



# THE CANADIAN MESSENGER.

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## GENERAL INTENTION FOR SEPTEMBER.

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

MISSIONARY NUNS.

Heathenism had, as all the world knows, ignored the attributes and immeasurably lowered the condition of womanhood. In the eyes of Pagan sages and economists, those of the weaker sex belonged to an inferior order, and were but degraded and despised factors in the household.

It was a merciful dispensation that of the Redeemer of mankind, and under it woman was reinstated in her former dignity. She was enthroned like a queen, and held sway in the Christian home. Her rehabilitation was complete when Mary was chosen spouse of the Holy Ghost and Mother of the God-man. But woman's usefulness, in the new economy, was to extend even beyond the family circle. From the very time when our Lord began to announce the coming of His Kingdom throughout the towns and hamlets of Judea and Gallilee, she was associated with those who accompanied the Master in His journeyings.

“And it came to pass afterwards, that He (Jesus) travelled through the cities and towns, preaching and evangelizing the Kingdom of God, and the twelve with Him, and certain women who had been healed of evil spirits and infirmities, Mary who is called Magdalen, out of whom seven devils were gone forth, and Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto Him of their substance.” (S. Luke VIII.)

Acting in the same spirit as her Divine Founder, the Church, not satisfied with placing on woman's brow the crown of a motherhood without dishonor or of a virginity full of merit, did not disdain to call her to the sublime ministry of the Christian Apostolate.

Thenceforth the Christian woman, incorporated by a willing oblation into a religious order of her choice, bids farewell to the civilized world, and in some far-off field of the Divine Husbandman ploughs her own furrow as a laborer in the Catholic missions. An impassioned zeal for the glory of God has wrought a change, weakness itself has become strong, and timidity itself intrepid; retiring and humble virgins are transformed into heralds of the Gospel.

There are two things which invariably awaken an echo

in the heart of a fair-minded unbeliever, a wandering savage or a half-civilized heathen : his children and his sick. The missionary nun will bring up his children and nurse his sick through the purest and most disinterested love of Jesus Christ.

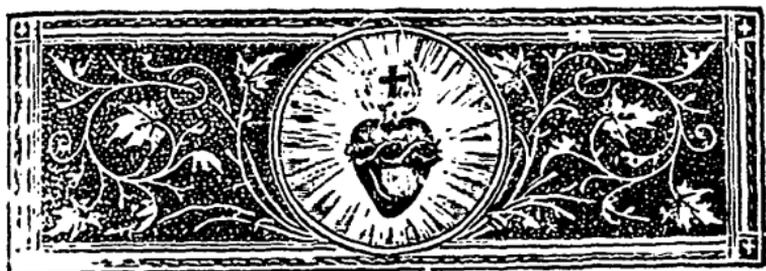
On this foundation, all of sacrifice and self-denial, will the Kingdom of the true God be established in the souls of men. The cross planted by the missionary priest midway between the school and the hospital becomes an object not of aversion but of love, placed as it is under the guardianship of these angels upon earth, whose devotedness effects more for civilization than all the civil administrations, scientific and official missions or treaty stipulations any nation could devise.

In asking Almighty God this month to bless all the holy religious women who have left the comforts of home and severed themselves for ever from relatives and friends, to go forth at the Master's bidding in quest of souls to save, we shall be praying for many a member of our own Canadian communities. We find them already scattered over this continent, we mean through both Americas : in the north beyond the Rocky Mountains, in the south on the slopes of the Andes. Thank God, too, that He has so far deigned to honor religious congregations indigenous to the soil of the Dominion, by associating them with the older religious orders, of exotic growth, in the great work of foreign missions. It is a sign of exuberant health and vigor when the vine extends its branches far beyond its own native enclosure, and its tendrils clutch at supports beyond, when its fruit hangs in tempting clusters in sight of the stranger and wayfarer.

God bless such fecundity, and may the roaming savage or untutored Indian quench his thirst for God's truths beneath its grateful shade.

When our native land is threatened with some impending calamity, in punishment of our own evil-doing, and





## “ AD ANGLOS.”

### YEOFIELD'S REPLY.—A SKETCH.

#### I.

**J**OHN Parton, M.D., sat at his desk, pen in hand and a fresh quire of quarto paper before him. But only, as yet, was the heading or the text set down—“Sanitation in Country Districts.” This in good, fat, schoolboy style, the upstrokes thin and the downstrokes thick,—painted in absent-mindedness upon the page. And the Doctor's gaze fell dreamily upon the world beyond. But little of its rush and toil intruded here. Yeofield was a veritable hamlet, buried deeply in one of Nature's hidden nooks.

The place, in ancient days, had been of some importance, and landmarks of the time when England's barons ruled were many. The church, hard by, was rich in monumental brass and effigy: the moss and ivy clambered up the quaint old tower, pushing their tendrils through the broken mullions of the belfry, toying with the bells and weaving memorial wreaths around the curious verse emblazoned on each one. And the house was old, and bore with grim indifference the changes, here and there, of modern date. And the village and the villagers, from Daddy Lee down to the latest baby born, were old—all old; for Time, apparently, had stood still

with them, and what to-day was, was yesterday and would be to-morrow.

If the young man so quietly sitting there had the health and bodily estate of this community in charge, truly it seemed a pity so much latent power had found no higher aim. Such the opinion of many who had so far watched his career. He came to Yeofield as assistant to Doctor Gates, a practitioner of the old school, who had departed this life with a suddenness and lack of dignity entirely at variance (so people said) with anything he had ever done before.

The new man was of course to blame for this and many other shocks which quickly followed.

Indeed, it must be admitted young John was a very disturbing character. He was an enthusiast with many new ideas and 'money enough to carry them out. Philanthropist, as commonly understood, he was not, yet he rather blamed those good folks who paid in bulk the overdue tolls for the grist they had been grinding so many years. He thought "the application" might at least be evident before the end of a sermon or the close of a life. And he objected to his ideas being called new or strange. On the contrary, he explained, they were from the beginning, but at one time had been most wilfully perverted by certain logicians who wantonly tore down what they could never repair, and called that a Reformation which had never yet reformed, and never could, until itself re-formed into the likeness of a great original.

So finally old Gates' practice was bought, and John Parton, with his mother and her younger children, removed to Yeofield, where they had been settled about twelve months. The father had died long ago, after a life of most active money-getting. This at once placed our friend entirely free from those anxieties which usually beset the first stages in any profession.

How the house had ever been thought a fit habitation for the doctor was hard to understand, but custom would it so—and held to its opinion. Consequently the Partons found themselves in an immense, rambling structure ten times too large for modern need, and far too old for any but most superficial repair. It stood alone far back from the straggling highway, surrounded by dense plantations wild with the neglect of years. Buttress and tower loomed up in proud decay, and broken fragments, hanging high in air, fell ever and often to the ground, like tears for the glory of the past.

Such the home of John Parton. The room in which he sat was arranged as sitting-room and study combined. Mrs. Parton and the two girls, Ruth and Jennie, John's only sisters, were occupied cutting and fitting various garments to a living model, who stood shyly before them in the person of little Betty Holding, one of the village children. A bright, happy-looking boy, Alfred, the youngest of the brothers, now at home, was decorating a large kite, taller than Betty herself, who watched with growing wonder the hideous device so rapidly produced. Through the open windows from out-lying meadow lands came the sweet scent of new mown hay, and the brightness of a summer's day fell gently upon them all.

“ Mother,” said John, breaking a long silence, “ what was that Mrs. Teakle said last night ? ”

“ She said, John,” replied Mrs. Parton in a tone of mock solemnity, “ that it was most unheard of that a young unmarried man, and a Roman Catholic (an unctious roll on the word ‘ Roman ’), should dare to take dear Doctor Gates' place. She knew he had reasons for not caring much about the practice, twelve months' experience proved *that* ;—but were they all to keep servants waiting, and horses saddled ready to send a dozen miles to Drayton every time anyone was taken ill.”

“She said that to you?”

“Oh, yes, and much more. Yeofield was far too conservative for magic lanterns. They could amuse themselves that way in Drayton if they liked, being a market town and full of trades people. Why, Sir Samuel Barker, who was a member for the county, had never said a grumbling word in the house for years—and he was member yet. And Doctor Gates, poor man, if he hadn’t died, would have been Doctor still; and children with the measles,—well, had had them,—would never have been seen sitting at their mother’s doors sucking the paint off Catholic picture books.”

“Well, well,” laughed John. “Alf, run out and see if Miller has come with the post bags, and, girls, if you will kindly chatter in a minor key, I will attempt to begin this article for the *Lancet*. Sufficient, you know, mother, is the ——”

Here, however, visitors were announced, which effectually closed the *séance* with little Betty, and caused the withdrawal of the ladies. Again John tried to write. But no, the surgery door this time.

“Please, sir, will you step into the kitchen, Hannah’s cut her wrist badly.”

The hurt proved neither as deep as a well nor as wide as a barn door, but was enough to cause commotion.

“Well, Hannah, trying to help cook and cut yourself? Sit still, and we’ll soon have you all right again.”

The housemaid, a clever-looking girl, raised the injured arm from a basin of lukewarm water, and, with a pitiful smile, looked down upon it while the doctor proceeded to make good his word. As he was deftly trimming the ragged edges of the wound, caused by a small meat saw, suddenly said Hannah:

“Please, sir, who’s the Pope?”

“Why, you *are* a brave girl,” exclaimed the doctor,

nearly dropping the arm in his surprise, "to carry your thoughts so far away from this. Why do you ask?"

"Please, sir, last evening cook and I and Miller were in the garden gathering black currants, and Mr. Andrews" (a slight quiver of the voice here), "Mrs. Teakle's groom, sir, dropped in to see Miller about the lame colt, and he stayed a while to help us; and we two gathered into the same bowl, and we got talking; and he's a great reader, sir, and he told me the Pope had written a beautiful letter to us all, and the greatest newspaper in the world had printed it. He said it set him thinking more than all the sermons Mr. Slade had ever preached. And he carried on like that, sir, for ever so long. And I didn't like to let him see how ignorant I was."

"Well, Hannah, you ask Andrews to read you the letter, and let him tell you all he thinks about it. And I promise that before very long we shall, all of us, understand far better what it really means."

When John got back to his desk, he pushed the Sanitation paper aside, and did some thinking on his own account.

## II.

Some time afterwards there was a garden party at Sir Samuel Barker's, and Yeofield society, headed by Mrs. Teakle, graced the occasion with much portly presence and importance. Sir Samuel was, by his own right and wish to be so called, "a plain man, sir;" nevertheless, his entertainments were noted for good taste.

For this he was indebted to his truly amiable wife and family. He had several daughters and one son Philip, a young Oxonian, who was daily expected home for the long vacation.

As a garden party may be considered a sort of neutral

ground where "a mixed crowd," as Mrs. Teakle would call it, can at least be "tolerated," it follows that the house and grounds of "Hillside" were bright, with unrestrained enjoyment. Possibly (Mrs. Teakle again), "picnic" would best describe the affair.

Sir Samuel, with a party of gentlemen, was pacing the brow of the hill overlooking the village. "I hear the Doctor is carrying all before him down there, lecturing to or lecturing the natives," said Mr. Wild, the Drayton banker.

"Yes," answered Mr. Cummins, a local lawyer; "he says there's a great field, and blames us all for things being as they are. He's turned one of his big rooms, where old Gates used to play skittles, into a sort of Hall."

"Look out, you people, for the Yeofield Institute; it's rattling good fun," interrupted a young gentleman who was supposed to be reading for the Bar with Mr. Cummins; "fancy daddy Lee gaping at his lungs reflected on a screen."

"I don't know; as far as I can judge, there seems to be a great improve. ment," remarked Sir Samuel; "my wife and daughters, especially Mary, are hand and glove with him. And as for Philip, the two young men are fast friends. Both Oxford, you know, and same college. Why," he continued, turning to the Rector, the Rev. William Slade, "look at the Holdings, look at them!"

"Oh, yes, quite true. But can you, my dear friend, expect me to countenance the means used?"

"In Heaven's name, why not? Didn't he begin by telling them to wash themselves and not to throw the slops out of the window? Catholic or not, that's common sense. And didn't he stop that good-for-nothing Tom Boulder hanging around Ann Holding's, and taking her father out to drink at nights?"

"That girl was one of my best church singers," mourn-

fully replied the Reverend Slade, "and now she's quite lost her voice."

"Better lose her voice a thousand times," muttered Mr. Wild, while Sir Samuel smiled rather grimly.

"What do you suppose was the first reading he gave in that new Hall of his?" asked Mr. Cummins' young man.

"The Pope's letter, or whatever it was,—read it right out of the *Times*; and, what's more, he's had it reprinted in a little book. I've got one in my pocket now."

"Ah!" said the clergyman, "I regard that document as simply an old man's childish appeal, arising from the simplicity of his natural goodness. These are the words of others, with which I perfectly agree."

Another turn or two, and the party came in sight of an expanse of green sward set apart for archery. But one person was there, he was apparently placing targets and measuring distances, while a heap of bows and arrows with quivers and other belongings were scattered about. He had not noticed the approach of Sir Samuel and his friends, and continued his employment.

"There's the Doctor himself," cried Sir Samuel, "always ready for all the hard work in affairs like this. I never saw such a fellow. This morning, after making his own calls, I met him driving to Drayton to interview the authorities. He says there are well proved cases of smallpox along their railway route, and he wants to urge precaution. I asked him to look out for Philip, who might come in to-day. Now, gentlemen, suppose we don't disturb him, but strike off home and join our other friends."

This was agreed upon, so they turned up the hill towards the house, which stood white and glistening about half a mile away.

By this time John's task was done, so he sat down upon the grass and began to assort the bows and arrows. "Almost time for them to be here now," he thought.

At the left hand side of a shrubbery, at the extreme edge of the cliff, against the background of which were placed the targets, a flight of steps lead down to the highway. These were chiefly used by servants. Presently footsteps were heard ascending, and a young man came into view, who, crossing in front of the targets, drew near with outstretched hand.

"John, old fellow, here I am once again."

"Philip, dear friend, a glad surprise. Welcome home!"

"I got out at the steps. I was nearly suffocated in that Drayton ark. If I had been quite sure, would have had the governor send to meet me. And how are you all? This is the great show day, I hear—and archery too?"

"Yes," laughed John, "and Mrs. Teakle mistress of the ceremonies. But your mother and Mary don't object, by any means."

"And Mrs. Parton, and Ruth, and Jennie, ail here of course. Dear, dear, I wish I had come sooner, or not so soon, John. I feel tired and out of sorts. Hardly possible to get home without being seen, is it? How those targets dazzle one's eyes. Where are they all?"

"Oh," replied John, looking keenly at his companion. "getting ready for a grand procession to the scene of battle here, all bedecked in Lincoln green. See this bow and quiver I have chosen for Mary, at her own request."

"Set this, too, aside for Ruth," said Philip, selecting what he thought was lightest and the best; "they're both fair archers. John, and their shafts strike deep." He faintly smiled, reaching over with a little lurch to grasp John's hand. "What a lot of targets, almost one apiece, —that's foolish. Oh, John, if I could only sleep. Hide me away—there, behind the trees, till this is over."

The Doctor came uppermost at ouce. He laid his now

almost insensible patient down, and bent anxiously over him. "As I feared. The enemy at last—smallpox. Oh, Philip, my more than friend, that it should be you! And now, what is best to do?"

Even as he spoke, lifting his eyes, he saw the house afar off and a gallant party stepping down the marble terrace, scattering a little and then advancing steadily. Consternation fell upon him.

"What is best to do? If I attempt to move him they will see at once something is the matter, and one or other will outrun the rest, the panic and confusion. If I let them all come on, and then explain,—the same result. If I run to meet them, delay for this poor boy, and still the same result. If I wait and shout and try to waive them back, they will not understand. And yet, what can I do? The danger is terrible and real. I dare not let them come."

Slowly and steadily they advanced. He could almost distinguish individual figures. Two of them seemed to be somewhat in front of the rest. He thought (a moment more and he would be sure) they looked like Ruth and Mary. And as he stood, with shaded eyes, the inspiration came. He took from his pocket-book a strip of adhesive plaster and pencilled on the back—"Make some excuse. Quietly detain, or turn your people back for fifteen minutes. See you keep them all.—John."

This he strapped spirally around an arrow. Then he carefully selected the stoutest bow he could find and sat down to wait. "I must not shoot too short, or it may be overlooked."

Philip moved restlessly. One, two, three minutes longer—the girls still in advance—and *now*. Away flew the messenger, forming an arc-like track in the still air, poised lightly overhead, then came fluttering down, like a thing of life, quivering in the earth—two paces from

their feet. Anxiously he watched. A furtive flourish of the arrow towards him. Apparently some laughing confusion. A wavering uncertainty, and then, to his intense joy, they faded gradually from sight.

"Philip, old man, can you manage to walk a little way?" So, half supporting, half carrying, John managed to get his burden down the steps on to the road. By great good fortune, the way was clear. On, through the surgery, up a back staircase to an unused portion of the house. There, with a quiet self-confidence to bravely meet whatever might ensue, he laid poor Philip down.

### III.

And the scourge swept over all that district. But Yeofield remained untouched. The first case was the last. Throughout the autumn and winter John worked incessantly. The weekly readings were held as usual, and kept the people occupied and cheerful.

Not until Philip Barker was up and strong again did it become known in the village who it was who had been so long and tenderly nursed, or what dire calamity they had so narrowly escaped.

The garden party had been a great success, and the archery games carried out with skill and fairness.

The doctor, who, it was said, had been called away, was much missed, although Mrs. Teakle hinted it was just as well to let that fussy man see they could possibly get on without him. At that time, too, it was generally supposed Philip had been away in London. But when he came and told the whole story, then Yeofield was 'moved indeed.

From that hour a mighty change began, a faint foreshadowing of the end. The friend and companion in pleasant pastime became henceforth a teacher. And those who came to learn from him were not simple vil-

lagers alone. Then it was this big, strong man began to be afraid, and communed with himself. And the Reading Room became too small, and another part of that old house was added, and in an upper room a class assembled (but all these things were not as yet, for the hand of Time still rested on an uncompleted day), and there came Mary and her sisters, and her father with his gentle wife, and many, many others who have never been mentioned here. And Philip and Ruth with Jennie and her mother. And in their midst stood one who taught as with authority, yet kindly as a re-united friend. And it so fell out, that Sir Samuel Barker received a letter from the Rev. Slade giving up his rectorship. He wrote proudly, as was the manner of the man. And when he had departed, the grand old church was lonely, yet only a little while, for workmen and men of skill and art appeared and the restoration rapidly progressed. And altars were erected,—but not a pedestal was moved nor a stone recut, for the places where they should be were there—hewn out already. And all being done, there came a day when a bishop and his clergy did bless and consecrate. And afterwards at that same altar were received into the Church the old and young, the rich, the poor—the future parishioners of Yeofield—a living answer to what, in simple reverence, poor Hannah called “Leo’s beautiful Letter to us all.”

ROBERT B. MAX.

# O Sacred Heart! with Burning Love.

*Allegretto non troppo.*  
*S: p espressivo.*

O Sacred Heart! with burning love, On Thee en-

rap-tured Angels gaze; To Thee triumphant Saints a-

bove For-ev-er sing their grateful praise. *1 mo.* *Fine.*

*SOLO. espressivo.*

Most loving Heart! while heaven's bright spheres Resound Thy

*pp*

O Sacred Heart ! with Burning Love. 369

glo - ries shall not we — Poor ex - iles

in this vale of tears — Re-ech - o hymns of praise to

*un poco ritard.*  
*cresc.* Thee? Re-ech - o hymns of praise to Thee?  
*cresc. un poco ritard.*

Most loving Heart, while heaven's bright spheres  
Resound thy glories, shall not we,  
Poor exiles in this vale of tears,  
Re-echo hymns of praise to Thee ?

## 3

Thou, Heart of Jesus ! art the throne  
Of mercy—Thou the fount of grace ;  
Our hope of heaven's from Thee alone,  
Sole refuge of our fallen race.

## 4

O Lamb of God ! meek victim slain  
For us, let not that crimson flood  
From Thy pierced Heart have flowed in vain ;  
Oh ! cleanse us with Thy precious Blood.

## 5

God's Mother ! Virgin ever blest !  
Thy heart and His are always One ;  
Plead thou our cause ; thy sweet request  
Is never slighted by thy Son.

## 6

May we, mid heaven's exulting host,  
This Heart now throned in heaven adore,  
And Father, Son, and Holy Ghost,  
Praise, thank, and love for evermore.



## TORONTO JUNE CELEBRATIONS.

The month of the Sacred Heart was celebrated with impressive devotions at St. Michael's Cathedral. The devotions began with the First Friday Mass, which was celebrated by Father Ryan at the beautiful altar of the Sacred Heart, specially prepared for the solemn occasion by the devoted members of the Altar Society.

The number of communions at this Mass was the largest ever seen on a First Friday at St Michael's, the Masses of the month were all well attended, members of devout Leagues approaching the Holy Table every morning. But the most impressive service of the month was the solemn Triduum held in preparation for the Feast of the Sacred Heart. The children's choir gave some select and beautiful Hymns at the morning masses, and beads, sermon and Benediction filled up each evening's service. On the morning of the feast, High Mass was celebrated by Father Ryan, the boys' choir supplying the singing in a most effective manner. The number of communions was again unusually large, though the communicants were only women and boys attending school. Father Ryan had reserved the Sunday after the feast for the communion of men and working boys, and to the success of this Sunday's work the prayers and efforts of all were directed. A most gratifying result was the immediate reward, in the number of men and boys who approached communion at the 9 o'clock Mass on Sunday. But perhaps the most interesting celebration of all was the closing service on Sunday evening. It was the conferring of crosses and

diplomas on new Promoters and the giving of medals and honors to the members of the Juvenile League, known as the Pope's Militia. Father Ryan calls them his "Boys' Brigade," and gives them the place of honor in all League celebrations. They turned out nearly two hundred strong at the closing service, and after having received their pretty medals and ribbons of honor, received a special Papal blessing for themselves and their immediate families. This Papal benediction, a special mark of the Pope's favor for boys, was solemnly given by Father Ryan, and Benediction of the Blessed Sacrament brought the service to a close. The men of the League had a surprise party in store for Father Ryan after the service. It was, indeed, a complete surprise, as the good Father had not a hint nor the least suspicion of what was coming. The men assembled in the parlor of the Palace, and presented their Director with an address and a handsome offering. The address, which we subjoin, was read by Mr. Dubois:—

*To Rev. F. Ryan, Director of the Men's League of the Sacred Heart:*

REV. AND DEAR FATHER,—We take this opportunity, on this occasion of our celebration of the feast of the Sacred Heart, to express to you our gratitude for the great zeal you have displayed in organizing and directing the Men's League of the Sacred Heart in this city.

We can truthfully say that we have learned to admire and love you, for your many excellent qualities of mind and heart, your scholarly attainments, and your great interest and devotion in every good work.

We are aware that besides giving your time and labors for the cause of the League of the Sacred Heart, you have also gone to financial outlays in order to carry on the work, and as we know that your modesty has prevented you from taking up collections for the expenses of our

branch of the League, we have done so ourselves, and now beg that you will kindly accept this small offering as a weak tribute of our love and gratitude.

Wishing that the Sacred Heart may spare you for very many years to the cause of Religion, and especially of the League,

We remain your devoted members of the Men's League of the Sacred Heart.

Signed,

L. DUBOIS, Chairman,

T. B. WINTERBERRY, Secretary.

Committee :—W. D. Vogel, Jas. Cashen, B. J. Boyle, M. Phelan, F. Beale, P. J. Lynar, L. O'Byrne, E. Kennedy.

Father Ryan thanked the men of the League. He attributed the success of the work to their zealous and active co-operation. He considered Toronto the most generous city in the world, and the men of St. Michael's the most generous in Toronto. It was a pleasure and a happiness to him to give his time to the men, and his time and money to the boys of the League, and he hoped that this very pleasant meeting would serve to animate them all with new fervor for the glorious work of the grandest organization on earth, the League of the Sacred Heart.

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## ECHOES FROM PARAY-LE-MONIAL.

BY REV. P. J. ZELLE, S. J.

ANNUAL REPORT OF THE COMMUNION OF REPARATION.

(From the *American Messenger*.)

But the leading concern is to bring the *men* into this work. Their social action is vastly important. They can understand this idea of Reparation, for they best know the extent of the evil, and their wounded conscience would rally them to the defence of the outraged rights of their God. It may be, too, that they have more reason for atonement! Our great desire is that in all our Cen-

tres, Bands of men should be formed, at least for the First Friday or Sunday Communion, or for any other day that suits them better. Let but five or six come together and make a beginning. This will be the entering wedge, human respect and indifference will yield to the good example, and the number will grow. This is no mere theory. The experiment has been tried in many places, and it has achieved a wonderful success.

We shall be happy to receive the lists; those that are sent to us are deposited in the place consecrated by the holy death of Blessed Margaret Mary, and they constitute our Treasury of the Sacred Heart. We are pleased to commend warmly the zeal that promotes this Eucharistic reparation anywhere in the world; but it seems to us desirable to draw closer the ties that bind all to this *spiritual* Centre. The blood which carries life to every part of the human body starts from the heart and returns to the heart to be renewed; and the heart of this devotion of the Communion of Reparation is this little city which was designated for this purpose by a singular privilege.

For the happy realization of our hopes, let us all pray for the success of the *causes* of Blessed Margaret Mary and Venerable Claude de la Colombière, the true founders and models of our Communion of Reparation. We would have them its titled Patrons. This must come from Holy Church, and we may hasten its decision by multiplying our prayers and novenas; our confidence and our fervor should be such as to obtain the necessary miracles. This year, 1875, would be a glorious one for us if it brought about this two-fold triumph!

#### A EUCHARISTIC ART MUSEUM.

(From the *American Messenger*.)

In our January number,\* the "Echoes from Paray-le-Monial" contained a brief historical notice of the Eu-

\* See February and March number of the *Canadian Messenger*.

charistic Museum of Paray, and accounted for the name by which it is now generally known—the HIERON. We proceed now to give a more detailed account of it, which is drawn from the descriptive guide-book of the Society *des Fastes*.

The Hieron was built by the Society of Eucharistic Fasti or Records, with a view to making known, promoting and spread' g abroad the reign of our Sacramental Lord over human society.

Indeed, this is a grand central truth to which all things must converge : Christ, present on earth in the Blessed Eucharist, is here as sovereign Lord and Master, in very truth as King, not only of individuals, but also and especially of the family, of society, of peoples ; and all must acknowledge His right and pay to Him due homage, public and solemn.

By and through this homage the divinely established order in society, which was once the *suprema lex*, the supreme law of Europe and of the world, would be restored, as in justice it should be ; and the rights of God, proclaimed anew, would be again the best guarantee of the rights of man, which are now, if the truth were known, generally despised. Peace and prosperity would crown the nations of the world, as a logical consequence and a providential reward following from such a state of things.

Paray-le-Monial was the fitting site for such a monument, unique in its kind, at least until now, because in this modest city our Lord was pleased to affirm His right to be King over human society, a right which has been attacked by the satanical invasion of that society, and to renew, under certain conditions, His promises of special protection in favor of the rulers and peoples that prove themselves faithful.

The architectural character of the Hieron is simple and original, and belongs to the best school of the Ionic style.

It was begun in 1890 and finished in 1893, after the design and plans of M. Noel Bion, whose work was done according to instructions from a special committee charged with the carrying out of the undertaking.

An admirer who is fond of symbolism called attention to the fact that the Hieron was fashioned in the shape of a heart or, looking from the rear, of a blunted arrow head. Those who are given to the interpretation of symbols may work this out to their taste.

#### THE INTERIOR.

Crossing the threshold the visitor finds himself in the first vestibule, and his attention is attracted by two tablets of white marble, one on each side, which bear important inscriptions.

The tablet on the right hand is a memorial of the Pontifical *Acta* in favor of the Society of the *Fasti* or Records. First, there is an extract from a Brief of Leo XIII., dated May 23, 1888, which is an explicit approbation of the undertaking. We give a translation of the Latin text :

“The Society of Eucharistic Records professes the desire of devoting itself to the promotion of the Empire of Christ in all States....an admirable undertaking; for what holier undertaking can there be than that of endeavoring to bring the nations to pay homage to God ?”

Then follows the Rescript of the Sacred Congregation granting large indulgences to the members of the Society. It is dated June 19, 1888.

On the left is the Dedication, in Latin and French. The Latin inscription reads :

The Society of Eucharistic Records  
With a view to exalting the glory of the Divine Host  
And to make better known  
Its part in the world  
Has caused this monument to be erected

On the very site  
Of the apparitions of the Sacred Heart of Jesus  
In the year of Christ Regnant  
MDCCCXCIII.

Passing into the Atrium, which is lighted from above, as are the other parts of the Hieron, we step upon a beautiful Mosaic pavement, which continues through all the principal halls, varied by more or less ornamentation. In the centre of the Atrium, beautifully wrought in the Mosaic, is the word *Salve*—Welcome. It may be taken as a greeting to the visitor, after the old Roman style, though the pious prefer to direct it to our Lady, as an invocation, that she may teach them to know, in the mystery of the Eucharist, the hidden glories of her Divine Son, and to obtain that they may one day behold them unveiled after the exile of his life. This devotion is certainly in keeping with the spirit of the Church's prayer: "*Salve, Regina*—Hail, Holy Queen...after this our exile, show us..Jesus." Indeed, it is through Mary that we go most surely to Jesus.

Here two massive columns of Carrara marble support Eucharistic master pieces of the highest order: two antique tabernacles of the great schools of Donatello (1383-1466) and of Bramante (1444-1514). The former is adorned with a compendious history of the human race fallen in Adam and Eve, and restored by the Lamb. The latter is an "ex debito," an offering of reparation for a sacrilege. Two other pieces bear the famous names of Orcagna (1329-1389) and of Philibert Delorme (1518-1587).

And now we come to three great oaken doors through which, when they are opened, we look into three great halls. The principal hall is directly in front of us, and bears, above the entrance, the Latin title: *Aula Fastorum*—"The Hall of Records."

## THE HALL OF RECORDS.

In this main hall are found, as the name indicates, the records of the great work done by the learned members of the Society. This is the real centre and the principal seat of the great work, and here the councils and other sessions of the Society will hereafter be held. As the Society is really international, in the Catholic sense of the word, it was natural that the Latin should take precedence of the French in whatever we may read here.

Before reaching the *Aula Fastorum*, we pass through a "vestibule of honor" reserved to the "Promoters of the social reign of Jesus Christ in the Sacred Host." In this noble ante-chamber the first thing that holds our attention is the trilingual inscription written by Pilate for the cross of our Lord.\* "It was becoming," says Bossuet, "that the Royalty of Jesus should be proclaimed in the Hebrew tongue, which was the language of the people of God; in the Greek tongue, which was the language of scholars and philosophers; in the Roman language, which was the speech of the Empire and of the masters of the world."

So also the modern masters of the world, whose portraits are the adornment of this gallery, did homage to the Supreme Royalty of the Lamb. Witness CONSTANTINE THE GREAT (305-337) and CHARLEMAGNE (800-814), those two grand Emperors who laid their swords and their crowns at the feet of Jesus in the Sacred Host, proclaiming themselves the champions of His glory and the vessels of His Church; witness those rulers of Catholic nations, who fought and triumphed through and for "the Lamb-Regnant," according to the words

\* This inscription was reconstructed by M. Rohault de Fleury from the fragments of it still visible on the original tablet which is preserved in the church of the Holy Cross at Rome. The three texts are written from right to left according to the Hebrew style.

of their own official utterances: CLOVIS I., the victor of Tolbiac (415-511), the King of Castile, Saint FERDINAND, who wrested Cordova and Seville from the Moors (1217-1251), the King of Portugal, JOHN I., who took Ceuta from them and founded the Portuguese navy (1385-1435), the Queen of Spain, ISABELLA THE CATHOLIC, whose chief glory it is that she was patroness of the great Christian navigator who discovered America (1450-1504).

It is only right that here we should find, side by side with these princely rulers, the great men raised up by God to defend and to spread abroad the Kingdom of Christ. CHRISTOPHER COLUMBUS (+ 1505) and Vasco da Gama (+ 1525) had no other purpose in opening the way to the New World and to the East Indies; nor had Henry of Burgundy († 1112) when he took the cross against the Saracens of Spain and won for his posterity the throne of Portugal. What else was JOAN OF ARC (+ 1431) than the envoy of Christ "who loves the Franks," and who saved the kingdom by her hand, to preserve the valiant doers of the great exploits so proudly styled "Gesta Dei per Francos."

If the Republic of Venice was for centuries the proud Queen of the Seas, it was because the Republic was consecrated to Jesus in the Holy Sacrament. Her renowned Doges, VENIERI and CICOGNA, and her gallant admiral BRAGADINO, the hero of Famagosta, have a right to their place here among the promoters of the Reign of the Lamb. Here, too, the noble President of Ecuador GARCIA MORENO, has fairly won his honors; he lived and died for Christ, and his Republic, consecrated to Jesus, under the symbol of the Sacred Heart, still stands the one type of a Christian State in modern times.

Still the collection is incomplete. There are many

other great names that should be represented here : kings, princes, pontiffs and doctors, warriors and scholars, apostles and missionaries, who have proclaimed, defended, exalted and enlarged the Empire of Christ on earth. But since the Eucharistic God is always with us, there is not yet an end to the succession of men and of nations that are to be the champions and the faithful vassals of the Kingdom of Christ in human society.

#### INSCRIPTIONS.

On entering the hall proper, the eye is attracted by four Latin inscriptions which stand out, in capital letters, among the ornaments of the Aula. These express the four great ideas which give the key to the character and purpose of the Hieron and sum up the theoretical and practical doctrine of the Social Reign of Jesus in the Eucharist. Opposite the entrance, on the western wall, we read :

— Agno Divino in Hostia Presenti

JURE SUO

Imperium competit in gentes universas.

That is: To the Divine Lamb present in the Host

By right

Belongs Empire over all the Nations.

## R.I.P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mrs. Thomas Tomliuson, d. June 5, and Mrs. Bridget Tomlinson, d. Dec. 20, 1894, both of Amherstburg, Ont.; John Hand, of Coburg, d. April 2; Mr. J. J. Delaney, d. at Detroit; Mrs. Michael Hughes, of Fort Augustus, P.E.I., d. July 15; Miss Minnie Sullivan and Miss McNab, both of Hamilton; Mrs. James Murray, d. June 28, and Miss Alice Frizel, d. July 26, both of London, Ont.; Chas. Chittle-d. June 20, and Frank Danaher, d. June 22, both of Maidstone; Mr. Frank McKenna, d. July 23, Miss Anne Boylan, d. July 25, Robert John McCormick, d. July 6, Mrs. Bernard Kane, d. March 25, all of Montreal; Joseph McNeil, of Montrose, P.E.I., d. in Dec., 1894; Mrs. Yeats, of Orillia, d. July 18; Mr. Jas. Henry, of Priceville, Ont.; Mrs. Mark Keilty, of Toronto; James McCormick, of Windsor, Ont., d. May 27; Mrs. Walter Cowly, d. May 7, and Michael O'Donohue, d. June 14, both of Winnipeg; John P. Foley, of La Salette, Ont.; Alexander Brophy, Walter Brophy and Edward Brophy, d. July 26, all of Ottawa; Michael O'Kean, of Egauville; Caroline Miller, Frances Spetz and Mary Wey, all of Berlin; Miss Agnes Fenucan, of Toronto, d. June 30; Mrs. D. J. Merlihan, of Guelph, d. April 14; Mary K. Golden, d. at Maynooth, Ont., July 7; Mrs. James Hanlon, of Puslinch, d. July 24; Mrs. Mary K. Dietrich, of Port Colborne, d. July 22; Michael Grimes, d. April 26, Mrs. Mulcahy, d. in June, and Mr. George Henry Fleck, d. July 12, all of Cornwall; Mr. Jeremiah Horrigan, of Dundas, d. July 5; Mr. William Burns, Mrs. John Mulcair, Mrs. Alexander McFaul and Mr. Thomas McCluskey, d. July 1, all of Quebec; Mrs. Fabien Hachey, of Bathurst Village, d. July 21; John Kerr, d. in July, and Mrs. H. A. McMillan, both of Alexandria; Cecilia Bluett, at Stanleyville, July 3; Mrs. Michael Lowers, of Maidstone, d. July 30; Mr. Peter Campbell, of Montreal, d. June 28; Mrs. Donald Fraser, of St. Andrew's West, d. July 19; Mrs. William Dashney and Mr. Denis J. O'Connor.



## STIGMATA DOMINI JESU.

IN HONOREM S. FRANC. ASSIS.

Thy Right Hand hath upheld me ;—see,  
Thy servant's hand with sin is stained ;  
And many a time hath sorely pained  
The Hand that bore the cross for me.

And Thy Left Hand hath guided still  
Along the way that I have trod,  
But mine hath sought too oft, my God,  
The sordid gifts that wrought me ill.

Write but my name, dear Lord, I pray,  
Deep in Thy Hands, that graven there,  
Thou in Thy loving Heart may'st bear  
The thought of me from day to day.

Thy Heart was broken :—mine hath turned  
To self, to sin, to joys of earth,  
To all that was of little worth,  
And Thine for me hath vainly yearned.

Fill but my heart with love untold  
Love infinite, that I may know  
The secret of Thy sweetness ;—so  
Shall all Thy life in mine unfold.

Thy Bleeding Feet, dear Lord, have passed  
O'er many a stone, o'er many a thorn ;  
Wearied and faint were they, and torn,  
When Thou didst find Thy sheep at last.

Mark Thou my hands, oh Lord of love,  
With the sweet wounds that still reveal  
Thy share in mortal woe and weal  
E'en on the Eternal Throne above.

Let but the spear that pierced Thy side  
Wound deep, and deeper still, my heart,  
That I each pang, each throb, each smart  
May share with Thee, The Crucified.

Let but my feet tread, faint and slow,  
Still onward, through the long-drawn years  
The way of sorrows, conflicts, tears,  
Which Thou hast trodden here below

Nail Thou at last my hands, my feet  
Fast to Thy Cross, dear Lord, that I  
May hang there patiently and die,  
Love's willing sacrifice complete.

FRANCIS W. GREY.

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TO LEO XIII.

BY JOHN J. BRANIN.

hrist's Vicar, thou, who boldly darest teach  
To nations and to men the truth of things !  
The plain tof peoples, whom no solace brings  
The godless creed their priests of Reason preach  
In secret chambers where no light can reach  
The wretched fears which fill the hearts of kings,  
Though war is not, nor yet alarum rings :  
These touch thy soul and fire with zeal thy speech,  
Which needs an unbelieving world must hear  
And heed, lest days of woful reckoning come.  
Thy words are Wisdom's and are wond'rous clear ;  
Though some may scoff, and misinterpret some,  
God, in His time, will make it plain appear  
Through thee He spoke, and strike false prophets dumb.

## UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.  
THE AULNEAU LETTERS.

1734-1745.

No. 37.

*(Translation.)*

FATHER BESSOU TO MADAM AULNEAU.

Address: Par Luçon—à Madame—Madame La Touche  
Aulneau, veuve, au Moutiers sur Lays, Bas Poitou.

KOUROU, April 5th, 1741.

MADAM,

I have scarcely more than a moment to write you, if I would avail myself of a chance departure for Cayenne; perhaps there will be no other before the sailing of the King's vessel, and I should be much put out if it left without a word of news from me.

I am very grateful for your kind remembrance of me; and believe me, if my letters are any source of pleasure for you, yours afford me not less satisfaction, nor could you procure me a greater pleasure than by continuing to let me hear from you from time to time.

I received with every feeling of gratitude the present you sent me, and I look upon it as a relic; the recollection of your dear son who wore it will never be effaced from my memory. I recall him now, that dear friend, with a kind of veneration which makes me envy his lot. Would that I had virtue enough to deserve a death similar to his. It is not that our Indians are not the kind to perpetrate just such deeds. But recently we had a sad enough proof of the fact. Two of them were principals in a massacre, where it might be said barbarity was carried to excess. It would be too long, and I have not time left to give you the particulars. You can easily imagine the sorrow and vexation such a crime caused us, as much

on its own account as on account of the consequences that may follow, and that would have followed already had it not been for all the precautions we took.

The guilty ones have made off and have reached Surinam, a dependency of the Dutch, who are sorry neighbors for the missions in these quarters, as the harm they do is incalculable. Though the miscreants have fled, we are not yet without apprehension. It is usual for the savages to wreak their vengeance on the family of the culprits when they cannot lay hands on the guilty ones themselves. They have no regular code among them, and think they have a right to administer justice themselves. Perhaps when we least expect it we will see some tragic scene enacted; such men are capable of anything. Not a few, however, among them give us great consolation. Like variously graded wares, elsewhere there are some whose conduct is very gratifying, while others sadly exercise our patience. Beg our Lord to make us proficient in that virtue.

I am very glad to hear what you tell me about dear Michael. I congratulate both him and you, and I congratulate myself that he is honored with the dignity of the priesthood. I am sure he will not forget you in his holy Sacrifices, and I flatter myself that he will give me a share in them too. The pious sentiments he seems to foster in his heart delight me, and you must yourself be much pleased to see him in that state of life to which you have every reason to believe God has called him.

I am very thankful for all the news you have taken such pains to send me. I receive but little now from France, where they are beginning to forget me. Three years have now gone by since I received any letters from Father Bonin. I should not be surprised at this, as you yourself receive none from him. Apparently his occupations leave him no time for letter-writing.

How sorry I was to hear of Rev. Father Richard's death. You were the first one to apprise me of it. What you tell me about Mr. Baret does not surprise me very much. He would have done much better, and the great number who have imitated him would have done better had they remained faithful to their vocation.

I regret exceedingly that Father Aulneau's health should be as frail as you say. When you write to him give him my compliments. He had promised me on my departure from France not to forget me, and that he would write from time to time and give me the news of our Province. The precarious state of his health or perhaps his occupations have no doubt prevented him from keeping his promise. I do not believe, however, that he forgets me in his prayers. Ask him for me for a share in his holy Sacrifices, for he must by this time have been raised to the priesthood. Send me what news you can concerning him since he will not or cannot write himself.

Continue, if you please, to remember me before our Lord, and communicate to me anything eventful about our Fathers and about your own amiable household, for I take a large share in what concerns it.

I am with deep respect, madam,

Your most humble and obedient servant,

BESSOU,

*Jesuit.*

No. 38.

*(Translation.)*

FATHER PETER DU JAUNAY TO MADAM AULNEAU.

Address: Mademoiselle la Veuve La Touche Aulneau, au Moutiers sur le Lay, près Luçon, Bas Poitou.

Recommandée au Rev. P. Procureur du Collège de la Compagnie de Jésus à la Rochelle, pour la faire tenir au directeur de la poste de Luçon.

A Luçon—Bas Poitou.

MY VERY DEAR MOTHER in the Lord, the peace and eternal love of Jesus Christ,

It was only last autumn that I received your letter under date of March 10th, 1740, and the return of spring now bringing me the opportunity of answering it, I do so with gladness of heart.

Dear mother, yes, and dear sister (for you see you are both to me), your son, your brother enjoys in the midst of tribulations of more than one sort the abundance of God's consolations. He sees—for your injunction is that I am give you an account of whatever interests him—he sees little by little forming about him, through the very great mercy of our Saviour, loving members of Holy Church and worshippers of the true God. And although the culture of such tender shoots so recently transplanted requires much care and creates much apprehension, still he abounds and superabounds in joy to see that the work of God is being accomplished by means of so unfitting an instrument. Beg the Almighty to pour out a copious blessing on these very small beginnings.

I passed the winter with Father De La Morinie, who perhaps is an acquaintance of yours. Our main occupation was to serve God, to work for our salvation and for the salvation of the souls Providence had detained in our neighborhood. Second to this, I busied myself teaching my companion the Ottawa language and perfecting myself in the same.

On the 14th of April, I started from here on the ice for a place called Sault Ste. Marie so as to help the Christian Indians who had passed the winter there to perform their Easter duty.\* This journey, my dear mother, was not without its little crosses, but it had also its consolations. I was back here at my post only on the 18th of this month, where I learnt a most distressing piece of news. Last summer a little

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\* In 1741 Easter fell on April 2nd.

slave had been given me, seven or eight years old, belonging to the nation Providence had made use of to bring the career of dear Father Aulneau to a close. Already he had mastered his prayers and catechism, and I only awaited the moment when the lessons I had been striving to impart would have penetrated deep into his heart that I might baptize him. This I counted upon doing the coming year at Easter. On April 25, the feast of St. Mark, during my absence, he disappeared, and in spite of all the searches for him that have since been made no trace of him has been discovered.

This blow overwhelms me, my dear mother, and if our good God in ways known to Him alone, and which are inexplicable for me, had not, in answer to my prayers, comforted me in His goodness, I should never again have known on earth what joy was.

I think you must be pleased with me, my dear sister and mother; for none other would I enter into all the particulars I now disclose to you: my sorrows, my consolations, my occupations, all are laid bare to you. Have I not learnt how to be a son and a brother, a second Father Aulneau?

I have not received a letter from his dear brother, but when you write to him assure him all the same of my kindly feelings.

I have the honor to be in union with your prayers, my dear mother and sister, your most humble and obedient servant, son and brother,

P. DU JAUNAY,  
*Missionary of the Society of Jesus.*

MICHILIMAKINAC, May 25, 1741.

**THANKSGIVINGS**

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

**ANTIGONISH.**—A Promoter, for a temporal, and an Associate, for a spiritual favor. An Associate, for several favors during the month of July.

**ARNPRIOR.**—A Promoter, for three temporal favors through prayers to the B. V., St. J. and St. Ann. For a favor in [May. A Member, for a favor received and the cure of a disease after applying the Badge. A Promoter, for relief obtained from a severe pain after applying the badge and through prayers to the B. V., St. J. and St. Ann.

**BARRIE.**—A Member, for several favors through the intercession of the Souls in Purgatory. For relief from intense pain after the application of the badge. For a favor after the Novena of Grace in honor of St. Francis. For many favors after prayers to the Infant Jesus. For a favor through the intercession of the B. V. An Associate, for a favor. A Member, for favors.

**BATHURST, N B.**—A Member, for a temporal favor. A Member, for two favors.

**BATHURST VILLAGE.**—A Promoter, for two temporal favors through the Souls in Purgatory. A Member, for the cure of a sore throat after applying the badge and praying to the B. V. and St. J. For a cure after applying the relics of Fathers Lalemant and Brebeuf. For the cure of a little girl of deafness by making a novena in honor of the Canadian Martyrs and having recourse to St. Ann.

**BERESFORD.**—A Promoter, for the cure of a mother after a novena to the S. H. and other prayers. For the cure of a husband after a novena to St Ann and receiving Holy Communion.

BERLIN.—For spiritual and temporal favors obtained.

BUCKINGHAM, P.Q.—A Member, for a signal favor after a novena.

CALGARY.—For a favor received.

CHICAGO, ILL.—A Member, for several temporal favors.

CORNWALL.—For a father abstaining from drink. A Member, for a great favor through the intercession of the B. V., St. Ann, St. J., St. Anthony and the Suffering Souls. For a temporal favor through the intercession of the B. V. and St. Ignatius. A Member, for a cure after making a novena to St. Ignatius and using water blessed in the saint's honor. A mother before dying desired to return thanks for a great relief obtained through the use of the cord of St. J.

DARTMOUTH, N.S.—A Promoter, for a husband becoming temperate after saying the Thirty Days Prayer in honor of the S. H.

DOWNEYVILLE, ONT.—Two Associates, for the recovery of a mother and child from severe illness.

DUNDAS.—An Associate, for a situation. A Member, for a temporal favor after praying to the S. H. Four pupils, for a successful examination.

FLOS.—A Promoter, for a great favor received after making a novena to the S. H. and having a mass said for the Souls in Purgatory. A Promoter, for a favor received in May after having a mass said for the Souls in Purgatory. A Member, for recovery from sickness after many novenas and prayers to the S. H. and the B. V., St. J. and St. Anthony. A Member, for a favor through the intercession of St. J. after making a novena. A Promoter, for many favors received.

GODERICH, ONT.—For three reconciliations through the S. H. For temporal favors in answer to requests. For the recovery of a child through the use of the badge.

GUELPH.—For the cure of a sore face after applying the

badge and praying to the B. V. and St. Anthony. A Promoter, for two very great temporal favors through the intercession of St. J. For a favor through the intercession of St. J., St. Vincent de Paul and St. Anthony.

HALIFAX, N.S.—A Member, for two temporal favors through the intercession of the Holy Souls,—one was the success of an examination, and the other, the obtaining of employment for a young woman.

HAMILTON.—A Promoter for a special favor. A family, for three temporal favors. Member, favors granted. A Member, for a special temporal favor. A Member for a favor after praying to the S. H. A Member, for a situation obtained.

INGERSOLL, ONT.—A Promoter for a special favor through the intercession of the Holy Souls in Purgatory. A Promoter, for instant relief from extreme pain by using St. Benedict's Medal. Associate, for rescue from a runaway after praying to the B. V., and promising to have a Mass said for the Souls in Purgatory. A Promoter, for four special favors. An Associate, for a favor.

KENIVILLE, N. S.—A Member, for employment for a father and many other favors through prayers to the S. H., St. Francis Xavier and the Souls in Purgatory. For a very special favor.

LINDSAY.—A Member for a favor on the last day of June after making four novenas in honour of the S. H. For a temporal favor received through the intercession of the B. V. An Associate for the recovery of her husband from a severe illness, after novenas in honor of the S. H., St. Ann and the B. V.

LINWOOD.—For the profitable sale of an animal after promising to make an offering to the S. H.

LONDON.—A Promoter, for a temporal favor. A Member for many spiritual and temporal favors, through the intercession of the B. V. A Member for a temporal

favor, after a promise to be armass for nine mornings ; also, through the intercession of St. Anthony.

MAIDSTONE.—A Member, for a temporal favor through the prayers of the League.

MARYSVILLE.—A Member, for a great favor, through St. Anthony, by saying the litany in his honor, and for other favors. A Member, for success in an examination after prayers to the B. V., S. H., St. J. and St. Ann ; also for the cure of a mother, and for three very great favors, last year.

MIDLAND.—For an exceptionally happy death of an Associate, after being recommended to the prayers of the League.

MONTREAL.—For two temporal favors. A Promoter, for the recovery from a severe illness, after a novena to Our Lady of Good Help and St. Anthony of Padua. A Member, for many favors through prayers to St. Anthony. For the cure of a pain after applying the badge. For many favors received both spiritual and temporal. A Member, for spiritual and temporal favors through the prayers of the League. A Member, for the miraculous escape from drowning of a dear father. For unexpected favors through the intercession of St. J. A person for the success of a serious operation. For many favors both spiritual and temporal. For the cure of a bad cough. For the abstaining of a son from drink after having a mass said and after prayers to the B. V., with a novena in honor of the S. H. For the return of a brother who was absent twenty-two years.

NEWCASTLE, N.B.—Two Promoters, for three favors. Three Members, for five favors.

OSWEGO, N.Y.—A Member, for having obtained employment. For the cure of a sore finger and toothache after applying the badge.

OTTAWA.—For having passed a successful examination in law. A Promoter, for a favor through the prayers of

the League. A Member, for a special favor. For the sale of some properties and several spiritual and temporal favors. For a family leading a more Christian life.

OWEN SOUND.—For a great spiritual favor after a novena to Our Lady of Perpetual Help and a promise to have a mass said for the Souls in Purgatory. For true repentance for a person before death. For the conversion of a young man after a novena to the S. H. For the cure of toothache. For steady employment. For success in two examinations after a novena for the Souls in Purgatory. A Promoter, for a great temporal favor through St. J.

PENETANGUISHENE.—A Member, for the recovery from a serious illness after praying to the B. V. For employment for a son. For many favors both spiritual and temporal. A Promoter, for a favor after making a novena to the S. H. and praying for the souls in Purgatory. For the success of a brother and two sisters at their examinations after making a novena to the S. H.

PETERBOROUGH.—For a favor through the intercession of St. J. A Member, for safe recovery during confinement and for the baptism of a child after prayers to the S. H.

QUEBEC.—A Promoter, for a great temporal favor. A Member of the League, for many favors. A Member, for employment obtained. An Associate, for several spiritual and temporal favors through the intercession of Our Lady of Perpetual Help. A Promoter, for a special and temporal favor, after making a novena to the S. H. A Promoter, for the cure of a boy from deafness. A Member, for several favors. A Promoter, for a special favor. An anxious mother, for the success of her son. A Member, for good news from an absent brother. A Promoter, for a great many spiritual and temporal favors. A Promoter, for a very great favor after applying the Badge. A Member, for a very great favor through the intercession of Our Lady of Perpetual Help. A Promoter, for many

spiritual and temporal favors. A husband for the recovery of his wife. A young girl for employment. A Promoter, for a successful examination through the intercession of the B. V. and St. Anthony. For the cure of a boy's hand where there was question of amputation; he applied the badge and asked the intercession of Our Lady of Perpetual Help. A Promoter, for a great temporal favor through the intercession of the B.V., St. J. and St. Anthony. A member, for employment through the intercession of St. J. and St. Anthony. For another cure after applying the Badge. A Member, for a favor and for employment for a girl. An Associate in great need, for a lucrative employment through prayers, and the intercession of Blessed Brother Gerard. A Promoter, for restoration to health of a priest through the prayers of the League. For many favors both spiritual and temporal through the prayers of the League.

RENFREW.—For the cure of a toothache after applying the Badge. For five special favors.

ST. CATHARINES, ONT.—A Promoter, for a favor after a novena to the B.V. and St. Ann.

ST. JOHN, N.B.—Eleven, for employment and means; three for temporal favors; two for spiritual favors; one for success in an undertaking; one for a prayer granted and one hundred and seven for various favors obtained.

ST. JOHNS, P.Q.—A person for a temporal favor through the intercession of St. J.

ST. THOMAS.—A Member, for the cure of toothache after applying the Badge and praying the Souls in Purgatory.

SARNIA, ONT.—A Promoter, and two Members for passing successful examinations.

SEAFORTH.—A Promoter, for the recovery of her cross through the intercession of the B.V. and St. Catherine. For many favors both spiritual and temporal.

SHERBROOKE.—A Member, for a very great favor.

through the intercession of the B.V., St. J. and St. Anthony, after having promised a novena of masses for the Souls in Purgatory. For the restoration to health of a dear sister after a long illness.

TORONTO.—For the restoration to health of a member of the League after a long and painful illness through a novena to the S. H. and the intercession of St. J. F. de Chantal. A Member, for great improvement in health. A Promoter, for a cure through a novena to St. A. For three temporal favors. For many favors received. For one very particular grace. A Promoter, for four special favors and also for several other requests granted. A Member, for the conversion of a young man who from dissipation became insane, but before death had the consolation of receiving the rites of the Church in perfect consciousness. For many favors. For employment for a husband after a novena. For success in business. For many other favors. Several Members, for many favors. A Promoter, for a temporal favor. For two temporal favors, after a novena to the S. H. A Member, for favors granted a family through the intercession of the B.V. For the grace of going to confession accorded to a young woman who had gone astray. A Promoter, for a temporal favor after praying to St. J. An Associate, for a situation. A Promoter, for two favors, after praying to St. Anthony.

WARCKWORTH.—A Promoter, for a favor obtained after making a novena to the B.V. and St. J.

WINNIPEG.—An Associate, for a great favor obtained last November after many prayers. For a spiritual favor, after imploring the intercession of the B.V.

URGENT REQUESTS for favors both spiritual and temporal have been received from Acton, Ont., Almonte, Antigonish, Bedford, Buckingham, Eganville, Galt, Grafton, Hamilton, Harcourt, N.B., Killarney, Ont., Kingston, Ont., Lindsay, Lourdes, N.S., Merrickville, Midland, Montreal, Neche, N. Dak., New Germany, Ont., Ottawa, Pictou, Ont., Port Hood, Quebec, Rochester, Toronto, Woodslee, Darcyville, Ont., Westport.

## INTENTIONS FOR SEPTEMBER.

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

- 1.—S.—*St. Giles, Ab.* gr. rt. Lowliness of Heart. 4,228 Thanks givings.
- 2.—M.—*St. Stephen, C.* Pray for Rulers. 32,517 in affliction.
- 3.—Tu.—*BB. Anthony and Comp., MM.* Sanctify daily work. 24,259 Departed.
- 4.—W.—*St. Rose of Viterbo, V.* Watchfulness over self. 22,981 Special.
- 5.—Th.—*St. Lawrence Justinian, Bp. C.* ht, rt. Confidence in God. 1231 Communities.
- 6.—F.—*St. Onesiphorus, M.* at, gr. Teachableness. 21,368 First Communions.
- 7.—S.—*BB. Thomas and Comp., MM.* Kindliness. Th Associates.
- 8.—S.—*NATIVITY B. V. M.* bt, gr, mt, rt, st. Renewal of Spirit. 15,011 Means.
- 9.—M.—*St. Peter Claver, C.* Pray for Coloured Missions. 3447 Clergy.
- 10.—Tu.—*St. Nicholas Tolentino, C.* Avoid deliberate sin. 140,274 Children.
- 11.—W.—*BB. Charles and Comp., M.* Courage to do right. 22,985 Families.
- 12.—Th.—*St. Guy, poor man.* ht. Love of Christ's poor. 33,545 Perseverance.
- 13.—F.—*St. Frederic, Parish Priest.* Pray for parish priests 31,808 Reconciliations.
- 14.—S.—*EXALTATION OF THE HOLY CROSS.* Devotion to the Cross. 22,837 Spiritual favors.
- 15.—S.—*HOLY NAME OF MARY,* pt. rt. Reverence for Mary's name. 19,448 Temporal favors.
- 16.—M.—*SS. Cornelius and Cyprian, MM.* Zeal for the Faith. 16,004 Conversions to the Faith.
- 17.—Tu.—*Stigmata of St. Francis.* Devotion to the Five Wounds. 19,620 Youths.
- 18.—W.—*St. Joseph of Cupertino, C.* Virtue of Obedience. 1240 Schools.
- 19.—Th.—*SS. Januarius and Comp., MM.* ht. Generosity. 10,256 Sick.
- 20.—F.—*SS. Eustace and Comp., MM.* Fidelity. 7,951 Missions.
- 21.—S.—*St. MATTHEW, Ap.* bt, mt. Contempt for riches. 260 Societies.
- 22.—S.—*THE SEVEN DOLORS B. V. M.* Compassion for Mary's Sorrows. 1,717 Parishes.
- 23.—M.—*St. Linus, P. M.* Devotion to the Apostolic See. 24,990 Sinners.
- 24.—Tu.—*OUR LADY OF MERCY.* Sympathy for the unfortunate. 17,895 Parents.
- 25.—W.—*St. Cleophas, C.* Readiness to believe. 4,228 Religious.
- 26.—Th.—*SS. Cyprian and Justina, MM.* ht. Christian fortitude. 1,138 Novices.
- 27.—F.—*SS. Cosmas and Damian, MM.* Pray for physicians. 1,422 Superiors.
- 28.—S.—*St. Wenceslaus, M.* Devotion to the Holy Mass. 11,635 Vocations.
- 29.—S.—*St. MICHAEL, Archangel,* pt. Confidence in Angels. Promoters and Directors.
- 30.—M.—*St. Jerome, D.* Study the Bible. 25,396 Various.

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

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

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