



THE CANADIAN MESSENGER.

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MESSENGER ITEMS.

The Feast of the Immaculate Conception, falling this year on a Sunday, will enable most of our Centres to hold their semi-annual reception of Promoters on that day. If, however, circumstances of a local nature should prevent this day being fixed upon for the ceremony, it should take place some other day during the octave of the feast.

The renewal of the consecration to the Sacred Heart, in which all the Members join, whether Promoters or simple Associates, is one of the main feature of the ceremony.

The time chosen for the renewal is either the morning at a Mass of General Communion, or the evening during the Benediction of the Blessed Sacrament. Promoters wearing conspicuously their crosses at this ceremony gain a plenary indulgence. The reception and the renewal of the consecration may *with advantage* be separated from the General Communion and postponed till the evening.



We reproduce here a passage of the "Messenger Items" of May, 1894: "We cannot insist too strongly on the necessity of addressing, according to the directions given on the last page of the cover, all communications coming from English-speaking Centres, or their constituent members, save in the case of letters which are intended for either the French or English Canadian Central Director *personally*. Intention sheets and Thanksgivings form no exception to the rule. The latter should reach us, at *the latest*, on the 1st of every month preceding publication; for instance: items for the June MESSENGER should be at hand on or before May 1st."



As long as the above rule is adhered to, no one will have occasion to complain that his monthly *Intentions*, etc., are not acknowledged. It is beside the question to urge that orders have been filled in season, though intention-sheets, enclosed in the same letter, have not been mentioned as received. In such cases, the orders had not passed through the hands of the Editor or English Central Director. The communications, for the most part, reach him eventually, but often after all the manuscript copy is in the hands of the printer.

"To guard against any oversight or delay, all are requested to use a separate sheet for whatever relates to money matters. This precaution will ensure prompt attention to all orders, while items intended for publication will not be overlooked."—*Messenger Items*, May, 1894.



We do not insist here on other necessary recommendations, for we do not wish to be tiresome. But all interested in the perfect working of the more material part of the League would do well to read once more the *Items* on pages 178, 179 and 180 of our number of May last.



There are yet a few Centres that have not sent in the exhibit of 1894. Local Secretaries who, by some oversight, may not have received the blank forms, can be supplied with them by writing us to that effect. The publication in the MESSENGER of this census of the League throughout the Dominion has been postponed from time to time owing to the dilatoriness of a few. Naturally we are most anxious to present it to our Associates as early as possible in 1896.



GENERAL INTENTION FOR NOVEMBER.

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

CHURCH INTERESTS IN GERMANY.

Who has not heard of the famous saying of the Veteran Von Moltke? "We must all sooner or later end by becoming Catholics." The keen-sighted old warrior must have had some grounds for his forecast when he half-goodhumoredly made such an avowal.

But on what serious foundation are the hopes of the Catholic world based—we might ask ourselves—as our gaze, wandering over the map of Modern Europe, stops to take in the extent of what, in the lapse of ages, has become the home of the Teutonic races?

They are based, it seems to us, first, in the social order, on the influence of the regularly recurring sessions of the Catholic Congress and of the *Volksverein*; in the political order, on the cohesive strength of the Centre; in the intellectual order, on the superiority, everywhere apparent, of Catholic science, under which head may also be ranged the wonderful expansion of the Catholic press.

"At the very outset," as the Abbé Kannengieser very justly remarks, "the clergy understood that all resistance to the laws of oppression would be of no avail unless backed by the press: whereupon they became journalists. Hundreds of priests, armed with their incisive pens, took up the defence of the Church's freedom. Not a few became famous for the vigor of their polemics, their characteristic fearlessness and the number of months they passed behind the prison bars."

The Catholic press is the glory of the German clergy, as it is its strength and its trust. To give an exact account of its achievements would be to write a history of all the religious events of the last twenty years, the collapse of the *Cultur Kampf* and the partial check of the onward movement of Socialism.

May we then conclude that everything is at its best for the Church, in German speaking countries? Alas! no. If we are in a position to put on record generous endeavors and partial successes we are constrained to acknowledge that heresy is striving with all its ponderous weight to crush renascent Catholicism in the Fatherland. The efforts of the most courageous are paralyzed by meeting with a triple obstacle: the perversion of State schools and the paucity of Catholic institutions; governmental favoritism in behalf of everything Protestant; and the destructive laws relating to the education of children born of mixed marriages.

Add to all this, inasmuch as Austria is also concerned, the unbearable tyranny of Jewish capitalists, who day by day are becoming more absolute masters of the empire.

May that day dawn at last when so many wandering sheep will be gathered in again to the fold of the Good Shepherd! Dear Associates of the Apostleship, it would be an object worthy of your zeal and ambition for the glory of God to hasten its coming by unremitting prayer to the Divine Heart, the only Pastor of Souls.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular that the extending of the devotion to Thy Divine Heart in German speaking countries may hasten the moment of return to the unity of faith. Amen.

TO JESUS' HEART ALL BURNING

Larghetto grazioso.

SOLO. To Je - sus Heart all bur - ning

dolce

The first system of the solo section consists of two staves of music. The upper staff is in treble clef and the lower staff is in bass clef. The music is in 8/8 time and features a melody with eighth and sixteenth notes. The word "dolce" is written below the first measure.

With fervent love for men

My heart with fondest

rinf poco

The second system of the solo section consists of three measures of music on two staves. The first measure is under the text "With fervent love for men" and the second and third measures are under "My heart with fondest". The word "rinf poco" is written below the second measure.

year - ning Shall raise the joy - ful strain.

The third system of the solo section consists of three measures of music on two staves, continuing the melody from the previous system.

CHORUS While ages course a - long.

Blest be with loudest

mf

The first system of the chorus section consists of three measures of music on two staves. The word "mf" is written below the first measure.

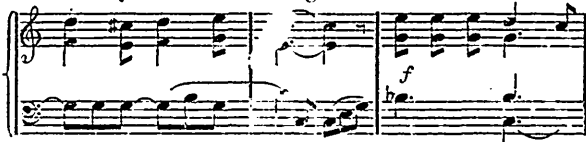
song.

The Sa - cred Heart of Je - sus By

mf *cresc*

The second system of the chorus section consists of three measures of music on two staves. The word "mf" is written below the first measure and "cresc" is written below the third measure.

eve - ry heart and ton - gue. The Sa - cred Heart of



Je - sus By eve - ry heart and ton - gue.



II.

O Heart for me on fire,
With love no flood could slake,
My yet untold desire
God gives me for Thy sake.

III.

Too true, I have forsaken
Thy flock by wilful sin;
Yet now let me be taken
Back to Thy fold again.

IV.

As thou art meek and lowly,
And ever pure of heart,
So may my heart be wholly
Of thine the counterpart.

V.

O that to me were given
The pinions of a dove;
I'd soar on high to heaven
My Jesus' love to prove.

VI.

When death's cold sweat is on me,
And life's tide ebbing fast,
My prayer then uttered foudly
Will be, "Thine own at last!"



R. I. P.

Jesus, they sleep in Thee,
And they are blest ;
From all their sufferings set them free,
And give them rest.

Into their gloomy night
Thine angels send,
To bring them safely to the light
That knows no end.

Safe from the pains of hell
In Thy sweet peace,
From thence, and with Thy Saints to dwell,
Lord, grant release.

Jesu ! if we forget,
Forget not Thou !
Whose Death the Victor's crown hath set
Upon Thy brow.

Mother of Mercy ! plead
For those we love,
For them, for us, oh intercede
With God above.

Till we and they, at last,
Shall come, we pray,
Our trials, our tears, our penance past,
To endless day.

FRANCIS W. GREY.



THE HEART-BREAK SOOTHED.

Mrs. Hogan sat at the head of her son's coffin, her face white and expressionless and her tearless eyes fixed upon the dead countenance beside her. So she had sat since they had brought him home to her from the undertaker's, whither he had been carried after the accident that had cut his young life short.

The neighbors passed in and out,—some silently, some talkatively sympathetic ; all of them retiring after a few moments, awed by the quiet face of the boy's mother.

It was not natural that she should look like that, they said to each other in whispers. The most violent grief would be better than that frozen look. Then they fell to discussing the particulars of the accident, and how thankful Patrick's people should be that he had lived long enough to see the priest and receive the last sacraments. His people, with the exception of his mother, consisted of a father and one brother, who were just then sitting out in the kitchen with their male neighbors, smoking pipes and doing the honors of the situation in the slouching way they did everything. They were an unattractive looking pair, with low, retreating foreheads, blotched, unwholesome complexions, and a general air of sodden dissipation. "Loafer" was written legibly all over them.

Once or twice they had ventured into the outer room where the women were sitting, but there was plainly so

little sympathy for them there that they had been glad to get back among the more liberal minded men.

"I don't know why Mrs. Hogan stays with him, the brute," said one dame wrathfully, flinging back her bonnet strings to give freer vent to her indignation. "I'd like to see myself toil and slave to keep up loafers like Hogan and his son."

"Indeed, I told her that long ago," chimed in another "but the poor soul said they'd go to the bad altogether if she didn't stand by them."

"Then they might go to the bad, and go to jail, where they belong, for me, I can tell you, mam. I wouldn't work for any man that wouldn't raise a finger to do a day's work for himself." The bonnet strings clove the air again.

"And now to think the one decent boy should be taken from her just when he'd got a good job and could have helped. God knows it's hard on her, poor woman."

"It wouldn't be Maurice or Hogan that'd be taken, I warrant you," fumed she of the bonnet strings, looking askance at the kitchen door, as though she had serious notions of remedying the mistake Providence had made. "*They'll* be left to be a heart scald to her for many a day, take my word for it. The vagabonds!"

Upstairs in the death chamber the object of this rough but kindly sympathy sat beside her dead, unconscious of it all. The blow had been so sudden that it had numbed her, and though her eyes were fastened on her dead boy, she had not yet taken in the full extent of the calamity that had befallen her.

Mrs. Hogan had been a pretty woman before hard work and ill usage had robbed her of every grace of form and feature, and the good looks of her youth had been reproduced in her younger son. The traces of the cruel accident that had crushed him out of life were hidden be

neath the folds of the brown habit he was laid out in, and the mysterious touch of death had smoothed away every line of pain from his youthful face, leaving it peaceful and calm. As the neighbors were saying, he had been his mother's one comfort. Sober, industrious and affectionate, it had been his ambition to secure some sort of work that would enable him to keep her from the drudgery that was fast breaking down her health. Only a week before he had come home, jubilant at having obtained employment as brakeman on a railway; and this was the result. It was a commonplace tragedy to the outside world—only another gone to swell the army of unfortunate trainmen that is swept off yearly—but to his mother it seemed that the end of everything had come.

The night passed drearily, and the slow hands of the clock pointed to the hour of the funeral. Everybody expected Mrs. Hogan would wake from her lethargy and make an outcry when the coffin was carried out; but she did not. She let the sympathizing neighbors array her in a borrowed crape bonnet and a black shawl, and followed them mechanically to the cab.

During the service and afterwards in the long drive through the October sunshine to the cemetery, she gave no sign that she understood what was going on. It was only after the coffin was placed in the grave, and a friendly hand scattered the first bit of clay on it, that she showed emotion. As the earth rattled down on the coffin lid she gave a gasp, and put her hands out as if to protest, then sank on her knees at the head of the grave and rocked herself silently to and fro. "May the Lord be good to you this day, poor soul," prayed one of the women, wiping the tears from her own eyes. "Sure it's the heavy cross He's put on you."

The burial over, the cortege broke up, those that had composed it making their way cityward, visibly relieved

that the necessity for looking lugubrious had been removed. They were sincerely sorry for the bereaved family, but that they should feel permanently sad was not to be expected. Everyone has so many private griefs and interests of his own that it requires a rare unselfishness to lay them aside long enough to be of any real assistance to a heavier laden brother. Then, too, there are burdens that must be borne alone, so far as human aid is concerned. Mrs. Hogan's was one of these.

The male members of the party went off in a body, carrying Hogan and his son along, with the intention of cheering them up. In order to this laudable end they made a descent upon the nearest saloon, and ensconced themselves there for the day, showing their respect for the deceased by plying his relatives with unlimited strong drink, until they wept maudlin tears to his memory and asseverated solemnly that never had there lived such another son and brother. When the precious pair staggered home at last, they were too drunk to notice the look of loathing that the wife and mother met them with, and floundered to bed, mistily complacent that the neighbors held them in high esteem.

During the following week or two Mr. Hogan was puzzled and not a little alarmed by the demeanor of his wife. She went about her work as usual, but her face had taken on a stony expression quite foreign to it, and she grew so thin that he began to have uneasy forebodings concerning his future livelihood. What should become of him should she fall ill and die, he did not know.

She must be fretting over her son's death, he decided. Clearly a very unchristian frame of mind and one calling for remonstrance. As she was giving him his breakfast one morning, he entered upon what he considered to be his duty by asking abruptly: "Sure, what ails ye, Mary woman, at all, that ye go about wid a face like a ghost?"

I'm afraid its rebellin' about Pat ye are instid of givin' in to the will of God as a Christian woman should. It's disappointed in ye I am —— ”

A look from his wife brought his homily to an abrupt end, and caused him to swallow a mouthful of tea so hastily that it went the wrong way,—an accident that he was not altogether sorry for, as it gave him an excuse to leave the room without appearing to have been worsted in his one-sided argument. Time was when he would have avenged this silent defiance of conjugal authority by the prompt laying on of hands; but since the death of their son his wife had developed traits of character that he did not understand, and what he did not understand awed him a little.

“I'll bring Father Linahan to her, that's what I'll do,” he confided to Maurice later on. “He'll bring her to her senses if anyone can.”

Armed with this resolution, he ventured into the presence of his parish priest and laid the case before him. “It's no use for me to speak to her, your reverence,” he concluded, “she's eatin' nothin' and she's gettin' as thin as a lat, an she'd go the length of a day without openin' her mouth if somebody didn't speak to her first. I can't make her out at all, at all.”

“Are you working now?” asked Father Linahan coldly. He knew the Hogans very well, and pitied the woman from his heart.

“Not just now, your reverence,” answered Hogan, fumbling nervously with his hat, and letting his shifty eyes rest anywhere but on the priest's face. “Sure, times are hard, and it's little work there is goin' for anyone.”

“And what little there is you don't want, I suspect,” was the stern reply. “Very well, you may go now. I'll call in and see your wife some day this week. You need not tell her you've been to see me.”

The following afternoon Father Linahan set out to redeem his promise. It was a dull, dreary November day. All morning the rain had poured down steadily, and the heavy clouds were still hanging sullenly overhead. The leaves that had been so gay in their bravery of scarlet and gold a month before lay in dank, sodden heaps around the streets, and the chill wind swept around the corners in damp blasts, a shivering prophecy of winter.

Mrs. Hogan was at home, and something like a gleam of pleasure lit her impassive face as she opened the door and saw the priest, though she did not greet him as heartily as had been her wont.

"And how is the world using you, these hard times?" asked Father Linahan cheerily as he sat down.

"About the same as usual, Father, thank you," she answered apathetically. "I've no call to complain."

"You're not looking well," went on the priest kindly. "Have you been sick?"

"No, your reverence," she answered indifferently. "I do have a pain in my head betimes, but it's nothing."

"How long is it since you began to have headaches? very long?" Something in her manner made the priest uneasy. She looked dazed.

"Since Pat died they began," she answered, staring at him as if she wondered why he should be so much interested in her.

"Poor Pat! His death must have been a sore blow to you," said Father Linahan. Experience had taught him that a wound must be touched to be cured.

"Don't speak of him, your reverence, don't!" begged the woman, roused from her apathy, and holding out her hands imploringly. "I can't bear it; it drives me mad!"

"But why?" urged the priest. "Come, come, my child, you must be reasonable. You have good reason to hope your son is happy, haven't you? Where is your faith!"

"I don't know where it is, Father," she cried, wringing her hands passionately together. "It went from me when my poor boy died, and I don't believe 'twill ever come back again. Sure the Lord might have spared me the one comfort I had after me trying to serve Him through all the years of misery I've had."

"I am surprised at you, Mrs. Hogan," said the priest with affected sternness. "Must not our dear Lord do as He wishes with His own creatures? Would you set your will against His?"

"'Tis easy talkin', your reverence, and you'll forgive me for remindin' you; but you don't know what that boy was to me. 'Twas mother here and mother there with him ever since he was as high as my knee. When the father would be drunk and ill treatin' me, sure he'd come between us, and may be get the blow himself, and then he'd come and put his two little arms around me, and tell me to never mind, that he'd take care of me when he was a man. And since he grew up his one thought was how he'd earn enough to keep me from the washtub and give me an easy life in my old age. Sorra a heartache did he ever give me, and now he's gone, and them that's drunk and lazy and a disgrace is left. How can I be resigned, Father? How can I? Sure, it's not in nature."

Father Linahan's kindly heart ached for the poor creature, and he said gently: "It is very hard indeed, Mrs. Hogan; but you don't know what sorrows or temptations were before your son if he had lived. Tell me now, you that were so fond of him, how many masses have you heard for him, and how many communions have you made for his soul?"

"Never a one, Father. I'm not fit to do it now."

"And do you think you've been showing your love for your son by doin' nothin' for his soul?" asked the priest. "This is the month the poor souls in Purgatory expect

us to help them more diligently than ever, and you've been sitting at home rebelling against the will of God, while your boy has perhaps been suffering agonies you don't dream of. Is this all the love you have for him?"

Mrs. Hogan's lips quivered, and she looked down at her hands, then, without a word of warning, she threw her apron over her face and broke into a passion of sobs and tears. It was the first time she had cried since Patrick was killed, and Father Linahan gave a sigh of relief when he saw her begin. The hardest part of his task was over.

He did not try to stem the torrent, but waited patiently until she was exhausted and looked up to beg his pardon, then he said kindly: "Don't excuse yourself, my child, I am glad to see you cry, it will do you good and give you relief. Now, listen to me. You have had a heavy cross to carry all your life, and it has pleased our Heavenly Father to take away the one comfort you had; perhaps now if you resign yourself to His will He will send you a blessing by bringing back your husband and Maurice to the right path. Who knows? their conversion may depend upon your prayers and good works. Certainly your son will pray for them and for you as soon as it shall please God to admit him to His kingdom. Therefore lose no more time in useless fretting, you have something better than that to do. If Patrick is in Purgatory he is in sore need of your prayers, and indeed your husband and Maurice need them sadly too, perhaps worse than he does. Will you do as I ask you now, my child?"

"Indeed and I will, father," answered the poor woman, wiping her eyes. "Sure, it's ashamed of myself I am for neglecting my poor boy so long. I think the heart in me was dead till your reverence came to-day. Give me your blessing now, please Father, before you go, and with the help of God I'll go to my duty on Saturday."

As Father Linahan was leaving the house he met

Hogan and his hopeful son at the door. He was passing them with a nod, when a thought occurred to him, and he halted

"I have been to see your wife," he said to the elder man, "and I find her looking far from well; she has been overworked for years and she is breaking down. Take my advice, both of you," here he looked at Maurice too "and find work as quickly as you can, for if you don't it will soon be as much as your wife will be able to do to support herself."

Hogan cringed, and began a rambling excuse for his chronic laziness, while Maurice scowled and went muttering into the house. The priest paid no attention to either but went on his way with the suggestion of a smile on his lips. He had planted his shaft in a vulnerable spot, and he knew it would rankle.

Mrs. Hogan kept her word, and hope once more entered her breast. By degrees the grief that had threatened her mind was softened and purified, and she turned her energies toward the conversion of her husband and son, praying day and night for them. Such prayers could not remain unanswered. Her husband began to watch her and to meditate upon the advice Father Linahan had given him, and one day he astonished her by announcing that he had "got a job" which was likely to be permanent. No doubt self-interest had much to do with this sudden change of front, but Mrs. Hogan saw in it only a direct answer to her prayers; and as time went on and his new sense of self-respect began to make her husband attend to his religious duties, she rejoiced exceedingly.

At first, Maurice was inclined to treat his father's change of habits with great jocularly, prophesying that it would not last long; but the humor of the situation vanished when he found that his parent proposed not only to set him a good example but to enforce it.

The battle was long and vigorous, and Maurice could not be brought to recognize the fact that honest work and freedom are more desirable than laziness and loss of liberty, until he had served a term in gaol for petty theft consequent upon his father's refusal to supply him with pocket money. After that he gave in sullenly, and went to the work that had been found for him.

Return to his religious duties was longer in coming, but during the following Lent he accompanied his father to a Mission given in the parish church, and, as Mrs. Hogan expressed it later, "had the fear of God so put in his heart that he wasn't likely to forget it in a hurry." A consummation for which the good woman is never tired offering thanksgiving.

EMMA C. STREET.

TREASURY, OCTOBER, 1895.

Received from the Canadian Centres.

Acts of charity,....	99,430	Pious reading,.....	109,803
Acts of mortification.	100,650	Masses celebrated,..	1,291
Beads,.....	182,994	Masses heard,.....	58,846
Stations of the Cross.	16,018	Works of zeal,.....	33,096
Holy Communions,..	28,296	Various good works.	218,669
Spiritual Commu- nions,.....	169,960	Prayers,.....	870,148
Examinations of conscience,.....	41,605	Sufferings or afflic- tions,.....	44,449
Hours of silence,....	128,960	Self-conquests,....	32,504
Charitable conversa- tions,.....	97,442	Visits to Blessed Sacrament,.. ..	125,348
Hours of labor,	209,539		
Holy hours.....	9,475		
		Total.....	2,578,523

HALIFAX.

A little Associate of the Sacred Heart obtains the grace of a happy death through the intercession of the Most Pure Heart of Mary.

The Feast of the Most Pure Heart of Mary having been deferred in this Diocese till Sept. 6th, no doubt many of our readers have noted the beautiful coincidence of the First Friday occurring on the same date.

On the eve of this Feast, during the recess in the playground of a public school in the city, a little boy met with an accident from one of his companions, which proved fatal. He remained unconscious for more than an hour, at the end of which time he was carried home by the Principal. Between varying opinions and delays on the part of both priest and physicians, time elapsed till the following morning, when one of the doctors, calling again, pronounced the case hopeless. Meantime the little sufferer was rapidly sinking. But our tender Mother was all the while watching over this little soul; for the priest, being again called, had time to prepare and administer to him his First Communion, when he expired: The little fellow had been faithful day by day, in consecrating to the Sacred Heart all his thoughts and actions, and may we not believe that the Most Pure Heart of Mary through which he offered them had, in return for his fidelity, obtained for him so great a privilege?

"CANNOT."

By the REV. G. BAMPFIELD.—*Continued.*

Here at all events the priest seems to stick closer to the words than the others. "Thou art a rock" is not the same as "you twelve are rocks," or as "everybody is a rock."

But, pray, F. Flanagan, what do you think Our Lord meant by calling Simon a rock? How is he a rock?

F. Flanagan. It is all so simple and straightforward, I can't see any difficulty. Our Lord compares His Church to a house which He is going to build. Now, "a house built upon a rock does not fall" (S. Matt. vii. 25), because a rock is not shaken by the wind or storm. Our Lord therefore before building prepares a rock to build upon. The rock was Simon the son of Jonas.

Yes! But what is meant by the "rock"? In what way could Simon the son of Jonas be the rock not shaken by wind or storm?

F. Flanagan. By being an infallible teacher of the truth. The rock of the Church is a teacher sent from God who cannot blunder. The power of hell on earth has been "lying," from the time that Satan lied to Eve about the fruit. But if a teacher of truth cannot be taken in by lies, and cannot lie himself, lying cannot prevail against him. He is as little to be moved as a rock, and the Church or society which listens to his voice is safe, so long as it listens.

City Temple. Christ Himself is that teacher sent from God. He is the rock on which the Church is built, and "other foundation can no man lay." You are honoring Peter that you may dishonor Christ.

F. Flanagan. God forbid! Christ Himself is certainly the Rock, the foundation of the Church; of this I am as certain as you; yet you have just yourself told me, one of you, that we are all "lively stones," another that the Church is "built upon the foundation of the Apostles and Prophets." How can Christ be the foundation and the Apostles a foundation also? In the same way Christ is the "light of the world;" yet He Himself says to the Apostles, "Ye are the light of the world." If Our Lord is "the light," and yet the Apostles can be "the light"

also, I suppose our Lord can be "the rock," yet S. Peter is a rock also. The difference of course is that our Lord is the rock by His own strength, S. Peter not by his own strength, but by the strength which God gives him. Christ was the light of the world by teaching His own truth through His own power; the Apostles were also the light of the world by teaching their Master's truth through their Master's power. So Christ is the rock on which the Church is built, because He is by His own power the infallible teacher of truth; Peter is the rock on which the Church is built, because he is by Christ's power the infallible teacher of truth till the world's end. Against Christ, error, which is the power of hell, could not prevail, because He is God; against Peter, error cannot prevail, because he is sent by God and taught by God. Christ is the unseen rock in Heaven, Peter the seen rock on earth, who leans upon Christ, and so leaning is able to bear up the Church. In other words, Christ taught the truth infallibly while on earth; when He went away from earth He no longer spoke to us with His own human lips; He chose therefore other human lips through which He might speak; the lips He chose were those of Peter. He gave him the power to teach truth without blunder; and, through Peter, Christ teaches us till the end of time. The words therefore of our Blessed Lord mean as follows:—
 "Thou art a teacher whom I will keep infallible; on thy teaching guided by Me I will build my Church, and false teaching shall never prevail against thee, so as to make thee teach error for my truth."

What do you mean by saying that Christ teaches through Peter till the end of time? Peter is dead.

F. Flanagan. "The King is dead—long live the King." Peter himself is reigning with his Master. But Peter's office is not dead, his Church is not dead, his Bishopric is not dead. Many Churches founded by Apostles have

died and passed away:—St. Peter's Church of Rome has not passed away. Many Bishoprics have been removed: St. Peter's Bishopric has not been removed. Just as, when a king dies, his kingly power goes down to his son, so when Peter died, his power of teaching without error went down to the Bishops who came after him, even to our present Pope Leo XIII. who now sits in Peter's chair, and speaks with Peter's power not to err. If it were not so, if it was only to Peter himself, not to the Popes who came after him, that the promise was made, then the Church would hardly be founded on a rock. St. Peter would die, the rock would be removed, and the Church might fall.

I think this is one of your deep texts with a deep meaning, and terribly long you have been about giving it. Still, the priest's sense, deep as it is, sticks close to the words. Now, let us see. You say that Peter was and is really a rock?

F. Flanagan. Most certainly. Christ took him into a share of His own office of rock of the Church.

And you, Reverend sirs?

S. Paul's. Well! It is a difficult text. Yes: a rock, certainly a rock: a rock, probably my dissenting brethren will agree with me, a rock by character: S. Peter was a firm-minded strong man.

F. Flanagan. For many reasons this will not do.

1. In all other cases in which God Himself gives a name, the name describes *not* the character but an *office*. With Abraham and Sarah and Joshua and the Holy Name Jesus: it is so.

2. It is not likely that Our Lord should have solemnly given and made such a point of a name which merely described a man's character.

3. It is not true of Peter's character. He went to walk on the waves, and sank; he was scandalized at the

thought of the crucifixion ; he slept during the agony ; he denied his Master with oaths : naturally he was surely not a rock in character.

You say that on S. Peter our Lord built His Church ?

F. Flanagan. Most certainly.

And you, Reverend sirs ?

S. Paul's. Well no ! not on S. Peter. On Himself, or on the Truth.

But He Himself says upon S. Peter : He does not here say on Himself or on the Truth

S. Paul's. Well, but this must be the meaning of it. Otherwise Popery would be true, and Popery, you know, is not true.

You say also that the power of hell, that is, error, does not prevail against the Church because it is built upon S. Peter's See of Rome, and S. Peter is the rock ?

F. Flanagan. Certainly.

And you, Reverends sirs ?

S. Paul's. Oh ! that cannot be right. Of course error did prevail against S. Peter's See of Rome. Rome became terribly corrupt.

Who then has the truth ?

S. Paul's. Well ! nobody exactly has the whole truth. Every sect has got something wrong : each of them teaches some truths and some errors.

It seems to me, then, that the power of hell has prevailed very fearfully. The Church has been built upon sand. Lies and truth are taught together ; and the truth with *no* mixture of falsehood which Jesus taught is gone. The priest's sense is surely deeper, more honorable to God, and at the same time simpler and nearer to the words. Father Flanagan, I am your convert. You are a better Bible Christian than the others.

Our Protestant friends will again give their reason "Cannot" for thinking S. Peter not to have been really

a "rock." A sinful man, they say, a rock! An erring human creature like ourselves an infallible teacher! Impossible! God *cannot* make a man infallible. At least, not in 1895. It is true that the writers of Scripture were infallible, but that was long ago.

Long ago! has God grown old and feeble? He *cannot* do now what He could do before! He could make Isaiah infallible, perchance even S. Peter himself, but not Leo XIII. ! Not amidst gas, and electricity, and steam, and Armstrong cannons, and Schneider rifles and big telescopes, and daily discovery of wonderful bones—the thing is impossible.

God is and will be as He was—says the Catholic—the same to-day as yesterday. He who kept erring man infallible of old keeps him infallible still; He does not change; He loses neither strength nor love. Certainly the Catholic opinion sticks close to the Scriptures and close to common sense also. It is neither Scripture nor common sense to think that God has changed, and does not deal with men as He used to deal.

5. Let us try another text or two. Here, Father Flanagan, is a text from S. James (v. 14, 15): "Is anyone sick among you?" it says, "let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord." You Catholics take this text in its plain meaning, do you not?

F. Flanagan. Of course we do. We take every text to mean what it says. What would be the good of texts if they did not? When we are sick, we send for the elders, and they pray over us, anointing us with oil.

And you, Reverend sirs?

S. Paul's. We have no such custom. S. James, you see, wrote of a custom existing in his days, suitable for hot countries and those times; it would not do now

F. Flanagan. Then these words are of "none effect."

They are no use in these days except to puzzle plain people. S. James certainly does not say anything about hot countries. India is hot enough for most people; would my reverend brethren anoint there? It seems to me that a good deal of Scripture might be got rid of in this way, if we may say of anything we please that it is not for our time or our climate. What makes you think that S. James spoke only for his own day and not for all times?

S. Paul's. Well! there is nothing exactly in the Scripture about hot countries and his own times; but you see we don't do it, and of course we should do it, if it was right. Besides, what is the use of it?

The Tabernacle. We Baptists used to anoint the sick at one time,—Kiffin did it, but we have left it off now; it is probably a thing we may do or not do, just as we please. But I don't see the use of it myself.

F. Flanagan. S. James very clearly tells us the two uses: healing for the body, forgiveness of sins for the soul: "The prayer of faith shall save the sick man, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The Tabernacle. A drop of oil cure the sick! It cannot be.

City Temple. A drop of oil forgive sins! It cannot be.

F. Flanagan. Cannot again! What cannot God do? Does not S. Mark tell us that many that were sick were anointed with oil, and healed? (Cap. vi. 13.)

The Tabernacle. Oh! but that was in Apostolic times.

F. Flanagan. Apostolic times! And is not God alive now? what He could do in Apostolic times, He cannot do for us, and in these days?

City Temple. But forgive sins! Through oil!

F. Flanagan. Through these stones if He pleased. The question is what He does please, and these words very

clearly say that He pleases to forgive sins to the sick through prayer and the anointing with oil.

It is very odd. Here we are getting a great number of texts on all of which the priest is plain and straightforward, and talks common sense; while, with all respect to our good Protestant brethren, they seem just a trifle given to shuffling, and putting inconvenient texts on the shelf. I fancy that if F. Flanagan was to take to Bible-burning, there would be a text or two which he would pick out of the flames. Clearly "anointing with oil" is a different thing from "not anointing with oil;" and leaving off what the Apostles order in the Scriptures is not so Scriptural as doing what the Apostles order in the Scriptures. Father Flanagan, you bad, Bible-burning priest, I give it for you again; you are the best Bible Christian of them all. Have you any other text to discuss with S. Paul's?

6. *F. Flanagan.* Well! To myself it seems that from Genesis to Revelations—from cover to cover—the Protestants are all wrong about every text altogether; but I suppose this will be thought a wild Irish thing to say, so I will pick you out another verse or two. It shall be about one or two troublesome little things that we do, and you do not. For instance, in S. Matt. xix. 21, Our Blessed Lord certainly says to the rich young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor." Now, in the first place, you do not, I think, in any Protestant body, talk about being perfect. You do not preach sermons about perfection, as distinct from simply "keeping the commandments from your youth up." (Verse 20.)

S. Paul's. Well no! it would be an indiscreet subject. Men's works are worth very little. The best of us are unprofitable servants. What can a man do more than keep the commandments? We certainly do not talk of perfection.

F. Flanagan. But you see Our Lord does talk of perfection, and while both of us claim to follow Our Lord, you Protestants do not talk of perfection, and we Catholics do. We say that keeping the commandments is one thing, being perfect is a higher and better thing—and this is what Our Lord says. Which of us so far agree with God and the Scriptures?

S. Paul's. Certainly Our Lord does speak of perfection here.

F. Flanagan. Yes; and He says that selling all that we have is not part of the commandments, but part of being perfect. Now, is it at all a custom among you in the Cathedral, the Tabernacle, or the City Temple, to sell all that you have and give to the poor?

S. Paul's. We are charitable to the poor, I am sure. There is always somebody at me for a guinea to a ragged school here, and a soup kitchen there, and I am governor myself of a score of hospitals, and asylums, and institutions to meet every evil under the sun. But I don't know about selling all that I have. I never heard of anybody exactly doing it. My wife would think it injudicious, and I don't think I could advise any young man to do quite as much as that. It seems to me one of those passages in Scripture that were not meant to be taken too literally.

The Tabernacle. A difficult passage. We have great charities. The orphanage at Stockwell is a noble thing.

F. Flanagan. A noble thing, I grant you, nobly planned, and founded by noble charity. But it is not selling all that you have?

The Tabernacle. It is not. But is this Scripture to be taken literally? Do you sell all that you have?

F. Flanagan. Certainly; those who aim at perfection do. Every day rich men and rich women sell all that they have and give to the poor.

The Tabernacle. And what do they do then ?

F. Flanagan. Follow Him. Enter convents and monasteries, or the priesthood, and follow His life of poverty, and fasting, and hardship.

The Tabernacle. Oh ! convents and monasteries ! Cracow, Prague, Belgium and Hull !

F. Flanagan. Rubbish. Come, come, stick to the point. Our Blessed Lord tells you, if you want to be perfect, sell all that you have and give to the poor. Do any of you do this thing ? Yes or no ?

S. Paul's. Honestly we do not.

The Tabernacle. We do not.

City Temple. We do not.

F. Flanagan. We do. Which of us is Scriptural ?

I will only take two things more, for we must not talk over every doctrine and every text of Scripture. It would take two or three life-times. Here is another point very much like the last. Our Lord tells us in very strong language that there are " eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake."

Father Flanagan, how understand you this ?

F. Flanagan. I understand our Blessed Lord to say that it is good not to marry for God's sake. He says that it is not given to all men to remain unmarried, but only to some ; but He encourages those to whom it is given ; " He that is able to receive it," says He, " let him receive it."

When then our Lord says " let him receive it," you take Him to mean that people are to receive it, and that those who are able do well to remain unmarried for God's sake ?

F. Flanagan. Certainly : that is the plain simple sense ; Our Lord cannot surely mean by such words as " make themselves eunuchs " to recommend marriage.

And you, gentlemen ?

S. Paul's. It is a difficult text. We do not generally speak much about it. You see the Apostles says, "Marriage is honorable in all."

F. Flanagan. Oh! fie, for shame! You know you are giving a wrong translation. Come, come; we shall never find out the truth, unless we are ourselves truthful. You know the Apostle's words are, "Let marriage be kept honorably by all." But here, at all events, Our Lord does not say, "Marriage is honorable in all," He says distinctly, "Making themselves eunuchs is honorable in some."

The question is simply this. Our Lord and the Scriptures encourage men to remain unmarried for the Kingdom of Heaven's sake: Do you encourage men to remain unmarried for the Kingdom of Heaven's sake? Do you ever praise it, or advise it, or in any way promote it?

The Tabernacle. Well! we do not. In fact, to be honest, we encourage men to marry, and think the unmarried state not so good as the married. We do not care about monks and nuns. The life is too severe: men cannot live it.

S. Paul's. I think with you. I do not believe it possible.

City Temple. We cannot do it. A wife is very useful in the ministry.

F. Flanagan. Cannot, again! Oh! ye of little faith! Do you really forget that what is impossible with man is possible with God? Do you believe at all that God is a God of power?

The Tabernacle. But surely forbidding to marry is one of the errors of Rome. We have said so these 300 years.

F. Flanagan. Forbidding to marry! Who talks of forbidding marriage to those who want to marry? Not we. After a baptism, there's nothing I like so much as a marriage. The question is, if a man wants to make him-

self a eunuch for the Kingdom of Heaven's sake, whether he may do so? You say no, and call him all kinds of bad names. Precious tyrants we think you for your pains. I say, if a man wants to marry let him marry, but if he wants to be single for God's sake, in heaven's name leave the man alone, and let him be single. Come, come, be honest; the simple point is this: our Lord praises men for keeping themselves single for God's sake; is it a practice among you to keep yourself single for God's sake?

S. Paul's. Our bishops marry, our deans, canons, clergy and laity. I do not think it is.

The Tabernacle. It is not.

City Temple. With us it is not.

F. Flanagan. With us it is. Once more, which of us is Scriptural?

Oh! Flanagan, Flanagan, you bad boy, when next you burn a Bible, pick out this text and keep it. I declare you have the best of it again.

There is only one thing more we will talk about. F. Flanagan, I met the other day a woman of your creed, who declared to me that she had been quite cured of rheumatism, lumbago, and I don't know what besides, by the relics of some saints. I asked her to let me look at them, and she showed me a little bit of a bone that I could hardly see, and a piece of black rag that she said was part of some holy woman's dress. When I told her it was the doctor's stuff that cured her, she got so angry that I had to run out of the house like a shot, half afraid of a stool, or some other unpleasant missile, coming after me. Now, this may be all very well for poor old Goody Maguire, but you do not mean to tell me, Father Flanagan, that you educated Catholics will call such a thing as that Scriptural?

F. Flanagan. Not Scriptural! Why! if there is a doc-

trine clearly proved by Scripture, I should think it was the doctrine of relics.

S. Paul's. Well! I never!

The Tabernacle. It is not in our Bible. It must be in some of your books we don't believe in; or some wrong translation, or something.

City Temple. I never read anything about relics that I remember.

F. Flanagan. There it is. You don't half read your Bibles. You have got your favorite texts, and you stick to them. Talk of my burning Bibles! It seems to me that you clip and cut your Bibles to pieces. Now, my dear Tabernacle, the Second Book of Kings—we call it the Fourth Book, but that does not matter—is in your Bible, is it not?

The Tabernacle. Of course it is.

F. Flanagan. Well! I will let you use your own translation. Now just turn to the 13th chapter, and read verses 20 and 21.

The Tabernacle. "And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

"And it came to pass as they were burying a man, that behold they spied a band of men: and they cast the man into the Sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

F. Flanagan. Well, it was not the doctor's stuff which cured that dead man?

The Tabernacle. No; he was dead.

F. Flanagan. Nor the man's own faith?

City Temple. No; he was dead.

F. Flanagan. Nor the faith of those who threw him in?

S. Paul's. I suppose not. They wanted to get away from the Moabites. They do not seem to have brought him in faith for the purpose of throwing him in.

F. Flanagan. If they did bring him for the purpose, it would prove that they believed—like Goody Maguire—in the power of a holy man's bones. But they did not. Now, by the plain text of Scripture, if it were not the doctor's stuff, nor the dead man's faith, nor the living man's faith, what was it that raised the corpse to life?

S. Paul's. I think we must say it was dead Elisha's dead bones.

F. Flanagan. And what were dead Elisha's dead bones but the relics of a saint?

The Tabernacle. It is curious; I don't think I ever thought of the text. But dead bones raise the dead! It cannot be.

F. Flanagan. Oh! Cannot, cannot, cannot! I tell you it was.

City Temple. But bones! God only can raise the dead.

F. Flanagan. Of course. Am I a baby that you tell me such A B C as that! Of course God only. But cannot God raise the dead through the bones of a saint, or through any instrument He pleases?

The Tabernacle. Of course He can, if He pleases.

F. Flanagan. And does not this text show that He did so please?

The Tabernacle. Yes; in old times.

F. Flanagan. In old times! Does God change? What He did under the Old Testament, in the time of fear, He will not do under the New Testament, in the time of love! Again I say, oh ye of little faith! You believe in a God of the past! You do not believe in a living God of the present.

(To be continued.)

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—James McMillan, d. July 15, John Macdonell, d. Aug. 6, Solomon Doré, d. Aug. 8, Mrs. Mary Ann Giroux, d. Aug. 11, Isabella Macdonell, d. Aug. 14, all of Alexandria; Mrs. Alexander McIntosh, of Apple Hill, d. Apr. 5; Duncan McPhail, d. Aug. 21, at Bonville; Mrs. Margaret McGarrity, d. in Sept. at Cornwall; Mrs. Mary Ann Kent, d. in Aug., Mr. Richard Lavin, both of Dundas; Mr. William Morrison, of Edgehill, Ont., d. Aug. 9; Mrs. Mary McGee, d. Aug. 3, Joseph Brisbois, d. Aug. 14, both of Guelph; Mrs. Thomas O'Brien, of Hamilton; Mary McInerny, d. Sept. 13, Mary Devreux, d. Sept. 15, both of Loudon; Michael Connell, d. June 20, Mrs. Mahoney and John Cummings, all of Maidstone; Mrs. A. Francis, of Longueuil, d. June 24; Mrs. H. Dean, d. Sept. 13, Mrs. de Bellefeuille, d. Sept. 20, Mrs. McCarroll, d. Sept. 5, all of Montreal; Mr. Angus Macdonald, d. at Montreal, Aug. 22; Sebastien Weiss, of New Hamburg, Ont., d. Aug. 5; Mrs. Bridget Kehoe, d. in Sept., Mrs. Hugh McManus, d. Sept. 1, both of Ottawa; Mrs. C. Ryan, d. at Port Colborne, Aug. 5; Mrs. Elizabeth Walsh, of Puslinch, d. Aug. 24; Archibald McIntosh, d. Feb. 23, Catherine Marron, d. June 20, both of St. Andrews; Frank Cudney, of St. Catharines, d. Aug. 21; Paul Albeitz and Thomas Elliot, both of Simcoe; Mrs. George Ferguson and Miss Mary McGinty, d. Aug. 26, both of Toronto; Mr. Cornelius Doyle, d. March 1, Mrs. Martin Timlin, both of Uptergrove; Mrs. Deunis Saide of Watford, Ont., d. in July; Mr. Michael Monighan, of Warwick, d. in May; Miss Mary McCormick, of Quebec, d. Sept. 25; Augustus Rehk, of Ingersoll, d. Sept. 4; William Blaney, of Kingston, d. Sept. 26; Mrs. Peter Campbell, of Montreal, d. June 28; Mrs. Dooher, of Niagara Fall, d. in May; John McGill, of Puslwick, Ont, d. Sept. 2.

UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.

THE AULNEAU LETTERS.

1734-1745.

No. 40.

(*Translation*).

FATHER JOHN BAPTIST DE ST. PÉ TO MADAM AULNEAU.

QUEBEC, Oct. 15, 1745.

Madam, and very dear sister,

Since this latter appellation is so acceptable, it is a pleasure for me to make use of it; and despite anything you may say to the contrary, what I know from other sources, and the very way you express yourself, convince me that you are already, and that you will continue to become, more and more a worthy daughter of the Society. Would to God that after thirty-eight years elapsed this very day since I entered I could flatter myself that I was her worthy son. But alas! my dear sister, how far am I not from it. It is for you and for me to strive to attain it, and it is the work of a life-time. Pray for me as I certainly do so for you.

I count always on dear Father Aulneau. A Jesuit who came over this year to us, and who, passing through Poitiers, saw him, has increased my longing to have him with us. He is a saint, not to speak of his other qualities, and consequently he is just what we need. A kind word from me, madam, please, when you write to him.

I have a letter from Father Du Jaunay, in answer evi

dently to yours of last year. By this time he must have received yours of this year, but he can answer it only a twelvemonth hence, and so on for the future.

As for Father DeGonnor and Father Nau, they are near enough to receive yours and answer them the same year. The latter, doubtless, will soon send me the one intended for you, which I shall enclose with Father Du Jaunay's. They will make amends for the brevity of the present one.

As a rule my letters are short, for my time is much taken up with a multiplicity of affairs, so that I have barely the leisure to renew the assurance of the respect and attachment with which, madam and dear sister, I remain,

Your most humble and obedient servant,

ST. PÉ, of the Soc. of Jesus.

(P.S.) Oct. 28.—There is no sign yet of Father Nau's letter.

No. 41.

(Translation.)

FATHER NICOLAS DEGONNOR TO MADAM AULNEAU.

Address: Mademoiselle Aulneau Au Moutiers sur le Lay près de Luçon, en Bas Poitou—Recommandé au R. P. Tavols de la Comp. de Jesus.

MADAM and very dear Sister—The peace of our Lord.

I should be much mortified if every year I did not receive some affectionate word from you. You may imagine then how much pleasure your letters afford me. I thank you with all my heart, and beg you to continue to give me this consolation. It was also with much satis-

faction that I received news of your son, the Sulpician. I do not express a wish for him to come out here; but should his zeal ever lead him this far, you may assure him that he will ever find in me one wholly devoted to him, especially for your sake, and that on every occasion I should delight in showing him my affection for you. Since these are my sentiments, it is for you to contrive some opportunity for me to convince you of their sincerity. See, now, if there be nothing in these regions that you might fancy.

I regret not being able to write at greater length at present, as I have many other letters to send, and I must be getting back to my mission.

Persevere in your good prayers for me, and be assured that you will never be forgotten in mine. With all possible respect and attachment, I remain, Madam,

Your most humble and obedient servant,

DEGONNOR, Jesuit Missionary of Lorette.

QUEBEC, Oct. 10, 1741.

THE LEAGUE AT HOME.

SWANTON, VT.—It is with hearts overflowing with deep gratitude that we return thanks to the Sacred Heart of Jesus for the many and special graces which He, in His infinite goodness and mercy, lavished upon this congregation during a Mission recently given by the Jesuit Fathers. This Mission was a most successful one, as was shown by the large number of communions. Many conversions were obtained, and the faith, the piety and the good-will of the people were a source of much edification.

An evident proof that the Mission was productive of much good is the unusually large number of pupils attending our Parochial School. The number of children on the first day of this term, when compared with the number present at the opening of the last scholastic year, showed an increase of seventy pupils.

THANKSGIVINGS

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

ALMONTE.—A Member, for the partial cure of a person who suffered intense pain from a stomach disease which brought her to the verge of the grave.

ALEXANDRIA.—A Promoter, for a favor after making a novena. A Promoter, for a favor on the First Friday of June. An Associate, for two favors. Two Associates, for success at an examination. An Associate, for a special favor. A Promoter, for a great favor obtained last month. A Promoter, for a cure after long continued prayer and several applications of the badge of the S. H. This cure, writes the Reverend Pastor, is really miraculous, as an operation was deemed necessary to save the person's life, and it was found that the tumor, the cause of the trouble, had suddenly disappeared.

ARNPRIOR.—A Member, for a very great favor. For relief obtained after applying the Badge.

BATHURST VILLAGE.—A Promoter, for two temporal favors through prayers to the B. V. and St. J. For a cure after praying to St. Ann. A Promoter, for a cure after praying to the B. V. Two Members, for temporal favors.

BELLE RIVER, ONT.—A Promoter, for two favors through a novena. For a mother's recovery from severe illness. For protection during a severe storm. For a signal favor. For success in an undertaking.

BRAESIDE.—A Member, for a temporal favor through the intercession of the B. V. and St. J.

BRANTFORD, ONT.—A Member, for four temporal favors. A Member, for relief from toothache by applying the Emblem Cross, and a promise to receive Holy Communion twice for the Souls in Purgatory.

BRECHIN.—A Member, for a temporal favor.

BRIGHTON.—Two persons, for favors.

BURLINGTON, ONT.—A Member, for a very great favor, after a novena. For many favors through the intercession of the B. V., St. Anthony and St. Ann.

CANSO, N.S.—A Promoter, for a spiritual favor, through prayers to the B. V. and St. J.

CHATHAM, ONT.—A Promoter, for several great favors spiritual and temporal, through a novena to St. Ann.

CALGARY.—For a reconciliation. For the cure of an attack of rheumatism.

CHARLOTTETOWN, P.E.I.—A Member, for success in an examination through the intercession of the B. V. and the Souls in Purgatory. A Member, for the cure of nervous prostration and severe mental trouble, through a novena, wearing the Badge and a recommendation to the prayers of the League.

COLGAN, ONT.—A Member, for a favor after making the Nine Friday communions of reparation. For two special favors. For employment after saying the Thirty Days' Prayer. For a favor through the intercession of the B. V. and St. Ann. A Member, for a great favor during the month of May after reading the Thirty Days' Prayer and making a novena.

COBOURG —A Member, for a favor.

CORNWALL.—For the cure of toothache by applying the Badge. For a favor. For a cure obtained last January by applying the badge for pain in the side and invoking the B. V., St. Ann, St. Anthony, St. Theresa, St. Agnes St. Michael, the Holy Angels, and the Souls in Purgatory

DUNDAS.—A Member, for success in an examination through prayers to the B. V. An Associate, for being cured of heart trouble, through the intercession of the Canadian Martyrs. A Member, for a temporal favor obtained in October, 1894, through the intercession of the Holy Angels. A Member, for passing an examination

successfully. A Promoter, for the cure of a broken rib after applying the badge and the oil of St. Ann. An Associate, for the cure of a sore hand. A Member, for an increase of salary and success in business.

GLENNEVIS.—For the recovery of a child whose life was almost despaired of. A Promoter, for recovery of health and many temporal favors. For a temporal favor.

GUELPH.—A Promoter, for having successfully passed an examination after prayers said for the Holy Souls. For a special favor through our Lady of Victory.

HALIFAX, N.S.—For a temporal favor through the prayers of the League. A Member, for relief for a person suffering from a severe pain in the side, through the intercession of the B. V., St. J. and St. Ann. For restoration to health after a dangerous illness through the intercession of the B. V., St. J. and St. Ann. For three temporal favors. For the cure of intemperance through the wearing of the Badge. For a situation. For temporal favors received. A Promoter, for a great favor through having masses said for the Souls in Purgatory. For a favor granted through the intercession of St. J. and the B. V. For a favor through the intercession of the B. V., St. J., St. Ann, and the Souls in Purgatory.

HAMILTON.—A Promoter, for a temporal favor through the intercession of the B. V. A Member, for a special favor. A Member, for a favor. An Associate, for special favors, after praying to the B. V. and St. Ann. For a temporal and spiritual favor.

HAYESLAND.—For a successful examination of a pupil. For a great grace, after making the novena of the Nine Tuesdays in honor of St. Anthony, and prayers to St. Ann. For several favors received some time ago.

INGERSOLL, ONT.—For three temporal favors received through the intercession of the B. V. A Promoter, for a favor obtained in June.

KINGSTON.—Two Promoters, for several favors. For a particular temporal favor. For a situation. For a spiritual favor. For spiritual and temporal favors. Associates, for three favors. A Promoter, for several favors. For a change for the better in the habits of a man who was ruining himself by intemperance.

LONDON.—A Promoter, for the grace of conversion for one who for many years neglected the Sacraments. For success in an examination through the intercession of St. J. A Member, for relief in pain by applying relics of the Canadian Martyrs.

MAIDSTONE, ONT.—For many favors, through the intercession of St. Ann. For means to pay debts. For work, through the intercession of St. Anthony.

MEMRAMCOOK.—An Associate, for a great temporal favor after prayers to the B. V. and St. J.

MONTREAL.—A Promoter, for a very great favor through a novena to the S. H. and special prayers to Blessed de la Salle. For a temporal favor. For a great favor through the intercession of St. Anthony. A Promoter, for a favor. A Member, for having heard from a long absent brother.

NEWCASTLE, N.B.—Two Members, for favors. One, for two favors. One, for a favor through the B. V. and St. J. One, for a temporal favor.

OTTAWA.—For permanent employment for a friend after many months of prayer by near relatives and members of the family. For continuance in grace for two Associates who had been addicted to drink. A Promoter, for an improvement in the health of a relative. A Promoter, for the deliverance from many dangers, and the safe return from a journey, through the intercession of the B. V., St. J., St. Anthony, and the Souls in Purgatory. A Member, for a great temporal favor. For three special requests granted during the past year. An Associate, for

the conversion of her father after four years absence from the Sacraments. An Associate, for a most unexpected spiritual favor. A Promoter, for a business matter settled favorably without having to engage in a law suit. For a situation. For a partial recovery from illness through the intercession of St. Ann after a pilgrimage to Ste. Anne de Beaupré.

OWEN SOUND.—For the success of two persons at examinations, after making two novenas for the Souls in Purgatory.

PENETANGUISHENE.—A Promoter, for a temporal favor after making a novena. An Associate, for three temporal favors through the intercession of the B. V., St. J. and the Holy Souls. An Associate, for two temporal favors after a novena and imploring the intercession of the B. V., St. J. and the Souls in Purgatory.

PHELPSTON.—A Promoter, for a great favor after a novena in honor of St. J. For a favor through Our Lady of Perpetual Help.

PORT COLBORNE.—A Promoter, for two special favors. For a favor received last April. A Member, for success in an examination.

PORT WILLIAM, N.S.—A teacher, for being appointed to a school. For the cure of a sick animal through faith in the miraculous medal and that of St. Benedict. For a temporal favor after praying to the B. V. and the Souls in Purgatory.

QUEBEC.—For a favor through the Canadian Martyrs. A Promoter, for several spiritual and temporal favors. A Promoter, for a very particular favor through the intercession of Our Mother of Sorrows. A Member, for the grace of a happy death for her dear father through the intercession of St. Anthony. For a very great favor through the intercession of St. Ann. For a very great favor received after making a novena and asking the

intercession of Our Lady and St. J. For the recovery of a person threatened with a very serious illness. A Promoter, for spiritual and temporal favors through the intercession of Our Lady of Perpetual Help. For relief from a painful disease through the application of the badge and prayers to Our Lady of Perpetual Help. For a favor through the invocation of J. M. J. and the poor Souls in Purgatory. For the recovery of a mother from great pain after applying the badge. For a favor through the intercession of St. Anthony and the Souls in Purgatory. For four special favors. For the cure of a sore eye. For good help in an undertaking. For help to get through a difficult work. For many favors.

ST. CATHARINES.—A Promoter, for a temporal favor. A Member, for a successful examination after prayers said in honor of the S. H. A Promoter, for many great favors.

ST. JOHN, N.B.—Seven, for employment and means. Two, for recovery from illness. Three, for temporal favors. Two, for spiritual favors. One, for success in an undertaking. One, for preservation of life. One, for success in an examination. One, for restoration of peace and health to a family. One hundred and nine for various favors.

SEAFORTH.—A Member, for many temporal favors, after making novenas in honor of the B. V., St. J. and St. Anthony; of these, four were for having undergone successful examinations.

SMITH'S FALLS.—A Member, for a great favor after making a novena in honor of the S. H. and Good St. Ann. A Member, for success in an examination last July after a novena to St. Ann. A Member, for several favors after praying to the B. V., St. J. and St. Ann. For two favors by praying to Our Lady of Victory.

THOROLD.—For a great special favor—the conversion of an aged father to the Faith. For three cures through the intercession of the Souls in Purgatory.

TORONTO.—For great spiritual and temporal favors, through the intercession of St. Philomena and St. Anthony. A Promoter, for many spiritual and temporal favors. A Member, for the cure of a disease. A Promoter, for a temporal favor through a few prayers to St. Anthony and St. Ann. A Promoter, for a favor through a novena to the B. V.

WATFORD.—For the recovery of strength in a weak limb after severe illness, through the making of a novena in honor of the Sacred Hearts of Jesus and Mary. For the restoration of a Member to health after a severe illness.

WINDSOR MILLS.—For restoration to health after a long and serious illness.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Calgary, Chicago, Ill., Edgehill, Ont., Glen Robertson, Halifax, Hamilton, Kearney, Kingston, Montreal, Ottawa, Port Williams, N S., Quebec, Thorold, Toronto, Watford, Ont., Woodslee.

INTENTIONS FOR NOVEMBER.

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

1.—F.—ALL SAINTS. a†, h†, g†, m†, r†. Honor God's Saints. 92, 977 Thanksgivings.

2.—S.—ALL SOULS. g†. Devotion to the Holy Souls. 8,255 afflicted.

3.—S.—St. Winifred, V. a†, g†, r†. Patience in trials. 4,304 Deceased.

4.—M.—St. Charles Borromeo, Bp. Pray for Seminarians. 3,901 Special.

5.—Tu.—St. Emerie, C. Union in families. 3,669 Communities.

6.—W.—St. Leonard Hermit. Spirit of recollection. 9,235 First Communions.

7.—Th.—St. Engelbert, Bp. h†. Generosity in God service. Th: Associates of the S. H.

8.—F.—St. Godfrey, Bp. Think often of heaven. 6,182 Means.

9.—S.—Basilica of Our Saviour, r†. Respect for the House of God. 3,344 Clergy.

10.—S.—St. Andrew Avellino. Filial confidence. 10,772 Children.

11.—M.—St. Martin, Bp. p†. Self-sacrifice. 12,957 Families.

12.—Tu.—St. Martin, P. M. Morning offering. 8,906 Perseverance.

13.—W.—St. Didacus, C. Pray for schismatics. 2,064 Reconciliations.

14.—Th.—St. Josephat, Bp. h†. Union with God. 18,294 Spiritual favors.

15.—F.—St. Gertrude, V. Peace of heart. 14,503 Temporal favors.

16.—S.—St. Stanislaus Kostka C. Confidence in Providence. 12,476 Conversions to the Faith.

17.—S.—St. Gregory, Wonder-Worker. Spirit of faith. 10,673 Youths.

18.—M.—Basilicas SS. Peter and Paul. Zeal for the beauty of God's House. 1,801 Schools.

19.—Tu.—St. Elizabeth, W. p†. Charity for the poor. 9,571 Sick.

20.—W.—St. Felix de Valois, F. Devotion to the Holy Trinity. 2,031 Missions, Retreats.

21.—Th.—PRESENTATION, B. V. M. h†, r†. Self-oblation. 528 Guilds.

22.—F.—St. Cecilia, V. M. Angelic purity. 2,102 Parishes.

23.—S.—St. Clement, P. M. Contempt of the world. 06,221 Sinners.

24.—S.—St. John of the Cross, C. Patience in suffering. 15,271 Parents.

25.—M.—St. Catherine, V. M. Spirit of wisdom. 3,288 Religious.

26.—Tu.—St. Sylvester, Ap. Devotion to the Way of the Cross. 1,540 Novices.

27.—W.—St. Leonard of Port Maurice. All for Jesus. 1,245 Superiors.

28.—Th.—St. Rufus, M. h†. Holy hour. 7,394 Vocations.

29.—S.—St. Saturninus, Bp. M. Zeal for conversions. Directors and Promoters.

30.—S.—St. Andrew, Ap. b†, m†. Conversion of Scotland. 116,474 Various.

When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

†=Plenary Indulg.; a=1st Degree; l=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.