt.

"Then why, oh why, did you submit to such an insult; to such degradation?" she cried in bewilderment.

"I cannot explain it, even to myself," he said, the

light and energy dying out of his face. "All I can tell you is that Greville looked so pitifully mean and small at that moment, that it seemed to me it would have been more cowardly to strike him than to let him go. I scarcely dare to hope you will understand me, but that is the truth and the whole explanation."

"But have you thought of what people will say?" she asked.

"I have not heard them *say* anything, but I know what they think," he said, with a touch of bitterness. "Not a man in the regiment has spoken to me to-day, except when he was forced to."

The girl drew a quick breath and her fingers tightened over his for an instant, then she withdrew her hands gently but decidedly, and said in a low tone: "I accept your explanation, and I believe it. I even think I understand your motive for acting as you did; but—forgive me if I pain you—you must see that the answer you came for to-night must be a negative one. Under the circumstances, I can give no other."

"That is," he said quietly, "the voice of public opinion has more weight with you than your own convictions. Well, no doubt you are right, and I do not reproach you. It takes more courage than most women possess to fly in the face of society's verdict. I owe you thanks for accepting my explanation and for believing it. It is a comfort to know that at least the woman I love does not think me a coward. The rest of the world may think what it pleases. Good night, Lena, and good-bye. To meet oftener than is necessary after to-night would be painful to both."

Moved by an irresistible impulse, she put out her hands to him in mute appeal not to leave her, but he had turned away and did not see the gesture, and as his footsteps died away she sank into a chair and buried her face in her hands.

What Charlie Lacy suffered during the months that followed is known to himself alone. Grave, silent and self-contained, he went about his duties methodically never giving token, by word or glance, that he resented or even noticed the isolation to which public sentiment had consigned him. He took his meals in his own quarters, and politely refused all invitations that reached him from outsiders; for the officers of other corps did not consider his moral character any of their business, though they would have sent any comrade of their own to Coventry had he been guilty of Charlie's offence.

That he should send in his papers and clear out, was the verdict of the regiment in its confabulations about him, and that he did not pursue this obviously proper course was an aggravation of his crime that admitted of no extenuation. One or two, who had been the culprit's intimates, were for letting the affair blow over, and even went so far as to hint that Lacy had shown courage enough for a dozen in accepting his punishment so uncomplainingly; but they were overruled by the majority, who demanded with much dignity, "What was to become of the reputation of the Scarlet Lancers if cowards, yes, by Jove! cowards! were tolerated and encouraged?"

Public opinion did not confine its disapproval to Captain Lacy alone; it displayed it with the same severe impartiality to his assailant, Captain Greville, whose life, since he had insulted Lacy, had been made a burden to him by the elaborate politeness with which his fellow officers treated him upon every occasion. He had never been a favorite, whereas Charlie had; and as the latter took care not to give them the chance to vent their indignation upon him, they virtuously expended it upon the former, whom they voted by common consent "an unmitigated cad, and no credit to the old corps." Indeed, it is doubtful if Lacy's position were not the least embarrassing of the two.

Cut off thus from the dissipations and distractions which had filled up the greater part of his leisure hours, Charlie had much time for serious reflection; and when the first bitter sense of undeserved injury died away, he began to apply himself with interest to the study of life through a new medium: that of the "Imitation."

There were many things in it that puzzled him, and of which he did not possess the solution. There were constant allusions to doctrines which he had been taught to look upon as erroneous, if not even blasphemous, but which, somehow, seemed to fit in with the rest of the book harmoniously enough; and there were flights into regions of which he had as yet but the dimmest perception; but in spite of these drawbacks he learned many and valuable lessons, not the least of which was the instability of all things human, and the necessity of fixing one's hopes on something less mutable than one's fellow creatures—a lesson which his own recent experience served to illustrate in a forcible manner. Bit by bit, and very slowly, he unlearned the maxims and doctrines that had hitherto shaped his life; and then a period followed that he could never look back upon without thanking God that it was over, never to return; a period of agonizing doubt and perplexity, during which he felt as if his little world had slipped from under his feet and left him whirling dizzily in the air with no hope of ever reaching solid ground again; a period when everything was dark as the darkest night, with no friendly ray to lead him into light and security; a period when the consciousness of rectitude that had hitherto supported him faded away and taught him his own innate helplessness and weakness; in a word, a period when there seemed nothing left in heaven or earth to which to anchor his soul.

Then, and only then, did he learn the grand lesson of the "Imitation"—the lesson of prayer, of humility and of

childlike confidence in God. Through how much of sorrow and weariness and pain he at last groped his way to the light is known but to God alone, who held his hand through it all and lead him safely onward to the end.

The full light of faith was not yet his, but a profound sensation of peace and happiness came to compensate him for the anguish he had suffered; and daily he drew nearer and nearer to the truth, yet all unconsciously.

While he was still revelling in his new-found happiness, the regiment received orders to return to England, and the cantonments became the scene of endless activity night and day.



Out on the Indian Ocean, the great troop-ship "Elephanta" howled along steadily on her homeward passage under bright skies, and wafted by favoring winds.

All day, and far into the night, her human freight sat or lay around her broad white decks and discoursed continually of the one theme dearest to their hearts—Home.

The word was in everybody's mind and on everybody's lips. On the quarter deck the ship's captain dilated to the officers and their wives upon the events that had been transpiring "at home" when he took his outward trip. Amid-ships the naval petty officers held forth to the military petty officers on the same subject. On the poop the soldiers and sailors united in singing in stentorian tones. "Rolling home, rolling home," and other ditties of a like nature, calculated to express their delighted anticipations of the glorious times they were to have when safely landed upon the soil of the "right little, tight little island" to which their thoughts were turning as naturally as though the mighty peninsula of Hindostan had been blotted off the map. Even the tired, baby-laden soldiers' wives cast off their weariness from time to time.

and soothed their fractious children by promises of the wonderful things they were to see and do as soon as they got "home." Why, there was magic in the very word itself.

In the midst of this social life packed between the walls of the good "Elephanta," Charlie Lacy was as much alone as he had been in his quarters in Lucknow ; nay, even more so, for the limited accommodation of the ship forced him into closer contact with those whom he had avoided for so long, and the fact that he was practically ostracized became unpleasantly obvious. Yet he bore it manfully, and, to the great astonishment of his fellow voyagers, even cheerfully ; once or twice surprising some of them not a little by being overheard to whistle a few popular airs for his own delectation in the privacy of his cabin when everybody else was supposed to be on deck. .

The few courtesies that necessity compelled him to exchange with his fellows were offered frankly and kindly, but beyond this he made no effort to propitiate them, and with the usual consistency of human nature they began to wish he would ; for a feeling had been gaining ground for some time that he had been rather severely dealt with.

Although some had thought so from the first, there was only one individual in the regiment who had had the courage of his convictions and proclaimed them aloud ; but as he had nothing to do with the sphere in which Lacy's lot was cast, his championship had not been of much avail. The individual was his servant, Hopkins by name.

- Ever since his master had been in disgrace, Hopkins had lived in a state of warfare with the other men. The list of hard names and broken heads that he had distributed in the excess of his zeal, and for which he had narrowly escaped being clapped into the cells a dozen of

times, would be too long to recount here. But at last, it came to be understood in the barrack-rooms that Captain Lacy's name was not to be handled with disrespect if Hopkins were within earshot, unless the handler desired a forcible interview with that gentleman's servant. Of all this, Charlie was in ignorance, but he had not been insensible to the increased respect and attentiveness in Hopkins' manner, and a strong attachment had grown up between the two.

The young officer was not surprised, therefore, when Hopkins appeared one day in his cabin, while he was quietly reading, and without having anything particular to do began fidgeting about on the pretence of putting things in order. Attracted at last by the frequent looks the man cast at him he looked up from his book and asked cheerfully, "Do you want anything, Hopkins?"

"No sir, oh no sir," answered the man in an embarrassed tone; "but if I might make so free, I think there is something gone wrong about the ship, for I seed the Captain taking all the officers one by one just now and saying somethink to each, and then scuttling off agen down below as fast as his legs would carry him, and all the officers looked at each other very peculiar."

"I don't suppose it is anything very particular," said Captain Lacy carelessly; but even as he spoke, the notes of a trumpet came swelling on the air, sounding the "fall in," and he sprang to his feet in a hurry, and made his way on deck, with Hopkins close behind.

As fast as the men could manage it they came hurrying along, and in a few moments the regiment was assembled and Colonel Forrest was seen to issue from the saloon in company with the ship's captain, whose name was Brandon. They conferred apart for a few moments, and then the colonel came forward and said calmly but distinctly: "Now, my men, I have to break a piece

bad news to you. But before I tell you what it is, I want to assure you that there is no immediate danger, yet in case there should be later on, Captain Brandon thinks it wise to make all possible preparation. The ship is on fire."

A rustle, immediately stilled, ran through the ranks, and a few bronzed faces turned pale; but the colonel continued quietly: "As I have told you already, the danger so far is not great, and Captain Brandon has every hope of keeping the fire under; yet, in case it should get beyond control, he thinks it wise to make proper provision for the safety of all on board, and as he is the best judge of the means to be used, I place you under his command, and expect that you will obey his orders as you would mine." The men had by this time recovered themselves and now greeted his words with a hearty cheer, during which he stepped aside, and Captain Brandon taking his place set to work in a business-like manner to divide the men, some of whom he sent to help the sailors at the pumps, some to construct rafts under the supervision of the first lieutenant, for the boats would not accommodate more than half the passengers; and some to bring up provisions for both rafts and boats.

Such of the officers as were not employed one way or another, went off to allay the fears of the women and children, who began to exhibit signs of a panic; and Charlie was left alone, having been directed by the captain to keep a general eye upon what went on on deck, and to report to him at once if he noticed any irregularity.

All around him was bustle and confusion, yet not without a certain method in it. Down below, the pumps clanked and thumped, and the boatswain's whistle mingled with their noise continually as he kept relieving the men before they had time to grow tired. As far as the eye could see, a tumbling waste of waters rolled up to the horizon, all crimson and purple and gold with the

light of the setting sun ; and the blue sky, flecked with tiny white clouds, looked down serenely upon the doomed vessel. For it was doomed. No power upon earth could save it now, and as Charlie Lacy watched the tiny white wreaths of smoke that not all the exertions of the crew could keep from becoming denser every moment, he knew it, and his heart ached for the helpless women and children who would have to be sent adrift on the wide ocean with such scant hope of safety.

The sun sank out of sight and the stars came twinkling out, and still the men worked at the pumps with all the energy of desperation ; and still the fire gained upon them inch by inch and foot by foot. It was nearly midnight when all was done that could be done, and nothing remained but to get the women and children into the boats and make ready to desert the ship, one end of which was now a blazing furnace. It was a strange, weird scene, the burning ship drifting through the dark water, her decks covered with weeping women, stern-faced men, and half frantic children who shrank and struggled and screamed as they were lifted over the side of the ship and lowered into the boats to join their mothers. By slow degrees the decks were cleared, until there remained but the officers and a few of the men, who were to go in the captain's dingy and a small pleasure boat that had been fished out from goodness knows where. As the boats and rafts had been filled they had been cut away and lost in the darkness, and the few men who were left gathered together and were taking a last look about them to see that no one had been forgotten, when a light figure glided up to Colonel Forrest's side and a soft hand was slipped into his. "Great Heaven! Lena!" ejaculated the old man in dismay. "I thought you were gone long ago in one of the large boats."

*(To be Continued.)*

**THE LEAGUE AT HOME.****Port Colborne.**

The Golden Jubilee of the Apostleship of Prayer, which is being celebrated by its many millions of members throughout the world, was observed in St. Patrick's church here, in an impressive and imposing manner.

A solemn Triduum or three days of prayer was held on June 24th, 25th and 26th, in which all the members of the League joined with the most profound devotion and enthusiasm, the church being filled to its utmost capacity at the morning and evening devotions. During those three days, masses were celebrated at 7 and 8 o'clock, at which large numbers, in fact, the entire congregation, received Holy Communion, thus testifying their love and devotion to the Sacred Heart.

The pastor, Rev. Father McEntee, was assisted by Rev. Father Lynett of Manitou, who on the evening of the first day gave a most eloquent and instructive sermon on the devotion to the Sacred Heart, its objects and benefits.

On Sunday evening, after an interesting and impressive discourse by the Director of the League, on the duties of Promoters, the great blessings accruing from their work, and the very slight obligations necessary to become an associate, etc., the Promoters renewed their obligations, and a number of others who had been on probation for some time, and who had proved themselves worthy of such an undertaking, received their Crosses and Diplomas from the hands of the Director.

The Triduum was then brought to a close by Benediction of the most Blessed Sacrament.

Our membership is rapidly increasing and a livelier interest gradually taken by all, but much is due to the untiring efforts of our energetic devoted Director, Rev. Father McEntee, who leaves nothing undone for the salvation of souls.

E. REDDIN, *Secretary.*

## St. John, N.B.

We celebrated in the most solemn manner the Golden Jubilee of the League on Aug. 2, 3, 4. High Mass each morning; exposition each of the three days; sermon every evening by the Rev. A. J. McInerney, C.S.S.R., of Brooklyn, N.Y. The attendance and fervor of the people gave evidence of their devotion to the Sacred Heart. More than 1,000 received Holy Communion during the Triduum. *Adveniat regnum tuum!*

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

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## R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased: Edward Lavee, of Campbellford, d. June 25; Jeremiah Ryan, of Bracebridge; David Hanly, of Mount St. Patrick, d. June 11; Mrs. James Farmer, d. Feb. 7, Mrs. James Pape, d. May 22, and Mrs. Lucy Fitzgerald, d. May 21, all of Toronto; John McKeown, of Stadacona Village, d. July 2; Mrs. Patrick Dawson, of New Liverpool, d. July 3; Thomas Fitzgerald, John Philips, James Fitzhenry Fevre, d. July 28, and Miss Mary Byrne, all of Quebec; Mrs. James Phelan, Mrs. Mary Ann O'Brien and Mrs. Mary Hudson, d. July 16, Mrs. Dennis Tracey, d. June 29, all of Montreal; Miss Kate McDonald and Mrs. Henry Howitt, of Seven Mile Bay; Mary Ann Hughes and Mrs. Patrick McKenna, of Kiukora; Mrs. Charles Collings, of Windsor, Ont., d. April 21; Mrs. J. Gaudaur, of Atherly, Ont.; Maurice Kiely, of Orillia; Mrs. Winnifred Stone, of Dundas, d. in May; Hugh A. McDonald, of Ottawa, d. July 29; Mrs. Bernard Jones, of Brickley, d. July 11th; Mr. James Tunney and Patrick Maguire, d. July 24th, both of Grafton; Jeremiah Ryan, of Bracebridge; Edward Leveque, of Campbellford; Mrs. Margaret Cushman, d. in Feb., and Mrs. Ellen Fowler, d. in July, both of Hamilton.

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**THANKSGIVINGS**

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

ALEXANDRIA—A Member returns thanks to the Sacred Heart for a great favor obtained through prayers to Jesus, Mary and Joseph. A Member of the League, for a temporal favor received after making a novena, and having Mass offered for the souls in Purgatory. Two Associates, for a great favor obtained. A Promoter, for a cure obtained on application of the Badge of the League. A Promoter, for a favor obtained in April. A Promoter, for two favors and success in business obtained. An Associate, for a great favor received. A Promoter, for favors received through Our Lady of Mount Carmel, after obtaining the enrollment of two persons in the Scapular of Mt. Carmel. An Associate, for a situation obtained. A Promoter, for having received news from an absent brother, after offering special prayers during the month of June, and having Mass offered for the Souls in Purgatory. An Associate, for a temporal favor. An Associate, for a special favor. An Associate, for a temporal benefit. A Promoter, for deliverance from a temptation, also for many favors received from Our Lady of Mt. Carmel. An Associate, for a temporal favor received through St. Joseph. An Associate, for a favor received after prayers to the Blessed Virgin Mary and to St. Joseph, and after having a Mass offered for the Souls in Purgatory. An Associate, for the cure of a sore back.

AMHERSTBURG, Ont.—A Member, for three temporal favors. A Member, for a situation obtained for a parent.

ANTIGONISH.—A Member, for two temporal favors received through novenas to the Sacred Heart. For several spiritual and temporal favors obtained. A Member, for the cure of a sore eye.

ARNPRIOR.—A Member, for having passed an important examination, also for a great favor received in June. A Promoter, for a reconciliation obtained through the intercession of the Blessed Virgin, St. Joseph and St. Ann. A Member, for a favor granted in April.

BARRIE.—A Promoter, for the recovery of a sick child after a mass and a novena in honor of the Sacred Heart, Our Lady of Perpetual Help, St. Joseph and St. Anthony. A Member, for a favor received in the month of May. A Member, for recovery from a very severe illness through the intercession of the Blessed Virgin.

BATHURST, N.B.—For a very great favor received. For having obtained a much needed favor through the intercession of St. Anthony. A Member, for a temporal favor. A Member, for two favors received through a petition to the Sacred Heart of Jesus. An Associate, for a special favor obtained. An Associate, for a brother who performed his Easter duty.

BATHURST VILLAGE.—A Member, for a favor received through the intercession of the Blessed Virgin. For a special favor received. For a temporal favor.

BEAURIVAGE.—A Promoter, for relief by the application of the Promoter's Cross to a burn. A Promoter, for relief by the application of the Promoter's Cross.

BELLE RIVER.—A Promoter, for a great favor obtained.

BELLEVILLE.—For the recovery of a father of a family from a very serious illness.

BRECHIN, Ont.—A Member, for relief from a pain in the breast after applying the Badge of the Sacred Heart. A Member, for a special favor granted.

BUCKINGHAM.—A Promoter, for many spiritual and temporal favors obtained for himself and friends. For relief of a child from great pain after applying the Badge. A Member, for the recovery of a sick person.

BUFFALO.—For the passing of a successful examination.

BURLINGTON, VT.—For the grace of a good retreat. For a temporal favor.

CHARLOTTETOWN, P.E.I.—A Member, for a temporal favor.

CHATHAM.—By a young person for the cure of a sore throat, and for a spiritual favor obtained. A Promoter, for several spiritual and temporal favors received.

CORNWALL.—A Promoter, for a favor granted. For a temporal favor obtained after having a Mass said for the Souls in Purgatory. For two temporal favors obtained.

GLEN ROBERTSON.—An Associate, for a great temporal favor received.

GRAFTON.—For a great favor received through the intercession of the Blessed Virgin, St. Joseph and St. Ann.

GUELPH, Ont.—For a situation obtained after a promise was made to have a Mass said for the Souls in Purgatory. For a temporal favor obtained. A Promoter, for several spiritual and temporal favors obtained after a promise to have a Mass said in honor of the Sacred Heart and for the Souls in Purgatory.

HALIFAX.—For a very great temporal favor obtained. For a favor received through the intercession of the Blessed Virgin by a Member of the League. For favors received, and particularly for restoration to health after a severe illness. For having passed a successful examination through the intercession of St. Aloysius and St. Joseph.

HAMILTON.—A Member, for having passed an important examination three years ago, also many favors obtained. For having passed a severe examination, and gained a prize which was petitioned for, during the month of June. For the return of a father to his duty and for a situation obtained for a brother. A Member, for having successfully passed his examination last summer after prayers said to the Sacred Heart and through the intercession of Our Lady of Perpetual Help. For having obtained pupils after having waited long for the same. Also for the grant-

ing of favors, spiritual and corporal, especially for one request granted, which secured advantages, both spiritual and corporal. A Member, for a favor received. For employment for a person.

HASTINGS, Ont.—For the recovery of a very dear friend whose health was very bad, through the intercession of the Blessed Virgin, St. Joseph, St. Ann and St. Benedict.

HAYESLAND.—For the finding of a purse and a valuable book after prayers to St. Anthony. For two temporal favors granted. For the success of an undertaking. For the obtaining of a sum of money after promising to have a mass said in honor of the Souls in Purgatory.

HESPELER.—A Member, for having obtained a very great favor through prayers to the Blessed Virgin. A Member, for a very great favor received.

INGERSOLL.—A Member, for the recovery of a person from sickness. A Promoter, for a temporal favor which surpassed all expectations. A Promoter, for many favors granted.

IONA.—A Promoter, for a special temporal favor granted.

KINGSTON.—A Member, for a cure obtained.

LONDON.—For the recovery from a serious illness. For a favor obtained through the intercession of St. Joseph. For a spiritual and temporal favor. For four temporal favors.

MARYS VILLE.—For three special favors and two temporal favors granted through an invocation to the Sacred Heart and the Blessed Virgin and St. Joseph. For a cure obtained through the Canadian Martyrs. For a favor received through the Rosary of the Blessed Virgin and St. Joseph. A Member, for the recovery of health through the intercession of St. Ann. A Member, for two temporal favors received through the intercession of Our Lady of the Sacred Heart.

MIDLAND.—For the prevention of threatened inflammation. For the recovery of an Associate.

MONCTON.—A Promoter, for a favor obtained through

a novena to the Sacred Heart and by prayers to St. Joseph and the Blessed Virgin. An Associate, for employment obtained after prayers to the Sacred Heart. A Promoter, for a favor received through the intercession of the Blessed Virgin and St. Ann.

MONTREAL.—An Associate, for a favor received through the intercession of the Blessed Virgin. For a temporal favor. A Member, for a situation. For a favor granted. For a situation obtained through the intercession of the Blessed Virgin and of St. Joseph. For a particular favor through the intercession of the Souls in Purgatory. For an all-important spiritual grace granted to two persons after earnest and repeated petitions to the Sacred Heart. A Promoter, for having secured steady employment for a young man. A Promoter, for the conversion of a husband from excessive drinking after a novena to St. Anthony. A Member, for being relieved from pain in the side, and for other favors obtained after four novenas in honor of the Sacred Heart. An Associate, for her father's obtaining employment through the prayers of the League.

NEWCASTLE, N.B.—A Member, for the cure of a violent pain, and also of the toothache several times by the application of the Badge and prayers to the Sacred Heart.

ORILLIA.—An Associate, for the partial restoration of eyesight and health through the bounty of the Sacred Heart and through the intercession of the Blessed Virgin.

OTTAWA.—For the granting of bodily strength to a delicate child. For averting from a large family what was at first considered a contagious disease after a promise of a mass for the Souls in Purgatory. For two temporal favors and two spiritual. A Member, for a great favor obtained through the Sacred Heart, St. Joseph and Our Lady of Perpetual Help during last June. Members, for a great temporal favor obtained for a dear father. An Associate, for the reformation of an intemperate husband.

A Promoter, for favors received through a novena in honor of the Most Precious Blood. For two temporal favors. For one spiritual and one temporal favor. A Promoter, for two favors. A Member, for petition granted.

PENETANGUISHENE.—For the complete recovery of a baby brother seriously injured by a fall; the Badge was applied and prayers were said for him. An Associate, for a temporal favor granted through the intercession of St. Ann.

PHELPSTON.—A Member, for a great temporal favor. For two temporal favors granted.

PETERBOROUGH.—A Promoter, for success in her studies, A Promoter, for a spiritual favor and another for a temporal one through the Canadian Martyrs.

PORT ARTHUR.—An Associate, for the recovery of two members of the family from a severe illness after a novena, and mass in honor of the Sacred Heart, the Blessed Virgin and St. Joseph.

PORT HOOD.—A Promoter, for a temporal favor received after making a novena and promising nine masses for the Souls in Purgatory.

PUSLINCH, ONT.—A Promoter, for a great improvement in health, and for the almost instant cessation of pain after applying the Badge.

QUEBEC.—A Promoter, for having been extricated from a most embarrassing position through the intercession of the poor Souls in Purgatory, also for many favors, spiritual and temporal, received. A Member, for a special favor obtained. A Promoter, for her vocation being decided through the intercession of Our Blessed Lady. A Member, for obtaining a good situation. An Associate, for the recovery of her husband from a dangerous illness after petitioning the Sacred Heart. For several special favors received. An Associate, for having been relieved of severe pains after applying the Badge. A Member, for reconciliation and peace in a family. For the grace of a

happy death for a hardened sinner through the prayers of the Holy League. A Mother, for immediate relief from suffering for her child, who was in great agony, after applying the little Badge of the Holy League and praying to the Sacred Heart. A Promoter, for being helped through severe trials, and for many spiritual favors obtained. For several requests granted. For assistance in temporal necessities.

RENFREW.—For being cured of a disease after suffering for four years, by making the novena from the fourth to the twelfth of March in honor of St. Francis Xavier, the Blessed Virgin, St. Joseph and the Canadian Martyrs. For two temporal favors received. A Member, for relief from pain after making a novena to the Sacred Heart and saying the beads.

ST. CATHARINES.—A Member, for many favors received and for one special temporal favor.

ST. JOHN, N.B.—For many favors and graces obtained during the past month.

ST. THOMAS.—A Promoter, for a great temporal favor received. A pupil, for passing a difficult examination.

SAND POINT.—A Member, for two temporal favors received in March, one being the recovery from a severe illness through the intercession of the Blessed Virgin, St. Ann and St. Joseph. Also, for several other favors received. For the immediate relief from a severe headache after applying the Badge and invoking the Blessed Virgin.

SEAFORTH.—For the conversion of a husband to the Faith after a novena to the Blessed Virgin, St. Joseph, and St. Francis Xavier, and a promise of a mass every month for a year for the Souls in Purgatory. Three special requests granted through the Novena of Grace and after saying the thirty days prayer in honor of the Blessed Virgin, St. Joseph, St. Ann, St. Bridget and St. Anthony. For success in an examination through the intercession

of the Blessed Virgin. For one spiritual and two temporal favors granted.

SOLON, ME.—A Member, for a great favor received after making a novena to the Blessed Virgin.

STRATFORD.—A Member, for a great favor received on the eve of her sister's marriage. A Member, for the cure of a severe toothache after applying the Badge.

SUDBURY.—A young person, for the conversion of the father of a family.

THOROLD.—For temporal favors received. For the reconciliation of members of a family.

TORONTO.—A Promoter, for the restoration to health of a relative from a serious illness of mind and body. A Member, for a great temporal favor obtained through the prayers and intercession of the Blessed Virgin and St. Joseph. A Promoter, for a cure obtained through novenas to the Blessed Virgin. Two Members, for two temporal favors obtained through the intercession of the Blessed Virgin. A Member, for her recovery through the intercession of the Blessed Virgin. A Member, for a great spiritual favor granted.

WATERLOO, N Y.—A Member, for many favors received through petitions to the Sacred Heart and through the intercession of the Blessed Virgin. A Member, for five special favors obtained after having masses said for the Souls in Purgatory.

WINNIPEG.—For five favors obtained.

WOOLER.—For a special favor obtained. A Promoter, for the recovery of a friend from a serious illness after praying to St. Ann and the Souls in Purgatory.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Antigonish, Bridgewater, N.S., Church Point, Dundas, Hastings, Manotick Station, Midland, Moncton, Montreal, Ottawa, Quebec, Read, Ont., St. Johns, P.Q., St. Lamber's, Seaford, Smith's Falls, Toronto, Victoria Harbour, Winnipeg, Wooler.

## INTENTIONS FOR SEPTEMBER.

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

- 1.—S.—*St. Giles, Abbot.* Lowliness of heart. 31,240 Thanksgivings.
- 2.—S.—*St. Stephen, King,* at, gt, rt. Pray for rulers. 11,576 In affliction.
- 3.—M.—*Bl. Anthony and Comp. M.M.* Sanctify daily work. 18,228 Departed.
- 4.—Tu.—*St. Rose of Viterbo, V.* Watchfulness over self. 11,628 Special.
- 5.—W.—*St. Lawrence Justinian, Ep.,* rt. Confidence in God. 6,358 Communities.
- 6.—Th.—*St. Onesiphorus, M.* ht. Holy Hour. 10,289 1st Communions.
- 7.—F.—*Bl. Thomas and Comp. M.M.* at, gt. Generosity. Our Associates.
- 8.—S.—THE NATIVITY B. V. M. bt, gt, mt, rt, st. Confidence in Mary. 20,709 employment
- 9.—S.—HOLY NAME OF MARY, rt. Invoke her name. 2,376 Clergy
- 10.—M.—*St. Nicholas of Tolentino, C.* Avoid deliberate sin. 34,852 Children.
- 11.—Tu.—*Bl. Charles Spinola and Comp., M.M.* Courage to do right. 11,023 Families.
- 12.—W.—*St. Guy, the poor man.* Love of Christ's poor. 15,539 Perseverance.
- 13.—Th.—*St. Frederick, Parish Priest,* ht. Pray for Pastors. 4,581 Reconciliations.
- 14.—F.—THE EXALTATION OF THE HOLY CROSS. Devotion to the Cross. 14,906 Spiritual favors.
- 15.—S.—*St. Catherine of Genoa,* W. pt. Help suffering souls. 14,511 Temporal favors.
- 16.—S.—THE SEVEN SORROWS, B. V. M. Reparation. 17,775 Conversions to faith.
- 17.—M.—*The Stigmata of St. Francis.* Devotion to the Five Wounds. 10,374 Youths.
- 18.—Tu.—*St. Joseph of Cupertino, C.* Living faith. 3,087 Schools.
- 19.—W.—*Sts. Januarius and Comp., M.M.* Morning offering. 8,065 Sick.
- 20.—Th.—*Sts. Eustace and Comp., M.M.* ht. God's Holy will in all. 3,736 Retreats.
- 21.—F.—*St. Matthew, Ap.* bt, mt. Contempt for riches. 4,666 Guilds.
- 22.—S.—*St. Thomas of Villanova, C.* Zeal for Souls. 1,666 Parishes.
- 23.—S.—*St. Linus, P.M.* Christian fortitude. 20,441 Sinners.
- 24.—M.—OUR LADY OF MERCY Compassion for sufferers. 13,212 Parents.
- 25.—Tu.—*St. Firminus, Ep.* Unselfishness. 6,227 Religious.
- 26.—W.—*Sts. Cyprian and Justina, M.M.* Love of Purity. 1,714 Novices.
- 27.—Th.—*Sts. Cosmas and Damian, M.M.* ht. Pray for Sinners. 1,418 Superiors.
- 28.—F.—*St. Wenceslas, M.* Devotion to Holy Mass. 4,332 Vocations.
- 29.—S.—*St. Michael Archangel,* pt. Confidence in Angels. The Directors and Promoters.
- 30.—S.—*St. Jerome, C. D.* Zeal for God's Word. 11,993 Various.

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

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