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GENERAL INTENTION FOR JUNE.

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

The Spread of the Apostleship of Prayer.

WERE one asked to point out what is the most disheartening and dangerous symptom among Catholics of the present day all over the world, one would not be far wrong in saying that it is the neglect of prayer. Indifferent Catholics do not pray at all, "good" Catholics pray as little and as carelessly as possible, pious Catholics shorten and ease up their devotions on the principle of following the line of least resistance. To be sure, there still are some really saintly people among us, and these are saintly just because they make much of prayer and meditation. But the fact remains that there is all over the world, even among God's chosen people, a lamentable neglect of honest, humble, fervent, persevering prayer.

To take only one every-day instance, how many people are there who never fail to spend at least a quarter of an hour after each Communion in prayer or thanksgiving? How easily, on the slightest excuse, do monthly communi-

cants leave the church immediately after the Mass at which they have received the Body of Christ, laugh and chat on the way home, and never pay a visit to the Blessed Sacrament on that day of Eucharistic blessing ! Formerly, half an hour's thanksgiving was considered the minimum for pious persons ; now five minutes or less is considered sufficient.

At the time of the great Oxford conversions, fifty years ago, many lay converts were so enamoured with the Church's prayers that, men and women of the world though they were, having to mingle in the gayeties of high society, they recited the breviary every day, which means at least an hour of vocal prayer, besides hearing Mass and saying many other prayers. Such practices were common among Catholics of the last century and the beginning of this. Nowadays, if a Catholic layman makes a meditation of fifteen minutes each day or a short spiritual reading, ten to one, he is an ex-seminarian or a future priest or religious. We refer especially to English-speaking Catholics, more particularly in this western hemisphere. In other countries Catholics may have a less militant faith, they may talk less loudly about it, but they keep it much more alive by solid practical piety.

The fact is the atmosphere around us is unfavorable to the spirit of humble dependence which prayer supposes. We hear so much of self-respect, self-government, self-reliance, self-repression, that we end by becoming, even in matters supernatural, subjectively self-sufficient. Unfortunately it is only *subjectively* ; we are self-sufficing only in imagination ; *objectively*, that is, in reality we are and ever shall be incapable, by our own unaided natural powers, of harboring even a thought that maketh for salvation. If we could transfer to the operations of the soul the laws of matter, those natural secrets the marvels of which we are unravelling more and more every day, our feeling of self-sufficiency would be perfectly reasonable. There is no doubt that science has traced to purely natural causes certain

manifestations which were formerly considered, to say the least, preternatural. The blunder we commit is the drawing of an illegitimate inference. Because certain extraordinary phenomena on fuller knowledge turn out to be natural, it does not follow that there are no supernatural phenomena; what does follow is that we should be more careful before pronouncing a judgment in future. Because, with the help of nature, we can do many more wonderful things than our grandfathers could, it does not follow that we have acquired a natural right to supernatural results. Between the natural and the supernatural there is still, as there always has been and ever will be, a great gulf fixed. That gulf can be bridged by grace alone. "By grace you are saved through faith, and that not of yourselves; for it is the gift of God." (1) Even our thoughts cannot turn efficaciously heavenward without divine assistance: "Not that we are sufficient to think anything of ourselves as of ourselves; but our sufficiency is from God." (2) As to speech, "No man can say, the Lord Jesus, but by the Holy Ghost." (3) And as to deeds, "It is God who worketh in you both to will and to accomplish according to his good will." (4)

Now, apart from the sacraments, the way to obtain this most necessary actual grace is to pray for it. "If any of you want wisdom," i. e. supernatural discernment or grace, "let him ask of God." (5) "All things whatsoever you shall ask in prayer, believing, you shall receive." (6) Strive and strain as we may in natural efforts, we can never by those efforts obtain supernatural grace. That comes only from above. We who are below cannot reach up to it and take it by force. Hence the absolute, the inevitable, the elementary necessity of prayer.

(1) Eph. ii, 8.

(2) 2 Cor. iiii, 5.

(3) 1 Cor. xii, 8.

(4) Phil. ii, 13.

(5) Jas. i, 5.

(6) Matt. xxi, 22.

St. Augustine and St. Jerom, arguing against Pelagianism, hold that prayer is as necessary for salvation as is the Divine assistance; but it is undoubted Catholic doctrine that this Divine assistance is necessary for salvation; therefore prayer is equally necessary. (7) Suarez supports this teaching of the Holy Fathers and St. Thomas Aquinas by the following argument: "Whenever it can conveniently be done, God acts through secondary causes, and, with due proportion, wills that we should co-operate in acts of virtue. Since, therefore, we can, at least by prayer, co-operate towards our salvation, after we have been prevented (i. e. helped beforehand) by grace, He has a right to require of us this co-operation, and He willed it to be, as it were, the necessary influence of the secondary cause in order to such an effect." (8)

The scripture texts just quoted are familiar, but the pity is that we do not realize them. Did we but feel their full significance, we should all be men and women of prayer, the laity would vie with the clergy in leading a life of habitual prayer. That such is far from being the case, that fidelity to prayer is seldom met with, that even souls specially favoured by God are woefully remiss in this important duty, this is one of the most alarming signs of the times. It is part and parcel of the listlessness and indifference with which our expiring century is cursed.

Against this listlessness on the score of prayer there can be no better reaction than that which the Apostleship of Prayer provides. To protect us against the soul-killing atmosphere of indifference to the supernatural it surrounds us with an atmosphere of continual, ubiquitous prayer. To rouse us from our apathy it points to the unfailing stimulus of prayer for others. Indifferent as we may be about ourselves as long as the even tenor of our lives does not force us to call out in an agony of dread, "Lord save us; we perish," (9) we are sure to be moved by the distress of

(7) Cf. Suarez, *De Oratione*, etc., lib. I, cap. xxviii. 3.

(8) Suarez, l. c., 5.

(9) Matt. viii, 25.

multitudes all over the world waiting in anguish for the help of our intercession. Lonely and singular though we may be because our immediate environment is prayerless, we feel, when we look round on the serried ranks of the Apostles of Prayer throughout the world, that we are the advanced skirmishing line of a mighty host. We begin to realize that our first view of mankind was a superficial one, that, if there does seem to be a well nigh universal neglect of prayer, there is on the other hand, a silent, unobtrusive, but multitudinous and irresistible army of praying souls.

No doubt there may be quite a large number of Catholics who are really addicted to prayer, although, for some reason or other, connected with their local circumstances of spiritual direction, they do not belong to our holy League. But their existence is not borne in upon us as a stimulating, rousing fact, such as we find in the statistics of the Apostleship of Prayer.

In October, 1898, according to the authorized report of the General Managing Office at Toulouse, there were 56,592 centres of the Apostleship, in which were enrolled more than twenty million members. At the head of the Associates in each centre is placed a Local Director, who is generally the parish priest or the chaplain of a community. Above the local directors is the Diocesan Director appointed by the Bishop or Archbishop of each diocese. The diocesan directors are in immediate relation with the General Management in Toulouse, France, where Rev. Father Auguste Drive, S. J., is the Deputy Moderator-General, representing the General Moderator, who is, according to the recently revised statutes of the Association, the General of the Society of Jesus.

To facilitate the work of the Diocesan Directors, the Moderator-General employs the various editors of the different editions of the *Messenger of the Sacred Heart*, who, besides publishing with his approval this official organ of the Apostleship of Prayer, keep on hand diplomas of aggregation which they transmit to the Diocesan Directors or to the applicants for aggregation. These editors are charged

with providing all the Local Directors with the various publications and other League material promptly and cheaply.

The thirty-one editions of the *Messenger*, which all receive the monthly General Intention, approved by the Sovereign Pontiff, from Toulouse, may be thus classified : — One Albanian, published at Scutari ; two German, one published at Innsbruck, Tyrol, the other at Cincinnati ; six English, one at Wimbledon, Surrey, one in New York City, one in Montreal, one in Dublin, one in Melbourne and one in Bombay ; one Bohemian, published in Moravia ; one Breton, published in the Breton language at Ploudalmézeau, France ; one Catalonian, published in Barcelona ; one Chinese, published at Zi-Ke-Wei, near Shang-hai ; one Croatian, published in Bosnia ; four Spanish, one in Bilbao, Spain, one in Puebla, Mexico, one in Santa Fè de Bogota, New Grenada, one in Caracas, Venezuela ; one Flemish, published at Oostacker, near Ghent ; one Dutch, published at Maestricht, Holland ; two French, the great and original *Messenger Cœur de Jésus*, published at Toulouse, and the *Messenger Canadien du Sacré-Cœur de Jésus*, published here in the same office as our CANADIAN MESSENGER, this being the only instance where two *Messengers* in different languages appear in the same city ; one Hungarian, published in Kalocsa ; two Italian, one in Rome, the other in Naples ; one Malayalam, published at Verapoly, India ; one Polish, published at Cracow ; two Portuguese, one in Lisbon, one in Itu, Brazil : one Slavonic, published at Tyrnan, Western Hungary ; one Tamil, published at Trichinopoly, Southern India.

These *Messengers*, imbued with one spirit and appearing in nineteen different languages, keep the twenty million Associates informed every month of all that interests our world-wide League. We doubt if any other publication exercises over so vast and varied a multitude, "of one heart and one mind," so practical and salutary an influence. Is this not a carrying out into daily life of the wish St. Paul

expressed in his first epistle to Timothy, "I desire first of all that supplications, prayers, intercessions and thanksgivings be made for all men; for this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth?" (10) The connection in which these words occur is remarkably germane to our present purpose. In the preceding chapter St. Paul discourages a general tendency on the part of everybody to preach; he condemns some who, "going astray, are turned aside unto vain babbling, desiring to be teachers of the law, understanding neither the things they say nor whereof they affirm." (11) It is clear that he distinctly does not wish all men to take upon themselves the responsible and difficult office of preaching. On the other hand, in the second chapter he just as distinctly wills that all persons, men and women, "pray in every place." (12) The reason of the difference is plain. Not everybody is called or fit to preach, whereas everybody can and ought to pray.

This applies even to preachers. They ought to pray even more than they preach; else their preaching will not be fruitful. They must wrestle with God by prayer and through His mercy prevail over Him, so that it may be said to them as the angel said to Jacob: "If thou hast been strong against God, how much more shalt thou prevail against men?" (13)

More things are wrought by prayer
Than this world dreams of,

yea, even more than the world of pious Catholics dreams of. Often, when we fondly imagine we are doing good to the sinner by speaking to him in the form of exhortation or reproof, we are really only irritating him, and we should succeed much better by praying for him. For, once more,

(10) Onap. 11, 1, 8, 4.

(11) 1 Tim. 1, 6, 7.

(12) 1 Tim. 11, 8, 9.

(13) Gen. xxxi1, 23.

the conversion of souls is a supernatural work, and supernatural tools must be the best for that work. The Saints wrought wonders by their simplest, plainest words, not because there was any special potency in the form or the accent of their speech, but because by prayer they were united to God and carried his resistless power into everything they said or did. And the reason why holiness thus breeds holiness is very aptly illustrated by St. Ignatius Loyola in a letter to the scholastics of the College of Coimbra : "Generally speaking, God acts in the economy of grace pretty much as he acts in the natural life, an agent is needed which possesses that special kind of life that is to be transmitted, so, in the order of grace, God in His wisdom has willed that those whom he uses as instruments for transmitting to others humility, patience and charity, should first themselves be humble, patient and charitable." (14) Now, whenever we pray, we approach the source of all holiness, and thus become more capable of spreading the kingdom of God.

If in the days of the great Apostle of the Gentiles the need of prayer for others was so pressing as to make him "desire first of all that intercessions be made for all men," how much more urgent is that same need in our own time ! The field has grown with the ages. There is no longer merely the Roman Empire with some outlying countries to convert, a hundred million human beings at most ; there is now the whole heathen world to save, that heathen world which the missionary, the explorer and the trader have opened up to the Gospel, a teeming, motley multitude of at least a thousand million souls. Nor are there now only one or two million Catholics to encourage and hearten against the persecutions of the Roman proconsuls ; we have to maintain in the straight and narrow path of truth two hundred and fifty millions of Catholics, threatened on all sides by an insidious atmosphere of indifference and Godlessness.

(14) May 7, 1517.

Timely, then, most timely is the Apostleship of Prayer. It sets before the Christians of this nineteenth century the same great ideal which St. Paul set before the Christians of the apostolic age. It marshals them into militant ranks of prayer for the salvation of all men, for the propagation of the faith in the heathen world, for the full and perfect advent of the reign of God through the intercessions of the Heart of Jesus.

Let us bravely face the problem. Of the 250 millions of Catholics, who ought to be our first care, more than one third are necessarily excluded by infancy, mental or physical weakness and decrepitude, from active participation in the Apostleship of Prayer. This leaves about 160 millions that might be enrolled in our holy League. Thus, our first duty should be to multiply our members by eight. If each Associate could enroll seven new members, a great advance of Christ's kingdom would be ensured. Then, as Catholics form about one-sixth of the entire population of the globe, if they were all fervent, the conversion of the remaining of the five-sixths would be far from impossible. As it is at present, what most retards the conversion of non-Catholics is the bad example of Catholics. But, if all our Associates were to pray with redoubled fervour, that obstacle would, to a great extent, disappear.

To those matter-of fact people who look upon this project as a wild dream we would say: Every time you say the Lord's prayer and repeat those words He Himself taught us, "Thy Kingdom come on earth as it is in heaven," you indulge in a dream as wild as was that of the faithful Hebrews of the Old Testament, when they prayed for the advent of the Redeemer. Never did that dream seem wilder than when Christ Jesus hung between two thieves on Mount Calvary, and yet fifty years later the Gospel had penetrated to the ends of the earth. The signs of the times are much more hopeful now than then. True, there is much indifference, much practical atheism; but there is also much real

earnestness, much dispelling of prejudice, much turning to God with deepest yearning.

Pessimism never was right. "As sight goes for nothing in the world of faith, in nothing does it go for less than in the seeming evil of the world. Everywhere evil is undermined by good. It is only that good is undermost; and this is one of the supernatural conditions of God's presence. As much evil as we see, so much good or more, we do know assuredly lies under it, which, if not equal to the evil in extent, is far greater in weight, and power, and worth, and substance. Evil makes more show, and thus has a look of victory; while good is daily outwitting evil by simulating defeat. We must never think of the Church without allowing largely for the extent of obscure piety, the sphere of hidden souls. We can form no intellectual judgment of the abundance of grace, of the number of the saved, or of the inward beauty of individual souls, which judgment even intellectually is worth anything, unless we form our estimate in the light of prayer. Charity is the truest truth, and the judgments of charity are large. . . . Faith has a sort of vision of its own; but there is no light in which it can distinguish objects, except the light of prayer." (15)

Why should not Zachariah's prophetic vision begin to be realized soon? "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers; and they shall look upon Me, Whom they have pierced, and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born. . . . In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem for the washing of the sinner." (16)

This turning of the spiritual Jerusalem, i. e., the elect, to their crucified Redeemer, is fully in accord with St. Paul's continual references to the cross of Christ, the chief subject

(15) *Fader, Eethlehem*, p. 189.

(16) *Zach. x1, 10; x111, 1.*

of his discourses, the only thing he gloried in. This was his way of arousing the dormant fervor of the faithful. This is also the chosen method of our Apostleship. It points to the wounded Heart of Jesus, whence flowed the Precious Blood that is the ransom of our souls. We must unite our humble prayers to the Godlike intercessions of that adorable Heart. Thus, after nineteen centuries the Apostleship of Prayer repeats the teaching of the great Apostle, and echoes the doctrine of Jesus Christ. The Apostleship, borrowing the ideas and almost the very words of St. Paul, exhorts the Associates to offer to God, in union with the Sacred Heart, for the salvation of all men, all their prayers, their actions, and their sufferings. It also advises them to have recourse to the Queen, the patroness, the pattern of the apostles, the Blessed Virgin Mary; and, finally, to make frequent Communions of reparation.

Let us, therefore, reflect, from all that has been here written, upon the great excellence of this work, how it is the noblest and grandest, and withal the easiest to perform. Then, let us practice it carefully, fervently; nothing enlightens the mind like the doing of a great deed. Finally, let it be our chief concern to spread the Apostleship more and more, especially by continual and trustful prayer. So — more truly than ever Tennyson dreamed — will “the whole round earth” be “bound by gold chains about the feet of God.”

LEWIS DRUMMOND, S.J.

Daily prayer during this month.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation of my offences and for all the intentions for which Thou continually immolateth Thyself on the altar.

I offer them, in particular, in order that the Apostleship of Prayer may contribute more and more to the glory of God, the love of the Sacred Heart and the salvation of souls.

Apostolic Resolution: To understand well, to practice faithfully, to propagate actively the Apostleship of Prayer.



THE DYING CENTURY AND DEVOTION TO THE SACRED HEART.

OUR century is drawing near its end, and men are busy casting up *its* accounts, as well as their own. So far as we can see, there remains a substantial balance in its favour. It has been, we know, in every century a favourite pastime, with some philosophers, to take a dark and gruesome view of their own times, — to paint the manners of their contemporaries in the blackest hues, to see a decadence in everything, in religious spirit and devotion especially, and to draw from this gradual falling away from the faith, the sure prognostication of the end of things. Our century has had its share of these croakers. Infidelity, they say, was never so vigorous as now. Arianism, — that sapper of all true Christianity, — has got hold of a large body of Christians, and has infected not merely the flock but the shepherds themselves. Pride of intellect has asserted itself by a refusal to submit to revelation of any kind; religious orders have been banished or treated with contempt; Church property has been confiscated, the Holy Father is a prisoner in his own city, countries, like France, for instance, or Italy, erstwhile so Catholic, so devoted to the Holy See, have now apparently turned their arms against religion, or have placed at their head men who are doing it for them. Such are the sights on which these gloomy theorists fed themselves, and we admit with some show of reason.

But of most things if there is a dark side, there is a bright and cheery one as well, and of nothing is this truer than of the strength and vigour of Christ's religion in and on the world. It may seem to wane and grow dim, but it is

merely the passing cloud, behind which the sun still shines warm and bright. Let us wait. This cloud will pass as others have done, and the day will break forth again in all its splendour. Not merely the Church but its efficacious work in souls are founded on the rock ; and for both alike God's sacred word is pledged to promises of triumph and immortality.

This century has its peculiar vices and errors that have, no doubt, wrought sad havoc in our ranks. It has been an age of material progress. But with the material progress has come the material cast of mind, the result of all this bending down to things of this earth in quest of the secrets they were to disclose for man's happiness.

That, perhaps, is the great evil of our century. 'Tis the age of stone. But here we see an apt illustration of the Almighty's tender care of his children, and of the gentle yet strong ways by which He confirms His infallible word and assures to His Church her triumph through the ages. The worship of the Sacred Heart is the great devotion of our century, and this devotion is, in its every peculiarity, opposed to the errors and vices of our times.

In the eyes of many men of our times their ancestors were by far too credulous and simple in their devotions. To-day men are more exacting. Pilgrimages are not in their line ; beads are discarded ; and all they know, or seem to care, about their Patron Saint is that they bear his name. These men are matter of fact. The objects of their devotion must be something tangible, something manly. Well, if we can fancy a devotion adapting itself to the silly weaknesses of such men, we would picture to ourselves the Good Master bending Himself low down to the wants of this poor people and giving them a devotion in which they should find no cause of complaint. And, certainly, the devotion to the Sacred Heart cannot fail to enlist the sympathy even of such men as these. First of all, nothing is more matter of fact than the existence of the God-man, who some two thou-

sand years ago was born of woman, God that He was, lived, conversed with men, went about His native hills and across the plains of Judæa, doing good, proving at every step not only His divine mission, but that He was the Son of God. Nothing in history is more certain than this. Here, then, we have the object of our devotion quite a matter of fact. There is nothing dreamy nor fanciful about it. Christ is a living reality ; and His works are at least as clearly attested as the Olynthiacs of Demosthenes or the triumphs of Cicero over Catiline. And what works ! His mission was not merely to ward off a threatened invasion, but to rescue a doomed world ; not to ferret out the secret windings of a conspiracy, but to conquer Satan and to close Hell under our feet.

Alas ! we have none or little of the lively faith of our forefathers. Oh ! for the days when the old monks buried themselves in the woods far away from the noisy centres, to dwell in solitude and ponder over these great mysteries of sorrow and love ! That a God should come down and take on Himself our nature, live with us for thirty-three years, with all our infirmities thick upon Him, that He should bear with the ingratitude of the men on whom He lavished His favours, that He should die a cruel death for the very men who crucified Him, and give them at the very last a proof of generous forgiveness, truly these are mysteries to the consideration of which men devote but little time, and so with vanity the world is filled, for no man thinketh in his heart. All these considerations may find place in the devotion to the Sacred Heart, and is but one page of an endless volume in which are told the noble deeds and unselfishness of Christ our Lord and Master. Men now-a-days want truth and light. Well, let them pause and ask themselves if their sincerity is beyond question when they refuse even to examine into the claims of the Founder of Christianity. They call from the Lives of Nepos the story of an Aristides or an Epaminondas, or from Plutarch the name of some

other giant of old, and they hold this great name high up before the eyes of the young student and challenge him to follow faithfully in the footsteps of these heroes.

But of Christ, the Saviour, the grandest of men, because the divinest, the purest, what study is made of His life? What admiration is expressed for His noble deeds, how are the young exhorted to read and study His character and to follow in His footsteps?

At any rate He existed; He proved His divinity; and His whole life is filled with deeds of greatness unparalleled in ancient or modern history. He was God. This meets a second difficulty of many men. They want noble and manly devotions. Of course, it is mere ignorance to talk of manly Catholic devotions; for all devotions approved by the Church are worthy of any man. But in the Sacred Heart we have an object of devotion before which even ignorant prejudice must yield.

Our Saviour was a man. We can, therefore, without belittling ourselves, look up to Him, admire, love and imitate Him. He was God, too. Surely the proudest heart might feel new pride in the thought of being associated with such a Person, and of being able to call Him Companion and Friend. We might go on showing how this devotion adapts itself to all our little weaknesses.

Certain it is that all of us must one day be called to give an account, a rigorous account, of our lives. This account embitters the close of most lives; but death without judgment would have no terrors for men. Well, judgment will and should lose a great deal of its awful uncertainty for those who have been devoted to the Sacred Heart.

He is to be their Judge. Well will it be for us if we have taken care beforehand to assure His favour.

And now that Leo XIII, ever grand and confident in his hopes of humanity, has sent forth the message that is to unite us all in June at the feet of the Sacred Heart, let all devout servants of the Sacred Heart exert themselves to make this consecration more than a mere formality.

There is always a strong religious feeling down in every man's heart; it is for us to know how to reach it. Let the promoters especially bestir themselves. They have around them on every side the prosperous merchant and business-man to set them an example of activity and self-help. Let them be up and doing.

THE WIDOW'S MITE.

WE have received from a Gaspé fishing village a touching letter, accompanied by an offering for the destitute Italian Nuns, who were recommended to the prayers of League Associates in the month of May. Our correspondent, a widow, "poor and not strong," an old member of the League and reader of the MESSENGER, having read "with the greatest pity" of the sufferings of the persecuted religious, who less fortunate than she, are homeless, incloses for their benefit and as a thank-offering for the recovery of her son from illness, a plain circlet of gold, possibly her wedding ring! There was a day of old when Jesus then, walking amongst men, "sat over against the treasury," watching the gifts that were deposited there, and he saw many rich men casting in their offerings, and a poor widow put in two brass mites. And Jesus said to his disciples: "Verily, I say to you that this poor widow hath cast in more than they all: For all these of their abundance cast into the offerings of God, but she of her want."



The editor has also to acknowledge the receipt of a cheque for \$15.00 for the same purpose.





THE ARCHBISHOP OF TORONTO

WE heard with pleasure of the appointment of the Right Reverend Denis O'Connor, Bishop of London, to the vacant See of Toronto. The new Archbishop has, during his administration of the diocese of London, shown himself to have but one interest at heart, one, it is true, that for the priest and bishop embraces all others, the advancement of God's work on earth, the expansion of that kingdom which the Saviour came to establish amongst men.

Archbishop O'Connor was born at Pickering, Ont. He began his classical studies in 1852, in St. Michael's College, Toronto, an institution which has given many zealous priests to the Canadian Church. Here he was an earnest and successful student, and gave striking proof of the magnificent manly qualities that have since characterized him in the various important positions he has held. At the close of his college course he entered the Basillian Community, of which at the time of his elevation to the See of London, he was one of the most distinguished members. He passed some years at Annonay, France, in the chief house of his Order, where he perfected himself in mathematics and the sciences, and prepared by a full course of theology, for the high dignity of the priesthood, which he received on his return to Canada in 1863. Dr. O'Connor has filled several offices of great trust in his community, having been for some years treasurer of St. Michael's College, Toronto, and for nearly twenty years, president of Assumption College, Sandwich, Ont. In 1890, on the translation of the late venerable and much-beloved Archbishop Walsh, from London, to the Metropolitan See of Toronto, Dr. O'Connor was consecrated Bishop of London.

His occupancy of that important See has been marked by a greedy zeal for souls and an unselfish devotedness to the Master's work.

The new Archbishop is in the prime of life, a man of rare administrative ability, just and kindly in his dealings with other men, a man of faith, a believer in the power and efficacy of prayer, and altogether, one who gives every promise of walking worthily in the footsteps of his illustrious predecessor. We confidently hope he may for many years rule, guide and direct the destinies of the great diocese of Toronto. He is a true friend of the Sacred Heart, and the Holy League has had no more zealous advocate than he. *Ad multos annos.*

LORENZO PEROSI.



HE musical world is astir over the appearance of a new star in the firmament, — Lorenzo Perosi.

Unknown but yesterday, he is to-day the cynosure of all eyes eager to discern of what magnitude this new light is. Enough is not yet known about him to enable us to surmise what place he is destined to occupy among composers, but already — and he is only twenty-six years of age — he has given proofs of genius far above the ordinary. A great artist is common property, but may we not rejoice in a special manner that another of our *own* bids fair to add one more name to the long list of the Church's children who have won laurels in the world of art and used their talents for the greater glory of God?

A few facts concerning Lorenzo Perosi and his work gathered here and there may be of interest to the reader. Born at Tortona, in the north of Italy, on the 23rd of December, 1872, his musical education was begun at an early

age under his father, and later he completed his studies at Milan and Ratisbon. When but seven years old, he was able to turn his music to good account, and at fourteen was looked upon as a competent organist. Latterly, he has filled the important post of *maitre de chapelle* of St. Mark's, Venice. Besides a number of minor compositions, he has thus far produced nearly a score of Masses and no less than four oratorios: *The Resurrection of Lazarus*, *The Transfiguration*, *The Passion of Christ*, which is a trilogy, and *The Resurrection of Our Lord Jesus Christ*.

Much as his heart must have been attached to his work, there was another and stronger attraction for him than the concord of sweet sounds; it was the voice of God calling him to the higher life. Perosi was ordained priest in the Church of St. Mark at Venice.

C. de Angelis, in a recent number of the *Vox Urbis*, has attempted to discover wherein lies the particular charm of this wonderful music which is delighting the ear of both the cultivated musician and the amateur. Whilst it is not impossible that some of the popularity of the young composer is due to his youth, it being an unusual thing for one of his years to write and produce works of such magnitude and acknowledged excellence, still his is not merely a *suavès d'estime*, as among his admirers are found men of all classes, not excepting even some whose open hostility to the Church and all connected with it is well known.

The solemn Gregorian Chant of which Perosi is a great admirer and with which he has necessarily had much to do, is one of the noticeable elements of his composition — add to this a blending of the florid melodies of the Italian, with the robust, dramatic harmonies of the German School, what wonder that his genius has developed a style *sui generis* and uncommonly beautiful!

His latest and crowning work, *The Resurrection of Christ*, which has merited the praises of His Holiness Leo XIII, and won for the young maestro a signal mark of the Pope's

favour, to wit: his appointment to the post of choir-master of the Sistine Chapel, is said to be the composition of the day, original and rich in imitative harmony. Simplicity characterizes all his work. Without seeking for novelty, he appeals to human sentiment simply, yet effectively. The burden of the work falls to the orchestra, but few voices being used in the choruses, as it is thought by some that unless they are exceptionally, good and well trained they mar rather than add to the effect.

The oratorio is in two parts, the first deals with the death and entombment, the second, with the resurrection of Our Divine Lord. From sorrow, therefore, to joy the song passes, describing realistically and in saddest tones the consummation of the great Sacrifice, the disturbance of Nature at that awful moment, the rending of the veil of the temple, the lamentations of the women. In the second part the most striking numbers are the song of the Angels bidding man rejoice, and the appearance of the risen Master to Magdalen, which melodies are said to be of surpassing sweetness. A triumphal hymn of great beauty closes this remarkable work which, from beginning to end, exhales an odor of piety, no doubt its principal charm and the main cause of its effectiveness.

ALEX. A. GAGNIER, S. J.

TREASURY, MAY, 1899.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	253,491	Pious reading	81,736
Acts of mortification.....	239,187	Masses celebrated	2,971
Beads	336,405	Masses heard	263,761
Stations of the Cross.....	70,723	Works of zeal.....	65,301
Holy Communion.....	43,362	Various good works.....	320,335
Spiritual Communion...	348,974	Prayers.....	1,065,449
Exams of conscience	104,106	Sufferings or afflictions...	78,111
Hours of silence	340,257	Self conquests.....	112,524
Charitable conversations	253,658	Visits to Bl. Sacrament...	186,903
Hours of labour	455,439		
Holy Hours	33,632	Total.....	4,656,325

THE REVEREND H. F. D. ROUXEL, P. S. S.

WE earnestly commend to the pious prayers of our readers the repose of the soul of Father Rouxel, P. S. S., who died on the morning of the 5th May, at the Hotel Dieu of Montreal. From one year after his coming to this country from France, in 1856, up to the very last, Father Rouxel was a professor in the Grand Seminary. Many of our Bishops, hundreds of our Priests, through the length and breadth of America, who sat at his feet during the forty years of his teaching, bear witness to the vast extent of his learning and its marvellous accuracy. With all this, he was a most holy priest, mild and unassuming, and, in need, a willing, helpful friend.

Besides his other claims upon our veneration and pious suffrages, we cannot forget that Father Rouxel was always a devoted Promoter of the League and that he was one of the first Directors of the Apostleship of Prayer in this country. May he rest in peace.

I AM COME TO SEND FIRE ON THE EARTH.

Kindle our hearts at Thy dear Heart, which burns
With love unspeakable ; that we, enflamed,
Set all on fire with love, and grown ashamed
Of coldness, of our scanty, poor returns
For all Thy Love, may know the zeal that spurs
Self and the world's delights, nor shall have aimed
At less of love than that by Thee is claimed ;
Love that from Thine alone its measure learns :

Kindle in us Thy fire, Oh Love ! nor leave
The dross of earth in hearts that own Thee Lord ;
Nor let our deadness, our unkindness, grieve
Thy Heart on fire with love ; do Thou accord
The gift which Thou shalt lovingly reward,
That love which Thou wilt as our own receive.

FRANCIS W. GREY



THE LITTLE SISTERS OF THE POOR

The *London Tablet*, of April 15, announces that those Angels of Charity, who call themselves the "Little Sisters of the Poor," have one establishment more, and that is in far-off Burmah. We do not know whether this is counted in with the 274 throughout the world with which the Sisters are credited. In the last year they cared for 39,687 old and helpless poor. In the Montreal House, they have 160 beds; 52 of their charges died during the year. If they had more room there would be fewer dying in holes and corners in our city. They are besieged with pitiful requests for hospitality every day, which they have to refuse, because there is no room. It is almost gruesome, were it not so pathetic, to hear some of these applicants diligently enquiring after the health of this or that inmate who is known to be close to the end.

The Montreal Sisters, with that simple hope that goes forth without scrip or staff, hope to add another wing to their house; in pity for the poor and wretched we commend them to the charity as well as the respect and veneration of Montreal. To converse with these humble "servants for Christ's sake," is a cure for a sore heart; their unwavering and, in this world, unrequited devotedness is enough to convert an infidel or cure a pessimist, and encourage us all with the thought that selfishness is not everywhere, that the love of the poor that dwelt in the Sacred Heart has not perished out of the land, but lasts on here and there in better souls, which like the mountain peaks at sunset, are still all alight when the vales are plunged in gloom.

MISSIONARY WORK IN NOVA SCOTIA.

OUR readers will be interested, we hope, in a short account of some missionary work done this year during the months of March and April in some of the districts of Nova Scotia.

GETTING TO THEIR DESTINATION.

The Jesuit Fathers, two in number, one French, the other English, left their headquarters in Montreal on the evening of February 21st; they reached Truro the next night, and, after engaging rooms at the hotel, called on the parish priest, Rev. Father Kinsella. They were glad to learn that the present church has been found too small to accommodate the growing Catholic population, and that steps are being taken to build one more in keeping with the importance of the place and the needs of the faithful. Next morning they took the Sydney Express for McIntyre's Lake, where they arrived about 5.30 p.m. Here they entered upon a portion of their journey about which they had entertained some misgivings: they knew they were to drive in an open sleigh over country roads for a distance of thirty miles to the parish of St. Peter's, and if the weather should turn very cold, or if rain should come on, or if the roadway should be in a bad condition, or if the horses should be slow, or if the driver should not know his business, or if the sleigh should be too narrow, or ill-provided with robes and straw, they looked forward to a very tiresome and disagreeable drive, and, it might be, to a severe cold which would render them unfit to enter upon their mission work. Thanks be to God, and to the thoughtful care of those among whom the missions were to begin, their apprehensions were totally unfounded: the team was excellent, the sleigh roomy and comfortable, the horses, harnessed tandem style, were vigorous and willing, the driver kept them in hand like a master whip, the road was in good condition, and the night was bright and mild; the long drive proved the very reverse of tiresome. The missionaries reached St. Peter's

about 9.30 p. m., and were heartily welcomed by the parish priest, Rev. Father Fraser. A warm fire, a good supper, and a short talk set their blood flowing freely once more through their system, and then they went to bed, deeply grateful to the Lord for having taken such good care of them. The next day in the forenoon, Rev. Father McPherson, the parish priest of Ardoise where the missions were to begin, drove over from his own place, and took the missionaries to the scene of their first work.

MISSION AT L'ARDOISE, CAPE BRETON.

It was resolved, after ascertaining the number of people in the parish, to make the mission a two-weeks' one, the first week being for the women, the second for the men. The population of L'Ardoise is French and English, the French being the more numerous in the proportion of about 3 to 1. The exercises of the mission were given at the same hour in both languages, the French members of the Congregation occupying the church, whilst the English assembled in the sacristy, which is used as a winter chapel and is capable of accommodating about 100 persons. During both weeks the attendance at the exercises was most regular and steady, and the discourses and instructions of the missionaries were listened to with an attention that never wavered. The mission was to close on Saturday morning, in order to enable the missionaries to begin their next mission, that of St. Peter's, the following day, the fourth Sunday of Lent. But the good people of L'Ardoise were determined that the trip to St. Peter's should not be an ordinary journey. As the hour drew near for the departure, sleigh after sleigh came from all quarters of the parish, and the occupants told their pastor that they proposed to escort him and the missionary fathers to St. Peter's. Then the church bells began to ring out and the long procession began to move. The drive to St. Peter's was thus a real triumphal procession, a great public act of faith and religion.

MISSION AT ST. PETER'S, CAPE BRETON.

This triumphal entrance into St. Peter's was a most

effective means of heralding the arrival of the missionaries in that borough. As the long line of the sleighs of the men of L'Ardoise, with their pastor and the two missionaries leading the way, drove along to the church, the inhabitants of St. Peter's flocked to their doors and windows to view the unusual sight, and, doubtless, one of the principal topics of conversation that evening around the firesides, was the mission that was to begin on the morrow.

At St. Peter's, as at L'Ardoise, there was regular and steady attendance at all the exercises of the mission, and a most gratifying attention paid to the sermons and instructions. The closing day of the mission was one to test severely the devotedness of the people: early in the afternoon it began to rain heavily; before evening the roads were dotted here and there with pools of water or slush, and the heavy rain kept pouring down; the missionary fathers felt sure that not more than a dozen or two of the nearest and hardiest parishioners would venture out on such a stormy night. To their amazement the church was nearly filled, and the good people of St. Peter's had stood the test right gloriously.

MISSIONS AT HARBOUR BOUCHER AND AT MULGRAVE.

To give an account of these two missions is but to repeat what has been already said in the foregoing lines about the missions in Cape Breton. There the same steady and regular attendance at the exercises, the same unwavering attention to the sermons and instructions, the same earnest piety in approaching the Sacrament of Penance and receiving Holy Communion. The Pastors, Rev. Father Coady, of Harbour Boucher, and Rev. Father Mullins, of Mulgrave, were gratified and consoled by the admirable desire for improvement shown by their flocks, and felt, as did the missionaries, that the chief grace to pray for was that the good done by the mission might prove to be deep-rooted and lasting. In addition to the missions, two retreats were given in Antigonish: one to the students of St. Francis Xavier's College, and the other to the young ladies of St. Bernard's Convent.

The Unfolding of the Church in New Zealand.

In January last was held the first Provincial Synod of the Church in New Zealand where until 1838, no priest had set foot. Thomas Poynton, an Irishman, was in 1828 the first Catholic settler in the land of the moa. His pious wife took their first two children on a journey of over a thousand weary miles of ocean journey to be baptized at Sidney. This Thos. Poynton lived to see in his adopted country four bishops, over two hundred churches, some five hundred religious of both sexes and a Catholic population of over eighty thousand souls. That was eight years ago; to-day they are close on 100,000 Catholics, 240 churches, 143 priests, 65 brothers, 600 nuns, colleges for boys, convent schools for girls; thus is the Church in New Zealand unfolding fast, like a bud in the spring-time. On one line there has been a loss: the Maori Missions were ruined by long fierce racial wars. They are, however, being steadily built up again by men not less earnest and devoted than those who, in the far off forties, first won to the Gospel these head-hunting warriors.

France. — *Missionary enterprise.* — Wonderful has been the advance of Catholic missionary work among the heathen under French auspices during the century now nearly ended. A hundred years ago, according to a work of recent date by Mr. Louvet, of the Society of Foreign Missions, France had but three hundred missionaries abroad. To-day she has over sixty thousand, of whom 13,814 are priests, 4,800 teaching brothers, and 42,300 nuns in hospitals and schools. In Syria, Palestine and Egypt she maintains universities, seminaries, hospitals, asylums, dispensaries, industrial schools and upwards 6,000 primary schools.

If the grateful prayer of the poor man availeth much unto the conversion of his loose-living benefactor, why should we despair of France? The magnificent devotedness of French missionary enterprise will storm the citadels of God's mercy and win back to her dutiful allegiance the eldest, but erring daughter of the Church.

England. — *Advances.* — In the course of a funeral oration, the Rev. Dr. Casartelli, of Manchester, England, referred to the advances of the Catholic cause in England during the present century. At its commencement, the number of Catholics was 80,000, churches were

few, and as for institutions, they were more than rare. Primary education was practically non-existent, and the civic condition of Catholics was one almost of bondage.

To-day the Catholic population is estimated at 1,500,000; there are nineteen bishops, 2,726 priests and 1,449 churches and chapels.

The Bishop of Salford recently said: "In 1778, the number of Catholics in England was nearer fifty than sixty thousand. To-day there are 2 million and a half of Catholics in England. In Lancashire, there are at the present time thirty times as many Catholics as there were in all the seven northern counties a little more than a century ago. Every year there are two thousand converts to Catholicism in Lancashire alone."

Last Sunday will be forever memorable to the parishioners of the Italian quarter, Hatton Garden, and it may be said to mark an epoch in the annals of London Catholicism. For the first time since the so called Reformation, the Most Holy Sacrament was carried in solemn procession to those unable through sickness or infirmity to make their Easter Communion in the church. After the seven o'clock mass at St. Peter's, the Rev. Father Cristoforo, P.S.M., left the church carrying the Most Holy Sacrament under the canopy and preceded by cross-bearers, acolytes, the Confraternity of the Most Holy Sacrament in their scarlet and white habits, bearing lighted torches, thurifers and bell-bearers. Following behind came the congregation with lighted tapers, the large proportion of men being particularly noticeable. Proceeding by the Clerkenwell-Road, several houses in the Italian quarter were visited, the people kneeling in the roadway reciting the Litany of Our Lady for the sick person during the administration. Everywhere the procession was received with signs of the most intense devotion, the people leaving their houses at the sound of the bell and kneeling on the pavement till the cortège had passed by. On return to the church, Benediction was imparted to the crowd from the steps of the principal entrance, and a second Benediction from the high altar concluded the function.

IRISH UNIVERSITY EDUCATION.

To those unfamiliar with the huge stolidity and unreasoning bigotry of Protestantism in Great Britain and Ireland, it is a matter of amazement that Ireland's demand for a University, where higher education might be had without prejudice to faith, has been refused. In spite of facts and figures, and the constitutional expression of the people's need, in spite of the reasoning and straightforward appeals of a Balfour, a Morley and a Lord-Lieutenant, for fair play and sound policy, this ruthless juggernaut rolled on in its course and crushed the project.

In this reference we reproduce some words of His Eminence Cardinal Logue to the Young Men's Society of Kilkenny: "Reference had been made to a question which had occupied attention for so many years — namely, the depriving of the young men of Ireland of that opportunity of receiving their due share of educational advantages to which they had a strict right as subjects of the British Empire — the want of University education for young Irish Catholics.

"It was one of the disadvantages they laboured under because they were a conquered country, an alien people in the midst of a great Empire, and they were excluded from the right of University education for one reason, and one reason alone, because of their faith. Because they would not sacrifice their faith the Catholics of Ireland were deprived of the means of securing for their youth a prosperous career; and this very fact spoke trumpet-tongued for the principles and the noble qualities of their young men, who would not sacrifice their birthright for a mess of pottage. This fact made the country realize in a great degree the position of inferiority, injustice, and, in fact, of persecution in which they stood in the very closing years of the 19th century, when the whole world was supposed to be flooded with the light of civilization. Though they had nothing like the physical persecution — such as occurred in the city of Kilkenny in the past — still the remnant of the persecuting spirit remained amongst them — a spirit which, though restrained from striking at their lives, still managed to strike at their position in life because they were Catholics. Hence it was creditable to the young men of Ireland that they took up the position they had. It showed they were not young men who would sacrifice principle to temporal advantage, a position which was very discreditable to the Government. The present condition of things was due mainly, that whilst Irish Catholics were in an overwhelming majority in Ireland they were a mere handful in the Empire. ... They must go straight as one man, and work with energy and perseverance in obtaining for the people what was their birth right — the right to decide their own destiny and regulate at least their own affairs, according to their own ideas, their own wants, and their own interests."

The establishment of a Catholic University is something which very much concerns the welfare of Ireland; it is fair matter for fervent appeals to the Sacred Heart and has been commended to our prayers in the English *Messenger*. These prayers will bear fruit. This refusal of the Government to do justice to Catholics will tell upon the blind partizanship of some of its Catholic supporters, and incline them to make respect for their rights as Catholics, an essential condition of their allegiance to party. Moreover, the issue has been set plainly before the public mind not to be withdrawn till settled; and then only is a question of justice settled, when justice is done.



THE HOUSE THAT JACK BUILT.

(Concluded.)

III

It was a curious thing, however, that Jack did not look farther for a wife. He supplied Angelique's place in the house that he had built by a sturdy, Scotch Presbyterian housekeeper. He would have none of those bigoted French people about him. Meanwhile, Angelique received no present reward for her virtue. While her sisters married, she stayed at home working hard. Her fresh complexion began to grow yellow, her youthful figure to shrink and her face to wrinkle. She was still trim and neat, but Jack noted with a certain gratification that she was beginning to grow old, past the time of suitors, and that she would have plenty of time to repent of her obstinacy. Once only he had spoken to her since that fateful afternoon. He met her on the road and his words had been abrupt, almost rude.

"Well, have you changed your mind? You see, I haven't changed mine?"

She had given him a glance of reproach from her steadfast eyes and had answered:

"I did not from caprice refuse your hand. My reason cannot change."

Jack was angry with himself after that, that he could not make up his mind to marry some girl of his own or rather of his parent's creed. They had been good Presbyterians. It galled him, too, that he could never have quite the same pride or comfort in his dwelling. Some finishing touch, which he was powerless to procure, seemed wanting to the house that Jack built.

IV

So, the melancholy years sped on. Angelique's grandmother had exchanged her sunny corner on the gallery for

one in the cemetery. Her father and mother had died, too, in the course of nature. Another had the house, Angelique worked for his wife. Jack began to feel old. He was in the fifties, and, one soft afternoon, very much like that one upon which he had gone a-courting, he was taken suddenly ill. The doctor spoke of pleurisy and feared pneumonia, too. The sweet May air was shut out of the best chamber of Jack's house and the curtains screened out the lovely sunlight, which was fairly transmuting God's green earth. A sudden terror seized upon Jack :

"If I could live in that house, forever," Angelique had said. Was he about to leave it and go whither? For the sake of her soul that girl had given up the possession of that dwelling and had lived in toil and poverty, regarded with the half-pitying tolerance which rural neighbourhoods give to a woman who has "missed her chance." And what had he, Jack, done? Nothing. He had built that house from the foundation upwards, but what had he built for the future? He groped with his hands and almost cried aloud in that sudden horror. In the darkness that fell upon his senses, there was but one ray of light, the face of the Virgin Mother. Her pitying eyes seemed to look at him. How holy they were, full of the mysterious love and awe, with which she regarded the Child in her arms. The Divine Child, for she was His Mother, and these Romanists understood that mystery of motherhood and asked her to stand between their shivering, human souls and the Judge. He heard Angelique's voice, too, in the dimness, saying :

"I must save my soul, is it not?"

He began to cry out, then, in wandering, incoherent words for the picture and for Angelique. He was afraid, he said, in the darkness. The Scotchwoman told the doctor, when he came, that the patient was raving. The shrewd physician bade her gather up those utterances and strive to soothe the trouble of the sick-man's mind. The nurse had heard the local gossips. She knew who Angelique was, and at the doctor's command, sent the farm-boy to fetch her. The

boy was a Catholic and added to what had been said about Jack's raving, so that Angelique carried it with her, when she went to the house that Jack built.

V

Angelique felt a curious tremor when she passed the portals of that house which might have been hers. She had no regrets. Her decision had been inevitable. She noted its glories and vaguely, too, certain things, which she would have improved. The shadow of death lay over all and she could have wept for the pity of it. She found Jack, wasted and burning with fever, repeating in the silence of the room, with startling distinctness her own words of long ago :

"If I could stay in that house, forever. But I must save my soul."

He turned his sightless eyes upon her to beg for the picture and called on Angelique to save him from the darkness. It was long before he knew her. She hung the picture opposite his bed, to the scandal of the Scotchwoman, so that this first conscious glance might rest there. She drew the curtain a little that one ray of the May sunshine might touch it. Jack came to himself, still, as it seemed in a dream. He looked at the picture long and earnestly, and he seemed to see, standing near it, Angelique, straight and slim and tall, and he began to repeat softly some of the expressions, which he had used in striving to overrule her decision and which had transformed him for those few minutes long ago, into quite a romantic lover. He turned his head nearly all at once and saw beside him the faded face the shrunken figure. He remembered and understood.

His panting breath came slowly and with difficulty. A wan smile crossed his pallid face :

"I, too, must save my soul, Angelique," he said. "Show me how !"

The first thing she told him was to get a priest. He wanted an English speaking one. Angelique, quick and eager, telegraphed to Montreal, but, meantime, notified the Curé, in case of emergency.

"I have to leave this house," said Jack, hurriedly, between the gasps. "I built it with such care, as if it were to last forever."

"Build, again," said Angelique, "for eternity. It comes near. Ask the Mother of the Good God to help."

His eyes turned to the picture, while Angelique in her stammering English said the Hail Mary. He said it after her, humbly and simply as a child, repeating it over and over. The priest came in time. Jack had been honest, industrious, steady, but God had been crowded out of his life nearly all those fifty years. But he set to work now, with all the energy he had left, as he had once begun to build his house. He toiled at the new structure from the very foundation, with wonderful, simple faith, during the days that remained to him. They were more than the doctor had supposed. So that when the end came, it was perfect peace.

The blinds were thrown wide all that afternoon and the window raised, so that the breath of May air, sweet with clover and early flowers, aided Jack's labouring heart. His sunken eyes could dimly see that lake and its beauty of which he had been proud.

"I owe you much, Angelique," he said. "But for you, I might never have tried to build for eternity."

His eyes strained towards the picture. Angelique brought it close and held it, while the priest coming in, put on his stole to read the last prayers for the dying. And so Jack went forth from the house that he had built with so much pride and confidence.

It stood long untenanted. Angelique, to whom it had been left, never lived there. After her death it was to go to the Curé for a school or an orphanage or whatsoever he might desire. Meanwhile, the summer visitors, the city magnates and their friends, knowing little of its history, pointing it out to each other, with a laugh and a reference to its owner's brief stay there :

"Oh ! that's the house that Jack built."

ANNA T. SADLER.



THE LEAGUE AT HOME.

Diocese of Kingston.

RAILTON AND BEDFORD.

During Lent, in the course of his missionary work, Father Devlin, S.J., established the League of the Sacred Heart in Railton and Bedford. These two missions are under the care of the Marist Fathers, and a splendid witness to the zeal and energy with which they perform the duties of their pastoral charges, is to be found in the faith and piety of the sterling Catholics of these localities. Centres established amidst such people and under the direction of such priests are always full of promise. "Full of promise," alas! How many other centres have given fair promise which has never been realized, and never realized owing to the apathy with which, after a while, many promoters perform their duties. Promoters can never know here how much the progress of the good work undertaken on behalf of the interests dear to the meek Heart of our Divine Redeemer, depends on the exercise of their zeal in faithfully, month after month, doing what they have promised to do when they took upon themselves this holy work. Here are some of these sacred and soul-helping duties: to attend the meeting monthly, not by proxy, but in person; to report to the Director or Secretary of the Centre, from time to time, the progress of their work; to be faithful in the distribution of *Decade leaflets*; to collect intentions and petitions for prayers, from the members of their respect bands; to wear and have others wear the Badge of the Sacred Heart; by example and word to encourage the frequentation of the Sacraments; to study and circulate the MESSENGERS; and to advocate the beneficent results of mutual prayers.

Diocese of Toronto.

PENETANGUISHENE.

Father Devlin, S.J., preached a mission to the English-speaking portion of this parish, one of the features of which was a solemn Act of Consecration of the parish to the Sacred Heart. The League is flourishing here under the direction of the worthy and zealous pastor, Father Laboureau.

MIDLAND.

From Penetanguishene Father Devlin went over to Midland, where he was welcomed by Rev. Dr. Barcelo, who has charge of this mission. In this place as elsewhere, the Father was edified by the spirit of faith that reigns amongst the people and bespeaks always zeal and Godly example on the part of the pastor. During the mission which was well and faithfully attended, the people carried the statue of the Sacred Heart in procession around the church, and joined in a solemn Act of Consecration to the Sacred Heart. It may be remarked that this statue of the Sacred Heart was a last gift of one of the two Misses Barcelo, sisters of the worthy pastor of Midland, who, on their way to Europe to consecrate their lives to God in religion, were so sadly lost in the "Bourgogne" disaster. In this as in the other parishes in which Father Devlin gave missions, the League of the Sacred Heart is doing good work.

TORONTO, 9th March, 1899. — Rev. dear Father, — At 3.30 P. M., on the first Friday of the present month, 104 boys, pupils of St. Francis' and St. Mary's Schools, were added to the membership of the League of the Sacred Heart. Being assembled in the Sacred Heart Chapel, the Very Rev. Administrator, during twenty minutes, spoke to the children on the duties and obligations of members of the League. He told them carefully to watch over their words, never to curse, or use the Holy Name except as a prayer. He moreover reminded them that the divine praises recited at the close of the Benediction of the Blessed Sacrament were purposely intended to atone for the profanation of the Name of Jesus by many boys, and that those beautiful sentences should always be said with the greatest attention and devotion; that as members of a league united to promote the interests of the Heart of Our loving Saviour, they should always give good example to their companions. The candidates then

knelt by the communion rail and received the League Badge from the priest; the choir-boys, in the interval, sang a few suitable hymns. Ten Promoters—two from each class-room—were elected by their classmates. The selection was quite satisfactory. Here are their names: Basil Breen, John Mulligan, John Clancy, John Flanagan, Austin Dee, Bernard Power.

In passing it may be mentioned that there is a deep and sincere devotion to the Sacred Heart in our parish. The large and devout congregations that attend the 6 and 7.30 masses on the first Friday of every month leave no room to doubt that Our loving Saviour is "worshipped in spirit and in truth."

Very sincerely yours in the S. H. of Jesus.

A PROMOTER.

Gratifying reports have also reached us from Miss L. McMillan, of St. Alexander's Church, Desoronto, where the League, established in 1897, is in a flourishing condition under the Directorship of the Rev. Father Fox.

Diocese of Hamilton.

ST. LAWRENCE'S CHURCH, HAMILTON.

A two weeks' mission was given in this church by Fathers O'Bryan and Donovan. The people of this parish attended well, and judging from the members who approached the Sacraments, it was very fruitful. A striking feature of the mission was the blessing of the infants which was given during the retreat for children, preached with much zeal by Father Donovan. Father Brady, the pastor, is untiring in his efforts for the good of his devoted flock, and there are few parishes that show more signs of thorough drilling the way of duty than this. The League of the Sacred Heart is here in a very good condition and claims a good deal of the time and thought of the devoted priest whose whole life is spent in the interest of the souls confided to his care.

Diocese of Ottawa.

BILLING'S BRIDGE.

A great and good work has just been accomplished in the church of St. Thomas Aquinas, Billing's Bridge, Ont. it is the introduction of the League of the Sacred Heart. In the course of a four days' retreat under the direction of Reverend Father Nolin, S. J., of Montreal, 350 members were enrolled.

From Wednesday, when the mission opened till the evening of Easter Sunday, every person who could absent himself from home was to be found at the church which was taxed to its uttermost to accommodate everyone. On Easter Sunday at the last office, that of Solemn Benediction of the Blessed Sacrament, there were many from the neighbouring parish of Gloucester.

For the benefit of those who should have occasion to correspond with the members of the newly established League, the names of the officers chosen are given: President, Mrs. Michael Judge; Vice-Presidents, Mrs. Bacchus and Mrs. Edward Graham; Treasurer, Miss Bridget Carraher; Secretary, Miss Katie McGrath. The Post-Office address of all the officers is Billing's Bridge, Ont.

Leo XIII to the Catholic Sailors' Club, Montreal.

IN the audience given on the 21st day of February, 1898, Our Holy Father Leo XIII, by the grace of God POPE, at the request of the undersigned Secretary of the Sacred Congregation of the Propaganda, was pleased to grant to all the pious members of the aforesaid Association a Plenary Indulgence to be gained twice a year on whatever days they may choose, provided they approach the Sacraments of Penance and the Holy Eucharist and pray for some time according to the intentions of the Holy Father.

Given at Rome from the Palace of the Sacred Congregation of the Propaganda on the day and year as above.

† A., ARCHBISHOP OF LARISSA,
Secretary.

Translation of the Indult, 18th July, 1898.

LUKE CALLAGHAN, Priest,
Assistant Chancellor.

The above most gratifying evidence of the Holy Father's gracious interest in the work of the C. S. C., brought to his notice by our much revered Archbishop, will assuredly

stimulate and encourage its members to even greater efforts in the future.

There is a very interesting account in the English *Messenger* of the work done for sailors in England in connection with the Apostleship. This naturally suggests that some mention ought well be made in our MESSENGER of the work done for sailors frequenting the port of Montreal. Such mention is all the more appropriate because the establishment of the Catholic Sailors' Club here received its first impulse from the General Intention, "Our Sailors," published in these pages some years ago. Under the blessing which could scarcely fail such an auspicious beginning, the work has prospered as will appear upon perusal of the Annual Report of the C. S. C. for 1898, of which we reproduce some portions :

THIRD ANNUAL REPORT OF THE MONTREAL CATHOLIC SAILORS' CLUB

In submitting their Third Annual Report to their friends, and the Public, the Management of the Catholic Sailors' Club have thought best to repeat the short history which has already appeared of their work, in the hope that, with a wider circulation, it may reach and interest some to whom the Club, and its object, are unknown — and so win for it new friends and helpers. The Catholic Sailors' Club was opened in April, 1893, to provide a safe resort for the sailors while on shore, and occupied a room on the third floor of a building on Saint Paul Street. It was successful from the beginning, and the attendance, which at first averaged forty of an evening, gradually increased until now it is three times that number.

Three years ago the Club was removed from its old quarters to the large and commodious building which it now occupies on Common Street — fronting the water, — and each successive year a certain amount of work has been done towards making it more convenient and attractive to the seamen. The improvements which were begun last year were completed for the opening of the Club for the season of '98.

The changes which have been made in the game-room, and the extensive additions and alterations to the Concert Hall, have added greatly to the comfort and attractiveness of both.

Perhaps no better proof could be given of the growing interest in the welfare of the Club than the fact that, while last year but one parish (St. Anthony's) gave a concert in its aid, this year no fewer than five have helped in a similar way, viz. : St. Patrick's, St. Anthony's, St. Gabriel's, St. Mary's and St. Ann's — giving a sum of over \$400.00 to the funds of the Club, and other parishes have agreed to do as much for next year.

The management are greatly indebted to the reverend pastors of the various parishes, not only for substantial assistance, but also for the kind encouragement which they have given to the good work.

The unqualified approval given to the Seamen's Club by His Grace the Archbishop is a source of great strength to the management in their efforts to interest others in the good work. An instance in point is that, when last in Rome, His Grace brought the organization to the notice of the Holy Father, and in consequence His Holiness was graciously pleased to issue a Brief expressing his high approval of the work. Archbishop Bruchesi was present also on the occasion of the opening of the Club, on April 26th, and gave a kind and encouraging address, and his subscription was the first handed in for 1898.

The Club has been most fortunate in securing as Chaplain, the Rev. Father Kavanagh, S. J., whose zeal and devotion to their service at all times, has won for him the esteem and confidence of the seamen.

Since June 26th, Mass has been celebrated in the reading-room every Sunday morning at 7 o'clock — thus giving the sailors who, for one reason or another, might find it difficult to reach churches further away, an opportunity of attending Divine Service.

The thanks of the management are due to Mr. McNamee, who, always an active member of the Advisory Board and

a devoted friend to the Club, has been this year more than ever energetic in promoting its interests in all ways, and especially in increasing its revenues—he and Mrs. McNamee having together collected the large amount of over \$1,700.00 towards the Building Fund.

The weekly concerts this year have been a decided success. Under the entire management of the Vice-President they realized the handsome sum of \$216.80.

The Committee have to record their sense of the great loss which the Club has sustained in the death of Mr. J. J. Walsh. His work in the Club rooms was of a kind which few have either time or aptitude for. All his leisure hours were given to the seamen. His influence for good over them could not be over-estimated, and the frequency with which his name is yet heard among the men shows that the kindly memory of their good friend still lives with them.

A branch of the work which has been taken up with great vigor during the past season is hospital visiting. These visits of members of the Ladies' Committee and their kindly attentions to the various needs of the sick and suffering seamen are greatly appreciated. The management have pleasure in expressing their appreciation of the services of their excellent janitor, Mr Albert Ayres, who has proved himself most efficient and painstaking in maintaining order and cleanliness in the Club rooms.

The lot which was secured last year at the Côte des Neiges Cemetery, for the burial of Catholic seamen dying in this port, has been greatly improved, and the erecting of a handsome and suitable monument there is altogether due to the efforts of a small band of workers outside the regular members of the Club. No fewer than seven interments have taken place during the past season.

Altogether the result of the season's work has been most satisfactory to the management, and they are encouraged to hope that the Catholic Sailors' Club has taken a place among the benevolent institutions of Montreal which will be permanent. But it must not be forgotten that the work

is still in its infancy and will require careful fostering (for a long time to come) on the part of the promoters, before it rests on a secure financial basis. Just now the goal in view is a permanent building, and before another year the management hope to have taken steps towards securing one, and for this a Committee, consisting of three members of the Advisory Board, have been named to secure a suitable building or a site for the erection of one.

The one real difficulty to overcome in carrying out the work on the scale which its success thus far seems to justify, is (as in most good works) a pecuniary one, and in thanking those members of the Club who have so generously given their time to the hard work of collecting, the management would make an earnest appeal that even greater efforts may be put forth to secure subscribers for the coming year.

THE BADGE.



WE reproduce in all its simplicity the following extract from a private letter, for two reasons. First, to acknowledge a case of the manifest protection of Our Lord exercised through the reverent wearing of the Badge of the Sacred Heart by a non-catholic. Secondly, because evidently God has his special designs upon the honest soul of the writer, and is eagerly waiting for his conversion. Therefore we ask a prayer that the merciful work so well commenced may be speedily perfected.

“ Now, Joe, I am going to tell you something which I have taken notice of recently which has impressed me very much. You remember giving me a Sacred Heart Badge when I first went to the war [in Cuba]. Well, I wore it constantly until about the middle of June when through carelessness, I lost it. The next day I fell on the skirmish line. During the time which elapsed before I secured another, I had a spell of fever. As soon as I received the last one you sent

me, I got well. Then I wore it constantly until about the 2nd January, when I took it off and put it in my stand-drawer. The same week I broke out with this skin disease and it baffled all medicine, of which I used almost everything. The other day I happened to see the Badge, and the thought which I have just written come to me, so I said to myself: I will put it on again. I did it, and that very afternoon, I sat down and began to study, and try and formulate a prescription to bring about my cure [the writer had studied medicine for three years]. The result is that I have secured it, and am getting well. This may seem peculiar to you, but I shall always wear the Badge and have determined to give more leeway to the Gospel in my mind. Your letter helped me a great deal I am open to conviction....."

IN MEMORIAM.

Remember them that are in bonds, as if you were bound with them. Heb. XIII, 3.

Amherstburg, Ont.: Mrs. Fowler, Walter Caldwell, Mrs. J. Renaud, Mr. D. Lushington, Miss Morzieu, Mr. Boit. *Barrie, Ont.*: Mrs. Mary Cronin, d. Mar. 26; Mrs. Ann McDonald, d. Dec. 3, '98; Mrs. Ann McShane, d. Apr. 22. *Belle River, Ont.*: — O'Brien, d. Mar. 17.; Romuald Chevalier, d. Apr. 23. *Brantford, Ont.*: Miss Gregory, d. Apr. 5. *Buckingham, P. Q.*: Mrs. Palma Pronlx. *Calgary, N. W. T.*: Mrs. Kate Denehey, d. Apr. 17. *Chatham, Ont.*: Mrs. Julia O'Keefe, d. Apr. 29; Mrs. Emma O'Keefe, d. Apr. 26. *Cornwall, St. Columban*: Miss Helen Macdonald, d. Apr. 19; Martha Kuhn, d. Apr. 15; Donald McDonald, d. March. *Fort Erie, Ont.*: Mrs. Margaret Cavanaugh, d. Feb. 19. *Frederick*: Mrs. Margaret Cain, d. Mar. 14. *Georgetown, P. E. I.*: Mrs. Maria Bell, d. Mar. 22. *Hamilton*: Sister Mary Thecla, d. Apr. 20; Mrs. Johanna O'Shaughnessy, d. Feb. 4; Mrs. Bridget O'Neil, d. Apr. 1; Mrs. Anne Mulcahey, d. Mar. 19. *London*: John Wright, d. Mar. 18. *Maidstone, Ont.*: Richard Barrett, d. Apr. 20. *Margate, P. L. I.*: Mrs. Thomas Fitzsimmons; Miss Duffy, d. Feb. *Marysville, Ont.*: Margaret McNeil, d. Apr. 4. *Montreal, St. Mary's Parish*: Mr. Phelan, d. April; Mrs. Foster, d. March; Mr. Haddlesy, d. March; Mrs. Thos.

McDermitt, d. Feb. 28; Mrs. John Reidy, d. Mar. 23; Mrs. Mary Browne, d. Apr. 15. *St. Gabriel's Parish*: Mrs. Rebecca Brennan, d. Apr. 22. *New Glasgow, N. S.*: Mrs. Angus McDonald; Mrs. John Baxter; Wm. Bernard Sinclair, d. Apr. 15. *Ottawa*: Mrs. Ellen Duff, d. Apr. 12. *Paris, Ont.*: Agnes Flannery, d. Jan. 25; Mrs. Aidwin, d. Mar. 8; John Skelly, d. Mar. 17; Nellie Skelly, d. Apr. 20. *Picton, Ont.*: Mr. Culloten; Mrs. E. O. Flynn, d. Feb. 29; Mrs. A. Davis, d. Feb. 5. *Powell, Ont.*: Huntly Andrew Maher, d. Jan. 7. *Quebec, St. Patrick's Church*: Mrs. Michael Hogan, d. Apr. 16; Mr. Kehoe, d. Apr. 17; Mr. Michael Doyle, d. Apr. 28; Mr. James Kelly, d. April; Mrs. Margaret Twindell, d. Jan. 10; Mrs. Mary McGrath, d. Jan. 15; Mrs. Catherine Veldon, d. Mar. 28; Mr. John Burns, d. Mar. 11; Mrs. Ann Fanning, d. Mar. 28. *St. Andrew's West*: Mrs. Angus R. McGillis, d. Mar. 30; James McDonel, d. Mar. 30; Miss Catherine McMillan, d. Apr. 21. *St. John, N. B.*: Kate Green; Rosie McGinnis, d. Apr. 3; Hugh Rooney, d. Dec. 20, '98; Mrs. Isabella Cavanagh, d. Apr. 14; Wm. O'Hare; Thomas O'Reilly, d. Apr. 3. *St. Louis, P. E. I.*: Angus McDonald, d. Feb. 21. *St. Peter's Bay*: Martha McKinnon, d. Apr. 20; Margaret F. McInnis, d. Mar. 27; Mary Purcell, d. Apr. 24; Wilfrid McAuley, d. March; Ronald McAuley, d. Apr. 25. *St. Teresa's, P. E. I.*: Miss Alice May McLaughlin, d. Apr. 9. *St. Thomas*: Mrs. Michael Blanche, d. Mar. 27. *Sudbury, Ont.*: Mrs. Ann Doyle, d. Apr. 24. *Summerside*: Dr. Gillis, d. Jan. 31; Herbert Higgins, d. Feb. 1. *Trenton*: Mary McDonald, d. Apr. 5.

Kingston: Edward J. Shortell, d. Mar. 27. *Montreal*: Miss Kate Phelan, Miss Mary Ann O'Connor, d. Apr. 28; Sister M. Rosalie Lefebvre-Paiement, d. May 2. *Osceola, Ont.*: Mrs. M. T. Mulligan, d. Apr. 2. *Windsor, Ont.*: Mrs. Agnes Redmond, d. March; Patrick Rooney, snr, d. Mar. 12. *Côte des Neiges*: Mrs. James McKenna, d. 11th May.

THANKSGIVINGS

For special favours received from the SACRED HEART, published in fulfilment of promises made.

G.N.B. Thanksgivings intended for publication under this heading should reach the editor before the first of the month preceding publication. General Thanksgivings for favours received throughout the month or the year, or vaguely expressed as "several" or "many" are not here mentioned.)

ALBERTON. — For restoration to health and the practice of temperance. — ARNPRIOR, ONT. For several favours, especially a mother's escape from sickness. For passing an examination. For several temporal and spiritual favours obtained in 1897, after praying to the

Blessed Virgin and the Saints. For a great favour obtained, through Our Lady of Perpetual Help, St. Joseph and St. Anthony. — ANTRIGONISH, N. S. For a great spiritual favour. For several temporal favours. For a special favour.

BATHURST, N. B. For a great favour received, after daily prayers to Our Lady of Mount Carmel. For a particular favour received. — BELLE RIVER, ONT. For finding beads, through the intercession of St. Anthony; also for the recovery of a person from severe illness. For the recovery from severe illness, after a novena to the Infant Jesus of Prague. For the conversion of a man on his death bed. — BRANTFORD, ONT. For a favour received. — BROCKVILLE, ONT. For success in getting a position, after praying for the most abandoned Souls in Purgatory. For employment, after praying to the Sacred Heart. For something found, through prayers to St. Joseph. For a special favour, after promising to publish. For employment obtained, by praying to St. Joseph and promising a Mass for the Souls in Purgatory. For success in work, by praying to the Blessed Virgin. For finding a lost article, by praying to St. Anthony. For a cure, after promising thirty days' prayer. For a great favour, after prayers for the Souls in Purgatory. For the safe return of a dear friend, after a novena. For employment, after praying to St. Joseph. For success in work, by praying to the Blessed Virgin. For finding a lost article, after praying to St. Anthony.

CRATHAM. For a great favour obtained, through St. Anthony. — CAMPBELLFORD, N. B. For the cure of a severe headache, after praying to St. Ann, the Blessed Virgin and St. Joseph. — COLGAN, ONT. For a temporal favour, through the Blessed Virgin, St. Joseph, with promise to publish. For the cure of a lingering cough. For a great spiritual favour, through Jesus, Mary, Joseph and St. Anthony, with promise to publish. — CORNWALL, ONT. For a special favour. For two temporal favours. For having found a lost article, after praying to St. Anthony, St. Joseph and the Suffering Souls.

DEBEC, N. B. For a great favour granted, after prayers to Blessed Virgin, St. Joseph and St. Anthony. — DUNDAS. For a cure, after praying to St. Anthony.

FOREST, ONT. For relief from severe pain, after applying the Badge of the Sacred Heart and promising to have a Mass said for the Souls in Purgatory. For a cure, after a novena — FROME. For the return of a father to the Sacraments, having been negligent for over fifteen years, obtained by burning a light before a picture of the Sacred Heart. — FULTON, ONT. For three spiritual and two temporal favours.

GLENNEVIS, ONT. For the peaceful settlement of a temporal difficulty. For relief from a toothache, obtained through the Blessed

Virgin. For a number of favours obtained through St. Anthony. For a vocation, after promising a Mass of thanksgiving. For means received, after promising to have a Mass said. For a great temporal favour, after promising Masses for the Souls in Purgatory. For success in examinations. For a great grace obtained through the Blessed Virgin. For a great spiritual and temporal favour.

GODRICH, ONT. For having, under great difficulty, obtained a situation, by praying to St. Joseph and St. Anthony.

HALIFAX, N. S. For spiritual and temporal favours. For the restoration to health, after a severe illness. For the recovery from a severe illness. For many special favours. For the success in two undertakings. — HAMILTON, ONT. For a great favour granted, through St. Joseph. For work obtained. For five temporal favours obtained, through Our Lady of Victory and Our Lady of the Rosary. For the success in an examination.

INGERSOLL, ONT. For the conversion of a Protestant to the Catholic faith. For a spiritual favour, and for work obtained for a brother, through the Infant Jesus of Prague. For several favours obtained, through the Blessed Virgin and the Souls in Purgatory.

KEARNEY, ONT. For a special temporal favour, after praying to the Blessed Virgin and St. Joseph. For several other favours, both spiritual and temporal.

KINGSTON, ONT. Thanks for increase of means, after a novena to St. Joseph. Two thanksgivings for relief from severe pain in lung, after using water of St. Ignatius and prayer to the Saints. Thanks for a sister's safe recovery from sickness in March; also for reconciliation and peace among friends, and the conversion of two women recommended to the Sacred Heart. For the grace of making Easter duty, after making a novena to St. Joseph.

LONDON, ST. PETER'S. For a reconciliation, after saying beads of S. H. with this intention.

MAIDSTONE, ONT. For several temporal favours, through prayers to the Blessed Virgin, St. Joseph and the Infant Jesus of Prague. For having obtained a most miraculous cure, after promising a Mass for the Holy Souls, wearing and honouring different relics and the Badge of S. H. and having candles burned in honour of St. Anthony.

— MONTREAL. For two special favours, after promise to publish. For a cure, after applying the Badge of S. H. and promise to publish. For a temporal favour, after novenas to the B. Virgin and St. Anthony. For relief from pain. For favour obtained, after promising to acknowledge in French and English Messengers. — MONCTON. For two temporal favours obtained, through the B. Virgin and St. Joseph. For many great favours received, through the intercession of the B.

Virgin, St. Joseph and the Holy Souls. For spiritual favour obtained, through St. Joseph and St. Francis Xavier.

NEWCASTLE. For six favours received.

OTTAWA. For the recovery of eight persons in sickness. For two great graces and one temporal favour, after praying to Jesus in the Blessed Sacrament, the Blessed Virgin and St. Joseph. For having obtained a position and also for a good health.

PARIS, ONT. For a favour received, after praying to St. Ann. For the health of a family. — PRESTON, ONT. For the recovery of a friend from a dangerous illness. For the means required to pay a debt. For the improvement in a brother's health. For friend's return to his religious duties, after years of neglect. For many special favours received, after making novenas in honour of the Blessed Virgin, the Infant Jesus of Prague, St. Francis Xavier, St. Anthony and promising a Mass for the Souls in Purgatory. — PRESTON. For a brother's return to his religious duties. For a great temporal favour received, after prayers to the Blessed Virgin, St. Joseph and St. Anthony.

QUEBEC. For the conversion of a person who had lost the faith. For a very great temporal favour obtained, through the intercession of the Blessed Virgin, St. Joseph and the promise of Masses for the Souls in Purgatory. For having found a long lost and much prized article, through a novena to St. Anthony. For a great spiritual favour granted to an association, after many prayers to the Sacred Heart. For the restoration to health of a sick child. For the cure of a sick person. For a very particular favour. For a great conversion to the faith. For the conversion of a hardened sinner. For a wonderful cure from sickness. For the cure of a sore leg, after applying the Badge of the Sacred Heart and praying to the Sacred Heart. For immediate relief from pain, after applying the Badge of the Sacred Heart. For a conversion, through the intercession of Our Lady, St. Joseph and St. Anthony. For a very great spiritual favour, through the intercession of St. Joseph on his feast day. For great success in an undertaking. For a temporal favour for a person in need, and for several spiritual and temporal favours. For the grace of a happy death for a poor sinner. For a successful operation, after praying to the Sacred Heart and wearing for the time a Promoter's Cross. For the cure of a sore eye, after applying the Sacred Heart Badge and praying for the Souls in Purgatory. For two special temporal favours, through the prayers to the Sacred Heart and Bl. Brother Gerard. For a successful examination, through the intercession of Our Lady of Victory, St. Joseph and St. Anthony. For the cure of a sore hand, after applying the Badge of the Sacred Heart. For a most wonderful conversion of a person, who, very many years ago, gave up the faith

through a mixed marriage. For the good success of an undertaking. For the cure from rheumatism, by applying the Sacred Heart Badge and wearing a Promoter's Cross. For five very special spiritual favours. For ten particular favours. For ten temporal favours.

RICHMOND, P. Q. For the birth of a fine boy, after prayers to the Sacred Heart, and for many other blessings.

ST. ALBERT. For five temporal favours, after praying to the Bl. Virgin, St. Joseph and St. Anthony. — ST. ANDREW'S WEST. For the cure of pain, after applying the Badge. For a favour received, after saying a Litany and promising a Mass for the Souls in Purgatory. For the relief of pain, after applying St. Benedict's medal. — ST. AUGUSTINE, ONT. For a cure, after applying the Badge. For the cure of a sore throat, after praying to the Blessed Virgin. For a temporal favour, after prayers in honour of the Passion of Our Lord. For restoration to health, after Thirty Days' Prayer to Blessed Virgin and daily beads for Souls in Purgatory. For health restored to a young girl dangerously ill, all through promise to make the Nine Fridays. — ST. CATHARINES, ONT. For a great favour, through devotion to the Passion of Our Lord during Lent. For a special favour, through the Bl. Virgin Mary. For the conversion of a family. For a cure, after saying a novena in honour of the Sacred Heart of Jesus and St. Anthony and promise of a Mass for the Souls in Purgatory. A member gives thanks for a very great favour from the Sacred Heart, after promising to have a Mass said for the Souls in Purgatory and a promise to publish. — ST. GEORGE'S, P. E. I. For having obtained a good situation for a friend, after praying to the Bl. Virgin and St. Anthony. — ST. JOHN, N. B. For having obtained employment. For restoration to health. For the cure of a child, through prayers to the Mother of Perpetual Help. For having heard from an absent son. For the return of one to the Sacrament of Penance. For restoration to health, through Bl. Gerard. — ST. MARY'S, ONT. For the recovery of a friend from a severe illness and for other favours. For a favour received. For a request granted, through prayers to St. Anthony and a promise to give bread to the poor. For the restoration of health of a child. For obtaining a situation, through prayers to Bl. Virgin, St. Ann, and having Mass said for the Souls in Purgatory. — SARNIA, ONT. For two temporal favours obtained, through the Bl. Virgin and St. Anthony. For the conversion of a friend, through the Bl. Virgin. For a temporal favour, through the intercession of the Infant Jesus of Prague. For a special favour, through the Bl. Virgin. For five favours. — SUDBURY. For the grace of a happy death, fortified by all the rites of the Holy Church, after several Masses.

THOROLD, ONT. For a temporal favour received, through prayers to St. Joseph. For spiritual and temporal favours received, through St. Joseph, St. Anthony and St. Ann. For favours received, through St. Joseph. For special favour. For a temporal favour received, through St. Joseph, St. Patrick and St. Anthony. — **TORONTO.** For two temporal favours. For two temporal favours, through the Blessed Virgin.

WARKWORTH. For increase of employment, through prayers to St. Joseph. — **WILLIAMSTOWN.** For speedy recovery from "La Grippe," after saying the Rosary fifteen times. — **WINDSOR MILLS.** For a satisfactory arrangement, after a novena to Blessed Virgin, St. Joseph and St. Anthony. For having received a favour, after a novena to the Blessed Virgin and St. Anthony. — **WINNIPEG, MAN.** For four special favours. — **WOODSLEE PARISH.** For the cure of a headache, after applying the Badge. For favour obtained, after applying the Badge. For return of a person to the Sacraments, after absence for many years, through prayers to St. Anthony and B. V. M. For a spiritual and temporal favour. For a cure, after praying to the Blessed Virgin and St. Anthony. For a cure, after praying to St. Anthony. For employment, after having a Mass said for the Souls in Purgatory. For money obtained. For a special protection in time of great danger. For preservation of health during the winter. For a good home for a friend and family. For a spiritual and temporal favour. For a favour, after praying to St. Francis Xavier. For a favour received. For a cure from severe pain, after applying the Badge.

ANONYMOUS. For a spiritual favour received, through Jesus, Mary, Joseph and St. Francis Xavier. For a temporal favour received, through the B. Virgin. For a favour received, through St. Joseph on feast day. For a great temporal favour, after making a novena to St. Francis Xavier and having a Mass said. For a great favour, through St. Anthony. For a return to the Sacraments after many years of neglect, after praying to the Blessed Virgin and St. Anthony. For a great temporal favour, after praying to the B. Virgin, St. Joseph and St. Anthony, and many other graces.

URGENT REQUESTS for favours, both spiritual and temporal, have been received from Alberton, P.E.I., Amherstburg, Ont., Antigonish, N.S., Campbellton, P.E.I., Calgary, N.W.T., Edgemoor, Hastings, Ont., Kearney, Ont., Lindsay, Ont., London, Maryville, N.S., Memramcook, N.B., New Glasgow, Niagara Falls, North Bay, Ont., Orillia, Ont., Perth, Ont., Preston, Ont., Red Bank, Renfrew, Richmond, P.Q., St. Albert, Assa., St. Mary's, Ont., Springfield, U.S., Wallaceburg, Zurich.

INTENTIONS FOR JUNE

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

GENERAL INTENTION BLESSED BY THE POPE:

The Spread of the Apostleship of Prayer.

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| <p>1.—Th.—CORPUS CHRISTI. d. h. m. n. Love for the Bl. sacrament. 23,931 Thankgivings.</p> <p>2.—F.—Bl. Mary Ann, V. at. c. t. gt. Penance. 19,379 In affliction.</p> <p>3.—S.—St. Clotilda, Queen. pt. Christian patriotism. 28,804 Departed.</p> <p>4.—S.—St. Francis Caracciolo. at. c. t. gt. r. t. Visits to Bl. Sacrament. 25,798 Special.</p> <p>5.—M.—St. Boniface, Bp. M. Unwearied labour. 1,579 Communities.</p> <p>6.—Tu.—St. Norbert, Bp. C. Reform of life. 7,847 First Communions.</p> <p>7.—W.—St. Robert, Ab. Poverty of spirit. League Associates.</p> <p>8.—Th.—St. Maximinus, Bp. h. t. Plety. 50,653 Employment, Means.</p> <p>9.—F.—SACRED HEART OF JESUS. at. gt. n. t. Reparation. 2,318 Clergy.</p> <p>10.—S.—St. Margaret, Queen. Unworldliness. 40,011 Children.</p> <p>11.—S.—St. Barnabas, Ap. Gentleness. 16,659 Families.</p> <p>12.—M.—St. John of Facundus. Hearing Mass. 17,726 Perseverance.</p> <p>13.—Tu.—St. Anthony of Padua. Devotion to the Infant Jesus. 5,940 Reconciliations.</p> <p>14.—W.—St. Basil, Bp. D. Divine worship. 20,623 Spiritual Favours.</p> <p>15.—Th.—Our Lady of Grace. h. t. Confidence in Mary. 24,877 Temporal Favours.</p> | <p>16.—F.—St. John Francis Regis, C. Teaching the ignorant. 9,549 Conversion to the Faith.</p> <p>17.—S.—St. Avitus, Priest. Respect for the Priesthood. 18,375 Youth.</p> <p>18.—S.—SS. Mark and Marcellinus. Christian friendship. 1,065 Schools.</p> <p>19.—M.—St. Juliana Falconieri, V. Horror of sin. 13,662 Sick or Infirm.</p> <p>20.—Tu.—St. Siverius, M. Alacrity. 4,479 Missions or Retreats.</p> <p>21.—W.—St. Aloysius Gonzaga, C. Purity of mind. 784 Works, Societies.</p> <p>22.—Th.—St. Paulinus, Bp. h. t. Missionary zeal. 1,369 Parishes.</p> <p>23.—F.—St. Ethelreda, Queen. Continence. 15,165 Sinners.</p> <p>24.—S.—St. John the Baptist. d. t. m. t. r. t. Spirit of mortification. 17,125 Parents.</p> <p>25.—S.—St. William, Bp. Control of the passions. 2,856 Religious.</p> <p>26.—M.—SS. John and Paul, MM. Brotherly love. 1,835 Novices, Ch. Students.</p> <p>27.—Tu.—St. Ladislav, K. Frugality. 1,569 Superiors.</p> <p>28.—W.—St. Leo II, P. Loyalty to the Church. 10,152 Vocations.</p> <p>29.—Th.—SS. Peter and Paul. d. t. gt. h. t. m. t. p. t. Union in good works. League Promoters and Directors.</p> <p>30.—F.—Commem. of St. Paul, A. Zeal for God's honour. 25,870 Various.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

†=Plenary Indulge.; a=1st Degree; b=2nd Degree; d=Apostolic Indulgences; g=Guard of Honour and Roman Archconfraternity; h=Holy Hour; m=Bona Hora; n=Sodality of the Agonizing Heart of J.; p=Promoters; r=Rosary Sodality; s=Sodality B. V.

Associates may gain 100 days Indulgences for each action offered for these intentions.