



# THE CANADIAN MESSENGER.

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## FATHER AUGUSTUS DIGNAM.

Born May 8, 1833; entered the Society of Jesus, February 18, 1856; ordained Priest, September 22, 1867; died, September 26, 1894.

**F**T was a year ago last November that F. Dignam was first attacked by the malady which, after nine months, led him gently to his happy death. Only sixty-one years old, he had evidently brought on his illness by excessive devotion to his work, and it was the excessive devotion to his work, and such a work, that made his illness, otherwise not very painful, a very great cross, utterly disabling him for any sort of mental or literary labor.

Hard and heavy as this cross must have been, he bore it with a wonderful patience and cheerfulness; and had we not known before how he strove to shape his heart after the pattern of His Master's, in meekness and humility, we should have found it out in the course of the months that were to put the final test upon his fidelity and generosity.

From 1882, he had the Direction in Great Britain of the Apostleship, and in 1885 he brought out the new popular series of the *Messenger*. He threw himself heart and soul into the work of the Apostleship, thoroughly reorganizing it, and laying the foundation of everything connected with it as deeply and solidly as possible. All this necessitated his gradually withdrawing himself, more and more, from the giving of retreats, in which he had before labored constantly in all parts of England. Naturally he must have felt this cutting himself off from a work in which he had found great consolation, and had produced great fruit, preaching retreats, as he did, with the greatest success in the majority of religious houses in England. His health, always delicate, could not have stood the strain of the double life—viz., the travelling life and the desk life. To the desk life, therefore, he sacrificed himself entirely; so entirely, that he probably shortened his life by several years. For nine years then he tied himself to his desk, for the sake of the interests of the Sacred Heart.

The result of this nine years' labor is known far and wide, even beyond our shores, and is known to be very great and very solid; the large circulation of the *Messenger*, gradually increased by him from 4,000 to some 27,000, being but part of it; and again the rapid multiplication of Local Centres and Affiliations, but a part only of the fruit of his unseen daily toil. He corresponded with almost every part of the world, and from the remotest

and most unexpected quarters letters still come from time to time, testifying to some good, private or public, which he was forwarding by his untiring zeal. But unseen labor it had to be. He would not easily allow himself to be recognized publicly as the power at work for any of these results. Even when it was suggested last December to recommend him to the *Messenger* for prayers in his illness, he would not hear of it, saying: "In this work, my dear Father, we have to sink self, and to be effaced." On the day he left Wimbledon College for Manresa House, where he remained until his death, he said to his successor: "The Sacred Heart Pleading for us is a great revelation, and it has to be made known;" and to the remark that surely it has been made known, he answered: "Only to a handful, in comparison to all who might know it, and ought to know it, if we could only get them to listen." And so he went, cheerfully enough, to his retirement, having done all that in him lay to preach everywhere, in private and in public, by word, by writing, and by example, the love of the Sacred Heart.—(From the *English Messenger*.)

### TREASURY, FEBRUARY, 1895.

Received from the Canadian Centres.

Acts of charity,....	83,043	Pious reading,.....	43,235
Acts of mortification.	80,542	Masses celebrated,..	2,613
Beads,.. . . . . .	245,270	Masses heard,.....	126,924
Stations of the Cross.	109,378	Works of zeal,.....	126,501
Holy Communions,..	47,612	Various good works,.	350,412
Spiritual Commu- nions, . . . . .	283,771	Prayers,.....	951,989
Examinations of conscience,.....	66,336	Sufferings or afflic- tions,.....	41,485
Hours of silence,....	906,296	Self-conquests,.....	117,117
Charitable conversa- tions, . . . . .	274,419	Visits to Blessed Sacrament, . . . .	156,966
Hours of labor, ....	442,745		
Holy hours.....	19,002		
		Total.....	4,475,756



## GENERAL INTENTION FOR FEBRUARY.

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

AN EVER-INCREASING LOVE FOR OUR NEIGHBOR.

There is nothing at all to be surprised at in the matchless efficacy of love for our neighbor for one who is endowed with a lively faith, for he knows well the potency of that love for God whose increase among men we prayed for during the month which has just elapsed. In fact, the love of God and the love of our neighbor are so thoroughly blended together, that divines tell us that they are, as it were, "contained one in the other" and are absolutely inseparable. "To love our neighbor for God's sake is," says St. Francis Sales, "to love God in our fellow-man, and our fellow-man in God." And for this reason these two great virtues are not only inseparable, but, inasmuch as they are a divine virtue, they are identical. They do not indeed constitute two theological virtues, but one only. Much more, in these two aspects of a single virtue, Christ the Saviour, and after Him the Disciple of His love, have striven in every way to bring out boldly the second phase of this sovereign virtue and soul of all other virtues in their injunction: "Love ye one and other."

What *reason* can be given for this love, the increase of which we are to pray for during this present month? What is its *measure* and what the *means* of intensifying it?

The reason of this love is, as we all know, that our neighbor is the image of God, and a living member, at least potentially, of Jesus Christ. It is again, that God loves him, and commands us to do likewise. It is that he has made over to the least among our brethren the immense debt of love we owe Him for all His gifts. Whatever you will have done to the least of My brethren, it is to Myself, saith the Lord, you have done it, "*mihi fecistis.*"

The measure of our love for our neighbor is not only that we should love him as ourselves, but as we would love Jesus Christ, and, were it possible, as much as Jesus has loved us.

The means of perfecting this love, which includes, says our Saviour, all perfection, "the fulfilment of the law and the prophets," is to pray for it every day of our lives, and most earnestly to ask for it for ourselves and others from the Divine Heart which is its fountain-head, to endeavor to practise it in every particular, even the most insignificant apparently. "If I have washed your feet," said the Master, "should you not also wash the feet of one and other?" It will be in offices of kindness and charity that practically we may show the love we bear our neighbor, and this in a thousand different ways, according to the means that God has given us. When we are not in a position, owing to our own scanty means, to help them materially, we can surely visit, instruct and console.

What a happiness to have done so when that tremendous day of God's Last Judgment shall have been ushered in with the sound of the Archangel's trumpet and the pealing of heaven's thunder, and Christ, with His sign athwart the sky, will call His elect around Him! Then divesting Himself of His power and majesty, He will greet you with all the love of His Sacred Heart:

"Come, ye blessed of My Father, possess you the

Kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat ; I was thirsty and you gave me to drink ; I was a stranger and you took me in ; naked, and you covered me ; sick, and you visited me ; I was in prison, and you came to me."

With wonderment will you answer : " Lord, when did we see Thee hungry and fed Thee, thirsty and gave Thee drink ? and when did we see Thee a stranger and took Thee in ? or naked and covered Thee ? or when did we see Thee sick or in prison and come to Thee ? "

And answering, He shall say to you : " Amen, I say to you, as long as you did it to one of these, my least brethren, you did it to me."

### 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 to obtain within us an increase of charity for our neighbor, object of that divine injunction which makes of our love for God and our love for our neighbor one only love.—Amen.



## “KINDLY LIGHT.”

### I.

**S**OME five years ago, our town of Shepherds Vale awoke to new life and energy.

The toot-toot of the engine did it all. When the South Eastern Railway Company discovered that in our neighborhood were superior facilities for the manufacture of straw goods, they straightway constructed a branch line and placed a station conveniently in our midst. From that time, we steadily increased in numbers and importance.

The little town, too, was in a somewhat singular position (offering a strong contrast to some other places I have heard of in England), namely, that it was built upon and formed a part of the estate of the Marquis of ———, who, as everyone knows, is a staunch Catholic member of the nobility.

Well, at the time I speak of, things had progressed wonderfully,—or boomed, I think they call it in America,—until at last we had developed from a simple village into a real town, and were, even then, about to elect our first Mayor. This aspirant was no less a person than my uncle Tobias Wobbles, who claimed the proud position by right of money, brains and work—all devoted to the service of the people and the electors of Shepherds Vale in particular. As there was no opposition, however, I need not

dwell upon this, except to say that he made a strong point about having the name of the place changed to one more in keeping with the new state of affairs. I know also that he heartily wished he could change his own at the same time. So he was a busy man in those days, and his household were left pretty much to their own devices.

I was not only his nephew, but also his ward, he having been left guardian at the death of my parents—with a very handsome bequeathment towards my keep and education. The other members of the family were his daughter Mary and Mrs. Croft—a widow, and sister to his late wife. As became a man of means, the domestic staff was large and efficient.

Uncle Tobias was a Non-Conformist Protestant of a somewhat pugnacious type, while gentle Mrs. Croft was a Catholic. We two, Alice and I, as in duty bound *then*, marched behind the father of the home to Ebeneazar.

I remember very well how he would, at times, delight to favor us with a long theological discourse. Such an occasion would be, perhaps, some winter evening when we gathered around the table in the snug sitting-room, the curtains drawn close and the fire burning brightly in the grate, the elder lady busy with some mysterious task in wool work, which by and by was destined to adorn and comfort some cottage home; and Alice, as usual, at her drawing,—this was her best and favorite accomplishment. Her subjects were strange, perhaps, for a young girl to select—mostly copies of Saints' heads, or her own ideal studies of the same. This time, it might be a sketch of the "Last Supper," taken from a valuable proof engraving which hung upon the wall before her.

To us, then, would enter Uncle Tobias fresh from a Town Council meeting, they having between them successfully adjusted the affairs of the town for one more week. Dismissing all recollection of business with an

expressive flick of his handkerchief across his brow, he sits down next his daughter, pulling her folio of completed drawings before him.

“Upon my word, very well done, my dear. Now, this face here—who is it you say?—always reminds me of Father Bennett. By the way, I met him just now. Said he was going on a sick call, five miles—didn’t know how long he might be away, so would have no company. Asked who it was, that young lussy Nancy Flint,—you know her, Mrs. Croft, much good you’ve done her between you,—and now he’s tramping five miles, maybe only to find her maud’in’ from drink. Of all the absurd—”

And then, of course, we were in for a good sound lecture. His remarks to Mrs. Croft were always very pointed and severe, though never absolutely unkind. And for this reason, in his own abrupt and stupid way of putting it (an example followed by many whose education ought to teach them better), his sister-in-law had *earned* Catholic. She, the sister of his lamented Louisa, had dared to marry a Catholic,—nay more—had dared to be happy in the union. So that, at last, when the true source of such joy became revealed, when the soul awoke, it were easy, indeed, to follow onward with him even to the end, when Charles Croft died beneath the glory of the Cross—it shone upon two, the living and the dead—and Father Bennett led her gently away.

## II.

I think now I have given you some idea,—very briefly, it is true,—of how matters stood in our little community. Fill up the outlines for yourselves, please.

Take any little English provincial town and society, and current events are about the same as I have hinted here.

One circumstance, however, *did* occur with us, which had a strong and lasting influence upon all those of whom I write. Let me tell it as quietly and as calmly as I may.

You will remember that I said our town was exceptionally situated. Owing to this, the Catholic towns people formed no mean number in the population. So much, indeed, was this the case, that for a long time back the Church of St. Mary's, over which Father Bennett was Rector, had proved all too small. Consequently a new and handsome edifice had for some years been in course of erection. It was now almost finished. Many clever artists had been engaged ;—among them, Mr. John Merton from London. He it was who had designed, and in part personally executed, the beautiful relief-paintings upon the interior of the dome. From the floor of the church, looking up to that immense height, the effect was grand in the extreme.

Needless to say, that during the many months of his enforced residence amongst us, he had become well-known and greatly liked.

As I expressed it then, in my boyish fashion, "he was a gentleman all round." One young lady certainly shared this opinion—my cousin Alice. You may be sure he had not been long in finding her,—first, of course, through her father, who, as mayor, had cordially welcomed him and entertained him as a guest ; next, through the ever powerful sympathy of Art ; and next (but a *long time* after, mind you), through the still stronger prompting of the heart. What a splendid addition he was to our "Evenings at Home," to be sure !

Mrs. Croft absolutely grew young again, and fairly beamed upon him. I write now as the hobbledehoy boy I was then,—I can't help it. My uncle seemed to be quite indifferent ; the only hint I got as to his view of affairs was, after a vain attempt to draw him into argument, a mut-

tered remark to me, "the fellow's got no religion at all." But I doubted this.

So time passed on, and the early days of June were upon us. Then the trio exchanged the parlor for the summer-house. We had a magnificent garden. There they would sit and talk, and watch the evening shadows close around them. Once, when I was near at hand, repairing a vine which the rain had beaten down, Mrs. Croft was saying :

"And so, my dears, I have told you all,—in my case, a peaceful leading towards The Light; in others, a violent arrest—a miracle, like Saul of old. May you, sweet hearts, follow the promptings of the Spirit, and quench it not. Nay, wear these, for my sake, at least,—they are blessed and holy, and can and will avert danger from within and from without. And now, children, say good-night, and may Peace be with you until we meet again."

.....

Next day was the great event. The formal uncovering of the completed frescoes in the new church. We had all been looking forward to the occasion,—many of us, I fear, not so much for the love of the beautiful but for the element of danger which seemed to surround the operation. I am no builder, but understand experts to say that the taking down of scaffoldings and like structures is more difficult than their erection, especially, as in this case, where sheets and canvas have to be removed at the same time.

For this and many other good reasons Father Bennett had decided to celebrate Mass for all who wished to attend, but chiefly for those Catholic workmen who had toiled so long and faithfully, and who were now about, humanly speaking, to take their lives in their hands.

The little place was crowded (of course, I speak of the old chapel), and all eyes were turned towards the door, watching for the men who were to arrive in a body.

It was well understood that Mr. Merton had resolved to ascend and personally conduct the ceremony, for such in fact it was.

Many, also, were curious to see if he would be present at the service. Mrs. Croft, Alice and myself occupied a seat commanding a good view. Uncle Tobias, be it understood strictly in his official capacity, stood in the centre aisle.

I could not help watching my cousin. If ever I saw a saint on earth, I saw one that day. At last they came: a steady tramp, tramp, mingling with their voices in the chant. They formed a double line, through which Father Bennett, in full canonicals, passed up to the High Altar.

The Deacon, Sub-Deacon and Acolytes were already in their places. The scene was simple yet so touching. God bless our working men! say I. There was a brief silence during which the door opened once again.

Slowly he, Merton, advanced and took a place next Alice. There standing, all eyes fixed upon him, a glad light shining on his face, he reverently made that Sign which pledged him in the sight of God and man a follower of the Christian Faith.

The service being over, a general move was made to the new building. As the pews were not yet placed, only a limited number of seats were to be had. However, people who had been together kept together as well as they could. Without delay, the men scrambled up the ladders to their various positions, then Merton, only he taking a rope which hung from the topmost scaffold, travelled up hand-over-hand in magnificent style. Then the work began.

The method is almost too technical for me to describe. As fast as he withdrew the canvas from before a painting it was gradually rolled up by two others and then lowered to the ground by means of a cord. Then Merton would advance to the next. Meantime another gang busily destroyed the platform upon which he had so lately stood, leaving nothing but bare poles to be demolished later on from the ground.

Thus, you see, they were slowly working around the dome, the scaffolding disappearing in their wake. At length all was done but the last. With the diminishing foothold, the men had, one by one, gone down, until Merton was left alone upon a little perch but a few feet square.

Meantime we below had watched with breathless interest and admiration. Still, as is usual at most gatherings, the irrepressible child must make itself naughty and disagreeable. The offender to-day was one Master Holton, who would persist in attempting to swarm the rope upon which Mr. Merton had gone up. Failing this, he began to push it backwards and forwards after the manner of a swing, which he took care should not fail for want of proper attention.

But now see the covering is slowly taken from the final painting—a Madonna. Oh! the exquisite cunning of man's Art, with such a theme. A rapturous cheer arose. Remember, the place was not yet consecrated. The artist above turned as if to bow his thanks, one little step and—headlong he dashed,—the cover still in hand, down, down. Oh, Heaven, the swaying rope! Now may Our Lady guide his waving arms. We yell, we scream. Yes, yes, a touch, a grasp, a heavy thud, it creaks, it strains, but still it holds. We steady it from below, slowly it creeps through his bleeding palms, he touches ground, and then falls fainting in our arms. You blessed, blessed child!

.....

Need I write more. The Light has led us all, yea, as Mrs. Croft has said, though a miracle were wrought.

I stand with Merton and his wife in the same old room. Father Bennett is in the garden racing with Master M.

Mrs. Croft is not here. She has gone where the Light has led, where its brightness and glory shall never die. Neither do I doubt that some celestial ray therefrom gladdens, even now, our happy, happy home.

ROBERT B. MAY.

### R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—Angus R. McDonald, of Dalhousie Mills, Ont.; Mrs. R. B. McDonald, of Glennevis, Ont.; Mrs. James Hamilton, of Montreal, d. Dec. 19; Mrs. M. McNamara, of La Salette; Mrs. Quade, of Sarnia, d. Dec. 16; Mrs. Moylan, d. Oct. 16; Mrs. Corrigan, d. Dec. 8; Richard Cahill, d. Nov. 7; Mrs. Morrison, d. Dec. 15, all of London; Miss Mary Ann Dwyer, of Montreal, d. Dec. 17; Mrs. Elizabeth Keelen, of Orillia, d. Dec. 9; Mrs. Archie Morrison, of Parkhill, d. Sept. 12; Mr. John McDonald, of Smith, d. in Nov.; Miss Emma Kelly, of St. Thomas, Ont., d. Dec. 1; John Noonan, of Toronto; Mrs. Mary Pilon, d. in January, 1894; Wm. Champagne, jun., d. July 13, 1894; Mrs. Mary Sanker, d. Oct. 25, all of Ecorse, Mich.; Catherine Clancy, of Warkworth, d. Nov. 30; Miss Mary Jordan, of St. Ann of Bellevue, d. Oct. 11; Mrs. P. Kilcauley, d. Dec. 11; Mrs. Marvin, d. Dec. 16, both of Kingston; Mrs. Alexander Grant, d. in Dec.; Margaret McGillis, d. Dec. 7; Mrs. Dixon, Miss Julia Lajambe, d. Dec. 6; Mrs. George La France, d. Dec. 29; Mrs. Fred Scoville, d. Dec. 27, at Kingston; Miss Nora Farrell, d. Nov. 22, all of Cornwall.



## ST. BLAISE

ONE OF FOURTEEN HOLY HELPERS,

*Feast, Feb. 3rd.*

Few devotions during the two last decades have spread over the greater part of North America so rapidly as that of St. Blaise. This is no doubt owing to the many marvellous cures wrought especially in behalf of children suffering from the cruel and loathsome disease,—diphtheria. But the blessing of the throat, as practised on the feast of the Saint, is more commonly used as a preventive, ensuring absolute immunity from the evil in innumerable cases. We gratefully add our own testimony to that of others in the ministry, to assure our readers that more than one astonishing cure has been wrought in our presence through the powerful intervention of St. Blaise.

Time and again we have been asked by those who are indebted to the Saint, for protection vouchsafed, to give at least a short sketch of his life and martyrdom. It is as much out of gratitude to this Holy Helper as in deference to their wishes that we determined not to let his feast go by this year without saying something in praise of one who has always been held in high honor by the Church. Some years ago there appeared in the *Dublin Review* a paper on the Holy Helpers, contributed by Ella B. Edes.

What follows concerning St. Blaise has been taken, with some very slight modifications, from that article.

In the Church's Calendar may be found inscribed the names of fourteen Saints who have long been associated in popular devotion, more particularly in Germany, as the "Fourteen Holy Helpers," the "Noth-Helfer"—Helpers-in-Need. Why they have been thus associated it would be probably impossible now to discover; but they have been long and confidently invoked in all necessities, both spiritual and temporal—particularly the latter—each of them being a protector against some form of earthly affliction. The Saints thus curiously selected by popular devotion are all of them martyrs of the early persecutions, and the record of their lives is contained in those "legenda," the joy of pious meditation in ages of simpler faith, many of the marvellous details of which are in this century—not indeed by Christians—disbelieved as impossible (but what is "impossible" to God's power on the one hand, or even to man's persecuting malice on the other?), and frequently set aside very carefully as only "legends" and not "history."

The fourteen "Helpers" are generally distributed, two and two, in the following order:—

St. Blaise and St. Erasmus.

St. George and St. Eustace.

St. Vitus and St. Christopher.

St. Giles and St. Cyriacus.

St. Pantaleon and St. Acacius.

St. Denis of Paris and St. Margaret.

St. Catherine and St. Barbara.

The first of the Holy Helpers, St. Blasius, Biagio, or Blaise, a popular Saint in England, France, Germany and Italy, whose feast falls on the 3rd of February, was Bishop of Sebaste, in Armenia, and was martyred in the persecution of Licinius, A.D. 316, by command of Agri-

colaus, Governor of Cappadocia and lesser Armenia. Some writers, however, hold that he suffered under Diocletian in A. D. 289. The Acts of St. Eustratius, martyred in the reign of that Emperor, and honored on the 13th of December, tell us that St. Blaise, Bishop of Sebaste, honorably received his relics, deposited them with the relics of St. Orestes, his fellow-martyr,\* and punctually executed every article of the last will and testament of St. Eustratius. The modern Greek Acts of St. Blaise are of little authority. The generally received legend, culled from Jacobus a Voragine and other sources, runs: that after he had, as Bishop of Sebaste, ruled his flock for many years with great vigilance, the persecution under Diocletian obliged him to flight, and he took refuge on a mountain named Argea, where he dwelt in a cave, and was fed by birds, which came in crowds to bring him his food, and departed not from him until he had extended his hand on them in blessing, and healed any of them that were ailing. This mountain was likewise the haunt of wild beasts, lions and tigers, which animals were so completely subdued by the gentleness and piety of the aged Saint, that, far from harming him, they came every morning to ask his blessing; and whenever they found him kneeling at his devotions, they waited patiently until he had finished, and then retired, having received the accustomed benediction. Now, in the city and province of Sebaste so many Christians suffered martyrdom, that there began to be a scarcity of wild beasts for the amphitheatres; and Agricolaus, the Governor of Cappadocia, sent his hunters into the mountains to collect as many lions, bears and tigers as they could. It happened that these hunters, arriving one day before the mouth of

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\* Their remains now repose beneath the High Altar of the Church of S. Appollinaire, Rome.

the cave wherein St. Blaise had taken refuge, found him seated in front of it, surrounded by animals of different kinds : the lion and the lamb, the hind and the leopard standing amicably together. And some the Saint blessed with holy words, knowing that God careth for all things that He hath made ; to others that were sick and wounded he ministered gently ; and others finally he reprehended for their rapacity and gluttony. When the hunters beheld this, they stood like men in a dream, and marvelled, thinking they had found some enchanter. On recovering from their astonishment they hastened to make report to Agricolaus, who ordered them to return and apprehend the man. St. Blaise had that same night been favored by three apparitions of our Lord, bidding him, " Rise, and offer me sacrifice ; " and when the soldiers came, he saluted them with, " Welcome, my children. I see that the Lord has not forgotten me ; " and he went with them, rejoicing greatly and giving thanks to God, that at length he had been found worthy to die for the cause of Christ. On the journey they met a poor woman, whose only child had swallowed a fish-bone, which had stuck in his throat, so that he was on the point of being choked ; and seeing the Bishop, the mother fell weeping at his feet, saying, " O servant of Christ, have pity on me ; " and he, being moved with compassion, laid his hand upon the throat of the child, and prayed, and the boy was healed and he restored him to his mother ; at the same time, he besought our Lord that all those who, being similarly afflicted, should recommend themselves to His intercession might recover ; and, continues the legend. " since the death of the holy martyr, many persons suffering in the throat have been healed by the merits of the saintly Bishop. And let not heretics declare this a newly invented doctrine, since Actius of Amida, on the Tigris, a Greek physician, of the close of the sixth cen-

tury, author of the 'Tetrabiblos,' a vast compilation embodying all the erudition of anterior medical celebrities, in the list of remedies for throat disease, lays special stress upon the invocation of St. Blasius."

On the same journey they found a poor woman, whose only worldly wealth, a pig, had been carried off by a wolf. She recommended herself to St. Blaise, and he, who had obtained power over all savage beasts, smilingly bade her be of good cheer, that her pig should be restored to her; and immediately the wolf, at the Saint's command, brought back the animal, unharmed. When the Saint, at last, appeared before the tribunal, the cruel Agricolaus ordered him to be scourged and cast into a dungeon, without food; but the poor widow, whose pig he had saved, having, meanwhile, providentially killed it, brought him a portion thereof, cooked, together with a candle, some bread, and some fruit, so that he did not perish; but giving thanks, he ate. After which he said to the woman: "Offer, yearly, to some church a candle in my name; whosoever shall do so shall be greatly advantaged thereby." And he blessed her: and thenceforth all things prospered with her. Being brought a second time before the Governor, he first had his flesh torn with iron combs, such as are used to card wool, during which seven pious women wiped up the blood which flowed from his wounds, receiving the crown of martyrdom in reward of their faith and charity. The good Bishop, after enduring manifold frightful tortures, was finally beheaded, in company with two little children, whose mother was one of the seven holy women previously put to death. A pious woman, named Hélisea, gave the three bodies sepulture on the very site of their martyrdom, whence, during the Crusades, the relics of St. Blaise were dispersed over the West, and veneration for him propagated by many miraculous cures, especially of

sore throats. His name, says Butler, is mentioned in the ancient Western Martyrologies of St. Jerome, Ado and Usuard, and in still more antique MSS. Martyrologies, quoted by Chatelain, in which his festival is placed at February 15th. In the Greek Church his feast is of obligation, and is celebrated on the 11th of February.

In Germany, the feast of St. Blaise is known as "The Mass of Blaise," or "The Mass of Wind," the word "Blas," in German, signifying equally the name Blaise or "Wind." Hence it arose, that in ancient calendars, February 3 is marked with a hunting horn. Formerly, Scandinavian mariners avoided pronouncing the name of this feast, and to this day Danish peasants look upon the winds blowing on that day as prognostic of tempests throughout the year. In France, the Saint's cult is widely spread, and many churches boast of possessing relics of him. He has been venerated *ab immemorabili* in the diocese of Toul, where several churches are dedicated in his honor, and many towns bear his name in the diocese of St. Die; the celebrated Priory of Variville, of the order of Fontevrault, diocese of Beauvais, and other religious houses possess his relics, of which we find mention in an inventory of that of the ancient Abbey of Vergaville, in 1640. In the fifteenth century, the collegiate church of Vic, then belonging to the diocese of Metz, venerated a piece of the skull of St. Blaise, which fragment, verified February 28, 1805, by the then Bishop of Nancy, "is remarkably thick, brown in color, and about eleven centimetres in size," says the *procès-verbal*. In the church of St. Eucharius, at Metz, where are likewise to be found some relics of St. Blaise, yearly, on his feast, offices begin at 5 A.M., High Mass is sung at 8 A.M., during which they bless a great quantity of loaves, which are distributed for ten miles round, and are religiously preserved from one year to another. These loaves are called the "Loaves of St. Blaise."

In Rome, a similar ceremony takes place on this Saint's feast, which is celebrated with great pomp, in St. Biagio *della Pagnotta*, in the Via Giulia, the national church of the Armenians, to whom it was conceded by Gregory XVI. in 1832. Mass is pontificated according to the Armenian rite, and is followed by distribution, to those present, of small rolls of blessed bread, in form of Roman loaves, or *pagnotte* (thence the name of the church), in remembrance of the bread brought him by the poor woman when in prison. At San Biagio *dei Materassari* (wool-combers), St. Lucia *dei Sinnasi*, San Biagio *della Fossa*, or *delli Pettini*, so called from its frescoes of the martyrdom of the Saint, and at other churches, throats are blessed by a priest, who holds two blessed candles, crossed, over the throat, which is besides anointed with oil from the lamp that burns before the picture of the holy martyr. St. Charles Borromeo likewise instituted this custom in the church of Milan. In S. Carlo *ai Cattinari*, which occupies the former site of the church known as S. Biagio *degli Arcarii*, or *de Anulo*, because of the Episcopal ring of the Saint preserved therein, this blessing is performed with the very throat-bone of the Saint, enclosed in a reliquary, popularly styled "the ring of St. Blasius." Amid the numerous churches, dedicated under his invocation, were three parish churches—S. Biagio *sub Capitolio*, now bearing the title of Blessed Ritea *da Cascia*, and S. Biagio *alle Calcare*, now S. Nicola *a Cesarini*, both of which parishes are now merged in that of San Marco; the third parish church, that of San Biagio *della Fossa*, was suppressed by Benedict XIII, in 1695, and its revenues divided between the churches of S. Lorenzo *in Damaso*, now a parish, and SS. Simone e Guida.

In England, where three churches are dedicated to his honor, St. Blaise still keeps his place in the reformed

calendar. Brand relates that Minshew, in his Dictionary, under the word "Hocketide," speaks of "St. Blaze his Day, about Candlemass, when country women goe about and make good cheere; and if they find any of their neighbor women a spinning that day, they burne and make a blaze of fire of the distaffs, and thereof called S. Blaze his Day." Percy, in his "Notes to the Northumberland Household Book," tells us: "The anniversary of St. Blasius is the 3rd of February, when it is still the custom in many parts of England to light up fires on the hills on St. Blayse night; a custom anciently taken up, perhaps, for no better reason than the jingling resemblance of his name to the word blaze." "Call upon God, and remember St. Blaze," is the charm given by Scott, in his "Discovery of Witchcraft" (1665), "that will fetch a thorn out of any place of one's body, or a bone out of the throat." Whilst Naogeorgus gives the following:—

Then followeth good Sir Blaze, who doth a waxen candell give  
 And holy water to his men, whereby they safely live.  
 I, divors barrels off have seene, drawne out of water cleare,  
 Through one small blessed bone of this same martyr heare;  
 And caryed thence to other townes and cities farre away,  
 Ech superstition doth require such earnest kinde of play.\*

This is interesting as showing the universality of the legend of St. Blaise, who is specially honored in Yorkshire as the patron and protector of wool-combers and wool-staplers, and is still commemorated in the town of Bradford by a festival, held every seven years, wherein, writes Mrs. Jameson, "Prince Jason, Princess Medea, Bishop Blaise and his chaplain all walk together in grand proces-

\* "Regnum Papisticum" (1555, 8vo.). The author, Thomas Kirchner, a Protestant satirist of the sixteenth century, born 1511, early embraced the heresy of Luther, and, like most of the scholars of his time, changed his name to *Nao-Georgos*, two Greek words which have the like signification. He died 1563.

sion." At Norwich his feast is kept with a solemn guild by the wool-combers, who regard him as the inventor of their trade, either from the iron combs; or cards, where-with he was tortured, or by reason of his country, since it seems that the first branch, or at least hint, of this manufacture was borrowed from the most remote parts of the East, as was also that of silk-weaving. In Paris, besides the wool-carders and weavers, the builders and stone-cutters, the latter, because of a tool, known as a scraper, which they use, and which resembles a card, consider St. Blaise as their patron. He is also invoked against wild beasts, against whooping-cough, in all diseases of the throat, against the goitre, and on behalf of the porcine race, greatly subject to quinsy. In Russia he is invoked, not only in favor of swine, but for all cattle in general. St. Francis of Sales had great confidence in the intervention of St. Blaise in cases of throat diseases. St. Blaise is also a patron saint of the cities of Cosimo in Sicily, of Naples, and of Civita di Penne, in that kingdom; also of Mulhausen in Thuringia, and of Ragusa in Dalmatia,—on coins of which he appears as a bishop, with cope and mitre, holding in one hand a crosier, in the other an iron comb or wool-card, his peculiar emblem. The other emblems of St. Blaise are a candle, or as wine's head at his feet, in memory of the food brought him by the woman whose pig he had saved from the jaws of the wolf, or birds bringing him nourishment. Lastly, he is not unfrequently represented surrounded by wild beasts; and he is generally drawn in full episcopal costume. Pictures of St. Blaise are rarely met with; "the martyrdom of S. Biagio," by Carlo Maratti, in the Carignano Gallery at Genoa, is perhaps the best representation of the scene. In allusion to the "pious women," mentioned in the legend, one or two female figures are generally introduced in paintings of the martyrdom of St. Blaise.

The three churches, dedicated in his honor in England, are Milton in Berks, St. Blazey in Cornwall, and Flacombe in Devon; Boxgrove, in Sussex, is dedicated, conjointly, in honor of St. Mary and St. Blaise. The Saint is likewise invoked against the sin of gluttony.

BENEDICTIO CANDELARUM.

IN FESTO SANCTI BLASII EPISC. ET MARTYR.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Omnipotens et mitissime Deus, qui omnium mundi rerum diversitates, solo Verbo creasti, et ad hominum reformationem, illud idem Verbum, per quod facta sunt omnia, incarnari voluisti: qui magnus es, et immensus, terribilis atque laudabilis, ac faciens mirabilia; pro cujus fidei confessione gloriosus Martyr et Pontifex Blasius, diversorum tormentorum genera non pavescens, martyrii palmam feliciter est adeptus: quique eidem inter cæteras gratias, hanc prærogativam contulisti, ut quicumque gutturis morbos tua virtute curaret; Majestatem tuam suppliciter exoramus, ut non inspectu reatus nostri sed ejus placatus meritis et precibus, hanc ceræ creaturam bene+dicere, ac sanctificare tua venerabili pietate digneris, tuam gratiam infundendo, ut omnes, quorum colla, per eam ex bona fide tacta fuerint, a quocumque gutturis morbo ipsius passionis meritis liberentur, et in Ecclesia sancta tua sani et hilares, tibi gratiarum referant actiones, laudentque nomen tuum gloriosum, quod est

benedictum in sæcula sæculorum. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus per omnia sæcula sæculorum. R. Amen.

*Aspergantur aqua benedicta.*

*Deinde Sacerdos terminata Missa, deposita Casula, et Manipulo, accensis duobus cereis, ac in modum Crucis aplatis, apponens illos sub mento gutturi cujusvis benedictorum, ipsis ante Altare genuflectentibus dicat :*

Per intercessionem Sancti Blasii Episcopi et Martyris, liberet te Deus a malo gutturis et a quolibet alio malo. In nomine Patris, et Filii, et Spiritus sancti. Amen.

### Douglastown, Gaspe.

On Sunday, Oct. 7th, we had a pretty ceremony here on the occasion of a second batch of Promoters receiving their diplomas and crosses. All the Promoters, to the number of thirty-five, approached the Holy Table, and had endeavored to bring with them as many as possible of their respective circles, so that great crowds of Members received Holy Communion that day. The ceremony was enhanced by the presence of a Trappist Father, who, on his passage through here, preached a powerful and touching sermon in keeping with the occasion. He had previously assisted in hearing confessions. The League is as active as ever, and the Promoters zealous. Hence peace, concord and prosperity reign here—the work of the dear Sacred Heart. (Nov. 30, 1894)

DUNCAN GILLIS, P.P.

# O, to that Heart draw nigh!

Moderato. (♩=80.)

mf

*Solo.*  
mf

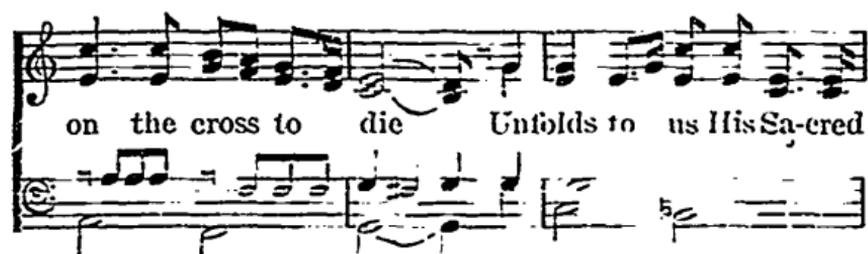
All ye who seek a sure re-

lief . . . in trou-ble or dis-tress, What-ev-er

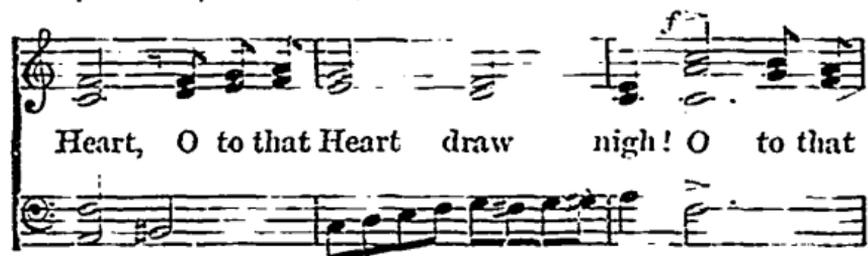
sor - rows vex the mind Or guilt the soul oppress.

**CHORUS.**

Our Lord who gave Him - self for us Up -



on the cross to die Unfolds to us His Sa-cred



Heart, O to that Heart draw nigh! O to that



Heart draw nigh! O, to that Heart draw nigh!



2

Ye hear how kindly He invites,

Ye hear His words so blest :

“ All ye that labor come to Me,

And I will give you rest.”

O Jesus, joy of saints on high,

Thou hope of sinners there,

Attracted by those loving words,

To Thee I lift my prayer.

## 3

Wash Thou my wounds in that dear Blood  
 Which forth from Thee did flow ;  
 New grace, new hope inspire, a new  
 And better life bestow,  
 Praise Him who with the Father sits  
 Enthroned upon the skies ;  
 Whose Blood redeems our souls from guilt,  
 Whose Spirit sanctifies.

## ECHOES FROM PARAY-LE-MONIAL.

From the *American Messenger*.

(Continued).

After satisfying their devotion at our holy shrines, our Paray pilgrims always make a visit to the Eucharistic Museum, which has become one of the attractions of our little city. Not a few have been puzzled for a while by the new name Hieron, sculptured in large letters on the facade of the building. It is all Greek to many of them to some because they were never familiar with that ancient tongue ; to others, perhaps, because they have grown rusty in it. This word, like many others, taken from the grand old Hellenic speech, and gallicized in form, means, if we are to adhere strictly to its etymology, a sacred precinct or enclosure, though it seems to have been usually applied to those temple-palaces in which were framed the sovereign laws that, in the name of Divine Right, maintained the peace of nations. The Hieron of Cnidus, for example, is well known to those who are versed in the history of art.

The idea seems to have prevailed here that it would be well to christianize the word and its historical memories.

From this point of view the name Hieron seems better suited to our building than that of "Eucharistic Museum," which, perhaps, borders on the irreverent and is less comprehensive. Besides, the name is explained and completed by the dedicatory inscription: "To Jesus, Eucharistic King." That is to say, "we have here raised to the Royalty of our Lord in the Eucharist a sort of temple of social and universal peace." It seems to us that the idea is not wanting in dignity.

The Hieron is the chief monument, or, more correctly, the only monument raised in Paray-le-Monial since the Revelations of the Sacred Heart. As we shall see, it is intimately connected with the devotion and with the Communion of Reparation. This is why we have thought it worthy of notice in the *Messenger*. Moreover, we have received many requests for some account of it.

Bands of pilgrims are continuously passing to and fro in these halls to view the paintings, engravings and objects of art, which all bear some relation to the Blessed Sacrament. The collection is certainly unique of its kind, and visitors cannot fail to gain from it instruction and edification. Indeed we have heard it said by those who understand such matters that every detail, every picture, is like a living voice, a stimulus to faith and hope.

Scholars and men of taste, painters and artists, are beginning to visit and, as they say, to study the Eucharistic Museum—they hold to the more familiar name. Lately the chief editor of a Parisian art-journal came to see, and he was loud in his expressions of amazement at finding such treasures gathered "in a provincial town." He pointed out several "Old Masters" that would, he thought, have taken first places in the National Galleries of the Louvre. Another, one of our most renowned men of science, and a good Christian too, came to Paray as a

pilgrim. After a critical inspection of the Hieron—his astonishment and admiration growing all the while—he exclaimed: “Why, this alone would amply repay a visit to Paray!”

## II.

## HISTORICAL DETAILS.

Twenty years ago there lived in Paray a humble religious, whose heart was filled with a great longing for the coming of the Kingdom of Christ. “Thy Kingdom Come” was his constant prayer and hope. For him Paray le-Monial was the capital of that kingdom by virtue of divine election. With this purpose in view he founded the Communion of Reparation throughout the world; within one year he drew two hundred thousand pilgrims to the Shrine of the Heart of Jesus; alone he secured the support of two hundred members of the Chamber of Deputies for a Consecration which was made here with a splendor that has not yet been forgotten. Even more. That untiring apostle was meditating the institution here of a great centre of light, in which this truth should come out luminously, and force itself on all minds as an inevitable conclusion: “Christ must reign.” (1) From this thought came the first foundation of the Institute of the Fasti and of the Eucharistic Library.

One day this religious, whom the reader will already have recognized as Father Drevon, met a man of the world, great in name and renown, great also in mind and heart. They were not long in coming to an understanding. The nobleman journeyed to the capital of the Christian world, and reached the Eternal City in time to witness the enthroning of Leo XIII. in the Pontifical

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(1) I Cor. xv. 25.

Chair. He knelt at the feet of the Supreme Pontiff, and asked for a blessing on the medal of the Communion of Reparation, the design of which symbolized the reconstruction of the Kingdom of Christ on earth, which was to rise upon the accumulated ruins of the past.

"Yes," answered the new Pontiff with fervor, "I bless this noble and pious undertaking; but on condition that you make it the work of your life." Here was a manifest vocation.

The Jesuit went to his reward soon after, in the midst of his preparation for this great work, undertaken "for the greater glory of God." But his friend carried on the work, and for the last fourteen years he has been laboring for it on his own responsibility alone. He has devoted to it his time, his means, his mind, his life. Difficulties, opposition, all sorts of obstacles have been overcome with stubborn courage, for in his veins runs some of the blood of the family of St. Theresa, who, woman as she was, adopted and acted upon the principle expressed in her great maxim: "Fear nothing; God alone suffices."

Strong in the approval and the favors of Leo XIII. and encouraged by many Bishops, Baron Sarachaga raised, in 1893, that splendid monument now called the Hieron. It is he who has filled it with paintings and other masterpieces of art gathered from all parts of the world, who has formed the noble library of nearly five thousand volumes on matters relating to the Eucharist, and who has spent upon the magnificent undertaking many a hundred thousand francs. In this utilitarian and materialistic age, which seems to have no interest in anything higher than pleasures of sense, pagan athletics, horse racing and wild speculation, devotion to a life-work of this kind, it must be admitted, is at least consoling, if we must not say that it is simply beyond all praise.

*(To be continued.)*

## UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.  
THE AULNEAU LETTERS.

1734-1735.

No. 28.

(Translation).

FATHER NICOLAS DEGONNOR TO MADAM AULNEAU.

Address: Madame de la Touche Aulneau, Veuve, aux  
Moutiers sur le Hay.

MADAM,

It was with the greatest pleasure I received the letter you did me the honor to write. There was but one thing in it which did not gratify me, I mean the praise it contained to my address, for I do not deserve it, and your attributing virtues to me which I do not possess. On second thoughts, I conclude that I may take it all as a kindly admonition given me, as God inspired you; and I purpose hereafter, by becoming with God's help what you fancy I am, to deserve the favorable consideration in which you hold me.

I have now to inform you that it is God's holy will that I have come back across the seas to be treated for a serious infirmity. I shall return next year to join once more my dear neophytes. It is now ten days since I landed at La Rochelle. Had the transaction of some business with which my superiors charged me allowed, I should have gone to Luçon, and even as far as Montiers. But what is deferred may yet be.

I am starting for Bordeaux, where I am to receive medical treatment. I shall remain there until very near the time I am to sail. I send you everything our Father Superior gave me for you. It was addressed to Father Bonin, but as he is no longer at Luçon, I have addressed it, as you desired, to the Superior of the Seminary. I am delighted at the act of justice done you by Reverend

Father General. I recommend myself earnestly to your holy prayers, assuring you that you will not be forgotten in mine, and beg to remain,

Most honored and dear Madam, most respectfully and most devotedly

Your very obedient servant,

DEGONNOR, Jesuit.

LA ROCHELLE, Dec. 23rd, 1738.

(P.S.)—I am greatly obliged to you for the offers of your kind services. I do not stand in need, thank God and the charity of my superiors, of anything myself; but if you wish to contribute any sum for the adornment of our Church or for the relief of the poor of our mission, I shall accept it; and, conformably to what you write me, I shall let you know how to address your charities; at all events, let it be understood that you are not to put yourself to the least inconvenience in the matter.

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No. 29.

FATHER PIERRE DU JAUNAY TO MADAM AULNEAU.

MADAM AND VERY DEAR MOTHER,

It is late at night—and a dark one—that I set about answering your very gracious letter of the 6th of March last, but which I received only yesterday evening late. As this is the last opportunity I shall have this season, and as the bearer leaves in the morning, I prefer curtail-ing my sleep, though it is not altogether unneeded, than to be wanting in my duty as a son and not show you some mark of the lively gratitude I feel at your having adopted and substituted me for your illustrious and dear departed Father Aulneau; I shall do more,—for after the opening you gave me I shall write to the one who is now my dear brother at a two-fold title, I mean to the other Father Aulneau, your second son, the Jesuit. I shall leave nothing unsaid to induce him to join me out here

on the mission ; so that, if Providence so ordains, we may go forward together, following in the blood-stained foot-prints of our dear brother, to conquer those sedentary tribes he was in quest of, and which were discovered this very year. It would not be, I know, without bright prospects of an abundant harvest of souls.

Help me, I beseech you, in this project, which to your great advantage will make of us either apostles or martyrs, and perhaps both.

Concerning the circumstances accompanying the death of your son, here is what I have learnt from hearsay, and some of my sources of information seem trustworthy.

In the first place, the majority of the Indians implicated were averse to putting him to death. In the second place, it was through sheer bravado that a crazy-brained Indian set at naught the consequences which held the others in awe.

A third particular I have gathered is that scarcely had the deed been perpetrated than a deafening peal of thunder struck terror into the whole band. They fled the spot, believing that Heaven was incensed at what they had done.

Finally, that the portable chapel, and, specifically, the chalice which was plundered, had fallen into the hands of a widowed squaw who had several grown up sons, the pride and wealth of the tribe. In a remarkably short lapse of time, all or nearly all of them perished in her sight. This she ascribed to the Chalice which her sons had given her, so she rid herself of it by throwing it into a river.

This is all I have been able to gather from various accounts of the Indians. I met here with a native, who claimed to be a Sioux, and to have been present at the massacre ; but on being warned that he was an imposter, I did not think it proper to question him, trusting to time to throw more light on the occurrence.

As for what concerns myself, the subject is so unworthy in every way that I cannot bring myself to speak of so loathsome a being. Do not expect anything from me on this score. It would require measureless efforts and whole peoples converted to Jesus Christ to cloak the malice and disgrace of but one of the sins of which I am guilty in God's sight, and I am all indolence and pusillanimity, a useless burden which the earth bears with reluctance and indignation. Let this avowal, I beseech you, excite your commiseration and pity, and make you more ardent than ever in praying God for me and for the forlorn tribes committed to my care.

Thanks for the alms you wish to give me. Through the great mercy of God and the more than maternal care of our dear mother, the Society, I stand in need of nothing. Assuredly I would sometimes wish for millions to induce these poor Indians around me who are always on the move, to adopt more sedentary habits. I really believe if they once settled down they could be brought to cling firmly to the faith. Meanwhile, and until, at God's inspiration, it pleases our King or some great personage endowed with the qualities of the mind and worldly wealth to show his munificence, it will be for you and me to send up our supplications from the foot of God's altars, and for me to rescue here a soul and there a household, now an infant and again a dying adult. It is even so with the affairs of God, and I would be happy if I devoted myself with fervor and fidelity to the accomplishment of such trifling labors. I have the honor to remain with all filial affection and respect, madam and most kind mother,

Your most humble and obedient servant,

P. DU JAUNAY,

Missionary of the Society of Jesus.

MICHILINAKINA, Sept. 28, 1739.

**THE LEAGUE AT HOME.****Berlin, Ont.**

The League works a marked influence for good on our young people here, and the monthly Communion of so many girls in a manufacturing town like this is a very consoling and edifying sight. We are having the monthly Communion on the First Sunday, as it is impracticable to have it on the First Friday here, as hardly anybody could possibly take advantage of it on account of the daily work in the factories of our people. (Dec. 7, 1894.)

**J. SCHWEITZER, C.R.****Renfrew, De La Salle School.**

I am happy to inform you that sixty new members from among the school children were solemnly enrolled in the Apostleship of Prayer and League of the Sacred Heart, on last Sunday, the 25th ult. Rev. Father Ryan, P.P., performed the ceremony. After addressing the children in a few appropriate words, showing the advantages of the League of the Sacred Heart, he blessed the Badges and distributed them to the new members, while the children sang a hymn to the Sacred Heart. These sixty members belong to the Second Degree of the League, as it has been thoroughly explained to them. (Dec. 2, 1894.)

**BROTHER MICHAEL.****St. John, N.B.**

Our League is steadily increasing, having at present a membership of over 2,300 on the register. (Oct. 5, 1894.)

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

St. Thomas, Ont.

We had quite an impressive ceremony on Sunday evening, Dec. 9th, when five Promoters in the presence of a large congregation were presented with crosses and diplomas, and all renewed their Act of Consecration. Rev. Father Flannery, D.D., officiated, and made some very appropriate remarks suitable to the occasion. (Dec.)

ANASTASIA KING, Sec.

To: onto.

JUBILEE CELEBRATION.

This being the last month of the Golden Jubilee year of the League of the Sacred Heart, or Apostleship of Prayer, the members of this world wide organization held special services in St. Michael's Cathedral, the centre of the League in Toronto. The exercises began on Sunday, 2nd inst., and lasted for a week. The solemn celebration was appropriately opened on the first Sunday evening with grand musical Vespers by the Boys' Choir, and an instructive sermon by Rev. Father Ryan on the Pope's Militia, or Apostleship of Study. The Boys' Choir are all members of this latest and most interesting division of the League, and pupils of the De La Salle Institute, the leading centre of the Apostleship of Study in this city. Under the energetic and efficient direction of Brother Louis, the juvenile singers rendered the Vesper service in splendid style and with impressive effect, materially and musically aided by an excellent accompaniment on the cornet by the Rev. Brother Odo, Principal of the De La Salle Institute. The large and appreciative audience that crowded the Cathedral listened in rapt and devout attention to the psalms and hymns so

splendidly given, and especially impressed by the choral singing of the *Laudate Pueri Dominum*, which Father Ryan made the text of his eloquent sermon. On Monday and Tuesday evenings the Cadets of the League, or Working Boys' Branch, met in St. John's Chapel, and on Wednesday and Friday evenings the League exercises for all were continued in the Cathedral, the instructions being especially directed to the members of the Men's Branch, who attended in unusually large numbers.

On Friday morning, the first Friday of the month, there was general communion for the Pope's Militia and the Altar Society or women's branch of the League, and the communicants of these two flourishing divisions nearly filled the great Cathedral.

But perhaps the most interesting and impressive portion of this week of League celebrations was the general communion of the cadets and men of the League on Sunday morning at the 9 o'clock Mass. The men nearly filled the centre aisle of the Cathedral, the cadets taking the side aisle near the beautiful altar of the Sacred Heart. The Very Rev. Vicar-General McCann was celebrant of the Mass, and Father Ryan in his few stirring words after the communion had reason to say, that the sight of so many men and boys at the altar rail that morning was in itself a most impressive and practical sermon, the best proof of successful work, and the most consoling part of the splendid jubilee celebration.

The week's exercises at St. Michael's were very happily brought to a close by an able and eloquent sermon by Bishop Brennan on the Apostleship of Suffering.—*The Catholic Register*, Dec. 13, 1894.

## THANKSGIVINGS

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

ALMONTE.—A wife, for the cure of her husband's eyes.

AMHERSBURG.—A Member, for a special favor granted through the intercession of the Blessed Virgin, St. Ann, and St. Joseph.

ANTIGONISH.—A Promoter, for a temporal favor received. An Associate, for a spiritual favor received. A Promoter, for several favors received.

ARNPRIOR.—A Promoter, for a special favor obtained, through a novena to St. Joseph, also for a spiritual and a temporal favor, through a novena to St. Ann, and special prayers offered to the Blessed Virgin and St. Joseph.

BATHURST, N.B.—A Member, for three temporal favors obtained, two through the intercession of St. Anthony.

BRECHIN.—A Member, for the cure of a bad cold, after praying to St. Joseph and subscribing to the MESSENGER. A Member, for good health obtained. A Member, for a great spiritual favor obtained through the intercession of the Blessed Virgin.

BURLINGTON, ONT.—A Promoter, for a very great favor received.

DOUGLASTOWN, GASPÉ.—A Member of the League returns thanks for a speedy recovery from a dangerous sickness.

EGANVILLE.—A Member, for a very great favor obtained through the intercession of St. Anthony.

FLOS.—An Associate, for a favor granted. For a temporal favor obtained after a novena to St. Francis and the Sacred Heart.

FOREST MILLS.—Two members of a family, for two temporal favors obtained through the intercession of St. Ann.

GLENNEVIS.—For the recovery of a husband from a severe illness. For a great temporal favor granted. For

a favor received through the intercession of St. Anthony of Padua. For a situation obtained. For the restoration of sight. For success of four examinations. For a favor granted.

GORDON, P.Q.—A Member, for four favors received. A Member, for a favor obtained through the intercession of the Souls in Purgatory.

GUELPH, ONT.—A Promoter, for a great temporal favor received after a promise to have a Mass said in thanksgiving.

HALIFAX, N.S.—A Member, for the recovery of a dear parent. For two spiritual and one temporal favor through the intercession of the Holy Souls. For a temporal favor through the intercession of the Queen of Angels and St. Joseph. For a spiritual favor received. For two particular favors granted through petitions to the Divine Heart of Jesus.

HAMILTON, ONT.—A Member, for the cure of a baby's hand after applying the Badge. For a special favor received some time since. For a special favor granted. An Associate, for a great spiritual favor received.

KINGSTON.—For a temporal favor received. For a favor received. A Promoter for four favors granted.

KINKORA, P.E.I.—A Member, for material assistance received in 1892, when suffering from sickness, by praying to the Sacred Heart.

LONDON, ONT.—For three temporal favors. For employment obtained through the intercession of the Blessed Virgin.

MARYSVILLE, ONT.—A Member, for favors received a year ago, also for favors received during this year and for improvement in a sick child.

MONTREAL —A Member, for a favor received through the intercession of our dear Lady of the most Holy Rosary. For the reformation of a man addicted to drink. For the recovery of a young woman who was

seriously ill. For reconciliation between two brothers. For two temporal favors received through the intercession of St. Anthony. A Promoter, for being saved from a great danger through the assistance of Jesus, Mary and Joseph. For a Member obtaining employment. An Associate, for employment obtained. A family, for favors both spiritual and temporal received. For the means to make a living. A Member, for a situation obtained, through our Lady of Liesz, with prayers in honor of the Sacred Wounds of our dear Lord, and asking the intercession of St. Anthony of Padua and the Canadian Martyrs. For a favor received. For two temporal favors obtained through the intercession of St. Anthony and the Souls in Purgatory. For the cure of sore eyes after applying the badge of the Sacred Heart. For a child cured of a headache by applying the Badge. A Member, for the cure of her daughter from fits, after the application of the Sacred Heart Badge and the intercession of St. Joseph and the Canadian Martyrs.

**NORTH TETE-A-GAUCHE**—A Member, for three favors received.

**ORILLIA**.—A Promoter, for a special favor granted. Another, for a very great favor received. An Associate, for two temporal favors granted.

**OTTAWA**.—A Promoter, for a successful operation; also for peace restored in a family by making a novena for the Souls in Purgatory, and for several other favors granted. Three Associates, for the recovery of a mother from a serious illness, after making a novena to the Blessed Virgin, St. Joseph and St. Ann, and having three masses said, for the Souls in Purgatory. A Member, for the recovery of the power of speech after making the Novena of Grace. For a special blessing received since the month of September, by which much trouble was overcome. A Member, for a temporal favor granted last month. An Associate, for a temporal favor received.

Sincere thanks for the happy result of a lawsuit through prayers offered to St. Joseph and the Canadian Martyrs. A Member, for obtaining the cure of her brother, after having made a novena in honor of the Sacred Heart.

OWEN SOUND.—An Associate, for a partial cure, after having a mass said for the Souls in Purgatory.

PETERBOROUGH.—A Promoter, for a temporal favor received, after a novena in honor of the Sacred Heart.

PORT HOOD.—An Associate, for a temporal favor obtained last February. A Promoter, for a favor obtained through the intercession of St. Michael the Archangel. A Promoter, for a favor obtained, after praying to the Infant Jesus, Our Lady of Sorrows and St. Joseph.

QUEBEC.—A Promoter, for many great favors, both spiritual and temporal, obtained during the past two months through the intercession of the good Souls in Purgatory, the Blessed Virgin and St. Joseph.

ST. ANDREWS, ONT.—A Promoter, for the return of a friend to his duty, who had neglected it for a number of years.

ST. ANN OF BELLEVUE.—A Member, for the cure of a sore finger of which amputation was thought necessary, also for the cure of toothache. A Member, for her recovery after a long illness through the intercession of the Martyrs.

ST. CATHARINE.—A Member for many favors received. particularly one spiritual favor. A Promoter wishes to thank Our Lady of Victory, for a favor received after asking.

ST. JOHN, N.B.—Fifty-one, for favors received. Six, for employment obtained. One, for wonderful aid in financial matters. Four, for temporal favors received. Three, for recovery from sickness. Two spiritual favors granted. Two, for spiritual favors received. For one conversion to the true faith. For cure of intemperance.

For means to pay debts. For delivery of four persons from sudden death.

SAULT STE. MARIE.—A Promoter, for a temporal favor received after a novena in honor of the Sacred Heart. A Promoter, for a temporal favor obtained through having a mass said for the Souls in Purgatory and the Sacred Heart. A Promoter, for a favor obtained after a novena in honor of Blessed Margaret Mary.

SEAFORTH, ONT.—For two special favors received.

TORONTO.—For a good situation obtained through the prayers of the League. A religious community, for a great spiritual favor obtained after recommending it to the prayers of the Holy League. For a temporal favor received through the intercession of the Blessed Virgin and St. Joseph.

VERNON RIVER.—An Associate, for three temporal favors received through the intercession of Our Lady of Perpetual Help, St. Joseph and the good St. Ann.

WINDSOR, ONT.—A Member, for having been saved from a much dreaded illness, also for the conversion of a very dear relative, and innumerable other favors received.

WINNIPEG.—A Member, for two temporal favors obtained in November, after saying the Thirty Days prayer in honor of the Blessed Virgin, and promising to have a mass said for the Souls in Purgatory.

WOODSLEE.—A Member, for the recovery of a child from a serious illness, after applying a Badge of the Sacred Heart, also for recovery from a severe pain after using the Blessed water of St. Ignatius and applying the Badge.

URGENT REQUESTS,—For favors both spiritual and temporal, have been received from Almonte, Antigonish, Flos, Galt, Hamilton, Hastings, Memramcook, Montreal, Ottawa, Peterborough, Port Hood, Quebec, Toronto, Vankleek Hill, Vernon River.

## INTENTIONS FOR FEBRUARY.

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

- 1.—F.—*St. Ignatius, Bp. M.* a†, g†, pt. All for Jesus. 22,981 Thanksgivings.
- 2.—S.—PURIFICATION, B. M. V. b†, g†, m†, r†, s†. Spirit of Sacrifice. 6,316 In affliction.
- 3.—S.—*St. Blase, Bp. M.* a†, g†, r†. Faith. 59,766 Departed.
- 4.—M.—*St. Andrew Corsini, Bp.* Patience in trials 12,119 Special.
- 5.—Tu.—*St. Agatha, V. M.* Respect for the poor 3,343 Communities.
- 6.—W.—*St. Titus, Bp.* Unselfishness. 8,188 1st Communions.
- 7.—Th.—*St. Romuald, F.* h†. Pray for Missions. The Associates of the League.
- 8.—F.—*St. John de Matha, F.* Pray for sinners. 7,915 Employment.
- 9.—S.—*St. Cyril of Alexandria, Bp. D.* Pray for sufferers. 7,929 Clergy.
- 10.—S.—*St. Scholastica, V.* Simplicity. 37,382 Children.
- 11.—M.—*Sts. Seven Servites, FF.* Love of Our Lady. 10,261 Families.
- 12.—Tu.—THE PRAYER OF OUR LORD. Spirit of prayer. 13,455 Perseverance.
- 13.—W.—*St. Catharine of Ricci, V.* pt. Avoid bad company. 4,398 Reconciliations.
- 14.—Th.—*St. Ildesonus, Bp.* C. h†. Perseverance in prayer. 15,123 Spiritual favors.
- 15.—F.—*Sts. 26 Japanese Martyrs.* Mortification. 13,233 Temporal favors.
- 16.—S.—OUR LADY OF LOURDES. Confidence in God. 13,171 Conversions to Faith.
- 17.—S.—*St. Mary Anna, V.* Trust God's mercy. 15,394 Youths.
- 18.—M.—*St. Simeon, Bp. M.* suffer cheerfully. 4,980 Schools.
- 19.—Tu.—THE PASSION OF OUR LORD. Reparation. 8,432 Sick.
- 20.—W.—*St. John Chrysostom, Bp. D.* Pray for the Pope. 1,785 Retreats.
- 21.—Th.—*St. Diego Carvalho, M. S. J.* h†. Forgetfulness of Self. 1,962 Guilds, Societies.
- 22.—F.—*St. Peter's Chair at Antioch.* Pray for all Bishops. 3,982 Parishes.
- 23.—S.—*St. Peter Damian, Bp. D.* Love of the Poor. 27,389 Sinners.
- 24.—S.—*St. Ethelbert, King.* Fear worldliness. 31,913 Parents.
- 25.—M.—*St. Margaret of Cortona, Penitent.* Seek to be unknown. 20,122 Religious.
- 26.—Tu.—*ST. MATHIAS, Ap.* b†, m†. Spirit of penance. 3,503 Superiors.
- 27.—W.—*Ash Wednesday, St. Leander, Bp.* Sorrow for sin. The Directors and Promoters of the League.
- 28.—Th.—*St. Oswald, Bp.* h†. Gentleness. 44,130 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.