



# THE CANADIAN MESSENGER.

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## MESSENGER ITEMS

Those who have sent in requests to the Sacred Heart offices for relics of our Canadian Martyrs will receive them, neatly set in a vignette, in a few days.

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We again call the attention of Local Secretaries to what we said already in the July number: If they wish that we should acknowledge the receipt of intentions in the "Correspondence" columns, they must inscribe on the Intention sheet the name of the place, convent, school or parish, otherwise they will be disappointed. Many have been omitted this month from the list, as it was impossible to make out the place from which they were sent.

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Some of our readers no doubt have been mildly shocked, like ourselves, at the discovery that the verses sent to the MESSENGER from Galt by little "B" were not original. The *work of composition* consisted in selecting

a few stanzas from the Hymn of the Precious Blood entitled "Viva, viva, Jesu," and beginning with the words "Glory be to Jesus," which may be found at page 470 of one of Eason's Dublin editions of the *Garden of the Soul*. The maturity displayed on this occasion was not, we are sorry to say, limited to the choice of words.

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Our duty is to follow the Vicar of Christ wither he goeth, and never to desert him, however he may be tried but to defend him at all hazards and against all comers as a son would a father, and as a wife a husband, knowing that his cause is the cause of God.—Card. Newman.

When you see anyone standing in need of your assistance, either for body or soul, do not ask yourself why some one else did not help him, but think to yourself that you have found a treasure.

Would you die the death of the just? there is only one way to secure the fulfilment of your wish. Live the life of the just. For it is impossible that one who has been faithful to God in life should make a bad or an unhappy end.

We admire the great actions and the glorious triumph of the Saints; yet it is not so much in these that their sanctity consisted, as in the constant habitual heroic disposition of their souls. There is no one who does not sometimes do good actions; but he can never be called virtuous who does well only by humour, or by fits and starts, not by steady habits.

"Answer me, O sinner," St. Thomas of Villanova would say, "what can you purchase with your money better or more necessary than the redemption of your sins?"



## GENERAL INTENTION FOR SEPTEMBER.

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

THE EPISCOPAL JUBILEE OF HIS HOLINESS POPE LEO XIII.

FIFTY years ago, on the 19th of February, 1843, in a little church in Rome, that of St. Lawrence, *in panisperna*, erected on the very spot where the renowned deacon underwent martyrdom, a priest yet young in years, but of more than ordinary merit, knelt at the feet of the consecrating Bishops, and received the holy unction which makes Pontiffs. Our readers are aware that that young priest was none other than he who, later on raised to the See of Peter, has shed around him for the last fourteen years so bright a lustre as to fully verify the motto of *Lumen in cælo*. Since it first appeared on the horizon, that light has gone on increasing in intensity; for, not to speak of the others, the late encyclical on the *Condition of Workmen* was but the crowning of the weighty and momentous lessons which His Holiness Leo XIII had already given to the world on the social question.

Scarcely had this new anniversary, more solemn even than that of his sacerdotal Jubilee, been announced, than

in Italy, as in many other countries, the clergy and the faithful began preparing for its celebration ; and no wonder, for the reasons which should prompt them to exert themselves to the utmost to impart an exceptional splendor to the event are numerous and cogent.

It will be in the first place a great family festival, and a most favorable opportunity for all the faithful to assert before the world their unshaken faith in the Papacy and their filial submission to its eminently prudent and Heaven-inspired utterances. Much more, as the Sovereign Pontiff is, like the Saviour whom he personifies, *the light of the World* ; the very unbelievers, as they have done so unmistakably on former occasions, will co-operate with good or bad grace, as circumstances may determine, in ensuring the success of the Jubilee of the Church's visible head.

It will, moreover, be for Catholics of every clime a fresh protest, more urgently called for now than ever, against a monstrous wrong which burdens the conscience of the present generation if it does not wring it with remorse : and that wrong is the sacrilegious usurpation of Rome. The longer the intolerable position of the Holy Father, as a consequence of this unatoned for crime, is maintained, the louder should be the protestations of Catholics and the more strenuous their endeavors.

The experience of the past few years has taught the faithful that pilgrimages to the shrine of the Apostles are not free from danger, and that any trumped up pretext is good enough for the enemies of the Papacy to palliate their acts of violence and even of bloodshed. In spite of these drawbacks, pilgrimages no doubt will continue to wend their way towards the Eternal City, but the splendor of former days, when Rome was free, will be wanting.

How few Canadian Catholics will be able to take part in the rejoicings in Rome itself! But all, according to their means, will be able to contribute towards the commemoration of the event. A sanctuary is to be erected commemorative of this Jubilee. It is to be reared in Rome, and dedicated to St. Joachim, the patron of the Holy Father. The great cathedrals in the ages of faith were built by the contributions of the poor, and they stand unrivalled in architectural beauty and grandeur to the present day. A penny from every Catholic in America would more than suffice to defray the cost of the edifice.

Catholics to whom God has given a fair share of the goods of this world will certainly not be backward in sending to the Holy Father a sum proportionate to what Heaven in its bounty has given them. And would not this be a fitting time to infuse a new life into the laudable undertaking of alleviating the daily wants of the Holy Father by means of what is known as the Fund of Peter's Pence?

There is a point, however, upon which we would insist more especially: We mean *spiritual offerings*, which, in the eyes of faith, are incomparably more precious. On similar occasions our Associates have themselves made and solicited these offerings from others with a praiseworthy alacrity. They were registered in richly embossed albums, and drew down upon our work of predilection the choicest blessings. On the present occasion, when matters concerning Holy Church in Rome are perhaps in a more critical state than ever, let all our Promotors, for the honor of the Sacred Heart, set bravely to work with renewed activity. Their filial devotedness will prove a source of consolation for the heart of His beloved Vicar upon earth.



It would not be out of place here to recall to mind some

of the admirable manifestations of filial love occasioned by the last Jubilee of Leo XIII.

That sacerdotal jubilee of the common Father of the faithful enkindled an unwonted enthusiasm throughout the Catholic world: we would remain within the bounds of truth if we said that this enthusiasm was without precedent. On October 1, 1887, His Holiness thus gave expression to his satisfaction:

“From every people upon earth and from every class of society we are receiving tokens which assume a variety of exquisite forms, solemn testimonials of fealty, attachment, respect and felicitation.”

Not only every nation but every sovereign also (save the King of Italy, the sacrilegious spoliator of the Papal States) held it a great honor to take part in Leo XIII's festival. Presents from nations and from kings literally poured in upon him. The following lines, clipped from a paper published at the time, will give us an idea of the nature and number of these gifts:

“There are at present in the court-yards of the Vatican more than 4,000 boxes not yet opened. Other cases are announced, which will probably swell the number to 6,000.

“The quantity of objects contained in these cases is inconceivable. The number of chasubles, stoles, albs and other sacred vestments is estimated at over 50,000; that of the chalices and crucifixes at not less than 30,000; that of pendant lamps, candelabra, ciboria and monstrances at more than 40,000, to say nothing of the paintings, statues and the ordinary apparel of the Pontiff. What a magnificent manifestation of filial attachment! The gifts of reigning monarchs and governments will be placed on exhibition in a special hall. There will be one place vacant, that of Italy!

“Among the Jubilee offerings there is a very touching

tribute from the poor old creatures who have found a shelter with the Little Sisters of the Poor. Thirty thousand decrepit men and women, inmates of the two hundred and fifty-one asylums reared by these humble heroines of charity, made up from their penny savings the sum of 12,000 francs.

"To this alms from the poor the four hundred members of the same religious congregation added, from their own savings, 10,000 francs."

It is to be hoped that on this occasion the generosity of the valiant soldiers of the Church will show no signs of a decrease.

Already, in the matter of spiritual offerings, noble examples are proposed to us for imitation. Thus, in the diocese of Castellaneta alone, for several months past, every priest without exception has bound himself to celebrate mass every Saturday for the intentions of His Holiness Leo XIII, and for the success of his episcopal Jubilee. The faithful flock to these Saturday masses in great numbers, recite the Rosary and receive communion for the same intentions, whilst all the religious congregations of the diocese receive on the same day for our Holy Father the Pope.

Let our own Associates of the Sacred Heart imitate such examples, and the coming Jubilee will be before God and even before the world a complete success.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, works and sufferings of this day for all the intentions of Thy Divine Heart, in particular for the venerable Head upon earth of your Church, that at the Jubilee of his episcopate he may see united in an equal submission of mind and heart all the children of the great family of which he is the Teacher, the Pastor and the Father. Amen.

## ENTERING IN.

**T**HE church was dim and silent  
With the hush before the prayer ;  
Only the solemn trembling  
Of the organ stirred the air.  
Without the sweet pale sunshine :  
Within, the holy calm,  
Where priest and people waited  
For the swelling of the psalm.

Slowly the door swung open,  
And a little baby girl,  
Brown-eyed, with brown hair falling  
In many a wavy curl,  
With soft cheeks flushing hotly,  
Sly glances downward thrown,  
And small hands clasped before her,  
Stood in the aisle alone.

Stood half abashed, half frightened,  
Unknowing where to go,  
While like a wind-rocked flower  
Her form swayed to and fro :  
And the changing color fluttered  
In the little troubled face,  
As from side to side she wavered  
With a mute, imploring grace.



It was but for a moment :

What wonder that we smiled,  
By such a strange, sweet picture  
From holy thoughts beguiled ?  
Up, then, rose some one softly,  
And many an eye grew dim,  
As through the tender silence  
He bore the child with him.

And long I wondered, losing  
The sermon and the prayer,  
If when some time I enter  
The many mansions fair,  
And stand abashed and drooping  
In the portal's golden glow,  
Our Lord will send an angel  
To show me where to go?

ANON.

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## JUBILEE ALBUM OF SPIRITUAL OFFERINGS.

**A**FTER having invited the Associates of the Canadian League of the Sacred Heart, when speaking of the intention for September, to form a spiritual treasure of good works for presentation to the Holy Father, on the occasion of his episcopal Jubilee, it would scarcely be fair to throw all the burden of organization on local Directors and Promoters. On the other hand, all our individual efforts would be of little use without their active co operation. The suggestions we here throw out are subject to future modification, but will, we are sure, be of some assistance to those who would enter upon the work immediately.

It is our desire to facilitate this work for all, for we have no doubt but that all will be anxious to contribute their share so as to swell the sum of good works as much as possible. Therefore we invite all Directors, Promoters, seminarians, students of colleges and convents, members of religious communities, orphans, the sick in hospitals, etc., to let no occasion pass of rendering our offerings more worthy of acceptance. It will be a consolation for the beloved Pontiff who now governs the

Church, when so many events are for him a constant cause of anxiety and anguish.

We propose that all the meritorious acts offered to the Sacred Heart for the special intentions of the Sovereign Pontiff, and which go to make up the ordinary Treasure of the Sacred Heart, recorded monthly on the third page of the cover of the MESSENGER, form, at least in part, this *Spiritual Offering*. But naturally enough all will expect to see it greatly increased. That the ordinary leaflets of the Treasury, with which every Promoter is well supplied, may serve on this occasion, we shall adopt the same titles or headings as given on the sheets of the daily treasury, and it will be according to that schedule that the offerings will be classed, viz.: Prayers, Masses, Sacramental and Spiritual Communion, Beads, Hours of work, of silence, of recreation, Visits to the Blessed Sacrament, Ways of the Cross, Victories won or Temptations overcome, and sundry other good works. The latter heading will comprise every other meritorious act not specified under the preceding headings.

Our intention is not to send, in the Jubilee Album, a bare record of the sum total of the good works of each Centre, but to afford each Associate the opportunity and consolation of transmitting to the Holy Father his name, and, if he will, even his signature, together with the detail of the works accomplished through his devotion to the Holy See and the grateful promptings of his heart, for the welfare and prosperity of him whom he venerates and holds dearest upon earth.

It seems to us that this will not furnish food for vanity or self-complacency, for these names and good works are not to be published, but are destined for the eye of the Holy Father only. It could not be made a matter of reproach for an affectionate child to let a cherished parent into the secret of all that his loving heart had suggested

the better to show his love. However, if there be any sensitive natures who shrink from adopting this mode of manifesting their devotedness, we would respect their scruples and have them keep score of their spiritual earnings in the usual manner.

The Jubilee Album of Spiritual Offerings will contain:

I. An illuminated page representing a spiritual nosegay, the flowers of which will be laden respectively with the sum total of the acts of each category of good works performed.

II. A list of the parishes, communities, seminaries, colleges, convents, academies, schools, hospitals, asylums, working-rooms, sodalities, etc., which will have contributed their share to the Treasury.

III. A list of the Associates who will have exerted themselves to make this sympathetic demonstration a success.

This album, sumptuously bound and embossed, will be forwarded to Rome, to be presented to the Holy Father on the 11th of February next, the day set apart on the official programme for the offering of the Homage of Prayer by all the faithful.

That it may truly represent the sentiments of all Canadian Associates, the two Central Directors, French and English, will cordially co-operate in the work.

A few words now as to the organization, upon which the success of any undertaking depends.

I. The Directors or their Secretaries will be kind enough to transmit to every Associate a Treasury sheet in blank, monthly, until December inclusively.

II. The Director or Secretary will also be kind enough to carefully collect and keep the blanks filled in by the Associates.

III. These four sheets should be summed up during the first week of January next, and the totals inscribed on

special blanks which will be sent on in due time to all centres which have shown a readiness to co-operate in the making up of the Jubilee Album of Spiritual Offerings, for it must be understood that what we propose is devised for the occasion, and constitutes in no way an essential feature of the League.

IV. Individual Associates who reside in parishes where the Holy League has no canonical existence will kindly send on to the Central Director their Spiritual Offerings, together with their names and address.

V. Lists reaching us after January 8th will be too late for insertion in the Album.

In subsequent issues we intend to keep our readers advised as to the progress of the work. Meanwhile, it should be added, Secretaries are supposed to send on as usual for publication a copy of the good works which go to make up the Treasure of the month.

We are confident that our Directors, Promoters and Associates will become the earnest apostles of this generous undertaking; it will be for them a favorable occasion of enrolling many new members in the ranks of the League, for none but members of the Apostleship of Prayer can enjoy the privilege of having their names inscribed on the pages of the Jubilee Album.

Four months of effort in unison will place the devoted children of the Sacred Heart and of the Holy Father in a position to offer the great Pontiff, now presiding over the destinies of the Church, with one of the most consoling tributes he will certainly receive on the occasion of his episcopal Jubilee.

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## TRUST IN GOD.

FATHER DE LA COLOMBIERE'S PRAYER.

**M**Y Lord and my God, I know well that Thou watchest over those who centre their every hope in Thee, and that they can stand in need of nothing who look to Thee for their all. Wherefore am I resolved to live henceforth without dread, and to sink in Thy bosom all my cares and all my sorrows. Man may rise against me, sickness may rob me of strength and means to serve as I would wish, I may even forfeit Thy grace through sin ; but never shall I forego my trust in Thy mercy. I will cling to it with my life's last breath. The Evil One may endeavor in vain to wrest it from me ; but nothing shall avail to shake this my steadfast trust.

Let others look to creatures, to wealth and talent for happiness ; let them rely on the guiltlessness of their lives, the rigor of their penance, the number of their good works, or the earnestness of their prayers ; for me, Lord, my trust is my very trust itself. That trust in Thee has never, nor will it ever, deceive a soul. I am therefore assured that I shall enjoy eternal happiness, since I so steadfastly hope for it, and since I look to Thee for it, my God.

I am aware, and but too well aware, alas ! how weak and fickle I am ; I well know that temptation may wreck

the most sturdy virtue ; I have seen the stars of the heavens fall and the pillars of the firmament shaken ; but all that dismays me not, when Thou, my God, art with me ; and with me wilt Thou ever abide as long as I shall hope in Thee. In Thee shall I find shelter from every ill, nay, more, I am assured always to hope, since I hope even for this ever-enduring hope.

In fine, O my God, I am sure I cannot hope too much in Thee, nor receive less from Thee than that for which I hope. And so I hope that Thou wilt be my stay in the steepest pathways, that Thou wilt ward off from me the most dangerous thrusts, that Thou wilt so nerve my weakness that it triumph over my most redoubtable foes.

I hope, yes, I am certain, that Thou wilt ever love me. I hope also to love Thee with an undivided and a boundless love. And that my love, by one effort, may reach the supreme degree, I hope, O my God, for Thy very self and from Thyself alone.

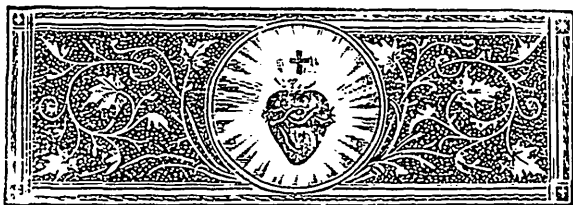
I hope that after having loved, served and adored Thee while time lasts, I shall have the happiness of seeing and enjoying Thee throughout all eternity.

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Thank God who has given you superabundant motives for your faith ; and pray for the spirit of the first Christians, the spirit which exults and rejoices in belief.

It is not enough to encounter dangers with resolution ; we must with equal courage and constancy vanquish pleasure and softer passions, or we possess not the virtue of true fortitude.

St. Wenceslas teaches us that the safest place to meet the trials of life, or to prepare for the stroke of death, is before Jesus in the Blessed Sacrament.



## POWERFUL INDUCEMENTS To embrace the Devotion to the Sacred Heart.

### I.

ARE YOU SOLICITOUS FOR YOUR OWN SPIRITUAL  
INTERESTS?

**H**IS Lord made known to me, said the Blessed Margaret Mary, that the intense desire He had of being perfectly loved by mankind had led Him to manifest to the faithful His Heart and to reveal to them in these latter days this supreme effort of His love, by setting before them an object and means so well calculated to induce them to love Him, and to love Him steadfastly. At the same time He would open to them all the treasures of His own love: treasures of grace, of mercy, of sanctification and salvation which His Heart contained, so that all who would strive to render to Him and to procure for Him all the love and honor they possibly could would be enriched beyond measure with the treasures of which this Divine Heart is the overflowing and inexhaustible fountain-head.

"I promise," said our Lord to her, "that my Heart shall well over, and pour out in profusion the blessings



of its divine love on those who will thus honor cause or it to be honored," that is, by receiving Holy Communion and by making the act of atonement on the feast of the Sacred Heart.

"This loving Heart burns with an infinite desire to be known and loved by its creatures, over whom it would extend its benign sway, as the source of all good, so as to provide for all their wants. Hence, it is its wish that all should have recourse to it with unbounded confidence."

2. For those who live amidst the turmoil of the world, they will find in this genial devotion all the helps necessary to their state, namely: peace in the bosom of their families, alleviation in their toils, a blessing on their undertakings, and consolation in their misfortunes or afflictions.

3. As for the members of religious communities, they have but to recall the words of Blessed Margaret Mary writing to her director: "Endeavor to succeed in inducing religious to adopt this devotion, for they will find in it such a powerful help that they need not have recourse to any other means to rekindle their first fervor, or to restore perfect observance among the most imperfectly regulated communities, and finally to lead to the summit of perfection those who are already exact observers of religious discipline."

4. Persons who aspire to perfection, according to the same authority, will find that, "the wealth of blessings and of graces which this Heart contains is infinite; I am not aware that, in the spiritual life, there is any other exercise of devotion which is better able, in a short lapse of time, to lead the soul on to the highest perfection, and to make it relish that unalloyed sweetness to be found only in the service of Jesus Christ."

5. It secures final repentance. A practice which was familiar to Blessed Margaret Mary, and which our Lord

himself had suggested, by holding out to her the hope of final repentance, and of receiving the help of the Sacraments of the Church before death, for those who should accomplish it, was that of making a novena of communions for that intention, in honor of the Sacred Heart, such communions to be made on the First Friday of every month for nine consecutive months.

6. It gives us the consoling assurance of a happy death. For she again tells us that "it is there properly, in the Sacred Heart, that a secure refuge is to be found during life, but principally at the hour of our death."

7. A merciful judgment will follow that death. Blessed Margaret Mary experienced it at that supreme hour when she exclaimed: "Oh, how sweet it is to die after having practised that constant devotion to the Sacred Heart of the One who is to be our Judge."

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The ceremony of investing with the Pallium the Most Rev. William Vaughan, who succeeded the late Cardinal Manning as Roman Catholic Archbishop of Westminster, took place at Brampton Oratory on the 16th of August. It was attended by a large number of the highest church dignitaries, and by several Roman Catholic peers. The ceremony was one of great pomp and impressiveness.

The *Standard* declares that a turning point in English Catholicism was reached to-day. "Time was," it says, "when it would have been impossible for special delegates of the Pope to have ventured into England openly to invest an Archbishop with the pallium."



## OUR CANADIAN MARTYRS.

**M**E are in receipt of the following from the Sacred Heart Offices, Philadelphia:—  
“I come to beg again; all the souvenirs (of the martyrs) you so kindly sent me are gone, and a stock of unanswered letters stares me in the face. We have received one letter of thanksgiving for a cure wrought through the intercession of Fathers De Brebeuf and Lalemant.”

We hope later on to receive full particulars of this cure. Here is another more satisfactory on account of the particulars accompanying:

“ST. PIERRE, Island of Orleans, July 18, 1892.

“About four weeks ago, an honest farmer of this parish was almost killed by a fall. When the bystanders raised him he happily gave signs of life, but was so seriously injured that not only he could not walk but he could not even move a limb without suffering agony. He lay in this state for several days in spite of all the doctors could do.

“This having come to my knowledge, I sent him some relics of Fathers de Brebeuf and Lalemant with a prayer, advising him to make a novena in their honor.

“The next day, a Sunday, the man, who the very

evening before could not stir without suffering excruciating pain, rose and walked about the house with but little difficulty.

"The following Monday, to make a trial of his strength, he went on foot to the house of a relative, nearly a mile distant; and by the middle of the week he was able to reach good St. Ann's without pain or fatigue.

"He accepts this sudden cure as a great favor, which he ascribes to the intercession of our Canadian martyrs, and he wishes to express his heartfelt gratitude to God and to his heroic servants through the pages of your precious Messenger.

"The man who obtained this favor is named Joseph Gagnon, and is about 55 years old.

"VEUVE CYPRIEN PLANTE."

The foregoing letter was addressed to the French *Messenger*.

"My God and my all," St. Francis of Assisi's constant prayer, explains both his poverty and his wealth.

"O everlasting kingdom," said St. Augustine, "kingdom of endless ages, whereupon rests the untroubled light and the peace of God which passeth all understanding, where the souls of the Saints are in rest, and everlasting joy is about them, and sorrow and sighing have fled away. When shall I come and appear before God?"

King David longed to build a temple for God's service. Solomon deemed it his glory to accomplish the work.

But we, who have God made flesh dwelling in our tabernacles, ought to think no time, no zeal, no treasures too much to devote to the splendor and beauty of a Christian church.



## CHRISTENING.

**T**o-day I saw a little, calm eyed child—  
 Where soft lights rippled and the shadows tarried  
 Within the church's shelter arched and aisled—  
 Peacefully wondering, to the altar carried ;

White-robed and sweet, in semblance of a flower,  
 White as the daisies that adorned the chancel ;  
 Borne like a gift—the young wife's natural dower—  
 Offered to God as her most precious hansel.

Then ceased the music, and the little one  
 Was silent ; and the multitude assembled  
 Harkened ; and when of Father and of Son  
 He spoke, the pastor's deep voice broke and trem-  
 bled.

But she, the child, knew not the solemn words,  
 And suddenly yielded to a troubled wailing  
 As helpless as the cry of frightened birds,  
 Whose untried wings for flight are unavailing.

How like in this, I thought, to older folk !  
 The blessing falls : we call it tribulation,  
 And fancy that we wear a sorrow's yoke  
 Even at the moment of our consecration.

Pure daisy-child ! Whatever be the form  
 Of dream or doctrine—or of unbelieving—  
 A hand may touch our heads, amid the storm  
 Of grief and doubt, to bless beyond bereaving.

A voice may sound, in measured holy rite :  
 The words we know not, though their solemn  
 meaning  
 Be clear as dew, and sure as starry night  
 Scattered afar from some celestial gleaning.

Wise is the ancient sacrament that blends  
 This weakling cry of children, in our churches,  
 With strength of prayer or anthem that ascends  
 To Him who hearts of men and children searches.

We are alike the babe who, soothed by song again,  
 Within her mother's cradling arm lay nested,  
 Bright as a new bud, now, refreshed by rain :  
 And on her hair, it seemed, Heaven's radiance  
 rested.

—GEORGE PARSONS LATHROP.

God never fails those who trust in Him ; He guides them through darkness and through trials secretly and surely to their end, and in the evening time there is light.

True zeal has its root in the love of God. It can never be idle ; it must labor, toil, be doing great things. It glows as fire ; it is, like fire, insatiable. See if this spirit be in us.

Devotion to the blessed Mother of God the sure protection of faith in her Divine Son. Every time that we invoke her, we renew our faith in the Incarnate God ; we take our part with her who was blessed because she believed.



“ A LITTLE ANGEL.”

**T**WO gentleman friends, who had been parted for years, met in Montreal near the corner of Craig and Bleury. The one who lived in the city was on his way to meet a pressing engagement. After a few expressions of delight, he said :

“ Well, I’m off. I’m sorry, but it can’t be helped. I will look for you to-morrow at dinner. Remember, 2 o’clock sharp. I’m anxious for you to see my wife and child.”

“ Only one child ? ” asked the other.

“ Only one,” came the answer, tenderly—“ a daughter. She’s a little angel, I do assure you.”

And then they parted, the stranger in the city getting into a street car bound for Mount Royal Park, whither he desired to go to enjoy that incomparable view from the summit, of which he had heard so much.

At the corner of St. Catherine, a group of five girls were transferred from a west-end car. They were all young, and evidently belonged to families of wealth and culture—that is, intellectual culture—as they conversed well. Each carried a very elaborately decorated lunch-basket; each was attired in a very becoming spring suit. Doubtless, they, too, were going to the park for a spring picnic. They seemed very happy and amiable, until the car again stopped near the corner of Mignonne, this time letting in a pale-faced girl of about 11 and a sick boy of

4. These children were shabbily dressed, and upon their faces there were signs of distress mingled with some expectancy. Were they, too, on their way to the park? The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose these ragamuffins are on an excursion, too."

"I shouldn't want to leave my door if I had to look like that. Would you?" This from another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this conversation went on in a low tone, but the gentleman had heard it. Had the child, too? He glanced at the pale face and saw tears glistening in the eyes. Then he looked at the group of finely dressed girls, who had moved as far away from the plebeian as the limits of the car would allow. He was angry. He longed to tell them that they were vain and heartless, as they drew their costly wraps closer about them, as if fearful of contact with poverty's children.

Just then an exclamation—they had reached Sherbrooke street—"Why, there is Ruth. Wonder where she is going?"—caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car-driver. She, too, evidently belonged to the favored ones of fortune. Her dress was all that the most exacting votaries of fashion could require, but it was a marvel of grace and simplicity combined, and on her breast glistened the little cross of the Promoters of the Sacred Heart. When she entered the car she was warmly greeted by the five, who made room for her beside them. They were profuse in their exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Who are they for?" questioned another.



"I'm on my way to Clare Dean's. She's sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes; and then, forgetting that she, too, wore a handsome velvet skirt and a costly jacket, and that her shapely hands were covered with well-fitting gloves, she left her seat and crossed over to the little ones. She laid one hand carelessly on the boy's thin cheek as she asked interestedly of his sister:

"The little boy is sick, is he not? and he is your brother, I am sure; he clings so to you."

It seemed hard for the girl to answer, but finally she said:

"Yes, miss; he is sick. Dan has never been well. Yes, miss; he is my brother. We're going to the mountain to see if it won't make Danny better."

"I'm glad you are going," the young lady replied, in a low voice, meant for no one's ears except those of the child addressed. "I feel sure it will do him good; it's lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a drive."

Over the little girl's face came a flush.

"Yes, miss; mebbe we ought to for Danny's sake; but, you see, we didn't have any lunch to bring. Joe—he's our brother—he saved these pennies purpose so as Danny could ride to the park and back. I guess mebbe Danny will forget about being hungry when he gets to the mountain."

Were there tears in the lovely girl's eyes? Yes, there certainly were; and very soon she asked the girl where she lived, and wrote the address down in a tablet, which she took from a beaded bag on her arm.

Above Roy street the pretty girl left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a precious package, from which he helped himself now and then, saying to his sister, in a jubilant whisper :

"She said we could eat 'em all—every one—when we got to the park. What made her so sweet and good to me? She didn't call us ragamuffins and wasn't 'fraid to have her dress touch ours, and she called me 'a dear', she did. What made her?"

"I guess it's 'cause she's beautiful as well as her clothes—beautiful inside, you know. Didn't you see that little cross she wore? She's a Permotor of the Sacred Heart League, for I saw the Bishop giving little crosses just like it to the Permoters last Sunday."

The gentleman's ears served him well. He heard Katy's whisper, and thought :

"Yes, the child is right; the lovely young girl is beautiful inside—beautiful in spirit. She is one of the loved ones of the Sacred Heart, developing in Christian holiness. Bless her! She is a *Permotor!*"

And the five girls wondered what he was smiling at.

When Fletcher's Field was reached they hurried out with laughter and merry talk. Then the gentleman lifted the little boy in his arms and carried him out of the car, across to the foot of the inclined railway and into the sweet-smelling orchard, now in full blossom, the sister with heart full of gratitude, following. It was he who paid for the ride up the mountain elevator; he also who treated them to good warm soup at the park restaurant. He was a *Permotor*, too, for didn't Katy catch a glimpse

of the dear little cross pinned to his vest when he set Dan on the ground and when he paid for their treat?

\* \* \*

At 2 o'clock sharp the next day the two gentlemen met again.

"This is my wife," the host said proudly, introducing a comely lady; "and this," as a young girl of 15 entered the parlour, "is my daughter Ruth."

"Ah," thought the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I met yesterday in the street-car. I don't wonder her father calls her a little angel. She is an angel, and no mistake, bless her!"—*Adapted.*

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St. Peter Nolasco and his knights were laymen, not priests, and yet they considered the salvation of their neighbor intrusted to them. We can each of us by counsel, by prayer, but above all by holy example, assist the salvation of our brethren, and thus secure our own.

We may sanctify our labor or industry, if actuated by the motive of charity toward others, even whilst we fulfil the obligation we owe to ourselves and our families of procuring an honest and necessary subsistence, which of itself is no less noble a virtue, if founded in motives equally pure and perfect.



UNPUBLISHED DOCUMENTS  
RELATING TO CATHOLIC CANADIAN HISTORY  
THE AULNEAU LETTERS.

1734-1745.

No. 2.\*

(*Translation.*)

QUEBEC, Oct. 10, 1734.

Reverend Father,—Pax Christi—

I received your letter of June 21st, and I could have experienced no pleasure greater than that which it caused me. But as you give me in it so many proofs of affection, so much practical spiritual advice, and impart such good news, that I really think any other, even less attached to your person than I am, would not have experienced less pleasure than I did.

I can assure you that I am determined to neglect nothing which might induce you to continue your correspondence.

\* Draught of an unfinished letter, without address, which Father Aulneau evidently intended for Father Charles Aulneau, S.J., his brother, completing the narrative of his passage across the Atlantic.

You wish me to give you a detailed account of the incidents of my voyage. There is nothing I can refuse my elder brother, but you will find in it very little to interest you. One point may perhaps excite your sympathy and affect you and that is, that it was near proving fatal to me and near being my last.

We had no mass on board on Whitsunday, nor on the octave, nor on the feast of St. Peter, for the storm was so violent that it was not possible to keep our feet on the vessel, or to take two steps without serious risk for life or limb.

You can easily imagine that under similar circumstances no fire was lit in the galley, and our repast was limited to a few slices of bread, of which luckily we had laid by a provision. We did not enjoy even this frugal fare without being rudely shaken, or without danger of being thrown against each other, in spite of every possible precaution.

It was about the time when we reached the Grand Bank that our desire to see extraordinary creatures, not to be met with in Europe, was in part gratified.....

Meanwhile we had more than sixty suffering from sickness, while our officers were fairly wearied out struggling against headwinds. We had scarcely any water or provisions left. All that, was a cause of worry to Mr. de Chaon, our captain, and he was nearly giving up all hope even this time of reaching Canada. A stiff wind, which sprang up the day after our fishing incident, and which was not more favorable than the winds which had preceded it, gave him further matter for reflection. To cap the climax, this wind was accompanied by a fog so dense that we could not see each other the length of the ship.

It finally cleared away, and providentially for us, for, carried out of our course by the currents, we were on the point of being dashed upon the Newfoundland coast. We

were but a league and a half away when we caught sight of land, a huge cape at the entrance of Placentia Bay, and which is called "Chapeau Rouge" (Red Cap).

Our officers were now more worried than ever, and seriously contemplated abandoning their voyage to Quebec, and of putting in rather at Louisburg, a town on Ile Royale (Cape Breton) at no great distance. This gave us great concern, as we would have been obliged to wait a long time at the island before finding a vessel to take us as far as Quebec. Providence permitted that we should experience no greater inconvenience than our apprehension, as a favorable wind which sprang up put an end to the project of landing at Louisburg.

We were none the less forced to beat about (ou Cavert Bank) for two days on account of a fog even denser than the former which prevented our knowing whither we were going. All this useless tacking about was the occasion of a visit which kept alive our curiosity for a few moments: it was of a bird from Newfoundland, called the Cardinal; one of the sailors captured it on the main-yard and brought it to Mr. de Chaon.

We entered at last the Gulf of the St. Lawrence, leaving on our right the islands of St. Peter, and on our left Ile Royale and the islands of St. Paul and St. John. Four days were spent in traversing it, for the wind soon ceased to be favorable.

When we had left Bird Island astern, we descried two others, one named Brion and the other Magdalen Island. They tell me that every year several small craft from Quebec resort thither to capture "loup-marin" (a kind of seal) and sea-cows to be found there in great numbers. On the evening of the fourth day after entering the Gulf, we came in sight of the "Table-à-Rolland" and Gaspé. The former is a cape and the latter a rather commodious bay on the southern shore of the River St. Lawrence. We

entered the river on the morrow, sailing along the South shore with a good wind, and having on our right the Island of Anticosti. Our course along this shore of the river was of no great duration. A gale from the north-west, and more violent than anything we had experienced since the beginning of our voyage, forced us to beat across to the north shore, which is less dangerous, affording us an opportunity of reconnoitring the Seven Islands, whither the members of the Beaver Company send every year an agent to traffic with the Indians. We had a chance also of seeing the Ile-aux-Œufs (Egg Island) on which the English fleet was stranded.\*

All this was not of a nature to console us much, and we would much rather have had a favorable wind to help us along a little faster, and enable us to pass the "Batures de la Trinité" (Trinity Shoals) and those of Manikogan, not very far off, which are two dangerous passages. But we were doomed to reach Quebec only by dint of hard tacking, and after having covered twice the distance we should have sailed had we met with less unfavorable winds.

It was therefore after repeated stretches only that we weathered these two shoals and made once more for the south shore. The worst of it was, and it worried us more than all the rest, there were no longer men enough to work the ship. Sailors and soldiers were nearly all down with the fever and unable to do duty. However, the ship had to be put about and the belaying shifted from side to side nearly every hour of the day. In the sad plight in

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\* An English admiral, Sir Hovenden Walker, in 1711, sailed from Boston with eighty-four vessels and 9,500 men, with the intention of wresting Quebec from the French. On August 11, 1711, part of his fleet was wrecked off Ile-aux-Œufs, he returning with the remaining vessels, and in 1715 was dismissed the service. He prepared a report of his expedition in 1720, and died in 1725.

which we were you may conjecture that the passengers, did what they could, and that we were not the most backward in hauling taut and bracing the sheets. The officers themselves set us more than once the example, and we willingly lent them a hand as we best knew how.

Finally after endless toil, ranging along the southern shore, we made the anchorage at Ile-Verte. It was about a league from this island that we cast anchor for the first time. A day of calm which succeeded enabled us to make a study of the "loups-marins" and white porpoises, and especially of the awe-inspiring mountain ranges which flank both the north and south shore of the river, stretching from its mouth far away towards Quebec.

We here received the visit of two Micmac Indians from Father Laure's mission.\* Our captain kindly greeted and feasted them, and made them a present of a supply of powder and shot before taking leave of them.

You may suppose that I scanned them with attention; they were the first of the aborigines I had set eyes on, and I assure you I hoped never to meet with more un-

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\* In 1889, Father Peter Laure's hitherto unpublished Relation appeared in print. It covers about forty-five closely printed octavo pages, and extends from the year 1720 to 1730. A short biography of the missionary serves as an introduction. F. Laure was born at Orleans, France, Sept. 17, 1688, and entered the Society of Jesus, Oct. 29, 1707. He was a simple scholastic when he landed in Canada in 1711, and taught in the Jesuit college at Quebec until 1717, when he entered upon his theological course. Mgr. St. Valier ordained him a priest, at the General Hospital, Quebec, June 23, 1719. In 1720, he was assigned by his superior, Father de la Chasse, to the Saguenay missions. The field of his missionary labor extended from the Ile-aux-Coudres downwards along the north shore of the St. Lawrence to beyond the Seven Islands, and northward to the region about Lake St. John. The Micmac Indians, mentioned by Father Aulneau, did not properly belong to Father Laure's mission; but detached parties landed sometimes at the stations belonging to it.

Father Laure died at the "Eboulements," Nov. 22, 1737.

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cleanly specimens. The great number I met with afterwards at Quebec undeceived me.

Ile-Verte is uninhabited, but on the mainland to the south there are one or two French families. M. de Chaon sent a launch to their settlements for meat and other fresh provisions. It did not return before we had set sail, wishing to take advantage of a favourable breeze which had sprung up and make the Ile-aux-Coudres. We did not succeed that day in accomplishing this, as the wind fell, so we anchored off Ile-aux-Lièvres (Hare Island), a little to the east of several large rocks which form as many islands midway in the river, and which are called the Pilgrims. The delay enabled the launch to overtake us. Its supply of fresh provisions was scanty, but what little it did bring was hailed with satisfaction by all, and gave some relief to the sick, whose number had considerably increased.

On the morrow we took advantage of a few puffs of wind to reach Ile-aux-Coudres, where we cast anchor a few hundred yards from the famous whirlpool, the most dangerous pass in all the river.

Here again we had an opportunity of adding to our stock of fresh provisions, for we were weather-bound for two days at our moorings. Towards evening, on the third day from our arrival, we managed to pass the whirlpool without mishap, and the next day we succeeded in reaching Cape Maillard.

We were now but fourteen or fifteen leagues from Quebec By order of Father de Lauzon \* I completed my

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\* Counting Father Pierre Biard's administration from 1611 to 1614 at Port-Royal and St. Sauveur, and the two administrations respectively of Fathers Jerome Lalemant, François Le Mercier and Claude Dablon, Father Pierre de Lauzon was the 21st General Superior of the Jesuit Missions within the present limits of the Dominion. His term of office extended from September, 1732 to 1739. He was a native

journey partly in a launch Brother Boispineau \* had come down in, and partly in a bark canoe.

I finally landed in Quebec at six in the morning of the 12th of August, seventy-five days from the time I embarked. There, Reverend Father, you have the rather prosy particulars of my voyage. As for incidents between decks, neither did I nor my brother Jesuits meet with any but agreeable ones. All the officers showed us marked attention and even real friendship, and with the exception of Father de La Pierre, † we all enjoyed good health, though we moved about among two hundred fever-stricken or convalescent patients. From time to time, it is true, a few little stirring events took place in the gun-room, where we were all huddled together, but as we took no active part in them, but treated them as so many jokes, I shall not speak of them.

We helped the sick as best we could, and always lived in perfect good-fellowship with the other passengers, especially with the three gentlemen of St. Sulpice, who edified us extremely by their zeal and care of the sick; this act of charity was the cause of all but the death of two of them.

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of Poitiers, France, and was born Sept. 26, 1687. He entered the Society of Jesus, Nov. 24, 1702, and came to Canada in 1716. He died at Quebec, Sept. 5, 1742, and belonged to the Province of Aquitaine.

\* There were two coadjutor brothers of the name, both infirmarians, attached to the college in Quebec. Jean Jard Boispineau, born at Lamothe, diocese of Poitiers, Sept. 10, 1689. He entered the Society, Aug. 10, 1711, and took his first vows at Quebec, Nov. 4, 1713, and his last, Feb. 2, 1721. He died at Quebec in 1744.

Charles was the name of the younger. Born also at Lamothe, he entered the Society Sept. 14, 1719, and took his first vows at Quebec, Sept. 14, 1721, and his last Feb. 2, 1730. He died Jan. 30, 1760.

† Father Jean de La Pierre was born at Vannes, France, Feb. 15, 1704; he entered the Society, March 20, 1724, as a member of the Province of France, and landed in Canada, as we have seen, Aug. 16, 1731. He returned to France in 1747.

I was in hopes that once we had reached Quebec I should be rid of the headaches which began troubling me shortly before I left the vessel, and which had determined Father de Lauzon to make me take to the launch ; but the day after the feast of the Assumption (Notre Dame d'Août), date of the arrival of the ship before Quebec with the other Jesuits who had remained on board, I was taken down with the fever, and in less than five days was at death's door. Thanks to Brother Boispineau's treatment, and more than all else thanks to the prayers of our Fathers who made a novena for me, I escaped. I had a relapse, however, eight days after, which last attack was more serious than the former. I am at last, thank God, once more in the enjoyment of good health. Beg our Lord that I may expend that health and strength He has restored to me in making the poor Indians love and serve Him.

I am to pass the winter here in Quebec, and in the spring am to set out, they say, for the Sioux, provided....

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## NOTES AND COMMENTS.

The Montreal *Star* published on June 15 a despatch from Paris, stating that in the Chamber of Deputies, the previous day, Mr. Moreau, Radical, had made a strong attack upon the Association of *Notre Dame de l'Usine*, established by manufacturers in the Department *du Nord*. Moreau declared that the Association was controlled by the clergy, and that it was illegal inasmuch as the masters compelled their workmen to join the Association, though its aims were purely religious and in no way connected with trade ! Mr. Richard, Minister of Justice and Public Worship, amidst a storm of protests from the Right and

cheers from the Left, declared that the Association was illegal, and said the Government had given instructions that the directors of the movement be arraigned at Lille. Mr. Lafregue, Socialist, maintained that a similar state of things prevailed throughout France, and demanded an inquiry into the matter. The Chamber, by a vote of 306 to 148, approved a motion demanding the energetic application of the existing law dealing with associations.

The readers of the MESSENGER will easily understand that this denunciation and these measures are directed against Catholic guilds of Workmen and Masters. No workman is forced to join them; but if Catholic employers refuse to accept the services of irreligious and unbelieving mechanics, for the sake of religion and morality, they are acting strictly within the limits of their rights. This is another instance of the view Masons take of the liberty of association; for unfortunately poor France is bound hand and foot, and tyrannized over by a Masonic government whose sole aim is the destruction of religion in what was once the most Catholic of Catholic nations.

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A statue of Columbus is to be erected in Central Park, by the New York Genealogical and Biographical Society. It is to be made by Sunol, and is to be a copy of his famous Columbus now in Paris. Among the subscribers to the fund for it are Archbishop Corrigan, John D. Crimmins, William R. Grace, Alfonse de Navarro, and other Catholic citizens. It will be unveiled in April, 1893. Mr. Chauncey M. Depew will deliver the oration, and Mr. Edmund Clarence Stedman will read the poem for the occasion.

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## THE LEAGUE AT GALT.



ON Sunday evening, July 3rd, a most interesting event took place at St. Patrick's Church, it being the day set apart by the Director, Rev. Father Slaven, for the presentation of Diplomas and Crosses to the Promoters of the League of the Sacred Heart. The Promoters, who have for the past year, under the guidance of their most zealous Director, strenuously worked for the futherance of the objects of the Holy League, now have the great satisfaction of having the entire congregation enrolled as members, and of witnessing the many benefits the parish has derived from its establishment. The ceremony was performed by His Lordship Rt. Rev. T. J. Dowling, D.D., Bishop of Hamilton, assisted by Rev. Fathers Slaven and Cotey. After the Act of Consecration had been read by the Secretary, His Lordship made a few well chosen and impressive remarks, stating the objects of the League and the many graces and advantages which flow from the devotion, and exhorted the Promoters to continue with increased earnestness in this laudable work, and made a very forcible appeal to the immense congregation present for their co-operation. His Lordship then proceeded to distribute the Crosses and Diplomas to about twenty Promoters, after which the ceremony closed with the Benediction of the Most Blessed Sacrament.

AN ASSOCIATE.

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## IN THANKSGIVING.

BELLE RIVER.—Thanksgiving for the conversion of three persons who had not approached the Sacraments for many years.

COMPTON.—Thanksgiving, according to promise, for the recovery of a friend from a severe illness. For the safe accomplishment of a journey, through a dangerous country, by some relatives and a dear friend.

GUELPH.—For a favor received on the third day of a novena to St. Ann, with promise to publish in the MESSENGER.

HAMILTON.—A lady Promoter returns thanks for two temporal favors obtained through a novena to the Sacred Heart, with promise to publish. For three requests granted through the prayers of the League. Also for an examination successfully undergone, after promise to publish.

KENTVILLE.—For three favors received.

MONTREAL.—For the recovery of a father and sister. For the threatened loss of a situation averted. For work lightened. For two favorable answers. For two temporal favors. Thanks from a member of the Sacred Heart Union for a very great temporal favor received.

OTTAWA.—Thanksgiving for a situation secured unexpectedly after a second novena to the Sacred Heart.

PENETANGUISHENE.—For a spiritual favor asked of the Sacred Heart, with promise to publish in the MESSENGER.

QUEBEC.—A member of the League returns thanks for the cure of a pain in the side which had lasted for two years. Relief obtained after applying the badge, and promise given to make known.

RENFREW.—For temporal favor received after promise to publish.

STE. ANNE DE BELLEVUE.—For a special favor received after promise to publish.

ST. CATHARINES.—For four very great favors obtained and for two spiritual favors.

TORONTO.—Friends of the Sacred Heart at Loretto Abbey and Novitiate return thanks for three requests granted.—Thanks also for a spiritual favor received after promise to give public thanks.

Urgent requests for prayers for special temporal and spiritual favors have been addressed to the Central Director from Ottawa; St. Joseph's convent, Hamilton; St. Ann's convent, Renfrew; Montreal, Kingston, Kentville, Streetsville, Cushendall; St. Joseph's convent, London; St. Patrick's Parish, Ottawa; Antigonish and Almonte.

In reply to a telegram from Count Leo, in behalf of the Catholic Congress at Fulda, assuring the Pope that they would strive by prayer and by every legal means to obtain for the Holy See the recovery of its inalienable prerogatives and territorial independence, the Pope has sent a message expressing his thanks, and adding: "We cannot omit to praise the zeal with which you endeavor to establish complete freedom in the exercise of the Catholic religion on a firm legal basis. That we are particularly concerned with this subject we showed repeatedly at the time when the Catholic religion was attacked in Germany on the pretext of defending the rights of the State."

According to the Berlin press, Count Leo said: "The Italian occupation of Rome was the disgraceful result of a revolution, which ought never to have been acknowledged. A sacrilegious government continues to rule at the Quirinal, and Christian powers maintain representatives there. All this must be changed."



### ST. ROSE OF VITERBO.

**R**T. Rose of Viterbo, whose feast we celebrate on the same day as that of St. Rosalia of Palermo, September the 4th, was born in the spring of 1240, a time when Frederick II. was oppressing the Church, and many were faithless to the Holy See. The infant at once seemed filled with grace; with tottering steps she sought Jesus in His tabernacle, she knelt before sacred images, she listened to pious talk, retaining all she heard, and this when she was scarcely three years old.

One coarse habit covered her flesh; fast and disciplines were her delight. To defend the Church's rights was her burning wish, and for this she received her mission from the Mother of God, who gave her the Franciscan habit, with the command to go forth and preach.

When hardly ten years old, Rose went down to the public square at Viterbo, called upon the inhabitants to be faithful to the Sovereign Pontiff, and vehemently denounced all his opponents.

So great was the power of her word, and the miracles which accompanied it, that the Imperial party, in fear



and anger, drove her from the city, but she continued to preach till Innocent IV. was brought back in triumph to Rome and the cause of God was won. Then she retired to a little cell at Viterbo, and prepared in solitude for her end.

She died in her eighteenth year. Not long after, she appeared in glory to Alexander IV., and bade him translate her body. He found it as the vision had said, but fragrant and beautiful, as if still in life.

Rose lived but seventeen years, saved the Church's cause, and died a saint. We have lived, perhaps, much longer, and yet with what result? Every minute something can be done for God. Let us be up and doing.

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A Christian ought to be afraid of no enemy more than himself, whom he carries always about with him, and from whom he is not able to flee. He should therefore never cease to cry out to God: "Unless Thou, O Lord, art my light and support, I watch in vain."

The Saints fasted, toiled and wept, not only for love of God, but for fear of damnation. How shall we, with our self-indulgent lives and unexamined consciences, face the judgment-seat of Christ?

To look towards Rome is an instinct planted in us for the preservation of the faith: Trust in the Vicar of Christ necessarily results from the reign of His love in our hearts.

Zeal is an ardent love which makes a man fearless in defence of God's honor, and earnest at all costs to make known the truth. If we would be children of the Saints, we must be zealous for the faith.

## ST. RAYMUND NONNATUS.

**S**T. Raymund Nonnatus was born in Catalonia, in the year 1204, and was descended from a gentleman's family of a small fortune. In his childhood he seemed to find pleasure only in his devotions and serious duties. His father, perceiving in him an inclination to a religious state, took him from school, and sent him to take care of a farm which he had in the country. Raymund readily obeyed, and, in order to enjoy the opportunity of holy solitude, kept the sheep himself, and spent the time in the mountains and forests in holy meditation and prayer,

Some time after he joined the new order of Our Lady of Mercy for the redemption of captives, and was admitted to his profession at Barcelona by the holy founder, St. Peter Nolasco.

Within two or three years after his profession, he was sent into Barbary with a considerable sum of money, where he purchased at Algiers the liberty of a great number of slaves.

When all his treasure was exhausted, he gave himself up as a hostage for the ransom of certain others. This magnanimous sacrifice served only to exasperate the Mohammedans, who treated him with uncommon barbarity, till, fearing lest if he died in their hands, they should lose the ransom which was to be paid for the slaves for whom he remained a hostage, they gave orders that he should be treated with more humanity.

Hereupon he was permitted to go abroad about the streets, which liberty he made use of to comfort and encourage the Christians in their chains, and he converted and baptized some Mohammedans. For this the governor condemned him to be put to death by thrusting a

stake into his body, but this punishment was commuted, and he underwent a cruel bastinado.

This torment did not daunt his courage. So long as he saw souls in danger of perishing eternally, he thought he had yet done nothing.

St. Raymund had no more money to employ in releasing poor captives, and to speak to the Mohammedans upon the subject of religion was death. He could, however, still exert his endeavors with hopes of some success, or of dying a martyr of charity.

He therefore resumed his former method of instructing and exhorting both the Christians and the infidels. The governor, who was enraged, ordered our Saint to be barbarously tortured and imprisoned till his ransom was brought by some religious men of his order, who were sent with it by St. Peter Nolasco.

Upon his return to Spain, he was nominated cardinal by Pope Gregory IX, and the Pope, being desirous to have so holy a man about his person, called him to Rome.

The Saint obeyed, but went no further than Cardona, where he was seized by a violent fever, which proved mortal. He died on the 31st of August, in the year 1240, the thirty-seventh of his age.

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Of how many it may be said that "they labor in vain," since God is not the end and purpose that inspires the labor.

## INTENTIONS FOR SEPTEMBER

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

- 1.—T.—*St. Augustine, Bp. D. h.†* Humility of Heart. 9,865 Thanksgivings.
- 2.—F.—*St. Stephen, Conf. a.t.g.†* Help Christ's Poor. 17,466 in affliction.
- 3.—S.—*Bl. Anthony and Comp. M.M.* Courage in Trial. 29,657 Associates departed.
- 4.—S.—*St. Rose of Viterbo, Virgin. a.t.g.†. l* Sanctify Daily Duties. 7,058 Special.
- 5.—M.—*St. Lawrence Justinian, Bp.* Trust in the Sacred Heart. 2,523 Communities.
- 6.—T.—*St. Onesiphorus, Martyr.* Judge not Others. 15,905 First Communions.
- 7.—W.—*Bl. Thomas and Comp., M.M., S.F.* Fervent Zeal. 26,947 Departed.
- 8.—T.—*NATIVITY OF B.V.M. b.† g.†. h.†. m.†. r.†.* Devoted Love of Our Mother. 5,293 Means.
- 9.—F.—*St. Peter Claver, Conf., S.F.* Aid the Negroes. 6,022 Clergy.
- 10.—S.—*St. Nicholas Tolentino, C.* Fidelity to Grace. 11,992 Children.
- 11.—S.—*HOLY NAME OF MARY.* Be Loyal to Our Queen. 8,511 Families.
- 12.—M.—*St. Juventius, Bishop.* Charity in Word. 41,391 Perseverance.
- 13.—T.—*St. Eulogius, Bp. B.* Truthful. 5,840 Reconciliations.
- 14.—W.—*Exaltation of Holy Cross, Love Christ's Cross.* 10,188 Spiritual Favors.
- 15.—T.—*St. Catherine of Genoa. W. h.† p.†* Pray for the Holy Souls. 10,097 Temporal Favors.
- 16.—F.—*SS. Cornelius and Cyprian, M.M.* Visit Our Blessed Lord. 46,376 Conversions to the Faith.
- 17.—S.—*Stigmata of St. Francis.* Make the Stations. 13,565 Youth.
- 18.—S.—*SEVEN SORROWS B.V.M.* Compassion with Our Lady. 3,328 Schools.
- 19.—M.—*St. Januarius and Companions, Martyrs.* Lively Faith. 6,102 Sick.
- 20.—T.—*St. Eustace and Companions, Martyrs.* Firm Hope. 9 Missions.
- 21.—W.—*St. Matthew, Apostle. b.† m.†* Ardent Charity. 668 Works Societies.
- 22.—T.—*St. Thomas Villanova, Bishop. h.†* Obedience. 3,067 Parish.
- 23.—F.—*St. Linus, P.M.* Loyalty to the Pope. 18,203 Sinners.
- 24.—S.—*OUR LADY OF MERCY.* Trust in Our Lady. 11,052 Parents.
- 25.—S.—*St. Firminus, Bp. Anst.* God's Call. 3,148 Religious.
- 26.—M.—*SS. Cyprian and Justin Martyrs.* Purity of Intention. 1,100 Novices.
- 27.—T.—*SS. Cosmas and Damian Martyrs.* Reparation. 2,076 Sinners.
- 28.—W.—*St. Wenceslas, Martyr.* Zealous Love of Jesus. 8 Vocations.
- 29.—T.—*St. Michael, Archangel.* Fidelity to God. 6,344 Promoters.
- 30.—F.—*St. Jerome, Conf. Doctor.* Revere the Holy Scriptures. 45,293 Various.

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

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