



# THE CANADIAN MESSENGER.

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

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## JUBILEE YEAR OF THE LEAGUE OF THE SACRED HEART.

1844-1894.

### UNIVERSAL TRIDUUM OF THANKSGIVING.

The blessings which the Sacred Heart has deigned to shower on Its Holy League of the Apostleship of Prayer for the last fifty years have been numberless and simply wonderful. So that the Holy Father Leo XIII was able without exaggeration, in that well known audience of October 11, 1893, thus to address the Italian delegates:

“ You stand here as the representatives of one of the associations dearest to our heart, the Apostleship of Prayer: a plant of recent growth which decks out and renders so gladsome the garden of the Divine Husbandman. Though it sprang up but yesterday from an humble germ, it already rears aloft its gigantic boughs and casts a grateful shade over the whole Christian world, gather-

ing around itself countless multitudes of the faithful of divers nations, all bound together by the same thought, with a common intention in the same practices of pious exercises and of Christian virtues."

At the sight of this marvellous fecundity, in the presence of this exuberant bloom, it is surely not too much to expect that a universal hymn of thanksgiving should go up from our midst, loud and strong, to the God of all grace for His munificence. The Director General of the Apostleship makes, through his official organ, an appeal to us, Members of the League throughout the world, and invites us to join in one grand psalm of gratitude and love. And to whom, he asks, is this solemn thanksgiving to be directed? Evidently to the Heart of Jesus. It is that adorable Heart we invoke every day, and it is that loving Heart that answers our petitions with an endless flow of blessings. To Him, then, the homage of our gratitude, to Him our song of triumph and of thanksgiving.

But in this concert of praise are we to forget the Immaculate Heart of Mary? God forbid. The Heart of the Mother is not to be separated from the Heart of the Son, and it is through that virginal Heart of Mary that every morning our offering of prayers, of work and of sufferings passes to the Sacred Heart Itself. The League of the Heart of Jesus is in truth a League of the Heart of Mary, to her also, then, the homage of our gratitude. To this august Queen let us send up our hymn of thanksgiving; to this incomparable Mother, our most fervent and sweetest hymns.

Finally, the glorious St. Joseph must have his share in this tribute of gratitude and love. St. Joseph was the head of the Holy Family and with this title alone he has a right to our grateful acknowledgments. But it is also well to recall the fact that the founder of the League of the Heart of Jesus placed his work, at its very inception, under the

exalted patronage of St. Joseph. In his work, St. Joseph is held up to all the Associates as the Patron of the Apostleship, as the *model* and the *master* of the disciples of the Heart of Jesus.

Therefore, in this Jubilee Year, we are in duty bound to pay to the august Spouse of Mary, to the Foster Father of Jesus, a becoming tribute of praise and gratitude.

Wherefore, [continues the Director General, we earnestly invite our Associates, all the world over, to celebrate a *solemn Triduum* of thanksgivings, to be held some time in the month of June, with the following order of exercises :

### MONTH OF JUNE.

#### Triduum of Thanksgiving to the Heart of Jesus.

##### FIRST DAY.

*Morning* :—Mass of Thanksgiving in honor of St. Joseph patron and model of the Friends of the Sacred Heart ; General Communion offered for the intention of all the Christian families and schools of the universe.

*Evening* :—Solemn Benediction. In parish churches and public oratories, *consecration of families* to the Sacred Heart, under the auspices of St. Joseph. In schools and colleges, consecration of youth to the Sacred Heart. *Te Deum*.

##### SECOND DAY.

*Morning* :—Mass of Thanksgiving in honor of the Immaculate Heart of Mary ; General Communion for Canada, our country.

*Evening* :—Solemn Benediction and consecration of Canada to the Immaculate Heart of Mary.  
*Te Deum.*

THIRD DAY.

*Morning* :—Mass of Thanksgiving in honor of the Sacred Heart of Jesus; General Communion of atonement for the intention of the Holy League of the Apostleship of Prayer.

*Evening* :—Holy Hour; solemn Benediction and universal consecration of society to the Sacred Heart, made by all the Associates of the Apostleship of Prayer throughout the universe. *Te Deum.*

Wherever practicable; it would be well to have a sermon in the morning or the evening for the edification of our Associates.

In all the churches where this Triduum is celebrated, the banners of the Sacred Heart, of Mary Immaculate and of St. Joseph should be displayed, together with the national flag adorned with a representation of the Sacred Heart.

All Associates attending Mass or Benediction should wear the Scapular or Badge of the Sacred Heart, and the hymns should be selected in keeping with the feasts of the Triduum. The third day would be a most opportune time to confer the Crosses on the new Promoters.



## GENERAL INTENTION FOR JUNE.

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

### SUNDAY OBSERVANCE.

But lately, when the Anarchist explosions so startled Europe, a man with a reflective turn of mind, but unfortunately not a believer, exclaimed:—"Poor, disordered society! its sole resource is the block, but what is wanting is a return to God."

The same thought was expressed a little differently by the great Catholic orator, Mr. Lucien Brun, when, in speaking of the observance of Sunday, he said: "The world is shaken because it no longer seeks its support in God." And so it will continue to be until it is again firmly settled on its normal basis—the observance of the Lord's Day as a day of rest in the Christian sense. For, is not the refraining from work on Sunday a necessary condition and the first part of that public worship to be given to God, without which, as was previously said, no nation can endure or hope to prosper?

"Sunday rest," says Archbishop Ireland, "is a vital question from whatever aspect we consider it. As a Christian I ask myself, what will become of the world if Sunday rest is obliterated from the land? Christianity is not a mere profession, not a mere sentiment; it is a rational adhesion to the teachings of the Saviour; it is an act of worship to the Deity according to the laws laid down by the Saviour. There must be a time

when we can learn His teachings, a time when we can worship as He has prescribed. Sunday has been marked out by the Christian world as the one day sacred to this noble purpose. Six days are allowed to toiling for a living; when the seventh comes, let us look upward to the Creator and Lord of all things—worship Him, remember whence we have come and whither we are going, and sit as humble disciples to hear the Gospel of Christ.

“Blot out Sunday, let people on that day, as on others, think of material things and be given to material toil, very soon Christianity weakens and disappears. There are many causes at work diminishing the power of religion; but one is assuredly this,—the loss of reverence for the Sunday. The Christian religion is well able to take care of itself in the presence of any enemy when men are conscious of its power and know its truths; but when the opportunity has not been given them to understand it, to listen to its precepts and its heavenly truths, it cannot live in minds and hearts.

“The obliteration of Sunday is the proclamation of materialism; it is the making of man a mere machine to grind out material wealth. This is the latest danger of our present civilization. Everyone wishes to become rich; and the richer one is the richer he wishes to become, so that employers and employees seem to have but one purpose—to gather as much as they can of the dust of earth. The thirst for wealth hardens men. It takes away the spiritual and higher life, without which men are not men, but mere beasts of burden. It scatters to the winds the social virtues without which families and nations are impossible. It decrees as the practical religion of all men, the survival of the fittest in the physical world, which means—let men fight as best they can for life; let them reign who grasp the most, and let the weak die.”

The secret and anti-Christian societies never failed to comprehend how disastrous the doing away of Sunday observance would be for the interests of religion; so they set to work, in Catholic European countries especially, to invalidate any legislation which might lend to it the sanction of the strong arm of the law. To-day, it would be most opportune to proclaim loud and long that Christian legislation forbidding Sunday work, and which in Catholic countries masonic tyranny alone repealed, was altogether in favor of the toilers and wage-earners, that it constituted for them an enfranchizing code and guaranteed them a degree of freedom which was indispensable. On the contrary, the liberty of toiling on Sunday is in truth but a fallacious freedom, and one of those liberal servitudes, one of those numerous "modern conquests" the whole onus of which is adroitly shifted to the shoulders of the poor working classes.

It was in view of this glaring injustice that the Archbishop of St. Paul in his paper to the International Congress on Sunday Rest insisted on the necessity of a change:—"Especially in favor of the toilers," he wrote, "do I invoke your aid to maintain Sunday rest. The key-note of the discussion of the papers to which we have listened is the relation of Sunday rest to labor. I am glad that the question of Sunday rest is placed so emphatically upon this platform; because if we once have the toilers of the land deeply interested in the Sunday question, the Sunday is saved. It is by their own heedlessness they lose it; and in saving themselves, by saving Sunday, they save society.

"I know well that we cannot ask the interference of the civil law for mere religion's sake. This consideration is often urged against enactments of Sunday laws. But Sunday is more than a religious day. Sunday is the safety of society, the safety of the nation. Sunday is the

inheritance of those who are disinherited from the wealth of the world. Sunday is the day needed by the masses of our people. On this ground I appeal to our lawmakers to aid us in preserving it from desecration.

"The opponents of Sunday strive to have us believe that the violation of Sunday rest is more or less in the interests of labor..... Labor is most concerned in the sacred observance of Sunday. What is the laborer? A mere toiling machine, designed for no other destiny on earth? Has he no other purpose to serve than to whirl and twist the revolving wheels of the industrial machine in grinding out wealth? Even if he were but this, rest is required; for the physical forces of the laborer are diminished by constant toil, and the experience of the world shows that more work can be done with less hardship on each day when the laborer works only six days and rests one day in the week. The Creator of man has so fashioned him that he must from time to time recuperate his physical force. But the laborer is not a mere machine. It is not only his hands and his feet that toil. He has thought, mind, intelligence; and if no opportunity is given for the development of his soul, his labor will show the lack of the intelligence which stamps the fruit of human toil and gives it value.

What is the laborer? The laborer is a man, a child of God, an heir of the Eternal Father. Man is God's rational creature, put upon earth for a high, a divine purpose; and whatever interferes with that purpose is a curse, and let it be anathema before heaven and earth."

The Catholic Church has always strained every nerve to protect in the very interest of the toilers the true freedom of the Sunday. An eminent author has not hesitated to affirm that this institution, placed by the Church beyond the reach of short-sighted cupidity, sums up the whole effort of Christianity to secure the triumph of the

freedom of the spiritual life over the thralldom of the material.

Thank God, more than one step has of late yrs been taken to secure that wholesome freedom. At the International Conference of Berlin, in March, 1890, it was acknowledged without one dissenting voice by the representatives of the several European Powers, that from a moral standpoint, as well as in view of physical and industrial requirements, one day of rest out of the seven was necessary for those who labor. The members with an overwhelming majority emphasized their conviction, that this day of rest could be none other than the Christian Sunday. This was a consoling feature, seeing that several of the representatives present held very advanced radical views.

First and foremost, what is now necessary, in view of the continuous threats of Socialism, and to bear down all further opposition, is a grand manifestation of public opinion in favor of placing again on the statute books of such countries where they were obliterated enactments rendering legal and universal Sunday rest.

And next, that Catholics in these countries abroad and here at home observe faithfully and by their influence bring others around them to reverence the Lord's day with equal fidelity. Let us not forget that in the solemn consecration formulated by Pius IX, June 16th, 1875, in the name of all Catholics, we pledged ourselves to the Divine Heart "to observe ourselves all holidays of precept, and to lend all our authority and influence to promote in others the observance thereof."

We know, and we are thankful to God for it, that in this great Dominion we have not as yet to deplore the desecration of Sunday to the same extent as in some countries on the European continent; but, of late years, have we not seen introduced among us here in this great

Catholic city of Montreal, the city of Mary from its foundation, certain Sunday amusements, reproducing all the objectionable features of the Sunday spectacular entertainments of the gayest of European capitals? During the very hours of the offices of the Church they are thronged with men, women and children who would look upon it as an affront to be told that they were not good Catholics. This is the entering of the wedge. And those who countenance this innovation do not deserve to be ranked amongst the faithful ones of Christ; they are not gathering but scattering.

It is not for the friends of the Sacred Heart to discountenance in any pharisaical spirit innocent amusements for the young or legitimate relaxation for the weary army of toilers who have but Sunday for their week's outing, and who have satisfied their dominical duties by attendance at the offices of the Church. No one would begrudge them the breath of fresh air they enjoy on our mountain top, nor the glorious spectacle they take in from that vantage point, nor the very music of their own children's voices, whose hearts are gladdened by this occasional glimpse of and contact with nature in all her loveliness. No, all this is soul-inspiring, and raises the heart to God in gratitude for this softening down of the hard lines of life and this foretaste in an infinitesimal degree of what Heaven will be when the laborer's rest will be eternal.

Let us in our households make the Sunday a real day of rest, to be looked forward to by every member of the family, not as a day of weary monotony and puritanical gloom, but a day of joy, of brightness; a day given to God, with its early hours of attendance at Holy Mass, the great Sacrifice of Redemption, and sweet moments of communion with our Lord; a day with its instructions and exhortations accepted as a balm for the past week's cares and inflictions, and as an incentive to encounter with

courage the trials to come; a day with its quiet enjoyments, from which no one of the family should be excluded; a day closed with the Vesper song and the blessing of our Saviour, who comes forth from His tabernacle in that form in which He has realized the ardent wish of His Sacred Heart, and in which He "delights to be with the children of men."

"See that you keep My Sabbath: because it is a sign between Me and you in your generations. Keep My Sabbath: for it is holy unto you, he that shall profane it shall be put to death: he that shall do any work in it his soul shall perish out of the midst of his people."—*Exod. xxxi., 13, 14.*

"Keep My Sabbaths and reverence my sanctuary.... If you walk in My precepts and keep my Commandments and do them, I will give you rain in due seasons. And the ground shall bring forth its increase, and the trees shall be filled with fruit.... You shall eat your bread to the full and dwell in your land without fear.... I will give peace in your coasts; you shall sleep, and there shall be none to make you afraid.... and the sword shall not pass through your quarters. I will look upon you and make you increase.... I will set my tabernacle in the midst of you, and My soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people."—*Levit. x.xvi.*

## PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of prayer: in particular for all the Members of Thy Holy League, that, renewed in the spirit of their engagements, they may become more and more the active apostles of Sunday observance. Amen.



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

*"Sinners shall find in My Heart the source and infinite  
ocean of mercy."*

By JOHN J. BRANIN.

**A**H ! HAPLESS here I kneel by sin defiled ;  
The soul, Thou quickenedst at its new birth,  
dead ;  
All pleasure gone, all save one comfort fled,  
That Thou, O Lord, still lov'st Thy guilty child.  
O ! Heart for me on Calvary's Mount reviled ;  
Pierced Heart, which for my cruel sins hath  
bled ;  
Thou still hast love for whom Thy blood was  
shed,  
And bidst him come, nor fear a Heart so mild.

O God, when unto Thee we sinners pray,  
Thou e'er with mercy fraught dost heed the  
call ;  
Thy love doth wash the crimson stain away,  
Thy precious gifts of grace beflood the [soul.  
Oh ! Heart of love, Thy mercy who can say !  
Great though Thy works, Thy mercy crowns  
them all.



## THE THREE KNIGHTS OF ST. JOHN.

### LEGEND.

The following legend is from Colin de Plancy. The main outlines, which are identical with the lessons in the breviary, give the origin of the famous shrine at Laon of Our Lady of Liesse. All that now remains of the statue, spoken of in the legend, is inclosed in that of Our Lady's Chapel in the Gesu at Montreal, as will be seen by the sequel. The annual feast of Our Lady of Liesse, (or Gladness), granted by the Holy See at the time of the translation of the statue to this continent, falls on the 1st of June.

**H**ULK of Anjou, the fourth Christian king of Jerusalem, held the weighty sceptre of Godfrey of Bouillon with a trembling and uncertain hand; but he took care to fortify Beersheba, the ancient frontier of his kingdom, and to commit the guardianship of it to the bravest of the soldiers of the cross,—those devoted men whom an inspiration of charity had created Hospitallers of the Holy City, and who had become in 1104 armed monks, ready to fight in defence of the Holy Sepulchre and the pious pilgrims who frequented it. Consistently with their twofold character of religious and soldiers, they bore the cross on the hilt of their swords, and concealed the hair shirt under the cuirass, and were called the Knights of St. John of Jerusalem.

At four leagues from Beersheba was the first fortress of the Mussulman, Ascalon, that ancient city of the Philistines; which at that time was occupied by a

numerous army, between which and the Christian host were daily skirmishes, surprises and ambuscades.

In the year 1131, among the crusaders who were guarding Beersheba, there were three knights of great renown, brothers, of the house of Eppe, who, at the summons of the Holy See, had left their smiling domains to fly to the assistance of the Christians in the East, and had won themselves, by mighty deeds of valor, the distinction which warriors most prize, that, namely, of being always placed in the hottest of the battle, and chosen out for every service which involves peculiar danger.

One day, the advanced sentinels of the Christian garrison suddenly gave the alarm in Beersheba, for numerous armed battalions had been seen to issue from Ascalon, and were marching onward with a rapid step. The three knights were commanded to go forward with their standards to meet the enemy, and to force them to give battle, and thus to prevent their besieging the town. The encounter was sharp; for the Saracens attacked fiercely, and the Franks (as they were called in Asia) showed then, as ever, that they had not yet learned to turn or to draw back before the scymitar. After they had received, as immovable as rocks, the onslaught of the enemy, and driven back the assailing multitudes, they rushed on their lines thus thrown into disorder, and made great carnage; and then pressed after them as they fled, to complete the victory. In this pursuit they had to cross a ravine, in which was placed an ambuscade of the enemy; and they found themselves, unawares, completely surrounded, a fresh band of Saracens having emerged from their hiding-place, and caught them in the rear. They made a vigorous defence, but their numbers were too unequal for success to be possible, and the whole little band of

Christians were cut to pieces, except the three knights, who, wounded, but fighting to the last, and worn out with their efforts, were taken prisoners, disarmed, and bound with cords and dragged into Ascalon. The soldiers, enraged at having bought their captives so dearly ill-treated them in every possible way, and they would never have reached Ascalon alive but that one of the Saracen chiefs remembered the ransom which might be exacted for knights of such eminent valor.

But there was no thought of ransom; not one of the little Christian band had returned to Beersheba to bear the news of the battle, and all there believed that the three good knights of Eppe were dead. As new skirmishings were taking place every day, it was thought that the prisoners were not in safe custody at Ascalon; and an officer who was going to Cairo in search of reinforcements thought to pay his court to the sultan by offering them to him: and, in fact, the sultan was well pleased to receive the three heroes; for he admired their lofty stature, beauty of countenance and uncommon strength, and more especially all that was told him of their feats of valor. Accordingly, he received them with great courtesy, and announced to them immediately by his dragoman, that it would only depend on themselves to receive ample compensation for all they had lost.

The knights understood well what this meant; but this first day they only replied by a silent obeisance. They were allowed a week of repose, during which time they were guarded, but treated with great respect; and then the sultan declared to them that he was ready to admit them among his chief favorites, and to give them the command of his armies, if only they would renounce the Christian faith and become Mahometans. The three knights recoiled in horror from the proposal, making

the sign of the cross. They were neither skillful disputants nor theologians, but they were full of faith and honor: they answered that, as Christians and knights, their hearts as well as their arms were consecrated to Jesus Christ; and that whether victorious or vanquished, whether in triumph or in martyrdom, they hoped never to be found wanting to God and never to swerve from the path of honor.

This reply astonished the sultan; and he commanded the prisoners to be led back to the place of their confinement, resolving to leave no means untried of overcoming their resolution; and accordingly, for several days, he tried offers, promises and entreaties; but all in vain: the three brothers were immovable.

After this he confined them more closely, and sent the most learned doctors in Cairo to confer with them, who exhausted their eloquence and their arguments in extolling a religion of sensualism and death; but they made no impression on the steadfast faith of the knights; and, more furious than the sultan himself, because their pride was humbled, they persuaded him that severity alone could break those iron hearts. Accordingly, the three brothers were condemned to closer imprisonment, worse food, and more galling fetters; and from day to day their captivity became more and more painful. Some handfuls of barley were their only food; they were chained down to their dungeon floor and shamefully treated; and this slow martyrdom lasted more than two years, during which time their strength could scarcely have endured, but for those immense consolations, such as the world cannot conceive, which Almighty God bestows on the hearts of those who are His own, and which He lavished on these three knights; so that when their enemies believed them to be cast down, crushed and overwhelmed, they were really, from the depths of

their dark prison, singing hymns of thanksgiving ; and whenever they were brought before the sultan, they appeared with a serene countenance and a free and joyous heart.

The Saracen was altogether perplexed : the wonderful perseverance of these children of Christ appeared to him an inconceivable pitch of heroism ; and the more they resisted him, the more eager he became to gain over to himself hearts whose fidelity had been thus manifested to him. He did not know that against all his efforts, against Satan and all his snares, these holy knights were aided by prayer,—that all-powerful weapon from the armory of faith. They prayed incessantly ; they asked from God that which He never refuses,—the grace to remain His children ; and they asked it in that name before which Hell trembles, imploring the intercession of our common Mother, who never abandons those who have recourse to her. Thus, protected by our Lady, signed with the Cross of our Lord Jesus Christ, captives for His cause, and living under the eye of God, they suffered in patience, until at last the sultan resolved on making a final effort against them.

He had one daughter, named Ismeria ; she was young, eminently beautiful, and celebrated far and near as a miracle of genius and wisdom. To her he had often spoken of these Christian knights, and complained of their resistance. “My father,” said the princess one day in answer, “your doctors must be unskillful, or their interpreters must misrepresent their arguments ; I think if you would suffer me to try, that I might be able to persuade them ;” for in truth the fair Ismeria was urious to see men of such a character. “Well, my daughter,” said the sultan to her one evening, “tomorrow you shall go to the prison of these Christian knights, and speak with them. You shall try whether

you can succeed where our doctors have failed ; and if, either by learning or good fortune, either by your wisdom or your charms, you prevail on them to follow the standard of the prophet, it will indeed be an illustrious conquest. Neither do I shrink from the chance of one of them becoming enamored of you ; for I should be too happy to have such a son-in-law."

The next day, the beautiful princess, with a splendid retinue, visited the prison of the knights. She knew a little of the language of the Franks, which she had learnt from a European slave. Too skillful to betray at once the mission on which her father had sent her, she mentioned as the motive of her unexpected appearance her ardent desire to behold warriors of such renown, and, if possible, to save them ; for, since no ransom had been offered for them, and they persisted in adhering to their own faith, the people were clamoring for their death.

They replied, that the messengers whom they had charged to bear to France the tidings of their captivity had probably never reached their destination, and therefore their family doubtless believed them to be dead ; that they had therefore no means of paying their ransom, unless one of them might be permitted to return to Europe. This, of course, was by no means the sultan's intention. They added, that as to denying the faith, they trusted that the mercy of God would avert from them any such dreadful calamity. They also thanked the princess for the pity she expressed towards them, and told her what pleasure they felt in hearing her speak their own language.

Ismeria, touched with compassion for these noble knights, then began in good faith to endeavor to bring them to the religion of her father, and explained to them the doctrines of the Mahometan religion. She spoke

with such entire sincerity, that the knights could not help feeling interested in the poor young girl brought up in these fatal errors; and after having ascertained from her that none of her attendants understood the language of the Frauks, they asked her permission to explain to her, in their turn, their faith and their hope.

The princess not only consented, but, without in the least foreseeing what the result would be, showed a lively curiosity to become really acquainted with Christianity, and to hear its doctrines set forth by those who really believed in it. The eldest of the knights then explained to her all that the Church had taught him of the creation of man, of his fall, and its fatal consequences; of the promised Redeemer; of the Incarnation, Passion and Death of our Saviour; of the reconciliation of man with God, and the restoration of woman by the blessed intervention of Mary in the great mystery of redemption. He explained the Holy Trinity, three persons in one God; he spoke of everlasting blessedness in heaven. The clearness and precision of his words astonished his brothers; for he, like them, was neither a cleric nor a preacher. They, in their simplicity, had forgotten our Lord's saying: "When ye are called to bear witness of Me, take no thought beforehand what ye shall speak: I will give you words and wisdom which your adversaries shall not be able to gainsay."

The princess was struck; and, in the agitation of her mind, promised to return the next day. She delighted her father by telling him that she intended to continue her conferences, for that she expected they would produce some result. That same night she had a vision, in which she thought she saw the Blessed Virgin leaning over her; and this drew her heart altogether to the Christian faith. The conversation on the second day was entirely on Mary, the Mother of grace, of whom the

knights poured forth such sweet praises, and related such consoling wonders, that the princess, longing to honor the Mother of God as she is honored by Christians, besought them to make her an image of our Lady. The three brethren were no more artists than they were doctors of the faith; but fearing to refuse to attempt anything which might be the will of God, they promised to attempt the pious work, if they could be furnished with wood and tools for carving.

*(To be Continued.)*

### R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mr. Thomas Brick, d. April 2nd, and Mr. John Burns, of Hamilton; Miss Mary Burke, of Buckingham, d. March 25; Mr. and Mrs. John McDonald, of Warkworth; Mrs. Patrick Murphy of Orillia, d. March 26; Frank Smith, d. Jan. 14, Mrs. Louisa Burke, d. Jan. 26; Mrs. Bowland, d. Feb. 28; Mr. Allan McPherson, d. March 4; Mr. Edward Moran, d. March 11; Mrs. Mary Flavin, d. at Halifax, Mar. 16; and Mrs. Maria Driscoll, d. April 5, all of Kentville, N.S.; Mr. James Sheridan of Montreal, d. at Cote St. Antoine, April 19; Mrs. John McNamara of Seaforth, d. at Hamilton, Feb. 1; Mr. Timothy Coughlin of Seaforth; Mrs. Daniel Ryan of Union, Elgin Co.; Captain Stewart of Parry Sound, d. April 8; Mrs. Stone, of Bracebridge; Mrs. Peter Harkins, of Montreal, d. in Boston; Frank McDonald, of Ottawa, d. at Pueblo, Co. April 27; Mrs. Duncan McKrae, d. at McCrimmon, Ont., April 25; Mrs. Duncan R. Macdonald, d. at Alexandria, April 16; Jack O'Neil d. March 8, John Driscoll, d. April 21, Stephen McCann, d. April 23, and Mrs. Mary Hollaud d. April 26, all of Moulton; Patrick Casey d. Feb. 24, Miss Teresa Waters, d. March 7, and Daniel O'Sullivan d. April 27.

Mr. David Henderson of Ingersoll ; Mrs. Mary Oldfin, of Kingston ; Miss Lillie Blanchard, of Montreal ; Mary Macdonell, of Alexandria ; Mr. Patrick Fahey, of Quebec, father of Rev. Thomas Fahey of Montreal ; Miss Annie Christine Walsh, d. April 11 ; Mrs. Mahan, d. April 16 ; Mrs. John S. Lynch, d. April 27 ; Mrs. David Berryman and Mrs. John Stapleton, all of Quebec ; Miss Annie Mulligan, of Niagara Falls ; Rev. Sister M. Bernard, of the House of Providence, Kingston ; Mrs. Mary Keuny, d. April 7 ; Master Carey Clayton, d. April 11 ; Miss Minnie Naughton, d. April 17, all of Barrie ; Miss Katie Welsh, d. in Perth ; Mrs. Sarah Glennon, of Oakville ; Isidore Leblanc, of Renfrew ; Lawrence Murphy, Mrs. Mary Mooney and Miss Nellie Fraser, of Arnprior ; Angus McKenzie Bethune, d. in Denver, and Félicité Daoust, d. at St. Andrew's West, both of Cornwall ; Mrs. T. Clifford, of Bathurst, N B ; Mr. George Murrill of Rockland, Mass. ; James Quigley and Minnie Jordan, of Kentville, N. S., Mrs. Mary Holmes, d. May 3, Mrs. Hugh Leonard, d. Nov. 16, 1893, and Mrs. Patrick Kearns, d. Oct. 21, 1893, of Coburg ; Miss Ellen Peltier, d. Dec. 30, 1893, and Joseph Daniel, d. in February.

**TREASURY, JUNE, 1894.**

Received from the Canadian Centres.

Acts of charity,....	129,519	Pious reading, .....	62,084
Acts of mortification.	107,203	Masses celebrated,..	2,271
Beads,.....	358,014	Masses heard, .....	139,698
Stations of the Cross,	51,989	Works of zeal,.....	33,551
Holy Communions,..	39,537	Various good works,.	353,650
Spiritual Commu-		Prayers,.....	1,245,057
nions,.....	365,691	Sufferings or afflic-	
Examinations of		tions,.....	56,655
conscience,.....	68,073	Self-conquests.....	234,884
Hours of silence,....	194,201	Visits to Blessed	
Charitable conversa-		Sacrament .. ...	178,610
tions,.....	135,686		
Hours of labor,....	270,544		
Holy hours.....	7,524		
		Total.....	4,034,461



## TO MY QUEEN OF MAY.

TRIOLETS.

I weaved a flower coronal  
For my fair Queen of May —  
The Maytime is her festival.  
I weaved a flower coronal ;  
She wears my wreath ; I am her thrall,  
And heart of knight was ne'er so gay.  
I weaved a flower coronal  
For my fair Queen of May.

Let knight in joust fight hard with lance  
To crown his Queen of May.  
He shivers shafts for loved one's glance.  
Let knight in joust fight hard with lance,  
To win a peerless hand, perchance,  
But beauty's lilies fade away.  
Let knight in joust fight hard with lance  
To crown his Queen of May.

Whene'er with foes unseen I fight  
For my fond Queen of May,  
She girds my heart with her pure light,  
Whene'er with foes unseen I fight.  
Can queen of earth thus helm her knight ?  
May strength of grace be mine, I pray,  
Whene'er with foes unseen I fight  
For my fond Queen of May !

W. W. E., S.J.



## HIS BIRTHDAY GIFT.

BY MISS S. SUTHERLAND.

**T**HE last day of April was fast drawing to a close. The rays of the setting sun shone in through the window, forming a halo round the head of a young girl, who was busily engaged placing flowers before an exquisite copy of the Madona of Good Counsel. As she proceeded with her pleasant task, she sang in clear, bird-like tones :

“ And He who made her face so fair  
On earth who owned her sway  
Will not refuse the slightest prayer  
His Mother makes in May.”

“ Do you *believe* all that, Molly ? ” came from a masculine voice in the doorway.

“ Believe all what, Uncle Phil ? ” and a bright girlish face was turned towards the visitor.

“ All that dainty refrain you have just been pouring, forth with all the ardor of a devotee : ‘ Will not refuse the slightest prayer His *Mother* makes in May.’ Is the treasury only opened in May, and closed all the rest of the year ? What do you do during the other eleven months, eh ! Molly ? ”

The girl detected the under-current of sarcasm in his voice, and her sweet face clouded with mingled sorrow

### *Messenger of the Sacred Heart.*

and indignation. Controlling her emotion, however, she quietly replied: "I am glad you called it *dainty*, Uncle. It is the first time I ever heard you come so near anything like respect when speaking of the Mother of God. The treasury, as you truthfully call it, is *always* open. and Our Lord has *no* stated time for answering His Holy Mother's prayers; but what is the use of trying to explain. You are prejudiced, and only sneer at my poor explanations. I cannot understand it. You have a kindly thought for all, even the lowliest; your charity is boundless; you would not willfully hurt the feelings of anyone; yet when speaking of the Mother of the Christ whom you profess to love and honor, you have only scorn in voice and gesture. Why is it? Why?" and here the brave young voice broke down utterly.

Seeing that he had indeed hurt her, he hastily exclaimed: "There! there! Molly. Don't take it so much to heart. Your old uncle is not so cruel after all. Have I not kept my word to your mother, and in proof thereof are you not here under my puritan roof a full fledged Romanist? And that is not all. Do I not tolerate for that promise's sake all this 'artistic mummery'?" Waving his hand towards the shrine Molly had just been decorating.

"Oh! yes," she replied sorrowfully. "You are generous; but your kindly thought and generosity are only for me and not for the Holy Mother whom I revere."

"Now, now, little woman, that will do. Don't fret. I shall never interfere with your Mariolatry; so think of something more pleasant than arguing religion with your cross old uncle, my birthday, for instance, which, as you know, comes on the last day of your 'Mary's month of May.' Now, was not that prettily said? Am I forgiven? Yes, of course, I am; so dry your tears, and begin to think of what you are going to give me for

a present on that important day. Remember, I want a very nice one, dear!"

Thus speaking he left the room, bestowing an affectionate glance on Molly, which plainly showed that whatever prejudice he had against her religion, he was very fond of his Catholic niece.

Molly stood musing for a few moments after his departure. Suddenly her face brightened, and she exclaimed aloud as she put a few last loving touches to the flowers on the shrine: "I will not give up. I will begin another novena this very day, and will ask the good Sisters to join me. Surely the same power that caused her sacred image to be miraculously translated over the Adriatic Sea will carry my poor uncle over the sea of his skepticism and prejudice into the haven of our Holy Faith." And kneeling before her beloved picture she poured forth her heart in prayer, for the conversion of the beloved uncle whose charity to God's poor she felt would not go unrewarded.

\* \* \*

Ten years before the opening of our story, Molly's mother died. Before her death she became reconciled to her only brother Phillip, from whom she had been estranged for many years on account of her religious belief. Phillip Wilson was passionately attached to his fair young sister, and when he heard of her "going over to Rome," as he termed her conversion in the convent she was attending, his indignation and horror knew no bounds, and the "wily nuns and priests" came in for the lion's share of his denunciation. Seeing all pleadings on his part were vain to change her mind from her adopted faith, he left her in anger, vowing never to see or speak to her again until she renounced her "new-found superstition," as he did not hesitate to call her adherence to the Catholic Faith. Some time later

sister's marriage to a rising young Catholic lawyer added fuel to the flame of his anger, and the breach between the brother and sister became wider than ever.

After a few years of happy married life the young husband died, and for some time Phillip lost all trace of his sister, until one day he was hastily summoned to her death-bed, and in an agony of remorse and grief for his long continued coldness and neglect, he solemnly promised to have little seven-year old Molly brought up and educated in the grand old faith of her parents. True to his promise he did so; and when she returned from school and took up her abode in his house, he never interfered with the practice of her religion, although at times he could not control his contempt for what we have heard him call her "artistic mummerly," and his heart was often filled with bitterness to see the child of the sister he loved attending the much despised church, and even honoring under his own roof the picture of Our Lady of Good Counsel. Still he said nothing; his high sense of honor and his promise to the dead forbade it. His toleration, however, was to be rewarded in a way he little thought. Our Lady has brought more stubborn hearts than his to a knowledge of the Spouse of Her Divine Son.

\* \* \*

The last day of May was at hand, and Molly, despite her prayers, was beginning to lose a little of her enthusiasm as she saw no sign of relenting on her uncle's part,—in fact, he seemed more taciturn than usual—keeping his apartments for days at a stretch and often not even appearing at the luncheon hour, something unusual in her punctilious uncle. She could hear his measured tread far in the night and during the day. He sometimes was absent for hours, giving no explanation as to his whereabouts, and poor Molly was commencing to

get alarmed for his health. However, she decided she would begin another novena on the following day, the first of June. She went to the room as usual to place fresh flowers before Our Lady's picture, and kneeling, breathed a prayer for the success of her novena. Rising from her knees she felt an unaccountable gladness take possession of her, and hearing her uncle's voice calling her, she hastened to his side. Looking at him, she noticed in his face a quiet look of content and happiness that she had never seen there before. He drew her to him, and whispered as he passed his fingers through her fair curls: "Wish me joy of my birthday, Molly. My happiest one, my child, to-day. Your old uncle has turned his back on all his former prejudices, and was received into the Church of which you are such a zealous little member. and to-morrow morning I will, please God, celebrate the opening of the month of the Sacred Heart by partaking of the Bread of Angels. Are you glad, my child?" he asked as he bent down and touched her cheek with his lips.

"Glad! Oh! uncle! Glad!" Molly burst into a great fit of sobbing, threw her arms round his neck and clung to him, crying: "Thank God, oh uncle!" She could say no more; her voice was choked with great sobs of joy and gratitude.

Her uncle, deeply moved, exclaimed:

"Don't cry, little one, even if the cause is joy. No more tears, but let us thank Him for this last crowning mercy." As he finished speaking the Angelus bell rang out clear and musical, and both bowed their heads in silent prayer in honor of the Mystery of the Incarnation.

Returning from church the next morning, Molly heard the story of her uncle's conversion. "The words of your song, dear child, haunted me, 'Will not refuse the slightest prayer His Mother makes in May,' and the

thought struck me, what if after all I am wrong and Molly right? With me to doubt was to investigate. I procured books and asked advice, and soon saw I had been in error,—honestly if you will, but error notwithstanding. I remembered your mother's happy death and her dying anxiety to have me promise that you would be brought up a Catholic. I knew you were praying for me, for I often glanced in at you as you knelt before the picture you love so well, and still the words kept ringing in my years 'Will not refuse, will not refuse.' Not to weary you with a long story, my dear, I saw I was wrong, but not without many a mental struggle, for the habits and prejudices of years are difficult to overcome; but in the end the grace of God conquered, and here I am a Catholic in answer to your novenas. Don't look surprised," he said, as he caught Molly's look of wonder. "The good priest told me all about it."

Thrice happy, Molly made no reply, but her heart kept beating with gratitude to Our Blessed Lady for this last and crowning happiness.

And now Our Holy Mother of Good Counsel has no more devoted client, nor the Pious Union a more zealous member, than Phillip Wilson, who endeavors in every possible way to show his gratitude to her through whose holy intercession he obtained the priceless gift of the Faith.

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## THE LEAGUE ABROAD.

THOMPSONVILLE, CONN.

Last winter, when the Jesuit fathers, Revs. A. D. Turgeon and E. Proulx, of St. Mary's college, Montreal,\* were on the point of finishing their mission in this

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\* Reverend Pastors who wish to secure the services of Missionaries in establishing the League of the Sacred Heart in their parishes will kindly apply to Reverend Father Superior, St. Mary's College, Montreal.

parish, they promised to return, as soon as the opportunity should present itself, for the purpose of establishing the Apostleship of Prayer. In fulfillment of this promise and in compliance with the earnest desire of pastor and congregation, they arrived here Wednesday, April 11, and on the following day began their labor for the spread of the devotion to the Sacred Heart of Jesus. Needless to say, their appeal to the people of Thompsonville met with a warm and generous response. Their success was phenomenal. They desired to make a modest beginning, to found a society which would merely form the nucleus of a permanent and constantly growing body of the faithful bound together by devotion to the Sacred Heart. Fancy their surprise and gratification, when the members of the newly founded League mustered fully six hundred strong on the first Sunday of their existence. It is confidently expected that, before the expiration of two months, the roster of the Apostleship of Prayer in Thompsonville will contain at least fifteen hundred names.

After vespers last Sunday, the Rev. Jos. M. Gleeson, pastor, read the Act of Consecration of the parish to the Sacred Heart. The sanctuary was beautifully and tastefully decorated for the occasion, and the church was crowded with earnest participators in the ceremony. Surely, so great a devotion will meet with its reward. The faith of the people, never greater than in this period of financial distress, will certainly bring to them blessings innumerable. Their prayers, united to those of the millions already enrolled in the League, will find favor in the court of heaven, and will plead successfully at the great white throne.

The following are the names of those Promoters who have already completed their lists: Annie Dufficey, Maggie Hartnett, Lizzie Hughes, Minnie L. Cowhig, Katie Sullivan, Annie Fallon, Ellen Noone, Johanna Carney,

Mary Lyons, Bridget Tierney, Maggie Palmer, Lizzie Carney, Annie Dunn, Nellie Sullivan, Bridget Dunne, Katie Driscoll, Johanna Sullivan, Bridget Manning, Julia Kelly, Mary Crowley, Minnie Hyland, Julia Lynch, Maria Costello, Mary Connors, Julia Monseau, Malvina Hamel, Bridget Kennedy, Maggie Savage, Mary Retigan, Ellen Shanahan, Alice Code, Catharine Walsh and Mary Fitzgerald. Several other Promoters are hard at work, and will undoubtedly meet with the success which their efforts for the spread of this popular devotion merit.

The League has been placed under the permanent control of the Children of Mary, the officers of the latter society serving in the same capacity for the former. By this arrangement many of the difficulties and complications that would necessarily arise in so large an organization will be obviated. The Promoters, however, will not be confined to the Children of Mary. Any ladies, married or unmarried, who have the leisure and inclination to devote themselves to the work, are cordially invited to form lists. In fact, without the co-operation of such it will be impossible to attain full success. In order to encourage as many as possible to make the monthly communion of reparation, a deviation from the custom practised in most churches has been deemed advisable. Instead of trying to bring all the members of the association to the sacred table on the first Friday of every month, the local director has decided to appoint some Sunday on which each society of the parish may communicate in a body, a day being selected in like manner for those not belonging to any organization. Thus, many whose occupation would prevent them from attending mass during the week will be enabled to participate in the privileges and indulgences from which they would otherwise be debarred.

On the evening of every first Friday of the month

there will be benediction of the Blessed Sacrament, preceded by the publication of the intentions handed in by the members of the League.

Special arrangements have been made for business men and others who may find it more convenient to fulfill their obligations on a week-day. For such, confessions will be heard before mass on the first Friday of the month. In a word, every difficulty has been foreseen, and every facility afforded to those who desire to practise devotion to the Sacred Heart.

The congregation cannot be too grateful to Fathers Turgeon and Proulx. Their zeal and devotedness during the mission had already procured them many warm friends and admirers. On this, their second visit to Thompsonville, they have left a fitting monument of their good work—a monument that will be not only a memento of their pious endeavors, but also a lasting blessing to those whom they have encouraged to a higher and better life.—*Connecticut Catholic*, April 21.

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## THE LEAGUE AT HOME.

St. John, N.B.

April 10th, 1894.

The interest in the League is not abating, but steadily increasing. On the First Friday, at the Mass of Exposition, the church is crowded, and the attendance in the evening for the devotions of the League is most touching and edifying.—F. M. WEIGEL, C. S. S. R.

Kinkora, P.E.I.

Happy to say the League is a splendid success in the Missions of Kinkora and Seven Miles Bay.—J. J. MACDONALD, P.P.

**Phelpston, O.**

The news of Father Cantillon being removed from this parish to that of Adjala, where his services are more needed than here, was received with surprise and sorrow by the people of this locality. The League of the Sacred Heart, of which he has been the director, resolved to show their appreciation of his valuable services. Accordingly, a handsome purse was collected, and presented along with the following address :

*To Rev. C. Cantillon.*

REV. AND DEAR FATHER.—It is with feelings of deepest sorrow that we, the promoters of the League of the Sacred Heart of Jesus, approach you to day in behalf of our comrades of the League to say a parting word to you.

We have heard with sincere regret that you have been summoned to sever your connection with us, in order to serve God's Holy cause elsewhere. Although you have been in our midst but two years, yet during that time you have, by your fostering care and noble qualities, won the esteem and appreciation of those whom you have labored amongst.

The League of the Sacred Heart, which your great charity and love of souls led you to establish here, will particularly miss your skillfull leadership and direction ; for you have been to us like a good shepherd, ever watchful and attentive to our spiritual welfare. In fact, you have never spared either time or trouble in the advancement of our spiritual and religious prosperity. It is scarcely a year since you organized the League in this parish, yet such has been your zealous care and untiring efforts, that to-day we have a membership of over four hundred associates. This alone is good testimony that your efforts have been most successful, and we assure you that you have left impressions, which will, through life, be most

serviceable in guiding us under the beautiful banner of truth and Christian morality.

Be pleased then, dear Father, to accept this purse as a slight token of our appreciation of your noble services, and hoping that you may be long spared to prosecute your good and holy work, which will be the fervent prayer of your faithful children, the members of the Sacred League.

igned on behalf of the Promoters of the League of the Sacred Heart,

MRS. T. O'NEILL,

MRS. M. KENNEDY,

MISS M. MARLEY,

MISS N. MCTAGUE,

MISS M. COSGROVE,

MISS S. O'NEILL.

Father Cantillon in reply expressed his surprise at such an unexpected gift. He regretted having to leave a people so docile, so ready for the priest's instructions, and so prompt in ranging themselves under the Banner of the Sacred Heart—but God's will and glory required him elsewhere. He expressed his regret at not having had an opportunity of addressing the League in Phelpston before leaving, so sudden was his departure. However, he said, God's work needs no particular man to assure its success, its works alone, four hundred associates and twenty-five promoters, are a sufficient proof of His blessed hand at work with the instrument of the League of Flos.

After expressing his thanks to the Associates in the person of the Promoters present, he pointed out the means for the League's future increase, prosperity and stability.

If evil be promoted by bad books, he said, will not good books, such as the little *Monthly Messenger*, promote good and allay the evil. He said he would ever remember the good people of Flos, and asked their prayers for his success in his new mission.

Father Cantillon left on the evening train to take charge of his new mission in Adjala. He takes with him the best wishes of the people of Phelpston and the vicinity.—*Catholic Register*, April 12th.



## AVE MARIA.

(From the *Christian Year*.)

Ave Maria ! Blessed Maid,  
Lily of Eden's fragrant shade,  
Who can express the love  
That nurtured thee so pure and sweet,  
Making thy heart a shelter meet  
For Jesus' Holy Dove ?

Ave Maria ! Mother Blest,  
To whom, caressing and caressed,  
Clings the Eternal Child ;  
Favored beyond Archangel's dream  
When first on thee with tenderest gleam,  
Thy new-born Saviour smiled.

Ave Maria ! thou whose name  
Al! but adoring love may claim,  
Yet may we reach thy shrine,  
For He, thy Son and Saviour vows  
To crown all lowly, lofty brows,  
With love and joy like thine.

Blessed is the womb that bore Him—blessed  
The bosom where His lips were pressed !—  
But rather blessed are they  
Who hear His word and keep it well,  
The living homes where Christ shall dwell  
And never pass away.

KEBLE.

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**THANKSGIVINGS**

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

AMHERSTBURG, ONT.—A Member thanks the Sacred Heart for three temporal favors received. An Associate, for a favor received. For two very great favors received through the intercession of the B. Virgin and St. Joseph.

ARNPRIOR, ONT.—A Promoter, for two great favors received. An Associate, for two spiritual and one temporal favor received in January. A mother, for the cure of her child of sore eyes.

ALEXANDRIA, ONT.—For a situation obtained through the Blessed Virgin Mary and St. Joseph. An Associate, for a great favor obtained. For the return to penance of a person previously negligent in his duties; this favor was earnestly requested during the Novena of Grace. An Associate, for two temporal favors received. For a situation obtained. A Promoter, for the return to penance of two dear friends, granted after making a novena. A Promoter, for favor received after a novena to St. Joseph. For conversion of a father, who was received in to the Church at his ower request.

ANTIGONISH, N.S.—A Promoter, for a special temporal favor received after making a novena to the Sacred Heart and asking the intercession of the Blessed Virgin and St. Joseph; also for other favors received through the same means. A Promoter, for a spiritual favor. For several temporal favors. A Promoter, for a temporal favor obtained through the intercession of St. Anthony.

BARRIE, ONT.—A Member, for a situation obtained for ason.

BATHURST, N.B.—A Member of the League, for a cure granted.

BATHURST VILLAGE.—For the cure of a sore arm after making a novena to St. Ann and the Sacred Heart.

BAYFIELD, WIS.—An Associate, for the cure of an ulcerated tooth by the application of the Badge and prayers to St. Ann.

BELLE RIVER.—For receiving news of a friend who had not been heard from for a long time, after a novena to St. Joseph. For two important favors obtained. For success in a law suit. For innumerable spiritual and temporal favors obtained during the past year.

BEEON, ONT.—A Member, for the restoration of two persons to health.

BERLIN, ONT.—For a temporal favor obtained. For a special favor received.

CHATHAM, ONT.—For five favors obtained through the intercession of St. Jude. For a great favor. For two temporal favors through the intercession of St. Joseph. For six favors received. A Promoter, for a temporal favor obtained.

COBOURG, ONT.—An Associate, for a great temporal favor received through the intercession of St. Joseph.

CORNWALL.—For one spiritual and three temporal favors. For the recovery of three very sick members. For relief of a bad headache by the application of the Badge. For two temporal favors granted within the octave of the Nativity of the B.V., last September. To the Sacred Heart and the Canadian Martyrs for the successful finishing of a work a young man had to accomplish, and for other favors.

CHARLOTTETOWN, P.E.I.—For the cure of a toothache through the intercession of St. Ann. For a great favor, after saying the beads in honor of St. Anne and promising to have mass said. For a great temporal favor received. For a spiritual favor received after promising to make five visits to the Blessed Sacrament. For the almost complete

cure of a father through the intercession of Our Lady of Mount Carmel. For a temporal favor received.

DARTMOUTH.—A Promoter, for restoration to health through the intercession of the Blessed Virgin and St. Joseph. For the recovery of a relative from illness, after making an offering of Communions for nine First Fridays for that intention.

DICKINSON'S LANDING.—For a temporal favor received.

DUNDAS, ONT.—A Promoter, for a very great temporal favor obtained after making two novenas, one to St. Joseph and one to St. Francis Xavier.

EGANVILLE.—For a temporal favor received. For a very great favor obtained through the intercession of St. Anthony.

FLOS.—For two temporal favors,—one being saved from an epidemic, and the other for work obtained. For two favors received after a novena to the Blessed Virgin. A Promoter, for two temporal favors.

FORT WILLIAM.—For restoration to health of a sister after saying the beads of the Sacred Heart for a month, and receiving Holy Communion. For the recovery of a brother-in-law who was ill.

GALT, ONT.—For a person saved from immediate death through recourse to the Sacred Heart. For a temporal favor. For improvement in health in two cases. For two safe journeys.

GLENNEVIS.—Two Associates. For restoration to health. A spiritual favour. For a great temporal favour. For restoration of a mother to health. For a temporal favour. For the complete restoration to health of a person given up by three doctors, after promising to make a novena to the Sacred Heart.†

GLEN ROBERTSON, ONT.—An Associate, for a special favor received.

GODERICH, ONT.—For employment obtained through the intercession of St. Joseph. For two special favors obtained through the intercession of the Souls in Purgatory after having Masses offered for them.

GORDON, ONT.—A Member, for two temporal favors received.

GRAFTON.—An Associate, for a favor received. For a temporal favor obtained through the prayers of the League. For a favor granted.

GREENFIELD, ONT.—For two favors received.

GUELPH, ONT.—A Promoter, for a temporal favor obtained after a novena to St. Joseph and St. Francis Xavier. A Promoter, for a great favor received after having two Masses said in honor of the Blessed Virgin. For providential safe-guarding and guidance through life and for assistance to friends in tribulation.

HALIFAX, N.S.—For improvement in health. For one temporal and two spiritual requests granted. For the cure of a child threatened with a serious illness, after a promise to have masses celebrated in honor of the Sacred Heart. For the safe recovery from sickness. For the return to the Sacraments of a near and dear relative. For one who has made the Easter Communion after being away for years. For a father who has been to the Sacraments after being away for about two years. For a temporal favor through the intercession of St. Joseph.

HAMILTON.—A Promoter, for a temporal favor received through the intercession of the Blessed Virgin and St. Joseph. For the return of one to her religious duties after becoming a Member of the League and wearing the Badge.

HASTINGS.—A Member for a special favour through the intercession of St. Ann.

HAYESLAND.—An Associate, for three favors granted after prayers to the Sacred Heart. An Associate, for a favor granted. A Promoter, for a temporal favor, also for another favor after a novena.

HESPELER, ONT.—A Member, for a very great favor received after offering up prayers. For a favor received.

INGERSOLL, ONT.—For a temporal favor after a promise to publish. For the return of a lost purse through the intercession of St. Anthony. An Associate, for a special favor. For the recovery of a family from a severe illness. An Associate, for the cure of a sore throat of many years' standing. A Promoter, for a temporal favor. An Associate, for two temporal favors.

KENTVILLE.—A Promoter, for a great spiritual and temporal favor.

KINGSTON.—A Promoter, for favors received. For several other favors. A Promoter, for a temporal favor.

KINKORA, P.E.I.—A Member, for the recovery of a sick person.

LINDSAY, ONT.—A Member, for two favors after making two novenas.

LONDON, ONT.—For a very great spiritual favor. For several favors. For a spiritual and temporal favor through the intercession of St. Joseph.

LUCAN, ONT.—A Member, for restoration to health after a novena to Our Lady of Mount Carmel.

MEDONTE.—A Member, for the cure of a tumor after a novena to the Sacred Heart.

MIDLAND, ONT.—For partial recovery from paralysis.

MONCTON, N.B.—An Associate, for the cure of sore eyes after application of the Badge. A Promoter, for a favor obtained through the intercession of Our Lady of Perpetual Help and St. Joseph. For many favors. For the cure of a husband after a novena to the Blessed Virgin.

MONTREAL.—A Promoter, for three special favors, namely, that certain of the faithful would make their Easter duty. A Promoter, for a good situation obtained for a brother through the intercession of St. Joseph, and after putting in petitions since November last, and a promise of a mass. A Member, for a safe journey. For a desperate law-suit gained. For a special favor through the intercession of St. Joseph. For a situation obtained after a novena to the Sacred Heart of Jesus and the Immaculate Heart of Mary. For a great temporal favor through the intercession of St. Joseph. A Member, for a temporal favor obtained after the third novena and the prayers of a friend. A Member, for a temporal favor obtained through the intercession of our Canadian Martyrs. For the conversion of a Protestant friend. For a brother who made his Easter duty. A Promoter, for a temporal favor. For a cure after application of the Badge. A permanent situation obtained after a novena. For a particular favor obtained after two years of prayer. For a situation obtained. For a situation obtained for a brother after prayers to St. Joseph during March. For a situation. For a temporal favor. For a law-suit won. For a temporal favor. A Promoter, for several spiritual and temporal favors. For a vocation made known through the intercession of our Holy Mother and St. Joseph. From different Associates, for thirty-five spiritual and temporal favors. For a particular favor. For employment obtained. A Member, for a temporal favor obtained through the intercession of St. Anthony and the Holy Souls. For the conversion of one addicted to drink. A Promoter, for a very special favor received. For the recovery of a mother after having undergone an operation. The favor had been asked through the intercession of the Blessed Virgin, St. Joseph, St. Francis Xavier and Brother Didace.

MOUNT ST. PATRICK, ONT.—For three temporal favors through the intercession of our Canadian Martyrs.

NEWCASTLE, N.B.—A Promoter, for a spiritual favor received. An Associate, for three temporal favors received. An Associate, for a favor granted. A Promoter, for two spiritual favors received. A Member, for a temporal favor. Three members of a family, for favors received.

OAKVILLE.—A Member, for a great favor received through the intercession of St. Joseph, St. Anthony, St. Benedict and St. Francis Xavier, after promising to have mass said in their honor for the Souls in Purgatory. For a favor received after applying the Badge. For spiritual and temporal favors. For three temporal favors. For a favor received. For a favor received through the intercession of St. Anthony.

ORILLIA.—A Member, for a temporal favor received.

OTTAWA.—Two persons, for the cure of toothache. An Associate, for a temporal favor obtained through St. Joseph. For the conversion of a young man who has been recommended to the prayers of the League for five years. A Promoter, for the grace of a happy death for her father. For a situation obtained immediately after making the novena of grace to St. Francis Xavier. For the success of an undertaking. For perseverance in grace of two Associates.

OWEN SOUND.—For a conversion. The person attended Holy week devotions unsolicited, went to confession and received Holy Communion on Easter Sunday.

PENETANGUISHENE.—An Associate, for recovery from illness. An Associate, for a great temporal favor granted, also spiritual favors.

PETERBOROUGH.—For four signal favors, two through the intercession of St. Joseph and two through the intercession of St. Ann.

PHILADELPHIA.—For a situation obtained.

PICTON, ONT.—For a temporal favor.

PRESTON.—For two favors received. For a favor received after a novena.

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

QUEBEC.—A Promoter, for the success of an enterprise, through the intercession of the Blessed Virgin and St. Joseph. For the conversion of a husband for many years addicted to drink. For three temporal favors and one spiritual received. A Member, for the recovery of a brother after a very serious operation. For a great temporal favor. A Promoter, for a very great favor obtained through the intercession of the Souls in Purgatory, the Blessed Virgin and St. Joseph. For several favors

A Promoter, for many spiritual and temporal favors. An Associate, for temporal favors obtained and the recovery of doubtful debts. For a mother's restoration to health. For improvement in a mother's health. A Promoter, for spiritual and temporal favors. A Promoter, for the cure of a bad cough and pain in the chest, after applying Promoter's cross and making a novena. A Member, for her son's restoration to health. A Promoter, for being helped through difficulties and protected from enemies. For many spiritual and temporal favors received. For the restoration to health of the mother of a young family.

ST. CATHARINES.—A Promoter, for the recovery of her sister. For the recovery of a lost registered letter. A Promoter, for two special favors. A Promoter, for relief from a severe pain in the face, after application of holy water and the badge and after saying the beads of the Sacred Heart. A Promoter, for many favors received through the intercession of the Blessed Virgin, St. Joseph and St. Francis Xavier. For one special favor. For many favors, especially one temporal favor.

ST. MARY'S, ONT.—A Promoter, for a favor received.

ST. PATRICK, LOTBINIERE CO.—A Promoter, for two cures effected through application of Badge and wearing St. Joseph's cord.

ST. THOMAS, ONT.—For a favor received after a novena in honor of the Five Wounds.

SAND POINT.—For three temporal favors.

SCHREIBER, ONT.—A Member, for a great favor obtained through the intercession of the Blessed Virgin, St. Joseph and the Canadian Martyrs.

SEAFORTH.—For two temporal favors received through the intercession of the Blessed Virgin and St. Joseph. For a third temporal favor obtained through the intercession of the Blessed Virgin and St. Joseph.

SMITHVILLE.—A Member, for two temporal favors.

SMITH'S FALLS.—For the recovery of a purse. For a temporal favor. A Promoter, for a great temporal favor through the intercession of Blessed Virgin and St. Ann.

SOUTH BERWICK, ME.—For two cures after application of Badge.

SWANTON, VT.—For the cure of a sick person, after application of Badge and St. Benedict's medal.

THOROLD, ONT.—For three temporal favors after making a novena. For a situation obtained.

TORONTO.—For restoration to health after a novena to St. Ann and St. Joseph. For a situation obtained for a husband. For a favor obtained. An Associate, for recovery from a severe sickness. A Member, for the cure of a Protestant friend who was hopelessly insane.

WOOLER.—A Member, for a great many favors received. An Associate, for the cure of a face through the intercession of St. Ann.

URGENT REQUESTS, for favors both temporal and spiritual, have been received from Almonte, Antigonish, Bedford, Brechin, Brockton, Calgary, Charlottetown, P.E.I., Coburg, Freulton, Galt, Hamilton, Hastings, Kinkora, Lindsay, Montreal, Manotic Station, Newcastle, N.B., Pockshaw, N.B., Ottawa, Rochester, N.Y., Smith's Falls, Streetsville, Swanton, Vt., Thorold, West Philadelphia, Woburn, Mass.

## INTENTIONS FOR JUNE.

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

- 1.—F.—THE SACRED HEART OF JESUS. at, dt, gt, mt. Begin month well. 24,710 Thanksgiving.
- 2.—S.—OUR LADY OF GOOD HELP. Reparation. 30,911 In affliction.
- 3.—S.—*St. Clotilda, Q.* at, gt, pt, rt. Morning offering. 45,974 Departed.
- 4.—M.—*St. Francis Caraciolo, C.* Charity for neighbor. 30,038 Special.
- 5.—Tu.—*St. Boniface, M.* Pray for Germany. 1,034 Communities.
- 6.—W.—*St. Norbert, Bp. F.* Pray for religious orders. 20,037 First Communions.
- 7.—Th.—OUR LADY OF GRACE. ht. Holy Hour. The Associates of the League.
- 8.—F.—*St. Maximinus, Bp. C.* Spirit of Thanksgiving. 15,513 Means.
- 9.—S.—*Sts. Primus and Felician.* Devotion to Heart of Mary. 1,421 Clergy.
- 10.—S.—OUR LADY OF THE STREET. Pray for City People. 159,696 Children.
- 11.—M.—*St. Barnabas, Ap.* Zeal for Conversions. 23,471 Families.
- 12.—Tu.—*St. John Facundus, C.* Pray for Preachers. 27,840 Perseverance.
- 13.—W.—*St. Anthony of Padua, C.* Spirit of Simplicity. 10,165 Reconciliations.
- 14.—Th.—*St. Basil the Great, Bp. D.* ht. Zeal for the Faith. 32,219 Spiritual.
- 15.—F.—*St. Vitus and Comp.* *M. M.* Patience in trials. 22,413 Temporal.
- 16.—S.—*St. John Francis Regis, S. J.* Pray for the Ignorant. 20,036 Conversions to Faith.
- 17.—S.—*St. Aurelian, Bp. C.* Reparation for Sacrileges. 25,617 Youths.
- 18.—M.—*Sts. Mark and Marcellian.* Guard of the Senses. 2,666 Schools.
- 19.—Tu.—*St. Juliana Falconieri, V.* Visit the Blessed Sacrament. 16,558 Sick.
- 20.—W.—*St. Silverius, P. M.* Confidence in God. 39 Missions.
- 21.—Th.—*St. Anselmus Gonagah.* Pray for innocent Children. 503 Works.
- 22.—F.—*St. Paulinus, Bp. C.* Watch over Heart. 1,156 Parishes.
- 23.—S.—*St. Etheldreda, Queen.* Despise the World. 46,507 Sinners.
- 24.—S.—*St. John Baptist.* Love of Humiliations. 16,381 Parents.
- 25.—M.—*St. William, Abbot.* Strength to endure. 4,799 Religious.
- 26.—Tu.—*Sts. John and Paul, M. M.* Pray for a happy Death. 1,069 Novices.
- 27.—W.—*St. Ladislav, King.* Morning Offering. 1970 Superiors.
- 28.—Th.—*St. Leo, Pope, ht.* Pray for the Church. 14,532 Vocations.
- 29.—F.—*Sts. Peter and Paul, Ap.* Devotion to the Apostles. The Directors and Promoters.
- 30.—S.—*Commemoration of St. Paul, Ap.* All for Jesus. 27,091 Various.

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

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