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GENERAL INTENTION FOR NOVEMBER.

CATHOLIC MISSIONS IN THE FAR EAST.

Persecutions are again the order of the day in China. Ever and anon, after a lull of short duration, they break forth with new fury against the Catholic missions. Scarcely has peace been restored to one portion of God's heritage within the confines of the vast empire than the troubles begin elsewhere, and Christian blood is spilt and martyrs' crowns are won.

Four hundred millions of people are cramped for room even within the immense provinces of the Celestial Empire, and the excess of the overflowing population is pouring into the neighboring countries, especially into those lying to the south and west. This influx means additional strength for the heathen element in Further India, Cochin China and Tonkin, and is looked upon with anxiety by the flourishing missions of these latter countries.

Chinese immigration is no new question for this Continent; and who can foretell what bearing the presence of the Chinese in ever increasing numbers may have either in modifying the civilization of the western hemisphere, or eventually, with the intervention of God's grace, in christianizing the millions of their fellow-countrymen at home? No doubt Christian zeal will devise some means of evangelizing these poor benighted heathens, who pass years among us, that when they return they may assist in bringing their fellow-countrymen to the knowledge of the Faith. The Church has had recourse to every means from the beginning to bring the unwieldy Empire of China within the fold of Christ. This last may prove a more effectual one which God's providence has held in reserve to attain so consoling an end.

How few among us are familiar with the history of the numerous attempts which have been made from the earliest centuries of our era, and more especially during the Middle Ages, to graft Christianity on the old Chinese civilization, and to introduce it among the tribes of Tartary, at that epoch so restless and so warlike. Our best modern histories give but meagre accounts of the doings of the remarkable peoples of Upper Asia; and yet these remote lauds, now all but forgotten, were the scene of stupendous events and astounding revolutions. How the earth trembled before the marvellous conquests of Tchinguiz and of Timour! What scenes of terror were enacted, and what a confused mingling of nations followed as the conquerors passed on! And then, in the midst of these upheavals without parallel in history, we witness the strange phenomenon of that ancient Chinese civilization advancing from age to age, through numberless revolutions, relying on itself alone, and condescending to borrow nothing from other nations. On the

contrary, it anticipated the West in the use of gun-powder, the printing press and the magnetic compass, wonderful inventions in themselves, but which the genius of European civilization found means to improve. From these devices and inventions our civilization received a quickening impulse, while their first inventors lagged behind in the shadow of their decrepit institutions, or plodded on slowly in the hereditary routine of centuries.

Europe, after having for so long received, in part at least, the germs of material progress from the East, is now destined by Providence to regenerate the effete nations of Asia, whose growth, intellectually and morally, has long since come to a standstill. Every sentiment of religion and sound polity is weakening from day to day in the midst of those dense populations; and we are perhaps destined to witness in our time the falling into utter decay, if not the dismemberment of Asia.

The Church in the past was ever alive to the necessity of winning over the countries of the Far East to the Gospel. At every age since the birth of Christianity she has continued to send to those far off shores numberless missionaries of the Faith.

In the Middle Ages, heedless of the never-ending struggle between the spiritual ascendancy of the See of Peter and the temporal power of the Western Empire, the Holy See never lost sight, in its paternal anxiety, of these regions shut out from the light of faith. Gregory IX., Innocent IV., Clement IV., Nicholas III., Nicholas IV., Clement V., John XXI., John XII. and Benedict XII., alternately roused the European nations to exert a warlike pressure or a peaceful influence on the East.

It is certain that, from the time of the preaching of the Apostles, the Gospel was made known by St. Thomas to

the inhabitants of India. It is equally beyond dispute that the Faith was^a propagated rapidly among all the nations of the Far East, and even in China, if not through the personal efforts of the same apostle, at least through the preaching of his disciples. The commercial relations between China and India on the one hand and the West on the other were so frequent and extensive, that no nation of the East could long remain in ignorance of the wonderful events which had taken place at Bethlehem, on Calvary and in the Cœnaculum.

After the Apostolic times, Pantænus, a saint of the second century, was one of the first missionaries in the East. He brought back to Alexandria a copy of the Gospel according to St. Matthew, which was still extant in the time of St. Jerome. Frumentius and Museus followed. The former, after a visit to Europe, returned once more to India, invested with the powers and dignity of the episcopacy. At the council of Nicea, in 325, John, the primate of the Indies, took his seat among the other prelates of the Church. Museus pushed forward through Bokhara, and on the testimony of St. Ambrose we are certain that he visited China and other nations of the Far East.*

Theophilus, who unfortunately fell into the errors of Nestorius, and Marutha, a fellow Hindoo, continued the work in India in the fourth century. Arnobe, who lived in the third century, counted the Chinese among the nations who had received the Gospel.† Assemani gives in his writings the list of metropolitan bishops under the Patriarch of Seleucia, and in this catalogue we find that a metropolitan of China really existed and held the thirteenth place in rank, and that of India the fourteenth.‡

* De Moribus Brachmanorum, T. IV., p. 1131 (Migne). *Seres* was the name given by the Romans to the Chinese.

† Arnobe adversus Gentes, L. II., p. 50.

‡ Assem. T. II., p. 413, T. III., p. 2346.

In 1625, during the period of Tsong-Tching of the dynasty of Ming, the huge stone bearing the now famous inscription of Si-ngan-Fou was accidentally unearthed, after having been buried for about one thousand years. It confirmed fully, if confirmation were wanting, the fact of the introduction of *Christianity* into China while the Church was yet in her infancy.

The Catholic missions of the Middle Ages were not crowned with the success they deserved in view of the persevering efforts of the many missionaries who followed each other closely, and devoted themselves nobly to the spreading of the Christian religion in the Far East. The religious centres, founded with untold sacrifices by the children of St. Francis and St. Dominic, though full of promise at the outset, never took sufficient hold in an ungrateful soil to be able to bear the brunt of persecution.

While the Portuguese, after the discoveries of Vasco da Gama, were striving to extend their trade with the Chinese, St. Francis Xavier was engaged in making *Christianity* known to the inhabitants of the great islands of Japan. He heard repeatedly from the more obstinate among the heathens of that empire, as an adverse argument, that if the pretensions of his religion were at all founded, the perspicacity of the Chinese would have led them already to embrace it. This inspired him with a burning zeal for the conversion of a nation whose example would exert so potent an influence for good throughout the entire East. But the holy Apostle of India and Japan was called to his reward just as he was about to effect an entrance into the Empire, and as his gaze was turned longingly towards the cherished object of his desires, he breathed out his soul on the barren and lonely shores of Sancian, the second day of December, 1552. Three years later, Gaspard, the Dominican, was more successful, and though eventually driven from the

Empire, but it was who gave the first impulse to the Chinese missions of modern times.

From that eventful period down to the present day alternate success and failure, prosperity and persecution, have raised or dashed the hopes of each successive generation of apostolic men. The contemporaneous annals of the Chinese missions are but a condensed and thrilling history of the Church herself, an intermingling of trials and triumphs. As for the *triumphs*, each one of the congregations, laboring in its allotted portion of the vast field, has scored consoling ones. The Society of Foreign Missions, entrusted with the most numerous vicariates, may glory in having baptized 38,100 adults and 182,376 pagan children. May we not also count as a triumph the ever-increasing toleration which the Church enjoys in Corea, the Indies and more especially in Japan? In the Empire of the "Rising Sun," the Sacred Hierarchy is firmly established, and three Bishops under an Archbishop, their Primate, constitute the solid basis of a Church capable of holding its own against the fury of the bonzes and the rivalry of the sects.

And the *trials*? No, they have not been wanting in these glorious Churches. Trials in Tonkin, in Cochin China, in Kian-si, in China, in Mongolia. There alone two thousand Christians have laid down their lives for the faith, the scattered remnants of the flock are wandering through the desert mountains, and, far from bewailing their lot, they repeat with Christian constancy, "Let us obey God's command!"

Trials there are of another sort in Japan, where earthquakes have spread devastation far and wide, in China, in the Indies, in Ceylon, where famine and cholera have made numerous victims.

In presence, therefore, of these weighty events, our Associates, all the world over, will no doubt pray still

more fervently during this month for their brethren in the Far East, so that, purified by so many trials, they may inscribe on their banners for the glory of the Divine Heart, new and more signal triumphs.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular for the Catholic missions of the Far East, so that chastened by the trials they are still enduring, they may be rewarded for Thy greater glory, with fresh and more lasting triumphs.—Amen.

R. I. P.

The following lately deceased members are earnestly recommended to the prayers of the League:—

Mr. James P. Scully and Miss Minnie Flynn, of Quebec; Mr. John Kelly, Miss Jane Landry and Miss Mary A. Morrison, of Newcastle, N.B.; Miss Nellie McTague, of Guelph; Mrs. D. J. McDonald, of Cornwall; Mrs. Bridget O'Connor and Mrs. Bridget Walker, of Dundas; Mrs. J. McDonald, of St. Andrew's; Miss Katharina C. Neligan, of St. Catharines, who died in Chicago; Mr. Charles McGuire, of Cyrville, Ont.; Robert Wallace, of Brantford; Mrs. Margaret Heartman, Mrs. Celina Lascelle, Mrs. Emma Malette, Thomas Gadeau and John Collins Murphy of Arnprior; Mr. Fred. McAllister of Moncton, N. B.; Mrs. J. B. Laplante of Peterborough, Mr. Angus Cattauach and Mrs. D. J. Macdonald of Alexandria, Mrs. Mary McManus of London; Maggie Carr and Mr. Chouinard, of Chapleau.

DAILY OFFERING TO THE SACRED HEART.

PRAYER.

O Jesus, through the most pure heart of Mary, I offer Thee the prayers, work and sufferings of this day in atonement for our sins and for all the intentions of Thy Sacred Heart; I offer them in particular for the intentions of the Apostleship of Prayer recommended for this month and this day.—

The Holy League of the Sacred Heart is the proper name of the *Apostleship of Prayer* as an Association.

Its *Associates* league together in the practice of certain easy but potent devotions to the *Sacred Heart of Jesus*, for obtaining His and their own *intentions*, thus practising an *Apostleship of Prayer*, with mutual share in merits.

It numbers 20,000,000 Associates in all parts of the world, including nearly all religious orders. Its motto is *Thy Kingdom Come*. Its exterior signs are the *Badge, Emblem, and Promoter's Cross*. Its devotions are the *Three Degrees*:

1st. At the morning prayers, to consecrate the day, with its *prayers, work and sufferings*, to the Sacred Heart. This *Morning Offering* is the *one duty* of all Associates.—2d. The daily Rosary decade (1 *Our Father*, 10 *Hail Marys*, 1 *Glory*). Those who practise this form *Rosary Circles or Bands*.—3d. A monthly or weekly *Communion of Reparation* for sins against our Lord. The 2d and 3d Degrees suppose the 1st, but are *not imposed on all*. They are strongly recommended, and, like the 1st, are enriched with *Indulgences*.

1. Each Associate's name must be *registered* at the local Centre.

2. Each Associate must receive a *Certificate of Admission* issued by the Central Director.

For further information see the Handbook of the Holy League and read the MESSENGER OF THE SACRED HEART.



THE STORY OF MARY MARSON.

BY A. T. SADLIER.

A gray November morning, the trees rising skeleton-like towards a leaden-colored sky, a moaning wind that spoke of coming storm, streets strewn with the last remnant of the fallen leaves. This autumnal dreariness had its full effect upon Mary Marson. She was a stranger in this city, where once, so many years ago, her mother had lived before her marriage. Having struggled back thus to what had been her girlhood's home, and having been disappointed in finding old friends dead or absent or estranged, the mother had died, and Mary Marson was left alone. She had actually no means of livelihood. She had paid that morning her fortnight's board, being well aware that it was the last payment she should be able to make. She had, in fact, but a dollar in the world. All means of obtaining employment had been so far unsuccessful.

As she passed disconsolately down the principal street of the city, jostled by the hurrying crowds of men and women, confused by the endless traffic, by the never-ceasing din and confusion, Mary Marson suddenly caught sight of the great stone church of Our Lady, its towers reaching heavenward. A sudden inspiration seized upon her. She had always had a particular devotion to the holy souls. This was their month. She would give a portion of her last dollar to have a Mass or two said for them, and she would ask their help. So many had

found it efficacious even in temporal matters, why should not she?*

About a week later, Mary Marson, grown paler each day with anxiety for the future as well as for present needs, came out of church on the morning of the first Friday. She had just offered up a fervent Communion for the holy souls, though thinking sadly that her little sacrifice in their behalf had so far failed to bring her help. Almost outside the church she caught sight of a tall, fair young man, clad in mourning. Though his appearance was most striking, Mary Marson would have passed on without a second glance, but he stepped forward, saying, as she thought, somewhat abruptly :

“ You are in search, are you not, of some position ? ”

Involuntarily she answered “ Yes,” though much startled at being addressed by a stranger.

“ Go, then, without delay to this address,” he said, mentioning a street and number ; “ a lady desires a companion. Show her your reference, she will engage you.”

So dazed was Mary Marson by the whole affair, that she asked no question, allowing the stranger to depart, as he instantly did. At first, she was undecided as to whether or no she should act upon the information so singularly given. Something within her seemed to urge her to proceed without delay to the given address. In less than an hour, she was sitting, nervous and uncomfortable, in the luxurious drawing-room of a fine house on one of the best streets. She dreaded the meeting with the unknown lady, to whom she was about to make her application. How should she explain her presence, or why she had presumed that a companion was required.

The door opened, and a tall, slender woman, evidently past the allotted threescore and ten, entered the room.

* The main incidents of this story are true.

Her face, delicately featured and pale, framed with snowy masses of hair, seemed unaccountably familiar. Where had Mary Marson seen her before?

In a few words the young girl made known her desire for a situation as companion, which she believed the old lady was seeking.

"I am at a loss to know why you should have come," said the old lady, thoughtfully, at the same time looking fixedly at her. "I have, indeed, made up my mind to secure a companion, should I find a desirable one, but I have not put an advertisement in the papers, nor have I made known my intention to my friends." Mary Marson blushed and hesitated. Her presence seemed like an intrusion.

"I was sent here by a gentleman," she said, "whom I accidentally met at the church door. No doubt, he had observed me in church, and had learned of my need of a situation from the Fathers, but he distinctly told me to come here, and that if my references were satisfactory you would engage me. I thought," continued the young girl, after a pause, "that he might be your son, he was tall and fair and —."

For instantaneously it had occurred to her that the familiar look of this lady's face was due to her likeness to Mary's mysterious informant.

"You are mistaken," said the old lady: "I have no son." Was the coldness of her tone real, or was it assumed to hide some deep emotion? Presently she continued: "Probably this gentleman was deceived as to the address. But in spite of the singular coincidence, I can not permit your anonymous informant to decide upon the suitability of a companion for me."

Mary's heart sank, as was clearly shown in her expressive face. The old lady continued more kindly:

"However, I will confess that I am very much

tempted to judge by appearances in the present case, and to avail myself of what may be a most fortunate coincidence.

"I can show you my references," said Mary, brightening up, "and you can, if you wish, call upon friends of my late mother, to satisfy you as to my antecedents."

As a mere matter of prudence, the lady looked into Mary's credentials, for from the first she had felt so strong an inclination to engage her upon the spot, that it seemed to herself marvellous.

"You will have a good home with me," she said; "light work, much free time to yourself, the opportunity of travel if my health keeps good, and a fair salary."

The sum which she mentioned seemed a fortune to poor Mary. She was silent for very joy and wonder, the old lady looking on, and, as she said long afterwards, feeling as if it would have been a real grief to her had Mary at that moment refused the situation. "Some of the names which you have given me here," she said, referring to Mary's list, "are personal friends of my own. You can hear of me from them, and can be prepared to come to me in a day or two, that is, if my terms suit you."

"They are too generous, too liberal," stammered Mary.

"Then all is arranged, once you have seen your friends and consulted with them."

The friends, who had been disposed to receive Mary coldly when there was question of substantial aid, were only too glad to help her in securing a situation, which, they assured her, was better than anything she could have hoped for. The old lady, who occupied a leading position in the city, was rich, childless, a devout Catholic and of a kindly disposition.

II.

From the first, Mary Marson became, as it were, the daughter of the house. A close bond of sympathy seemed

to unite her with her employer, so that the girl had almost a unique experience in that usually trying position of paid companion. From the first she had perceived that a heavy sorrow had shadowed her benefactress' life. A thousand circumstances, trifling in themselves, brought her to this conclusion. But through natural reticence, exaggerated by years of loneliness, the old lady at first made no allusion to her troubles.

It was the last evening of November, and as the two sat together, their talk had been of the special devotion of the month,—the departed souls. They had talked long and earnestly on the means of helping the poor souls, of the merit to be gained in doing so, and Mary Marson had told her benefactress of her constant devotion to them and her faith in their grateful intercession. "To them I am confident that I owe my present happiness," said Mary, looking gratefully at her employer, for whom she already felt so sincere an affection.

"Perhaps, who knows?" said the old lady, thoughtfully. She sat in a high-backed arm-chair, close to the fire, so that its light fell from her lace cap to her plain gown of black silk, and brought into relief once more her finely cut features. To Mary's mind came again the remembrance of the stranger who had sent her thither, and of his wonderful resemblance to this woman. But she made no comment. Their talk drifted on to those of speculations into which people from time to time are carried, concerning the conditions of the after-life, and as to whether or no the souls in purgatory can have knowledge of what is done on earth.

When the old lady had gone upstairs, Mary remained below a few moments, to be sure that the house was properly secured. On going up, she saw a bright light in a room at the end of the hall, which she had always believed to be unoccupied, and which was usually locked.

Surprised at the circumstance, she stood irresolute, uncertain whether to inquire into this unusual occurrence, or to pass on. Suddenly the door opened, and her employer stood upon the threshold. "Mary," she said, "come here; there is something I want to tell you, much that I want to show you." Mary went forward. She entered that luxuriously appointed room and looked about her indifferently enough, till all at once her eyes fell upon a portrait over the mantel piece. Turning pale, she asked hurriedly:

"Who is that?"

"That," said the old lady, the tears rolling down her cheeks, "is he of whom I brought you here to speak,—my only son."

Deeply moved by the overwhelming grief of her tone, Mary said hastily, "Then he is alive; you are not childless after all."

"He died five years ago. It was upon his anniversary you came to me."

"But it was he who sent me," cried Mary, much agitated; "I recognized him at once; I should know him anywhere."

They both stood silent a moment. Then, as by a common impulse, both fell upon their knees.

Thenceforth, Mary Marson put aside a portion of her salary—rather her allowance, because she had become the formally adopted daughter of her wealthy benefactress—for the relief of the souls in purgatory.

PARTICULAR INTENTIONS.

NAME AND OBJECT.—They are the intentions forwarded each month to the Central Direction, to be inserted in the Calendars of the *Messenger* and *Monthly Almanac*, and thus specially recommended to the prayers of the Associates of the various Centres.

ADVANTAGES.—Think of the immense number of persons who offer up their prayers and sufferings every day in union with our own to obtain for us the favors we ask ! Our Divine Lord promised to listen to the united prayers of His children here on earth, and the best pledge that He has not forgotten the promise are the thousands of graces obtained and thanksgivings which we are called upon to register every month. Letters reach the Central Director's office every day, announcing that extraordinary graces have been obtained after recommendation to the prayers of the Holy League.

ORGANIZATION.—Associates (or others) who have special favors to ask should write down their intentions on an Intention sheet or other slip of paper and throw it into the Intention box of their parish church or school.

2. The Local Secretary gathers these sheets at the end of the month, adds all the particular intentions together, sets them down on a separate blank Intention-sheet, which he or she sends to the *Canadian Messenger of the Sacred Heart, The Gesù, Montreal.*

3. The Central Director inserts the intentions in the *MESSENGER* and *Monthly Calendars* of the following month. In that way they are brought to the notice of all the Associates. He places them on the altar of the Sacred Heart in the Church of the Gesù, Montreal, on the first Friday of each month, and says mass for those asking favors. The intentions are then forwarded to the Director General in Toulouse, where another mass is said for them ; they are finally sent to Lourdes and placed on the altar of our Lady Immaculate.

N.B.—When you obtain the favor you ask for, kindly acknowledge it the following month in the *Thanksgivings* line.



THE BLESSED MARTYRS OF SALSETTE.

T was on the 30th April last that Father Rudolph Aquaviva, S.J., and his companions were solemnly declared Blessed by the Holy Father. The newly-beatified were massacred in hatred of the Faith on July 15, 1583, not far from Goa, at the village of Guncolim, in the Portuguese territory of Salsette.

The following interesting particulars are taken from *The Bombay Catholic Examiner*. The heroic fortitude with which they met their fate, the renown of their holy lives, the public veneration that grew around the places hallowed by their sufferings and blood, the fame of wonderful signs and cures wrought through their intercession, induced the Holy See to commence the juridical process of their Beatification as martyrs of the Catholic Church. Benedict XIV., in his Apostolic letter of August 18, 1741, solemnly testified to the truth of their martyrdom; the Committee of Cardinals and other ecclesiastical officials appointed by the present Pope ratified on July 30, 1892, a sufficient number of miracles illustrating and confirming their holy lives and death; on November 13 of the same year, Leo XII allowed the committee to proceed to the last stage of the juridical investigation, and on their returning, on December 17, a

unanimous vote as to the propriety of awarding to those venerable servants of God the honor of Beatification, the Holy Father, on January 6, the Feast of the Epiphany of the present year, confirmed their decision with his supreme authority, and expressed his desire to confer the title of Blessed Martyrs on them in the most solemn manner during the year of his Episcopal Jubilee.

In the Beatification of these five martyrs we recognize a new proof of the loving and grateful care of the Holy See to perpetuate the memory of the heroic deeds of its devoted sons in the most distant countries, to stimulate the zeal of the faithful by the noble example of the ever-growing hosts of saints and martyrs from every part of the world, and to secure from Heaven a new support and patronage for the conversion of the heathen nations, for whom these martyrs have shed their blood. Above all, the Society of Jesus looks on this Beatification as a most consoling and encouraging approval of their great missionary efforts in the East, carried on in faithful continuation of the great work commenced by St. Francis Xavier, and re-entrusted to them in the present century after an unfortunate interruption of nearly a hundred years. The Beatification implies also a new refutation of an old standing calumny, and sheds a glorious lustre on a chapter in the history of the Portuguese in India, which the bigotry of modern times has tried to represent in the darkest colors by attributing the introduction of Christianity into their Indian possessions to a system of Vandalism and to the most cruel injustice practised on their non-Christian subjects. The Christian people of Salsette that arose out of the blood of these martyrs, and after the lapse of three centuries still unflinchingly persevere in the same faith against which their heathen forefathers once struggled so obstinately, will surely find in the Beatification a strong motive to praise God for

the inestimable light of the true faith, into which they have been brought out of darkness and the shades of death by the means of such great Christian heroes now honored throughout the whole Catholic world.

The most distinguished of the five martyrs is Father Rudolph Aquaviva, who has gained a world-wide fame on account of the great Apostolic Mission and the extraordinary position which he held for three years at the Court of Akbar, the Mogul Emperor of India, and which he left as a sacred inheritance to the members of his Order that succeeded him in the great task of testifying the name of Christ before kings and Gentiles in the heart of Hindustan. He was the son of the Duke of Atri, in the kingdom of Naples, and nephew of Claudius Aquaviva, one of the most renowned Superiors-General of the Society. Born in 1550, he joined at the age of 17 the Order of the Jesuits, and, in spite of the great hopes entertained of him for a splendid career in his own country, and notwithstanding his delicate constitution, he was at his own urgent desire appointed to the Indian Mission. He reached Goa on September 13, 1578, and on November 18, 1579, was sent with two other Fathers to the Court of the Great Mogul at Fatipur, in compliance with the request of Akbar to have a learned Jesuit to discuss with him the truth of the Catholic religion in private and in public disputations, together with representatives of the Mohammedan, the Hindu, and Zoroastrian creeds. In what wonderful manner Aquaviva acquitted himself of the difficult task from the first day of his arrival at Fatipur on February 28, 1579, to the end of his three years' sojourn at the Imperial Court, what dangers and difficulties he had to encounter, what penances he underwent, what esteem he gained everywhere by his holy life, and what motives induced him finally to leave Akbar disappointed in his hopes of converting him to

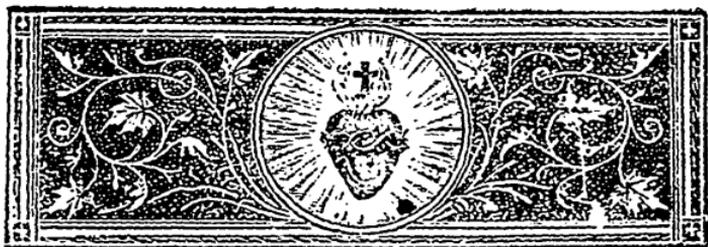
the true faith, all this need not be touched upon here; and we follow him at once to Goa, whither he returned in May, 1583, to undertake the charge of the important Mission of Salsette, with the special object of advancing the spread of the Christian religion among the people. The district had been ceded to the Portuguese by the King of Bijapur in 1543: it counted 66 villages and 80,000 inhabitants, mostly Hindus, obstinately addicted to their idol-worship. Up to the year 1650, the number of converts amounted only to 100; but in that year Don Constantine de Braganza, the seventh Viceroy of Portuguese India, a man of burning zeal for the glory of God and the salvation of his pagan subjects, had imparted a new impulse to the work of evangelization in the province of Salsette, by entrusting it to the exclusive care of the Jesuits, and by insisting on the execution of the State laws, dating from the early times of Portuguese conquest in India, and repeatedly confirmed by the Catholic Sovereigns of Portugal for the suppression of paganism in their Indian dominions and for the advancement of Christianity. By these Royal proclamations the free exercise of idolatrous worship was strictly prohibited, and the destruction of idols and pagodas commanded, as the necessary means not only to counteract the dominant practice of the most heinous impiety against God, and to extirpate such immoral customs and institutions as are condemned by reason and the natural law, but also to take away the greatest impediment for the spread of the Christian religion and Christian morality, and to save the new converts from the public scandals of heathenish wickedness in holding fast to the greatest aberrations of the human heart and intellect. We need not enter here upon the theological justification and the historical development of this system of legislation; suffice it to state that its execution,

although sometimes effected with great severity and at other times left in abeyance, yet was never combined with any forcible means to bring about conversions, as this task was strictly confined to instruction, persuasion, and a thousand other ways of gentle attraction invented by the untiring zeal and charity of the missionaries. Thus while, on the one hand, the newly-constituted Christian communities gladly acknowledged the sincere intentions of their Catholic sovereigns, and so thoroughly appreciated the incomparable boon of the true religion, that at the risk of life they assisted their priests in gaining over many of their heathen countrymen to the Christian faith, there grew up, on the other hand, a widespread feeling of exasperation among the heathen people of Salsette, especially in the South, which many times burst forth in sudden rebellion, bloodshed and fearful retaliation. It was well known throughout the whole district, that Father Antonius Paceco, a Spaniard of noble birth, and for some years Superior of the Missions in Salsette and companion martyr of Aquaviva, had taken a very important part in the enforcement of the Royal decrees for the suppression of idolatry in their midst. Five villages rose against him, carrying fire and sword into the Christian parishes, and when a punitive expedition was sent against them by the new Viceroy, Don Francis Mascarenhas, in 1582, Father Petrus Berno, a Swiss, and former alumnus of the German College in Rome, who for a long time had been in charge of the church and the Christians of Margao, encouraged and helped them in their work of destroying a number of idols and pagodas, and with his own hands slew a sacred cow, casting one portion of the blood, the flesh and entrails on a huge ant-hill highly honored by the Brahmins, and another into a well, a favored place for their superstitious practices, using this most abhorred

kind of profanation as the only effective means to break their obstinacy.

Thus forced to submission, the storm of sedition subsided for a moment, to break out with greater fury in July, 1583, the time when Father Aquaviva had arrived for the first time in Salsette, to take charge of his new office and to commence his visitation tour of the Mission. He had come to Cortalim in the North, where all the Fathers of Salsette were assembled, to renew before their newly appointed Superior their religious vows in the Church of SS. Philip and James, constructed by the holy lay brother, Francis Arauha, a native of Lisbon and nephew of Don Gaspar de Leao Pereira, the first Archbishop of Goa, another companion martyr of Father Aquaviva. From Cortalim he proceeded to Verna, where he held a consultation with the Fathers as to the best means of converting the pagans without irritating them, and of carrying out the wish of the Viceroy to build new churches and to erect crosses wherever it would be found practicable. He was informed that the principal stronghold of idolatry was at Cuncolim, in the farthest South, and that from that place as its centre the late insurrection had broken out, but that the people had now calmed down and given signs of submission and peaceful demeanor; it was, therefore, resolved to select a spot of land in that district for the erection of a cross and a chapel, in order to draw the people and instruct them in the Christian religion. A message was sent to the headmen of Cuncolim and the neighboring villages, informing them of the intended visit. Meanwhile Aquaviva continued his visitation of the other stations in the central district, and on Sunday, July 14th, he preached in the churches of Rachol and Orlim, where Father Antonius Francisco was stationed, a Portuguese from Coimbra, well deserving of the

mission and destined to die a martyr's death with Aquaviva and his other companions on the following day. The four above-mentioned Fathers and the lay-brother started from Orlim accompanied by two Portuguese gentlemen and about 50 native Christians. It would lead us too far to narrate in detail all the treacherous movements set on foot at Cuncolim and in the neighboring places. No sooner had the news of their approaching arrival become known and the object of their visit been ascertained, than, instigated by an infuriated Jogi, the inhabitants of five villages conspired to seize the opportunity. Armed with swords and lances they surrounded them on all sides, so that escape or resistance was impossible. The Fathers at once understood their danger, and prepared for death, encouraging one another and praying to God. Aquaviva, advancing towards the people to soothe their anger, fell at once to the ground by the heavy stroke of a sword directed at his legs; uncovering his neck, he offered it to his assailants, who dealt three cuts on it, so that his shoulder was almost severed from his body, after which they pierced him to death with their lances. At the same time, they satiated to the full their hatred on the four other Jesuits, especially on Father Berno and Brother Arauha, tormenting them to death and most brutally insulting their bodies. Of their other companions twenty were murdered, of whom the names of the two Portuguese and two native Christian boys are preserved. The sacred relics afterwards came into the custody of the Archbishop, and Bishop Meurin, on his visit to Goa in 1869, was authorized to take of the remains the most precious part, the five heads of the martyrs, which he some time afterwards took to Rome.



LARRY'S PROMISE.

LNE bright June morning an Atlantic liner was making her way slowly into the port of Montreal, and such of her crew as were not employed just then were gathered in a little knot forward, eyeing the harbor and shipping with inquisitive glances. Among these was a lad of about eighteen, with curly black hair and a pair of bright grey eyes of the true Irish hue. His hands were rough and marked with tar, and his face was brown with sunburn, yet there was something in his appearance that seemed to place him a little above the others who surrounded him. While he was still gazing at the towers and spires of the city, one of the sailors present lounged up to him, and said, as well as he could for the great piece of tobacco he was chewing, "Hello, Greeny; what d'ye think o' Montreal, eh?"

"It's a fine place," answered the lad. "What church is that, I wonder?" pointing to the spire of the Bonsecours church.

"Oh, that," said the sailor, slightly, "that's one o' them there French meeting-houses. Bonesekers, they call it. What are you going to do with yourself when we go ashore?"

"I don't know yet."

"Well, then, you just come along o' me and I'll show you round. I know Montreal, I do." As he spoke he

winked facetiously at his comrades, but the boy did not see it, his gaze was fixed on the statue that adorns the end of the Bonsecours church, and he was busy wondering whether it represented Our Lord or the Blessed Virgin, for he was still too far away to distinguish it clearly.

This was Lawrence Byrne's first visit to Montreal, although he had been a sailor for two years. Born and brought up among the fishermen of the Irish coast, he had been familiar with the sea from his childhood, and, when at last he shipped as a sailor, his mother had let him go with much grief, for she feared the life and the companions he might be obliged to mix with. Before leaving the little hut where he was born, she made him kneel down before her and promise solemnly never to neglect his morning and evening prayers, and always to make his Easter duty. "You know, *mabouchal*," she said earnestly, "God is always with those who don't forget Him; praised be His Holy Name for that same. So say your prayers an' make your Easter even if 'tis late when you get the chance."

Larry was thinking of the promise he had made, when Ben Black came for him that evening to show him around, according to promise. Owing to a combination of circumstances, the boy had not been able to make his Easter duty at the proper time, and he was now divided between a desire to see the great city and a desire to keep the promise he had made to his mother. He could not do both, for the ship was to remain only one day in port. Which was it to be? Conscience said one thing, inclination another. He knew that it would probably be a long time before he would again have so good an opportunity of performing his religious duties, and yet he hesitated, for he was young, and had all of youth's desire for pleasure. While he was still undecided, Ben Black

put in an appearance, and the two went ashore together.

"Now, youngster," said the elder man as they made their way toward the city, "I'm going to let you see life to-night. You're precious green, you know, for all you've been two years afore the mast. But Ben Black knows the ropes, sonny, and he'll show you round." He embellished his statement with an oath or two which fell with accustomed sound on Larry's ears, so he hardly noticed them, though his companion's tone had awakened a vague uneasiness in his mind. He knew that the man was regarded as rather a rough character even among sailors, but he had no idea of the depth of his depravity or of the phase of life that this man was so anxious to unfold to him, an innocent youth.

Talking, laughing, and sometimes swearing, Ben Black led the way cityward, until Larry's eye caught sight of a sign over a door just before him which read "Catholic Sailors' Club." A number of persons were passing in and out; among them he noticed a few men whose garb indicated the sailor. "Let us go in here, Ben," he suggested to his companion. "There must be something going on."

"Catch me," shouted the other with a laugh, "a parcel of good people singing psalms ain't much in Ben Black's line. Come along, my lad, there ain't no fun to be had there."

A sudden resolution took possession of Larry's mind, and he came to a determined halt, and said decidedly: "I'm just going into this club, Ben, for a little while anyway. It's a sailors' club, and a Catholic one at that, so I'm going to see what it's like."

Ben Black coaxed and persuaded and finally stormed, but without avail. Larry had made up his mind, and, as it happened, he was one of the kind whom it is hard to move when they have done so. At last Black went away

in a rage, and the boy entered the door of the club and was soon among the crowd of well-dressed people who were waiting for the weekly concert to commence. Presently a gentleman in a black gown came in and sat down beside him, and they fell into conversation. Larry knew his companion was a priest, and before they had been talking very long he had told him of the promise made to his mother in far away Ireland, and in return had learned the most expeditious way of keeping it. He promised to make his way early the following morning to the church, and his newly-found friend furnished him with much information in regard to hours of mass and confession. He told the priest of his argument with Ben Black, and the reverend gentleman looked grave. He knew better than the sailor boy what haunts of evil were to be found in the big city, and he breathed a prayer of thankfulness that the lad had been preserved from entering them. Soon after, the concert began, and Larry spent a most enjoyable evening.

The priest and he merged from the hall together after the concert, and were about to bid each other good night when the sharp clang of a gong caused them to halt. "That is the ambulance," ejaculated the priest. Presently it came in sight, moving slowly.

Larry gazed with awe at the vehicle with the red cross and the name Notre Dame Hospital painted on its side, as it went slowly over the rough road.

Recognizing the attendant, the priest stepped off the sidewalk and asked him who was hurt.

"A sailor," was the answer, "stabbed down there in a saloon. He can't live an hour."

The clergyman translated the answer for Larry, and a sudden conviction as to the identity of the wounded man forced itself on the latter's mind. "Let us follow, your reverence," he said hurriedly; "perhaps it's Ben."

On arrival at the hospital, Larry found his suspicion confirmed. His shipmate lay there on a bed, gasping his life away. He opened his eyes wearily when Larry touched his hand, and asked if he would not see a clergyman, but he only shook his head, and said feebly with a ghastly attempt at a smile, "No, lad; nosky pilots for me. I got along without them when I was living, and don't want one of them now I'm dying." Persuasion was in vain, as he lived so would he die, and only one thing seemed to give him any pleasure, that was, as he expressed it, "that Greeny had not gone along o' me to that place. I tried to make him, but he wouldn't. That's one thing won't be on the log against me, anyhow."

Shocked and horrified, Larry added his prayers and exhortations to those of the nuns, but all in vain, Ben Black was callous to the most touching appeal, and about midnight his soul went out into the unprepared for eternity, a terrible but effectual lesson to the lad whom he had tried to ruin in body and soul, but whom the prayers and counsel of a good mother had saved.

EMMA C. STREET.

TREASURY, NOVEMBER, 1893.

Received from the Canadian Centres.

Acts of charity, ...	34,050	Pious reading,	24,000
Acts of mortification.	34,420	Masses celebrated, ..	819
Beads,	155,333	Masses heard,	30,633
Stations of the Cross,	20,137	Works of zeal,	9,198
Holy Communions...	13,754	Various good works, ..	189,303
Spiritual Commu-		Prayers,	663,999
nions,	128,228	Sufferings or afflic-	
Examinations of		tions,	16,410
conscience,	18,237	Self-conquests,	30,481
Hours of silence,	87,193	Visits to Blessed	
Charitable conversa-		Sacrament	44,678
tions,	20,103		
Hours of labor,	127,960		
Holy hours,	19,583		
		Total ...	1,677,509



ALL SAINTS.

IN this inspiring feast the Church gathers together in one view the beauties wherewith the Holy Ghost has adorned all the *great multitude which no man can number, of all nations, and tribes, and peoples, and tongues.**

The life and character of a single saint is a wonderful contemplation. There you see how divine grace can work in a human soul. You see how it can smooth the ruggedness and inconsistency of the natural character, and make fickle good dispositions solid and durable, fit foundations to build and work upon. You see how it can bring down the heights and fortifications of natural pride to unaffected lowliness; how Christian candor, simplicity, truthfulness can be made to take the place of whatever is crooked and deceitful; finally, how the rude and the selfish elements of the heart, and all that makes a man stubborn, inconsiderate, unfeeling, inflicting pain recklessly, and not greatly concerned when he is conscious of having done so—how all this can be melted and smoothed away by the charity which makes him unselfish, ready to yield in all things lawful, content to take the lowest place, watchful never to give annoyance. Thus in the individual soul, under the operation of grace, the prophecy is accomplished, in the highest sense and to the very letter: *Every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall become straight and the rough ways plain.*†

* Apoc. vii. 9.

† Isaiah xl. 4.

But, if this is so beautiful a work in the case of an individual, what does it become, to look at, when multiplied many and many times over, till we arrive at some perception of the collective glories of the Church Triumphant? If one flower that blows for the paradise of God is sweet in its perfume, fashioned and tinted by the hand of grace with a marvellous beauty of color and of form, which can no more be rivalled by nature than nature can be equalled by art—what, then, the Paradise itself to which it has been transplanted? If *one* of the *living stones** of the Heavenly Jerusalem be so shapely, so polished, so pure in material, delicate and perfect in chiselling; what then the Great Architect's completed work, as perfect in fulfillment as in design? The Church's stately hymn leads us to this contemplation:

With many a loving shaping blow
 Symmetric made, and faultless fair,
 The stores of that high temple grow
 To life and form in beauty rare:
 Each in due place, they several show
 The heavenly Master-builder's care.†

Though the Apostle declares that *star differeth from star in glory*,‡ yet every star is a heavenly manifestation of beauty and power. Each several flower in a choice garden is so marvellous a creation, that as we gaze on its coloring and inhale its fragrance, the wonder grows upon us that God, whose justice expelled man from Paradise, should yet leave him such companions in a world of thorns and briers. What then must be the beauty of the garden of God?

* "Be ye also as living stones built up, a spiritual house" (I St. Peter ii. 5.)

† Hymn for Vespers and Matins, feast of the Dedication of a Church, *Coelestis urbs Jerusalem.*

‡ I Cor. xv. 41.

- On the feast of All Saints we may well *look up, and lift up our heads** at the Church's invitation, and in union with all the soldiers of Christ in our militant state below, gaze upon that uncounted multitude of glorified ones; they have been as we are now; we hope to be as they are.

They were once like ourselves. SS. Paul and Barnabas, when a miracle had convinced the men of Lystra of the Apostles' power, and they were about to offer sacrifice to them as gods, rent their garments, and *leaped out to the people crying and saying: "Ye men, why do ye these things? We also are men of like passions† with you, preaching to you to be converted from these vain things to the living God."* They were vessels of grace, and, as such, were enabled not only to restore power to the cripple, but themselves to walk along the narrow way. Take away grace, or let them cease to correspond with it, and what are they? St. Peter had grace, and rose by it after his threefold sin. Judas had grace, but he allowed it to be choked by his master-passion, and so he fell, and despaired, and *went to his own place.‡* The saints have not only proclaimed that by nature they were men like other men, their actions in several instances have shown it for them. Some among them, for the comfort of all true penitents, have begun in a way very unlikely to lead them to the confirmed sanctity they afterwards gained. Some again, side by side with their saintliness, have still been subject to infirmities and faults. They were once like ourselves, though by their heroic correspondence with grace, by their great sufferings, voluntary and involuntary, they have become very unlike what we are to-day.

* St. Luke xxi. 28.

† Acts xiv. 14. This expression is omitted in the translation.

‡ Acts i. 25.

It must not be forgotten that All Saints' day is a festival of especial joy and meaning to the lovers of the Heart of Jesus. *He has taught me*, writes the Blessed Margaret Mary, *that His Sacred Heart is the Saint of Saints, the Saint of Love.* God's providence, which had reserved to these later times this greatest outpouring of His mercy on the world, has enriched us in this devotion with means more sweet, more easy, and more abundant than before, by which we too, and even the weakest, may earn our thrones among the crowd of blessed ones. If we have a real faith in the promises which our Lord has made to all those who honor His Divine Heart, the fruit of that faith *must be* that each will conceive a great and magnificent hope of sanctity, as they recall the words: "Sinners shall find in My Heart a source and infinite ocean of mercy; tepid souls shall grow fervent; fervent souls shall rise thereby to the highest degrees of perfection." To sinners, then, to the lukewarm, to the fervent,—these are the promises of Him, Whose *words shall not pass away! Modicæ fidei! O* thou of little faith, why didst thou doubt?

REV. MATTHEW RUSSELL, S. J.

THE TREASURY OF THE SACRED HEART.

NAME AND OBJECT.—The Treasury of the Sacred Heart of Jesus is the sum total of the good works offered every day to the Hearts of Jesus and Mary by the Associates of the Holy League. The object of this offering is to obtain the triumph of the Church and the Holy See, the conversion of heretics and idolaters, the realization of all the general and particular intentions recommended every month to the Associates.

ADVANTAGES.—The practice recommended here of *marking down* each day the number of good actions per-

formed is not an *essential* element of the Apostleship of Prayer, but it is an extremely *useful* one for augmenting the fruits of the Holy League. It urges the Associates to be more precise in the offering of their actions; their intentions necessarily become more fervent; their ordinary life more supernatural and meritorious. The Treasury, considered as a *personal practice*, is a powerful help to Religious and to people living in the world. For, by sanctifying every daily action by a *special* intention, they multiply their merits indefinitely, besides acquiring the precious habit of living in the presence of God. The Treasury of the Heart of Jesus, if *wisely* combined with the daily *Decade of the Rosary* and the monthly *Communion of Atonement*, is a powerful means in Seminaries, Colleges, Convents and Schools, of maintaining fervor, producing a love of study and discipline, and stimulating a wholesome rivalry in virtue.

ORGANIZATION.—(a) Associates mark down daily in their handbooks the acts of virtue they have accomplished during the day. At the end of each month, they tear out the leaves and hand them to a Promoter, or throw them into the *Treasury box* placed for that purpose in the church, chapel or study-hall.

(b) The *Local Secretary* gathers these leaves on the last day of the month, adds the totals together, writes down the sum on a separate blank Treasury-sheet. This sheet should be sent immediately to the Messenger Office, Bleury St, Montreal.

(c) The *Treasury-sheets* thus received from the Local Centres are placed on the altar of the Sacred Heart in the Gesù during Mass on the first Friday of every month. This Mass is said for those who have helped to augment the Treasury lists and for the *particular intentions* of the Associates.

(d) The sum total of the Treasury-sheets received during the month is published in the CANADIAN MESSENGER OF THE SACRED HEART.

IN THANKSGIVING.

ALEXANDRIA, ONT.—A Member of the League offers thanks for three very great favors obtained. Thanks are offered for a great favor obtained by a mechanic who had earnestly prayed and made a novena to the Sacred Heart for the same. An Associate returns thanks for the conversion of a brother as requested. A Member thankfully acknowledges a great favor obtained. A Promoter thanks the Sacred Heart for the conversion of a relative. Thanksgiving is made to the Sacred Heart for two special favors obtained: for success in an educational affair, and for the restoration of a friend to health.

ALSACE, ONT.—Special thanks are returned to the Sacred Heart through the intercession of St. Joseph and St. François Xavier, for a very great temporal favor obtained.

AMHERSTBURG.—A Member of the League returns most sincere thanks to the Sacred Heart for a signal favor obtained through the intercession of the Blessed Virgin and St. Joseph. Heartfelt thanks are also offered to the Sacred Heart, the Blessed Virgin and St. Joseph for a successful examination undergone.

ANTIGONISH.—Thanks are returned from a Promoter in Antigonish, for a financial difficulty settled after a novena to the Sacred Heart and a promise to publish.

ARNPRIOR, ONT.—A Member of the League wishes to return thanks to the Sacred Heart for two temporal favors received in August, after a promise to publish in the MESSENGER. A Promoter wishes to return thanks to the Sacred Heart for two favors obtained through the intercession of St. Ann, the Blessed Virgin and St. Joseph, after a promise to publish in the MESSENGER.

ATHERLEY, ONT.—A Member wishes to return thanks to the most Sacred Heart of Jesus for two temporal favors received after a promise to publish.

BARRIE.—According to promise, thanks are returned to the Sacred Heart for a temporal favor received after a novena made in honor of St. Joseph and the Blessed Virgin. Thanks are returned to the Sacred Heart for many favors received.

BATHURST, N.B.—A Promoter wishes to thank the Sacred Heart for a temporal favor received.

BELLE RIVER, ONT.—A Promoter wishes to return thanks to the Sacred Heart for a temporal favor received after a promise to publish.

BELLEVILLE.—A Promoter and three Members return thanks for a temporal favor received after a promise to publish. Thanks are also returned for a spiritual favor received.

BERLIN, ONT.—A young person returns thanks to the Sacred Heart for obtaining a temporal favor; this she now wishes, according to promise, to publish in the MESSENGER. She also returns thanks to the Sacred Heart for the recovery of her sick father during the last month.

BRAESIDE.—A Member wishes to thank publicly the Sacred Heart of Jesus, the Blessed Virgin and St. Joseph, for five favors obtained after promise to publish.

BUFFALO, N.Y.—A Promoter wishes to return thanks to the Sacred Heart of Jesus for three temporal favors and one spiritual favor obtained through Our Lady of the Sacred Heart and the intercession of St. Joseph.

BURLINGTON, VT.—Special Thanksgivings for a very promising opening of School.

CHATHAM, ONT.—A Promoter returns sincere thanks to the Sacred Heart for a temporal favor received.

COBDEN.—A Member thanks the Sacred Heart for two favors obtained.

COBOURG.—In fulfillment of a promise made to publish, an Associate returns thanks to the Sacred Heart for a great favor received in July.

CORNWALL.—A Promoter returns thanks for a temporal favor received after promise to publish. An Associate returns thanks for a special favor obtained through the Sacred Heart and the Blessed Mother. A Promoter returns thanks to the Sacred Heart for a favor received. An Associate returns thanks for a temporal and a spiritual favor obtained through the Sacred Heart, the Blessed Virgin, St. Joseph and St. Patrick. A Promoter returns thanks to the Sacred Heart for the recovery of a friend from a severe attack of illness in April last; promise to publish was made. Thanks for a temporal and spiritual favor.

CRAMACHA, ONT.—In fulfillment of a promise made, a Promoter wishes to thank the Sacred Heart of Jesus for a special favor received.

EGANVILLE.—A Promoter of the League wishes to return thanks to the Sacred Heart for two great favors,—success in an examination and being freed from an attack of sickness which threatened to be serious; but after prayers to the Sacred Heart and making a promise to publish, was relieved. Eight pupils of the Sacred Heart Convent return thanks to the Sacred Heart for successfully passing an examination. Sincere thanks are returned to the Sacred Heart for one temporal and one spiritual favor obtained. A promise to publish in each case was made.

GALT.—Sincere thanks are returned to the loving Heart of Jesus for obtaining employment after promise to publish. An Associate wishes to return sincere thanks to the Sacred Heart of Jesus for particular favors obtained last month; also for the complete restoration to health of a dear relative after a promise to publish in the

MESSENGER. A Member of the League wishes to thank the Sacred Heart for a temporal favor received.

GRAFTON, ONT.—A person, lately afflicted with disease, wishes to thank the Sacred Heart of Jesus for his recovery. He commenced a novena to the Sacred Heart, and before it was finished was completely cured.

HALIFAX, N S.—Sincere thanks to the Sacred Heart for the settlement of a misunderstanding and a reconciliation after an estrangement of three years. Two persons return thanks to the Sacred Heart for preservation from drowning. Thanks to the Sacred Heart for favors received through Our Lady of Perpetual Help and St. Joseph. Thanks are returned to the Sacred Heart for the obtaining of a favor asked. A person who had not received the Sacraments for three years has at length returned to the practice of his religious duties.

HAMILTON.—A Member, according to promise, wishes to thank the Sacred Heart for the abating of swelling in the feet. A Member, according to promise, wishes to thank the Sacred Heart for a favor received. A person wishes to return sincere thanks for a favor received from the Sacred Heart, for which a promise to publish was made.

INGERSOLL.—A Member wishes to return thanks for a temporal favor received through the intercession of the Blessed Virgin.

KINGSTON.—A Member returns thanks for three temporal favors obtained; another for success at an examination; promise was made to publish in each case. A Promoter wishes to return thanks to the Sacred Heart for special favors received, after having a Mass said and making a promise to publish in the MESSENGER. Thanks to the Sacred Heart for a conversion to the faith.

LINDSAY.—Thanks are returned to the Sacred Heart for a great favor obtained within the month, after a promise to publish. A Member wishes to return thanks

to the Sacred Heart for a cure obtained by a novena ; also for a temporal favor received through a novena in honor of the Canadian Martyrs, after a promise to publish. A Promoter wishes to thank the Sacred Heart for two temporal favors received,—one through the intercession of the Holy Family, and the other through the Blessed Virgin, after a promise to publish.

LONDON.—Thanks to the Sacred Heart for the very successful termination of a recent examination. Sincere thanks to the Sacred Heart for the conversion of one who for eight years had entirely neglected his religious duties. According to promise, thanksgiving is returned to the Sacred Heart for a temporal favor obtained through the intercession of St. Joseph. Thanks are returned to the Sacred Heart for two special favors received through the intercession of the Blessed Virgin and St. Joseph ; promise to publish was made. Thanks are returned for having obtained relief from a painful disease through the intercession of St. Ann.

LYON MOUNTAIN.—A Promoter of the League wishes to return thanks to the Sacred Heart for many favors granted after promise to publish ; and for the safe journey of a friend, thanks are also returned to the Blessed Virgin and St. Ann.

MARYSVILLE, ONT.—Thanks are returned to the Sacred Heart for a favor obtained through the intercession of St. Ann, the Blessed Virgin and St. Anthony. Thanks are returned to the Sacred Heart for a special favor granted through the intercession of the Blessed Virgin and St. Ann, after a promise to publish. Thanks are returned to the Sacred Heart for improvement in health. A child of Mary returns thanks to the Sacred Heart for a special favor obtained through the intercession of the Blessed Virgin and St. Ann, after a promise to publish if granted. A Member of the League wishes

to return thanks to the Sacred Heart of our Divine Lord for a favor granted. A Member of the League wishes to thank the Sacred Heart for a great favor obtained, after promise to publish if granted.

MONCTON.—A Promoter returns thanks to the Sacred Hearts of Jesus and Mary for success in an undertaking, and also for a favor granted ; thanks are also returned to St. Ann for a favor granted. A Promoter gives thanks to the Sacred Heart for a great favor granted, to a friend after promise to publish. A Promoter returns thanks to the Sacred Heart for the many favors, both spiritual and temporal, granted to herself and the members of her family. Thanks are offered the Blessed Virgin for aid in all wants and needs.

MUNROE'S MILLS.—A Promoter returns thanks to the Sacred Heart for a favor received after a promise to publish.

MONTREAL.—Thanks to the Sacred Heart for favors which have been received. A Member wishes to thank the Sacred Heart of Jesus for the conversion of a man who neglected to attend Church. A Member wishes to thank the Sacred Heart for the spiritual and temporal improvement in a friend, after a promise to publish, and one to make a donation to the Library. A Promoter wishes to return thanks to the Sacred Heart of Jesus for a temporal favor received after a promise to publish in the MESSENGER. A Member of the League wishes to return thanks to the Sacred Heart of Jesus for a temporal favor obtained after promising to publish. Sincere thanks are returned to the Sacred Heart of Jesus for a temporal favor received after promise to publish in the MESSENGER. A Promoter wishes to thank the Sacred Heart for a situation obtained. An Associate also wishes to thank the Sacred Heart of Jesus for several temporal favors obtained. A Promoter wishes to return thanks to

the Sacred Heart for a temporal favor received through the intercession of the Canadian Martyrs, after a promise to publish if granted.

OAKLAND, CAL.—A Member wishes to return thanks to the Sacred Heart of Jesus and to His Blessed Mother for great temporal favors received, after hearing Mass on Mondays, Wednesdays and Fridays in honor of the Sacred Heart.

OAKVILLE, ONT.—A Member of the League wishes to thank the Sacred Heart for several temporal favors received, also for a very great favor received through the intercession of St. An'hony, after promising to have it published. A Member wishes to thank the Sacred Heart for a favor received.

OTTAWA.—A Member returns thanks to the Sacred Heart of Jesus for a great temporal favor received after a promise to publish in the MESSENGER. A Member wishes to publish thanks for a favor received through the intercession of the Blessed Virgin and St. Ann. A Promoter wishes to return special thanks to the Sacred Heart for a situation secured after having recommended his request to the prayers of the League for a few months. In fulfillment of a promise made, a person wishes to make known her cure by the Sacred Heart. Thanks are returned for a situation obtained by a friend, a promise to publish was made. Thanks are returned for the reformation of a man and his wife who were addicted to drink, and who have now been a year temperate.

ORILLIA.—A Member wishes to return thanks to the Sacred Heart for a temporal favor received.

OWEN SOUND.—A Member wishes to insert in the MESSENGER an acknowledgment of a very great favor obtained through the prayers of the League.

PENETANGUISHENE.—A Promoter wishes to return sincere thanks to the Sacred Heart for three great favors

granted in the month of September; a promise to publish if granted was made. Special Thanksgiving for the preservation of a family from great peril.

PETERBOROUGH.—Thanks are returned to the Sacred Heart of Jesus for success in passing the midsummer examination.

PORT HOOD.—In accordance with a promise made to the Sacred Heart of Jesus, a Promoter wishes to return thanks in the MESSENGER for a temporal favor received.

QUEBEC.—Thanks are returned to the Sacred Heart for the recovery from a serious illness and continued good health, after a novena to the Canadian Martyrs. Thanks are returned to the Sacred Heart of Jesus for recovery after childbirth. A Promoter returns profound thanks to the Sacred Heart of Jesus, for three great favors conferred through the intercession of the souls in Purgatory, through the Mother of God and St. Joseph. A Member wishes to return thanks to the Sacred Heart of Jesus for the recovery of a brother from typhoid fever after promising to publish. Two Members of the League wish to thank the Sacred Heart for the cure of a hurt in the side, after a promise to publish and to burn a taper in honor of the Sacred Heart. A Promoter returns thanks for a cure obtained through the intercession of the Canadian Martyrs, after making a novena and applying their relics to the place affected; there was a promise made to publish in the MESSENGER. A Member returns sincere thanks to the Sacred Heart for the success of an undertaking, after promise to publish in the MESSENGER. A Member returns public thanks to the Sacred Heart for a very great temporal favor obtained. A person returns thanks to the Sacred Heart for assistance in great difficulties after a promise to publish in the MESSENGER. A Promoter wishes to return public thanks to the Sacred Heart for speedy restoration to health and a cure from throat

disease. An Associate thanks the Sacred Heart for two temporal favors received after a promise to publish in the MESSENGER. A young person returns thanks to the Sacred Heart for having obtained her diploma, after a promise to publish in the MESSENGER. An Associate returns thanks for spiritual and temporal favors obtained for a mother, relatives and friends. A Promoter returns thanks to the Sacred Heart for a cure from heart trouble and a serious nervous affection, after making a novena to the Sacred Heart and applying the badge of the Sacred Heart, with a promise to publish. A Member of the League offers her grateful thanks to the Sacred Heart for the recovery of her brother after undergoing a very serious operation. A Member returns thanks for a favor received through the Sacred Heart with a promise to publish. An Associate thanks the Sacred Heart for the recovery from a very troublesome disease. Thanks are returned to the dear Sacred Heart for a great temporal favor, also for two other favors.

RENFREW.—A Member returns thanks to the Sacred Heart for many favors received after a novena with promise to publish. Thanks are returned for a temporal favor received with promise to publish. A Member wishes to thank the Sacred Heart for three temporal favors received.

RICHMOND.—A Member wishes to return sincere thanks for a temporal favor received after promising to publish in the MESSENGER.

SEAFORTH.—A Member desires to return special thanks to the Sacred Heart of Jesus, for benefits received through the League of the Sacred Heart.

SHAMROCK, P. E. I.—A Member of the League wishes to return thanks to the Sacred Heart for a temporal favor received after a promise to publish in the MESSENGER.

SILLERY.—A Member of the League wishes to return thanks to the Sacred Heart of Jesus, for a favor obtained after a promise to publish.

SPRINGFIELD, VT.—An Associate, in fulfillment of a promise to publish, wishes to return heartfelt thanks for a spiritual and temporal favor granted through the prayers of the Holy League.

SWANTON, VT.—A young person returns sincere thanks to the Sacred Heart and to St. Ann for a very special favor.

ST. CATHARINES, ONT.—Thanksgiving for success in temporal affairs. A Promoter returns thanks for two special favors received from the Sacred Heart, after promise to publish.

ST. MARY'S.—A Promoter, with grateful thanks, wishes to record a temporal favor received shortly after a promise to publish.

ST. RAPHAEL'S.—An Associate of the League of the Sacred Heart returns thanks for a particular favor received by praying before the statue of the Sacred Heart and promising to publish in the MESSENGER.

ST. THOMAS.—Thanks are returned for two favors granted through the intercession of the Canadian Martyrs, —one, the recovery from a serious illness, the other the securing of a situation for a brother; a promise was made to publish.

TORONTO.—A Member of the League of the Sacred Heart wishes to publish thanks for temporal favors received from the Sacred Heart. A young person returns thanks to the Sacred Heart for a situation obtained and also for continued good health. A Member wishes to return thanks for a special favor received. A Member returns thanks to the Sacred Heart of Jesus for the cure of her son's arm, by the application of the Water of Lourdes and a novena to the Blessed Virgin; also for the

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restoration to health of another member of her family. A Promoter wishes to return thanks for work obtained for her husband through a novena. A Member wishes to return thanks to the Sacred Heart for a temporal favor received through a promise to become a Promoter of the Men's League. Thanksgiving to the Sacred Heart for a special favor obtained last month. A Promoter wishes to return thanks to the Sacred Heart for a temporal favor received after having made a promise to publish. Special thanksgiving for a temporal favor received by a religious.

WALTHAM, MASS.—A professional man writes that he has much to be thankful for, that his success has been almost miraculous, and for this favor he wishes to thank the Sacred Heart in the CANADIAN MESSENGER.

WATERLOO, N.Y.—A Member of the League wishes to return thanks to the Sacred Heart of Jesus and to the Blessed Virgin for favors obtained after a promise to publish.

WOOLER.—A Member of the League returns thanks for a temporal favor received after a promise to publish in the MESSENGER.

URGENT REQUESTS for favors, both temporal and spiritual, have been received from Buckingham, Bedford, P.Q., Calgary, Chicago, Ill., Coburg, Dundas, Egauville, Harrison's Corners, Ont., Lindsay, Montreal, Niagara Falls, Oakland, Cal., Ottawa, Penetanguishene, Perth, Quebec, Toronto, Waltham, Mass.

INTENTIONS FOR NOVEMBER.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE

BY CANADIAN ASSOCIATES.

- 1.—W.—ALL SAINTS, bt, gt, mt, rt. Desire to share the glory of the Saints. 2,819 Thanksgivings.
- 2.—Th.—ALL SOULS, gt, ht. Pray for the Dead. 6,839 In affliction.
- 3.—F.—*St. Malachy, Bp.*, at, gt. Trust in prayer. 1,638 Deceased Associates.
- 4.—S.—*St. Charles, Bp.* Love of the Church. 2,011 Special.
- 5.—S.—*St. Emerik, Prince*, at, gt, rt. Have compassion on those in suffering. 1,049 Communities.
- 6.—M.—*St. Christina, V.* Watch and pray. 2,600 First Communions.
- 7.—Tu.—*St. Engelbert, Bp.* Hate sin. 8,481 Departed.
- 8.—W.—*The Four Brothers Crowned.* Umonaid charity. 1,323 Means.
- 9.—Th.—*Our Saviour's Basilica*, ht. Revere God's house. 3,110 Clergy.
- 10.—F.—*St. Andrew Avellino, C.* Kindness at home. 100,958 Children.
- 11.—S.—*St. Martin, Bp.*, p. Trust God's mercy 3,545 Families.
- 12.—S.—*St. Martin, P. M.* Seek Our Lady's help in trouble. 3,002 Perseverance.
- 13.—M.—*St. Didacus, C.* Morning offering. 1,269 Reconciliations.
- 14.—Tu.—*St. Josephat, Bp. M.* Be earnest in zeal. 3,504 Spiritual favors.
- 15.—W.—*St. Gertrude, V.* Do God's will. 2,155 Temporal favors.
- 16.—Th.—*St. Stanislaus Kotska, C.*, ht. Love of Our Lady. 2,135 Conversions to Faith.
- 17.—F.—*St. Gregory, Wonderworker, Bp.* Spirit of sacrifice. 14,337 Youths.
- 18.—S.—*Basilicas of SS. Peter and Paul.* Devotion to Apostles. 1,935 Schools.
- 19.—S.—*St. Elizabeth of Hungary, W.*, pt. Mercy to the poor. 11,812 Sick.
- 20.—M.—*St. Felix Valois.* Condemn world mess. 137 Missions.
- 21.—Tu.—PRESENTATION B. V. M., rt. Offer yourself to the Sacred Heart. 347 Works.
- 22.—W.—*St. Cecilia, V. M.* Purity of heart. 2,102 Parishes.
- 23.—Th.—*St. Clement, P. M.* ht. Generosity. 87,274 Sinners.
- 24.—F.—*St. John of the Cross.* Abhor calumny. 30,048 Parents.
- 25.—S.—*St. Catherine, V. M.* Desire true wisdom. 3,137 Religious.
- 26.—S.—*St. Sylvester, Ab.* Say the daily decade faithfully. 1,583 Novices.
- 27.—M.—*St. Leonard, C.* Generosity. 1,305 Superiors.
- 28.—Tu.—*St. Gregory III., P.* Esteem heaven. 1,579 Vocations.
- 29.—W.—*St. Valasius, P.* Reparation for sin. The Directors and Promoters.
- 30.—Th.—*St. Andrew, Ap.* bt, ht, mt. Devoted love of Christ's Cross. 45,429 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.