



THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV.

AUGUST, 1894.

No. 8.

THE HOLY FATHER AND THE JUBILEE ALBUM.

Our dear Associates will be overjoyed to learn that Our Holy Father was greatly pleased when he received the Album presented on the occasion of the fiftieth anniversary of his Episcopal consecration. It is with no slight degree of satisfaction that we are to-day able to lay before our readers, members of the League, the subjoined Apostolic documents relating to our spiritual offering.

Text of the Letter of the Prefect of the Propaganda.

S. CONGREGAZIONE DE PROPAGANDA FIDE.

Proto collo N. 6126.

Oggetto. Sopra un dono trasmesso al S. Padre della Pia Opera dell' Apostolato della Preghiera.

ROMA, li 9 Guigno, 1894.

RO. PI. DO. EDUARDO FABRE, ARCHIEPISCOPO MARIANO-
POLITANO.

ILLME AC RME DNE.

Suo tempore mihi pervenit Album per Te transmissum,
Summoque Pontifici exhibendum ex parte Directorum

Piæ Consociationis Apostolatus Orationis in Canada, in quo descripta exhibebantur pia opera peracta a fidelibus eiusdem Consociationis perdurante anno iubilari Consecrationis episcopalis Sanctitatis Suae. Donum delatum est ad Summum Pontificem, cui peculiariter gratum accidit; Idemque voluit ut Amplitudini Tuæ ceterisque omnibus piis oblatores suo nomine præcipuæ gratiæ referrentur, atque insuper Suam Apostolicam Benedictionem omnibus impertitur. Adclusum vero heic reperiet Amplitudo Tua Rescriptum imploratam pro Benedictione Apostolica cum Indulgentia Plenaria in mortis articulo favore eorumdem oblatores.

Ego vero Deum precor, ut Te diu [adiuvet et sospitet.

A. T.

Addictissimus Servus

M. CARD. LEDOCHOWSKI PRÆF.

Aug. Archiep. Larissen, Secret.

Prot. 6126.

BEATISSIME PATER,

Directores Pii Operis Apostolatus Orationis et Communionis Reparatricis in regione Canadensi ad pedes Sanctitatis Vestrae humiliter provoluti petunt indulgentiam plenariam in mortis articulo pro se atque omnibus christifidelibus prædictae consociationis, qui per annum iubilarem consecrationis Episcopalis Sanctitatis Tuæ aliquod pium opus peregerunt ex iis, quae in exhibito Albo descripta sunt.

Ex Audientia SSmi habita die 27 Maji 1894. SSmus Dominus Noster Leo Divina Providentia P.P. XIII referente me infrascripto Sacrae Congregationis de Propaganda Fide Secretario, omnibus et singulis de quibus in precibus, Apostolicam Benedictionem cum Plenaria Indulgentia in articulo mortis lucranda benigne impertire dignatus est, dummodo tamēn vere pœnitentes,

confessi ac Sacra Communionem refecti, vel si nequiverint saltem corde contriti ore si potuerint, sin minus corde SS^mum Nomen Jesu invocaverint.

Datum Romae ex Æd. S. Congregationis de Propaganda Fide die et anno ut supra.

Aug. Archiep. Larissen, Secr.

Translation of Cardinal Ledochowski's
Letter to His Grace the Archbishop
of Montreal.

An Album, intended for the Sovereign Pontiff, prepared by the Directors of the pious Association of the Apostleship of Prayer in Canada, and forwarded by your Grace, reached me in due time. In it were set forth the good works performed by the faithful members of the said Association during the Jubilee year of the Episcopal consecration of His Holiness.

The offering was laid before the Sovereign Pontiff, and was peculiarly welcome. He directed me to convey his warmest thanks to your Grace and to all the others who had contributed to the offering. He furthermore grants his Apostolic Benediction to them all. Herein enclosed Your Grace will find the rescript asked for, granting this Apostolic Benediction and a Plenary Indulgence *at the hour of death* in behalf of the above-mentioned contributors to the Offering.

Translation of the Rescript and of the
Petition.

MOST HOLY FATHER :

The Directors of the pious work of the Apostleship of Prayer and of the Communion of Atonement in the Dominion of Canada, humbly prostrate at the feet of Your Holiness, ask for a plenary indulgence at the hour of

death for themselves and for all the faithful members of the above mentioned Association, who, during the Jubilee year of your episcopal consecration have performed some one good work of those recorded in the Album presented to Your Holiness.

At an audience of His Holiness granted May 27, 1894, Our Most Holy Lord, by Divine Providence Pope Leo XIII, to me the Secretary of the Sacred Congregation of the Propaganda, on the occasion of my presenting the above petition, graciously vouchsafed to grant His Apostolic Benediction and a Plenary Indulgence to be gained at the hour of death, to each and every one of those specified in the petition, for themselves and for all the faithful members of the aforesaid Association, provided, however, that, truly penitent, they confess their sins and receive Holy Communion, or, if they cannot do this much, that they at least be contrite of heart, and invoke with their lips the most Holy Name of Jesus, or if they are unable even to do this that they invoke it in their heart.

Given at Rome, etc., the day and year above mentioned.

Aug. Archiep. Larissen. Secr.

This is a very signal favor granted by Our Holy Father the Pope; and no doubt there is not one among us who does not look upon the exertion made in contributing to the Spiritual Offering as amply repaid by the spiritual advantages which the Sovereign Pontiff has placed within our reach, and of which we can avail ourselves at that supreme moment when the soul is about to pass from time to eternity.



EIGHTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"Fervent souls shall quickly mount to high perfection."

By JOHN J. BRANIN.



AY whither does thy loving fervor lead,
O soul devoted to that Heart most meek?
When shalt thou reach the goal thy yearnings seek?

When, from the treach'rous mires which now impede

Thy progress, shall thy faithful soul be freed?
When shalt thou stand upon the dizzy peak
Which e'er before thee looms? and thou so weak,

The distance great, the climbing hard indeed.

Faint not! but ever on pursue thy way,
Though rugged be the tortuous path and steep;

Though far beyond thee seems the shining ray
That tips with gold where thou wouldst rest
and sleep:

Quick shalt thou reach the goal, thy fears allay,
So One has said, who will His promise keep.



GENERAL INTENTION FOR AUGUST.

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

SOCIAL PROBLEMS—THEIR ONLY SOLUTION.

A profoundly religious artist recently completed a painting of great significance : An immense plain, stretching far and wide, bristles with a forest of bayonets, swords, lances, cannons and other death-dealing implements of war, and high above this vast array of glistening steel rises a great crucifix bearing but a single word for device, but a word which speaks volumes—*Pax, Peace!*

In this picture—it was correctly remarked—the world is represented in its present most striking attitude, nor was any accompanying legend needed by way of explanation, for the meaning is plainly conveyed by the delineation itself. “ Might is right ” is the underlying principle of modern diplomacy, which, when consistently followed, ends in social strife, destruction and ruin.

Within easy reach is the universal, never-failing remedy for these ills, which is no other than Christ Himself, our Lord, come down from Heaven and dying on the cross. In that mystery of the God man shedding His blood for the redemption of mankind, we find the solution of every difficulty without exception, but more particularly do we find in it the only true solution of all social problems.

These social questions can no longer be ignored ; they must needs be raised to-day. For, as the great Catholic

leader, de Mun, expresses it, should we not raise these questions; they will raise themselves, and not alone themselves but *barricades* and other equally unpleasant and unwelcome obstructions. He finds that it is not wise supinely to wait until the house is about to tumble about our ears, but that it would be more reasonable to loudly call attention to the calamities which threaten, even if thereby the quiet unconcern of the inmates be rudely disturbed. It would be to render them a real service; and if people persist in finding fault with our utterances, our protests, our social wranglings as of a nature to give comfort and encouragement to the Socialists, as well might they blame a friend for warning them that their house was in danger of catching fire as if he were in league with incendiaries.

The Holy Father himself, addressing all Christian countries in the name of Jesus Christ and of His Sacred Heart, lays it upon us as an obligation, in his Encyclical on the Working Classes, to direct our attention and zeal to the great social questions, which call imperiously for a timely solution. "We must," he says, "succor the members of the lower classes by prompt and efficacious means, seeing that for the most part they are undeservedly reduced to such a degree of misfortune and misery."

"The last century swept away, without substituting anything in their stead, the time-honored corporations which were a real protection for tradesmen. All religious principles and sentiments were expunged from codes of law and public institutions, and then, little by little, isolated and defenceless workmen found themselves in time at the mercy of pitiless masters, and of a reckless competition stimulated by a greedy desire of gain. Ravenous usury which then obtained added to the evil..... To all these evils must be added a monopoly of indus-

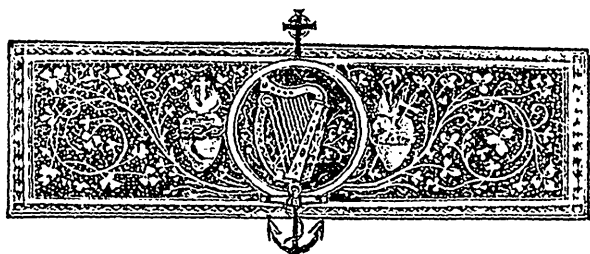
trial enterprise and of trade which fell under the control of a few wealthy capitalists, who fastened on the great army of toilers a yoke little better than that slavery."

The Holy Father, in his encyclical, points out the remedies for so great an evil with a lucidity and energy to be found in the writings of no political or social economist; they may be summed up in the formula already so familiar to our Associates: "*The Social Reign of the Sacred Heart of Jesus.*"

But there is something more required even when the end to be attained is clearly set before our eyes, -- we mean a generous perseverance in prosecuting this holy campaign which falters before no obstacle which it may encounter; "pushing on," so M. de Mun expresses it "with our eyes fixed on Him, Who, condemned by the Pharisees, laid down His life so as to establish among men a real fraternity, and who remains forever the resistless centre of attraction for all who suffer."

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 true Christian hearts may never attempt to seek for the solution of modern social problems elsewhere than in Thee, where alone it can be found.—Amen.



BREAD CAST UPON THE WATERS

ALLEN O'Leary was dying. Life had never been over bright or pleasant for her; and surely if ever care and sorrow press so hard upon poor human hearts as to make death seem a welcome release to them, she should have hailed joyfully the rest upon which her tired spirit was entering. For all the regret she felt at leaving earth, and the things of earth behind, it was even so. Yet her heart was troubled. Gladly would she have foregone, for yet a little longer, the enjoyment of that unalloyed, eternal peace which her soul coveted, and, in her unselfish love, taken up once more the burdens she had borne so bravely and so long.

But it was not to be. With the approval with which our Heavenly Father must smile upon our well-doing, God had looked upon this humble, loving soul, had seen her laboring on over the rough and weary way which His Hand had marked out for her, faithful ever, and uncomplaining. As she saw it, her work was not yet done, but God knows best: and now, as had always been her wont, she bowed in meek submission, and His Will was hers.

Two watchers knelt beside her bed: the priest, who had come to strengthen her pure soul, and prepare it for its entrance, through the portals of death, into eternity; and the poor, weak brother, to whose welfare she had sacrificed her life, and who was her last earthly thought.

"Dennis," she whispered, "come near me," and she moved her hand feebly towards him. As he bent over her she endeavored to speak rapidly, as though she felt that the dread summons must come soon, and feared to die ere yet her message was given. "Listen: promise me that you will try to live better now. I used to pray for you the best I could, but when I am gone you must pray for yourself. You'll go to church every Sunday, won't you, Dennis?" She looked wistfully at him, while she seemed to gather strength, to continue: "Don't go any more with them that put you wrong. They don't care for you, dear; you know that. Don't have anything to do with them any more. Don't forget that you'll have to die some time, may be soon, and——" Another pause and her eyelids fluttered, and her lips quivered painfully: there was something still to say. He leaned very near to her, and his tears fell on her face. "You will make the Nine Fridays," she said; but now she spoke in short sentences, and with difficulty, "in honor of the Sacred Heart.... He promised.... you know, I used to tell you.... Father Riley will.... tell you about it.... Promise, Dennis,.... you will.... you will...."

Low and unsteady as was his answer, she heard it, and her murmured "Thank God" reached his ear. Once more she spoke, but her voice was very feeble. "Kiss me, dear, and promise me again." Then she turned her eyes towards the priest with an appeal in them that her lips could not frame. He divined what she would ask, and while he pressed the crucifix to the dying lips, he whispered: "Have no fear, my child; I will be his friend." Kneeling again by the bedside, he commenced the prayers for the departing. When he had finished, the figure on the bed was motionless, the anxious heart was still, and the soul of Ellen O'Leary had passed to its reward. Only the sobs of the bereaved man broke the silence of death in the room.

Both Ellen O'Leary and her brother were born in Ireland. When Ellen was still very young, her father died. He had been a large-hearted, generous man, and a loving husband and father, but thriftless withal and easily drawn under the influences of evil associates. Owing to his wife's industry and economy, his family had never felt the sting of actual want. But after his death, things were found to be in a very bad condition. The widow was forced to leave the farm on which the O'Learys had lived so long. By the advice of friends who had some time before emigrated to America, she determined to seek a home for herself and her children in Canada. After many hardships she settled in Montreal, where she found work which enabled her to support her helpless children.

Five uneventful years had gone by when the quiet of the humble little home was rudely disturbed. A contagious fever had broken out among the children in that quarter of the city where the O'Learys lived. During the winter months it raged without interruption, and when the spring sunshine shed its warmth over the earth, and coaxed out the buds on the trees, sadly enough Mrs. O'Leary and her two remaining children wended their way to the cemetery on the mountain slope, to deck with flowers four fresh little mounds of earth beneath which slept the cherished darlings of her heart, of whom these cruel months had robbed her.

With redoubled solicitude she devoted herself now to the two whom God had spared her. The eldest, Ellen, then a girl of thirteen, was quiet and industrious like her mother; the other, who was not yet ten years, was a lovely curly-headed lad, impetuous and willful. When the mother looked on him, she thought always of the handsome, thoughtless young husband whom she had loved so well, and her heart trembled for the future of her child.

Two years later a heavier blow than any that had come before fell on the poor little home of the O'Learys. The loving, hardworking mother was borne away to sleep beside her children. Then devolved upon Ellen, scarcely more than a child, the burdens which every day became more hard to bear. Unweariedly she labored to give to her little brother the education of which their poverty had almost entirely deprived herself. But the high-spirited, pleasure-loving boy cared little for study, found the restraint of school rules unbearably irksome, and, as a matter of course, made little progress. After dragging two years out in this fashion, he demanded that his sister should allow him to learn a trade. Alas! for all the ambitious hopes she had formed for this bright, clever young brother of hers! Unwillingly she yielded, striving always to do for the best, and Dennis was apprenticed to a carpenter, to learn the trade he had chosen.

All the anxiety and care which the poor girl had borne thus far seemed as nothing to the bitter trouble which came upon her now. How it came about she could not explain to herself, but in spite of her vigilance and loving solicitude, slowly, but all too surely, her brother drifted from her side. Gradually as the years wore on, the exercises of his religion were one after the other abandoned. Night after night the desolate sister knelt counting her beads, while through blinding, blistering tears she watched for her misguided brother's coming; and only the Searcher of hearts, to whose throne her agonized supplications were wasted, knew the anguish which wrung the faithful, patient heart through all those weary years. In vain she remonstrated with him, and entreated him to change. To her pleadings he would answer in his good-natured, careless way that he was all right and she had no need to fret for him. There were times when he would laughingly kiss away her tears, and tell her she was fool-

ish to waste them on him, and that he was going to do better; but the change would not last long, and the story of her vigils, her prayers and her tears would be told over again. But not for long could human nature stand so unnatural a strain, and to the last chapter of that sad life-story the hand of Death had written the dread "Finis," and Dennis O'Leary had now lost as faithful and unselfish a friend as God, in His mercy, ever vouchsafed to erring man.

Deeply, even passionately, he mourned for his sister. In his bitter remorse for the part which he could not help knowing he had taken in hastening her life to its close, he was strong in his resolutions of amendment. By the advice of the good priest whose kindness and charity had soothed Ellen's last moments, he removed as far as possible from the reach of the influences which had already proved so baneful to him. He was a good workman, and found no difficulty in obtaining employment. Then followed a period of earnest striving to redeem the past. Regularly as came the first Friday of every month, Dennis O'Leary knelt at the altar rails in the fulfillment of the promise made to his dying sister. Thus more than a year had passed when his last friend, the good old priest, was laid to rest. Still he struggled to adhere to the good resolutions he had formed, but by degrees the past, with its memories and its warnings, seemed to fade in the distance behind him. Little by little the old temptations overcame his purpose. But the story needs no second telling. Like a ship rudderless, he drifted with the current, and those who would have followed and cared for him still had passed away.



It was early morning nearly six years since Dennis O'Leary, penitent and remorseful, knelt at his sister's

death-bed. The streets were just waking to the busy life of the day. A priest, returning from a sick call, was hastening in the direction of his church to celebrate the holy Sacrifice of the Mass. Suddenly a terrified cry arrested his attention. Looking up, he saw that a number of people had gathered at a little distance from him on the opposite side of the street, and from their scared looks and excited actions he was convinced that something unusual had occurred. Crossing hurriedly to the spot, he was horror-stricken to see the form of a man, lying mangled and apparently lifeless, on the stones at the foot of a high scaffolding from which it was evident he had just fallen. "He is dead," several excited voices exclaimed as the priest endeavored to make his way among them.

"Who is he?" he asked of one of the workmen.

"Dennis O'Leary is his name."

"And is he a Catholic?"

"Yes."

Kneeling by the side of the unfortunate man, he laid his hand on the heart which he found to be still beating. Every effort was made to restore him, and slowly consciousness returned. It was only for a few moments, but that sufficed to snatch the poor soul from its terrible danger.

"One question," the priest said after he had given absolution to the dying man. "God has been very good to you. But surely you have done something to merit such a grace?"

"I made the Nine First Fridays in honor of the Sacred Heart....It was a long while ago, Father.... Pray for me."

When they raised him from the ground, Dennis O'Leary was dead.



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

(Continued.)

Let us sum up in a few words the history of the principal pilgrimages. The first was that of the pious King Louis VII. Charles VII repaired thither after his coronation, accompanied by Joan of Arc. Louis XI joined in four pilgrimages to Liesse, and Francis I in three. Shortly after, the Cardinal de Lorraine, to whom had fallen by inheritance the old manor of the Knights of Marchoys, rebuilt it with great magnificence, to make it fit for the reception of kings and princes whose devotion might bring them to Liesse. Scarcely was the work accomplished when Henry II took up his sojourn there in 1554; later came Francis II after his coronation, accompanied no doubt by Mary, Queen of Scots, then Charles IX for the third time, and not long after Henry III in 1582.

The house of Bourbon showed the same pious alacrity. Mary of Medicis, spouse of the good king, set out from Paris on the 7th of January, to accomplish the pilgrimage, that through the intercession of Our Lady her maternal longings might be fulfilled. The child granted to her prayers was Louis XIII, who later on repaired thrice to Liesse, as also did Anne of Austria. They enriched the shrine with liberal gifts. But it was only at the expiration of a score of years that their petition was granted, and after the pious king had dedicated his kingdom to the Mother of God. The child so ardently desired was

no other than Louis XIV. Often did the *Grand Roi* at the feet of Our Lady of Liesse thank Heaven for his happy birth. His descendants followed his example, as we shall have occasion to say. It was to the intercession of Our Lady of Liesse that the pious Mary Leksinska attributed the birth of the Dauphin. "Heaven," she said, "has blessed me with but one, but he is everything I could wish for."

Before relating the hideous scenes enacted by the Revolution, let us say a few words of the profanations perpetrated by the Huguenots. It was on the 28th of November, 1568, that they made their irruption into Liesse. They rushed to the church, and penetrated into the sanctuary of Our Lady, and amid outrageous imprecations and blasphemies, they broke and mutilated all before them; tore down the bells, images, statues and *ex-voto* offerings; then set fire to the church. Elated at their ruthless vandalism, they then left Liesse to renew elsewhere their sacrilegious excesses. A portion of the church, the roof and spire were reduced to ashes. But pious hands had secreted in time the statue of Our Lady. This profanation had but one result, that of stimulating the zeal of the inhabitants of Liesse and the surrounding cities. The disaster was repaired in less than a twelve-month; and forthwith they began to organize a succession of pilgrimages in expiation of the sacrilege. In 1583, it amounted almost to a crusade. On all sides processions were organized, and as many as thirty-six entered Liesse in a single day. Liesse was, we might say, the cradle of the League; for it was at Marchoys Castle that the Guises rallied, and conceived and gave birth, under the eyes of Our Lady of Liesse, to that holy and powerful alliance of true Catholic hearts, which preserved for France her faith and her proud title of eldest daughter of the Church.

But still more terrible was the insane fury of the French Revolution. Liesse can well bear witness to its satanic character, far better indeed than any other city in France. Liesse was on the eve of seeing snatched from her that invaluable treasure she had guarded so fondly through seven long centuries. Let us chronicle a few of these sad events. On the 28th December, 1790, all the escutcheons and armorial-bearings which covered the walls and pavements were defaced. The 15th of March, 1791, the intruded Bishop undertook his mock pilgrimage, and forced upon Liesse apostate priests, no better than himself. The 15th of October, 1792, the official spoliation was commenced by the confiscation of all the *ex-voto* offerings in gold and silver. The 1st of November, 1793, all that remained was carried off: statues, sacred vases, church ornaments, all were confiscated.

In the same month took place the desecration which crowned all these sacrileges. On a given day ruthless men, strangers to Liesse, a band of ruffians, stealthily entered the church to do away with the statue, which, though despoiled of all ornament, still drew numerous pilgrims about it, and fostered in the hearts of the people religious sentiments which these desperados would fain stifle. A fire was kindled in a corner of the treasury, the wanton profaners secretly bore away the statue and cast it in the flames. Soon the nefarious deed was known to all, and, terror-stricken, everyone hurried to the spot. The ruffians had made good their escape. The beloved statue was without delay snatched from the fire, but already it was in part consumed. The pious throng reverently collected the remains and preserved them with care. But we shall soon see Our Lady of Liesse revived, and the power of Mary imparting to those charred remains all the efficacy possessed by the statue of Ismeria and the Knights of Eppé.

The history of the period which followed the Revolution is, properly speaking, the history of the statue we now possess in the Gesù, at Montreal. It therefore requires more careful consideration.

In 1784, and the subsequent years, though the statue had for a time been lost sight of, there were pilgrimages, cures and *ex voto* offerings. The French Directory ruled, in 1798, that "all ministers of religion are forbidden to hold within the precincts of the edifice any religious ceremony, and all persons, be they foreigners or inhabitants of Liesse, are forbidden to seek admittance thereto under pretence of worshipping or of pilgrimage. The municipal administration is hereby ordered to take every precautionary measure it may deem necessary to prevent any disturbance which the closing of the said chapel might occasion."

We shall not dwell here on the successive attempts made to restore the ruined shrine which the Revolutionists more than once laid waste. Altars were to be rebuilt and adorned, the damaged roofs to be repaired, new chimes to be hung. All this required time. But the piety of the faithful was rekindled, and as soon as the official restoration of religious worship had thrown open the church once more to the masses, whole populations flocked again to the hallowed spot. The pious persons who had gathered up the ashes and the charred remains of the former statue had carefully hidden them away. It is said that the *constitutional* parish priest accidentally found, in an out-of-the-way corner of the church loft, the head of a madona. This he placed on a wooden upright which he covered with cardboard. He then ornamented this semblance of a statue, and gave it a form well calculated to recall the old miraculous statue to the minds of the faithful. At the foot of this improvised image were deposited the ashes and cinders of the former.

In 1857, when there was question of solemnly crowning the statue, it became evident to the ecclesiastical authorities, that in the state in which it was found the statue could not become the central figure in such a ceremony. It was consequently settled that a new one was needed for the coronation. The head of the statue of 1802 together with the ashes of the primitive statue were retained and a new bust and body added. It is this remodelled statue of Our Lady of Liesse which later on was placed in Our Lady's chapel in the Gesù of Montreal.

During the five and fifty years, from 1802 to 1857, Mary had not ceased to work miracles in behalf of those who repaired to Liesse to venerate this image. The pilgrims came and went as in the good old time. Miracles were performed in favor of those who had sought from Mary for relief before this statue, and we deem it advisable to relate a few, to encourage the faithful in Canada to have recourse to Our Lady of Liesse with equal confidence.

In 1810 and 1812, many sufferers from epilepsy obtained their cure. We subjoin an account of the cure of Séraphine Varet, taken textually from a letter to the Count de Thury by the Rev. Mr. Amelin, the parish priest of the place where Séraphine resided.

CARLEPONT (Oise), Nov. 12th, 1818.

Monsieur le Comte,

"It is a pleasing duty for me to satisfy your pious eagerness to learn the details of the recent miracle. It is a further proof of the loving kindness of the Mother of God towards us, and of her powerful intercession in our behalf with her Divine Son our Lord.

"Yes, Monsieur; Séraphine Varet, now in her twenty-third year, daughter of a small farmer of this parish, was the happy recipient of this signal favor of Heaven; and doubtless we also are sharers in it since we witnessed it.

“Séraphine had been blessed with a virtuous mother whom God withdrew from this vale of tears eight months ago. This pious Christian at her last moments said to me: ‘I die content; it is a grace God has vouchsafed me, Monsieur. To you I confide my crippled daughter!’ She meant Séraphine, deprived, for the last four years, of all feeling in her left leg and of all power of moving it.

“For the two first years after this misfortune befell her, everything that art could devise was tried in vain; many physicians had attended her, and many others had been consulted. Their remedies were for the sufferer but so many painful trials, which she bore with indefatigable patience. Since then she resigned herself to her languishing state, and for short distances dragged herself about on crutches, but more than once it happened that she had to be carried home.

“Heaven had set a limit to her sufferings and marked out a glorious day for religion. Séraphine was persuaded that it was the good Mother she had to invoke, and impelled by the unbounded confidence in the Blessed Virgin with which her mother had inspired her, entreated her relatives to carry her to Liesse, near Laon, where she, who is styled by the Church the *Help of Christians* and the *Health of the Weak*, is honored in a more special manner. I had not been informed of this project. Her father yielded to her wish; one of her brothers opposed it, on the plea that their poverty could ill afford the necessary outlay, and that it would prove useless. Finally, Séraphine set out on the 24th of October, 1818, after four years, three months and ten days of suffering and infirmity. On the second day she left Vaux-sous-Laon, with but three leagues more to travel. She felt her confidence increase as she drew nearer, and an interior voice repeated: ‘Courage, you shall be cured.’

“Seated near her sister, in the conveyance, she recited

her prayers ; her father led the horse by the bridle. When they were but three quarters of a league from the long wished for term, Séraphine asked if they would soon see the spire of the church. Her father replied : ' There it rises yonder before you.' At that instant a violent pain shot through the insensible, or we might rather say, the long-withered limb, and forced from the patient audible signs of suffering. The three pilgrims wept, the one through suffering and for joy, the others through fear and anxiety. The pain became more and more intense until they reached a little oratory, near a fountain, when the limb suddenly resumed its normal shape and life coursed once more through it.

"The happy girl persevered in her humble silence. They soon reached the hotel *Des Trois Rois*, where the father asked for a chair, and begged for help to lift his daughter out of the vehicle. While they were making their preparations, the same interior voice commanded Séraphine to rise and alight without help. She obeyed and got out. Her companions looked on in mute astonishment, their eyes suffused with tears of joy. She no longer heeded them, and, crutches in hand, she hastened to the church and prostrated herself before the statue of the Mother of God, and remained spell-bound. The gratitude of the pilgrims broke forth ; and when they were questioned, their ingenuous tale melted the hearts of the listeners and determined the clergy to intone a *Te Deum* in thanksgiving. What they learned subsequently proved that their piety was not ill inspired. The child of Mary left as an offering to the church in return for her recovery the cripple's crutches ; she added to this unpretending gift a necklace of gold, her only ornament, and returned home on the morrow.

"It would not be an easy task to describe the amazement, the joy and the pious feelings which were awaken.

ed in our hamlet and its vicinity. But the only one who felt abashed at the approach of Séraphine, as she ran to embrace him, was the brother who had opposed the pilgrimage, and who expressed his regret with sobs and tears. An incredulous few refused strenuously at first to be convinced, and endeavored to explain away the miracle by natural agencies, but soon saw the futility of their efforts, and finally joined the others in rendering glory to God.

“ These, *Monsieur le comte*, are the main features of this occurrence, some of which I witnessed, while I have gathered others from the lips of the pilgrims for whose truthfulness I can vouch.”

Accept, *Monsieur le comte*, etc.

We have not space here for any other lengthy accounts, we shall merely enumerate some of the more striking cures. In the first place that of Madame Rossignol, in 1821, miraculously cured of paralysis from which she had been suffering for twelve years, and that of M. Stephen Leroux, in 1883, afflicted with the same disease. The following is an extract from the sworn deposition relating the cure :

Yesterday, the 28th instant, Mr. Stephen Leroux, born at La Ferté-Milon (Aisne), aged sixteen years and six months, and palsy-stricken for more than four years, was carried to the feet of the statue. He was not able to walk alone nor even to stand on his feet, and could barely drag himself about slowly on crutches. It was for the third time that this boy had been conveyed in pilgrimage to the place by his mother. Carried into the shrine of Liesse, he was set down in the chancel. There he continued to pray, when after the lapse of half an hour he rose from his chair and made an attempt to move. His mother handed him his crutches, but he refused to take them ; he walked erect and with a firm step for the first time in

four years. He passed down the church aisle and ran out into the street.

The parish priest cautiously questioned him himself, and carefully cross questioned him through others. The boy and the eye-witnesses of the event all deposed that the miracle had been instantaneous, unforeseen and complete, so that the boy's crutches were forthwith hung up in the church of Our Lady of Liesse.

We shall again refer the reader for the particulars of these and many other miracles to the valuable work of the two Duployés. It would be impossible, after reading them, not to be thoroughly convinced of the power communicated to this statue, which we dare to hope will not be manifested in a less striking manner in Canada than in France.

During the present century the pilgrimages continued as in the past: those of two august personages of the house of France deserve special mention. In 1819, the royal family was not free from well grounded fear, for the revolutionary party was bent on its extermination. The Duchess of Berry alone could hope to perpetuate the ancient lineage, and give a king to France. Like Mary of Medicis, Anne of Austria and Mary Leksinska, she had recourse to Our Lady of Liesse. She commissioned Mgr. de Bombeilles, bishop of Amiens and chaplain to the princess, to be the bearer of her supplications to the Queen of Heaven at the shrine; and agreeably to her wish in 1819 the pious prelate journeyed many times to Liesse, to lay at the feet of our statue the prayers of the Duchess of Berry and of all France. Mary did not turn a deaf ear to these earnest supplications, and while the dagger of Louvel seemed to have blasted for ever all the hopes of the Royal family and of the nation, Our Lady of Liesse had in store for them already the consoling event of the 29th Sept., 1820.

In the course of the year 1820, Mgr. de Bombelles re-

turned once more to conjure Mary to bring to completion her work of grace and mercy in behalf of France. Soon the glad tidings of the birth of Henry, Duke of Bordeaux, better known later on as the Count of Chambord, were enthusiastically announced. Towards the close of May, 1821, the illustrious mourner came herself to thank Mary for this most signal favor: she was accompanied by the Duchess of Reggio, the family of the Sires de Coucy and the knights of Eppe.

The daughter of Louis XVI, the Duchess of Angouleme, made a pilgrimage to Liesse in 1826. On this occasion brilliant festivities were held, in the midst of which the piety of the princess was conspicuous before all. In 1836, Father de Ravignan journeyed to Liesse to place the work of the Conferences of Notre Dame Cathedral under the protection of Our Lady. In 1847, Mgr. Vérolles, bishop of Manchouri, came to claim her aid for his remote missions. In September, 1850, came the countess de Montalembert, and in 1855, Mgr. Gousset, Cardinal Archbishop, and later, ten bishops from different provinces journeyed in pilgrimage to the shrine.

This brings us down to the year 1857, when Mgr. de Garsignies, bishop of Soissons and of Laon, obtained from the Sovereign Pontiff, Pius IX, the honors of a *coronation* for Our Lady of Liesse; and on the 18th of August of that year took place one of the most imposing ceremonies ever witnessed by the population of Liesse, though it had witnessed many in the long lapse of years since the establishment of the pilgrimage. It was the very statue of the Gesù which was deemed worthy by his Lordship and by the Sovereign Pontiff of so much honor. These honors, however, were never conferred on it, and it is to this very fact that we owe the happiness of possessing it in our midst, as we shall proceed to explain.

The festivals at Liesse on the 15th of August, 1857, and

on the three following days, were unparalleled in brilliancy and magnificence. But they are foreign to the scope of this notice ; we refer our readers again to the more exhaustive work already mentioned above.

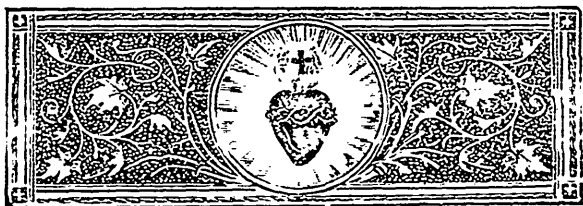
When there was question of a *coronation*, the statue was examined ; but what was not the surprise of the parish priest and his assistants, when they found it consisted merely of the head of statue, a wooden support or prop and a cardboard covering ! Evidently, whatever there was precious about it, and what imparted to it its efficacy, could be naught else than the ashes of the old statue. It was then settled that a new statue should be made on the model of the old, in which were to be enclosed a portion of the ashes and cinders. On the other hand, since the then existing statue had from 1802 been the instrument of so many marvellous graces and the object of such veneration, it was not to be entirely discarded, but was given to the house of the Society of Jesus, which had been recently founded with the view of ministering to the spiritual wants of the many pilgrims to Liesse.

(To be Continued.)

TREASURY, AUGUST, 1894.

Received from the Canadian Centres.

Acts of charity,....	162,940	Pious reading,.....	56,507
Acts of mortification.	93,752	Masses celebrated,..	9,188
Beads,.....	482,628	Masses heard,.....	133,262
Stations of the Cross,	46,789	Works of zeal,.....	34,685
Holy Communions,..	42,798	Various good works,.	469,525
Spiritual Commu-		Prayers,.....	1,643,130
nions,.....	431,394	Sufferings or afflic-	
Examinations of		tions,.....	38,382
conscience,.....	74,204	Self-conquests.....	95,434
Hours of silence,....	250,704	Visits to Blessed	
Charitable conversa-		Sacrament	220,380
tions,.....	471,310		
Hours of labor,....	394,401		
Holy hours.....	12,785		
		Total.....	5,164,026



THE HOMAGE OF THE HEART..

A LONG the heavings of the waves of night
The big broad sun pours forth its wealth of gold
And wakes a world to ecstasy. The cold
Grey mists glide wraith-like past the hills now
bright

With radiant vesture. Earth's great heart is light
With melody, while over mere and wold
Her amorous lips a hymn of praise unfold
To God, the Giver of her new-born might.

No conscious song is this. Man's heart alone
Can hold a song most worthy of this gift—
The homage of his heart. His lips repay
God's love with love. Earth's beauties round
him strown
Are broken lights of Him, which guide and lift
His yearning soul to heaven's undying day.

W. W. E., S.J.



THE LEAGUE AT HOME.

Antigonish.

(*The Casket*, June 28.)

On last Sunday, the 24th, the consecration of the little children of this parish to the Sacred Heart of Jesus took place in the Cathedral. To add to the solemnity of the day, the Rev. Father Gillis selected this as the day for distributing their first communion to the younger children. It was a very edifying sight at 8 o'clock Mass, that of the little boys neatly dressed and the little girls in long white veils, symbol of purity, reverently approaching the altar to receive the Blessed Lord in the Holy Sacrament. After communion at the 10.30 Mass Father Gillis preached a short sermon—addressed chiefly to the children, who were ranged in the centre aisle and around the pulpit outside the sanctuary rail. In choice, simple and appropriate words he pointed out to them the significance of their consecration to the Sacred Heart, the obligations it imposes, and the spiritual strength it affords to youth in its struggles with manifold temptation. He took occasion to impress upon parents their duties towards their children, duties which our own observation leads us to believe are not being fulfilled as well as they

ought, particularly in the matter of keeping their little ones off the streets, and closed by asking them all to invoke the intercession of St. Aloysius Gonzaga, whose feast was celebrated a few days before, and who has been chosen by the Holy Father as patron of youth. The form of consecration was then read by all the boys and girls, and, most important part perhaps of the whole function, from its practical bearing, a pledge of total abstinence from intoxicating liquors and from profane and immodest language, to the age of twenty-one years, was taken by each little one. Then a beautiful hymn to the Sacred Heart was sung by the choir, accompanied by the majestic tones of the organ, assisted by a cornet and trombone whose rich melodious strains added greatly to the effect of the music. The chorus was taken up at the end of every verse by the little ones in the aisles, and it was a marvel with what spirit and correctness they sang. Any one present could not, we think, but internally commend the zeal of all those concerned in preparing the children for this interesting ceremony, and hope from it for the little souls who took part in it much lasting good.

Fairfield.

On the 1st of June, feast of the Sacred Heart, a reception of Promoters took place, at which thirty-three young ladies received their crosses and diplomas. The Rev. Father McLean, a former pastor, spoke to them of their duties with great unction and zeal. The Rev. D. McDonald, of Souris, administered communion to all the Promoters and to a number of Associates. The League is doing as well as your zeal could wish, everyone entering into its spirit with great piety.

A. J. MCINTYRE, P.P.

FAIRFIELD, June 15.

Port Colborne.

Our Triduum, I am pleased to say, was a great success. This universal Triduum must bring a great blessing on the whole world.

J. P. MCENTEE, P.P.

PORT COLBORNE, JUNE 2.

Toronto.

This month of the Sacred Heart in the Golden Jubilee year of the League has been marked by special and very impressive celebrations at St. Michael's Cathedral. The Feast itself, the first Friday and first day of the month, was given to the women and children of the League. After special and devout preparation, an unusually large number approached Holy Communion on that day at the beautiful altar of the Sacred Heart, where Mass was celebrated by Father Ryan, in presence of the Blessed Sacrament solemnly exposed for the entire day. In the evening the Very Rev. Vicar General McCann, spiritual director of the women's League and altar society, delivered a most impressive discourse, read a solemn act of consecration, and gave Benediction of the Blessed Sacrament. As the second Sunday of the month was the quarterly communion day for the Men's League, Father Ryan, their spiritual director, determined to make it a grand jubilee day. A solemn Triduum of thanksgiving and preparation was held in the cathedral. All the members of the League were invited to this Triduum, and the exercises were splendidly attended. Father Ryan gave an instruction each evening on the end and object and progress of the League, and earnestly exhorted all to renewed zeal in this grandest apostolate of the laity. At 9 o'clock Mass on Sunday the men and cadets of the

League approached Holy Communion in a body and made a magnificent showing.

The Mass was said by the Very Rev. Vicar General McCann, and, Father Ryan being absent with the Archbishop on a confirmation tour, Father Rohleder gave a brief and stirring address in which he warmly complimented the men on their splendid attendance. The Very Rev. Vicar General conducted the solemn evening service and preached one of his masterly sermons. A beautiful celebration held by the Vicar General himself on the preceding Sunday illustrates very well how the League of the Sacred Heart helps on every other society and good work in a parish. The impressive ceremony of the preceding Sunday was the solemn reception of new members into the Sodality of the Blessed Virgin, of which Very Rev. Father McCann is spiritual director.

In preparation for the celebration, all the members of the sodality made a Triduum, which was held in their hall in Loretto Convent, Bond street, and was conducted by Father Ryan.

On Sunday morning the Young Ladies of the Sodality went to communion in a body at 9 o'clock Mass in the Cathedral, and on Sunday evening, the weather being fortunately favorable, they marched in procession from the convent to the church, wearing their long white veil and bearing their beautiful banners. Having walked in procession up and down the aisles of the church, singing in full sweet chorus as they entered, they took their places in the Blessed Virgin's aisle which they entirely filled. After a very beautiful and touching discourse from their Very Rev. Director, over fifty new members were received into the Sodality.

But perhaps the Altar Society of the cathedral shows even more than the sodality how powerfully the League helps to promote good works. The Altar Society is

attached to the League, is formed of League Bands and follows League devotions, but its special work is to provide vestments and altar furniture for the church. This society is only a few years in existence, but animated by the zeal of the League, and wisely and efficiently conducted, it has contributed already to "the splendor of divine worship," over two thousand dollars.—*Catholic Register*, June 14.

Montreal.

Sunday, June 24, feast of St. John the Baptist, was the day chosen for a grand demonstration in honor of the Sacred Heart by the English-speaking Branches of the League in Montreal, with a view to commemorate the fiftieth anniversary of the establishment of the Association.

Shortly after 2 o'clock in the afternoon, Associates from every quarter of the city began to gather in the vicinity of the Gesù, general centre of the Apostleship in the Dominion; and a few minutes after 3, the procession started for the new Cathedral on the corner of Dorchester street and Dominion Square.

St. Patrick's, St. Anthony's, St. Aun's, St. Gabriel's, St. Mary's, all English-speaking parishes, and the Gesù were well represented, and took up their places in the procession in the order indicated. The head of the line of march had already reached its destination before the last files had emerged from the Gesù. It was a grand sight. The Juvenile Leaguers of St. Mary's, with their insignia and banners, formed one of the most pleasing features of the demonstration.

The Gesù Branch carried the statue of the Sacred Heart on a stand tastefully decorated with ferns and flowers. The bearers were eight young girls in white,

accompanied by others who bore baskets of flowers. Forty children, in white dresses and veils, with a scarlet ribbon round the neck, from which hung a large medal of "Him Who so loved mankind," walked on either side of the quadruple line of Associates. They bore aloft as many red satin banners with the picture of Our Lord and the Sacred Heart surmounted by a scroll with the device "Thy Kingdom Come."

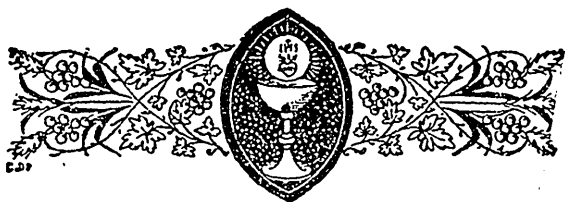
The vast Cathedral of St. James was filled to overflowing, and according to competent judges there must have been between six and seven thousand persons present in the spacious edifice. When all had reached their places, a hymn to the Sacred Heart rang through the lofty arches and re-echoed in the immense overhanging dome. As the last notes died away, the Rev. Father Devlin, S.J., entered the pulpit, and beginning from the first establishment of the Apostleship of Prayer at Vals traced down its history to the present Jubilee year, dwelt especially on the wonderfully rapid growth of the League of the Sacred Heart. He descanted on the great spiritual advantages accruing to the members, and on the irresistible effect on Heaven of the twenty or more millions of supplications sent up daily to the Throne of Mercy in every land for the intentions recommended to the Associates. Naturally his closing words took the form of a spirited exhortation, to persevere in the great work and to prosecute the object of the pious undertaking with renewed fervor and zeal.

A Solemn Benediction of the Blessed Sacrament was the crowning function of this great devotional manifestation, and it must have been with all the ineffable love of His Sacred Heart that the Divine Master blessed His devoted thousands there present, as they bowed down in silent adoration to receive what we must hope was but an earnest of the eternal blessing reserved for them hereafter.

On the following Sunday, July 1st, feast of the Most Precious Blood, the Universal Triduum of the English-speaking Associates of the Gesù was brought to a close by the ceremonies attending the semi-annual reception of Promoters, and the renewal of the Solemn Act of Consecration.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mrs. Bridget Quirk, d. Feb. 12, Mr. Dennis B. Skelly, d. June 7, both of Hamilton; Mary McDonald of Harrison's Corners, d. June 12; Edward Purcell, of Montreal, d. May 6; Emma Nabb, of Hayesland, d. in May; Joseph Corrigan, d. May 19, and Thomas Moran, d. May 29, both of Phelpston; Mr. James Maloney, of St. Agathe East, P.Q., d. June 17; William McDonald and Neil J. McPhee, of Fairfield; Donald McDonald, d. April 8, and Mrs. Alexander R. McDonald, d. in May, both of St. Andrew's Wes.; Mr. Alfred Ducharme of Renfrew, d. in June; Edward Mullins, Charles Burns, Jane McCue, Lodi Palaclino, and Agnes Fitzgibbons of London, Ont.; Miss Helen Mahony, of Montreal, d. Feb. 7.



LIGHT IN DARKNESS.

BY ELEANOR C. DONNELLY.

The sunlight, through the western windows stealing,
Fretted with gold the dim cathedral gloom,
Where, in the shadow of an ancient tomb,
A little child was kneeling.

All other worshippers had gone away :
The air was fragrant with the last sweet hymn ;
The sanctuary lamp was burning dim,
And slowly waned the day.

Still knelt the child ; the sunlight stooped to win
A golden lustre from her tresses brown,
And in her patient eyes looked sadly down,
To find no sight within.

Blind and alone ! a melancholy lot !
To know of birds and blushing flowers without,
Of pleasant skies and trees that waved about,
And yet to see them not !

Kneeling, she prayed : " Lord Jesus, God of kindness,
Who, in Thy human dwelling undefiled,
Hast known and felt the sorrows of a child,
Have pity on my blindness !

“My little day of life doth wane apace ;
The earth's fair glories I may never see ;
I have no love within my heart save Thee,
Oh let me see Thy face !”

Her head sank down ; the rippling hair, unbound,
Fell, like a veil, athwart her pallid cheek ;
The lips, all tremulous, had ceased to speak,
And shadows settled round.

But, all the long night through, the pillared gloom
Was lightened by the flash of angel wings ;
And angel voices made low murmurings
Around that ancient tomb.

And when the morn from out the dewy east
Came, in her jewels, like a blushing bride,
The heavy chancel doors were opened wide
To acolyte and priest.

And they, who gathered at the matins there,
Found in the shadow of the tomb antique
A fair, dead figure with a marble cheek,
' And fingers locked in prayer.

Stooping, they wreathed the lily on her brow ;
But as they bore her to the bier away,
They sang : “ Hosanna to the Lord this day ;
The blind one seeth now !”

THANKSGIVINGS

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

ANTIGONISH.—A Promoter returns thanks to the Sacred Heart for a friend's having made his Easter Duty after many prayers had been offered for this intention. For the finding, through St. Anthony's intercession, of something which was lost. For a temporal favor obtained.

AMHERSTBURG.—An Associate, for the recovery of a daughter who was sick.

ARNPRIOR.—A Promoter, for a favor received through the intercession of St. Joseph. Two Members, for temporal favors received.

BARRIE.—A Member, for a special request granted. A Member, for his recovery from a dangerous illness by applying the badge of the Sacred Heart. For a temporal favor received through the application of the Badge. A Promoter, for the recovery of a sick child after making a novena in honor of the Sacred Heart. A Promoter, for the reconciliation of a family after making a novena in honor of the Sacred Heart.

BATHURST, N. B.—An Associate, for two temporal favors received. An Associate, for a spiritual favor received last summer after saying the thirty days' prayer to the Blessed Virgin. An Associate, for a temporal favor received.

BERLIN.—For a favor received after offering up prayers for the intention.

BRANTFORD.—A Member, for a temporal favor received after making a novena. A Member, for the cure of a child from an infirmity.

BROMPTON.—A Member, for one temporal and three spiritual favors received.

BURLINGTON.—A Member, for two favors received.

CAMPBELLFORD.—A Member, for a temporal favor received.

CANSO, N.S.—A Member, for the return of an absent friend, through two novenas to the Sacred Heart of Jesus, and prayers to the Blessed Virgin.

CHATHAM.—A Promotor, for the recovery of a dear sister from illness. For a situation obtained for a brother through the intercession of the Souls in Purgatory after having mass offered for them, and also for several spiritual and temporal favors obtained through the intercession of the Blessed Virgin and St. Joseph.

CORNWALL.—A Member, for two temporal favors: another, for a favor obtained. A Promoter, for a special favor. An Associate, for two favors. Special thanks are offered for the cure, through the intercession of the Canadian Martyrs, of a very sore finger after four years suffering.

DETROIT, MICH.—A Member, for employment obtained by a husband.

DUNDAS.—A Member, for two temporal favors obtained after making a novena to Our Lady of the Sacred Heart. An Associate, for two special favors. A Member, for a situation obtained.

FLOS.—For many spiritual and temporal favors received through the intercession of St. Joseph, the Blessed Virgin and St. Ann. For the relief of pain after applying the Badge.

HALIFAX.—A Member, for success in an examination through the intercession of St. Joseph and St. Aloysius. For the cure of a lung trouble, obtained through the in-

tercession of Our Lady of the Sacred Heart. For the recovery of two persons from a dangerous illness. For partial recovery from paralysis after a novena to Our Lady of Perpetual Help and to St. Joseph.

HAMILTON.—Two Associates, for the conversion of a member of a family addicted to drink. For the return of a person to his faith after many prayers. Two Promoters, for three temporal favors through the intercession of St. Anthony.

HAYESLAND.—An Associate, for the finding of a purse. A Promoter, for the recovery of a valuable book.

INGERSOLL.—A Promoter, for three temporal favors received after special devotions to the Sacred Heart. An Associate, for a very great favor obtained through the intercession of the Blessed Virgin. A Member, for the conversion of a near relative.

KINGSTON.—For two temporal favors. A Child of Mary, for a temporal favor. For the return of two persons who had not gone to Mass for two years.

LINDSAY.—A Member, for a very great favor received after making several novenas in honor of St. Ann, St. Joseph, the Blessed Virgin, the Souls in Purgatory and the Sacred Heart, and going to communion many times.

MARKHAM.—A Promoter, for having obtained through the prayers of the League a very consoling and happy death for an Associate.

MARYSVILLE.—A Member, for several cures granted through the intercession of the Canadian Martyrs. A Member, for the cure of a bad cough, after sending an intention to the Sacred Heart League and making a novena to the Sacred Heart.

MEDONTE.—For the cure of an abscess after making a novena in honor of the Sacred Heart, and for many spi-

ritual and temporal favors granted after making a novena to the Blessed Virgin. For a special favor granted.

MIDLAND, ONT.—For several favors, spiritual and temporal.

MONTREAL.—A Promoter, for the conversion of a sinner who has given up drink through prayers to the Sacred Heart and the intercession of the Blessed Virgin. A Member, for two favors obtained in the months of April and May; also for two favors granted previously. A Promoter, for a favor granted. A Member, for having received a temporal favor. A Promoter, for the conversion of a friend addicted to drink, after a novena in honor of the Most Precious Blood. For two favors obtained. For a favor obtained through prayers offered in honor of the Canadian Martyrs. For a favor received. For the conversion of a brother after a year's neglect. For the cure of a person who had been suffering for three years. Two Members gratefully acknowledge a spiritual favor received. An Associate, for the recovery of her two-year old child from scarlet fever and croup, and for the continued perseverance of a husband in temperate habits after a relapse some years ago. For a pecuniary success.

NEWCASTLE, N.B.—A Promoter, for two favors received. A Promoter, for a temporal favor received through the intercession of St. Joseph. A Promoter, for a temporal favor received through the intercession of the Blessed Virgin and St. Joseph.

OAKVILLE.—A Member, for a temporal favor through a petition to the Sacred Heart.

ORILLIA.—A Promoter for the recovery of a sick child. For two temporal favors received.

OTTAWA.—A Member, for two temporal favors received after a novena to St. Joseph. A Promoter, for a very great temporal favor obtained in the month of March

after making a novena to St. Francis Xavier. An Associate, for a situation obtained which it was thought impossible to get, after making a novena to St. Joseph. A Promoter, for many favors received from the Sacred Heart of Jesus. A Promoter, for a great temporal favor obtained through the intercession of the Blessed Virgin and St. Joseph. It had been asked for years. For employment obtained. For a temporal favor obtained last October. A Member, for a special favor obtained. An Associate, for a sum of money received much sooner than it was expected; also for other favors after a promise to make the stations and recite the beads five times.

OKANAGAN MISSION, B.C.—A Member, for several temporal favors obtained.

OWEN SOUND.—For a spiritual and temporal favor through the intercession of the Blessed Virgin and St. Joseph. An Associate, for three temporal favors and one spiritual favor.

PENETANGUISHENE.—An Associate, for having been cured of heart disease through the intercession of the Canadian Martyrs.

PETERBOROUGH.—A Member of the Holy League returns thanks to the Sacred Heart for recovery after child-birth, also for a favor obtained through the intercession of St. Ann, after promising to publish and have a mass offered for the Souls in Purgatory. A Member returns thanks for a cure of asthma of seven years' standing, obtained after joining the League, reciting the thirty days prayer, and promising to do a certain penance every day during her lifetime for the Souls in Purgatory. A member returns thanks for a special favor obtained for a child who had been treated by several medical doctors for three years for a diseased and broken breast-bone. After constant commendation to the prayers of the League, and frequent

communion, a large sewing machine needle oozed from the running sore, and now the child is perfectly well. A Member desires to thank the Sacred Heart for a temporal favor. A member wishes to return thanks for the blessing of health for a parent obtained after promising to publish. Thanks to the Sacred Heart for a cure obtained through the intercession of the Blessed Virgin and St. Benedict, and also for three temporal favors. An Associate, in fulfillment of a promise, desires to have published in the MESSENGER her thanks for a temporal favor received from the Sacred Heart. Thanksgiving for a special favor received after promising to publish, and for a cure obtained through the intercession of St. Ann. An Associate returns thanks to the Sacred Heart for the favor of hearing from a son who had not been heard of for many years and who was considered dead.

PORT COLBORNE.—A Member, for a request granted during the Forty Hours devotion.

QUEBEC.—A Promoter, for a great special favor guiding him to a wise decision in a most critical juncture, and for many other favors, spiritual and temporal, during the past month, all through the intercession of the Blessed Virgin, St. Joseph and the Souls of Purgatory. A mother, for the recovery of her child after a serious accident; for special favors for herself, and the speedy recovery from illness of her children through the intercession of the poor Souls and prayers to the Sacred Heart. For a very great temporal favor obtained. For the cure of a person afflicted with falling sickness. For a temporal favor obtained through the intercession of Blessed Gerard. For relief from pain upon the application of the badge of the Sacred Heart. For many great temporal favors granted. For a temporal favor through the Sacred Heart of Mary. For a temporal favor through a novena to St. Francis Xavier.

For the cure of a person afflicted with fits or falling sickness. A Promoter, for the cure of nervousness and mental worry. For several spiritual graces,—one a very particular favor. An Associate, for health for a mother and friends. For the conversion from drink of a relative. For the conversion of a young man who had not practised his religious duties for several years, and had not even attended Mass. The change was brought about by reading the MESSENGER of the Sacred Heart. For a great many spiritual and temporal favors received.

SARNIA, Ont.—A Member, for a great spiritual favor obtained.

SMITH'S FALLS.—A Member, for a request obtained, also for work for a brother and for improvement in health.

STRATFORD.—A Member, for the escape of a father from what might have been a sudden and unhappy death.

ST. JOHN, N. B.—For the recovery of money. For the conversion of a dear friend. For two favors through St. Aloysius. For a favor through St. Anthony. For a safe arrival. For employment after a novena to the Sacred Heart. For four favors through the intercession of Blessed Gerard Majella. For a cure after a novena to the Sacred Heart. For the recovery of a young man from sickness. For obtaining employment for four persons. For employment obtained after a novena to the Sacred Heart and Our Lady of Perpetual Help. For a successful examination by attending May devotions for the Souls in Purgatory. For extraordinary protection in various dangers. For recovery from sickness. Three persons for employment through the intercession of St. Joseph. For the cure of an infirmity. For the successful termination of an undertaking.

ST. RAPHAEL'S.—A Promoter, for a great favor obtained through the intercession of the Blessed Virgin. An Associate, for a temporal favor.

ST. THOMAS.—For nine temporal favors obtained through the Sacred Hearts of Jesus and Mary.

TORONTO.—A Promoter, for the cure of a brother from a dangerous sickness. A Promoter, for one particular favor and for several other favors received through the intercession of the Blessed Virgin and St. Joseph. A Promoter, for the recovery of a relative from a serious infirmity of mind and body after several novenas offered for him. For three successful closing exercises of school.

WINNIPEG.—A Promoter, for many favors granted through the intercession of the Blessed Virgin, St. Joseph and the Canadian Martyrs.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Antigonish, Barrie, Chatham, Ont., Fairfield, Hastings, Hayesland, Kilmar-nock, Lindsay, Midland, Montreal, Ottawa, Owen Sound, Quebec, Smith's Falls, Toronto, Woodslee, Manotic Station, Flint, Mich., Sudbury, Port Hood, Thorold.

INTENTIONS FOR AUGUST.

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

- 1.—W.—*St. Peter in chains*. Devotion to the Holy Sec. 28,911 Thanksgivings.
- 2.—Th.—*St. Alphonsus Liguori*, Bp. D. ht. Pray for Sodalities 17,454 In affliction.
- 3.—F.—*Finding of St. Stephen's Relics*. at, gt. Pray for persecutors. 16,650 Departed.
- 4.—S.—*St. Dominic*, F. pt, rt. Devotion to the Holy Rosary. 14,806 Special.
- 5.—S.—OUR LADY OF THE SNOW. at, gt, mt. Confidence in Mary. 733 Communities.
- 6.—M.—THE TRANSFIGURATION OF J. C. Renewal of spirit. 17,867 1st Communions.
- 7.—Tu.—*St. Cajetan*, I. Pray for the doubting. Our Associates.
- 8.—W.—*Bl. Peter Faber*, S. J. Devotion to the Angels. 14,429 employment.
- 9.—Th.—*St. Romanus*, M. ht. Filial fear. 1,269 Clergy.
- 10.—F.—*St. Lawrence*, M. Suffer for Christ. 53,753 Children.
- 11.—S.—*St. Philomena*, V. M. Confidence in God's Saints, 14,051 Families.
- 12.—S.—*St. Clara*, V. F. Love of Poverty. 19,282 Perseverance. Pray for bishops. 7,892 Vocations.
- 13.—M.—*St. John Berchmans*, S. J. Pray for altar boys. 9,619 Reconciliations.
- 14.—Tu.—*St. Eusebius*, Priest. Spirit of penance. 19,282 Spiritual favors.
- 15.—W.—ASSUMPTION B.V.M. ht, gt, mt, rt, st Rejoice in Mary's joy. 18,771 Temporal favors.
- 16.—Th.—*St. Hyacinth*, C. ht, rt. Pray for the afflicted. 93,017 Conv. to faith.
- 17.—F.—*St. Paul*, M. Charity for the poor. 21,406 Youths.
- 18.—S.—*St. Roch*, C. Invoke him against contagion. 2,315 Schools.
- 19.—S.—*St. Joachim*, Father B.V.M. Reparation. 11,876 Sick.
- 20.—M.—*St. Bernard*, C. D. Speak of Mary. 3,476 Retreats.
- 21.—Tu.—*St. Jane de Chantal*, F. pt. Pray for devoted nuns. 527 Guilds.
- 22.—W.—*St. Timothy*, M. Conquer sloth. 7,221 Parishes.
- 23.—Th.—*St. Philip Beniti*, C. ht. Holy Hour. 24,715 Sinners.
- 24.—F.—*St. Bartholomew*, Ap. ht, mt. Confess Christ. 18,711 Parents.
- 25.—S.—*St. Louis*, King. Morning offering. 4,768 Religious.
- 26.—S.—THE MOST PURE HEART OF MARY. ht. Devotion to the Pure Heart. 721 Novices.
- 27.—M.—*St. Joseph Calasanz*, F. Pray for children. 5,629 Superiors.
- 28.—Tu.—*St. Augustine*, Bp. D. Pray for bishops. 7,892 Vocations.
- 29.—W.—*The Beheading of St. John Baptist*. Fly occasions of sin Promoters.
- 30.—Th.—*St. Rose of Lima*, V. ht, rt. Pray for our Country. The Directors.
- 31.—F.—*St. Raymond Nonnatus*, C. Zeal for Mary's glory. 31,079 Various.

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

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