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GENERAL INTENTION FOR MARCH.

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

THE SPIRIT OF PRAYER.

If there be a general intention that by its very importance suggests itself periodically to our Associates under one or another form, it is assuredly the more general diffusion of the Spirit of Prayer. Is it not indeed that "spirit of grace and prayer,"—to use the terms of Holy Writ—which, together with zeal and devotion to the Sacred Heart, properly understood, goes to make up the very essence of our pious work?

It is self-evident, that in the same ratio that this spirit of prayer asserts its sway over a greater number of faithful souls and permeates them more thoroughly, will our holy army widen out its field of action and hasten the longed-for hour of its triumph. Our Lord has told us: "*My Heart shall reign in spite of all Its enemies.*"

But what, according to the language at the same time picturesque and replete with meaning of the Doctors of the Church, is this spirit of prayer? "It is," says St. Cyril of Alexandria, "the sweet-smelling emanation of souls that are pure."* "It is," says St. Augustine, "a hymn and canticle harmonized by your good deeds."† "It is," says St. Clement of Alexandria, "your very being transformed into a perpetual holy-day solemnized in honor of your God."‡

It is, in a word, the fulfilment of the great precept imposed on us by our Lord Himself, and after Him enjoined by the *Apostle of the Gentiles*, "Pray always, pray without ceasing."§

To be candid, the bare enunciation of this command affrights our weakness; and yet there is nothing in it impracticable or incompatible with the many duties of our every-day life. Quite the contrary, when it is complied with as we are taught to do by the *Apostleship of Prayer* in its easy and practical way, for it renders our Christian life more earnest, more fervent, more meritorious and far happier. It renders it, above all, more fruitful and truly worthy of the Heart of Jesus.

It is the teaching of holy divines that the prayer of every moment—which is naught else than the *spirit of prayer*—may assume divers forms, all commendable cer-

* *In Ps. LXXV.*

† *In Ps. XCI.*

‡ *Strom., L. VII., c. 7.*

§ *St. Luke, XVIII;—I, Thess. V. 17.*

tainly, but not all attaining to an equal degree of Christian perfection.

That one, for instance, prays always who constantly strives to shun the smallest faults;* that other prays always who performs the actions of the day with a right intention, renewing from time to time his desire to accomplish all according to the will of God;† and that other one, again, prays always who endeavors to render his every act as perfect as it is possible for him. "Then it is," says St. Augustine, "that each work becomes a hymn of praise and our life one long unbroken psalmody."

What is required before all else—to conform ourselves to the spirit of our Apostleship—is to offer to God upon awaking, by an oblation to the Divine Heart, our whole day. Then, in virtue of that offering, all our actions, even the most commonplace, will ascend to God as a prayer, in odor of sweetness, to fall back upon us and upon all the Church as a gentle dew of blessing and of grace.

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 gift of the Spirit of Prayer, which will keep our hearts ever united with Thine, and render all our actions meritorious and agreeable in Thy sight. Amen.

* *Eccli. XXV.*

† *Fenelon.*



THE OPEN WINDOW.

ANNA T. SADLIER.

“**N**OW delightful it is to have the window open again,” said Mrs. Harris to her friend as they sat together, looking out upon the street over which a brilliant sunshine was casting a warm glow.

“Who would think it was only March,” said her friend, a woman who had reached the allotted term of threescore and ten; “there is a warmth and spring-like feeling in the air, which makes one think of green fields and blossom covered trees.”

“I think,” said Mrs. Harris, “that when we reach St. Joseph’s Day, we may bid good-bye to even the Canadian winter.”

“True,” said the elder woman, adding thoughtfully, after a pause, “Did I ever tell you why this feast of St. Joseph is my particular festival?”

“No,” said Mrs. Harris, “though I have often observed it”

“It was just such a morning as this, just such sunshine and just such genial air as comes to us through that open window. I had gone to spend the day with a friend, into the country, I was not then a Catholic, but my friend had been telling me of this feast of her special

devotion, and I went with her to the church and saw the altar of the Saint, decorated with St. Joseph's lilies and a multitude of lights. I had been much struck by the fervor with which my friend addressed herself to the intercession of the Saint. On leaving the church as she drove me towards the station, we discussed the question as to the power exercised in heaven by the foster-father of the Saviour, and, in consequence, the whole doctrine of the invocation of the saints.

"My arguments served but to call forth from my friend a firm and forcible profession of her faith in this great dogma, and especially in the power of St. Joseph. I was struck at the time by the evident sincerity of her convictions and the childlike simplicity of her faith.

" 'In any need, or in the presence of any danger, I invariably have recourse to St. Joseph.'

" 'With what result?' I asked, smiling with a certain polite incredulity. Scarcely had the smile left my lips, when we awoke to the fact that we were in presence of a sudden and imminent danger. A curve in the road had concealed from us an approaching train, going at speed so great, and so appallingly close upon us, that scarcely an instant remained for thought. As in a dream I heard the voice of my friend clear, distinct and piercing:

" 'Now, St. Joseph, is the time to show your power, and convert this unbelieving soul.'

"In a spirit like Thomas of old, I cried in the depths of my inmost consciousness: 'Save us and I will believe!'

"There was an instant of blindness, the thundering of the train in our ears, a flash of light, a sense of overwhelming dread, and I knew no more."

"How fearful!" cried Mrs. Harris, bending forward in her eagerness. "Oh tell me, pray tell me, what followed."

"When I came to consciousness, I was in a bed snoo y.

white and small, in a room the surroundings of which were strangely unfamiliar. Dazed and wondering, I gazed about the room till my eyes fell upon a statue of St. Joseph, before which burned a red lamp; a vase of flowers likewise sent up their subtle odor.

"A sudden consciousness crept into me, as the dawn whitens the night-blackened East. At that moment a door opened, and a young woman entered. Little as I had known of Catholics, I was immediately aware from her costume that this was a Catholic Sister of Charity. I had always regarded these sisterhoods with a certain vague distrust.

"'Where am I?' asked I, hastily; 'and how came I here?'

"'You have forgotten, then?' the sister said smiling.

"'Forgotten?' I repeated vaguely, my eyes again wandering towards the statue of St. Joseph, with once more that flash of subtle intuition. Therein was the key to the mystery.

"'I begin to remember,' I said slowly; 'something happened just after we had seen that statue with the ?' ts and flowers.'

"'The statue of St. Joseph?' inquired the religious.

"I nodded.

"'Do not try to think or to remember now,' she said 'it will all come back to you in time.'

"In fact, an hour or two later, I asked her:

"'Oh, Sister, what has become of my friend?'

"'She is safe and uninjured,' the sister replied cheerfully, and has just been giving me an account of your marvellous escape.'

"'Is she here in the house? May I not see her?'

"'She is here, but the doctor desires that for a day or two at least you should be kept perfectly quiet. Think as little as possible. Let your mind rest as far as you can.'

“ But it would not rest. Night and day during the tedious weeks of illness that followed, I thought upon the strong cry of my friend’s faith and of the wonderful answer. It had thrilled by its intensity, even in that dread moment. It would echo, I felt sure, forever in my ears. Day and night, even in my sleep, the statue seemed to haunt me, standing in ethereal beauty, in its blaze of light and flowers.

“ But it was only when I was strong and well again, that I learned from the lips of the nurse and doctor the real extent of my peril, even after I had been rescued from instant death. I heard too, of our fall, my friend and I, over an embankment, after the horse had been killed by the advancing train.

“ My enforced residence in the convent had been the added mercy which I needed, for my friend had escaped without hurt of any sort, whereas I had been carried unconscious into the nearest hospital, which chanced to be that of the Sisters of Charity. Day by day, I learned by word and example the teachings of the Church and the true import, in all its spiritual sublimity, of devotion to St Joseph.”

She was silent a moment, looking out upon the soft brightness of the March afternoon, whilst Mrs. Harris, sympathetically silent also, pressed her friend’s hand, the tears dimming her eyes.

“ Every year since then, the feast of St. Joseph has been a day of great rejoicing, of unutterable thanksgiving, for the double life granted me that day—my festival, as I have said *par excellence*. Early in the morning I love to go and place my lilies at the Saint’s altar and add my quota to the shining glory of tapers which surround his image.”

“ And what has become of your friend?” asked Mrs. Harris.

“My friend, who became an hospital sister of St. Joseph in the Hôtel-Dieu, has been dead long years, and I remain to celebrate alone the anniversary which at first we kept together. To-day, the breath of awakening nature, the warmth in the air and the feeling of exhilaration which they produce have brought back to my mind, with ten-fold force, that other St. Joseph's Day, and its wonderful providential events, from which has sprung, directly and indirectly, all the happiness of my life.”

“Every life has its anniversaries,” said Mrs. Harris, “and I am glad you have told me of yours.”

“All of which I was led to say, by the simple coincidence of that balmy breath of spring breaking in, as on that by-gone day upon the severity of the Canadian winter, and reaching us, as we sat and conversed, by the medium of an open window.”

TREASURY, MARCH, 1895.

Received from the Canadian Centres.

Acts of charity,.....	112,363	Pious reading,.....	59,162
Acts of mortification.	129,309	Masses celebrated,..	2,325
Beads,.....	280,888	Masses heard,.....	97,574
Stations of the Cross.	44,619	Works of zeal,.....	17,358
Holy Communions,..	102,926	Various good works.	327,896
Spiritual Commu- nions,.....	240,774	Prayers,.....	1,072,382
Examinations of conscience,.....	98,585	Sufferings or afflic- tions,.....	43,219
Hours of silence,....	265,352	Self-conquests,.....	153,630
Charitable conversa- tions,.....	68,754	Visits to Blessed Sacrament,	144,927
Hours of labor,	356,687		
Holy hours.....	23,341		
		Total.....	3,643,471

A GREAT EXEMPLAR.

The Countess of Aberdeen, in a recent number of *The Outlook* of New York, has given the world her appreciation of the character of our late lamented Premier. As a statesman, Sir John Thompson has left his mark in the history of the nation. When he took the helm of State, he necessarily came prominently before the public, and all could scrutinize, and were at liberty to criticize his actions. Friends and foes have judged him alike, and with one accord have rated him as a man of sterling integrity, far above the ordinary run of men occupying similar responsible positions. Lady Aberdeen has been particularly felicitous in bringing out the leading trait in his character, the one which challenged the admiration of all men,—the total disregard, in the faithful accomplishment of his duty, of what the world would say.

Weighted with the interests of a whole people and burdened with the gravest responsibilities of State, he might, when he was stricken down, have safely said, and without regret, that he "had served his God as he had served his King." That he had served his gracious Sovereign faithfully, no one can deny, but there was a hidden spring to it all, a supernatural motive, which, were we not to take into account the thoroughness of his work and the disinterestedness of his service, would remain unexplained, for he had no ambition.

This was also the secret of his tender piety. For it must be borne in mind, that amidst the multiplicity of the all-absorbing duties of a premier he found time to devote to prayer, and sought strength where every thorough-going Catholic should seek it,—in frequent communion. Nor did his contact with the world dry up the springs of piety. The man beneath whose court-dress were found, after his death, a rosary, a crucifix, and

what, in the vague indication of the cablegram, was a picture of Our Lord, but which we have reason to surmise was a Sacred Heart Scapular, was not merely a practical, but a *devout* Catholic. Simplicity and earnestness of faith lost nothing by being allied in his person with a vigorous intellectual grasp of the Church's great dogmas.

His career is but one other exemplification of what we all hold in theory, namely, that the minute practices of religion and a more than ordinary assiduity in the reception of the Sacraments are in nowise a bar, but rather a help to conscientious and integral discharge of every duty, even the most important in life.

It should also be a reminder to timorous Catholics that a close adherence to their religious principles will never prove a disqualification for the highest offices in the gift of the nation, and that though fanatics may, from time to time, vent their resentment at the elevation of a Catholic to a position of trust, the outcry will be drowned amid the universal applause of intelligent and fair-minded Protestants.

A weak compliance through life, in view of disarming unreasonable prejudice, or a more shameful sacrifice of conscientious and religious conviction will ever meet with the reprobation it deserves. The offender may for the nonce earn the epithet of "broad and liberal-minded"—which would be a misnomer; but in their heart of hearts, those who differ from us in religion will have for him but feelings of loathing and silent contempt.

The following is Lady Aberdeen's estimate of the character of Sir John Thompson. We are all the more willing to place it on record in these pages, as it comes from one whose own noble qualities place her far above religious bigotry, and whose high position precludes the

possibility of political bias. It, moreover, forcibly illustrates the truth of our own remarks.

“What manner of man was this whose death has stirred the heart of an empire, whose memory was crowned with laurels by his Sovereign’s own hand, and whose remains were borne across the ocean by one of Britain’s proudest war-ships, and followed to the grave by the representatives of Army and Navy, Church and State, and of every party, class and creed, amidst the mourning of a people ?

“Some will attribute the feeling which has been evoked to the dramatic character of his death—and, truly, all the circumstances surrounding it were such as to leave an indelible impression. Here was a man still in the prime of life, who had risen by steady and successive steps to the highest post of honor in his own country, at the head of a powerful party, and enjoying the respect of both friend and foe, called by his Queen to her palace to receive from herself a signal mark of recognition of services which he had rendered to the Empire. And scarcely had he left her presence when the startling news came that a higher summons had called him to the presence of the King of kings. All that queenly thoughtfulness and womanly sympathy could do was done by Queen Victoria. But when all is said, and more than fully granted, can it be asserted that it was merely the accident of Sir John Thompson’s death at Windsor Castle, and the consequences resulting therefrom, which occasioned the deep feeling perceptible among the crowds who attended his funeral, and which has left such a keen sense of bereavement from east to west in the wide Dominion, even after the first outburst of sorrow has spent itself?

“What is the secret which has made the clergy of all denominations not only voice the sorrow of their people

but hold up Sir John's life as a message to those who are left?—and this, although in early manhood he had left the Church of his fathers to join the Roman Catholic communion?

“What is it that makes his political foes speak as if they, too, have sustained a personal loss?”

“There is but one answer to these questionings. The heart of the people is true to higher instincts when it gets a chance; and never has a man's career more exemplified the *power of character*—strong, elevated, trained *character*—than Sir John Thompson's.

“He began life as a boy at Halifax, with but few advantages, except those which may lie in a good public school education and in the traditions of his race, being of mingled Irish and Scottish descent. His father, a literary man of no mean capacity, was a poor man, and the youth had to work his way upwards by his own personal exertions. From the outset a distinguishing feature of his character was a marvellous power of concentration and habit of industry; and it was the cultivation of these qualities which enabled him by degrees to give proof of his more brilliant intellectual qualities, and which insured his rise from the reporter's chair to the lawyer's office, and thence to be alderman of his city, member of the Provincial Legislature, Premier of his Province, judge, Minister of Justice for the Dominion, Premier of Canada, representative of Great Britain during the International Arbitration conferences, and at last Privy Councillor of Great Britain.

“Search through his life, ask those who knew him best, and there is but one testimony. Thoroughness of work, intensity of purpose, singleness of aim and unflinching conscientiousness, and a prevailing sense of the presence of God, marked all he did or said. The poorest clients might depend on their case being gone into with the

are same thoroughness as was given in after-years to a great legislative measure, or to the adjustment of an international question. During his comparatively brief tenure of office as Minister of Justice, he left the stamp of enduring work on the laws of the country, as, for example, in the splendid accomplishment of the codifying of the Criminal Law, which he carried through with infinite pains, and which has placed Canada ahead, in this respect, of many older countries. When listening to the details of a case, he would often sit looking immovable and irresponsive; but when the moment came for summing up, or charging the jury, it was found that not a point had escaped him, and that the just proportion and weight of all the facts were given with extraordinary precision and lucidity, and that his arguments were so forcible as to carry all before them. His public speaking was eloquent, because of the matter which it contained and the strength of his reasoning, mingled with a quiet by-play of humor and kindness. There was never any of that straining after effect, the saying of words for the sake of saying them, which mark the utterances of weaker men.

"The success which he won in all that he undertook never spoilt him; to the end he was as a child—willing to learn from all, and never so full of his own opinions as not to be able to listen to what others had to say. But when his turn came to speak, there was no hesitation, and he could hold his own with the best.

"The leading men who were engaged with him in the Behring Sea arbitration and on other public occasions (whether in Canada, or in London, Paris, or Washington), such as Lord Ripon, Lord Hannen, Lord Russell, Sir Richard Webster, Baron de Courcel, and Mr. Bayard, have all given their witness concerning the great influence exercised by Sir John's ability and strength and calm judicial powers.

“Many who knew him only as the inflexible judge, whose severity in cases where there was the slightest deviation from honesty and uprightness was proverbial, could scarcely credit the tenderness of his heart when he had to deal with the erring, the poor and the afflicted in a private capacity, or know what he was as a husband, father and friend.

“Of his personal scrupulous honesty and incorruptibility many instances could be given; but it is enough to point to the fact that he died a very poor man, although he had been in a position where he could have grasped at wealth. But what else could be expected from one of whom it is told that when a woman, whose savings he had invested for her many years before, came to tell him that she had lost her money, he contrived, with great inconvenience to himself, to give her back the money, conceiving himself in a measure responsible for the loss?

“And when his change of religion threatened to wreck his worldly prospects, he faced the worst, and was willing to endure poverty and toil for himself and his family rather than not be true to his convictions. And, once again, only a few weeks before his death he was warned that continuance in the public service might—nay, *would*, probably—mean death to him, whereas rest and change of climate would probably restore him to health. But to his mind his duty was clear. ‘It would be cowardly to resign now,’ he said. And so he remained at his post, and at his post he died.”

MATER DOLOROSA.

(From " FAUST.)

Oh full of grief,

For my relief,

In pity turn thy face to me

In bitter need of mine :

With sword transfixion

In deep affliction,

Look'st thou on that dead Face Divine :

To God The Highest,

In grief thou sighest,

For thy Son's direst need and thine.

Who feeleth

How stealeth

The bitter pain through me ?

What my heart's dread maketh,

What it longs for, why it quaketh,

Is only known to thee.

Where'er I go,

Is only woe,

Still woe within my breast ;

When I alone am keeping

For me is naught but weeping,

Breaks my sad heart, opprest.

The tiles before my window

Were wet with tears, ah me !

When I, 'at early morning,

These flowers plucked for thee.

Shone clear, within my chamber

The morning, rosy red,

Where I sat lonely, weeping

Thus early, on my bed :

From shame and death my succor be ;

Oh full of grief,

For my relief,

In pity turn they face to me.

FRANCIS W. GREY.

Hail, Holy Joseph.

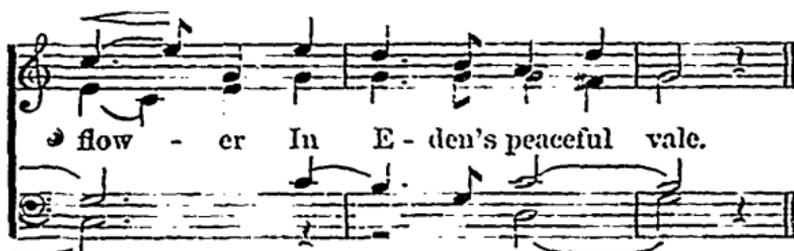
SOLO. (♩=92.)
Andante. dolce.



Hail, Ho - ly Jo - seph, hail, Chaste

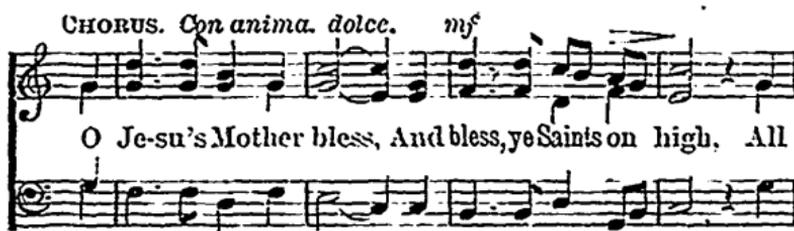


Spouse of Ma - ry, hail; Pure as the lil - y



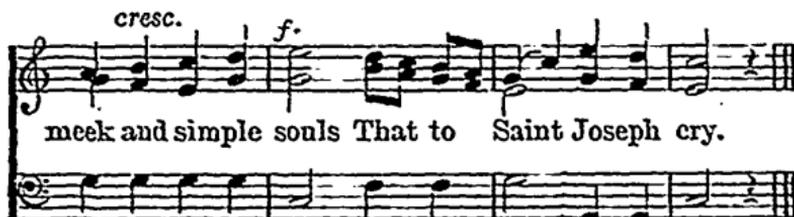
flow - er In E - den's peaceful vale.

CHORUS. *Con anima. dolce.* *mf*



O Je - su's Mother bless, And bless, ye Saints on high, All

cresc. *f.*



mee - k and simple souls That to Saint Joseph cry.

Hail, holy Joseph, hail ;
Father of Christ esteemed ;
Father be thou to those
Thy Foster-Son redeemed.

Hail, holy Joseph, hail ;
Prince of the House of God ;
May His best graces be
By thy sweet hands bestowed.

Hail, holy Joseph, hail ;
Belov'd of angels, hail ;
Cheer thou the hearts that faint
And guide the steps that fail.

Hail, holy Joseph, hail ;
God's choice wert thou alone ;
To thee the Word made flesh
Was subject as a Son.

Hail, holy Joseph, hail ;
Teach us our flesh to tame ;
And, Mary, keep the hearts
That love thy husband's name.

R. I. P.

The following members lately deceased are earnestly recommended to the prayers of the League :—Mrs. Catherine Greene, d. Nov. 13 ; Miss Catherine Macdonald, d. Nov. 17 ; Mrs. John McMillan, d. Dec. 6 ; Mrs. Stephen Scott, d. Dec. 25 ; Mrs. Archibald J. Macdonald, d. in Oct., all of Alexandria ; Mrs. Mary McQuillan, d. Sept. 30 ; James Barrett, d. Dec. 15 ; John McDonald, d. Dec. 19 ; Ellen McGill, d. Dec. 21 ; Mrs. Mary Moore, d. Dec. 30, all of Brantford ; Mrs. Abraham

Emlaw, d. Dec. 1, of Campbellford; Miss Margaret Foley, d. Dec. 31; Mrs. Trainin, d. Jan. 4, both of Charlottetown, P.E.I.; Alexander McPhail of Harrison's Corners, d. Jan. 23; John Merchant, of Iroquois, d. Nov. 29; Mrs. Patrick Kelly, sen., of Little River, P.Q., d. Jan. 15; Mr. M. Mahon, of London, Ont., d. Jan. 5; Mrs. Mary White, d. at Lewisville, Dec. 10; Miss Elizabeth McMahan, d. in Dec.; Miss Nora Moore, d. Dec. 2; Mrs. Drew, d. Dec. 24; Mary Ann Dwyer, Mrs. Ann Kenyon, Elizabeth Humphries and Mrs. James Phelan, all of Montreal; Mrs. Robert Thompson, of Niagara Falls, d. Dec. 28; Mr. James O'Connor, of Oakville, d. Dec. 31; Mrs. Patrick Gilmore, of Orillia, d. Dec. 30; Mr. Michael Malone, d. Sept. 29; and Miss Marion Hennessey, d. Nov. 14, both of Hamilton; Mrs. Bernard Conley, d. in Dec.; Mr. Patrick Cam, d. in Jan.; Mr. William Theehy, d. in Jan., all of Dundas; Mrs. Ellen McGinnis, of La Salette; James Leonard, of Montreal, d. Sept. 18. Mrs. John O'Grady, Montreal.

Mrs. Catherine Kinsella, of Cornwall, d. in Jan.; Mrs. Bridget O'Hara, Mrs. Margaret Waters, Miss Annie Kavanagh of Alexandria; Master Angus Francis Macdonald, of St. Paul, d. March 13, 1893; John Arch. Macdonald, d. at Apple Hill, Jan. 4; Miss Agnes Macdonald, d. at Alexandria, Jan. 31; Miss Mary Ellen Murphy, of Seven Mile Bay; Mrs. Regan, mother of Rev. Fr. Regan, of Toledo, d. Dec. 31; and Miss O'Leary, d. Jan. 7, both of Port Lambton; Mrs. Henry Poulain, of Renfrew, d. in Jan.; Mrs. John O'Grady and Mr. Charles Kelly, of Montreal, d. Jan. 3; Mr. Charles Donnelly, father of Rev. Fr. Donnelly of St. Anthony's, Montreal; Miss Elizabeth McCormack, d. Jan. 24; Mr. Patrick Kenny, d. Dec. 4; and Mrs. Christian Kloefer, d. Jan. 23, both of Guelph; Mrs. Mary de Crosse, of Ottawa; Mrs. Higgins, Mrs. McCarthy and Mrs. Kilroy, all of Montreal; Mrs. Gilmore,

of Orillia, d. Dec. 30; John Lundy, of Brechin, d. in Oct.; Mrs. M. Kelly, jun., and Mr. Patrick Kelly, d. Jan. 24, both of Little River, P.Q.; Miss Burke, of Quebec, died in Dec.

Canice Brennick, of Manotic Hation, h. Dec. 26; Mrs Anne McCallum, of St John, d. Dec. 1; Smith Elliott and Mrs. Isabella Fogarty, of Moncton, d. Jan. 3; Mrs. Mary Moore, of Brantford; John Taylor, d. Jan. 11, Mrs. Dosithee McGraw, d. Jan. 14, Mrs. Mary Hennesy, d. Jan. 16.

ECHOES FROM PARAY-LE-MONIAL.

THE AIM AND PURPOSE OF THE HIERON.

(From the American Messenger continued.)

We have seen men of the world shrug their shoulders, and smile scornfully as they passed this building. They seemed to be murmuring in their hearts, as Judas did when the costly vase of alabaster was broken to shed its precious ointment on the feet of Jesus, "Why all this waste?" But it is not waste nor useless outlay. It is a noble work, a true act of reparation and of homage that must have been grateful to the Sacred Heart, and that will hereafter remain as a vindication of what is good in this century of growing corruption. Fifty or a hundred years from now men will look upon this monument, worthy of the munificence of a prince; they will read the inscription on its front, "To Jesus, Eucharistic King," and they will say: "After all, that century was not the worst of centuries in which a single man could carry out so high and generous a purpose as that, and could raise such a monument of glory to our Divine Lord and Master!"

Ten years ago the *Messenger* made known the object of the Institute which gave rise to the Hieron, in these words: "The Society of the Eucharistic Fasti, as its name implies, aims, in all its work, at setting forth the 'Triumphal History of the Reign of Jesus Christ in the Eucharist and through the Eucharist.' Its work is to prepare the materials for such a history, to make the history known abroad, to utilize it for the glory of God. Of course such an undertaking involves a work of immense scope, and its accomplishment must lead to results simply incalculable." (1) Since then the work has been carried forward on the lines of this great plan. The idea was to reconstruct the history of the Blessed Sacrament in the past, in order to assure its triumph in the future.

The past has been carefully studied. "All the sciences and all the arts," continues the *Messenger*, "have furnished abundant and undeniable evidence of the living and life-giving influence of our Lord's presence in the Blessed Sacrament; they prove that for eighteen hundred years He has been exercising a power, in the Holy Eucharist, which was felt and recognized everywhere." There is no lack of evidence that, through all the ages of faith, society paid homage to the royalty of Christ in the Eucharist. There is no denying, however, for the truth is unhappily too manifest, that, in our own less happy age, there has been a sad falling off, an almost universal *derailment* of society in this regard. But it has never been said or believed that the truth itself, that the *right* of Jesus Christ to this homage, is a dogma lost or forgotten in His holy Church.

We know that "the truth of the Lord abideth forever," and dogmas are never lost. The sovereign royalty of our Lord is a fundamental truth, proclaimed constantly and uninterruptedly by the voice of Scripture

(1) *Messenger* (French), June, 1884, p. 711.

and tradition. It was announced by the Prophets: "And He gave Him power, and glory, and a kingdom; and all peoples, tribes and tongues shall serve Him." (1) The Evangelists report the testimony of Christ Himself: "Art Thou a king, then? Jesus answered: Thou sayest it, for I am a king." (2) The Apostles proclaimed and asserted this inalienable right of their Divine Master the Fathers and Doctors have always maintained and proved it. If any discordant note has been heard in the Church, it has been the utterance of some Gallican, regalist or liberal sycophants, a hundred times refuted and condemned, who were ready to curry favor with men in power by disloyalty to God and to His divine Son.

If the question be put: "Is Jesus Christ king in the Eucharist?" We should reply by asking: Is our Lord in the Eucharist with all His rights and prerogatives? And who would dare to deny Him any one of them when the Council of Trent has declared that He is there whole and entire? "Totum Christum" Sess. XIII, Can. I.). If it be argued that He is there in a state of humiliation and of almost total annihilation—was He not in the same lowliness in the manger and on the cross? And yet His royalty was recognized and exalted in that state of humiliation. Nay, more; it was *because* of that humiliation, of that self-annihilation, that He received from his Father glory and triumph in heaven and on earth: "He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names." (3)

Besides, there are other grounds on which this royalty should be exalted in the Eucharist. First of all, we must seek and honor our divine Lord there where He is to be

(1) Daniel vii. 14.

(2) St. John xviii. 37.

(3) Philipp. ii. 9.

found among us. Now, on earth the God-Man is only in the Blessed Sacrament, which "He hath made a remembrance of all His wonders." (1) Again, in His sacramental state Jesus nourishes our souls, and thus establishes His reign in the whole social body by the communion of all the individuals of it among themselves and with their divine Head. Finally, as St. Bernard had already expressed it: "There is the closest possible union between the priesthood and the royalty of Christ." (2) He is King because He is Pontiff. It is not asserted that Christ is present in the Eucharist, primarily and formally as reigning; but He is in sacrament and sacrifice for the supreme end and purpose of establishing His kingdom in individuals and society. This action is not less real and efficacious because it is invisible and hidden.

This is the teaching of the Holy Fathers. One of the most illustrious of them, St. John Chrysostom, cried out to the faithful, pointing to the altar to which he was summoning them: "The King himself is there!" (3) In the Invitatory to the Office of the Blessed Sacrament the Church calls upon the faithful to adore their King who makes Himself their spiritual food: "Christum Regem, dominantem gentibus, qui se manducantibus dat spiritus pinguedinem, venite adoremus!—O come, and let us worship Christ, of all the nations Lord, Who doth, to them that feed on Him, the Bread of Life afford." (4) It seems hardly necessary to point out that the revelations at Paray-le-Monial require us to give to the Eucharist, under the symbol of the Sacred Heart, the homage due to royalty. "His will is to reign; He will reign in spite of Satan and of His enemies," are expressions often found in the writings of Blessed Margaret Mary. It was no

(1) Cf. *Council of Trent*, Sess. XIII, c. 2.

(2) *Epist.* 243.

(3) *Hom.* 63 *ad pop.*

(4) *Marquess of Butc's Breviary.*

surprise, then, to find in her works a pious "Prayer to our Lord as King in the Blessed Sacrament."

This is the doctrine on which the Society of the Fasti have based their historical researches. Moreover, the project of the Hieron has been honored with a laudatory Brief by Leo XIII., and its founder was decorated, as an encouragement in his work, with the title of Commander of the Constantinian Order of Pius IX. "The Society of the Eucharistic Fasti," said the Pontifical Document, "professes to promote the *Empire* of Christ in all States, by exalting the august Sacrament of the Eucharist. This is certainly an excellent undertaking; for what holier undertaking can there be than that of striving to call the nations to do homage to their God, by the profound study of that sublime wonder by virtue of which Christ unites Himself in a mysterious manner to each one of the faithful?" (1)

The task which the Hieron has set itself to perform, has already been recognized in all parts of the world. This has been shown in the Eucharistic Congresses. The Congress of Avignon, in 1882, had hailed the idea of the undertaking in a resolution which has become famous. At Fribourg, in Switzerland, the International Congress of 1885, with much solemnity, carried out in practice the idea of the oath of loyalty to the Sacred Host, which had been proposed by the Society of the Fasti. In 1886, the National Eucharistic Assembly of Quito, Ecuador, received with enthusiastic applause the closing remarks of its president: "The great vital question of this century is the *public and solemn* re-establishment of the Eucharistic reign of our Lord Jesus Christ." In that little South American republic this idea has already been carried out with the happiest results. Last year the Archbishop of

(1) *Brief of April 16, 1838.*

Valencia, in Spain, in his pastoral letter for the convocation of the Eucharistic Congress in his episcopal city, expressed the same idea in magnificent terms.

Only the other day, the Eucharistic Congress held in Turin, where fifty Bishops gathered about the two Cardinals present, gave the place of honor, in its programme, signed by the Archbishops of Vercelli and Turin, to the theory of the reign of Jesus Christ in the Eucharist.

It must have been an inspiring sight to behold those fifty bishops and the immense multitude about them lifting up their voices in concert to proclaim our Lord King in the Blessed Sacrament. Those who had the happiness of witnessing it say that it was like a return to the blessed ages of faith. On the last day of the Congress, Mgr. Pampaloni, Archbishop of Vercelli, in the Cathedral of Turin, swore fealty and homage to Jesus in the Blessed Sacrament—"Sacramental Jesus" is the expression consecrated by usage among the Catholics of Italy and Spain. The profession was repeated with great enthusiasm by the bishops and by the whole multitude. Here are some passages of the profession of homage made on that memorable occasion :

"Jesus in the Blessed Sacrament (in Italian, *Sacramentato*), King of heaven and earth, we acknowledge Thee, we adore Thee, *reigning* over us, by right of birth and of conquest and in virtue of the compact made with Thee when we first became members of Thy Church and which we renewed when we were for the first time admitted to the Eucharistic Table. We proclaim solemnly that to Thee belong the throne, the sceptre and the empire of the world.....

"We grieve, O Lord Jesus, and we offer this Act of Reparation, for all the outrages done to Thy Majesty. If others will not recognize Thee, we here hail Thee Supreme King of the everlasting ages.....

“Remember the promise Thou didst make to the humble virgin of Paray, Blessed Margaret Mary Alacogue, ‘I will reign in spite of Satan and his agents.’ Thy word shall not pass away; but vouchsafe to hasten the accomplishment of Thy promise. Once more, once more give back to us those happy days when our fathers gloried in paying Thee public and solemn homage and rejoiced to rear splendid monuments in honor of Thy presence in the most august Sacrament....

“Yes, Thy Kingdom Come! May it come to the whole world; and first of all do Thou reign over us, reign in our minds, in our hearts, in our whole being. May this public and united profession we now make be ever held sacred by us! We proclaim this compact now by the solemn consecration of ourselves to Thee, O Jesus in the Blessed Sacrament, for life and in death, and we are ready, if need be, to seal our profession with our blood, We hail Thee, Jesus in the Sacrament, as our Lord and our King!”

UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.
THE AULNEAU LETTERS.

1734-1745.

No. 30.

(*Translation.*)

FATHER LUC FRANCOIS NAU TO MADAME AULNEAU.

MADAM, DEAR MOTHER AND SISTER IN JESUS CHRIST,

I received the lengthy and gracious letter you did me the honor and pleasure to write to me this year, and with

it the box of beads and other objects of devotion which your charity prompted you to send; but they reached their destination only after I had written and despatched my letters to France. Father De La Bretonnière was the cause of this delay. He had gone down to Quebec to purchase supplies for our mission, and from among the things sent from France he picked out all that was addressed to me to make sure of its safe delivery; but he came back to Sault St. Louis only after the departure of the ships. He might have risked sending me on immediately my letters, to give me an opportunity of answering them. His excess of precaution was no gain for me, and I bear him a little grudge, since it must have caused you some anxiety. Don't mind now, my dear mother; God in His goodness, who knows my needs, ordained that I should not be deprived of the outcome of your charity.

You desire me to make a candid statement of my wants so as to supply them as best you can. I did not need this new proof of your kindness of heart to be assured that I have found in you an affectionate, sympathizing, beneficent, generous,—in a word, the best of mothers. I see also that you are convinced that I harbor for you in return all the sentiments of esteem, gratitude, respect, friendship and affection which a son whose heart is in the right place should entertain for such a mother. I have told you this over and over again, and I think that it is not necessary to come back on it.

As for my personal wants, I assure you that I am abundantly provided with everything a man in my vocation could desire. If the good God did not send me other crosses, I might well fear that the comforts of life would prove detrimental to my salvation. Consequently, I ask nothing for myself, as I am in need of nothing. But it is not so with my poor Indians, who stand in need of everything. I shall not be backward in begging for them, and

charity in their behalf is never ill-advised. The beads and devotional articles that you have thus far sent have brought joy to the hearts of my poor Iroquois. Whenever I distribute them, I make the recipients promise to pray for the one who in her charity helps them, and they never fail to do so. So you see, my dear mother, what an advantage it is for you to send them beads. My only recommendation, with regard to these beads, is that they be of six decades, and that the wire chain they are strung on be stronger. They have learnt here how to make scapulars, so that hereafter you need not send so many; but you might increase in proportion the number of beads and little crucifixes.

You have given me to understand that you would like to know what is being done here in Canada. I shall endeavor to satisfy you in a few words, for the messenger who is to convey my letter to Quebec is hurrying me, and it is the last chance I shall have this year.

The Sioux, who so ruthlessly massacred our beloved and amiable J. P. [Aulneau], have since then been so often defeated by the French that they have finally sued for peace. This has been concluded with them, as it is feared that we shall soon have war with our neighbors, the English.

M. de La Vérandrie has discovered a numerous nation of pale-faced Indians thirty leagues from Fort St. Charles. Had it not been for the death of our dear martyr, these Indians, whom he is said to have met within his expeditions, would already have received the light of the Gospel, for they are very gentle and amenable to reason.

An inexhaustible mine of copper has been discovered on the shores of Lake Superior, seven hundred leagues from here; but the profits will never be very great, owing to the immense expense of transporting the copper.

The iron mines between Quebec and Montreal are more profitable, and begin to give good returns.

This last spring we sent out an army against the Chicachias, who three years ago burnt to death Father Senat.* Father de La Bretonnière accompanied (as chaplain) the three hundred Iroquois warriors of this village who take part in the war. Since then I have been alone in this mission, burdened with an inconceivable amount of work. In addition, during a part of the summer, I was suffering from gout, while there were a number of sick persons to visit in the village. Not being able to walk, I was carried on a stretcher when I had to administer the Sacraments. I have not recovered altogether yet. Should the same amount of work continue for any great length of time, I could not hold out. About the feast of All-Saints I shall have assistance. Reverend Father De Lauzon, who is no longer Superior of the Mission, will come and resume his old position of Missionary of Sault St. Louis.

Father Bonin has written to me, giving me full particulars of the tribulations of our Fathers at Luçon. It is a privilege of the Society to be persecuted; but I think this is only a passing squall, which will soon expend itself when the new Bishop who is not yet acquainted with Ours begins to know us.

I congratulate you with all my heart, and I rejoice also for the Society at the fact that Reverend Father General has sent you letters of affiliation. It is an additional reason for me to remain with all the consideration, affection, devotedness and friendship possible,

My dear Mother and Sister in the Lord,

Your very humble and obedient servant,

NAU, of the Society of Jesus.

SAULT ST. LOUIS, Dec. 12, 1739.

*See "Lettres Edifiantes" for an account of his death.

No. 31.

FATHER NICOLAS DEGONNOR TO MADAME AULNEAU.

MADAM,

I beg you to excuse me for not having written before my departure from France. It was certainly my intention—not to say my duty—for many reasons, and more especially to testify my gratitude for the very great and very delicate attentions received from you. When I reached La Rochelle after leaving your home, I found five of our missionaries awaiting me with impatience to have their things put in order, as they did not know how to go about it. Their difficulty was increased by the fact that our commissioner was a new hand, who had everything to learn, and who was just as anxious to see me about the preparations to make. After these preliminaries I had to accompany the missionaries to Rochefort, to see the Intendant and the Commander of the ship, a necessary ceremony for them. Scarcely had I them well off my hands when I received instructions to get ready myself for embarking. In a word, I was much put about. And this is the only reason for not doing what I should otherwise have done out of consideration for you.

The passage was pretty rough and disagreeable for about fifty days. The rest of the time we had fair enough weather. Thank God I met with no serious mishap. I had even the happiness of saying mass every day, with the exception of seven or eight days, when the gale was too fierce and the sea too heavy. Finally, after a passage of sixty-seven days, I landed in Quebec, where I found our Fathers in good health. Father De Lauzon was yet Superior, but his successor has recently received his appointment. He also is from our province, and his name is Father De St. Pé. Father De Lauzon is to return to his Iroquois mission at Sault St. Louis to join Father

Nau, who is already there ; but it is doubtful how long the latter will be able to remain, for his gout, which had apparently left him, has returned again this year, paying him very unwelcome visits. I am speaking from hear-say only, no doubt he himself will inform you of the state of his health.

I must not forget to impart a piece of news I heard on my arrival at Quebec. It is that they have at last pushed on as far as the nation whither it was intended your dear son, the late Father Aulneau, would go ; and from reports received, the tribe seems disposed to embrace the faith. This bears out admirably what the Holy Fathers of the early Church were wont to say : "The blood of martyrs is the seed of Christians."

There is nothing else that I know of worth recording in this letter. I recommend myself to your fervent prayers, and I beg you to rest assured that I shall not forget you in mine.

I am with respect and attachment, Madam, your most humble and obedient servant,

DEGONNOR, Jesuit Missionary at Lorette.

P.S.—When you go to Luçon, please present my respects to all our Fathers. I recommend myself to their Holy Sacrifices.

LEAGUE AT HOME.

BRECHIN, Jan. 29.—As I intimated to you some time ago, I am trying to organize a Library in connection with St. Andrew's Local Centre of the League. To assist in raising the necessary funds for this purpose, the Rev. Father Ryan of St. Michael's Cathedral, Toronto, kindly gave a Lecture a short time ago, but owing to the small attendance, very little was realized. If you would kindly make this known through the MESSENGER, perhaps some of its readers would assist us, at least, by donations of good well bound books for which they have no further use.

K. J. MCRAE, P.P., L.D.

ORILLIA.—Jan. 26.—We had quite an impressive ceremony on Saturday, December 8th, when seven Promoters in the presence of a large congregation were presented with crosses and diplomas, and all renewed their Act of Consecration. Reverend Father Duffy officiated, and gave a short exhortation in keeping with the occasion.

L. OVEREND, Sec.

ST. PETER'S CHURCH.

ST. JOHN, N.B.—Jan. 7.—On Friday, January 4th, seventeen Promoters received their crosses and diplomas. Since April last we have been able to record four hundred and eighty-two thanksgivings for favors obtained. During the past year we received and prayed for eighteen thousand three hundred and fifteen intentions in our local centre.

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

BRANTFORD.—The League is doing very well spiritually in our Centre. Our Promoters are zealous, and we hope to keep the devotion to the Sacred Heart constantly before the people.

J. J. FEENEY, Local Director.

THANKSGIVINGS

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

ALEXANDRIA, ONT.—An Associate, for passing an examination after making a novena in honor of the S. H. An Associate, for a special favor obtained through the intercession of the B. V. and the Souls in Purgatory. An Associate, for a temporal favor obtained. A Promoter, for a favor obtained through the intercession of the B. V., St. Joseph, and St. Ann. Also for a spiritual favor received after reciting the *Memorare*. Two Promoters, for favors obtained after making a novena in honor of the S. H. An associate, for a very great favor. An Associate, for a special favor.

AMHERSTBURG, ONT.—Members, for four temporal favors granted.

ANTIGONISH.—For a great favor through prayers offered to the B. V., St. Joseph and the Holy Souls. A Member, for a special favor. A Promoter, for a spiritual and several temporal favors.

ARNPRIOR.—A Promoter, for favors received both spiritual and temporal through the intercession of the Holy Family. A Promoter, for recovery from illness after a recommendation to the prayers of the League. An Associate, for three great favors obtained about a year ago, after praying to the B. V., St. Ann and the Holy Souls.

AU SABLE, MICH.—For a great temporal favor received through the intercession of St. Joseph and St. Anthony of Padua.

BARRIE.—A Member, for a favor received through the intercession of the Souls in Purgatory and a promise to have two masses said for them. A Promoter, for a cure after applying the relics of the Canadian Martyrs, with a

promise to have ten masses said for the Souls in Purgatory. A Promoter, for a favor received through the intercession of St. Theresa, and for another through the intercession of the Souls in Purgatory. A Promoter, for a favor granted. A Member, for a temporal favor received. For the cure of a toothache after application of the Badge, also for success in an examination. A Promoter, for a favor obtained, by reciting the Litany of the Infant Jesus during the month of December, and through the intercession of the B. V. and St. Joseph.

BATHURST, N.B.—A Promoter, for a very great favor received through the intercession of the Souls in Purgatory. A Member, for a temporal favor. An Associate, for the cure of a mother after applying the Badge. A Member, for a parent's recovery of health. A Member, for success in an examination, and for a temporal favor. A Member, for the recovery of two persons from illness. An Associate, for a temporal favor, through the intercession of St. Ann. A Member, for two temporal favors. An Associate, for a brother's recovery from illness. A Member, for restoration of health through the intercession of St. Ann and the Holy Souls. An Associate, for favors received.

BATHURST VILLAGE.—A Member, for restoration to health after making a novena in honor of St. Ann. A Promoter and Associates, for spiritual and temporal favors obtained through the intercession of the B. V. and St. Joseph.

BEAURIVAGE, P.Q.—A Promoter, for the cure of a dangerous sore on her face, through the intercession of the B. V. and the Souls in Purgatory. For the cure of sore eyes after applying the Badge and Holy Water, also for two other temporal favors. A Promoter, for the cure of sore throat after applying the Badge and a promise to have a mass said in honor of the S. H.

BELLE RIVER.—A Promoter, for several favors, also for the recovery of a young person from a severe illness. For many spiritual and temporal favors. A person, for relief from a trouble of mind and body after making a novena to St. Ignatius and applying the Badge and having a mass said.

BERLIN, ONT.—A Member, for recovery from a sickness after applying the Badge and praying to the B. V.

BRAESIDE.—A Member, for three temporal favors received through the intercession of Jesus, Mary and Joseph.

BRECHIN.—Members and Promoters, for four favors received through the intercession of the B. V. A Member, for restoration to health after saying the Thirty Days' prayer to the B. V. and praying to St. Joseph.

CAMPBELLFORD.—An Associate, for the return of an absent son. An Associate, who had his knee cut in July, was threatened with stiffness in the joint, and was cured after prayers to the S. H. of Jesus, the B. V., St. Joseph and St. Ann. An Associate, who fell from a horse, and was in danger of death, was cured after prayers to the S. H. An Associate, for the cure of a sore throat.

CHARLOTTETOWN, P.E.I.—A Promoter, for a special favor received, after making a novena to the S. H. of Jesus. A Member, for temporal favors obtained through the intercession of the B. V. and St. Joseph.

CHATHAM, ONT.—A Promoter, for deliverance from an unprovided death. A Promoter, for two spiritual and two temporal favors, after making a novena to the Infant Jesus, and one to the S. H. of Jesus and Mary. For a favor, after making two novenas. A Member, for having passed an examination successfully.

CHICAGO.—A Member, for her recovery from a dangerous illness through the intercession of the B. V.

CLINTON, ONT.—A Member, for a special temporal

favor obtained after making several novenas to the S. H., the B. V., St. Joseph, St. Ignatius and the Souls in Purgatory. Also for the recovery of an infant from a severe attack of bronchitis after promising a mass for the Souls in Purgatory, and applying the Badge and using water blessed in honor of St. Ignatius ; also, for several lesser temporal favors.

COBOURG.—Associates, for temporal favors received through the intercession of the B. V. and St. Joseph. A Member, for a great favor obtained through the intercession of the B. V. and St. Ann.

CORNWALL.—A Member, for a temporal favor. For a remarkable conversion to the Faith. For a good situation obtained by a young person after making a novena to the S. H. A Promoter, for the cure of a person who was addicted to drink. A Member, for two temporal favors received after having masses said in honor of the Holy Family and the relief of the Suffering Souls. A Member, for many favors. For a favor, through the intercession of O. L. of Perpetual Help. For a favor obtained after visiting the Bl. S. during the devotion of the Forty Hours. A Member, for a cure, after praying to St. Ann. For a successful operation. For a return of health and for success in an undertaking. A cure obtained, by giving up dancing. For a situation obtained.

DOUGLASTOWN.—A Member, for the recovery of a child with the croup, after applying the Badge, and offering a mass and the Way of the Cross for the Souls in Purgatory. For the cure of a pain in the side after application of the Badge, and a novena to the S. H. For three temporal favors obtained, after praying to St. Joseph, St. Ann and the Holy Souls.

DUNDAS.—A Member, for employment obtained, through the intercession of the Souls in Purgatory and Our Lady of the Sacred Heart. An Associate for two

temporal favors received. A Promoter, for a great spiritual and temporal favor obtained. An Associate, for the cure of a nephew who was to undergo a painful operation, after making a novena in honor of the S. H. A Member, for the cure of a mother from a severe head ache, after applying the Badge. An Associate, for the cure of a sister from a severe illness, after praying to the S. H. and the B. V.

GUELPH.—A Promoter, for a temporal favor. A family, for the conversion of a parent to the Faith. A Member, or recovery from a dangerous illness. For two temporal favors. For the cure of a person insane, after making a novena of masses with a number of friends. A Member, for employment obtained. A Promoter, for a very great temporal favor, after a promise to say two thousand Hail Marys in honor of the S. H. A Promoter, for a great unexpected temporal favor, after recommending it to the League and the promise of a mass in thanksgiving.

GRAVENHURST, ONT.—A Promoter, for the cure of a sore throat, also for the cure of a toothache on applying the Badge and making a novena.

HALIFAX, N.S.—A Promoter, for the conversion of a Catholic who resisted God's grace for many years. She was prevailed upon to wear the Badge, and is now very fervent and repentant. For the recovery of a sick child, and also a great number of other favors received. A Promoter, for a special favor received after making a novena in honor of St. Francis Xavier, the favor was granted on the last day of the novena. For two special temporal favors; also for a spiritual and a temporal favor. For the cure of a bad sore throat. For a temporal favor received that was recommended last month. For a mother and a nephew going to confession and communion after staying away for a long time. For the deliverance from illness four times during the past year,

and also for two women returning to confession after many years neglect. For the restoration to health, and the means obtained to pay debts.

HAMILTON.—For a particular favor granted on Christmas morning. For a temporal favor after making a novena. A Promoter, for three special favors, and for being perfectly cured of a serious sickness. For the cure of a son who suffered from a severe sickness, after asking the S. H. The third favor obtained, after making a novena to the S. H., and saying prayers to the B. V. For the recovery from serious illness.

INGERSOLL.—Associates for eight favors. For a young man who neglected his duty for some time, he made the Mission and received Holy Communion. For having recovered unexpectedly an old debt.

LINDSAY.—For a favor granted through the Souls in Purgatory, after promising to say a decade of the rosary once a day for a month, also for other favors obtained through a novena to St. Ann. For many favors, after saying prayers to the B. V., St. Joseph, and the Souls in Purgatory.

LONDON.—For four temporal favors obtained. For a temporal favor obtained through the intercession of the B. V. For the recovery of a father from sickness, after a novena. For the passing of an examination successfully through the intercession of the Souls in Purgatory. For a spiritual favor received.

MALDEN, ONT.—For a child cured of a sore leg through the intercession of St. Joseph and St. Ann.

MIDLAND.—A Promoter, for a special favor received in May last, after a novena of the Way of the Cross. Member, for the cure of heart disease by applying the Badge. A Member, for a situation obtained through prayers offered to the S. H., and a mass said for the suffering Souls.

MONTPELIER, VT.—For a very special restoration to health and sight. For the continuance in temperance of four brothers.

MONTREAL.—Associates, for four temporal favors. A mother, for three spiritual favors received through the prayers of the League. For many favors obtained. A Member, for two temporal favors, through the intercession of the B. V. For a situation through the intercession of the Souls in Purgatory, and saying the Thirty Days' prayer. A Promoter, for a spiritual favor obtained during a novena in honor of St. Francis Xavier. A Promoter, for two instantaneous cures of toothache, through the intercession of the Canadian Martyrs and the application of their relics. For the cure of a sore mouth. A family, for the recovery of a mother from a severe illness, after a novena made in honor of St. Francis Xavier, last March. A Member, for a temporal favor obtained in December, after making the novena in honor of St. Francis Xavier. A Promoter, for her safe and rapid recovery from an operation, through the intercession of Our Lady of Lieszé, St. Anthony of Padua, St. Didace, and the Canadian Martyrs. A son, for the safe recovery of his mother from an operation after a promise made to communicate on the First Friday of every month during his life-time. A mother, for employment obtained for her son through the intercession of St. Anthony of Padua. For a partial granting of a temporal favor. For a sister's recovery. For the cure of a toothache, after applying the Badge. For a favor received. A Promoter, for many favors. For two temporal favors. For a favor received after saying the Thirty Days' prayer with a novena to the B. V., and having a mass offered. By a family, for special graces temporal and spiritual. A sister, for news received from a long absent brother. A Promoter, for a situation secured for

a friend. Relief from great pain by the application of the Badge and prayers to St. Ann. For a person having taken the pledge. For a great temporal and spiritual favor obtained at Wakefield, Mass. For a successful examination passed by a student after prayers to the S. H. For a successful examination passed after prayers to the B. V. and the Souls in Purgatory. For a situation obtained for a brother, after having a mass offered for the Souls in Purgatory. For four temporal favors obtained. For means to avert impending difficulties.

NEWCASTLE, N.B.—A Promoter, for two temporal favors.

OAKVILLE.—A Member, for a particular favor. A Member, for four favors. A Member, for a favor obtained through the intercession of the Souls in Purgatory, and promising to have mass said for them. A Member, for two favors received by promising to have a mass said in honor of St. Michael for the Souls in Purgatory, also for other favors granted.

OKANAGAN MISSION, B.C.—For an important temporal favor, through St. Joseph.

OSWEGO, N.Y.—A Member, for a great favor, through Our Lady of the S. H. and St. Anne.

OTTAWA.—For two persons preserved from temptation. A Promoter, for many favors received, both spiritual and temporal. A Promoter, for two temporal and two spiritual favors. For seven temporal favors obtained through the intercession of the B. V., also for one through the intercession of St. Anthony. For a death-bed conversion during a novena to the Precious Blood. A Promoter, for a favor to a charitable society, which was recommended for several months to the prayers of the League. For a temporal favor through a novena to the S. H. For success at an examination after having a mass

said for the Souls in Purgatory. An Associate, for a spiritual favor. A Member, for a favor received.

OWEN SOUND.—An Associate, for money received after a novena in honor of the S. H. For a special favor. For a temporal favor, after having a Mass said for the Souls in Purgatory.

PARK HILL.—A Promoter, for safe recovery from illness, also for many other great favors, after saying the Thirty Days' prayer to the B. V., and having a mass said in honor of the S. H.

PENETANGUISHENE.—An Associate, for several favors both spiritual and temporal, through the intercession of the B. V., St. Joseph, the Canadian Martyrs and St. Aloysius. A Promoter, for preserving those for whom she prayed, from sickness, through the intercession of the Canadian Martyrs.

PORT ARTHUR.—For having obtained in time of great need a sum of money, when it was given up as lost.

PORT HOOD.—Two Promoters, for a special favor in December. A Promoter, for a temporal favor, through the intercession of Our Lady of Perpetual Help. An Associate for a favor received.

POWASSAN, ONT.—For a spiritual and a great temporal favor, through prayers to the B. V.

QUEBEC.—A Promoter, for peace and reconciliation in two families. A Promoter, for assistance to overcome great obstacles in a temporal matter. A Member, for being able to retain a position in danger of being lost. A Promoter, for a great many spiritual and temporal favors, through the prayers of the League. A Promoter, for a very great and unexpected favor. A mother, for the recovery of a sick child who was ailing for a long time. A father of a family who obtained work through the intercession of the poor Souls, and by promising to honor the pictures of the S. H. of Jesus and Mary in his house.

An Associate, for a particular favor concerning a house. A young girl, for the grace of a religious vocation. A young boy, for being able to continue his studies, although in very delicate health, and for a year's successful business. A Promoter, for employment, through the prayers of the League. A Promoter, for several spiritual and temporal favors. Two special temporal favors and several temporal cures. Relief from weakness of mind, head troubles, and nervousness, through the intercession of Our Lady of Perpetual Help, St. Ann and St. Anthony. A Promoter, for the successful examination of two candidates through the intercession of Our Blessed Lady, St. Joseph, St. Francis and the suffering Souls. Also for the recovery of a mother, and many spiritual and temporal favors. For a very great favor for a society. For a favor, through the intercession of the Canadian Martyrs.

RENFREW, ONT.—An Associate, for a temporal favor, through a novena to the S. H. For a special favor, through a novena to St. Joseph. For several favors, through novenas to the S. H., the B. V., and St. Joseph. A Member, for the recovery of a friend from a dangerous fit of sickness, after making a novena to St. Roch and St. Sebastian. For a spiritual favor. For two temporal favors, through the intercession of the Canadian Martyrs. For spiritual favors, through the intercession of the Canadian Martyrs. For a temporal favor.

ST. CATHARINES.—For a cure after applying the Badge. A Promoter, for a favor received in about an hour after asking and saying three Hail Marys in honor of Our Lady of Victory. For many favors, especially for two cures of headache after applying the Badge.

ST. ANDREW'S, ONT.—A Promoter, for the cure of a pain in the side after wearing the Badge.

ST. JOHN, N.B.—Eight, for obtaining employment. Three, for recovering money. Three cures of intemper-

ance. For a prosperous voyage. For restoration of peace in a family. For a temporal favor obtained. For success in studies. For restoration of health. For fifty-one various favors obtained.

ST. LOUIS, MO.—A Member, for the recovery of a sick child, also for having heard good news of the restoration of a father, mother and sister to good health.

ST. THOMAS.—An Associate, for perfect recovery from a severe and prolonged illness.

SARNIA. — A Member, for a conversion obtained through the intercession of the Canadian Martyrs.

SEAFORTH. — A Member, for two temporal favors, through the intercession of the B. V. and St. Joseph. For a very great favor, through the intercession of the B. V. A Promoter, for the recovery of a valuable ring which had been stolen from a drawer, and returned in an unaccountable manner, after prayers to the B. V. and St. Anthony.

SMITH'S FALLS.—For a great temporal favor in the month of January.

STRATFORD.—For the recovery of two persons who were seriously ill.

SWANTON, VT.—A Promoter, for the recovery of a person who was in danger of death through the intercession of the Souls in Purgatory. A Member, for a cure, after making a novena.

TORONTO.—For a temporal favor. For improvement in health. A Member, for a favor obtained. A Promoter, for obtaining work for a brother and other temporal favors. For a request granted after a novena. A Member, for a situation obtained by a brother, after asking the prayers of the League and the intercession of the B. V., St. Joseph and St. Francis Xavier.

TOTTENHAM.—A mother, for relief from a dreaded illness after applying the relics of the Canadian Martyrs and the

Badge of the S. H. and a cure similarly obtained in a case of diphtheria. A mother, for the cure of her child from nervous twitching after applying the relics of the Canadian Martyrs.

WARKWORTH.—A Promoter, for a special favor, through the intercession of the B. V., St. Joseph and having a Mass said for the Souls in Purgatory.

WEST RANDOLPH, VT.—A Member, for a temporal and a special favor.

WILLIAMSTOWN.—A Member, for being restored to health.

WINDSOR MILLS.—For many favors received after offering prayers for the intention.

WINNIPEG.—For a special favor.

WOODSLEE, ONT.—For two favors obtained through the intercession of Our Lady of Victory.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Brockville, Calgary, Canso, N.S., Duluth, Mich., Farnham, P.Q., Halifax, Harrison's Corners, Kingston, Lindsay, Manotic Station, Montreal, Ottawa, Oswego, N.Y., Penetanguishene, Port Hood, Quebec, Renfrew, St. Catharines, Toronto, Windsor Mills.

ABBA: FATHER!

I met a fairy child, whose golden hair
Around her sunny face in clusters hung;
And as she wove her king-cup chain, she sung
Her household melodies, those strains that bear
The hearer back to Eden. Surely ne'er
A brighter vision blest my dreams. "Whose child
Art thou," I said, "sweet girl?" In accents mild
She answered, "Mother's." When I questioned "Where
Her dwelling was?" again she answered, "Home."
"Mother!" and "Home!" Oh blessed ignorance
Or rather knowledge! What advance
Farther than this shall all the years to come,
With all their love, effect? There are but given
Two names of higher note: "Father" and
"Heaven."

INTENTIONS FOR MARCH.

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

- 1.—F.—*HOLY CROWN OF THORNS.* at, gt. Love of Suffering. 13,569 Thanksgivings.
- 2.—S.—*St. Simplician, P.* Love of Poverty. 7,696 In affliction.
- 3.—S.—*St. Cunegunda, Emp.* at, gt, rt. Love of Chastity. 13,526 Departed.
- 4.—M.—*St. Casimir, K.* Be devoted to Our Lady. 11,077 Special.
- 5.—Tu.—*St. John Joseph of the Cross.* Be gentle in speech. 2,141 Communities.
- 6.—W.—*St. Colette, V.* Fidelity to duty. 10,993 1st Communions.
- 7.—Th.—*St. Thomas Aquinas, D.* ht. Increase in knowledge of God. The Associates of the League.
- 8.—F.—*HOLY LANCE AND NAILS.* Comfort sufferers. 14,852 Employment.
- 9.—S.—*St. Frances, W.* pt. Resignation to God's will. 3,939 Clergy.
- 10.—S.—*The 40 Martyrs of Sebaste.* Defend the Faith. 34,588 Children.
- 11.—M.—*St. Sophronius, Bp.* Study the Scriptures. 12,432 Families.
- 12.—T.—*St. Gregory, P. D.* Pray for Missionaries. 13,702 Perseverance.
- 13.—W.—*St. Nicephorus, P. M.* Honor holy images. 4,459 Reconciations.
- 14.—T.—*St. Matilda, Emp.* ht Contempt for the world. 24,385 Spiritual favors.
- 15.—F.—*THE HOLY SHROUD* Prepare for death. 17,868 Temporal favors.
- 16.—S.—*St. Columba, V. M.* Horror of sin. 8,245 Conversions to Faith.
- 17.—S.—*St. Patrick, Bp.* Constancy in the Faith. 18,629 Youths.
- 18.—M.—*St. Cyril of Jerusalem.* Know your religion. 2,734 Schools.
- 19.—T.—*St. Joseph, Spouse B. V. M.* ht, gt, mt, pt, rt. Devotion to St. Joseph. 4,609 Sick.
- 20.—W.—*St. Gabriel, Arch.* Listen to God's messengers. 3,166 Retreats.
- 21.—T.—*St. Benedict, F.* ht. Retirement. 925 Guilds, Societies.
- 22.—F.—*THE FIVE WOUNDS.* Mortification. 716 Parishes.
- 23.—S.—*St. Thuribius, Bp. C.* God above all. 17,845 Sinners.
- 24.—S.—*St. William of Norwich, Boy M.* Pray for the Jews. 13,333 Parents.
- 25.—M.—*ANNUNCIATION.* ht, gt, mt, rt, st. Practise the Angelus. 3,155 Religious.
- 26.—T.—*St. Ludgerus, Bp.* Pray for students. 1,639 Novices.
- 27.—W.—*St. John Damascene, D.* Honor the Mother of God. 1,430 Superiors.
- 28.—T.—*St. John Capistran, C.* ht Pray for seamen. 6,625 Vocations.
- 29.—F.—*THE MOST PRECIOUS BLOOD.* Pray for hardened sinners. The Promoters of the League.
- 30.—S.—*St. John Climachus, A.* Trust God's mercy. 24,921 Various.
- 31.—S.—*St. Daniel, Merchant.* Be willing to suffer. The Directors of the League.

†=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.