

MESSENGER

OF THE

SACRED HEART.

*Organ of the League of the Sacred Heart,
Apostleship of Prayer.*



~~FIFTH YEAR.~~

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THE NEW YEAR.

The Jubilee Year of the Apostleship of Prayer is merged with the past. How few of the millions who, even as little children, have had their share in the great celebration will live to see the hundredth anniversary of the League in 1944! But with what satisfaction will not the few, who will have reached that term, look back upon the half century, provided they have remained faithful to the Sacred Heart and members of the Holy League.

One by one, we, who are advanced in years, shall fall out of the ranks of that vast army. But others will take our places, and the great body will go on advancing to the conquest of the hearts of all men through the love of Jesus Christ.

To-day, on the threshold of this new era, we hesitate, even as a New Year's greeting, to wish the little ones so

protracted a sojourn on earth. To live to see the second Golden Jubilee of the League implies long years of trial followed by the discomforts of old age. So let us confidently leave to the loving Heart of Jesus to determine, as He did for the Disciple whom He loved, in spite of the surmises of the other Apostles, the time, the place, and the mode of the taking off. One wish,—one prayer is ours—that He make this New Year a holy and happy one for us all, and that in His own good time He associate us with the members of the League gone before, who have seen His Kingdom come, and will enjoy it with Him throughout the Eternal Years.

TREASURY, JANUARY, 1895.

Received from the Canadian Centres.

Acts of charity,....	138,089	Pious reading,	45,189
Acts of mortification.	358,600	Masses celebrated,..	1,185
Beads,.....	306,210	Masses heard,	105,172
Stations of the Cross,	49,624	Works of zeal,.....	394,846
Holy Communion,..	156,232	Various good works,.	656,606
Spiritual Commu- nions,	343,708	Prayers,.....	830,435
Examinations of conscience,.....	251,463	Sufferings or afflict- tions,.....	63,429
Hours of silence,....	274,640	Self-conquests,.....	121,398
Charitable conversa- tions,	94,661	Visits to Blessed Sacrament,	391,833
Hours of labor,	403,405		
Holy hours.....	57,255		
		Total.....	5,043,980



GENERAL INTENTION FOR JANUARY.

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

AN EVER-INCREASING LOVE OF GOD.

But a month ago we quoted a passage from Leo XIII's Encyclical to Princes and Peoples, and we recur to it again to-day as a fit opening for the few remarks we make on the General Intention for the month of January:—

“For the restoring of that concord of a by-gone age, and for the spreading of the Gospel, the times we now traverse seem eminently fitted; never, in fact, has the sense of human brotherhood penetrated deeper the mind of man, and never did any other age bear witness to a keener desire to seek out and become acquainted with the lot of his fellow-men in view of succoring them.”

We witnessed on this continent a striking confirmation of the words of the Holy Father. The Parliament of Religions, held during the late Chicago Exhibition, was, indeed, a strange spectacle, but one which had its serious side in the fact that it sprang from an intense longing to have drawn closer the bonds which all felt should unite men in a common brotherhood under the Common Father of all—God.

Unusual as was such a sight for us who live comparatively near the scene, it was looked upon as almost incongruous—not to say unnatural by the many who considered it from across the seas. M. Bonet-Maury, in the reports of the Academy of Moral Sciences, thus voices a bewilderment not exclusively his assuredly:—

“Just fancy, men of twenty different races, priests of a dozen different religions, holding their sessions in the Columbus Hall, that vast amphitheatre capable of accommodating four or five thousand persons. On the stage, the crimson robes of Cardinal Gibbons contrasted strangely with the dark cassock bedecked with holy emblems and glittering chains worn by Mgr. Latas, Archbishop of Zante of the Greek Church. The white, or yellow, or orange silken gowns worn by Hindoo priests and Japanese bonzes stood out on the sombre background of black frock-coats and white chokers of American parsons, while Jewish rabbis were seated beside Brahmins from India.

“At half past ten, a peal from the organ was the signal for silence, and the choir chanted several canticles taken from the Psalms. Then the audience stood up, and Cardinal Gibbons came to the front of the platform, and in the midst of the most profound silence recited in English the Lord’s Prayer.”

This extraordinary gathering itself assumed the name of *Parliament of Religions*, and in his greeting to the assembly the president of the general committee explained that what was here meant by *Religion* was *the love and worship of God, love of and devotedness to men.*

Doubtless the weightiest reasons existed to account for the presence at such an assembly of Cardinal Gibbons and the several Archbishops and Bishops of the Catholic Church; and the language they held there was wholly in keeping with the declaration of Leo XIII, that “true

union among Christians is that willed and ordained by Jesus Christ, and which consists in unity of belief and government. "For how," asks the Pope, "can charity cement hearts together unless faith first begets oneness of thought?"

It remains none the less true that this straining after moral progress, or this thirst for union and conciliation among minds, which just now in many countries keeps sincere and upright souls in a ferment, is of itself a most hopeful sign.

What now remains for those to do who are already in full possession of integral truth to accelerate this movement and render it fruitful in results? Nothing certainly more advantageous than to strive to obtain for themselves and other children of the Catholic Church an *ever-increasing love of God*. They will, in fact, as a necessary concomitant, obtain an increase of all other virtues, and more particularly an increase of that love for and devotedness to men, at which the Parliament of Religions aimed. Here would the Philosopher of old appropriately add: "as steel by its contact with the load-stone becomes itself capable of attracting iron, so men, by being drawn close to God, themselves draw other men towards God."

There is nothing stronger nor sweeter than His love, nothing deeper nor wider, nothing more indispensable for man, since it was for this very love he was created; and where can we expect to find the fountain head and ever-abiding school of this love, save in the Catholic Church whose very life it is? "And not only," writes Mgr. Baunard, "has the Church of to-day lost nothing of that heavenly vitality, but it has revealed itself during these last fifty years, enhanced with the characteristics which add new perfections to the divine features of that daughter of heaven. Have we not seen in our own day

Catholic piety free itself from the last icy bonds of Jansenism, and turn in search of warmth towards that Sun of Divine Love which is the Heart of Jesus. Nearer and nearer must the approach be made to that earliest and truest conception of the church, of which St. Francis of Sales said: "In Christ's Holy Church all belongs to love, all is founded on love, all tends to love, all is love." *

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular to obtain for all the children of Thy Holy Church a continual increase of love of God, which will ensure in us the growth of all the other fundamental virtues of Christian life. Amen.

THE LATE FATHER MOLPHY.

Of Ingersoll.

INGERSOLL, Nov. 29, 1894.

The prayers of the League are earnestly requested for the repose of the soul of Rev. Father Molphy, our beloved Director, who departed this life Wednesday, the 21st, feast of the Presentation, fortified by all the consolations of our holy religion. Since the establishment of the League in our parish, he did all in his power to further its interests, and before dying, he had the happiness of knowing that all were members of the League. May he rest forever in the Sacred Heart of our dear Lord

**Espérances*, by Mgr. Bannard, p. 207



A TRIAL.

"I can't stand it longer, Jane; I'll go out, and perhaps something will turn up for us."

"It's a cold night, Robert."

"Cold, yes! But it's not much colder outside than in. It would have been much better for you to have married John Tremain," he said bitterly.

"Don't say that, Robert. I've never regretted my choice."

"Not even now, when there is not a loaf of bread in the house for you and the children?"

"Not even now, Robert. Don't be discouraged. God has not forsaken us. I have just finished my novena to the Sacred Heart, and I have full confidence that my prayer will be heard. Perhaps this very New Year's eve the tide will turn; better days may dawn upon us tomorrow."

Robert Brice shook his head despondingly.

"You are more hopeful than I, Jane. Day after day I have been in search of employment. Times are hard I have called at fifty places, only to receive the same answer everywhere."

Just then little Jimmy, who had been asleep, woke up.

"Mother," he pleaded, "won't you give me a piece of bread? I am so hungry!"

"There is no bread, Jimmy darling," said the mother with an aching heart.

"When will there be some?" asked the child, piteously.

Tears came to the mother's eyes. She knew not what to say.

"Jimmy, I'll bring you some bread," said the father, hoarsely, and seizing his hat he started for the door.

His wife, alarmed, laid her hand upon his sleeve. She saw the look in his eyes, and she feared to what step desperation might lead him.

"Remember, Robert," she said solemnly, "it's hard to starve, but there are things that are worse."

He shook off her hand, but not roughly, and without a word passed out.

Out in the cold street,—there would be their only home next. For a brief time he had the shelter of a cheerless room in a cold tenement house, but the rent would become due at the end of the month, and he had nothing to meet it.



Robert Brice was a mechanic, well-to-do and skilful. Three years since, he lived in a country village, where his expenses were moderate, and he had no difficulty in meeting them. But in an evil hour he grew tired of his village home, and removed to the city. Here he vainly hoped to do better. For a while he met with very good success, but he found his tenement house, in which he was obliged to live, a poor substitute for the neat cottage which he had occupied in the country; he saw his mistake, but he was too proud to go back.

"Of course I can't have as good accommodations here as in the country," he said; "but it is something to live in it, and be in the midst of things."

"I'd rather be back again," said his wife; "somehow the city doesn't seem like home; there I used to run in and take tea with a neighbor, and have a pleasant social time; here I know scarcely anybody."

"You'll get used to it after a while," said her husband.

She did not think so, but she did not like to complain.

But a time of great depression came, and with it a depression of business enterprise. Work ceased for Robert Brice and many others. If he had been in his old home he could have turned his hand to something else, and at the worst he could have borrowed of his neighbors till better times. But the friendly relations existing from neighborhood do not exist in the city to the same extent as in the country. So day by day he went out to seek work, only to find himself one of a large number, all of whom were doomed to disappointment. If he had been alone, he could have got along somehow, but it was a sore trial to come to a cheerless room and pale wife and hungry children with no relief to offer them.

When on that New Year's eve Robert Brice went into the streets, he hardly knew how he was to redeem the promise he had made little Jimmy. He was absolutely penniless, and had been so for three days. There was nothing he was likely to find to do that night.

"I will pawn my coat," he said at last. "I cannot see my wife and children starve before my eyes."

It was a well-worn overcoat, and that cold winter night he needed something more to keep him warm. Weakened by enforced fasting, he was more sensitive to the cold, and shivered as he walked along the pavement.

"Yes," he said; "my coat must go. I know not how I shall get along without it, but I cannot see my children starve before my eyes."

He was not in general an envious man, but when he saw sleek, well-fed citizens, buttoned up to the throat in warm overcoats, come out of the brilliantly lighted shops, provided with presents for happy children at home, while his were starving, he suffered some bitter thoughts upon the inequality of Fortune's gifts to come to his mind.

Why should they be so happy, he so miserable?

There was a time, he remembered it well, when he too suffered neither the Christmas nor the New Year's eve to pass without buying some little gift for Jimmy and Agnes. How little he dreamed then that they would want bread!

There was one man, shorter than himself, warmly clad, who passed him with his hands thrust deep into the pocket of his overcoat. There was a pleasant smile upon his face,—he was doubtless thinking of the happy circle at home.

Robert knew him as a rich merchant, whose ample warehouse he often passed. He had applied to this man only two days before for employment, and had been refused. It was, perhaps, the thought of the wide difference between them, so far as outward circumstances went, that led Robert Brice to follow him.

After a while the merchant, Mr. Grimes, drew his handkerchief with a jerk from his pocket; as he did so, he did not perceive that his pocket-book came with it and fell to the sidewalk.

He did not perceive it, but Robert did. His heart leaped into his mouth, and a sudden thought entered his mind. He bent quickly down and picked up the pocket-book. He raised it hastily to see if the movement was noticed. It was not: the merchant went on, unheeding his loss.

"This will buy bread for my wife and children," thought Robert instantly.

A vision of the comfort which the money would bring that cheerless room lighted up his heart for an instant, but then,—for he was not dishonest,—there came another thought: the money was not his, as much as he needed it.

"But I cannot see my wife and children starve," he thought again; "if it is wrong to keep the money, God

will pardon the offence. He will understand my motive."

All this was sophistry, and he knew it. In a moment he felt it to be so. There was something worse than starvation. It was his wife who had said this before he came out. Could he meet her eyes when he returned with food so obtained?

"I've lived honestly ever," he thought; "I won't turn thief now."

It was with an effort he came to this decision, for all the while there was before his eyes that vision of a cheerless home, and he could hear Jimmy vainly crying for food. It was with an effort that he stepped forward and placed his hand on the merchant's shoulder and extended the other that held the pocket-book.

"Thank you," said the merchant, turning round; "I hadn't perceived my loss."

"You dropped it when you took out your handkerchief."

"And you saw it and picked it up. I am much obliged to you."

"You have reason to be," said Robert in a low voice, "I came near keeping it."

"That would have been dishonest," said Mr. Grimes, his tone altering slightly.

"Yes, it would; but it's hard on a man to be honest when he is penniless, and his wife and children without a crust."

"Surely you and your family are not in that condition?" said the merchant earnestly.

"Yes," said Robert, "it's only too true."

"And you are out of work?"

"For two months I have vainly tried for work. I applied to you two days since."

"I remember you now. I thought I had seen your face before. You still want work?"

"I should feel grateful for it."

"A porter left me yesterday. Will you take his place for twelve dollars a week?"

"Thankfully, sir; I would take half that."

"Then come to-morrow morning. Meantime, take this for your present necessities."

He drew from his pocket book a bank note, and put it into Robert's hand.

"It's fifty dollars!" said Robert in amazement.

"I know it. The pocket-book contains a thousand dollars. But for you I should have lost the whole. I wish you a Happy New Year."

"It will, indeed, be a Happy New Year," said Robert, with emotion. "God bless you, sir. Good night!"

"Good night."

* * *

Jane waited for her husband in the cold, cheerless room which for a few days longer she might call her house.

"Do you think father will bring us some bread?" said Jimmy, as he nestled in her lap.

"I hope so, darling," she said; but her heart misgave her. She feared it was a delusive hope.

An hour passed on—there was a step on the stair—her husband? It could not be, for this was a cheerful, elastic step, coming up two steps at a time! She looked eagerly to the door. Yes, it was he. The door opened! Robert, radiant with joy, entered with a basketful of provisions.

"Have you got some bread, father?" asked Jimmy, hopefully.

"Yes, Jimmy, some bread and meat, and here's a little tea and sugar. There's a little wood left, Jane. Let's have a bright fire and a comfortable meal, for, please God, this shall be a Happy New Year."

"How did this happen? Tell me, Robert."

So Robert told his wife, and soon a bright fire lit up the

before cheerless room ; and there were four happy hearts that waited in joyful hope for the ringing in of the New Year.

The next week they moved to a better home. They have never since known what it was to want. Robert found a firm friend in the merchant, and has an account in the savings bank, and has reason to remember, with a grateful heart, the goodness of the Sacred Heart, so fervently invoked by his faithful wife throughout the novena which finished on that New Year's eve.

THE LITTLE BEE.

ECHOES FROM PARAY-LE-MONIAL.

BY REV. J. ZELLE, S. J.

(From the *American Messenger*.)

(Continued).

TRIDUUM FOR THE APOSTLESHIP OF PRAYER AND THE COMMUNION OF REPARATION.

Our Triduum for the Golden Jubilee of the Apostleship of Prayer and the fortieth anniversary of the Communion of Reparation surpassed all our hopes. Though the preparation was somewhat hurried, the result was all that could be desired.

According to the programme previously announced, the morning services were held in the beautiful Church of the Cenacle, which is now the home of the Communion of Reparation. In the evening we were happy to be able to hold our meetings in the holy and venerated Chapel of the Visitation. Nowhere else in the world could our anniversary feast have found more touching surroundings or a more fitting place for the expression of thanksgiving. The preacher of the Triduum did not lose sight of this singular appropriateness of place; he evidently felt it strongly himself, for the place has a voice of its own to speak to the heart.

On the morning of the 30th June, our faithful Associate of Paray, who had been joined by representatives from various Centres, filled the Church of the Cenacle. In the evening we were before the altar of the Apparitions. On the following morning—the second day of the Triduum—thirty men, Promoters from Monceau-les-Mines, came to receive Communion at the early Mass; they were the heads or representatives of our fine Association, the “Catholic Union,” whose work is a source of edification and consolation to us all. They wore proudly on their breasts the medal of our Lady, the badge of their dignity; but, far better, they carried in their breasts the fire of apostolic zeal—for they are true apostles. This was evident to those who witnessed their touching devotion and who heard their firm and manly voices as they sang the *Credo*, a token of their robust Christian faith. We could not help thinking, at that moment, of the chief magistrate so lately sacrificed as a victim to the rage of anarchy. Give us Catholic workingmen, give them back the knowledge and the hope of heaven with its eternal reward, and you will have solved the social question. There will always be, it is true, the poor and the toilers who may not enjoy the good things of this world; but then they would not be the intractable and hopeless wretches who have no resource but dynamite or the dagger.

The preacher, Father Gaudeau, S.J., developed this thought in his evening discourse. After setting forth the doctrine of the Communion of Reparation which, with the Sacred Heart, must save the world, he proclaimed the necessity for society to learn again how Jesus loves it, and that it is to make to Him a return of the same love. Those who heard him will remember his comparison of “the blind Samson who toils in the foundations of the social edifice, and who might, with his brawny arms, shake the pillars of the building and bring it down in one com-

mon ruin on himself and on those who are rejoicing in the mad riot of luxury and unhallowed pleasures. Give him back," he continued, "give back to the oppressed toiler his two eyes—his faith and his love for his only Saviour, Jesus!"

Our good pilgrims, who could appreciate a sentiment so well suited to their class, were moved and delighted. One of them said to us, with tears in his eyes: "Father, I would not give this day for fifty-five thousand francs;" by which he meant a large fortune and *even more*. And he was right. Such a day was surely better than all the wealth of the world.

Our Triduum ended with the solemnity in the Visitation Church on the second of July. There had been a religious profession among the Sisters of Margaret Mary. The pilgrimage from Bellevue-Iseure brought new life to the modern city of God; it gave a new charm to the splendor of our feast. The last words from the pulpit recalled the great designs of the Sacred Heart for the salvation of men. "To this great work all men of good will were summoned by the voice of God. But the Heart of Jesus has its chosen disciples and apostles. First of all, the Visitation, whose influence was intended to reside within the limits of the cloister; and lo! it has gone forth to the uttermost bounds of the earth. Then the Society of Jesus, which can never forget that in this sanctuary and on this day it received a special mission and a post of honor. And finally France, which may still hope, even in such unpromising circumstances, because it has received this token of predilection, and remains, in spite of all, the apostle of God."

Before closing this consoling episode in the "Echoes from Paray-le-Monial," we may mention, with the purpose of returning to the subject, the solemn opening of the *Hieron* or Eucharistic Museum, a grand and generous

project dedicated to the honor of the Blessed Sacrament. Our numerous visitors will now be able without difficulty to draw abundant instruction and edification from a leisurely study of its magnificent monuments and of its unique collection of paintings, engravings and other works of art. It may be styled at once an encyclopædia and a poem, which repeat in many ways to the heart and mind: "May all homage, triumph and love be everywhere given to the Sacred Heart of Jesus!"—"Thy kingdom come!"

VACATION-TIME AT PARAY-LE-MONIAL.

Here is vacation-time at last! We all remember how pleasantly that word used to sound in our ears. There was the rest well earned by ten months of steady work, there were joyous meetings after a year's absence, there was the sweet interchange of affectionate greetings—all this and more.

The other day a fervent pilgrim came to us, all covered with the dust of travel, for he had chosen to journey on foot to Paray. He was a man whose zeal had been spent in head-work, an apostle of the pen. He told us that he had hurried to Paray to rest his mind and his soul—to spend his vacation—with the dear Heart of Jesus. A happy thought, certainly. Is not this example a good one to follow?

True, the . . .ney to Paray enters into the vacation programme of some; why not of all? Our little city is visited, during the season, by numerous bands of pilgrims whom we style "vacation-pilgrims." Some are young men, new graduates, who come to thank our Lord for their literary triumphs; some are teachers, our valiant Christian educators, who come to seek fresh strength for a new career of self-devotion.

These have followed a happy inspiration, for the City of the Sacred Heart has a supernatural atmosphere that gives new strength and vitality. Here the soul enjoys profound peace, sweet rest and delightful relaxation. Here it comes to understand better than anywhere else the words of the Divine Master, which are inscribed on the principal arch of the blessed sanctuary of the Apparitions: "Come to me, all you that labor and are heavy laden, and I will refresh you."

To quote the words of one whose utterances, always full of unction, are received here with especial reverence, "Our Lord Jesus Christ chose this place to work in its wonderful mysteries of mercy and love. It is in keeping with the analogy of faith to believe that prayer offered in this place, thus divinely predestined, will be more closely united to the most intimate sentiments of the Heart of our Lord Jesus Christ, and will thus be made a more efficacious means of obtaining all graces and blessings."*

EPISCORAL VISITORS.

We have had illustrious pilgrims here who came to nourish their souls with good gifts from the inexhaustible treasures of the Sacred Heart, and who left us, in return, the example of their singular devotion. His Eminence, Cardinal Goossens, Archbishop of Mechlin, while taking the waters at Vichy, made a pious little excursion to Paray. To our great regret his visit lasted only a few hours. But he had time to pray fervently in our holy sanctuaries. To us it was Catholic Belgium, coming back, in the person of the august head of its hierarchy, to Paray, where we have not forgotten the splendid professions of faith and devotion made to the Sacred Heart of Jesus by that valiant nation "among the faith-

*Mgr. Perraud. *Pastoral Letter*, 1876.

less faithful found." May we soon behold again such happy days and such brilliant displays of true faith.

After the purple, Paray was gladdened by the white habit of Mgr. Toulotte, of the Algerian missionaries and Vicar-Apostolic of the Sahara. This intrepid apostle aims at gaining over to Jesus Christ that immense province whose boundaries have been lately widened by the arms of France. He left us the edifying remembrance of the fervent devotion with which he prayed at the shrines of Blessed Margaret Mary and Venerable Father de la Colombière. No doubt, he sought through them the "sacred fire" which the Heart of Jesus enkindles; and we pray that he may bear it to all tribes of misbelievers who are still seated in darkness and the shadow of death.

Mgr. Perraud, too, revisited the spot so dear to his heart. Indeed, hardly a season passes without several visits from him. We were so happy as to have him with us for the feast of St. Ignatius; and this time he came to us with a touching proof of gracious affection, for he confessed that he had turned out of his way in order to keep with us the solemnity of our Blessed Father. Once before, in Spain, as he related to us, he had made, on the same day, a pilgrimage to the venerable shrine at Loyola, in order to celebrate there the feast of our holy patriarch. This evidence of pious affection was, naturally a source of much edification and consolation to the sons of St. Ignatius.

THE COMMUNION OF REPARATION AND THE CONGRESS AT RHEIMS.

In response to courteous invitations, we attended the Eucharistic Congress at Rheims, as representative of the Association of the Communion of Reparation. Our Asso-

ciates will, no doubt, be pleased to learn something about its doings.

The Catholic press has given full accounts of it. They have truly reported it as being a "wonderful evidence of piety, adoration and reparation towards our Lord, and of religious enthusiasm. The Cardinals of Rheims and Bordeaux, Archbishops and Bishops were there and led the discussions. The processions were superb. The ancient city in which our kings were wont to receive the sacred unction seemed to witness again the solemn pageants of the olden time. Now it was holding high festival for the King of kings, the Sovereign Master and Lord of heaven and earth, present in the Blessed Eucharist." This was indeed the grand and noble thought that influenced the minds of all, as well as the great purpose of helping to promote the union of the Eastern churches, a work begun in the Congress at Jerusalem.

Concerning our own Association, we laid before the general meeting the results obtained by the Communion of Reparation during the forty years of its existence as an organized work. It seemed to us that we could see the holy joy and hope that thrilled the hearts of those venerable prelates, those zealous priests and pious laymen when they heard that "at least eighty thousand Communions are offered every day throughout the world in reparation for the outrages done to our Lord and to mitigate His offended justice." This consolation came from Paray, and the closing address called attention to it among the other motives of consolation which the Sovereign Pontiff was asked to share.

However, we added, there is one Work that Father Drevon had much at heart, as a fitting crown for the Communion of Reparation. He desired, in union with the desire of the Heart of Jesus, to give it a more manifest character of social reparation. For this purpose he

purposed to find some means of drawing into a lively interest in this practice our Catholic *men*, too many of whom, unhappily, seem to hold aloof from the practice of the Communion of Reparation, and indeed from most pious practices.

"An address, urging this holy undertaking, was prepared for presentation to the Holy Father, and was signed by His Eminence, Cardinal Desprez, by eleven archbishops and bishops of France, Spain and Italy, and by eleven Eastern prelates—in all, twenty-three earnest adhesions of which we possess the precious text. But the sudden death of the principal promoter interrupted this noble movement, and the dispersion of his religious brethren prevented its being carried on then. We are eager to take it up again, always, of course, under the patronage of our bishops and with the active co-operation of parish priests and of zealous laymen who take interest in religious works. There was never a time when reparation was more necessary, as it seems evident that no more direct and efficacious means could be devised for re-establishing the Kingdom of Christ in the family and in society than the general practice of the Communion of Reparation among *men*.

"We undertook to show, by the evidence of our work in Beirut (Syria) and at Monceau-les-Mines, how it would be feasible to secure everywhere *monthly Communions of men*, and men of the people, and what happy fruits this practice would bear among the working classes.

"We made an attempt recently to form bands of men for the Communion of Reparation, and we found it easier to do than it appeared at the outset. A few weeks ago we mentioned the project during a retreat for workmen, in the diocese of Clermont-Ferrand. Immediately a young man of twenty-five came to give in his name for the weekly Communion, and four others followed him at

once. This brave Promoter had been a sergeant in the Turcos.

"It is very much to be desired that the work of bringing men to this practice, a practice of reparation pre-eminently, should be pushed on vigorously. It would be the very best means of renewing in souls the fulness of spiritual vigor and of restoring to the first place, the place of honor which is His by right, Jesus Christ our Lord, at whose feet the Church, by the words of St. Thomas Aquinas, would gather all men to recognize and adore His Sovereign Royalty in the Blessed Sacrament: 'Christum Regem dominantem gentibus, qui se manducantibus dat spiritus pinguedinem venite adoremus.'"

"The Veneable Cardinal Guy of Paray, Archbishop of Rheims, received, in 1205, from Pope Innocent III., for himself and his successors, a confirmation of the privilege of anointing our kings. It would be eminently appropriate that this Congress, over which another illustrious Cardinal of Rheims is presiding, should proclaim anew that Jesus, present in the Eucharist, is the true King and Ruler of men and nations."

These last words of the memorial were received with an enthusiastic applause that proved them to be in full agreement with the spirit of the Congress.

We concluded by quoting the words lately pronounced by Pope Leo XIII. concerning the devotion to the Sacred Heart, which had its birth at Paray-le-Monial: "It has become a characteristic of the Church, the pledge of her future triumph, the foundation of all our hopes for a happier future." †

Here we might say something about the inauguration of the "Hieron" or "Eucharistic Museum," which took place here in July, not, of course, with all the pomp and

*Office of the Blessed Sacrament.
†Oct. 11, 1877.

splendor of the Congress at Rheims. But we are debarred by abundance of matter from treating that subject now. We can only say that there was a choice and appreciative audience for the occasion. But more of this hereafter.

A FIND.—PRAYER OF BLESSED MARGARET MARY TO
FATHER DE LA COLOMBIÈRE.

It is a very pleasing duty to announce the discovery of an unpublished document, very remarkable in itself and full of consoling interest for the friends of the Sacred Heart and of Its first apostles. A most skillful treasure-hunter whose work has already been of great service to science, M. Vevillerot, a member of Paray-Union, which has its headquarters in the Hieron, has just unearthed an autograph of Blessed Margaret Mary. This find will be a veritable little sensation in the world of piety. It is a charming prayer written by the hand of Blessed Margaret Mary on the back of a picture of Father de la Colombière. The authenticity of this writing has been recognized by Mgr. Perraud, Bishop of Autun, and we give it in full.

“With leave of holy obedience I keep this picture of Blessed Father Claude de la Colombière, my good protector, who will help me, if it so pleases him, by his holy and powerful intercession with the Sacred and Adorable Heart of Jesus Christ.

“O Blessed Father Claude de la Colombière, I take you for my intercessor with the Sacred Heart of Jesus Christ. Obtain for me from His goodness the grace not to resist the designs He has on my soul and to become a perfect imitator of the virtues of His Divine Heart. My good protector, I hope for this charitable aid from your holy intercession, and that you will assist me, not only during this mortal life, but in particular at the hour of my death,

against the assaults of the evil spirits. Obtain for me, great Saint, I beseech you, that I may die a mystical death, in order that my natural death may come the sooner. Amen. Blessed be God!"

The manuscript is endorsed: "We recognize as authentic this writing of the Blessed.—Paray-le-Monial. August 3, 1894. †Adolph Louis, Bishop of Autun."

How admirable is this tender confidence of the apostle of the Heart of Jesus, in her pious director! How lofty the sentiments, revealing the generosity of a heroic soul. The closing sentence of that prayer is worth all the finest maxims ever written. It is a happy variation on the "Cupio dissolvi—I long to be dissolved" of St. Paul, or the "To suffer or to die" of St. Theresa.

The prayer in the French of the period.

Avec permission de la ste obeissance ie garde cette image du bien heureux Pere Ciaude de la Colombière mon bon protecteur qui masitera s'il luy plait de sa ste et puisante intersesion aupres du sacre et adorable cœur de Jesus Christ.

O bien heureux Pere Claude de la Colombière, je vous grand pour mon interseseur devant le Sacré Cœur de Jesus Christ. Obtené moy de sa bonte la grace de ne point resister au desir qu'il a sur mon ame et que ie me rande une parfaite imitatrie des vertu de son divin Cœur. Mon bon protecteur jespere ce charitable secour de vos ste. intersesion et que vous masistere non seulement pendant cette vie mortel mais particuliem. a l'heure de ma mort contre les ataque des demon. Obtené moy grand St ie vous en coniere que ie meure de la mort mistique afin que la naturel viene plustot. Amen et Dieu soit bény.

Nous reconnaissons pour authentique cet écrit de la bienheureuse.—Paray-le-Monial, 3 Août 1894. †Adolphe Louis Evêque d'Autun.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased :— Margaret O'Neil, d. Nov. 10 ; Mrs. Keegan, Miss Mary Ann Hayes, d. Nov. 18, and Mrs. Mary Waterston, all of Ottawa ; Mr. Neil Mulleavey of Beauvillage, d. Nov. 10 ; Mrs. Margaret McQuillan, d. Sept. 30 ; John Smith, d. Oct. 17 ; Teresa Ellen Hawkins, d. Oct. 10 ; Mrs. Margaret Carty, d. Oct. 21 ; Teresa Quinlan, d. Nov. 9 ; Mrs. Annie Cooley, d. Nov. 18 ; Mary Johnson, d. Nov. 20 ; Mrs. Mary Barry, d. Sept. 10 ; Francis Gilmartin, d. Aug. 19, all of Brantfort ; Mrs. Bridget Coleman, of Dundas, d. in Nov. ; Mr. Michael Burke of Hamilton, d. Oct. 21 ; Mrs. Keenan of Kingston, d. Oct. 16 ; Mary Alice Patricia McCarvell and Miss Emma Kelly, d. Nov. 21, both of Kinkora, P.E.I. ; Mr. John Rourke of London, d. Nov. 26 ; Miss Margaret Leonard, d. Nov. 23 ; and Miss Mabel Blanchard, d. Nov. 22, both of Montreal ; Mrs. Francis Healy, of Portland, Ont., d. Nov. 8 ; Miss Mamie Williams, Mr. Chas. Coote, Miss Bradley, Mrs. W. Batterson, d. Nov. 11, all of Quebec ; Mr. William Ives, d. Oct. 24 ; and Mrs. Wm. Ives, d. Oct. 31, both of Jordan, Ont. ; Michael Volsky of Renfrew, d. Dec. 1 ; Mr. and Mrs. John Windle of Mount St. Patrick, d. in Sept. ; Nelson Pearson, d. in Nov., and James Kervin, d. Nov. 23, both of Cornwall ; Mrs. Margaret McLellan, of St. Margaret's, P.E.I., d. Oct. 25 ; Miss Fanny Brake, of Bothwell, Ont., d. in Oct. ; Mrs. Mellon of Rodney, d. in Oct. ; Michael McQuade and Bridget McLaughlin, both of Seaforth ; Mrs. J. McNierney, Michael Hughes, Miss Addie Milier, Mr. Jas. Cotter, d. Oct. 6 ; and Mrs. Jas. Mahoney, all of Winnipeg, Man. Mrs. Gleason, of Buckingham, d. Nov. 14 ; J. B. Latremouille, of Hamilton, d. July 31 ; Miss Rachel Rees, formerly of Montreal, d. at Toronto Nov. 13 ; Miss Allaire, of Montreal, d. Nov. 29 ; Mary Malette, of Arnprior ; William Haggerty, of Eganville, d. Dec. 1.



THE THREE KINGS.

BY FREDERICK WILLIAM FABER.

Who are these that ride so fast o'er the desert's sandy
road,
That have tracked the Red Sea shore, and have swum the
torrents broad ;
Whose camels' bells are tinkling through the long and
starry night—
For they ride like men pursued, like the vanquished of a
fight?

Who are these that ride so fast? They are eastern mon-
archs three,
Who have laid aside their crowns and renounced their
high degree :
The eyes they love, the hearts they prize, the well-known
voices kind,
Their people's tents, their native plains, they've left them
all behind.

The very least of faith's dim rays beamed on them from
afar,
And that same hour they rose from off their thrones to
track the Star.
They cared not for the cruel scorn of those who called
them mad ;
Messia's Star was shining, and their royal hearts were
glad.

No Bibles and no books of God were in that eastern land,
No Pope, no blessed Pope had they, to guide them with
his hand ;
No Holy Roman Church was there, with its clear and
strong sunshine,
With its voice of truth, its arm of power, its sacraments
divine.

But a speck was in the midnight sky, uncertain, dim and
far,
And their hearts were pure, and heard a voice proclaim
Messia's Star :
And in its golden twinkling they saw more than com-
mon light,
The Mother and the Child they saw in Bethlehem by
night !

And what were crowns, and what were thrones, to such a
sight as that ?
So straight away they left their tents, and bade not grace
to wait,
They hardly stop to slake their thirst at the desert's
limpid springs,
Nor note how fair the landscape is, how sweet the sky-
lark sings !

Whole cities have turned out to meet their royal caval-
cade,
Wise colleges and doctors all their wisdom have dis-
played ;
And when the Star was dim, they knocked at Herod's
palace gate,
And troubled with the news of faith his politic estate.

And they have knelt in Bethlehem ! The Everlasting
Child

They saw upon His mother's lap, earth's Monarch meek
and mild;

His little feet, with Mary's leave, they pressed with lov-
ing kiss,—

Oh what were thrones, oh what were crowns, to such a
joy as this?

One little sight of Jesus was enough for many years,
One look at Him their stay and staff in the dismal vale of
tears:

Their people for that sight of Him they gallantly with-
stood,

They taught His faith, they preached His word, and for
Him shed their blood.

Ah me! what broad daylight of faith our thankless souls
receive,

How much we know of Jesus, and how easy to believe:
'Tis the noonday of His sunshine, of His sun that setteth
never:

Faith gives us crowns, and makes us Kings, and our
Kingdom is forever.

Oh! glory be to God on high for these Arabian Kings,
These miracles of royal faith, with eastern offerings:

For Gaspar and for Melchior and Balthazzar, who from
afar

Found Mary out and Jesus by the shining of a Star!

Let us ask these martyrs, then, these monarchs of the
East,

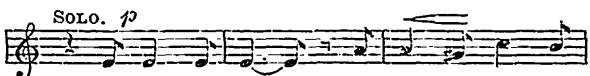
Who are sitting now in heaven at their Saviour's endless
feast,

To get us faith from Jesus, and hereafter faith's bright
home,

And day and night to thank Him for the glorious Faith
of Rome!

O King of Heaven.

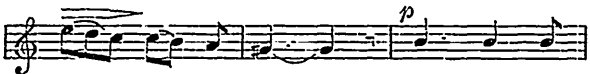
Larghetto. (♩=56.)



O King of heaven, from star - ry throue de -



scend - ing, Thou tak - est ref - uge in

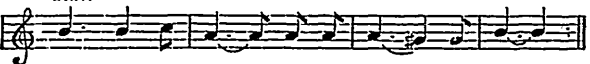


that wretch - ed cave; O God of



bliss, I see Thee cold and trem - bling;

dim.

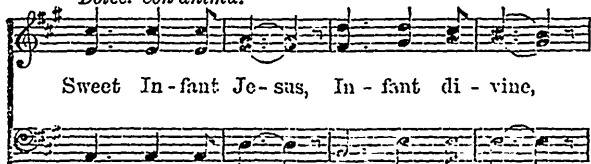


What pain it cost Thee fall - en man to save!

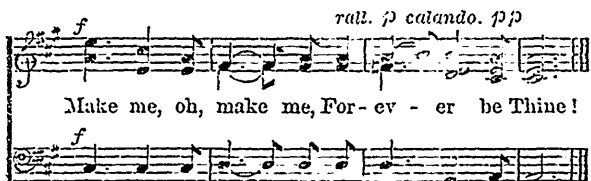
O King of Heaven.

31

CHORUS. ($\text{♩} = 60.$)
Dolce. Con anima.



Sweet In-fant Je-sus, In-fant di-vine,



Make me, oh, make me, For-ev-er be Thine!

Thou, of a thousand worlds the great Creator,
Dost now the pain of cold and want endure ;
Thy poverty but makes Thee more endearing,
For well I know 'tis love has made Thee poor.

I see Thee leave Thy heavenly Father's bosom ;
But whither has Thy love transported Thee ?
Upon a little straw I see Thee lying ;
Why, suffer thus ? 'Tis all for love for me !

But if it is Thy will for me to suffer,
And by Thy sufferings my heart to move,
Wherefore, my Jesus, do I see Thee weeping ?
'Tis not for pain Thou weapest, but for love.

Thou weapest thus to see me so ungrateful ;
My sins have pierced Thee to the very core ;
I once despised Thy love, but now I love Thee,
I love but Thee ; then Jesus, weep no more.

Thou sleepest, Lord, but Thy Heart ever watches,
 No slumber can a Heart so loving take ;
 But tell me, darling Babe, of what Thou thinkest ?
 " I think," He says, " of dying for thy sake."

It is for me that Thou dost think of dying ?
 What, then, O Jesus, can I love but Thee !
 Mary, my hope, if I love Him too little,
 Be not indignant ; love Him thou for me.

UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.
 THE AULNEAU LETTERS.

1734-1745.

No. 25.

(*Translation.*)

FATHER PIERRE DU JAUNAY TO MADAME AULNEAU.

Address : A mon Révérend Père—Le R. P. Recteur du Collège de la Compagnie de Jésus, à Fontenay, pour faire tenir à Madame la Veuve Aulneau,—Par Fontenay.

MADAM,

I beg you henceforth to look upon me as a son of yours, and as such to honor me with an interchange of letters, just as you would have written to him if God had not taken him from you. I am endeavoring to find out with some degree of certainty and with full particulars the circumstances of his death, and I hope that by next year I shall be able to communicate them to you. I send you the calotte he wore when he met with that precious death,—at least I shall beg our Fathers, at Quebec, to be ure to send it to you. The sentiments redolent of tender

piety contained in all your letters edify me beyond expression. I shall never forget that last interview you had with Father Aulneau, your dear son, and which you were kind enough to describe for me. Heaven grant that one day his dear brother, a Jesuit like himself, may follow him to the missions, but not to so early a death, for we are in too great need here of good laborers.

In union with your fervent prayers, I have the honor to be, madam,

Your very humble and very obedient servant,

P. DU JAUNAY,

Missionary of the Society of Jesus.

MICHILIMAKINA, Aug. 21, 1738.

No. 26.

FATHER LUC FRANCOIS NAU TO MADAM AULNEAU.

Address: Mademoiselle de la Touche Aulneau, aux Moutiers sur le Nay.

MADAM AND VERY DEAR MOTHER,

I am at a loss to know in what spirit you received the letter I had the honor of writing you last year, and whether you might not have detected a vein of bitterness lurking in some of the expressions used. I acknowledge that I was wrong in wishing to place you on the defensive, though I did not think that I deserved the suspicions you seemed to have concerning me. It was for me to receive the reproof and not for me to administer it. I should have seen that your letter was dictated by a mother's heart, which is always apprehensive lest her children feel not as she does. Be this as it may, my dear mother, if any inconsiderate word should have escaped me, I beg you to accept my very humble apology, and I pray you attribute it wholly to my wish of conveying to you the

sentiments of esteem and filial affection which I have always had in the past and shall ever have for you. I should be inconsolable were I conscious of having wounded you in any way.

I have not yet received the letters I am expecting from France; Father de la Bretonnière, who is at Quebec, will certainly bring them with him, but it will be too late for me to answer them before the sailing of the ships. I have no doubt but that you have written to me; and if your letter is not already at hand, I can find fault with the carelessness of my companion only, who forgets that by All Saints Day there will be no time left to write to France. So, my dear mother, it is impossible for me now to answer what you may have written. Perhaps you have asked me some little service that I can render next year only, for I am not able to devine your requests.

At all events, I am sure that you will be glad if I speak of our beloved martyr. His memory is held in benediction throughout the colony. He is invoked here as a powerful intercessor with God, and a great many persons affirm that they have received signal graces through his intercession. For myself in particular, I assure you that I have never invoked my holy friend without obtaining what I asked for. What a glorious privilege for you to have been the mother of a saint! and what a consolation for us both to count on such a protector in heaven!

A party of Frenchmen had captured last autumn the murderer of our dear Father Aulneau, and intended to bring him to the French settlements to make him undergo the penalty he so well deserved; but God reserved to Himself the punishment of his crime, not wishing that a death so precious in His sight should be avenged by men. Other heathen tribes rescued the Sioux prisoners from the hands of the French and sent them back to their homes.

Do not let the tardy delivery of your letter this year pre-

vent your writing to me next year. And since you wish me to address you with all the freedom of a son who writes to a mother he cherishes and by whom he is cherished in return, allow me to lay bare to you my trifling needs. In our missions, beads and other objects of devotion are a great help when we wish to encourage the Indians to listen to us and to draw profit from our instructions. Could you not, through your dear daughter, the nun at Fontenay, have a little package of devotional articles, such as are constantly being made in religious communities, put by for me? Father Bonin will see that everything that you would be kind enough to send reaches me safely, and you would thereby have a share in the good done among our Indians.

Every day I recommend you to our Lord, and I beg that you ask Him earnestly for my conversion.

I have the honor to remain most affectionately and respectfully, madam and kind mother, your very humble and obedient servant,

F. NAU, of the Soc. of Jesus.

SAUL: ST. LOUIS, Oct. 10, 1738.

No. 27.

(Translation.)

REVEREND FATHER PIERRE DE LAUZON TO MADAM
AULNEAU.

MADAM,

It is with feelings of profound gratitude that I now answer the courteous letter you did me the honor to write to me this year. I am all the more truly sensible of the marks of deference and respect you lavish on me, as I have done nothing to deserve them. It is true, I should like to have an opportunity of showing you how much I honor you.

The death of your dear son, so precious in God's sight, and which has made him a martyr of his zeal and charity, redounds greatly to your credit, owing to the generous way in which you offered the sacrifice of it to God. This alone, Madam, fills me with feelings of respect for you, which I cannot easily convey in terms. All my life, consequently, I shall entertain for you a well-grounded and most sincere esteem, and that, to all appearances, without the hope of ever meeting you save in heaven; but there, at least, through God's mercy, I trust I shall become well acquainted with you.

From esteem it will be allowed me to pass to real attachment. It is even a duty for me now since I should look upon you as a sister from the moment you were associated with the children of St. Ignatius. You deserved too well that privilege for Reverend Father General not to have granted it with alacrity and joy.

I send you, madam, something you will receive with great satisfaction and veneration: it is the calotte that our much beloved Father Aulneau wore when he was massacred. This is all that Father Du Jaunay has sent me. The French and Canadians wished to keep for themselves all else that belonged to him. I must add, and you must needs, madam, acquiesce, I do not send it to you entire, I have cut out of it a little scrap for myself, and I shall treasure it up carefully.

I address the package, together with my letter, to Father Bonin, to secure its faithful delivery. I recommend myself to your holy and fervent prayers, and I assure you I will not forget you in mine.

I have the honor to be, madam, with the most profound respect and esteem,

Your very humble and obedient servant,

DE LAUZON, Jesuit.

QUEBEC, Oct. 26, 1738.

THANKSGIVINGS

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

ALMONTE.—A Member, for a temporal favor granted after promising to have a Mass said in honor of the Sacred Heart and for the relief of the Holy Souls.

AMHERSBURG, Ont.—For a temporal favor received after making several novenas.

ANTIGONISH.—An Associate, for a temporal favor obtained after saying the Thirty Days prayer. A Promoter, for a great favor received through the prayers of the League. An Associate, for a cure after reciting the Litanies of the Sacred Heart, the Blessed Virgin and St. Joseph. A Promoter, for three favors granted.

ARNPRIOR.—For recovery from a severe illness. A Promoter, for a favor received in October.

BARRIE, ONT.—A Member, for the obtaining of a position through the intercession of the Blessed Virgin. A Member, for two temporal favors obtained through a novena to the Blessed Virgin and St. Joseph; also for the cure of a toothache after applying the Badge.

BATHURST, N.B.—An Associate, for two temporal favors received. A Promoter, for several spiritual graces and temporal favors received. A Promoter, for three temporal favors received. A Promoter, for a favor obtained. A Promoter, for a very great favor received, after promising a Mass for the Souls in Purgatory. A Member, for several favors obtained.

BEAURIVAGE, QUE.—A Promoter, for seven temporal favors received. An Associate, for peace in the family, and also for three temporal favors received. A Promoter, for a temporal favor received on the 16th of November, after saying the beads of the Sacred Heart.

BERLIN, ONT.—For obtaining a situation. For a great

favor received after praying to the Sacred Heart and the Blessed Virgin.

BRANTFORD.—Sincere thanks for the cure of a young man of intemperance. For a special favor granted in June. For a good situation obtained. For a young man taking the pledge. For employment obtained in the month of October. For the recovery of a person from fever. For a friend's recovery from a severe sickness.

BRECHIN.—A Member, for a spiritual favor obtained through the intercession of the Blessed Virgin. A Member, for good health received.

BRIGHTON.—A Member, for the cure of an ailment after a novena to the Blessed Virgin and St. Joseph. A Member, for the cure of a sore eye. An Associate, for a temporal favor granted.

BURLINGTON, VT.—A Member, for employment obtained for two persons. For deliverance from a temptation. For a happy death.

CAMPBELLFORD.—A Promoter, for restoration to health of a man in Richmond, Ont. A Member, for the recovery of a sick child after applying the Badge and praying to the Sacred Heart for its recovery.

CHATHAM, ONT.—A Member, for the recovery of her child, after making a novena in honor of Our Lady of Lourdes, and using the water; novenas were also made in honor of the Sacred Heart, Our Lady of Perpetual Help, St. Ann and St. Joseph.

COBOURG.—A Member, for a favor granted.

CORNWALL.—An Associate, for passing a creditable examination, through prayers to the Sacred Heart.

DUNDAS.—A Member, for two favors obtained after making a novena to Our Lady of the Sacred Heart.

FLOS.—A Promoter, for many favors received through the intercession of the Blessed Virgin. A Member, for two temporal favors received. A Member, for the cure of

the toothache. An Associate, for a temporal favor received.

GODERICH.—A Member, for a favor received through the Sacred Heart.

GUELPH.—A Promoter, for a temporal favor received. A Promoter, for two temporal favors received through the intercession of St. Joseph, and a promise to have a Mass said for the Holy Souls. A Promoter, for two spiritual favors and one temporal favor.

GRAFTON.—A Member, for recovery from a severe illness, after making a novena in honor of the Blessed Virgin and St. Joseph.

HALIFAX, N.S.—For two special temporal favors received through the intercession of St. Joseph and the Souls in Purgatory. A Member, for a situation obtained through prayers to the Sacred Heart. A Promoter, for a spiritual favor received. For a temporal favor received through the intercession of Our Lady of Perpetual Help and St. Joseph. For a very great temporal favor.

HAMILTON.—A Promoter, for a temporal favor received after making a novena to the Souls in Purgatory, and praying to the Sacred Heart, the Blessed Virgin and St. Joseph. A Promoter, for a special favor received after a novena to the Sacred Heart and prayers to the Blessed Virgin, St. Joseph and the Souls in Purgatory. A Promoter, for a father's recovery. For two special favors received. For the successful passing of an examination by a young person.

HASTINGS.—An Associate, for a spiritual favor, and also for a temporal favor obtained after making a novena and having a Mass said for the Souls in Purgatory.

HESPELER, ONT.—An Associate, for a very great favor obtained through the intercession of the Blessed Virgin; also for a favor obtained in the month of September. A Member, for a great favor received in the month of Octo-

ber. A Member, for two great favors received after praying to the Sacred Heart.

INGERSOLL, ONT.—For four temporal favors received. For a brother who went to confession and Holy Communion after ten years' neglect of the Sacraments.

KINGSTON.—A Promoter, for a favor obtained. For a safe journey home, by a person very weak. A Member, for a spiritual favor received through the intercession of St. Joseph.

KINKORA.—A Member, for a favor received by applying the Badge.

LONDON.—For one spiritual favor and one temporal favor received. For a temporal favor obtained through the intercession of St. Joseph and the Souls in Purgatory. A Member, for her recovery from a serious illness.

MARYSVILLE, ONT.—For many favors received through prayers to the Blessed Virgin and Our Lady of Mount Carmel; also for a favor obtained through prayers in honor of the Immaculate Conception. For a great favor obtained through prayers in honor of our Lord's Sufferings. For a temporal favor received. A Member, for a temporal favor received. For a special favor received after making a novena and praying for the Souls in Purgatory.

MONCTON.—A Promoter, for four favors received in September and October; also for favors obtained through the intercession of St. Joseph and St. Ann.

MONTPELIER, VT.—For a good employment obtained after having been recommended to the prayers of the League.

MONTREAL.—An Associate, for a favor received through the intercession of St. Joseph. A Member, for a favor received through the intercession of St. Anthony. For a temporal favor received through Our Lady

of the Rosary and good St. Ann. A Member, for successfully passing two examinations.

MOUNT ST. PATRICK.—For a temporal favor received.
NORTH YAKIMA—For the renewal of a contract.

ORILLIA—A Promoter, for a favor received in a business transaction.

OTTAWA.—A Promoter, for three temporal favors. For a son who is beginning to do better. A Member, for two advantageous business transactions, obtained in October, through the intercession of the Holy Angels and other prayers. A Promoter, for a special favor obtained through a novena to Our Lady of Llesse. A Member, for two special favors received through prayers to the Sacred Heart and the intercession of the Blessed Virgin and St. Ann,—one in May, and the other in September. Thanks to the Sacred Heart for having been enabled to assist a dear relation in a pecuniary difficulty and also other pecuniary favors. A Member, for a favor obtained through the intercession of the Souls in Purgatory.

PARIS, ONT.—For a cure obtained last May.

PENETANGUSHENE.—An Associate, for the recovery of her newly born infant from partial paralysis after applying the Badge.

PETERBOROUGH.—A Member, for many favors received in the past after prayers to our Lady of Mount Carmel and to Our Lady of La Trappe.

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

QUEBEC.—A Promoter, for having been preserved from a spiritual evil, and for many other favors obtained through the Souls in Purgatory, St. Joseph and the Blessed Virgin. A Promoter, for several spiritual and temporal favors

obtained. An Associate, for a temporal favor obtained through the intercession of Our Lady of Perpetual Help. A Promoter, for the cure of a dangerous disease, through the intercession of the poor Souls in Purgatory. A Member, for a very great temporal favor obtained through the intercession of the Blessed Virgin. An Associate, for a great favor obtained. A mother, for the recovery of her sick child. For the conversion from a bad life of an erring brother. For peace and union in a family. A Promoter, for four special favors obtained. For a great favor obtained, after having made a novena of communion and used the holy water from Knock.

RIVERSIDE.—A Promoter, for a great temporal favor received through the intercession of the Blessed Virgin

RIVIERI-AUX-PINS, P.Q.—A Promoter, for the cure of a brother threatened with a serious illness, after applying the Badge; also for the cure of a toothache by applying the Badge.

RENFREW.—For temporal favors granted through prayers offered to the Sacred Heart.

ST. CATHARINES.—A Member, for a special favor received.

ST. EUSTACHE, QUE.—A Member, for preservation from a great misfortune from fire, obtained through the intercession of St. Joseph and St. Anthony; also for another temporal favor received through the intercession of the Blessed Virgin and St. Joseph.

ST. JOHN, N.B.—For recovery from sickness by eight persons. For obtaining employment and means for eight persons. Three persons, for temporal favors. For success in business. For reconciliation in a family. For a happy death. Forty-nine thanksgivings for various favors and graces.

ST. LOUIS, MO., U.S.—A Member, for a great favor obtained, namely, the recovery of a sick child and for other special favors granted.

ST. MARY'S.—A Promoter, for two great favors.

ST. TERESA'S.—A Member, for health restored, after a novena.

SEAFORTH.—For restoration to health, through the intercession of the Canadian Martyrs.

THOROLD, ONT.—For two temporal favors received. For one spiritual and one temporal favor. For two favors received. For a favor granted in a most unexpected way in less than half an hour after recommending it to the Sacred Heart. For restoration to health.

TORONTO.—A Member, for a very special temporal favor obtained through the intercession of Our Lady of Mount Carmel, and also for two other special favors obtained through the intercession of Our Lady of Victory. Thanks to the Sacred Heart and Our Lady of the Rosary for favors received. A Member, for three special favors received. For a situation obtained by a young person, after putting a request in the intention box. For a convert who had not been to his duty for a number of years, having received the grace to return again, and in his last illness to receive the Sacraments; also for his wife, who had neglected the Sacraments for years, but who is now a good practical Catholic.

TOTTENHAM.—A mother, for the recovery of her child from a serious accident, by the application of the Badge and a novena made in honor of the Sacred Heart.

WOODSLEE.—An Associate, for a temporal favor obtained.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Amherstburg, Antigonish, Calgary, Chatham, Ont., Georgetown, Ont., Georgetown, P. E. I., Halifax, Hamilton, Kingston, Manotick Station, Midland, Montreal, North Yakima, Oaktown, Ottawa, Perth, N. B., Quebec, Thorold, Toronto.

INTENTIONS FOR JANUARY.

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

- 1.—Tu.—CIRCUMCISION (of oblig.). Self-denial. 24,896 Thanksgivings.
- 2.—W.—Octave of St. Stephen. Pray for enemies. 1,568 In affliction.
- 3.—Th.—Octave of St. John. ht, pt. Commandments. 16,779 Departed.
- 4.—F.—Octave of the H. Innocents. at, gt. Fidelity to Morning Offering. 8,420 Special.
- 5.—S.—St. Telesphorus, P. M. Confidence in God. 2,503 Communities.
- 6.—S.—EPIPHANY. bt, gt, mt, rt. Thanksgiving. 6,258 1st Communions.
- 7.—M.—St. Lucian, C. Fidelity in little things. The Associates of the League.
- 8.—Tu.—St. Gudula, V. Fear mortal sin. 7,291 Employment.
- 9.—W.—Sts. Julian and Basilissa, M.M. Forbearance. 5,458 Clergy.
- 10.—Th.—St. William, Bp. ht. Judge not. 39,382 Children.
- 11.—F.—St. Hyginus, P. M., Ab. Crush human respect. 14,378 Families.
- 12.—S.—St. Arcadius, M. Purity of Heart. 12,705 Perseverance.
- 13.—S.—Octave of the Epiphany. rt. Kindliness. 4,526 Reconciliations.
- 14.—M.—St. Hilary, P. D. Pray for all Bishops. 14,627 Spiritual favors.
- 15.—Tu.—St. Paul, First Hermit. Retirement. 11,378 Temporal favors.
- 16.—W.—St. Marcellus, P. M. Generosity with God. 7,766 Conversions to Faith.
- 17.—Th.—St. Anthony, Ab. ht. Detachment. 10,027 Youths.
- 18.—F.—St. Peter's Chair at Rome. dt. Devotion to the Holy Sec. 3,920 Schools.
- 19.—S.—St. Canute, King. Knowledge of Self. 9,226 Sick.
- 20.—S.—THE HOLY NAME OF JESUS. Reparation for blasphemy. 2,148 Retreats.
- 21.—M.—St. Agnes, V. Love holy purity. 271 Guilds, Societies.
- 22.—Tu.—Sts. Vincent and Anastasius, M.M. God's Holy Will. 2,053 Parishes.
- 23.—W.—Espousals, B. V. M. Faith. 17,933 Sinners.
- 24.—Th.—St. Timothy, Bp. M. ht. Respect authority. 19,498 Parents.
- 25.—F.—Conversion of St. Paul. Guard over Eyes. 6,365 Religious.
- 26.—S.—St. Polycarp, Bp. M. Spirit of justice. 1,913 Novices.
- 27.—S.—HOLY FAMILY, J.M.J. Sanctify your home. 1,392 Superiors.
- 28.—M.—St. Raymond Pennafort. rt. Say Daily Decade. 8,383 Vocations.
- 29.—Tu.—St. Francis of Sales, Bp. D. pt. Guard over Tongue. The Promoters of the League.
- 30.—W.—St. Martina, V. M. Bear crosses cheerfully. 21,975 Various.
- 31.—Th.—St. Peter Nolasco, C. ht. Be firm in hope. The Directors of the League.

†=Plenary Indulg.; a=1st Degree; b=2 Degree g=Guard of Honor and Roman Arch-confraternity; k=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.