



# THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

*In the interests of the League of the Sacred Heart.*

---

---

VOL. IV.

JULY, 1894.

No. 7.

---

---

## GENERAL INTENTION FOR JULY.

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

### THE LIBERTY OF THE CHURCH.

“Nothing,” said St. Anselm, “is so dear to God as the liberty of His Church.” Geoffrey of Vendome, dwelling upon the same thought, added: “And it was while raised upon His Cross that Jesus Christ granted to His Church that charter which made her free, and it was with His blood that He signed it.”

The Church took life in the Heart of Jesus, and as she came forth she was, as our Holy Father Leo XIII declares: “a society perfect in her kind and in her rights, for in virtue of the manifest will and grace of her founder, she possesses in herself and by herself all the requisites of being and of action. She has an end peculiar to her, as-

---

\*Epist. in Not. ad Ivon. Episc., p. 205.

signed to her by God Himself, and a hierarchy divinely established, which precludes her being subordinate to the civil power, while Jesus Christ gave her, within the sphere of things sacred, full power to enact laws, to pass sentence,—in a word, to safeguard, in entire freedom and under His own responsibility, all the interests of Christian society." (Encycl. Immortale Dei.)

In presence of this liberty of the Church, let not the State, as it has often done, plead "its rights." It has indeed rights, and in God they have their origin, but before all, it has its "duties," which constitute the fundamental reason of its rights; and the very first of these duties is to protect the liberty of the Church.

The State is bound to do this, for it is just and so ordained by God. The Church and State are distinct in view of their respective ends and in view of the means they have to reach those ends. Their very origin is not wholly identical; the organization of the Church has God for its immediate Author, while political constitutions suppose the intervention of secondary causes. But this distinction between the two societies is not such as to render impossible every point of contact. Whatever is created by God and for God; and if the State has for legitimate end the temporal well-being of mankind, this very temporal good has cause for existence only because it conduces to the fulfillment of the Creator's will. Now, this will, inasmuch as it concerns man, tends to procure for all eternal happiness. If the immediate end or object of the State is not the same as the immediate end of the Church, it is nevertheless evident that these two institutions should bring about the same result, which is no other than the possibility for all men to save their souls.

When we consider this question in its true light, we are at the very outset struck with the disproportion

between the attributes of the two powers. The Church, more divine than the State in her origin, more sublime in her end, has at her disposal admirable means of sanctification with which Jesus Christ has enriched her on earth, while the State can only contribute to the one great object in an indirect way and as an auxiliary. Quite independently of scriptural texts and of existing monuments of tradition, which prove triumphantly the independence of the Church, we see that this independence springs necessarily from the very nature of things as God has preordained. To make the Church subject to the State would be to subject the soul to the body, Heaven to earth. But it is not the preponderance alone of the Church, but her supremacy, which reason, enlightened by faith, must admit. Between these two powers, distinct but evidently unequal, the last *say*, in case of conflict, must be with the higher, the more necessary, the more divine of the two powers.

No one denies the autonomy of the State in its own sphere; but if its action trammels that of the Church, if earthly comfort runs counter to that higher interest of eternal salvation, the obstacle must needs be thrust aside, and the work of Christ would be incomplete had He not given to His Vicar the right to decide finally. This right the Sovereign Pontiffs have always vindicated as their own, and in our own days we have seen Pius IX as supreme judge annul iniquitous laws, and have heard Leo XIII laying down this same doctrine in his encyclical on marriage.

Moreover, it is of the last importance for all states, and more especially for modern states, to maintain inviolable the Church's freedom. They stand face to face even today with new hordes of barbarians and their prospects are worse for the morrow, in other words, they are in danger of being overrun by the ever-increasing rabble of

socialism, just as Taine describes the situation in the Middle Ages :

“ While all was crumbling in the Old World, the Church was full of youth, and strength, and life, she was guided by a stern discipline and laws of wondrous wisdom, she was sustained by the devotedness of her leaders and the obedience of the faithful, and was alone capable from that moment of breasting the overwhelming torrent of barbarians which the Empire in ruins let in at every gap.... Letters, arts, industries, society, language, all would have gone under if the clergy had not promptly charmed the ferocious brutes that held in their grasp the fate of the Empire.”

But what now goes to make up this liberty of Holy Church, which allows her to exercise everywhere her saving and necessary influence? This liberty implies, in the first place, her inalienable right to exist as a moral person among men, and to act as such; it implies her right to teach all truth and to sanctify, by means of the Sacraments, the souls of men; it implies, finally, her right to perpetuate, through succeeding ages, her government and her priesthood: “ *All power is given to me,*” said Jesus Christ, “ *in heaven and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.*” Matth. xxviii. 18-20.

Fundamentally, this freedom of the Church is the true liberty of conscience and the touchstone of all other legitimate liberty fully developed and fully protected. It is the dignity of man exalted and maintained. It is the diffusion of true enlightenment and of that holy brotherhood which constitutes Christian civilization. It assures peace in the minds of men and in the bosom of families

It is the guarantee even of material prosperity among nations.

But let the modern State and its ardent supporters condescend to bear in mind that all these benefactions of the Church, all these fruits of her influence "abound especially among nations," as Leo XIII points out in his last encyclical, "where the Church enjoys with greater freedom the right of accomplishing her mission."

On the contrary, if, through ill-advised encroachments and in the name of the so-called rights of the State, the liberty of the Church is interfered with, just so long as these aggressive and sacrilegious attempts are being made, "the State forfeits all in point of true happiness and honesty; all lapses into chaos, and the minds of both rulers and ruled are wrung with the apprehension of coming calamities." *Encycl. March 19, to the Bishops of Poland.*

The Sacred Heart of Jesus grant that we be preserved from these misfortunes, and vouchsafe to hear the prayer which for so many years, by order of the Holy Father, all priests, daily, from the foot of the altar, send up to the throne of mercy, "*for the liberty and exaltation of our Holy Mother the Church.*"

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of prayer: in particular for the safeguarding and independence of the Church in the enjoyment of her rights, that she may freely exert her influence and follow out in peace her mission. Amen.



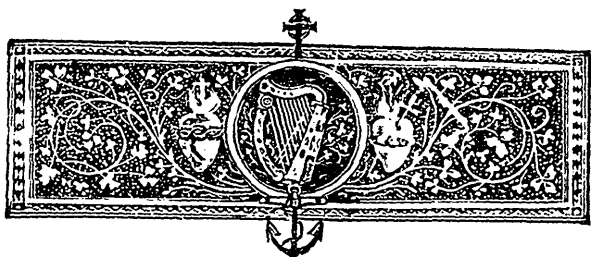
## SEVENTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

*"Tepid souls shall grow fervent."*


By JOHN J. BRANIN.

**H**UMBLY before Thy picture, Lord, I kneel  
In meditation on the wondrous Heart  
Imprinted there—Here passed the cruel dart  
Lævius wielded : 'tis love's ruby seal  
That gaping wound which love alone can heal.  
Those thorns which wring Thy Heart with rank-  
ling smart  
The measure of Thy love for man impart ;  
And lo ! around Thy Cross Love's fires steal.

Oh ! Heart of God, within my cold heart pour  
Some portion of that all-consuming fire ;  
With Lance and Thorns and Cross may I soon soar  
Free from all earthly ties—all weak desire.  
But I Thy promise have : what need I more ?  
My tepid soul Thou wilt with love inspire.



## A PICTURE OF THE SACRED HEART.

“ ES, I'll manage it. It's *quite* in my line ; I'll manage it,” with a nod of the close-cropped little head.

Father Esdail looked with some amusement, and no little pity—if she had only known it—at the trim, boyish-looking little Squires of the country English parish where a “Roman mission” had just been “set up,” “in opposition to the Establishment” (with a very big *E!*), as the Rector's lady would have to'd you, with a shake of the head.

“Yes, I see ; I *quite* understand ; it's a pity you should wait for an uncertainty. Let me see, three feet by three and a half. Thank you, that's it. I'll manage it ; it's quite in my line, you know !”

But what *couldn't* and what *didn't* Miss Harriet Hardness of the Park manage ! She had managed her mother—her father had been killed in the hunting-field the week before—*f*om the day she was born. She had managed guardians, governesses, masters, from the first moment of contact. She managed the old Rector, and, through him, the slightly-inclined-to-be-rebellious wife ; the curates too, two beardless youths,—with an iron rod. She managed the choir, the organ, the infant, and Sunday, and had more than a “say” in the Board School. She

managed the house (no housekeeper for Miss Harry, I assure you), the stables, the gardens, the home-farm (*that* at more or less of a dead loss). She managed the village folks, with a despotic, generous, "I'll take no denial" sort of rule, and was not unpopular, it must be confessed. These worthy people did not object to the cow or pig, and plot of ground Miss Harry thought necessary for their happiness, the price of animal and stye, or shed, didn't come out of their pockets. And if it *was* hard on old Mary Ede, who had had "a leg" for twenty years, to present her with the nanny-goat, so profitable in the way of milk, so much easier for a nearly bedridden old woman like her to manage than any other domestic animal could be, so virtually independent in the way of food, everyone knows a nanny *always* finds itself; well, Miss Harry meant it kindly, and knew no better. It wasn't Miss Harry's fault if it broke its string half a dozen times a day and ravaged every garden in its neighborhood, including the Rector's, and butted every child it came across, frightening Mrs. Bullock's youngest into convulsions, and was a "reptile," as the grocer's wife, who lied fine language, said, and a general thorn in the villagers' side.

Then there was the Clothing Club, the F.G.S., the village Library—Miss Harry managed all these! She *didn't* manage the Primrose League, that is true, but she had said she wished she could meet the G.O.M. if only once to correct his views on various subjects. If Miss Harry had gone into the House, it would have been as an Independent member.

Yes, there is no doubt about it, Miss Harry Hardness construed the verb "to manage" in every tense and every sense.

She managed to pray *well*; to sing very well; to talk three or four languages, as few Englishwomen can, and



to paint,—well, a great artist had once told her she only needed to earn her bread, which meant to throw her whole faculties into her work, to be a greater artist than himself.

But I am afraid there was some ill-natured satisfaction, in contradiction to the more general dismay, when the Verrinders, who were French on their mother's side, took it into their heads, one fine summer, to come home for good, and the old lady, who was rich, set to work to build an elaborate chapel ("far too good for a country place," the neighboring gentry said; if she "could only have made it a little more worthy dwelling-place for her Lord," Mrs. Verrinder said), just where the Priory touched the illage and the two estates met. "Miss Harry would be in the cold this time!" the grocer's wife said; she "owed Miss Harry one!" not only because Mary Ede's nanny had cropped her prize carnations, but because of the rebuke she had received for not tubbing her seven unruly boys, that blessed her home, morning and evening, when it was hard enough work, as any mother of a family would know, to even soap their faces to the requisite School Board cleanliness every day, which was certainly true.

"Yes, for once, Harry would have no chance of advising and 'managing'!" her cousins at the Shrubbery said with jubilation.

And I fear, too, that the younger and red-headed curate, who had Ritualistic views, rather envied Father Esdail his exemption from Miss Harry's rule.

But if Miss Harry was "out of it" in one sense, she wasn't in another. She made a careful examination of the foundations of the new chapel, when laid, and recommended an extra drain; she begged a sight of the plan from the clerk of the works, *she* would have made the chapel face the other way! She jumped down from her

horse one day to turn the mortar over with a stick, and talked learnedly of carbonic acid and carbonate of lime. She wearied, it is no exaggeration, poor Mrs. Verrinder's life out by suggesting this, suggesting that, till young Verrinder proposed, sarcastically, she should "boss" the whole affair.

She attended the opening ceremony, and would fain have set that right (she *had* offered to play the organ on the occasion); asked herself to the breakfast at the Priory afterwards (she meant to show the village *she* had no prejudices, she told young Verrinder), gave the stately bishop a frank hand, and congratulated him on all going off so well; told Father Esdail, the newly appointed priest, a grave old Benedictine, she was sure they would be excellent friends, recommended him a capital housekeeper,—she supposed he wanted one? she was a Methodist, but would not refuse the situation she was sure; was an excellent washer and scrubber, and would soon, she did not doubt, learn to cook; she would give her a few hints herself; the only difficulty might be—well—she was blue ribbon now, and she knew *positively*, had not been drunk for a month. Father Esdail was perhaps blue ribbon himself? No? Well, *she* considered it is a good examp'le for the people. Father Esdail would see she wore hers knotted through her button-hole, some people pinned theirs on, but this was safer. By the by, Father Esdail *ought* to have a dog, there were constantly tramps about. She had a young Newfoundland, a puppy in fact, that would be the very thing; the coachman should bring it to the Presbytery when he went home about six. And butter, and eggs, and poultry? Mrs. Newe, at the Warren, would supply him with these; she would tell her to call for orders. And milk? Father Esdail must buy that from Mrs. Cocks, such a decent woman, and a widow; Mrs. Cocks would be so pleased when she told her she had found her another customer.

And the Church? Now, *did* Father Esdail really think the Church was making progress? And increasing numerically? *She* understood it was the other way. More churches were built, that was true, but wealth was more equally divided. But the marriages and baptisms? What did Father Esdail think? There was a falling off there, she understood? There had been quite an interesting article about it in the *Church Times*. Had Father Esdail seen it?

Well, it was all settled, wasn't it? She was so glad to have been of use! Three things, counting on her fingers: Jane Webb, poor Jane, with such a chance, she would be sure to keep steady!

The puppy, Father Esdail should have him that evening. ("Stingo" was his name, by the way.)

The poultry, and butter and eggs, a message should be sent to the Warren; oh, and the milk, she had forgotten that: *four* things after all, she wouldn't forget to tell Mrs. Cocks—and, oh, it *migh*. be as well for Father Esdail to lock up his wine for a time, but no, with such a chance, poor Jane was sure to be steady; and Miss Hardness was off before the poor Father had time to protest.

Miss Harry was good enough to tell her mother when she got home, that everything had gone off very well.

Mrs. Hardness must call on Father Esdail as soon as possible. They must let people see that they, at least, had no prejudices.

"My dear," that long-suffering lady mildly protested; "we are women, and he will not expect it."

"He won't expect it, and it will please him all the more," Miss Harry responded with decision. "And in the meantime I will tell Simms to send down a basket of vegetables and flowers."

"Yes, my dear," with a little sigh.

Then Miss Harry got out her last *Whitaker*, and gave her mother the exact proportion of the Catholic population of Great Britain compared to their Anglican and Dissenting brethren, and shutting the volume with a bang that made Mrs. Hardness, who had nerves, give a little shudder, announced again that she, for one, would let the priest see she had no prejudices and made no distinctions.

I am afraid that, at first, Father Esdail wished, from the bottom of his heart, she *had* and *did*, but he recognized that the girl was honest, if conceited and "bump-tiousness personified," as young Verrinder said. But, after all, it was Miss Harry who rooted up a considerable proportion of his congregation. It was she who discovered old Gibson, who had not been at Mass since he left his Lancashire home, a boy, forty years before, and walked him off to the "Church of his Baptism." It was Miss Harry, too, who unearthed the whole family of Dalys at Upcombe, and brought them to a sense of their duties. "One must be just," and "she had no prejudices," she replied to the red headed curate, who alone had courage to remonstrate with her for recruiting the enemy's camp.

It did not seem a very hopeful mission to begin with. Mrs. Verrinder, her son and daughter, the French maid, the Belgian butler. Miss Harry had really provided the larger part of the congregation!

Mrs. Hardness made her call according to orders, in the great barouche, Miss Harry triumphant by her side. Then they went a little round of visits, and Miss Harry took care to say, "We have just been to call on that good Mr. Esdail."

A few days after this visit, Miss Harry rode down by herself, six or seven dogs at her heels, to discuss the eldest and most never-do-well of the Dalys, with the

Father. It had been a disappointment to find that Father Esdail had had the same housekeeper for years, and that Jane Webb had had to carry her blue ribbon elsewhere; but she had a friendly word for Mrs. Cole, who came to hold her horse with trepidation (Miss Harry could not be troubled with a groom at her heels).

Jem Daly discussed, could she see the chapel again, it was so full the day of the "function," she had not seen all she wished to see, so Father Esdail put his baretta on and took her through the house-door into the church.

"So they have sent down their 'Murillo,'" she said, as she stood before the Lady altar. ("How could you part with it?" she said to Fred Verrinder next day, who had answered drily: "Do you call that *parting*, Miss Hardness?") Then she asked the Father, in her young, shrill voice, if he knew that it was 'a disputed Murillo, though the Verrinders stuck to its authenticity, as did she, she was kind enough to add, and looked up, astonished, when the priest said, gravely, as he rose from his knees before the altar: "We will discuss that afterwards, Miss Hardness."

"I beg your pardon," she said, quickly. "I forgot it was church, you know," and she had the grace to follow the priest's example and make a slight genuflection as she passed before the high altar.

"And what was this to be?" in a lower voice, as they stood opposite the vacant place that corresponded with the Lady altar on the other side. "Oh, the Sacred Heart; and how was it to be decorated?"

Father Esdail *hoped* an artist friend would give them a painting for that.

"Herbert, was it?" Herbert was a Catholic artist.

"No, a Belgian," the Father said, "and," with a smile, "unfortunately it was not distinctly a promise."

"No? What a pity!" Then Miss Mary stood back

a few steps, put on her *pince-nez*, examined critically, pondered a moment, then cheerfully volunteered to do the painting herself!

"I'll manage it; yes, I'll manage it. It's quite in my line, you know," letting the *pince-nez* fall with a little clatter against the buttons. "That was a picture of the 'Sacred Heart' in the parlor, was it not? Yes, she quite understood the *motif*. Yes, she would manage; it was a pity to wait for an uncertainty," and, with her riding-whip, Miss Harry had taken rough measurements before the Father could speak or interfere.

"No, no; it will be a great pleasure, no trouble at all, I assure you." Father Esdail vainly tried to put in a word. "Why, that's the subject, isn't it?" making a dive at a little lace-edged picture that had fallen from some one's prayer book and was lying on the ledge of the seat. "I may have it? Daly's seat, is it? Well, I'll tell them I have stolen it! Oh, you may trust me. I quite understand." And Miss Harry, in a hurry as usual, swept the priest out of the chapel, thanked Mrs. Cole, swung herself on to her mare, and was out of sight before that good woman had time to close the door.

"I think you needn't be anxious," old Mrs. Verrinder said, later in the day, when the Father was confiding his troubles to her. "Harry is really a good artist, and with such a subject—who knows! and you can always make it a temporary thing you know."

So Miss Harry was left to her work.

Well, Miss Harry found to her relief—she was impatient to begin—that she had a canvas the requisite size, and set to work to have it stretched, and then sat down in a corner of the broad window-seat to consider her "subject."

"*Know* your subject, love it," the great artist who was

her friend had once said. Miss Harry was nothing if not honest; if she did this picture for the chapel, it should be well done.

As it happened, she had been reading, only the day before, a sketch of the life of an early Spanish painter in an old Review; he never began any work without a long preparation of prayer and penance. This had struck the girl as what she was pleased to call a "beautiful trait," and it came back to her mind now as she pondered over her little lace-edged print.

Did she understand her "subject"?

She remembered when her grandmother, her gentle old grandmother who loved every one, and had her charitable word for the greatest sinner, died, one of her cousins at the Shrubbery had said, "If grannie had ever been painted, it ought to have been *in a heart!*"

Was it *Infinite Love* that was meant? Wasn't there something in the *Imitation*? She jumped up and got the little book from the shelf, and turned over and over the leaves without finding the exact verse she seemed to remember. Then she got her Testament and read the Passion, first in one Gospel, then in another; but "ideas," as she called them, would not come, and her cheek against the window, picture in hand, she nestled up in her corner again.

It was a beautiful thought, at any rate, she said to herself, if it was nothing more. Then her own thoughts wandered back to the painter: had the builders and architects of the wonderful churches and cathedrals that still raised their heads heavenwards in solemn witness that England had once been Catholic, found their *inspiration* too—yes, *inspiration* was the word—in the same source? she wondered. The very *Imitation* she loved so dearly was *Catholic*. The books the red-headed curate brought her that were "worth anything" were all "adapted" from "Roman" works.

Miss Harry got up and looked at her bare canvas again. "She was not in sympathy with her work to-day," she told herself. "She would go to Father Esdail first thing next day, and borrow every book he had on the subject!"

"Are you well enough, darling?" her mother asked, after dinner. It wasn't often Harry was so silent.

And Miss Harry who, to do her justice, though she ruled her mother, was a better daughter than many, roused herself and came over to her side, and told her all about the picture she was going to paint.

"My dear!"

"Now, mother, there's no use saying anything. I have promised, and I have made up my mind to do it, and it is to be my *chef d'œuvre!*"

Miss Harry came back with quite a pile of books next day. "All you can spare me, you know," she said to Father Esdail; "I like to be *en rapport* with my work!"

She began with a French Life of the Blessed Marguerite Marie. She read it all morning before the empty canvas; she read it in the pony-carriage in the afternoon, for once letting the groom drive; she read bits to her mother at afternoon tea; she read it, while Charlotte, the old nurse, dressed her hair for dinner; she read it all evening, her mother had gone to bed early with a sick headache; she read it when Charlotte had left her, ready, as she thought to go to bed; read it till light broke through shutters and curtains, and it was finished!

Then she leant back in her arm-chair—the lamp had flickered low, and she was almost in darkness—to think.

Presently she jumped up, the "idea" had come at last! She opened her door quietly, not to awake the sleeping mother in the next room, and stole across the passage to the unshuttered studio.

Rapidly, strongly, she sketched her "idea" in; *it would*



do! She drew a long breath when she went to the other side of the room, and looked at it first criticizingly, then approvingly. It would do! Father Esdail would be pleased!

Suddenly a change came over the self-satisfied young face. "Lord, I am not worthy to touch even the hem of Thy garment." Was it her Guardian Angel who whispered these words in Miss Harry's ears just then, and made her almost start? What of the old painter, and his vigils and fastings and penance? For the first time, perhaps, in all her spoilt young life, Harry Hardness, covering her face with her hands, made an act of humility.

"Miss Harry! What's wrong, my lamb? and you haven't been in your bed this blessed night! Miss Harry, my dear!" It was old nurse, morning cup of tea in hand.

Miss Harry struggled with her tears, and who had ever seen Harry cry since she was a child? (and then she'd been "dry-eyed," as the nurses say.)

"You're not pleased with your picture, Miss Harry?" Old nurse, who couldn't make head or tail of it all, put on her spectacles to look.

"Not with my picture, nor myself, nor anything else, Charlotte, dear," Miss Harry said with the ghost of a smile as she let herself be meekly led off to undress and dress.

"No, Father," Miss Harry, a very sober-faced Miss Harry, said—she had picked that title up from the Verinders ("And if it were his proper title, why should she not use it?" she had demanded of the red-haired curate.) "No, Father, I am ashamed of myself for even thinking I could undertake such a subject. I am quite unfit in every way." The pink came to the fresh young cheeks. (*Domine, non sum dignus*, the priest whispered to himself.) "You must forgive me, and let me off my promise."

“And if I refuse?” Was Father Esdail in earnest? Harry looked up. “Yes,” the priest said, smiling at the questioning eyes, “you are quite right, my child” (Harry drew a long breath); “I am not going to let you off! you will finish this picture for—God.”

So Miss Harry went home to work very soberly and diligently at her big canvas.

“I can only try and do my best,” she answered quite humbly, when the Verrinders asked her how her picture was getting on, or Father Esdail had a question or two, when she met him, as she often did, in the village.

There was certainly, as the days went on, a curious change in Miss Harry!

Old nurse confided to the housekeeper—equally long in the Hardness's service—that many a time she feared Miss Harry might be going like her aunt Jane, who died at just her age. “When folk changed *sudden* like that, it was always a bad sign!” solemnly shaking her head.

“The Hardness girl was really getting quite supportable,” young Verrinder told his mother.

“What *had* happened to Harry?” the Shrubby girls constantly asked each other with amazement.

Miss Palmer at the Infant school put down the work she was showing, and actually stared when Miss Hardness answered her one day, “I am quite sure, Miss Palmer, you know a great deal better how it should be done than I do!”

Yes, Miss Harry was changed! but there are other lessons besides the dawns of humility to be learned in the school she had entered as pupil. Humility is a good planting-ground for the faith, who will deny it! and faith leads, straight as he can go, to the foot of the Cross, and to please God, a deeper and truer humility still, and to the *love* that the Sacred Heart never fails to kindle in these poor mortal hearts that are His clients.

Miss Harry, working diligently at her picture day by day, "pondered all these things in her heart."

Perhaps, never in her life had gentle, quiet Mrs. Hardness been so happy as the day Harry, kneeling at her feet, put her arms round her, whispered a confession of all her pride and waywardness and selfishness, and a petition for forgiveness. It was almost like having her a baby again to feel the caressing hands and the soft young cheek against her own. "Please God, mother, I shall be a better daughter," and then after a little pause Miss Harry said another word, "Mother, darling, you have guessed? I must see Father Esdail!"

And Mrs. Hardness with her little sigh—she never would interfere with her child's conscience, she told herself; and—Harry was *very much* changed, there was no doubt of that!—said "Yes, darling!"

Catholics who hear Miss Hardness's name sometimes ask: "Is that the Miss Hardness who painted that wonderful picture of the Sacred Heart at X—?" For the grain of mustard-seed has grown, and the Verrinder's mission is a well-known one nowadays.

The people thereabouts knew very well why young Verrinder has gone back to live in France. "Miss Harry was a fool not to have him, such a fine young gentleman, and so—rich," they tell each other, but people who know Harry will whisper that if "anything happened" to Mrs. Hardness she would be a—nun, of what Order perhaps one can guess!

Mary Ede's goat lives in patriarchial dignity—in clover I might very literally say—at the Park; and Mary, ninety now in spite of the "leg" that is always "pretty much about it, and thank you kindly, Miss Harry," as she always answers her friend, has a daily supply of milk—Miss Harry's gift—from Mrs. Cocks' famous Ayrshire cow.

"Yes, Miss Harry," Mary says sometimes with a shake

of the head, "she were a cross that nanny were, as I told Mr. Tupper [the red-headed curate, who, I am glad to say, has followed Miss Harry into the One Fold] many's the time! But, la!" says I, "there now, Miss Harry meant it kindly, didn't you, now, dear? And you didn't know no better, now did you, dear?"—*English Messenger*, June, 1894.

## THE PRECIOUS BLOOD.

(*First Sunday of July.*)

BY FRANCIS W. GREY.

"BOUGHT with a price," then humbly bend thee  
 low  
 Down to the dust, and own thyself His slave,  
 Thine own no more, since such a price He  
 gave,

To call thee His forever. Wouldst thou know  
 How dear He held thee? See His Life-Blood flow--  
 The "Precious Blood of Christ"—thy soul to  
 save.

Still wouldst thou be thine own, and "freedom" crave

To please thyself? By toil and bitter woe  
 He bought thee for His own: on His dear Head  
 Was laid the weight of all the sinfulness  
 Of sinful men, of all the bitterness

Of innocence found guilty, all the dread  
 Of that last agony of loneliness:

"Bought with a price"—wouldst thou be free instead?



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

The tools were soon procured ; and one of the brethren, having said the Hail Mary, set to work to rough hew the wood, and the others helped him as best they could, all praying to God to guide their hands and imploring Mary to bless their efforts. For several days they labored, dreaming of nothing, whether awake or asleep, but their pious enterprise. One morning, when they awoke, what was their surprise to see before them the statue, which they had barely shaped out, completely finished, and radiant with the most exquisite beauty !

The good knights impatiently awaited the arrival of the princess. At the sight of this wonderful image, she fell on her knees in ecstasy, and was the more amazed because the statue before her precisely resembled the heavenly vision which had hung over her in sleep. She bowed down and tenderly kissed its feet ; and the captives gave it the name of our Lady of Gladness, in consequence of the joy and happiness it had brought into their prison.

\* During the night which followed this happy day, the princess had a second vision. The holy Virgin again appeared to her in the same form as before, and commanded her to set the captives free, to fly to France with them ; offering to be her support, and promising her that after a pure and holy life, she should receive in heaven a crown of imperishable glory and everlasting blessedness

She hesitated no longer; at dawn of day she flew to the prison of the Christian knights, and declared that she would break their chains, if only they would take her with them to a land where she might profess the faith: confessing to them, moreover, that in taking this step she was executing a command given her by our Lady. The Lords of Eppe, overwhelmed with wonder and joy, threw themselves on their knees, giving thanks to God and the Holy Virgin, and swearing to the princess that they would conduct her safely to France at the peril of their lives, and die rather than desert her.

Their departure was resolved upon for the night following. Ismeria, as soon as she had dismissed her ladies, loaded herself with all her most precious jewels, and reached unobserved the prison of the knights, where she found the guards sleeping. She opened the doors, unfastened the chains, and under the escort of the three brethren, who carried the holy image, our Lady of Gladness, their most precious treasure and their surest hope, she reached the gates of the town, which also, by miracle or by a happy chance, were open. When the little company had reached the banks of the Nile, they could no longer doubt that they were under the special guidance of Mary; for in the pale starlight, they discerned a bark coming towards them impelled by a single rower, who offered to convey them across; and when they were safely arrived on the opposite bank, looking back on the stream, they could see no longer either boat or rower, and could only thank Divine Providence.

The travellers, thus fenced about with miraculous protection, marched on till break of day; then fatigue and the dread either of pursuit or of some other misadventure induced them to enter a wood of palm trees, to take a little rest. Ismeria, overcome by weariness, in spite of her anxieties and of the recollection of her father, whom

she dearly loved, soon sank to sleep by the side of the holy image. The knights intended to watch over her in turns, but in vain ; they all three yielded to fatigue, and fell asleep.

On their awakening, says the old legend, they were amazed to see that the branches which drooped over their heads were not of palms, but of the trees of northern Europe, while in the distance they beheld towers and a steeple, such as were never seen in Egypt, and the breeze which fanned their temples was such as they had never felt in Africa. They looked around them bewildered, and thought they were still dreaming, for often had the captives dreamed of their native land ; but the princess completed their astonishment by the surprise which she expressed at this new and fresh nature, which she had never seen before,—at the sky shadowed with clouds such as that of Egypt knew not. The image which they had brought with them was still at their side ; but at their feet bubbled up a fountain which they had not remarked before they slept, and which they thought they recognized as one well known to them.

In the midst of all this astonishment, a shepherd passed by them guiding his flock, dressed in the costume of Europe. The knight called him, and he came up to them ; they found that he could speak their language, and his features even seemed to them familiar ; they asked him in what country they were.

“ In the country of Laon,” replied the shepherd, “ in the marches of Champagne. This wood,” he continued, “ and this fountain are part of the domain of the three Lords of Eppe, who went to the Holy Land under the banner of our Lord.”

Here the shepherd made the sign of the cross, and continued his story.

“ We have been informed that three years past these

noble knights were taken up to God. But," he added, "you, gentlemen, by the cross you bear upon your vestments, must be yourselves returning from the Crusades. Perhaps you can bring us certain tidings of our poor lords; and though this lady who is with you is a foreigner, I see by certain signs that you are good and worthy Christians."

The shepherd had just perceived the graceful image of our Lady of Gladness, before which he immediately fell on his knees; and the knights, who had let him talk on, because, from emotion, they had lost the power of speech, followed his example: and, shedding the sweetest tears of gratitude and joy, poured forth their thanksgivings to our Lady, who had thus become to them more and more truly at every step our Lady of Gladness. Their untrimmed beards, and the long period of suffering they had passed, had so changed them, that they were not easily recognized at the first moment; but as soon as they had declared their names, the shepherd rushed forth to proclaim through the whole country round the joy of so unexpected a return. All the villagers flocked around them; and the knights and the lady were conducted to the Castle of Marchais, which was one of their demesnes. Their mother, who was still living, almost expired with joy at again beholding her sons, whose deaths she had mourned so long. She loaded with caresses the Egyptian princess, who had been the instrument of their liberation; and undertook herself to prepare her for Holy Baptism. On the spot in the wood where they had found themselves on that marvellous day, they resolved to build a church, and to place therein the miraculous image. Isueria consecrated to this work of thanksgiving the larger portion of the jewels she had brought with her. Thus was founded the Church of our Lady of Gladness; and to satisfy the eagerness of the crowds who thronged together to



honor the miraculous image, it was placed for the time on a little throne, in a rustic chapel hastily raised by the side of the fountain, until the church should be consecrated. The Bishop of Laon, Barthelemi de Vir, a venerable prelate, baptized the Egyptian princess, the elder of the three knights standing as her godfather; and her piety continued so fervent, that a short time after she consecrated herself entirely to God among the Holy Virgins. The church of our Lady of Gladness (*Liesse*) was in due season completed; the town of Liesse grew up around it, and it became a celebrated sanctuary and place of pilgrimage, where innumerable acts of beneficence have signaled from age to age the compassionate goodness of the Blessed Virgin.

(Here ends the Story as given in "*Catholic Legends*" which we now supplement.)

---

#### OUR LADY OF LIESSE.

Even during the lifetime of Ismeria and of the knights, the pilgrimage of Liesse had already acquired great celebrity. Numberless prodigies and cures were the reward of the confiding eagerness of the multitudes who flocked thither. The renown of Our Lady of Liesse, through the favors granted, spread far and wide, and soon from all parts of France the faithful hastened to the feet of the bountiful Mother. Even from foreign lands did her votaries throng to the shrine, drawn thither by the blessings which the Virgin was pleased to pour out profusely. Few authentic documents are now extant of so remote a period, but there are enough to place beyond doubt, that for the three or four centuries which elapsed after the establishment of this pilgrimage, the number of pilgrims never abated, but rather went on constantly increasing. In 1338, Albert of Royes, bishop of Laon,

appointed two other priests to assist the chaplain of Liesse, so as not to leave, as he said, the numerous pilgrims without those spiritual ministrations they hoped to find at the shrine of the Mother of Mercy. Fifty years later on, the beautiful temple, which is so much admired to this day, was happily completed; and on the 28th of May, 1384, Pope Clement VII sanctioned its consecration, and granted certain indulgences to those who came thither to pray. It was about this time also that the Confraternity of Our Lady of Liesse was established. The church and this confraternity continued to enjoy new favors and the marked approbation of the sovereign Pontiff. Popes Urban VIII, Innocent XI and Innocent XII renewed these favors. Clement X gave a more signal proof of the veneration in which he held the pilgrimage. By two bulls, dated December 12th, 1706, he approved the now time-honored Confraternity, enriched it with many indulgences, and at the same time sent for the adornment of the statue two golden chains, the one bearing a medal of gold, the other a rose studded with diamonds. The immortal Pius IX crowned all these favors of the Popes, by sanctioning, on March 30th, 1857, the solemn coronation of the statue of Our Lady of Liesse.

We would fain convey here some faint idea of the numberless miraculous graces which Our Lady of Liesse has showered on her devoted servants, during the long lapse of centuries; but it would be impossible, within the limits of a short notice, to make known so many and such signal favors. The records of many of these marvels still exist; but our fathers in the faith deemed that a miracle wrought by Mary's intercession was so natural and of such common occurrence that they seldom dreamed of recording them in sworn depositions, as the incredulity of our times exacts. The pious pilgrim,

whose prayers had been granted, departed, filled with gratitude, praising God and the Holy Virgin, and leaving behind some *ex-voto* in remembrance of his miraculous cure ; so prodigious was the number of these *ex-votos* that it would be impossible to count them ; and at the period of the Revolution, when republican vandalism had pillaged and melted them down, they amounted in weight to many thousand marks in gold, silver and silver gilt.

The detailed account of these miracles may be found in the more completed work of the Abbés E. and A. Duployé ; for us it must suffice to say that there were no human ills of soul or body the recovery from which Our Lady of Lieszé had not obtained. She made the lame to walk, the blind to see ; she restored power to palsy-stricken limbs, speech to the dumb, and cured those afflicted with the terrible evil of epilepsy. Mary preserved her faithful ones from shipwreck, their goods from conflagration ; some she marvellously protected on the field of battle, others she delivered from obsession ; finally, through her intercession, parents who had for years vainly implored the favor were blessed with children.

And what might not be said, if it were given us to enumerate those interior graces with which she enriched the souls of her clients ; but of these gifts God alone takes cognizance, and God alone can number them.

*(To be Continued.)*

## THE LEAGUE AT HOME.

### Seaforth, Ont.

The past week will long be remembered as a "Red Letter" in the history of St. James' church. The Mission just concluded by the talented Fathers Doherty and O'Brien, S.J., was most successful in every way, and came to an end all too quickly. The different services were well attended from far and near.

On Friday evening, it being the first Friday of the month, Father O'Brien preached on the devotion to the "Sacred Heart," when there was a Promoter's reception, four candidates receiving their Diplomas and Crosses, the promoters, twenty-five in number, renewing the Act of Consecration.

On Sunday evening, Father Doherty preached on the doctrine of Catholic Faith, when the church was packed many having to leave, not even standing room could be obtained. The people were delighted with the Mission, none more so than our devoted pastor, Father Kennedy, who feels that an immense amount of good has been done by the good Fathers. Certainly the people of Seaforth have good reason to be, and are indeed, very grateful to them.

Seaforth, May 9th, 1894.

### Brechin, Ont.

On the feast of Pentecost, Crosses and Diplomas were conferred on thirteen Promoters, and active canvassing is going on for new members for the month of June.

Ottawa.

ST. PATRICK'S.

The fiftieth year, or Golden Jubilee of the Apostleship of Prayer, League of the Sacred Heart of Jesus, which is being celebrated by its twenty-two millions of members throughout the world, was duly observed in St. Patrick's church in this city by a triduum or three days of prayer morning and evening, which came to a close last evening, Masses having been celebrated every morning, and evening services held. During its continuance, in addition to Rev. Father Whelan and his assistant, a number of priests from the adjacent parishes were in attendance and were kept busy in the confessionals. Yesterday morning a solemn High Mass was celebrated at half past seven o'clock, and in the evening an eloquent sermon on the devotion to the Sacred Heart was preached by Rev. Father Sloan, who took for his text St. John xix, 34: "But one of the soldiers opened his side with a spear, and immediately there came out blood and water." Before and after the sermon appropriate hymns were sung by the congregation, and the Promoters renewed their obligations. The service was brought to a close by the benediction of the Blessed Sacrament by Rev. Father Foley who read the solemn Act of Consecration while It was exposed.—*Ottawa Daily Citizen*, June 2.

Halifax, N.S.

ST. PATRICK'S CHURCH.

The Feast of the Sacred Heart was celebrated with unusual solemnity in this parish on account of this being the jubilee year of the Apostleship of Prayer. A solemn Triduum was held, in which all the Associates joined with the greatest enthusiasm and unprecedented zeal, the church being filled to its utmost capacity at the morning

and evening devotions. During the three days of the Triduum, masses were celebrated at 6, 7 and 8.15 o'clock, with general communion, not less than six hundred receiving, and on the Feast of the Sacred Heart itself fully one thousand persons approached the Holy Table. The evening devotions were at 7.30 o'clock, at which the entire parish assisted with the greatest devotion, thus testifying their love and devotion to the Sacred Heart. On Wednesday evening the badge was conferred on several hundreds and the Act of Consecration of the families of the parish to the Sacred Heart was read aloud by all the congregation during the exposition of the Blessed Sacrament. On Thursday evening, besides the usual prayers which are read at the public meetings and Benediction of the Blessed Sacrament, an instruction on the duties and obligations of the Associates, and the aim of the Association, was given by the Sub-director.

On the evening of the Feast itself, His Grace the Archbishop preached on the Holy League to an immense congregation, congratulating them on the success of the Triduum, and pointing out the many blessings which would be conferred upon them by our Divine Lord for their devotion and fidelity to His Sacred Heart. The Crosses and Diplomas were given to the new Promoters, and the Triduum closed with solemn Benediction at which the Archbishop officiated. The decorations of the altar were ruly lovely, and the music finished by the choir of the highest order.

Hamilton.

LORETTO, MT. ST. MARY.

DEAR REV. FATHER,

It is some time since we have written you concerning the Holy League. You have, I hope, received our list of intentions in time each month.

The Rosary Tickets arrive promptly and are always welcomed by all.

The pupils say the morning offering aloud in the dormitory, and all who have made their First Communion are faithful in offering the Communion of Reparation.

We have had two conversions to the Faith among our pupils this year—both children are now members of the League.

Asking a share in your good prayers, dear Rev. Father,

S. M. IGNATIA.

Toronto.

ST. MARY'S PARISH. ,

The Feast of the Sacred Heart was observed here in an especially impressive and solemn manner. At the masses in the morning, it was most edifying to see the very great numbers who approached the Holy Table. It is always customary here for the greater number of the associates of the League, as well as the promoters, to receive Holy Communion on the First Friday of the month, but on the Feast of the Sacred Heart the usual large number was greatly augmented. The exposition of the Blessed Sacrament took place as usual after the last mass, and the altar was most beautifully decorated for the occasion. Great numbers visited our Lord during the day and laid their needs before Him, and obtained the extra blessings promised to those who observed the Feast as prescribed. At the service in the evening, after an eloquent and impressive discourse by the Director of the League, on the duties of Promoters, the great blessings accruing from their work, the general work of the League, and the very slight obligations necessary to become an Associate, etc., a number of Promoters, who had

been on probation for some time, and who had proven themselves worthy of such an undertaking, received their crosses and diplomas from the hands of the Director. A procession of the Blessed Sacrament then took place around the Church, the *PANGE LINGUA* being sung by the choir and acolytes, after which Benediction of the Blessed Sacrament was given. All present must have felt that our Lord was pleased with His children who are working hard to increase and spread the love for His Divine Heart.

THE SECRETARY.

### R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased: Mrs. John M. McEvoy, d. at West Osgocde, April 13; Mrs. Frank Hill, formerly of Williamstown, Ont., d. at Collinsville, Mass., May 5; Alex. Burns, of Renfrew, d. May 16; A. V. MacMillan, d. May 16; Mary Perkins, d. in May, Donald Steward, d. in Jan. at St. Andrew's West; James McGuirk of Barrie; Mrs. Thomas Muny, of Charlottetown, P.E.I., d. April 25; Dr. de Villers, of Buckingham, d. March 30; Mr. Patrick Doyle, of Hamilton, d. May 9; Mrs. O. H. Dunn, of Smith's Falls, d. at Seaforth, May 16; Lawrence Tracy, d. at Cleveland, O., April 27; Mrs. James Fitzgerald, d. May 23, and Mrs. Andrew Crossman, d. May 28 all of Guelph; Mrs. Catherine Meahan, of Bathurst, N.B., d. May 2; Mrs. Peter Brown, d. in May, Miss Annie. W. Burke, d. May 20, Miss Annie Quinn, d. in May, M. Fuller, d. in May, Mr. George Morrison, d. May 23, Mrs. James Larkin, d. May 27, and Mr. Thomas Sutcliffe, d. May 21, all of Quebec; Mrs. Kittie Fitzgerald, d. April 6, and Mrs. Louise Bolton, of Prescott; Mrs. John Browne (*née* Rodgers), d. May 28, and Michael Graham, of Montreal; Joseph Lynch, of Toronto, d. in June; Catherine Casey, d. Feb. 24, Teresa Waters, d. March 7, and Daniel O'Sullivan, d. April 27, all of Campbellford; Mr. P. Gleeson, d. May 5, and Miss Rose McMerriman, of St. Gabriel's, Montreal; Albert McGillis, of Port Arthur; Mrs. John Rogers, of Niagara Falls, d. May 13.





## TREASURY, JULY, 1894.

Received from the Canadian Centres.

Acts of charity,....	50,152	Pious reading, .....	43,746
Acts of mortification.	74,744	Masses celebrated,..	4,453
Beads,.....	343,073	Masses heard,.....	111,147
Stations of the Cross,	41,878	Works of zeal,.....	64,403
Holy Communions,..	33,210	Various good works.	481,816
Spiritual Commu-		Prayers,.....	2,169,363
nions,.....	327,793	Sufferings or afflic-	
Examinations of		tions,.....	54,364
conscience,.....	41,179	Self-conquests.....	65,866
Hours of silence,....	104,223	Visits to Blessed	
Charitable conversa-		Sacrament .. ...	140,437
tions,.....	148,039		
Hours of labor,....	469,891		
Holy hours.....	12,676		
		Total....	4,813,453

## THANKSGIVINGS

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

ALEXANDRIA.—Thanksgivings are returned to the Sacred Heart for a special favor obtained. For a temporal favor obtained after novena in honor of St. Francis. For the conversion of a friend to the Faith. For a situation obtained. For a great temporal favor received after making a novena. For recovery from sickness of three years' duration, through the intercession of the Blessed Virgin, St. Joseph and St. Ann, and a promise of Masses for the Suffering Souls. A Promoter, for three favors received in

May, after making a novena in honor of the Five Wounds and of Our Lady of Perpetual Help. For a temporal favor received. For a special favor received. A Promoter, for several favors. Promoters, for three temporal favors.

ALLISTON.—A Member, for complete restoration to health after four years' illness, after making a novena. For a very great favor received last March after a novena to St. Joseph.

AMHERSTBURG.—A Member, for two great favors obtained. A Promoter, for a favor obtained.

ANTIGONISH.—For a favor obtained through the intercession of the Blessed Virgin and St. Joseph.

BARRIE.—A Promoter, for the cure of a very sore throat after the application of the Badge. A Promoter, for the cure of a sore ear through the intercession of St. Ann.

BATHURST VILLAGE.—For temporal favors received. For two temporal favors received. A Promoter, for four favors received. A Promoter, for the cure of a brother's sore side. For a spiritual favor.

BELLEVILLE.—A Member, for the obtaining of constant employment for a husband and son. For several other temporal favors.

BERLIN.—For a temporal favor through the intercession of the Blessed Virgin and St. Joseph, and the promise of a Mass for the Souls in Purgatory.

BRANTFORD.—For the cure of a friend of intemperance after making the nine Fridays' Novena. For employment obtained. For a request granted. For a special favor received.

BURLINGTON.—A Promoter, for a great favor obtained through the intercession of the Blessed Virgin, St. Joseph and the Suffering Souls.

CANSO, N.S.—For many favors and blessings. For three temporal favors. For a great favor through the interces

sion of the Blessed Virgin and St. Anthony. A Promoter, for three favors through the intercession of the Blessed Virgin. For a special favor.

CHAPEAU.—A Promoter, for a favor received. For the cure of a sore back after applying the relics of Fathers de Brebeuf and Lalemant. For the cure of salt rheum, an affliction which had lasted three years, after making a novena in honor of the Sacred Heart, St. Francis Xavier, the Blessed Virgin and St. Joseph, and Fathers de Brebeuf and Lalemant. For the conversion of a relative who had not made his Easter duty for three years. For a mother's recovery from a dangerous illness.

A Promoter, for the abstention of a young man from the use of ardent spirits.

CHATHAM, ONT.—A Promoter, for the conversion of an old man who had never made his First Communion, after being persuaded to wear the Badge. For the blessing of exemption from all serious illness amongst pupils. For many temporal and spiritual favors. For one spiritual and two temporal favors. For complete restoration to health after promise made to Our Lady of Lourdes. For three special favors through the intercession of St. Joseph.

CHICAGO, ILL.—For the cure of an insect's bite after applying the Badge. For a position kept open for a Member. For a safe and pleasant though long journey.

COBOURG.—For the conversion of a father who was received into the Church at his own request.

COLGAN.—A Member, for a great favor obtained after making a novena and having a Mass said. A Member, for a favor received after a novena to St. Joseph. For a favor obtained after making the Novena of Grace. For several favors received through the intercession of the Blessed Virgin and St. Joseph.

CORNWALL.—A Member, for a situation obtained. A Member, for a special temporal favor received. A Mem-

ber, for a temporal favor received through the Canadian Martyrs and St. Ann. An Associate, for a cure obtained after applying the Badge and imploring the intercession of Blessed Margaret Mary.

COTE DES NEIGES.—For recovery after a painful illness. For the recovery of two children after making a novena.

DOUGLASTOWN.—An Associate promised a Mass for the Souls in Purgatory and a novena to the Sacred Heart if her child's life were spared ; it commenced to recover immediately after applying the Badge. For the recovery of a child through the intercession of St. Joseph. For a favor obtained.

DUNDAS.—For a special favor.

FORT AUGUSTUS, P.E.I.—For restoration to health of a young mother whose life had been despaired of, after a novena to the Sacred Heart by Members of the League.

GALT.—A Member, for great improvement in the health of a sister. A Member, for a temporal favor received. For a great temporal favor.

GUYSBOROUGH, N.S.—A Promoter, for three great favors received. An Associate, for a favor received.

GUELPH.—An Associate, for five temporal favors obtained through the intercession of the Blessed Virgin and St. Joseph.

HALIFAX.—A Promoter, for the recovery of two persons from serious illness. For a successful examination. For an important temporal favor received. For the cure of a deformed foot after a novena to the Sacred Heart. For the conversion of two persons addicted to drink. For a brother's going to confession after many years' neglect. For employment obtained. For a temporal favor obtained through St. Joseph. For restoration of a father's health. For a spiritual and temporal favor received.

HAMILTON.—For two special favors granted. For a favor received. For an extraordinary favor obtained

after novena to St. Aloysius, St. Stanislaus and St. John Berchmans.

A Member, for five safe journeys, by offering the Rosary in honor of Jesus, Mary, Joseph, St. Ann and St. Anthony. For the cure of intense pains and weakness in the spine by making the Stations of the Cross and through other prayers. For a sister and a brother who were neglectful of their religious duties, and who now attend mass and have made their Easter duty. For a brother and sister who were driven from home by a drunken father; after prayers to the Sacred Heart through the intercession of the Blessed Virgin, St. Joseph, St. Ann and St. Anthony, the repentant father asked them to return. For many temporal favors.

HAYESLAND.—A Promoter, for the grace of making a good confession, though the intercession of the Suffering Souls and St. Joseph.

INGERSOLL.—For two temporal favors received. A Promoter, for three temporal favors received. A Member, for a special favor received. An Associate, for a special favor received.

KINGSTON.—A Member, for a temporal favor received. For three favors. For the cure of a person after applying the picture of Blessed Gerard Majella, also for a special favor obtained through his intercession. For two cures through the intercession of Our Lady of Perpetual Succor. For the return of a person. For the recovery of the eye-sight of a friend. A novena was made for a young man out of employment, and a mass offered; at the end a situation was promised, but nothing more for months. Another novena was commenced in honor of St. Joseph, and a promise made to give a statue of St. Joseph to the Hotel-Dieu Church. At the end of the novena, on the feast of St. Joseph, when all seemed hopeless, the young man received orders to take his position, and was installed in a good situation.

KINKORA, P.E.I.—A Promoter, for the cure of an internal disease after making three novenas to Our Lady of Perpetual Help, St. Joseph and St. Alphonsus. For the cure of a pain after applying the Badge.

MANOTIC STATION.—For a mother's restoration to health after praying to the Sacred Heart, the Blessed Virgin and St. Ann.

MARYSVILLE, ONT.—A Promoter, for a spiritual favor received. For the conversion of a friend. A Member, for a very great favor received.

MASSEY STATION.—For a favor obtained after a novena to Fathers de Brebeuf and Lalemant. For another favored obtained through the intercession of St. Anthony.

MEMRAMCOOK, N.B.—For two spiritual and two temporal favors received through the intercession of the Blessed Virgin, St. Joseph and St. Teresa. For one temporal favor.

MONCTON.—For two favors. For one spiritual and one temporal favor through the intercession of the Blessed Virgin and St. Joseph.

MONTREAL.—A Member, for the peaceful and happy death of a father. For a good position for a brother. For temporal favors. For a successful operation. For a particular favor granted. For a deliverance from illness twice. For the cure of toothache after applying the Badge. A Promoter, for the conversion of a young man from drink. A Member, for three temporal favors received. A Promoter, for a temporal favor received through the intercession of St. Joseph. A Member, for a favor received through the intercession of the Canadian Martyrs, and a novena to the Sacred Heart of Mary, and a thirty days' prayer to St. Joseph. A Member, for a favor obtained. A Promoter, for a temporal favor obtained through the intercession of St. Joseph. A Member, for winning a law-suit of long standing. For the

complete reformation of two young men addicted to drink. A Promoter, for spiritual and temporal favors and success in business. A family, for a special favor. For two favors obtained through St. Anthony. A family, for a favor obtained. For grace received. An Associate, for a favor obtained after making a novena to the Sacred Hearts of Jesus and Mary and to St. Joseph. An Associate, for employment obtained. A Promoter, for a conversion obtained. A Promoter, for a particular and special favor granted during March through the intercession of St. Joseph. A young man, for restoration to health when all but given up by the doctors; from the moment a promise to publish was made he gradually grew better until perfectly cured. For a temporal favor after prayers to the Sacred Heart and the Infant Jesus of Prague. A Member, suffering from a very painful infirmity for twenty-two years, and whose only relief, and that momentary, was in the use of strong narcotics, had recourse to the Sacred Heart through the intercession of Fathers de Brebeuf and Lalemant, and V. Marguerite Bourgeois. After applying their relics, the pain, during the last six months, has greatly diminished, and her nights are comparatively peaceful, so that there is every hope of complete cure.

NEWCASTLE, N.B.—A Promoter, for favors received. An Associate, for favors received.

NIAGARA FALLS, ONT.—A wife, for the conversion of her husband who died in the Catholic faith.

NORTH WILLISTON, VT.—A Member, for steady work obtained for a husband after making a novena in honor of the Sacred Hearts of Jesus and Mary, St. Ann, St. Joseph, the Canadian Martyrs and Blessed Gerard Majella. For the cure of a child's eyes after applying the Badge and making a novena.

ORILLIA.—For two temporal favors received.

OTTAWA.—A Member, for a favor obtained for a brother after a novena. A Member, for a temporal favor received. An Associate, for a situation obtained. An Associate, for a sale of land through the intercession of the Blessed Virgin and St. Joseph. A Member, for the speedy recovery of two children from diphtheria.

OWEN SOUND.—For a temporal favor received through St. Joseph.

PENETANGUISHENE.—An Associate, for a special favor obtained through the intercession of the Blessed Virgin. For the recovery of a boy after applying the Badge.

PETERBOROUGH.—A Promoter, for a temporal favor received. A Promoter, for a spiritual favor. For two special favors. An Associate, for a temporal favor.

PORTAGE LA PRAIRIE.—A Promoter, for temporal help received.

PORT WILLIAMS, N.S.—A Member, for the recovery of a friend from a serious illness. For favors received through the intercession of the Canadian Martyrs.

QUEBEC.—A Promoter, for many spiritual and temporal favors. For the cure of a child's sore eyes; it was threatened with blindness. For the restoration of a sister's health. For the speedy recovery from a dangerous burn after applying the Badge and promising a novena. For the safe return of two Associates from dangerous work during the winter. For a great temporal favor obtained through the intercession of our Lady and St. Joseph. For the conversion of a brother after many years' neglect of his religious duties. For speedy relief from great pain after applying the Badge. For the recovery of a sick girl through the intercession of Blessed Gerard Majella. For the recovery of a lost article and several temporal favors. For a very great temporal favor obtained. For several temporal favors obtained through the intercession of the Blessed Virgin and the Souls in Purgatory



For obtaining a better position and permanent employment. A Promoter, for several spiritual and temporal favors, especially one great temporal favor. A Promoter, for several spiritual and temporal favors, also a very great temporal favor and relief from mental nervous anxiety. An Associate, for employment obtained for a father after making a novena of Fridays. For a particular temporal favor. For many great favors obtained.

ST. ALBANS, VT.—A Member, for a temporal favor received. For work obtained through the Sacred Heart and St. Joseph. For the recovery of a little girl through the intercession of the Blessed Virgin and St. Ann.

ST. ANDREWS.—For two temporal favors received.

ST. CATHARINES, ONT.—A Promoter, for two temporal favors obtained after thirty days prayer in honor of The Passion. For a favor received. A Member, for a temporal favor received through the Sacred Heart and a novena to St. Francis Xavier.

ST. JOHN, N.B.—For a reformation. For obtaining employment. For a favor received. For obtaining a spiritual favor. For two temporal favors through the intercession of Blessed Gerard. For a favor through the intercession of St. Joseph. For work obtained through St. Joseph. For the cure of a sore throat. For the recovery of a sick person. For restoration to health of two boys through the intercession of Our Lady of Perpetual Help. For money received through the intercession of Our Lady of Perpetual Help and St. Joseph. For the recovery of a sick family through the intercession of Our Lady of Perpetual Help. For obtaining employment. For a great temporal favor obtained after making a novena to the Sacred Heart; the favor seemed miraculous. Five favors obtained during April. For a favor through the intercession of Our Lady of Perpetual Help.

For a great temporal favor obtained through the intercession of the Souls in Purgatory. For the conversion of a negligent person through the intercession of the Blessed Virgin. For a temporal favor after praying to the Sacred Heart and the Blessed Virgin. For the finding of a valuable article after making a novena to the Sacred Heart and St. Anthony. For a favor through the intercession of St. Joseph. For four favors obtained.

SAULT STE. MARIE.—For the cure of a child through the use of water blessed in honor of St. Ignatius. For employment obtained through prayers and a novena to the Sacred Heart and to St. Joseph. For the recovery of a child whose life was despaired of, by placing the picture of the Sacred Heart over her head and by the application of the Badge.

SEAFORTH.—For a temporal favor received.

SEVEN MILES BAY.—An Associate, for the cure of a sore eye after applying the Badge and making a novena.

SMITH'S FALLS.—For the success of a school teacher.

SWANTON, VT.—For the recovery from a serious illness through the intercession of the Blessed Virgin and St. Joseph.

THOROLD.—For the return of a dear friend to his church after seven years' neglect. For a very great spiritual and a very great temporal favor.

TORONTO.—A Member, for a spiritual and a temporal favor received. A Member, for the recovery of a sister from a very painful malady. For two great temporal favors obtained through the intercession of Our Lady of Victory. For the recovery from a complaint after a novena to St. Joseph and St. Benedict. A Member for a favor obtained. For a favor granted. A Member, for a situation obtained through the intercession of the Blessed Virgin and St. Joseph and a novena to St. Francis Xavier and the promise of a mass for the Souls in Purga-

tory. A Promoter, for the miraculous recovery of a young man from a dangerous illness through the intercession of Our Lady of Perpetual Help. For success in a music examination. A Member, for a favor obtained.

WARKWORTH.—For a special grace obtained after a thirty days' devotion and prayers.

WINDSOR, N.S.—A Member, for a favor received through the Blessed Virgin. For a special favor through St. Joseph. For a favor through Our Lady of Perpetual Help. For two very special favors through St. Anthony. For a very special favor obtained through the intercession of St. Expedite. A Member, for many favors obtained through the Sacred Heart, the Blessed Virgin and St. Joseph.

---

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Antigonish, Bedford, Caledonia, Chatham, Ont., Chicago, Ill., Galt, Halifax, Hamilton, Hastings, Kingston, Lindsay, Manotick Station, Montreal, Ottawa, Port Hood, Quebec, Renfrew, St. Andrew's, Salford, Smith's Falls, Thorold, Toronto.

## INTENTIONS FOR JULY.

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

- 1.—S.—THE MOST PRECIOUS BLOOD. at, g†, r†. Devotion to the M. P. Blood. 23,666 Thanksgivings.
- 2.—M.—VISITATION, B.V.M. r†. Charity for the neighbor. 12,701 In affliction.
- 3.—Tu.—*Sts. Ireneus and Comp., M.M.* Morning offering. 15,873 Departed.
- 4.—W.—*St. Bertha, W.* Pray for sinners. 16,340 Special.
- 5.—Th.—*Sts. Cyril and Methodius, Bps. M.M.* h†. Pray for schismatic. 1,529 Communities.
- 6.—F.—*Octave of St. Peter and St. Paul.* at, et. Self-denial. 20,438 First Communions.
- 7.—S.—*St. Michael of the Saints, C.* Reparation. Members of the League.
- 8.—S.—*St. Elizabeth, Queen of Portugal.* Love of the poor. 12,900 Employment.
- 9.—M.—*Sts. Zeno and Comp. M.M.* r†. Fly occasions of sin. 6,749 Clergy.
- 10.—Tu.—*Seven Brothers, M.M.* Love of the family. 66,833 Children.
- 11.—W.—*St. Pius I., P.M.* The spirit of piety. 20,182 Families.
- 12.—Th.—*St. John Gualbert, Ab.* h†. r†. Forgiveness of enemies. 58,672 Perseverance.
- 13.—F.—*St. Anacletus, P. M.* Desire of Holy Communion. 6,855 Reconciliations.
- 14.—S.—*St. Bonaventura, Bp. D.* Devotion to the Crucifix. 18,928 Spiritual favors.
- 15.—S.—*St. Henry, Emperor.* Pray for rulers. 17,097 Temporal favors.
- 16.—M.—OUR LADY OF MOUNT CARMEL. Devotion to the Scapular. 11,253 Conversions to Faith.
- 17.—Tu.—*St. Alexis Recluse.* Spirit of Poverty. 17,961 Youths.
- 18.—W.—*St. Camillus of Lellis, F.* Charity for the sick. 7,035 Schools.
- 19.—Th.—*St. Vincent de Paul F. h†.* Almsgiving. 12,242 Sick.
- 20.—F.—*St. Jerome Emilian, F.* Pray for Orphans. 2,975 Retreats.
- 21.—S.—*St. Praxedes, V.* Works of Mercy. 459 Works, Guilds.
- 22.—S.—*St. Mary Magdalen, Penitent.* p†. Sorrow for sin. 1,753 Parishes.
- 23.—M.—*St. Apollinaris, Bp. M.* Constancy. 25,732 Sinners.
- 24.—Tu.—*St. Christina, V.M.* Love of Chastity. 24,506 Parents.
- 25.—W.—ST. JAMES. THE GREATER, *Ap. h†, m†.* Loyalty to Christ. 5,067 Religious.
- 26.—Th.—ST. ANN, *Mother B.V.M.* h†. Pray for mothers. 1,863 Novices.
- 27.—F.—*St. Pantaleon, M.* Pray for Physicians. 1,085 Superiors.
- 28.—S.—*Sts. Nazarius and Celso, M.M.* Suffer for Christ. 20,940 Vocations.
- 29.—S.—*St. Martha, V.* Visit the Blessed Sacrament. Promoters of the League.
- 30.—M.—*Sis. Abdon and Sennen, M.M.* Patience. The Directors.
- 31.—Tu.—*St. Ignatius Loyola, F.* Zeal for God's Glory. 23,382 Various.

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

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