



# THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

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

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VOL. V.

OCTOBER, 1895.

NO. 10.

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## GENERAL INTENTION FOR OCTOBER.

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

### CATHOLIC INTERESTS IN SWITZERLAND.

It is a political combination of its nature but little fitted to foster social quiet and religious interests, that of Switzerland, where twenty five petty States, peopled with rival and ill assorted denominations, go to make up the great Republic or Confederation under one common legislation.

And what do we find underlying the actual federal constitution but the sectarian spirit, the spirit of Calvin, intensified by all the hatred of Masonry, which is saying all that is to be said.

The iniquitous laws of 1874 bore on the following points: the suppression of the Papal Nunciature, the expulsion of the Jesuits and of the congregations to them "affiliated," the prohibition of religious orders and of the re-establishment of their convents, the secularization of ecclesiastical courts, the extinction of diocesan officialities, and the establishment of neutral schools. Time, it is true, and subsequent amendments softened somewhat the asperities of these measures, but to a degree quite unsatisfactory.

Scant as are these historical data, they suffice to make it clear for our Associates that it would require nothing short of the all-powerful and tender mercies of the Heart of Jesus to reinstate the Swiss Catholics in the full enjoyment of their rights and to bring back to the one true fold so many of their separated brethren.

Tokens are not wanting to shew that our hopes are well grounded.

Witness, the *abiding energy of the Catholic Cantons*, which, with one or two exceptions, have since the Sonderbund, and in spite of the persecution of 1873, contrived to elect and maintain in power good governments.

Witness, the *Catholic Union*, recently founded in Luzern, whose aim is to concentrate the scattered forces of the Catholics. We count in its ranks statesmen, whole associations, leagues of workingmen and alumni societies.

See, moreover, the admirable organization of the *press*, thoroughly orthodox and acting in perfect unison.

Then again there is the *University of Friburg*, whose mission amid the darkest shadows of heresy is to restore the lustre of the old Faith of Rome. It is an all-impor-

tant work, and in its behalf, but lately, the hierarchy have bespoken the active sympathy and generous co-operation of the faithful.

Lastly, and as a sign of certain recuperation, the *devotion to the Sacred Heart of Jesus* is beginning to gain a foothold in this noble soil, hallowed by the memory of God's servants the Blessed Nicholas de Flue and Blessed Peter Canisius.

May the Sacred Heart vouchsafe to grant what we ask for, justice and freedom for the Swiss Catholics,—those in particular of Geneva and Bern; unity of purpose in their efforts under the guidance of their legitimate pastors; prosperity for the University of Friburg; return to the one true fold of our brethren who have strayed away, and as the harbinger of a better day, the canonization of Blessed Canisius, whose tercentenary the Catholics of Friburg are preparing already to celebrate with befitting splendor.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular that the Church in Switzerland, and every effort put forth to forward her interests, may receive from Thee the fullest blessing, as an earnest of her final and lasting triumph. Amen.



## GOD GAVE HIS ANGELS CHARGE OVER HER.

**M**AS it the Good Mother, or was it the Angels over whom she reigns as Queen, who protected the *Little Republican Maiden*, and brought her safely through so many dangers? Why attempt to answer this question when we know that poor little Marie's pious mother in her last prayer, as her life ebbed away, committed her to the care of both. After her devotion to the Sacred Heart, Madam X . . . . had none other dearer to her than that to the Queen of Angels and to those bright Spirits themselves who always see the face of the Eternal.

Her choice had been a foolish one. She had cast her lot in for life with a man who scoffed at religion, though he had many,—I shall not say redeeming traits,—but excellent natural qualities which made him pass for what the Parisian world would call a worthy man.

And yet it was a generous impulse which decided her to make the sacrifice of her own peace of mind; her parents willed it, and their will had always been her law.

Now at the point of death, what was to become of her child? "Oh Holy Mother, and angels of God, watch over her and protect her." It was the prayer she formulated with her dying breath.



The disastrous war of 1870 had just come to a close, and France crushed, ruined, annihilated in her dreams of aggrandizement was to set about repairing her disasters, when Paris, wearied by a long siege, worked up by petty ambitions, chafing under restraint and embittered by suffering, rose in a frenzy of madness.

Without a moment's warning the insurrection broke out terrible and merciless, and civil war followed in the wake of foreign invasion, misfortune crowded on the heels of misfortune and death on death. Blood evidently had not flowed profusely enough under the balls of the Prussians.\*

Like so many others about the same time, Mr. X.... whose residence was in the quarter of Les Batignolles, saw in the movement a grand chance to make a fortune and clamber into some post of honor.

Well read, clever and impetuous, in spite of the many deceptions which thus far had made his life a failure, and reckless of his slim pecuniary resources, without a moment's hesitancy he founded a daily paper.

The circulation increased rapidly and beyond expectation. Wholly taken up with his work from that moment, he little dreamed that near him and in his own home the fiery lines of rebellion which flowed from his pen were working havoc in the ingenuous, ardent soul of his little daughter who had barely reached her fifteenth year.

Endowed with a nature easily roused to enthusiasm and open to every generous impulse, with a heart true as steel and an imagination all aglow, Marie was fired by the catch-words of liberty, equality, fraternity, for ever dinned in her ears. So, by her every-day readings and the converse of her father's boon-companions, she conceived

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\*The narrative which follows, hitherto unpublished, is authentic; but as the principal personages who figure in it are still alive, their names are not given to the public.

and nursed in her breast an implacable hatred for all who were stigmatized as tyrants.

Oh! the wretches! the rabble of Versailles! How she longed to see them exterminated, to feast her eyes on the spectacle of their death throes, to see their slain lying in heaps so as to cement with their blood the new edifice which the *Communards*, her brethren, were to rear aloft to justice, to freedom, to fraternity, for the happiness of mankind.

Marie was sincere in her convictions, and she really deemed the criminal attempt of the insurgents a grand and holy cause. But her soul was too ardent, too prone to generous acts and self-sacrifice to allow of her remaining willingly inactive in the popular struggle and effervescence. She would take her stand, as by right, in the foremost ranks in battle, cheer on the combatants, and suiting her action to the word, snatch the gun and cartridges from the first insurgent falling at her side and use them like a man, "to avenge her brothers."

Poor little Marie! seeing her so bent on slaughter, one might fancy she was a heartless child, ferocious even. Ferocious? yes, while in the fray; but follow her when the shades of night have fallen, when the last cannon shot has laid low its last victims, that frail maiden, her hair shorn soldier-like, is a changed being.

Ever unwearied, she hastens from one poor helpless wretch to another, and tenderly binds up the gaping wounds which a brother has inflicted on a brother. And, as if by her energy, by her strength of soul, by the innocence which, in spite of all her surroundings, beams forth from her glance, she commands the respect of those lawless men, steeped in crime, who, in her presence, lay aside the worst features of their vulgar, brutal nature, debased by vice or worked up into madness. Marie who cares for them, who brings them their food, who fights

by their side, Marie is for them a talisman, she appears to them a something divine which brooks not a mortal's touch; thus does she move among them revered by all, and is known to the insurgent battalions as the "Maiden of the Republic."

Meanwhile the Versailles troops were exasperated, and, alas! with reason, at the resistance offered, and at the abominable doings of the *Communards*, so the cannon boomed forth uninterruptedly over Paris.

The terrified inhabitants battened their windows and doors with mattresses, and in the more exposed quarters of the city, took refuge in the cellars.

Marie, ever reckless, loved to visit these quarters where whole blocks crumbled under a storm of shells.

One day, on one of these foolhardy errands, she espied a youth who, scorning death like herself, was advancing boldly, singing some revolutionary air. No one else was in sight, and she watched him as he proceeded. Suddenly he reeled as one stricken, and fell heavily to the pavement.

In a flash Marie was at his side. She tore open his tunic to stanch the blood; but soon she drew back fiercely, and her eyes flashed fire,—his heart had ceased to beat.

"Another victim to tyrannical power!" she hissed between her teeth. Snatching the revolver from his belt she walked on wildly, a thousand mad projects rising in her heated brain.

The day was to prove an ill-omened-one.

The *Communards* had hazarded one more engagement outside the fortifications of Paris, and the child, thirsting for vengeance, the thought of the ill-fated youth she had just left uppermost in her mind, outstripped the sallying party and joined the outposts to be in more immediate contact with the foe. Before the end of the fight together with her companions she was surrounded,

made prisoner, and brought within the lines of the enemy against whom she had fought so desperately all day.

The captain who received the prisoners ordered all men and women, taken in arms to be shot.

Marie, with head erect, from the wall against which she was leaning, scanned, with almost a smile upon her lips, the long line of glittering rifles about to belch forth death.

Just then a soldier in the crowd jostled her as he pushed into the line another doomed insurgent, and the cap which had concealed in part her features fell to the ground.

The captain in command uttered a cry of surprise, and surprise made way for a feeling of commiseration.

"Too young to be shot," was his curt command, as he pushed her with seeming rudeness from among the condemned.

But Marie wanted to die, she was bent on it whether they willed or no. The sight of blood, and from her fellow-soldiers, had intoxicated her, her brain was on fire, and her cheeks suffused with a blush of mingled shame and indignation, she hurled defiance at the man who wished to save her.

"Death to the Versailles rabble! Long live the Commune!" she cried in her rage.

"We don't shoot babes," reiterated the Captain; "lead her off to prison."

When Marie found herself shut in behind the prison bars, after giving free vent to her passion, she began to bethink herself of the future.

"Since they will have it so, I shall live, but I shall live to begin all over again the struggle to save my friends."

By dint of artifice, scarcely had three days worn by, when, eluding the watchfulness of her gaolers, she re-



gained her freedom, and was once more safe behind the walls of Paris.

Things had not improved, for these were the darkest days for the great Capital. Her prison experience had further embittered the child's nature, so that now she mingled even more, were it possible, in the fiercest of the fight.

It was not long before she paid the penalty of her richness, for a fragment of a bursting shell laid her low.

The "Maiden of the Republic" is then about to die?

No, not yet. From on high the Virgin, Queen of Angels, watched over the wild little enthusiast, the wayward but ever well-meaning and loyal child who bore her name.

A detachment of *Communards* soon recognized her, as she lay there helpless on the cold sod. They rushed to the spot, raised her tenderly, and wrapping her in a soldier's mantle were carrying her to the rear when they themselves were cut off from their retreat, and captured.

Then, indeed, the solicitude of these rough men knew no bounds. No! no one shall lay a finger on the child they are carrying, and who is still unconscious. They become gentle as lambs, almost shed tears of tenderness for the little girl they have learnt to love.

Marie recovered consciousness then only when she was in the hands of her enemies, and it was by them she was nursed.

The shock had been more serious than the wound itself, and before long she was able to go about and share the common lot of the captives. She had not, it might here be said, been the only one of her sex to take part in the insurrection, or join in the thick of the fight.

One day a charitable priest, zealous in his Master's service, came among them, to endeavor by his mild exhortations to soothe a little the wild bursts of passion of

the many who were more to be pitied for their blindness than condemned for being hardened in crime.

But Marie, when she heard the message of peace, was beside herself with rage, and on the spur of the moment sprang forward and slapped the face of God's minister in the presence of her companions.

This blow, happily for her soul, was one day to be for her a subject of cruel remorse.



Finally the cause of order triumphed, and the army of Versailles, after so much blood spilt and so much ruin and devastation entailed, became master of Paris. The fate of the prisoners was not to be decided until quiet was somewhat restored in the still smoking Capital.

The tender age of our little republican maiden bore weight with her judges, and an over rigorous account was not exacted from her for her many daring acts. The whereabouts of her family once ascertained, she was committed to their keeping.

Still Marie did not find in the bosom of her family all the quiet she needed, nor any congenial spirit of her age, while, on the other hand, she still fostered in her soul a bitter resentment for those who had crushed out of life the Commune.

At fifteen, the hardships of a protracted siege are not undergone with impunity, nor the fatigues of the camp and battle field, much less the exhaustion occasioned by wounds. The child struggled on in a languid way for a while, and then reluctantly took to her bed.

A doctor, imbued with her own humanitarian ideas, and who had sat as a deputy in the House, visited the little patient and prescribed for her, but to no avail. In spite of all the care lavished on her, her case grew more desperate; for though Marie was reduced to a state of

great weakness, her mind was ever in a fever of excitement, which aggravated to an alarming extent every symptom of the disease.

What would have become of her, had not the good Mother and her good Angels watched over their child? Yes, and that good Mother so disposed things that a sister of St. Vincent of Paul, on hearing of the critical state of the poor child, did not shrink from the difficult task of effecting the cure of both the soul and body of Marie.

She came, that daughter of charity, confiding in God's mercies, ready for any sacrifice and fully resolved to be disheartened by no rebuff. But first of all she begged Marie's Guardian Angel to prepare the way for her and to enlist on her side all his bright companions in glory. She did not dream that it was owing to their very supplications God had decreed that she herself should be the weak instrument in His hands to effect His purpose.

She went about her work with a light heart; she brought with her sweet words and tempting little delicacies, endearing ways and all of a real mother's love.

But these kind endeavors received at first at the hands of the perverse little republican a strange welcome. The first visit was more particularly painful. Marie hated the very robe of the Sister because she mixed up religion some way, in her distorted fancy, with the government that had butchered her brethren of the Commune. As soon as she set eyes on her at the threshold, in her room, at her bedside, she grew pale with anger.

"What is your business here?" she cried. "I am an insurgent, and I abhor *curés*, nuns and all that lot."

Ah! cruel Marie, could you see in the heart of that poor sister all the depths of love and tenderness for soul and body that she is ready to waste on you, you would not have driven home that heartless thrust.

"I come," answered sister R...., mildly, "to see a

poor little sick girl who is suffering, to be kind to her, and to nurse her a little if she will let me?"

"Never!"

But Sister R.... was not disconcerted; she placed near her on the stand some of those little trifles sick people are wont to fancy, and which she had provided herself with, as with a safe-conduct in an enemy's country.

Then, without seeming to notice the ruffled features of the unwilling patient, she cautiously inquired about her sufferings, suggested some harmless remedies, some matter-of-course precautions, and without prolonging her visit soon quietly withdrew. She was just leaving the room, when, gathering together, as it were, all her spare energy, and in tones as bitter as she could command, Marie screamed:

"Long live the Commune! sister."

Sister R.... could not repress a smile, but departed without making any answer.

Hardly had the sister vanished when Marie let loose a flood of indignant invective, and, with quivering lip, forbade those in attendance ever to let "that woman" darken her door again.

The good religious came back all the same, and for many a long day, without ever wearying. She underwent the same ordeal,—taunts, provocation of every kind, bitter reproaches, and, I am sorry to say for Marie's sake, sometimes even the most rancorous and injurious epithets her ill-humor could suggest.

One bright morning she entered loaded down with peace-offerings more heavily than usual.

"Well," she began, with her usual sweet smile, "how are you getting along? I have been thinking of you ever since yesterday,—your sufferings were so unbearable. Wouldn't you please accept some little delicacies that were made at the convent for your own dear self?"

At these words Marie sat bolt upright.

"Why are you good to me?" she queried rather dryly.

"Because I love you."

"But why do you love me?"

"Because you are suffering. Oh! my little girl," added the Sister with warmth, "if it were merely my life that was required to procure you relief in your moral and physical ailings, I'd give it with a light heart."

And Sister R...., setting down her little presents on the stand at the patient's elbow, left the child to her own reflections and to the promptings of her Good Angel.

Scarcely was Marie left alone, when at last she felt a beginning of trouble and misgiving. That charity that nothing could dishearten, that persistency to work for her welfare, now made a deep impression on her. So much so that on the morrow when the good nun returned, as was her wont, to lavish on her the treasures of her fond devotedness, she received a milder and a more cordial welcome. The stubborn little heart was thawing out under the Sister's genial smiles.

And just a few days later, as the Sister was about to leave her, she broke out in a quavering, plaintive voice:

"Oh! Sister dear, I am *not* so ungrateful. I shall never forget all your kindness."

From that very day dated the beginning of her recovery. Unknown to herself perhaps, on that day also a feeling of affection for the religious crept stealthily into her heart. Thanks, now, to the unceasing watchfulness and judicious treatment of the Sister, the invalid felt herself growing stronger and stronger.

The victory was soon complete, and the little heart was won over without reserve. Nor was her gratitude half-hearted or doled out, as it were, in small measures; but she proclaimed loudly to all who would listen to her, that Sister R.... had cured her, had saved her life.

Her first visit, when she had regained sufficiently her strength was to the convent, there to thank with effusion the devoted nun. The visits soon became frequent, for her warm heart prompted her to give herself wholly if she were to give herself at all.

Sister R.... took advantage of this new-born friendship softly to instil, drop by drop, some notions of religion into that upright but erring soul. Alas! for two long years it was like working through a granite rock.

She waited and prayed, and our Lord one day, speaking to her heart, gave her to understand that a day would come when Marie would be converted.

Now, as it often happens with the Sisters of St. Vincent de Paul and with other communities, a retreat was being preached to young working girls. Inspired no doubt by Marie's Good Angel, she invited her young friend to be present at the closing ceremony. The girl yielded lest she should sadden in any way the one she loved, so the following Sunday, true to her promise, Marie towards evening repaired to the convent.

"Please, dear Sister, let me remain outside the chapel," she said; "you know that from the door I can have the altar in view."

The Sister did not insist, but as she passed to take her own place in the chapel she whispered gently in Marie's ear:

"If you are inclined at all to pray, my child, pray, I beg of you, for one whom I love very dearly, and who this long time gives me much sorrow."

"Yes, Sister," said Marie earnestly.

Now, who could that someone be who would willingly be a cause of sorrow to Sister R...., — Sister R.... who is kindness itself?

At Benediction, when the altar was ablaze with lights, and flowers of a thousand brilliant hues were massed with

prodigal profusion round the feet of the Madonna, and the statues of the Angels seemed instinct with life and anxious to press nearer their Queen, poor Marie raised her eyes for the first time to the Blessed Mother. From the depth of her heart, that heart that knew so little of God, and with all the fervor of her soul she prayed half-aloud :

“ Holy Virgin, Sister R....suffers. Oh ! I beseech you ! grant that the one who is a cause of so much sorrow to her may give her some consolation. They say that you are good and powerful, Holy Virgin ; if it is really so, oh ! do grant my request ! ”

But a few minutes had elapsed after that prayer had ended when there was a stir near the entrance to the chapel.

Marie had fainted away and lay unconscious on the door steps.

Willing hands were there in an instant to assist her, but the first to reach her child of predilection was Sister R... As the young girl opened her eyes and recognized her, she clasped both the Sister's hands in hers :

“ Oh ! my dear Sister, ” she exclaimed. “ I did not know that it was I who was making you suffer ! ”

And great tears coursed down her cheeks ; then making a great effort to check her sobs :—

“ You told me to pray to the Blessed Virgin. I did so, Sister, and your statue took life, and I heard her distinctly tell me : ‘ But it's you, my child, that saddens so much the heart of Sister R.... ’ I remember nothing more, ” continued the young girl, “ save the intense pain that it caused me. ”

Did Marie delay her conversion long ? No. for faith, that gift of gifts, had been obtained for her by the Queen of Angels, on the closing day of that retreat of the 2nd of October.

And when, after she had taken leave of Sister R....,

Marie, still trembling in every limb, found herself alone in the little room at home, she entered into herself and took one long look over all her past life.

On a sudden there rose up before her the memory of the priest whom, in a moment of frenzy, she had slapped in the face.

She stood there terror-stricken, the blood rushed to her face and her cheeks tingled with shame. There was but one moment of irresolution, for, with her habitually quick perception, she had already resolved upon the means of repairing her fault. She must, cost what it might, seek out the priest of God she had so heartlessly insulted.

This, in fact, was soon done; and casting herself at his feet, bathed in tears, with a heart broken with true sorrow and repentance, she made to him the confession of all her life. Through him did she receive her first pardon from God, and it was his hand that gave her for the first time the Bread of Angels and of Virgins. He it was also whom she chose as director of her soul until it pleased God to judge that he was ripe for heaven and call him to his reward.

Marie, since those eventful days, has always remained not only a practical but a fervent Catholic, albeit she remains in heart attached to the Republic. A something yet lingers about her of that childhood passed among the *Communards*, and whenever any social upheaval threatens the quiet of the great city, her very being is in commotion, and she feels ready to march in the van as of old. To quell the rising within her, she kneels before the statue of the Queen of Angels, and for long hours gives herself to prayer.

The "Little Republican Maiden" is still in vigorous health, and may be seen any day in Paris. Those who meet her in the great thoroughfares, with her simple and modest deportment, her eyes cast down, and her medita-



tive expression, would never dream what a part that woman played, when but a child, in some of the saddest scenes in the eventful history of the times.

She is a living exemplification of what the Virgin Mother and the Holy Angels are ready to do for both body and soul, when their powerful protection is invoked in behalf of the orphan, the waif, or the weakest, the most exposed or most abandoned of God's creatures.

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TREASURY, OCTOBER, 1895.

Received from the Canadian Centres.

Acts of charity,....	320,436	Pious reading, .....	48,951
Acts of mortification.	56,429	Masses celebrated,..	38
Beads,.....	167,606	Masses heard, .....	57,369
Stations of the Cross.	12,801	Works of zeal,.....	31,098
Holy Communion,..	26,308	Various good works.	145,408
Spiritual Commu- nions,.....	149,650	Prayers,.....	662,084
Examinations of conscience,.....	57,154	Sufferings or afflic- tions,.....	52,849
Hours of silence,....	174,896	Self-conquests,....	27,395
Charitable conversa- tions,.....	79,923	Visits to Blessed Sacrament,.. ..	54,298
Hours of labor, ....	478,983		
Holy hours.....	6,785		
		Total....	2,610,461

# Dear Sacred Heart!

*Andantino.*

SOLO O Sa - cred Heart! What shali I

Musical notation for the first system of the solo section. It consists of a treble clef staff and a bass clef staff, both in 2/4 time. The key signature has one flat (B-flat). The melody in the treble staff begins with a quarter note G4, followed by quarter notes A4, Bb4, and C5. The bass staff provides a simple accompaniment with a half note G3 in the first measure and a half note F3 in the second measure.

ren - der thee For all the Gifts thou hast bestowed on

Musical notation for the second system of the solo section. The treble staff continues the melody with quarter notes D5, E5, F5, and G5. The bass staff has a half note G3 in the first measure and a half note F3 in the second measure. Dynamics include a piano (*p*) marking in the first measure and a mezzo-forte (*mf*) marking in the second measure.

me? O Heart of God! Thouseem'stbut to im-

Musical notation for the third system of the solo section. The treble staff continues the melody with quarter notes A5, Bb5, and C6. The bass staff has a half note G3 in the first measure and a half note F3 in the second measure. A mezzo-forte (*mf*) marking is present in the first measure.

plore That I should love Thee daily more and more.

Musical notation for the fourth system of the solo section. The treble staff continues the melody with quarter notes D6, E6, and F6. The bass staff has a half note G3 in the first measure and a half note F3 in the second measure. A forte (*f*) marking is present in the first measure.

CHORUS Dear Sa - cred Heart! In our last aw - ful

Musical notation for the first system of the chorus section. It consists of a treble clef staff and a bass clef staff, both in 2/4 time. The key signature has one flat (B-flat). The melody in the treble staff begins with a quarter note G4, followed by quarter notes A4, Bb4, and C5. The bass staff provides a simple accompaniment with a half note G3 in the first measure and a half note F3 in the second measure. An *espressivo* marking is present in the first measure.

hour, O let us feel thy love's al-migh-ty



power: For each, for all this grace we then im-



plore That we may love and trust Thee more and more.



II.

O Heart, whose reign began upon the Tree  
Where Thou didst triumph by humility;  
O grant I may Thy hidden ways adore,  
And know and love Thee daily more and more.

III.

O Heart of Jesus! come and live in me  
That with Thy love my heart consumed may be;  
O Sacred Heart of Jesus, I implore  
That I may love Thee daily more and more.

IV.

O Sacred Heart! be this our life's one aim—  
To labor for the glory of Thy Name;  
O Dearest Heart! this grace we Thee implore  
That all the world may know and love Thee more.

## R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased :—

Mrs. John Caldwell, of Amherstburg, d. Aug. 4; Michael Buckley and Elizabeth Galligan, of Arnprior; John R. McDonald, of Cornwall, d. Aug. 25; Peter Commerford, of Hamilton, d. July 25; Mrs. Patrick McAloy, of La Salette, Ont., d. Aug. 28; Mr. James O'Halloran, of London, d. Aug. 5; Mrs. James McCann, d. Aug. 20; Miss N. Kurson, William Whelan, Mrs. Looby, Mrs. Lynch, John Oades, Mrs. Fitzpatrick and Angus Macdonald, all of Montreal; Miss Mary Ann Sullivan, of Fletcher, Ont.; Mrs. Daniel Sullivan, of Newcastle, d. Aug. 23; Miss Julie Buckley, of Orillia, d. Aug. 10; Mary Hickey, of Ottawa, d. in Aug.; Mrs. Nora Maloney Langlais, d. Aug. 12, and Mrs. Mary Kerrigan, d. Aug. 13, both of Quebec; Miss Catherine Conway, d. Aug. 12; Mrs. Mary Chaisson, d. April 30, and Mrs. Barbara L'Oiseau, d. May 1, all of Rollo Bay, P.E.I.; Nettie Babineau, of Shediac, d. July 21; Mr. Patrick Ryan, of Smith's Falls, d. July 1; Rev. Father Dignan, of Windsor Mills, d. July 9; William Brothers, of Windsor, N.S., d. July 22.

## PRESERVATION FROM LIGHTNING.

FORT MACLEOD, N.W.T., Aug. 4.—A Promoter, Mrs. A. R. Macdonell and family, desire to thank the Sacred Heart of Jesus through the MESSENGER for a miraculous preservation from instant death. On Tuesday, lightning struck our house, tearing the end to pieces. On the same side of the room lies a large picture of the Sacred Heart in a closet waiting to be hung on the wall. Nothing in the closet was touched. I enclose a cutting from our local paper describing it fully.

Sincerely yours,

MRS. A. R. MACDONELL.

On Tuesday afternoon, the regular daily thunder storm visited Macleod and with rather serious results. At about 3.30 o'clock, when the storm, was at its height, the lightning struck the Macleod hospital building in Samples' bottom, occupied by Capt. Macdonell and family. A visit to the scene of the disaster shortly after it occurred showed a condition of affairs which can better be imagined than described. The electric current seems to have first struck the chimney in the west end, shattering it through its length down to the platform on which it rested, about three feet below the ceiling of the principal bedroom of the house. Leaving the bricks, the force of the current was exerted against the west end or wall of the building, bursting it open for a space of about twelve feet square, sending the plaster, rough boarding and sheeting flying in all directions, and leaving nothing standing but the bare studs. The inside of the room was a perfect wreck, dust, plaster and soot covering all the furniture to a depth of about two inches. The force of the explosion in the room may be gathered from the fact that two tin caps in the chimney were blown across the room, going clean through the plaster on the opposite side of the room, leaving their exact shape in the wall.

Mrs. and Miss Macdonell and a carpenter, A. McLeod, were in the house at the time, but providentially escaped injury. Miss Macdonell had only just left the room when the house was struck.

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"CANNOT."

By the REV. G. BAMPFIELD.

**W**HICH Religion really believes the Bible?  
 "The Protestant," you will say, "of course. Is not the whole talk of Protestants about the Bible? Do they not scatter Bibles as the sower scatters seed? Are there not Bible-readers, and Bible sellers, and Bible-classes, and Bible-Societies, by the hundred?"

Yes; that is true. But to read the Bible, and talk about it, and sell it, is one thing; to believe it is another. Now, when the Bible says a thing, who really believe it, the Protestants or the Catholics?

"A very odd question; why, I never heard of Catholics

believing the Bible. They are never allowed to read it, and the priests burn all they can get."

Odd or not, will you look quietly into the question with me? I was once a Protestant and am now a Catholic, and it seems to me that Protestants never take the Bible to have a plain, straightforward, common-sense meaning like any other book. Other books mean what they say: the Bible alone, according to Protestants, means one thing and says another. Catholics, on the other hand, do always seem to me to have a common-sense, straightforward meaning for the Bible. Its sayings may be hard to understand and harder to do, but if the Bible says a thing, it is true, and must be believed, however difficult, and done, however unpleasant.

For instance—the Bible says, speaking of marriage, "What God hath joined, let no man put asunder." Now, if I ask a Protestant what this means, he will tell me, "What God hath joined in marriage, let the judge and lawyers of the Divorce Court put asunder." But if I turn to a Catholic, he says: "Once married, always married. No man can put the married asunder." What! not even the Pope, or a General Council! Not all the Popes nor all the Councils. God only, Who joined them, can part them by death.

It seems to me that here the Catholic takes the Bible at its word, sticks close to its clear, common sense meaning, and that the Protestant shuffles about it, and makes it say one thing and mean the opposite. "Let no man put asunder," is not the same thing as "Let the Divorce Court put asunder." Is it?

"They do not sound very much alike. However, one flower does not make a nosegay. Have you more things of the same sort?"

Plenty. I will go through a few, and I fancy you will have as big a nosegay as you can well carry.

1. The Bible says (St. John iii. 5), "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." I take this text to a Low Churchman of the Church of England, to an Independent, or a Baptist, or other Dissenter, and I say to him, "Do you believe that a man must be born again of water and the Spirit?" Well! he will say, of the Spirit; certainly of the Spirit. The water you know is a form, and no form can be necessary. The unbaptized babies doubtless go to Heaven without the water.

"Well, but," I answer, "the Bible says not Spirit only, but *water* and the Spirit."

Water is not necessary, they reply: that souls are born again in baptism is a soul-destroying doctrine.

I turn to the Catholic and ask, "What do you think of this text?" And the answer is, What the Bible says it means; it says water and it means water; except a man be born of water and the Spirit, he cannot enter into the kingdom of God. Unbaptized babies, though they are not cast into torments, do not enter into Heaven.

Certainly the Catholic is the closest; and when I look into the Protestant's reasons, I find that the real cause of his not sticking so close is a fancy that God *cannot* save through water. How *can* a drop of water possibly touch the soul, and roll away sin?

Cannot! says the Catholic on the other hand; God can do what He likes through whatever means He likes. His power is shown best by the choice of weakest means; and as a matter of fact, the Bible tells us that He has chosen water as a channel of grace and forgiveness. God's will is all we have to do with; we know nothing about "cannot" when we speak of God.

2. I go again on another matter to the Low Churchman or the Wesleyan, or Independent, or other Protestant. I ask, Do you believe that a man by the power of

God forgives the sins of other men? "Of course not," he tells me with a laugh of mockery if he be a merry man, or a scowl of indignant horror if he be of the severer sort; "of course not, man *cannot* forgive the sins of his fellows."

"Well, but here is plain Bible on the point. The Apostles were men, and Our Lord said to these men quite plainly (John xx. 23), 'Whosoever sins ye remit, they are remitted unto them.' Now, if this does not mean that God gave the Apostles the power to forgive sins, what does it mean? Is 'whosoever sins ye remit' the same as 'You can't remit any sins'; or is 'they are remitted unto them,' the same as 'of course they won't be remitted unto them'?"

But come with me to the Catholic Church and ask the priest about it. "We know," we will say to him, for priests are mostly good-natured men and like a little fun, "we know that you are greatly afraid of the Bible, and never let your people see it for fear they should find you out. Now, here is a plain text: dare you face it? What does it mean?"

Mean! he will answer; why! of course it means just what it says, like any other straightforward, truth-loving book. The Apostles were men, and being men they did remit sin; and those sins were remitted. Of course through the power of God, not through their own power. God only can forgive sins, but He can forgive them *through* what instrument He pleases. And the instruments He used of old time were men, as is clear by the text; and if He forgave sins of old time through men, He will surely forgive sins through men now: for He does not change.

Really the priest does not seem frightened of this text at all events. He gives to the words their plainest, simplest meaning; the Protestant does not; he either gives



the words no sense at all, or he puts upon them a crooked, round-about meaning, not a plain meaning for plain words such as any other book would have.

Again, the reason the Protestants have for not sticking to the clear sense is "cannot." God cannot forgive sins through man. "Cannot!" says the Catholic, "yes, through these stones if he pleases." The question is not about "can" or "cannot." The question is only, "What way of forgiving sins has God chosen; of what way does the Bible speak?"

3. A third matter. I go again with my open Bible to our Low Churchman, our Independent, or other Dissenter. It is open at St. Matthew, cap. 26, verse 26—"Take, eat: this is my Body." I say to them, "Here are very simple words. Do you believe them? When our Lord said, 'This is my Body,' did He mean 'this is my Body'?"

"Well! No," our Protestant friend will say, "He did not mean exactly This is my Body; He meant, This is the figure of my Body."

But He does not say so:—He says, This is My Body, and, again, This is My Blood.

"No. He does not say so, but He means what He does not say. He says, This is my Body, but He means, This is a figure, a type, a likeness of My Body. He says, This is My Blood, but means, This is a figure of My Blood."

Then you will grant that your meaning is not the first clear, common-sense, easy meaning which the words would have? When it is written that the water was made wine (St. John ii. 9), you would not say that the first clear meaning of the words was, the water was made a likeness of wine?

"We suppose this must be granted. Our Protestant meaning is not the first clear meaning of the words."

Well, then! let us turn again to that un-scriptural

priest who is so afraid of the Bible. What say you, Reverend Father, of these words?

I say, what I have always in all things said, that the Bible means what its words seem to mean. The plain, simple, straightforward sense is the true sense. When Our Lord said, This is My Body, it *was* His Body; when He said, This is my Blood, it *was* His Blood. Just as when a man says, this is a book, he means this is a book, not this is the figure of a book: so surely with Our Blessed Lord, Who cannot love to puzzle us by hiding His meaning under doubtful words. Why does our good Protestant think that Our Lord meant one thing and said another?

“Oh! because it *cannot* be. It is impossible. Bread *cannot* become God’s Body: wine *cannot* become His Blood.”

Cannot again! Always cannot! In Baptism cannot, in Confession cannot, and now again cannot? What is it that God cannot do?

Surely the priest is here again the straightforward one of the two. He does not seem afraid of the Bible after all. It is the Protestant who seems afraid, who wriggles and shuffles a little, and does not give plain senses to plain language.

It will be perhaps the same with St. John vi. 53, “Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you. Do you, Low Church, or Independent, or Wesleyan minister, do you really eat the real Flesh and drink the real Blood of God?”

“No, certainly not: Our Lord means that we must eat the *figure* of His Flesh, drink the *figure* of His Blood; eat and drink His Flesh and Blood not with the body but only with the mind.”

We turn to the priest, and his answer is straightforward as before. “What the Bible says it means. We do really

eat the real Flesh of God ; we do really drink the real Blood of God. He enters not into our soul only by His Spiritual Power, but His Real Body enters into our body, and is meat indeed and drink indeed.”

Once more the Protestant flies from the simple sense of God’s word ; and once more with the same cry of “ cannot.”

“ How *can* this man,” say they, “ give us His Flesh to eat ? ” just as before they said, “ Who can forgive sins but God only ? ” And once more the priest flies not from the clear simple sense, but answers, “ What God says, God means ; and if it is hard, remember that with God there is no ‘ cannot.’ ”

Hitherto the Catholics have been the straightforward people. You get from them a plain meaning for a plain text. It may be a deep text, and then you get a deep meaning ; but for all its depth it is clear and plain. The sense sticks close to the words. “ White ” does not mean “ black,” and “ black ” does not mean “ white.” Now, Protestants always seem to me trying to make out that “ black ” in the Bible means “ a little white,” and that “ white ” in the Bible means “ just a trifle black.”

You think it very shocking of me to say such things ? Well ! let us try both parties with a few more texts.

Our Lord said to Simon, the son of Jonas, “ Thou art Peter ” ; and the word “ Peter ” certainly means “ a rock.” He promised him this name from the very beginning (St. John i. 42) ; He gave it him solemnly in presence of the other Apostles (St. Matt. xvi. 18). Now, certainly this sentence is a very simple one. “ Thou art a rock ” is clear and plain ; and plain men, who are not afraid of the Bible, would take it to mean that St. Peter is really a rock.

Very clear and plain also are the words following : “ Upon this rock I will build My Church ; ” plain men

would in their child-like way suppose that Our Lord really did build His Church upon St. Peter.

Plain also are the words that follow: "The gates of hell," that is, the power of hell, "shall not prevail against it." Plain men would suppose them to mean that, the Church being founded upon S. Peter, the power of hell has not prevailed, and does not prevail against it.

Now, let us get some Catholic priest—it does not matter where you take him from, somehow or other they all of them always tell the same story, and the stupidest of them seems as clever in these matters as the cleverest—and put him side by side with a gentleman from S. Paul's Cathedral, another from the City Temple, a third from the Tabernacle, a fourth from Lady Huntingdon's miscellaneous college at Cheshunt, and as many more as you like from anywhere else, and let them talk about this text. Father Flanagan shall begin.

*F. Flanagan.* It is the plainest text in the world. Our Lord said to Simon, "Thou art a rock," and he became a rock.

*S. Paul's.* Not more than the other Apostles: "the Church is built upon the foundation of the Apostles and Prophets." (Eph. ii. 20.)

*F. Flanagan.* Well then Our Lord would have called them all Peter. He does not: He says "Thou" not "Ye;" and when Our Lord says "Thou," and speaks to one man, I take him to mean "Thou."

*The Tabernacle.* I say S. Peter was no more a rock than the rest of us. We are all "lively stones." (1 S. Peter ii. 5.)

*F. Flanagan.* Our Lord by solemnly giving him the name says that He is a rock more than the rest of us. He does not speak to all of us, but only to Simon son of Jonas. Else the giving of the name means nothing; it is made of "none effect."

(*To be continued.*)

**"PEACE BE STILL."**

By F. W. GREY.

He lay asleep on His pillow,  
The Master who toiled for men ;  
Through the long hot day He had labored,  
No rest for the Master then ;  
But now while the storm-wind whistled,  
And the rain was falling fast,  
With His weary head on a pillow  
The Master slept at last.

The tempest howled around Him,  
But it could not mar His rest,  
And the angry, hurrying billows  
Tossed proudly their foaming crest,  
And His friends, in silent terror,  
Still toiled at the oar in vain ;  
But the weary Master slumbered  
In spite of the wind and rain.

But their faces white with terror  
And their weak hearts full of fear,  
They looked at the sleeping Master,  
While one to His side drew near.  
They knew He was worn and weary,  
But they feared the cruel gale,  
For the angry waves were dashing  
Over mast and oars and sail.

So he wakened the sleeping Master  
Though weary and worn was He,  
And pointed with hands that trembled,  
To the threatening, foaming sea :  
"Oh Master, save, or we perish !"  
They cried with a bitter cry,  
"Oh Master, in love and pity  
Deliver us lest we die !"

Then the Master whom they had doubted  
Arose, and stretched out His hand,  
And they listened in silent wonder  
To His words of stern command.  
And the very storm-wind listened,  
And the waves obeyed His will,  
As He spake to the howling tempest,  
And said to the sea "Be still."

Then the hush of a sudden silence  
 And the wild wind sank to rest,  
 And the hurrying, blustering billows  
 Bent humbly their haughty crest [Him  
 Then he turned to His friends who watched  
 And spake, and His voice was low—  
 "How is it ye could not trust Me?  
 My power and love ye know."

Master, mid life's rude tempests,  
 Lord! on life's troublous deep,  
 In mercy and love protect us,  
 Thou who dost never sleep:  
 Speak to the storms of passion  
 To the wild, unruly will,  
 To the waves of sorrows and suffering,  
 And say to them "Peace be still!"

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## ECHOES FROM PARAY-LE-MONIAL.

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

(From the *American Messenger*—continued.)

Underneath are given the sources from which are drawn the proofs of this "Right": Sacred Scripture, Christian Tradition, The Holy Doctors, the Teaching of the Church. These proofs may be found in the "Library of Eucharistic Records" and in the Society's publications.

On the north wall:

Per Aeva Inter Populos Hostiae Devinctos

FACTUM EST

Audire Christus Vincit Regnat Imperat

"Through the ages, among the peoples devoted to the  
 Host,

The fact stands

That their cry was: Christ conquers, rules, commands."

The grounds of proof for this "Fact," engraved beneath, are history, arts, laws, political records.

On the eastern wall :

Hisce in Aedibus Studiosis Servatur Illustratur

ARS SEU NORMA

Optimi sub Christo—Hostia Societatum Reginimis.

" In these halls, for men of study is preserved and illustrated

The art or the Norma

of the best government of society under Christ in the Host."

Under this inscription, as under the other three, between the capitals of the massive pilasters, and in a frame bordered by oak-leaves, are engraved the great principles of that divine art. It consists in bringing together around Christ in the Host, all men, His subjects, from single individuals to multitudes gathered into nations. This end may be reached by successive degrees : Individual Consecration, Consecration of Families, Social Contacts, the Homage of the Nations.

On the south wall :

Pacis Restaurandae Parodii Civitatibus Regnis

DATUM EST PROMISSUM

Si in Christum Hostiam (sub Signo SS. Cordis)

Obsequium Iuretur

' For the restoration of peace to States and Kingdoms,  
at Paray

A promise was given

On condition that to Christ in the Host (under the Symbol of the Sacred Heart)

They swear Homage.

The " conditions " are found below : Devotion to the Representations of the Sacred Heart ; setting up the standards of Christ the King in the Sacred Host ; Social reparation to the Host ; the proclamation of Jesus in the Host as King.

## EMBLEMS.

At the four corners of the dome, on a line with the inscriptions, are the four great emblems of Christ, consecrated and adopted through all the ages of Christianity, as standards or rallying points around the person of the Lamb.

The first is the monogram of Christ with the symbolical Greek letters  $\alpha$  and  $\omega$ , according to the words of St. John, "I am Alpha and Omega, the beginning and the end." <sup>1</sup> This emblem, which already existed in the

<sup>1</sup> Apoc., i., 7.

Catacombs, was placed by Constantine on the Imperial *Labarum*. It was an affirmation, against paganism and heresy, of the right of Kingship in Christ, the God-man.

Then came, under the Byzantine emperors, the emblem of the Greek cross with the letters: I. C. X. C.—N. I. K. A., which was meant for "Jesus Christ Has Conquered." This standard became glorious in the struggles against Islamism. Later on the emblem generally adopted was the I. H. S.—three Greek letters, the first three letters in the Greek name of Jesus—surrounded by rays of glory. This was the standard of St. Bernardine of Sienna. The Order of St. Francis adopted it in the fourteenth and fifteenth centuries. In the sixteenth the Society of Jesus made this its escutcheon, and has kept it ever since.

Finally, the emblem of the Sacred Heart, revealed to Blessed Margaret Mary, is the new standard set up for the militant Christians of our day.

The frieze which runs around the *Aula* is adorned with escutcheons of the powers that have in the past accepted the rule of Jesus Christ, or, it is to be hoped, will soon acknowledge it. Thus in the section which represents the "Right," are placed the escutcheons of the five principal Eucharistic Rites: Greek, Armenian, Latin, Syro-Chaldaic and Mozarabic. In the department of the "Fact" are represented the five great European States:



the Kingdom of France, the Holy Empire, the Italian Confederation under the presidency of the Pope, and the once loyally Catholic Kingdoms of England and Spain. These nations acknowledged the Kingship of Jesus Christ, and their rulers made profession of holding their power "by the Grace" or "the mercy" of God—*Dei gratia Rex*—and they exercised it only as dependent on Christ Regnant.

In the division of the "Norm," or "Rule," are five secondary powers which devoted themselves to Jesus Christ by entering into federation with a Eucharistic order of Knighthood, and so greatly prospered thereafter that they gained a marked preponderance of power in the world. Switzerland, Belgium, Portugal, Denmark and Holland. Finally, in the domain of the "Promise," the escutcheons reveal a magnificent programme; nothing less, in fact, than the grouping of all the most powerful nations or races around Jesus in the Host, under the single emblem of the Sacred Heart. The escutcheons represent: the Latin Union, the Anglo-German Union, the Pan-American Union, the Asiatic Union, the Australian Union. The last eight shields represent societies, or Orders of Knighthood, that have proclaimed Christ's Kingship among men.

#### THE HALLS OF THE HIERON.

There are four halls which contain paintings, engravings, maps and objects of art so arranged as to correspond with the four leading ideas already mentioned.

The first hall is devoted to the Social Right of Jesus in the Eucharist. The foundation of this right is that Jesus, the Godman, is certainly King of the Nations—*Rex Gentium*—by His right as Creator and Redeemer. This right is established in Scripture and in Christian tradition. Now He has established His real presence on earth in the Sacrament of the Eucharist. It is there, then, that the

Eucharistic King should receive the adoration and homage which society owes to Him. Here we find paintings by the Masters, which recall the Institution of the Blessed Eucharist. Among these are a "Last Supper" and "The Breaking of Bread at Emmaus," both of the Venetian school.

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## UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.  
THE AULNEAU LETTERS.

1734-1745.

No. 39.

(*Translation*)

FATHER LUKE FRANCIS NAU TO MADAM AULNEAU.

SAULT ST. LOUIS, Oct. 3, 1741.

MADAM, my dear Mother and Sister in Jesus Christ,

I was delighted with the letter you did me the honor to write this year; but I was also much pained to learn that you had been suffering from so long a sickness. Our good God had until then been sending you crosses burdensome and very difficult to carry, and though you made a pious use of them all He did not find you sufficiently chastened nor worthy of Him. He now smites you in your own person like another Job; blessed be His holy name! I am firmly convinced that the way you bore this personal affliction will have drawn down upon you new graces, increased your merits in Our Lord's sight, and greatly enriched the crown He has prepared for you in heaven.

From an earthly point of view I can but grieve at the impairing of your health; but looking upon it in a super-

natural light, I bless our good God for the new trials in the midst of which He places you, and this, on account of the profit you draw from them for your perfection.

My dear mother, do not take it to heart if you have not been able to send me anything this year. What is postponed is not lost. The poor Indians may be inconvenienced a little for a year, but you will still have all the merit of your good intentions. When I ask you for charity for my Iroquois it is always with the understanding that it can easily be done and without inconveniencing yourself; for if I thought that it would put you out the least in the world, I should be the first to beseech you not to send them anything.

A dutiful son ought to keep nothing that concerns him from a fond mother whom he holds dear and by whom he is loved. I shall tell you therefore that as this winter has been the longest and the most rigorous for Canada in the memory of man,\* I have naturally been more troubled by the gout than in preceding years. I am still confined to my room,—in fact, I am not able to move a foot. Just imagine my perplexity being practically alone in the mission, for Father de Lauzon is at Quebec, and the third assistant missionary\*, who has been only four days here, and not understanding a word of Iroquois, can do nothing for the Indians.

Painful as my infirmity is, I am beginning to get used to it, but throughout the winter I have been troubled by another kind of sickness, which, though not painful, gives me greater cause for apprehension than the gout. I suffer from vertigo; it has made me make more than one perilous leap, and may end by my breaking my neck. They have tried many remedies on me, which have done

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\*John Baptist Tournais, born at Orchies, Flanders, Jan. 1, 1710; entered the Society at Tournay, Sept. 27, 1727; embarked for Canada in April, 1741; made his solemn profession at Sault St. Louis Nov. 10, 1743, and returned to Europe in 1750 or 1751.

me some good but have not effected a perfect cure. At times I am seized with a sudden uncontrollable fear, which prevents my being left alone anywhere. Pray God, my dear mother, that He may deliver me from this evil, or at least that I become not quite useless among my Indians.

The Chicachias continue to burn all the French who fall into their hands. The English, who are settled among them, incite them to this barbarous practice, and often take part in tormenting the French more cruelly. Our Indians are always at war with the Chicachias, and from time to time they bring in a good number of slaves; but instead of retaliating by burning them at the stake, they adopt them in the village, instruct them in the mysteries of religion, and by holy baptism place them in a way of reaching heaven.

By this means our mission increases greatly every year, as well as by whole families coming from a distance who willingly settle down among us.

The care of the sick, settling the quarrels of the Indians, and all the other affairs of the village, which must needs be seen to by the missionaries, keep us so busy that it is sometimes far into the night before our breviary is said or our other prayers attended to.

The Flemish Jesuit, whom Father de Saint Pé had the kindness to send us, will be able only after a year to be of some service. By that time he will have acquired some knowledge of the language. To do all the work to be done would require a more robust constitution than mine. Ask our Lord to give me the strength I need, and be assured of the esteem, affection and filial respect with which I have the honor to remain,

My very dear mother,

Your most humble and most obedient servant and son,

F. NAU, of the Society of Jesus.

**THANKSGIVINGS**

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

**ALEXANDRIA.**—For success in passing an examination after making a novena. A Member, for a favor received after saying the beads of the S. H. for the Souls in Purgatory. An Associate, for the restoration to health of her child. A Promoter, for two great favors received in July. An Associate, for a favor.

**AMHERSTBURG, Ont.**—For a spiritual favor through the intercession of St. J. and St. Ann. A Member, for two special favors through the intercession of St. Francis Xavier. A Promoter, for a great favor after getting a mass said.

**ANTIGONISH.**—A Promoter, for several temporal favors. For a mother's recovery from a dangerous illness through the intercession of O. L. of Perpetual Help. A Promoter, for a spiritual favor. For many favors received. An Associate, for success in passing an examination.

**ARNPRIOR.**—A Member, for a cure from salt-rheum. A Member, for having passed a successful examination. A Member, for several favors; also for the recovery of her baby from a severe illness. A Member, for obtaining employment and one spiritual favor. A Promoter, for a brother's having taken the pledge, and for several other favors. A Promoter, for several temporal favors.

**BARRIE.**—A Member, for a favor. For a position obtained through prayer. A Member, for a special favor; for several spiritual favors and one temporal through the intercession of the Souls in Purgatory. For a special favor through Our Lady of Victory. A Member, for success in an examination after a novena made in honor of the S.H.

**BATHURST, N.B.**—A Member, for a favor received. A Promoter, for three temporal favors. An Associate, for a

great temporal favor. A Promoter, for seven temporal favors through the intercession of the B. V. and St. J. A Member, for two favors through the intercession of the B. V.

BERLIN, Ont.—A Member, for having passed a successful examination, through the intercession of the B. V., Patron Saint, and the Souls in Purgatory; also for a temporal favor for a friend. For special favors, after applying the Badge. For two temporal favors, after praying to the B. V. and St. Ann. A Promoter, for a great favor on the eighth day of a novena in honor of the B.V., and for which fervent prayers had been said in vain so many times before. A Member, for many temporal favors. A Promoter, for finding something lost, after special prayers in honor of the B. V. and St. Anthony. For two other temporal favors.

BRECHIN.—Two Members, for many great temporal and spiritual favors. A Member, for the cure of a baby's eye after saying the Thirty Days' Prayer to the B. V. For a great temporal favor through the intercession of the B.V. A Member, for employment obtained by a friend. For special favors, through the intercession of the Saints.

LUCKINGHAM.—A Member, for a special favor, after making a novena. A Member, for a grace, after making a novena to the B. V. and praying to the S. H. and St. Anthony.

BURLINGTON, Vt.—For employment. For a spiritual favor.

CHATHAM.—For the success of an examination and for a great temporal favor through the intercession of the S. H. and St. J. For a great many favors received.

COBOURG.—For three favors.

CORNWALL.—A Member, for the cure of a sore eye by applying the Badge. A Member, for the cure of a frequent and severe toothache, after a mass for the Souls in Purga-

tory. A Member, for a favor through the devotion of the Seven Joys and the Seven Sorrows of St. J. A Member, for a favor. For the cure of toothache. A Promoter, for several favors.

DAREYVILLE, Ont.—For a situation. For a temporal favor, through a novena to St. J.

DERRICK CITY, Pa.—A Member, for several favors, after making a novena in honor of the S. H.

DUNDAS, Ont.—For a very great spiritual and temporal favor, after the promise of a number of spiritual communions for the Souls in Purgatory.

FARNHAM.—For five temporal favors through the intercession of the B. V. and St. J.

GEORGETOWN, Ont.—A Member, for being successful at a very difficult examination after praying to St. Anthony and promising to have three masses said for the Souls in Purgatory.

GRAFTON, Ont.—An Associate, for a very special favor granted during the past month after making a novena in honor of the S. H.

HALIFAX, N.S.—A Promoter, for a great favor by which a man who had lost his speech recovered it again through the intercession of the B.V. and St. J. For a great many favors through the intercession of the B. V., principally the restoration of a brother's health, and a good situation secured. For the successful tiding of a friend over serious financial difficulties; also for the cure of a bad case of nervousness after a promise to perform the Nine Fridays. A Member, for the cure of a little girl from a very great affliction. For a great many favors through the intercession of the B.V. For the cure of skin disease. For two temporal favors. For graces received. For two very great favors. For a special temporal favor through the intercession of the B. V. For a situation, through the intercession of St. J. For the cure of a sore eye after

applying the Badge. For means to pay a debt when it was almost despaired of. For a child being brought to baptism, also for recovery from serious illness. For several spiritual and temporal favors.

HAMILTON.—A Promoter, for recovery from severe illness; also two other special favors. A Promoter, for success in an examination after praying to the Souls in Purgatory and making a novena to the S. H. For success in two temporal affairs. A Member, for success in a recent examination.

HESPELER.—An Associate, for two favors through prayers to the S. H.

INGERSOLL, ONT.—An Associate, for a favor, after a novena to St. J. An Associate, for a successful examination.

KINGSTON.—For the success of seven pupils at an examination.

LA SALETTE, ONT.—A Promoter, for a great spiritual favor, after prayers to St. J. and the B. V.

LONDON.—For success in business through the intercession of the B. V. For a temporal favor. For a temporal favor granted after praying to the B. V. and St. Anthony and hearing mass in their honor. A Promoter, for a temporal favor granted by making a novena in honor of Saint Anthony.

MAIDSTONE.—For the cure of a sore eye, after applying the Badge. For the cure of sore eyes and deafness. A Promoter, for recovery from a dangerous illness. Two Associates, for the cure of sick headaches. For recovery from an operation through the intercession of the B. V. and St. J. For recovery from sickness. For having found a lost article. A Promoter, for a special favor. For the cure of a baby through the intercession of St. Ann.

MARYSVILLE.—A Member, for a favor through St. Anthony by saying the litany in his honor. A Member, for



three temporal and one special favor, after praying to the B. V., St. J., and having masses said.

MONTREAL.—For peace restored to a family. For a young man taking the pledge on the day the intention was put in for him. For the recovery of a child who had been ailing for some time. By a mother, for the gradual removal of a disfigurement from a new-born infant's forehead by repeatedly applying the Badge and oil from the lamp of Our Lady of Liesse. A convert, received into the church while dangerously ill in hospital of a severe aortic aneurism, was included in the intentions of the League; he has made a convalescence that is pronounced quite phenomenal by the hospital physicians.

MURILLO.—A Promoter, for two temporal favors and one spiritual favor. For employment for two young men. For a special favor. For the safety of a young man in a dangerous situation.

McMILLAN'S CORNERS.—For a cure obtained. For two temporal favors by a friend.

NEWCASTLE, N.B.—A Promoter, for favors received. A Member, for favors temporal and spiritual.

OAKVILLE.—A Member, for favors. A Member, for a particular favor, through the intercession of St. Anthony and the Souls in Purgatory, and a promise to have a mass said for the latter. Two Members, for favors.

ORILLIA.—Two Members, for temporal favors. An Associate, for a temporal favor. A Promoter, for temporal favors. Two Associates, for one temporal and one spiritual favor.

OTTAWA.—An Associate, for the settlement of a lawsuit. For a great favor. For three favors during the year.

PENETANGUISHENE.—An Associate, for the passing of an examination, through the intercession of the B.V., St. J. and the Souls in Purgatory. An Associate, for five tem-

poral favors through the intercession of the B. V., St. J. and the Souls in Purgatory.

QUEBEC.—A Promoter, for several very particular favors. A Member, for a number of spiritual and temporal favors through the intercession of the B. V., St. Anthony and St. J. A Member, for two very particular favors through the intercession of the B.V. and the Souls in Purgatory. A Promoter, for help in trials. A Member, for an unexpected help in an undertaking. A Member, for a very great temporal favor. A Promoter, for restoration to health of a family much afflicted with sickness. A Member, for means to pay debts and general improvement in temporal affairs. A Promoter, for success in an undertaking. Two Members, for spiritual and temporal favors. A Promoter, for a religious vocation.

STE. BRIGIDE D'IBERVILLE.—For one spiritual and two temporal favors.

ST. CATHARINES.—A Member, for a favor through a novena to the S. H., the B. V. and St. J. A Promoter, for a temporal favor.

ST. JOHN, N.B.—Twenty-seven, for employment and means. Two, for special favors. Three, for conversions to the Faith. One, for success in an undertaking. One, for a temporal favor. One, for restoration to health. One, for recovery of peace in a family. One, for a spiritual favor. Two, for successful examinations. One, for means and opportunity to carry out a religious vocation. For many other favors. Two hundred and forty, for various favors obtained.

ST. THOMAS, ONT.—A Member, for two temporal and two special favors. For the cure of a very dangerous illness, also for a very bad earache.

SAULT STE MARIE.—A Promoter, for a great favor through the intercession of Our Lady of Victory and St. Joseph.

SEAFORTH.—For a favor through the intercession of the B. V. and making the Sign of the Cross.

TIGNISH, P.E.I.—A Member, for two temporal favors through the intercession of the B. V., St. J. and St. Anthony.

TORONTO.—For two temporal favors. A Member, for a favor through the B. V. and St. J. A Promoter, for three temporal favors granted,—one by the application of the Badge. A Promoter, for a special favor through the intercession of St. Ann and St. Anthony. For a great favor. For many favors both spiritual and temporal. For many favors received. For a favor.

WARCKWORTH.—An Associate, for two special favors through prayers to the B. V. and St. J. A Promoter, for two temporal favors through the intercession of the B. V. and St. J.

WINDSOR MILLS.—A Member, for relief from great pain through the prayers of the League.

WINDSOR, N.S.—For restoration to health through the B. V. For the cure of a very severe toothache after applying the Badge. For several favors during the month of May. For cure of rheumatism by the application of the Badge.

WOODSLEE.—For a favor, through prayers offered in honor of the B. V. and St. Ann.

WOODSTOCK, Ont.—A Member, for a father obtaining employment.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Amherstburg, Antigonish, Bedford, P.Q., Buckingham, Chatham, Ont., Farnham, Halifax, Hamilton, Kingston, Lindsay, Midland, Montreal, Murillo, McMillan's Corners, . . . ? N.S., Ottawa, Peterborough, Portland, Ont., Quebec, St. Albans, Vt., Sarnia, Toronto, Weymouth, N.S., Windsor Mills.

## INTENTIONS FOR OCTOBER.

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

- 1.—Tu.—*St. Remigius, Bp.* Perseverance in the Faith. 24,424 Thanksgivings.
- 2.—W.—*HOLY GUARDIAN ANGELS.* Devotion to the Holy Angels, 16,981 in affliction.
- 3.—Th.—*St. Romaine, V. M.* ht. The Morning Offering. 18,763 Departed.
- 4.—F.—*St. Francis of Assisi.* at, gt, pt. Detachment. 2,403 Special.
- 5.—S.—*St. Placidus and Comp.* M.M. Reparation. 88 Communities.
- 6.—S.—*THE MOST HOLY R SARY.* at, dl, gt, r. The Daily Decade. 10,064 First Communions.
- 7.—M.—*St. Mark, P. C.* Fortitude. Th: Associates.
- 8.—Tu.—*St. Bridget, W.* bt. Devotion to the Passion. 8,107 Means.
- 9.—W.—*St. Denis and Comp.* M.M. Confidence in God. 1,738 Clergy.
- 10.—Th.—*St. Francis Borgia, S. J.* ht, rt. Love of the Blessed Sacrament. 30,295 Children.
- 11.—F.—*St. Germanus, Bp.* Perseverance. 13,794 Families.
- 12.—S.—*St. Camillus and Comp.* M.M. Horror of slight faults. 17,834 Perseverance.
- 13.—S.—*MATERNITY B. V. M.* Devotion to the Mother of God. 4,635 Reconciliations
- 14.—M.—*St. Callistus, P. M.* Respect for authority. 8,522 Spiritual favors.
- 15.—Tu.—*St. Theresa, V.* pt. Loyalty to our Lord. 19,018 Temporal favors.
- 16.—W.—*St. Gall, Ab.* Pray for Missionaries. 10,090 Conversions to the Faith.
- 17.—Th.—*St. Hedwig, W.* Prudence. 13,367 Youths.
- 18.—F.—*St. Luke, Evang.* Love of the Gospel. 1,752 Schools.
- 19.—S.—*St. Peter of Alcantara.* Spirit of Penance. 9,937 Sick.
- 20.—S.—*Purity B. V. M.* Love of Holy Purity. 502 Missions.
- 21.—M.—*St. Ursula and Comp.* M.M. Christian courage. 614 Societies.
- 22.—Tu.—*St. Mary Saloni* Respect for the innocent. 1,481 Parishers.
- 23.—W.—*THE MOST HOLY REDEEMER.* Avoid deliberate faults. 25,042 Sinners.
- 24.—Th.—*St. Raphael, Arch. ht.* Trust in the Angels. 11,141 Parents.
- 25.—F.—*BL. MARGARET MARY.* Devotion to the Sacred Heart. 2,408 Religious.
- 26.—S.—*St. Evarist, P. M.* Constancy. 1,979 Novices.
- 27.—S.—*Patronage B. V. M.* Seek Mary's protection. 1,102 Superiors.
- 28.—M.—*St. Simon and Jude, Ap.* ht, mt. Firm hope. 14,030 Vocations.
- 29.—Tu.—*Venerable Bede D.* Fidelity in small things. Promoters.
- 30.—W.—*St. Alphonsus Rodriguez.* Spirit of prayer. 105,817 Various.
- 31.—Th.—*St. Quentin, M.* ht. Devotion to Patron Saints. Directors.

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

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

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