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GENERAL INTENTION FOR JUNE.

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

FILIAL Submission to the Vicar of Christ.

FILIAL submission to Our Holy Father the Pope, that is, to the Vicar of Christ, the Successor of Peter: such is the General Intention for which all Members of the Apostleship are to pray during the present month.

Nothing is more bitterly impugned by those outside of the pale of Christ's Church, and especially by those who, during the last half century, have drawn nearer to it by outward ceremony and ritual, than the great underlying dogma of Catholicity, the Supremacy and Infallibility of the Roman Pontiffs. And yet, as a *scriptural fact*, nothing stands out with clearer outline in the pages of Holy Writ, than that Our Lord instituted a society with a central, infallible authority, as a bond of unity and as a guarantee of inerrancy in doctrine, whose duration was to be coëval with the world.

This supreme teaching and governing authority, which is

fixed in the See of Peter, is the central power which, by its splendour and influence, gives light and motion to the other subordinate ecclesiastical authorities and holds all the parts of the Church strongly united together as one regular and harmonious system. Every ecclesiastical body that sunders its connexion with this centre of unity ceases to belong to this system; it becomes a *wandering star* (Jude i. 13.), moving in devious tracts, and growing more and more obscure and languid as it recedes further from the central source of light and action.

From the earliest ages the Bishops of Rome, as successors of St. Peter, have been acknowledged as the supreme rulers on earth of the whole Church of Christ. They have in all ages exercised an acknowledged spiritual jurisdiction, as of divine right, in every part of the Church, wherever the state of affairs called for the exercise of their authority, in order to preserve unity in faith and in ecclesiastical government, and to enforce, in all nations, the observance of the law of Christ.

We said that it was a scriptural fact that Christ established a living infallible authority to endure for all time to come. Now this promise of indefectibility in *teaching with inerrancy* must—as Christ was the Son of God and Author of all truth—find its accomplishment in every past age as in the present. No religious body, ostensibly teaching in Christ's name can be the perpetuation of the Church which Christ established if it falters in its claim to infallibility.

It is an undisputed *historical fact* that the Holy Roman Catholic Church alone has always claimed this divine prerogative in virtue of the words of her Founder. Her Holy Doctors and authorized teachers have always pointed to the Pontiff who occupied the See of Peter as the infallible expounder of Christian truth. In our own century, the Vatican Council, that is, the assembled Bishops of the Universal Church, relying on scriptural grounds and the constant tradition of all preceding ages, proclaimed as a dogma of faith the Infallibility of the Pope.



That Christ abides with the teaching body of the Church, taken in its complexity, that is, Peter together with the other Apostles, Peter's successor and theirs, and thus assures the inerrancy and completeness of their teaching, be it in the remotest nation of the earth, and to the end of time, is manifest from the promise he gave and the commission they received on the mountain of Galilee after his resurrection: "And Jesus coming spoke to them, saying: All power is given to me in heaven and in earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (St. Matth. xxviii, 18-20.)

Here was a commission which far exceeded the strength of eleven poor fishermen. The memory even of the most gifted of mortals, humanly speaking, could never have been equal to the task of recalling all that Jesus had done for the instruction of the Apostles, nor all his lessons and admonitions; for St. John tells us in the closing words of his gospel: "there are also many other things which Jesus did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written." But the Master had already fully provided for this, and made sure of their recalling all He had taught them; witness the promise in His last memorable discourse before His passion. This promise bore not only on the past, but on what was to come, to aid them in their teaching: "These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I have said to you." (St. John xiv, 25, 26.) . . . "I have yet many things to say to you; but you cannot bear them now. But when the Spirit of truth is come, he will teach you all truth. For he

shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you." (St. John, xvi, 12, 13.)

These powers were further confirmed, after the resurrection, as we see in St. Mark: "Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned."

In consequence of this divine commission, St-Paul, speaking of the body of the faithful guided and governed by the Apostles, was able to proclaim it "the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim., iii, 15.); and our Lord himself gave us to understand what was to be thought of those who would turn a deaf ear to her teachings and admonitions: "He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me;" (St. Luke, x, 16.) . . . "if he will not hear the church, let him be to thee as the heathen and the publican." (St. Matth. xviii, 17.)

* * *

Such, briefly, are the scriptural titles of the Church on which are grounded her claims to infallibility, all of which refer as well to Peter as to the other Apostles. But to Peter was given a distinct and special commission: he was to be Prince of the Apostles, source of spiritual jurisdiction, and infallible guide to teach and confirm not only all the Bishops of Christ's Church, but the great body of the faithful as well, throughout all ages and in every clime.

It is impossible to disassociate two remarkable passages in the New Testament, both of which refer to Peter as the immovable foundation on which Christ built His Church, viz., verse 42 in the I. chapter of St. John, and verses 17, 18, and 19 in chapter xvi, of St. Matthew. The former describes the first meeting of our Lord with Peter; the second, the laying of the great foundation stone of Christ's Church.

Let us go back, in fancy, two thousand years, and witness these events. The time had come when the Redeemer was to enter upon His public career. Our Lord had journeyed alone from Galilee.—He had as yet no followers—and He had reached the spot in Bethania, beyond the Jordan, where John was baptizing. Down the slope to the river's brink flocked the multitude of the Baptist's disciples, and among them Andrew, Peter's brother. And, lo! "the Stranger, who had come, He, the beautiful above the sons of men (Psalm xliv, 3.), his features radiant with a divine majesty, not to be limned by mortal hand, stood there upon the bank. HE was among them and they knew Him not. John alone felt the inspiration, and hailed Him with words that struck awe into the wondering crowds: "Behold!" he cried, "Behold the Lamb of God, behold Him who taketh away the sins of the world". And marvels follow: the marvel of Christ's self-abasement—His insistence on being baptized by the hand of His creature, and the marvel of the Eternal Father glorifying the Son of man. The Heavens were opened, and the Spirit of God descending as a dove came upon him. "And behold a voice from Heaven, saying: This is my beloved Son, in whom I am well pleased." (St. Matth., iii. 17).

From that moment Andrew casts his lot with the Master, but as we are told by St. John (i. 4.) "he findeth first his brother Simon, and said to him: We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted, Peter", that is to say in our own language *a rock*.

It would be derogatory to the divine foresight of the Redeemer to suppose that it was without an all-wise purpose that He changed the name of Simon to that of Peter. Now the only other event which could give significance to this proceeding, and not leave it a bald, unmeaning ceremony,

is that which followed Peter's profession of belief in the divinity of his Master.

It was at Cæsarea Philippi, beyond the Waters of Merom, not far from the sources of the Jordan, where stands the modern town of Paneas, in the great valley between the converging ranges of the Anti Lebanon and Hermon, that the divine promise was formally given to the world of an everlasting Church. Our Lord had already wrought many stupendous miracles, but, judging from the injunction laid upon His disciples immediately after the event we are about to consider, the multitudes were not yet prepared to accept Him as JESUS the CHRIST. Still they must have made many surmises as to what manner of prophet was He who had come among them. But for His immediate followers, those the chosen ones, it was time to test their belief.

And Jesus asked His disciples, saying: "Whom do men say that the Son of man is?" But they said: 'Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.' Jesus saith to them: 'But whom do you say I am?' Simon Peter answered and said: 'Thou art Christ the Son of the living God.' And Jesus answering said to him: 'Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.' (S. Matth. xvi).

These words are addressed to *one* alone of the twelve — Peter, as a reward for his unflinching profession of faith. And from them we glean that he is the *rock* whereon the imperishable Church is to be founded; that he is, moreover, to hold the *keys*, symbolic of the power of so decreeing that Heaven itself necessarily ratifies his enactments.

Lest the scandalous incident of the triple denial of his Master by Peter should in the least weaken in our estimation the force of this promise, it will be well to bear in mind, that Christ foresaw the wretched fall of His apostle; that He alluded to it more than once; and that, in the very act of carrying out His promise, when He finally invested Peter with so august a dignity and so exceptional an authority enhanced with newly added prerogatives as its complement, He exacted from him a solemn reparation.

It is not necessary to dwell on the words of the Master whereby He foretold that Peter was to deny Him thrice; but there is another allusion to it when Christ, after chiding the Apostles for striving "amongst them, which of them should seem greater" (St. Luke, XXII, 24), He, in the same breath, predicted Peter's conversion and intimated to the others that it was to Peter they should look for direction and guidance.

"And he said to them: The kings of the gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is greater among you, let him become as the younger: and he that is the leader, as he that serveth . . . and I dispose to you, as my Father has disposed to me, a kingdom: that you may eat and drink at my table in my kingdom: and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren." (St. Luke, XXII, 25, 26, 29-32).

And now we come to the last and most solemn act. This was after the resurrection, and the Apostles had already been comforted by two previous apparitions of our Lord, during which He had conferred on them the power to forgive sins. Six of the disciples had followed Peter, the fisherman, to the Sea of Galilee, and had toiled the night throughout, but had caught nothing. And when morning

broke, as they lay off the shore not far from Tiberias, they saw a stranger standing on the bank, who accosted them :

“ Children,” asked He, “ have you any meat ? They answered him : No. He saith to them : Cast the net on the right side of the ship ; and you shall find. They cast therefore : and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter : it is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them : Bring hither of the fishes which you have caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them : come and dine. And none of them who were at meat durst ask him : Who art thou ? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them and fish in like manner. This is now the third time that Jesus was manifested to his disciples after he was risen from the dead.”

“ When therefore they had dined, Jesus saith to Simon Peter : Simon son of John, lovest thou me more than these ? He saith to him : Yea Lord : thou knowest that I love thee. He saith to him : Feed my lambs. He saith to him again : Simon son of John, lovest thou me ? He saith to him : Yea Lord, thou knowest that I love thee. He saith to him : Feed my lambs. He saith to him the third time : Simon son of John, lovest thou me ? Peter was grieved, because he had said to him the third time, Lovest thou me ? And he said to him ; Lord, thou knowest all things : thou knowest that I love thee ; he said to him : Feed my sheep.” (St. John, xxi, 5-17).

Though Peter had denied his Lord thrice, at the other

apparitions Jesus had not reproached him with this faithlessness. He was conscious enough of his guilt, and he recalled his sincerely meant but presumptuous boast, that even if all the others were to deny Him, he would never do so—nay, he was ready to go with his Master, both into prison and unto death. (Luke, xxii, 33).

And now the Master had asked him if he loved Him *more than these*. He dared not say so, but had appealed to the divine insight of the *Searcher of the heart and reins* (Ps. vii, 10) :—"Thou knowest that I love Thee." So when Jesus questioned him a third time, he felt the gentle reproach implied, and was filled with sorrow and confusion as he recalled to mind his threefold denial of the One he loved : so much so, that the sublime commission with which Jesus then and there was entrusting him, all-fraught with privileges greater than erring man had ever been invested with, was received not only without a feeling of elation, but would seem to have been absolutely unheeded as it came upon him.

On this last passage from St. John, Cardinal Wiseman makes the following terse but conclusive comment : "The unrestricted commission to feed the entire flock of Christ implies a primacy and jurisdiction over the whole. For the commission to feed is a commission to govern and direct. In the oldest classics, such as Homer, whose imagery approaches the nearest to that of Scripture, kings and chieftains are distinguished by the title of "shepherds of the people." In the Old Testament, the same idea perpetually occurs, especially when speaking of David, and contrasting his early occupation of watching his father's flocks, with his subsequent appointment to rule over God's people. * It is a favourite image with the prophets to describe the rule of the Messiah, and of God, over His chosen inheritance, after it should be restored to favour. † And our Blessed Redeemer

* II Kings (Sam.) V. 2; Ps. lxxvii, 71, 72; Ezech. xxxii, 1-10; Jer. iii, 15; xxiii, 1, 2, 4; Nah. iii, 18, &c.

† Is. xl, 11; Mich. vii, 14; Ezech. xxxii, 10-23, &c.

himself adopts it, when speaking of the connection between Him and His disciples, — His sheep that hear His voice and follow Him. † In the writings of the apostles we find, at every step, the same idea. St. Peter calls Christ “ the Prince of Shepherds, ” § and tells the clergy to *feed* the flock which is among them ; ** and St. Paul warns the bishops whom he had assembled at Ephesus, that they have been put over their *flocks* by the Holy Ghost, to “ *rule* the Church of God, ” ††

* * *

Peter, therefore, or the legitimate Occupant of his See, rules over an indefectible, infallible Church, against which the gates of hell shall not prevail ;—a Church, commissioned to teach all nations, with which, while teaching, Christ is to abide to the end of time ;—a Church, which the Holy Ghost is to teach all truth : so that it becomes its very pillar and ground ;—a Church empowered to exact obedience : whose utterances none may despise without despising its Divine Founder, and becoming a heathen and a publican ;—a Church, whose teaching, when accepted, ensures salvation to the baptized, and when rejected, entails damnation.

Such is the Church over which Peter rules ; and he rules in such a way, that its teachers, whether individually or collectively, have no commission to impose their belief or decrees upon him, but have to look to him for confirmation in their own doctrine and belief.

This is the teaching of the whole assembled Church, of the Vatican Council, ratified by Peter’s Successor ; “ We teach and define that it is a dogma divinely revealed : that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority he

† Jo. x.

§ I Pet. v, 4.

** Ib. 2.

†† Acts xx, 28

defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals : and that, therefore, such definitions of the Roman Pontiff are irreformable * of themselves, and not from the consent of the Church. But if any one—which may God avert—presume to contradict this Our definition ; let him be anathema.”

Since, then, the Sovereign Pontiff, as Peter's Successor, is infallible, every Catholic is bound to accept his teaching under pain of being severed from the Church. Submission should be yielded to the Vicar of Christ in all matters purely religious. It should be yielded even in matters politico-religious ; i. e., which are partly of the domain of faith and morals, and partly dependent on the State. The individual is not competent to determine how far the jurisdiction of the Church extends ; neither is the Civil Power. But since Christ has instituted an authority which is infallible in the domain of faith and morals, it stands to reason, that this authority must be equally infallible in determining what matters come within this same sphere of faith and morals. In such questions the decision of this authority is paramount.

“ It is clear,” wrote Cardinal Manning, in answer to Mr. Gladstone, that the Civil Power cannot define how far the circumference of faith and morals extends. If it could, it would be invested with one of the supernatural endowments of the Church. To do this it must know the whole deposit of explicit and implicit faith ; or, in other words, it must be the guardian of the Christian revelation. Now, no Christian, nor any man of sound mind, claims this for the Civil Power . . . If, then, the Civil Power be not competent to decide the limits of the Spiritual Power, and if the Spiritual Power can define with a Divine certainty its own limits,

* i. e. in the words used by Pope Nicholas I. note 13, and in the Synod of Quierzburg, A.D. 1055, “ it is allowed to none to revise its judgment, and to sit in judgment upon what it has judged.” Labbé, vol. xii, p. 673.

it is evidently supreme. Or, in other words, the Spiritual Power knows with Divine certainty the limits of its own jurisdiction ; and it knows therefore the competence of the Civil Power." *

Consequently, when the Sovereign Pontiff clearly commands us to obey, in any matter which he determines to be a question of faith or morals, whatever may be our personal views to the contrary, we may be certain that he is acting within the limits of his jurisdiction, and that our bounded duty is to bow to his authority. There are, however, cases when the Pope does not exercise the plenitude of his doctrinal authority ; and at such times his utterances are not infallible. But even then it would be rash to prefer one's own judgment to that of the Supreme Teacher of God's Church.

But *filial submission* goes further than this. The Pope is truly the Father of the great family of the faithful, and Catholics, as dutiful children, should not pause, to discuss the mandates of their Father. Their obedience should anticipate his slightest wishes, knowing that they are loved by him, and anxious in turn to show their affection for him.

We shall soon have an opportunity of testing the sincerity of our protestations of filial attachment to the Sovereign Pontiff. We have at present in our midst his accredited envoy. Canadian Catholics are awaiting Rome's decision on a question of vital importance for the future of religion in this great Dominion ; and it is to be hoped that neither party ties, nor any other worldly consideration will stand between us and our duty to Holy Church and the Vicar of Christ.

Every Associate of the League, we are sure, will fervently pray, during this month of the Sacred Heart, that our filial submission may be made manifest to the whole Catholic world.

* *Cæsarian and Ultramontaniam*, pp. 24, 35.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that all Catholics may be animated with a filial submission to the Holy See. Amen.

TREASURY, MAY, 1897.

RECEIVED FROM THE CANADIAN CENTRES

Acts of charity.....	225,632	Pious reading.....	58,641
Acts of mortification.....	186,073	Masses celebrated.....	378
Beads.....	401,119	Masses heard.....	106,337
Stations of the Cross.....	59,551	Works of zeal.....	45,338
Holy Communions.....	41,232	Various good works.....	1,630,962
Spiritual Communions..	329,767	Prayers.....	749,871
Exams of conscience	100,777	Sufferings or afflictions..	72,856
Hours of silence.....	235,460	Self conquests.....	101,312
Charitable conversations.	190,402	Visits to Bl. Sacrament..	145,615
Hours of labor.....	475,952		
Holy Hours.....	18,764	Total.....	5,176,039

PRÆBE MIHI COR TUUM

BY FRANCIS W. GREY.

Give Me thy heart,—let love make answer meet
 To love's fond pleading—'tis thy Lord who pleads,
 Will say Me nay? Thy God it is, who needs
 Thy heart thy love; behold My hands, My feet,
 See'st thou the scars they bear? Yea, love is sweet,
 Stronger than death and hell,—and intercedes
 E'en for its foes:—I ask not words, but deeds,
 Not gifts but love, love perfect and complete.

Give Me thy heart, thy love; oh! let Me hear
 Thine answer to My pleading;—cans't forget
 All I have done for thee? My Bloody Sweat,
 The agony untold of mortal fear,
 The scourge, the mockery, the cross, the spear?
 I only ask thy love—No answer yet?



Written for
THE CANADIAN MESSENGER.

ONLY A BIT OF GOSSIP.

BY EMMA C STREET.

The sunshine of a calm, warm June morning was pouring down on Greyville, lighting up the gilded cross of the church, brightening the red brick houses with their flower filled balconies and verandahs, and turning the river into a flashing expanse of liquid glass. The branch line of railway lately run into the place was responsible for the built-the-day-before-yesterday air that pervaded everything, from the new-post-office where the population received its letters through wickets in wire screens instead of over the counter of the general store as heretofore, down—or up—to the lightening rod on the new "Branch Savings Bank." The epidemic of newness had even stricken the aforesaid general store, for the old-fashioned signboard had disappeared, and in its place there shone a spick and span new one bearing the legend: "Henry Crosson & Co. Departmental Emporium." Somewhat different, that, from: "General Store by H. Crosson." But such 's progress.

Mrs. Lestrangle, on this particular June morning, was tending the flowers in her garden, and incidentally making an agreeable picture as she moved to and fro in her black dress and widow's cap, sometimes stooping to remove a withered leaf from a plant and sometimes pausing to inhale the fresh morning air and to gaze appreciatively upon the prospect of hill and vale and water that the rapid growth of the town threatened soon to shut out from her.

Having finished watering her flowers, she stood at the garden gate a moment looking up and down the road and her eyes fell upon an advancing figure, that of a woman. Involuntarily she drew back a step, but if her object had been to escape observation she was disappointed, for the figure hastened its steps a little and came up to the gate smiling.

"Good morning, Mrs. Lestrangle," said the new comer. "Isn't this a lovely day, but so warm walking. May I beg for a glass of water?"

Mrs. Lestrangle smiled and assented—there was nothing else left for her to do—and led her visitor to a rustic chair on the verandah where

she established her before going into the house for the water, whence she returned almost immediately with a glassful on a tiny tray.

"I see you have been to church," she said, glancing at the bulky prayerbook that lay on the other's lap.

"Oh yes! it seems a sin to lie abed these lovely mornings," replied Miss Black. "And then the eight o'clock Mass is so convenient."

Of all her acquaintances in Greyville, Mrs. Lestrangle liked Miss Black least. She was far too fond of gossiping to suit the widow; for such was Mrs. Lestrangle, though scarcely five and twenty, and, as she looked at her visitor, now, with her thin yellow hair curled around the pretty little face that would have been utterly inane, but for its expression of bristling inquisitiveness, she felt actually repelled.

"I wonder what has brought her in this morning," she thought, while the other, having refreshed herself, proceeded to pour forth a stream of small talk about church and parish affairs—for Miss Black was professedly pious and went to Mass every day, paid a daily visit to the Blessed Sacrament, talked much about spiritual direction and had a rule of life. She related to Mrs. Lestrangle in detail how she had been into the sacristy after Mass to see Father John, what he had said to her and what she had replied; and all without lack of detail and with much volubility, until Mrs. Lestrangle was fairly out of patience. At last the widow could stand it no longer and she rose: "I am afraid I shall have to ask you to come into the kitchen with me," she said politely but determinedly. "I left some preserve on the fire and I think it is burning."

Miss Black rose with a regretful sigh for the cool, shady verandah, accepting not the hint, but the invitation, and followed her hostess into the house.

Sweet-tempered as Mrs. Lestrangle undoubtedly was, she found it a trial to her patience to be obliged to go about her domestic affairs under the watchful eyes of Miss Black; but there was no hint of this in her demeanour as she tied a large white apron over her dress and proceeded to prepare her children's dinner, while her visitor resumed the thread of her discourse and discarded upon "Father John's" qualities as a man and a priest. "How kind-hearted he was, but how strict a confessor; and how much she wished she could be as pious as he tried to make her; and how devout she felt when *he* was saying Mass"; to all of which her hostess listened politely; assenting when she could and remaining silent when she could not.

Reserved on all subjects, Mrs. Lestrangle was particularly so upon religious matters, and she would as soon have thought of going to confession to Miss Black as of exchanging spiritual experiences with her. Nowise daunted, however, by the widow's evident unwillingness, her

visitor held a one-sided conversation upon the theme until the hands of the clock beginning to veer toward eleven warned her that she could not decently stay any longer and she rose 'o go, putting the real object of her visit into a sort of postscript as she did so by saying: "I saw Bertha Warren at church this morning; she is looking much better. Have you seen her lately?"

"Yes, I saw her yesterday and was much pleased to find her looking so well again." As Mrs. Lestrangle spoke she raised her eyes suddenly and caught a peculiar expression on her visitor's face. Fleeting as it was, it put her on her guard and told her that she had not been mistaken in thinking Miss Black had had some ulterior object in view when she called that morning.

"I had a letter from my brother in Montreal yesterday," went on the latter, "and he says there was quite a fuss in the store where Bertha worked just before she left. It seems there had been some petty stealing going on, and the upshot of it was that five or six of the girls were discharged. Awkward that poor Bertha's health failed just then, wasn't it? She must have hated to leave at such a time."

"Why?" The question was so direct that Miss Black was nonplussed. She had no intention of committing herself to an open declaration of her unkind suspicions—she preferred to insinuate them.

"Oh well, of course, there is no reason why she *should*," she answered hastily, "but I know *I* would, had I been in her place."

"Did your brother say that Bertha left under suspicion?" demanded Mrs. Lestrangle. Her tone was composed, but she was inwardly burning with indignation and she felt that it would have given her the liveliest satisfaction to have boxed her visitor's ears soundly.

Again Miss Black was taken aback; it was her first experience of trying to slander anyone to the widow, and the abruptness with which the latter brought her to the point was not exactly comfortable, so she made all haste to wriggle out of the corner into which she had been driven by saying with a little laugh:

"Oh no! of course not. He didn't even hint at such a thing. The coincidence occurred to me, that was all."

"There could not possibly be any meaning in such a coincidence where Bertha Warren is concerned," said Mrs. Lestrangle quietly. The toss of the head with which her visitor received this remark was not lost upon her, and as she accompanied her to the door and stood looking after her for a moment she could not help saying to herself:

"Nasty little thing! she'll make trouble for that poor girl yet with her suspicions and her coincidences. It is the greatest pity in the world she hasn't something to do that would keep her out of mischief—and out of busy people's houses."

It was not very long before Mrs. Lestrange found her prediction verified. To mention Bertha Warren's name was to give the signal for significant glances and half-veiled innuendos—a form of slander that is safe because it commits itself to nothing definite. The girl began to find herself avoided and given the cold shoulder where once she had met with only cordiality and friendship. Old acquaintances either shunned or seemed ill at ease in her presence, and she found herself excluded from the little gaieties wherewith her circle was wont to amuse itself. Of course she wondered what she had done to offend everybody, but she was too proud to make inquiries and went on the even tenour of her way as though she had not noticed what was patent to all.

Among all those whom she had considered friends there was but one in whom she found no change, and that one was Mrs. Lestrange.

The widow's heart was sore for the girl, and she set her face steadily against the injustice that was being meted out to her. She took every opportunity of showing people that she did not believe the slanderous whispers that were circulating, and became, in consequence, the object of a great many unfriendly remarks herself. A fact which by no means disturbed her when it came to her knowledge, as such things invariably do.

She had no difficulty in guessing who was responsible for the treatment that Bertha was being subjected to. It was not the first time Miss Black had been instrumental in injuring a reputation, and Mrs. Lestrange did not feel any scruple of conscience in laying it privately to her charge.

As a matter of fact, Miss Black made more mischief than any other person in Greyville. The possessor of a small income, having no particular duties, and being inordinately fond of gossip, she had every opportunity and plenty of spare time to work all the harm that a shallow brain and a suspicious disposition can devise; but so adroitly did she do it, and with such an air of utter innocence, that people rarely suspected her of being the original cause of half the bickerings and unpleasantnesses that disturbed Greyville. Truth to tell, she was generally regarded as a sort of talkative nonentity, who ran to church for pure diversion, and spent half her time in her neighbours' houses, because she had no resources of her own wherewith to fill up her spare hours.

How long Greyville would have continued to send Bertha Warren to Coventry without letting her know the reason why is uncertain. Probably until now, had not enlightenment come to her from an unexpected source. On her way home from church, one morning, she met a lad of fifteen or sixteen who had been a catechism pupil of her's before she went away to Montreal. Somewhat to her surprise, in-

stead of returning her greeting and passing on, he turned and walked down the street with her, and after a few moments' conversation asked abruptly: "Have you heard from Mr. Crosson since yesterday?"

"No," she answered wonderingly, "why?"

"He asked you last week to take charge of one of the departments in the Emporium, didn't he?" asked the boy.

"Yes, and I told him I should be glad to do so as soon as I was quite well again."

"Well, Mrs. Brownlow was in the store yesterday and do you know what she told him?"

"I'm sure I don't; what was it, Jim?"

"She told—don't be mad with me Miss Warren, I know it's a lie—that you were sac—discharged from your situation in Montreal for— for stealing things."

"What!"

"Just that, Miss Warren—I was bringing her her change when I heard her tell him."

Bertha drew a long breath and emerged from her state of stupefaction.

"So *that* accounts for it all," she said to herself; then turning to the boy she said kindly:

"I am much obliged to you, Jim, both for telling me what you heard and for your not believing it. I think I can clear the matter up without getting you into trouble."

"Oh! don't mind me," cried the lad, with boyish chivalry: "I'll back you up if you want me to. Mrs. Brownlow is an old cat, anyway."

Bertha mused for a moment. "I shall wait and see if Mr. Crosson takes any step," she said at length. "Perhaps he did not believe the tale."

"You bet your life he *did*," said Jim emphatically. "Mrs. Brownlow is one of his best customers."

"I shall probably hear from him to-day then," remarked Bertha with a tinge of bitterness in her tone. "Good morning, Jim, and thank you oncc more. You have done me a great service."

When she reached home she found that she had not been mistaken; there was a note for her from Mr. Crosson informing her in pompous terms, but without stating his reason, that he had changed his mind about employing her in his store, and that she had better avail herself of any other opening that presented itself.

"What is the matter, my dear," asked Bertha's mother, as she saw her daughter crush the paper angrily in her hand and walk abruptly to the window as though to hide her face."

"A disappointment, mother; that is all. Mr. Crosson has changed his mind."

Not for the world would the girl have told her already sorely tried mother of this new trouble.

Mrs. Warren had been an invalid for years, partially dependent upon her daughter for support and entirely so for the luxuries which in her case were necessities. Now her face grew sad and the tears welled up into her tired eyes.

"I am so sorry, my dear," she said patiently, "but we must try not to mind if we can help it. I did so hope though that you would not have to leave me again."

Bertha dashed the scalding tears from her lashes and turning quickly threw her strong young arms around her mother and hid her face on her shoulder, "Never mind, mammy darling," she said, making a brave effort to speak cheerfully; "I'll go back to Montreal and make my fortune and then—what times we shall have, eh?"

Mrs. Warren caressed her in silence; she could not trust herself to speak. The disappointment was very bitter to the lonely sick woman whose dread for years had been that she might die without having her child by her side to smooth the passage for her weary feet.

The two women clung to each other in a mutual effort to hide their grief, and at last Bertha regained sufficient self-control to lead her mother to a chair and say with a piteous attempt at gaiety:

"Come, come, mammy; this will never do; we shall begin to imagine that something serious has happened if we go on this way. After all I don't know that I'd care to live in Greyville all the time. It is very dull after Montreal.

Her manner did not deceive her mother in the least, but she pretended to believe her and no more was said on the subject. After dinner, when Bertha had seen the invalid comfortably ensconced for an afternoon nap, she put on her hat and went down the street to Mrs. Lestrangle's. That lady was at home and received her with so much cordiality that she began to doubt whether, after all, the scandal that had been whispered had reached the widow's ears. The matter pressed so heavily on her mind that she felt she could not have the necessary patience to lead up to it gradually and so, as soon as she was seated, she asked gravely:

"Mrs. Lestrangle, are you, or are you not, aware that there has been some slander in circulation about me for the last three weeks?"

"Who has told you about it?" inquired the widow.

"Then you *did* know about it and would not tell me," said Bertha reproachfully. "Oh! Mrs. Lestrangle!"

"My dear child, answered the elder woman, "what would have

been the use? I knew that there was no truth in what was said, and I thought the slander would die a natural death without your having to hear of it at all. I have much faith in silence as a remedy for slander."

"It will scarcely answer in this case," said Bertha sadly, giving the widow Mr. Crosson's letter. "See what the tale has done for me," and then she related what the boy Jim had told her.

"It is a shame!" exclaimed Mrs. Lestrangle indignantly: Mrs. Brownlow should have made strict inquiries before repeating gossip of that kind. What are you going to do?"

"I am going to trace the lie to its source," answered the girl, setting her lips in a line that prophesied trouble for the originator of the mischief. "When I have found out who set the story going it will be time enough to think what steps I shall take."

"But it would be easy for you to clear up the matter by writing to your late employer, would it not?" suggested the widow.

"Not so easy as you think. He sold out the business the week after I left and went on a trip to England for the good of his health. Of course, I could find out where he is by writing to Montreal, but it would be so long before I could communicate with him and receive an answer that the harm would be past undoing. No, I shall take means to get at the person who first circulated the story and then—well, I hardly know what I shall do."

Mrs. Lestrangle felt that she could have given her the information she wanted without much trouble; but though she had no doubt as to who was the author of the slander, she did not feel justified in asserting a thing she had no actual proof of and so she contented herself with offering such consolation as lay in her power.

"I am glad that there is one person who has a little faith in me yet," said the girl as she was leaving. "I used to think I had a great many friends, but they were not so numerous as they appeared." There was a bitter ring in the words that Mrs. Lestrangle did not like to hear and she hastened to say gently: "Try not to feel that way, Bertha; we must not expect too much of our neighbours, my dear child."

Bertha did not answer. It was her first experience of the instability of human nature and she was inclined to pass a sweeping judgment upon mankind in general. Wider experience would teach her that Father Faber's view was more correct, that people on the whole are better than they seem; but it would have been hard to convince her of that just then.

Her first step was to call upon Mr. Crosson, the dry goods man. Prosperity and the "Emporium" had not had an improving effect

upon that personage. In the olden days he had been suave of speech and alert of manner to all; now, he reserved these graces for the wealthy among his customers, handing the less favoured of fortune over to his shop-walkers who contrived to be even a degree more pompous than their employer. It might have been predicted that such a state of affairs would have been resented by the frequenters of the store, and they probably would have been were it not for the fact that better bargains could be had at Crosson's than elsewhere.

The first person Bertha met upon entering the shop was the great man himself. He was about to signal for a shop-walker to attend to her, but she interposed, saying: "I have come to see *you*, Mr. Crosson. May I have a few moments' private conversation with you?"

"Well really, Miss Warren, if it is about the situation,"—he began, in a tone sufficiently loud to be overheard by a couple of customers near by. Bertha interrupted him instantly.

"The matter is entirely private," she said distinctly; "be good enough to take me to some place where we can discuss it freely."

Mr. Crosson's face took on an added tinge of pink, but something warned him that he had better accede to her request, and he accordingly led the way into his office at the back of the premises.

"Now, Miss Warren, what is it? he demanded, seating himself in the only chair the room contained.

"I wish you to repeat the story Mrs. Brownlow told you yesterday, and which caused you to withdraw the offer you had made me of a position in the Emporium," said Bertha succinctly.

Mr. Crosson's face colored up and then frowned and tried to look impressive.

"You really must excuse me if I decline to discuss my customers with you," he began pompously; but his listener was in no mood for beating about the bush and she broke in brusquely:

"Pray don't talk nonsense, Mr. Crosson; the matter concerns me much too seriously to be put aside that way. Mrs. Brownlow told you that I had been dismissed from my situation in Montreal for stealing, didn't she?"

"Who told you so?" he demanded angrily.

"That is a question I do not feel called upon to answer. You admit that she did tell you such a tale?"

The merchant would have answered in the negative, but he did not know just how much Bertha knew and so he replied gruffly:

"I should be glad to keep quiet about such a thing if I were you, instead of going around making a fuss about it."

"Thank you, you have told me all I wanted to know," said Bertha quietly, though a red spot burned in each of her cheeks, and her eyes glittered. "Good morning."

She left him abruptly and he sat gazing blankly at the doorway through which she had vanished, visions of an exceedingly wrathful Mrs. Brownlow floating before his mind's eye.

"What a horrible temper that girl has got," he groaned as he thrust his hands into his pockets and stretched out his short legs for unconscious inspection.

"There will be high jinks when she sees Mrs. Brownlow and I'll lose a good customer on the head of it. Confound the women's tongues, anyway!"

Bertha went straight to Mrs. Brownlow's house and had the satisfaction of seeing that lady's company-smile fade into a less cheerful expression when she found who her visitor was.

"I have come to ask you to do an act of justice Mrs. Brownlow," said the girl, declining with a gesture the elder woman's invitation to be seated. "Yesterday, you told Mr. Crosson that I was discharged from my situation in Montreal for stealing. Will you please tell me now where you got your information?"

Mrs. Brownlow turned red and white in quick succession. She was a tall portly woman of imposing aspect, with a deep bass voice that entirely belied her character, for she was very nervous—a veritable coward in fact when brought face to face with any unpleasantness. Her chief fault was that she could never, under any circumstances, keep her own counsel no matter how imperative the necessity. In other respects she was all that could be desired. Now she stammered and hesitated in an agony of embarrassment until Bertha put the question to her again, when she answered, with several gulps between the words, that she had, she fancied, heard the story first at the meeting of the Ladies' Guild a fortnight before.

"Who told the story?" catechised Bertha relentlessly.

"I—I am afraid I do not just remember:" was the faltering reply.

"Yes, you do remember, Mrs. Brownlow. Who was it?"

"If I must tell you, I must," sighed the poor woman, mentally girding herself in anticipation of the slough of trouble she saw ahead.

"It was Mrs. Latimer."

"Thank you. I shall not detain you any longer." Bertha was turning to go, but the other moved to her side and said impulsively:

"Miss Warren, I wish I had not been so talkative; I had no idea that anything serious would come of a bit of gossip. In my heart I really did not believe the story. Will you forgive me?"

For answer, Bertha took Mr. Crosson's letter from her pocket and handed it to her. When she had mastered its meaning, Mrs. Brownlow was ready to cry.

"I never meant to make such mischief," she said miserably. "You

will never forgive me, I know, and I don't deserve that you should. Oh dear! what *shall* I do?"

"I fear you cannot do anything now," said Bertha wearily. "Slander is immortal. One thing, though, I beg of you—don't punish Mr. Crosson for this unpleasantness; it was not his fault that I found out you had been speaking of me."

"Oh bother Mr. Crosson!" was Mrs. Brownlow's rather inconsiderate exclamation. "It is you, I am thinking of."

"I shall be all right, once I have traced the story to its source," said Bertha, "it will be easy to disprove it."

But though she spoke bravely, she knew that the process of clearing her name was likely to be a long one, under the circumstances.

Mrs. Latimer was not so easily dealt with as Mrs. Brownlow had been. She was a small, thin woman with cold grey eyes and a shrewish cast of countenance, and she prided herself upon never having been "taken in" by anyone in the whole course of her life. Probably because she had never been subject to the weakness of thinking too well of her fellow creatures.

She declined resolutely to give the information that Bertha asked for, and let the latter see pretty plainly that *she* believed every word of the charge brought against her. Her point-blank refusal to mention the name of her informant nonplussed Bertha for a moment, and then an idea flashed upon her and she said:

"Very well, Mrs. Latimer, I may as well take action against you as against any other person, though I should prefer to get at the original utterer of the slander. I intend to institute a suit for libel against the last person I can trace the tale to."

Mrs. Latimer's thin face stiffened; she threw back her head and fixed her steely eyes upon her companion as though she would fain have annihilated her, but Bertha met her glance composedly and the elder woman's eyes at last wavered and fell and she said:

"Since you are determined to stir up a matter so prejudicial to your own interests, you must be allowed to do so, I presume. My informant was Mr. Grace, the butcher."

Poor Bertha! she had a weary task that day and the next, following step by step the stream of malice to its source, but in the end she was rewarded. The cruel story had first been circulated by Miss Black—merely as a suspicion of course—and like the famous tale of the "Three Black Crows" had grown out of all recognition. Miss Black almost went into hysterics of indignation when confronted by her victim.

"I never said you stole anything!" she asserted. "Never! all I said was that you left your situation in Montreal about the time the robberies were committed,"

"Of course, you made that remark quite guilelessly!" said Bertha, a touch of sarcasm in her voice: "It is a pity you have not as much to occupy you as I have, Miss Black; you would have less time for the exercise of your imagination. Will you kindly tell me now what you mean to do about the matter?"

"I don't see what I *can* do, I didn't *say* you stole anything," fumed Miss Black. "It is not my fault if people exaggerate things."

"Of course not, and you had no idea that you were injuring me when you whispered your vile suspicions to your friends, had you? Now, Miss Black, you may choose between reading your brother's letter aloud at the next meeting of the Ladies' Guild, explaining at the same time why you do so, and being involved in a suit for libel."

Miss Black made a wry face; she did not fancy *eating crow*, but the prospect of a lawsuit filled her with wholesome dread, and she promised to read the letter as requested.

"But I am afraid it won't do much good," she concluded, with a little malicious laugh; "people are so unwilling to let go of a bit of scandal, even when it is fully disproved, you know, and the reading of that letter won't disprove anything."

Bertha knew that just as well as she did and her heart almost failed her at the apparent hopelessness of the whole affair; but she gave no sign of this until she was safe in Mrs. Lestrangle's cottage and was pouring out her tale.

"So it *was* Miss Black," mused the widow aloud. "I thought so."

"If Mr. Willton were only in Montreal, it would be so easy to straighten out the tangle," sighed Bertha; "but he is so far away that I cannot afford to wait. I don't know what to do."

Mrs. Lestrangle thought a moment and then rose, saying: "Come with me, dear child, we will seek the friend who never fails."

She led the way into her bedchamber and paused before an exquisite statue of the Sacred Heart that stood on a tiny altar in one corner.

"When I am in trouble or perplexity," she said; "I always take the matter to the Heart of Our Lord and always find help. This is the month of the Sacred Heart and we have just three days left. Let us make a triduum for your trouble."

"With all my heart," cried Bertha, hope springing up within her breast again. "Let us begin now, dear Mrs. Lestrangle."

During the next two or three days there was suppressed excitement among the individuals whom Bertha had been interviewing. A few mutual recriminations were indulged in also, but the general curiosity was too strong to admit of lesser questions receiving much attention just then.

It so happened that the last meeting of the Ladies' Guild for that season took place upon the last day of June, and an unusually large number of members was present, drawn thither by the rumour that something out of the common was to take place. Mrs. Brownlow, as President, occupied the chair, and to her lot it fell to explain why Miss Black desired to read a certain private letter aloud—omitting, of course, any reference to the threatened lawsuit.

It would be impossible to describe Miss Black's emotions while she was reading the portion of her brother's letter that had been at the root of Bertha Warren's trouble. Anger, mortification, and spite struggled for the mastery, and her face was a picture under the combined influence.

An awkward silence followed the reading of the letter. Most of the women present had been instrumental in helping to spread the scandal that Miss Black had originated, and they did not at all relish being asked to believe that it rested upon so slight a foundation. They had socially ostracized their victim and held the cup of humiliation to her lips, and now to be told that they had been wrong all along was rather more than they could bear.

But a further surprise was in store for them. Seeing that the silence was not likely to be broken for some time, Mrs. Brownlow drew another letter from her pocket, and looking around at the circle of faces, said; "Miss Black's letter is satisfactory, so far as it goes: but I have here another that will remove even the most determined doubt of Miss Warren's probity. It is a request from her late employer in Montreal that she will return to him at once as he is resuming business—having, it appears, cut short his proposed tour in Europe." Then she proceeded to read aloud the letter that had come to Bertha that morning almost like a miraculous answer to her prayers.

"We have all been very culpable in our treatment of Miss Warren," said Mrs. Brownlow when she had finished the letter; "and we owe her all the reparation that lies in our power. For my part I mean to go at once to Mr. Crosson and use all my influence to have him find her a position in the Emporium, so that she may be able to remain with her mother.

"It is the least I can do after making the mischief I did," she flushed painfully as she said the words, but her sense of justice, when aroused, was strong and she would have repaired her error had it cost her twice as much.

Some of her listeners were not so generous, but there was no shadow of excuse for their nursing their suspicions any longer and so all agreed in the end to make reparation as best they could.

Mr. Crosson demurred at first to Mrs. Brownlow's request that he

would renew his offer of a position to Bertha Warren. He considered that his dignity had been compromised by the unceremonious way that young woman had treated him at their last interview, and had not Mrs. Brownlow been a personage in Greyville, it is probable she would not have prevailed, as she did in the end.

Gladly would Bertha have declined the reluctant offer had her mother been strong enough to accompany her to Montreal, but Mrs. Warren's health was failing fast and so the girl conquered her pride and accepted the situation, much to Mr. Crosson's ultimate satisfaction, for she proved herself a thorough business woman.

It was a long time before cordial relations were re-established between Bertha and her former friends. She had lost all faith in them, and had it not been for Mrs. Lestrangle's gentle influence she would have hotly rejected their overtures. By degrees, however, her resentment gave place to kindlier feelings, and she mingled with them again as of yore, but Mrs. Lestrangle continued to be her one confidant until a happy marriage a year or two later provided her with another.

Painful as her experience had been, it taught her the grand lesson of charity. People sometimes laugh at her for her horror of gossip and say she is ridiculously scrupulous on that point; but as she is daily reaping the harvest of peace that springs up beneath the "gentle dew of mercy," she is well content. No deliberate word or action of hers will ever plant a thorn in the all-loving Heart that proved so faithful a Friend in need.

Saved from Shipwreck by the Sacred Heart.

DOUGLASSTOWN, GASPE, March 6th, 1897.

Dear MESSENGER,

The Reverend Fathers Proulx and Devlin, S. J., preached a very successful mission here last January. Although the weather happened to be quite unpropitious, the church was crowded morning and evening. The people struggled against the stormy weather, and by their large attendance showed how much they appreciated the ministrations and powerful sermons of these zealous and fervent preachers.

The League of the Sacred Heart, which was well established here already during the mission given four years ago by Fathers Doherty and O'Bryan, received particular attention from them. New Members and Promoters were added to the League, and the tepid were inspired with new fervour. The missionaries also enrolled many into the Society of the Holy Family, which now registers one hundred families. May the Sacred Heart render fruitful the grace of the Mission in the souls of all. The people of this parish have a special reason to be grateful to the Adorable Heart of our Lord.

They are all fishermen, and the greater part of them fish along the North Shore of the Gulf of the St. Lawrence, and off the Island of Anticosti. Their own fishing boats they leave near the fishing grounds, so that they go thither and, after the season is over, return home on board schooners chartered for the purpose.

When the last schooner was homeward bound on the 24th of October, a terrible gale struck it when off the west point of Anticosti. On the lee were the much dreaded reefs of the treacherous island, and to try to make land was certain death. So they determined, though the attempt was perilous, to drive before the wind and do their utmost to avoid the reefs. Wave after wave broke over the schooner; but being hardy mariners they worked the schooner with not less skill than pluck and just cleared the rocks.

They soon left behind the long line of foaming breakers with their deafening roar; they had escaped, however, but their first danger. When they reached the open Gulf they encountered the full fury of the storm. The waves were running so high that every moment the little craft was on the point of foundering. How they lived through it all God alone knows. The schooner shipped so many seas that the water in the cabin was already knee-deep. Things were at the worst, and any further effort seemed now unavailing. Abandoning all hope, except from on high, they knelt in the water to offer their last prayers to God. As all, save the regular ship's crew, were members of the League, they determined to make an offering to the Sacred Heart, each man one dollar out of his scanty earnings, for a high mass for the Souls in Purgatory, provided they escaped. Then they nailed a crucifix to the stern of the vessel, and fastened badges of the Sacred Heart to the masts and sails. Nor did the Sacred Heart forsake them.

After this act of loving confidence in the One who quells the storms, they remained afloat during a whole night amidst the raging tempest, and though the vessel was half full of water, they shipped no more seas. So that when the wind abated and daylight returned, they found themselves, it is true, still tossing about in the middle of the Gulf, care worn and drenched, but with no further peril threatening.

The men were bold navigators and accustomed to the sea. They all declare that nothing but the intervention of God could have saved them. The regular crew of the schooner were all Protestants, and they unanimously join in declaring that they were saved solely through the prayers of the fishermen. There were thirty-three members of the League aboard: twenty of them were married men with large families. Had they been lost the parish would have been ruined; for, we never would have been able to support so many poor widows and children.

In gratitude to the Sacred Heart,

DUNCAN GILLIS, P. P.

O JESUS... DEAREST LORD!



O Je - sus! Je - sus! dear - est Lord, For - give me if I



say For - ve - ry ove Thy sa - cred name A



thou - sand times a day, A thou - sand times a day.

- 2.—I love Thee so, I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.
- 3.—O wonderful! that Thou shouldst let
So vile a heart as mine
Love Thee with such a love as this,
And make so free with Thine.
- 4.—For Thou to me art all in all,
My honour and my wealth,
My heart's desire, my body's strength,
My soul's eternal health.
- 5.—How limit my own love for Thee!
Its flight where will I stay?
On! On! our Lord is sweeter far
To-day than yesterday.

6.—O love of Jesus! blessed love!

So will it ever be;

Time cannot hold Thy wondrous growth,

No, nor eternity!

R. I. P.

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

Alexandria: Mrs. Alexander McMillan, d. March 23; Hugh McKinnon, d. March 22; Mrs. Isabella McPhee, d. March 26. *Arnprior*: Mr. Thomas L. Galvin, d. April 15; John Sargent, d. April 26; Thomas Maroney, d. July '96. *Bathurst, N. B.*: Miss Marceline Watson, d. Feb. 19. *Berlin*: Mrs. Emilie Stumpf, d. Feb. 18. *Brantford*: Mrs. Margaret Buckley, d. Feb. 12; James Foley, d. Feb. 19; William Crowcock, d. March 13; Mrs. Sarah Power, d. April 1; Angus McIntyre, d. Apr. 20. *Buckingham*: Edward Cosgrove. Mrs. John Cameron, d. May 1. *Causo*: Raymond Keating, d. Apr. 9. *Chatham, Ont.*: Mrs. Francis Reaume, d. Feb. 24; Mr. James Weldon, d. Mar. 29. *Clinton, Ont.*: Henry O'Brien, d. Mar. 9. *Coburg*: Mrs. James Laberty, d. Mar. 19. *Cornwall*: Rev. Sister St. James Vincent (Mary Ann Murphy), d. in Mar.; Mrs. Narcisse Leclaire, d. March 19. *East Bay, N. S.*: Mrs. Kenneth McLean, Augustine McDonald, Hugh Gillis, Mrs. Doald Gillis, John McLellan, Mrs. Angus McNeil, Joseph McVarish, Ann McMillan, Mrs. Augustine McDonald, Mrs. Ranald McAdam. *Eganville*: Thomas Donovan, d. Apr. 5. *Freeton*: Mrs. Christopher Higgins, d. Apr. 17. *Galt*: Mrs. M. Feeny (mother of Rev. Fr. Feeny of Brantford), d. Apr. 24. *Glen Robertson*: Janet Macdonald, d. March 30; John Atkinson, d. Aug. 4, '96; Mrs. Mary O'Neil, d. May 23, '96; Josephine Valade, d. May '95; Miss Carrie Hamil, d. Apr. '94. *Guelph*: Theresa Driscoll, d. March 18; Thomas Stackpoole, d. Jan. 3; Mrs. Martin O'Donnell, d. Apr. 2; Mrs. John Hughes, d. Apr. 13. *Halifax*: Mrs. J. F. Kenny, d. Apr. 18. *Harrison's Corners*: Mrs. James McPhail, d. March 28; John James McIntosh, d. Apr. 25. *Ingersoll*: Mr. George Allen, d. Apr. 18. *Kildare, P. E. I.*: Mrs. Ann McGuigan, d. March 27. *Kingston*: Mrs. Cordelia Bolger, d. Apr. 26. *London*: Patrick Downey, d. March 21; Annie O'Leary, d. Dec. 27, '96; Mrs. Maria Landsborough, d. March 23; Hugh McGee, d. March 30; Mrs. McLellan, d. March 31. *Lonsdale*: Mrs. Hourah McCullough, d. March 2; Miss Ellie Kennedy, d. June 18, '96. *Montreal*: Mrs. W. Morgan, d. Feb. 16; John Murphy, lost his life while trying to save a fellow workmen, Ap. 5; Mr. Robert Parker, d.

in April; Mrs. Michael Kerwin, d. Apr. 23. *Newmarket, Ont.*: Mrs. Patrick C'Leary, d. Ap. 25. *Orillia*: Mrs. P. Heyden, d. Ap. 8. *Oseola*: Mr. Antoine Aurie. *Ottawa*: Miss Sarah White, d. March 31; Joseph F. Holland, d. March 24; Miss Catherine Vaughan, d. Jan. 10; Mrs. William Mulroney, d. Feb. 19; Miss Alice Hines, d. March 5; Miss Catherine Murphy, d. Ap. 14. *Paris*: Mrs. James McEvoy, d. in Nov. *Quebec*: Mrs. Honoré Dowling, d. March 8. *Ridgetown, Ont.*: Philip J. Waters, d. Ap. 16. *Rollo Bay, P. E. I.*: Miss Mary Kickham, d. Dec. 17; Mrs. Alexander Burke, d. Jan. 5; Mrs. McCarthy, d. Jan. 13. *St. Catharines*: Mrs. Ellen McGuire, d. March 27. *St. George's, P. E. I.*: Mrs. John Johnston, d. Feb. 25; Donald McPhee, d. March 2; Ronald Walker, d. March 13; John McLean, d. March 23. *St. John, N. B.*: Rev. Daniel Corbet, d. Apr. 17; Miss Katie Burke, d. Mar. 2; Mrs. J. Fitzpatrick, d. March 3; Mr. John Cavanagh, d. March 27; Miss Jane Kenny, d. Apr. 1. *St. Mary's, Ont.*: Miss Elizabeth O'Brien, d. Ap. 1. *St. Thomas, Ont.*: Miss Mary Foley, d. March 24; Mr. Walsh. *Thorold*: Mrs. John P. McKeague, d. Feb. 2. *Toronto*: Philip Cummings, d. March 30; Mrs. Farrell; William Hamilton, d. March 25; James McGrand, d. March 29. *Trenton*: Mrs. William Nolan, d. March 31. *Windsor, Ont.*: Mr. Michael Deane, d. in Apr.





COR JESU, MAGNES CORDIUM. *

MAGNET of hearts, Thor. Heart Divine,
Of all true love the home and shrine,
 Oh ! draw my heart to Thee.
Thou lov'st, without e'en love's return.
Frozen this heart, while Thine doth burn ;
 Oh, melt this ice in me !

Spite of my sins, my foulest stains,
His Heart the loving Heart remains,
 Still to the sinner given :
Ah, can my heart that Heart neglect
Whose love, by Its own sweet aspect,
 Claims love from earth and Heaven ?

All mysteries, in brief express'd
Are there, where, chief among the rest,
 God spreads His banquet-board :
Here Jesus e'er is born again,
Here prisoned, hid, here suffers pain,
 Here man's heart weds his Lord.

Through peace and tempest, never the
Blest union interrupted be,
 Of my poor heart with Thine.
Of my bad self, oh, empty me,
And with Thy mind replenish me,
 For I am Thine, not mine !

Thy love has for its ample field
This earth's great orb. What altars yield
 Their incense to Thy Heart !
My heart shall, then, a pilgrim go,
And e'en my feet, these feet so slow,
 To seek Thee where Thou art.

* Taken from Fr. Nilles' *De Rat. Fest. SS. C. ii, p. 304. English Messenger, v. 273.*

In tabernacle's solitude,
 'Neath hearts of which Thou art the food,
 My love shall follow Thee ;
 My dying lips receive Thy gift,
 When consecrated hands Thee lift,
 In holy Mystery.

Where'er I find Thee, till the end,
 In love's sweet converse will I spend
 My life, nor leave Thy Side ;
 Such my absorbing bliss—oh, come,
 True life, with Jesu, in His home,
 Where deathless love shall bide.

THANKSGIVINGS

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

ALEXANDRIA.—For a special temporal favour.

ANTIGONISH.—For a temporal favour, through the intercession of the B. V. For many spiritual and temporal favours obtained during the month of April.

ARNPRIOR.—For having obtained employment for a friend, after having a mass said for the Souls in Purgatory. For a situation for a brother and several other favours. For a favour in February ; another, through the intercession of the B. V. For a great favour received last May. For several favours, through prayers to the S. H., the B. V. and St. Ann.

AU SABLE, MICH. — For a very great temporal favour, through the intercession of St. J. and St. Anthony of Padua.

BARRIE.—For a grace, after praying to the B. V. and the Souls in Purgatory. For a great favour, after making a novena to the B. V. For many favours, through the intercession of the Souls in Purgatory. For improvement in health of a dear mother. For several favours, through the intercession of St. Benedict and the Souls in Purgatory. For a great favour, after a novena to the Infant Jesus. For many favours, through the B. V. and St. Anthony. For being restored to health.

BATHURST, N. B.—For a great temporal favour, after making a novena to the S. H. For a temporal favour, through the intercession of the Souls in Purgatory. For a spiritual favour. For two favours, after making a novena to the S. H.

BATHURST VILLAGE.—For the cure of a sore throat, after making a novena to the S. H. and applying the Badge. For a favour. For two cures obtained, after praying to the Canadian Martyrs and using the relic card. For two great favours, after making a novena.

BELLEVILLE, ONT.—For a temporal favour.

BERLIN.—For the speedy recovery from a severe illness, after a three days' devotion, reciting the Rosary of the B. V. and applying the Badge. For two temporal favours.

BRANTFORD.—For several favours, spiritual and one temporal, after having a mass said in honour of the S. H. For many favours received last autumn, after prayers and a mass offered for the Souls in Purgatory. For the cure of sore eyes, after making a novena to the B. V. and St. J. For a spiritual favour.

BRECHIN, ONT.—For three favours. For a great temporal favour received in January, also one in February, after saying special prayers to the B. V. and St. J. For a temporal favour received, after praying to St. Anthony, and promising a mass for the Souls in Purgatory. For a favour.

BROCKVILLE, ONT.—For a friend having partly recovered her reason. Six, for employment. For many favours. For the conversion of three persons.

CALGARY.—For a great favour for a son. For a complete cure, after the application of the cross. For several favours.

CAMPBELLFORD.—For the recovery of health.

CANSO.—For a spiritual favour, through the intercession of the B. V., St. J. and Guardian Angel. For several temporal favours, through prayers to the B. V. For the conversion of a friend, through prayers in honour of the S. H.

CHATHAM, ONT.—For a favour, after having masses said and praying to the B. V. For two favours, through the intercession of St. Anthony. For a special favour.

CORNWALL.—For a favour, through the intercession of the B. V., St. J. and the Souls in Purgatory. For a favour from the B. V. For a favour, after saying the beads and praying St. Anthony. For a favour, after asking the prayers of the League. For a cure, after prayers to St. Ann, and Blessed Gerard, and applying the oil from St. Ann's shrine. For hearing, from a father absent seven years, through prayers to St. J. and St. Anthony.

DEBEC, N. B.—For a happy ending of a domestic difficulty, after prayers in honour of St. J.

DRAYTON.—For three temporal favours, through the intercession of the B. V. and St. J.

DWYER HILL.—For hearing from an absent sister, through prayers to St. Ann and St. Anthony. For a temporal favour, after asking the prayers of the League. For many temporal and spiritual favours, through prayers to St. J., St. Anthony and St. Ann. For a great temporal favour, by making the way of the Cross in honour of St. Ann, every day during Lent. For relief of a severe pain, by applying the Badge. For the finding of a lost article, through the intercession of St. Anthony. For a very great temporal favour, through prayers to the B. V., St. J. and St. Ann.

EAGANVILLE.—For the finding of a lost article, after having a mass offered and praying to St. Anthony. For a cure, after applying the Badge. For a temporal favour, having performed the Stations and, after praying to St. Anthony. Two temporal favours, by making two nine month's novenas. Settlement of debts by promising to abstain

from meat every Wednesday in honour of St. Anthony. Two favours, after having two masses said for the Souls in Purgatory. For being preserved from sickness, after promising to have a mass said in honour of the S. H.

FLOS.—For the escape of two members, through wearing the Badge and scapular of the S. H.

FREDERICTON, N. B.—For a favour, through the prayers of the League. For the recovery of a young man given up by his physician. For employment, through the intercession of the Souls in Purgatory. For the recovery of a friend after praying to the S. H. and St. J. For having completed the Nine First Fridays. For four great temporal favours. For a cure, after a novena to the S. H. and St. J. For favours received through the intercession of St. J. For the recovery of a valuable paper. For three great favours. For eight spiritual and temporal favours granted.

FREELTON.—For the cure of severe pain, by applying the Badge. For the success of an undertaking in aid of the Church.

GALT.—For two favours, after praying daily to the B. V. and saying the prayer of St. Bernard.

GLEN ROBERTSON.—For a great favour, after offering prayers for two weeks for the Souls in Purgatory. For relief of a child in a severe case of sickness, through prayers to the S. H., the B. V. and St. Anthony, with promise of a mass of thanksgiving.

GODERICH, ONT.—Three favours.

GUELPH.—For a temporal favour, after promising a certain number of masses. For a favour, through prayers to the S. H. and St. Anthony. For the recovery of a lost article, after prayers to the S. H. and St. Anthony.

HALIFAX.—For a favour, through the intercession of St. Anthony. For a great improvement in a young girl's health who, when suffering great pain, applied the Badge. For the successful sale of a house. For a good position for an absent brother, through devotion to the S. H. Scapular. For many spiritual and temporal favours. For recovery from a very severe illness, after promising to make the Nine First Fridays.

HAMILTON.—For a special favour, after a novena to St. Ann. For passing an examination. A great favour, through praying to the S. H. and St. Anthony. For the speedy recovery of a child from an attack of influenza, after saying five Our Fathers and Hail Marys. For work obtained. For the success of a mission. For a deathbed conversion. For many favours, especially the recovery of a sister, after prayers to the Souls in Purgatory. For a situation, after making novena to St. J. and reciting the Thirty Days' Prayer.

HASTINGS, ONT.—For a cure, after applying the Badge. For employment for a husband and means to pay debts, after praying to the B. V. and St. J. For a great temporal favour, through the intercession of the B. V., St. Joseph and St. Patrick. For great favours, after praying to the S. H. For a special favour. For two spiritual favours. For the cure of deafness.

INGERSOLL, ONT.—For the conversion of a Protestant friend, through the prayers of the League. For two spiritual and several

temporal favours. An Associate, for a favour, after asking the prayers of the League.

KENTVILLE, N S.—For the sale of property, after promising a mass for the Souls in Purgatory. For a special favour.

KINGSTON.—For a great favour obtained during the mission, through the intercession of the B. V. and St. Anthony. For a very special temporal favour. For a great temporal favour, through the intercession of the Souls in Purgatory. For preservation from fire, through St. Benedict's medal. For a great favour, through prayers to the B. V., St. J. and St. Anthony. For a brother passing his examination, by praying to St. J. For a temporal favour, by praying and receiving communion in honour of St. J. For five conversions, after recommending them to the prayers of the League. For employment for two persons. For a temporal favour. For the return of a friend to his religious duties, through prayers to the Infant of Prague. For the return of a man to his duties. For a situation.

LA SALETTE.—For the return of a friend, after praying to the B. V., St. J. and the Souls in Purgatory.

LINDSAY.—For work, after a novena to the S. H. and St. J. For the cure of a rheumatism.

LONDON.—For a spiritual favour, through the intercession of St. J. For the cure of a toothache, through alms and devotion to the Holy Family. For the cure of sore eyes, through the application of the Badge. For success in an examination. For four favours.

MAIDSTONE.—For relief from cold and pain, by applying the Badge, and using the water of Lourdes. For a cure, after many year's affliction, by making a novena to O. L. of Sorrows. For an almost miraculous escape from death. For the cure of a cold, by promising three Rosaries for the Souls in Purgatory. A Promoter, for a house being protected from fire.

MARYSVILLE.—For two temporal favours, through prayers to St. Anthony and promising bread for the poor. For several temporal favours, after praying to the B. V., and having masses said for the Souls in Purgatory.

MELROSE, ONT.—For delivery from temptation to drink and for a complete change of life:

MERRITTON.—For a situation. For happiness in a family. For relief from pain, after applying the Badge. For improvement in health. For several temporal favours. For the finding of several articles, after praying to St. Anthony. For several spiritual and temporal favours. For the cure of toothache, after applying the Badge. For a great spiritual favour, after putting intentions in the box, and praying to the B. V., St. J. and St. Anthony. For a temporal favour, after having a mass said for the Souls in Purgatory. For the cure of a bad habit, through prayers to the S. H. For the cure of toothache, after applying the Badge. For employment for a brother, after prayers to St. J. For two favours, after prayers to St. J. For a dear friend receiving the Sacraments, after prayers to the B. V., St. J. and St. Anthony. For a great favour, after offering a novena for the Souls in Purgatory.

MONTREAL.—For three temporal favours. For the preservation of two families from fire. For the cure of a sick person, through prayers to the Souls in Purgatory. For employment, after saying the Rosary and asking the prayers of the League. A student, for success obtained A Member, for a great temporal favour.

NEWMARKET, ONT.—A Member, for relief of a pain, after applying the Badge and praying to the S. H. and the Souls in Purgatory. For the cure of sore throat, after applying the Badge, using water blessed in honour of St. Ignatius and praying to the S. H. and O. L. of Perpetual Help. For the recovery of a sister, after promising to abstain from meat on Wednesdays and to say the Rosary in honour of the S. H. for the Souls in Purgatory for three months.

NORTH WILLISTON, VT.—For the recovery of a sister. For employment, after a novena to St. Ann, and a promise to have mass said for the Souls in Purgatory. For improvement of a mother's health. For a family being preserved from contagious disease, after a novena. For being cured of a hemorrhage, by making a novena and praying to the B. V.

ORILLIA, ONT.—For two situations, through the intercession St. J. and Souls in Purgatory. A Promoter, for several favours. For many temporal favours.

OSCOLA.—For a great favour, after making a novena to the B. V. For a very great favour, through a novena to St. Anthony.

OTTAWA.—For a great favour, after praying to the B. V., St. J. and St. Anthony. For a cure of cold in the head and deafness, after applying the oil from St. Ann's shrine. For a great temporal favour in the month of March, through St. J., after a novena. For a situation and several spiritual favours, through the intercession of the B. V., St. J. and St. Anthony.

OWEN SOUND.—For four spiritual and four temporal favours, from the Infant of Prague and through the intercession of Blessed Gerard. For a special favour, after making novenas to the B. V. and St. J. For favours received.

PARIS, ONT.—For the recovery of a friend from severe sickness. For the recovery of a mother, after a promise of a mass in honour of the S. H.

PICTON.—For help received which was very much needed, through the intercession of St. J. For several spiritual favours, through the intercession of the B. V. and St. J.

PHELPESTON.—For a very special favour, through prayers to the B. V. and St. J.

PORT CREDIT.—For a temporal favour. For having succeeded in finishing the Nine First Fridays.

QUEBEC.—For a favour obtained for a friend. For seven spiritual and temporal favours. For restoration to health of a priest. For the recovery of a sick person. For the recovery of a lost article of great value to the owner. For peace of mind restored to a nervous person. For restoration to health of a sick religious. For employment for some persons a long time idle. For the cure of a sick father, through the intercession of O. L. of Help. For ten special favours. For the recovery of a sick person from a very dangerous sickness.

RENFREW.—For being preserved from disease, after prayers in honour of the B. V. and a promise of a mass for the Souls in Purgatory.

ST. ANDREW'S WEST.—For five favours. For three favours beyond expectation, through prayers to the S. H. For the cure of a sore knee. For the restoration to health of a member of a family, after praying to the S. H. For employment. For a great temporal favour, after praying for the Souls in Purgatory. For hearing from an absent brother who had not written for years. For relief from pain occasioned by a wound received, after saying the Litanies of the Saints. For employment for a son. Three temporal favours, after promising a mass for the Souls in Purgatory. For the settlement of a lawsuit, after praying to the B. V. and St. J.

ST. BRIDGET'S OF IBERVILLE.—For two special temporal favours, through prayers in honour of the Precious Blood, and after masses for the Suffering Souls. For the cure of a sore face, through the intercession of St. J. and St. Anthony.

ST. CATHARINES.—For the means of paying a debt, after praying to the S. H. For a cure, through the intercession of St. J. For the cure of headache, after applying the Badge and making an offering. For a favour received on the seventh day of a novena to St. J. For special temporal favours, after offering Holy Communion and prayers to O. L. of Victory.

ST. FRANCIS' HARBOUR, N. S.—For three favours received some months ago, after praying to the B. V., St. J., St. Iguatius and the Souls in Purgatory.

ST. JOHN, N. B. — One, for keeping out of debt during the winter, through prayers to the B. V. and St. J. One, for obtaining means, through Blessed Gerard. One, for getting work, after a novena to O. L. of Perpetual Help. One, for getting money that was owing. One, for obtaining means to pay a debt. Two, for employment. Four, for recovery from sickness. One, for relief in trouble. One, for recovering a valuable article, through prayers to St. Anthony. One, for restoration of peace in a family. One, for succeeding in inducing a friend to go to confession. One hundred and sixty-eight, for many special favours. For a favour granted, money and employment, through the intercession of the B. V. and St. J.

ST. MARYS, ONT.—For a great temporal favour, after prayers in honour of St. Ann, for the Souls in Purgatory. For two favours, after prayers to the S. H. and receiving Holy Communion. For having heard from an absent brother, after prayers to the B. V. and St. Anthony. For several spiritual and temporal favours. For a situation, through prayers to St. J. and a promise to have a mass said for the Souls in Purgatory. For the cure of a child subject to fits, after praying for the Souls in Purgatory. For the recovery of a parent from a severe illness, after praying for the Souls in Purgatory.

ST. RAPHAEL'S.—For three temporal favours. For health restored, through the intercession of the B. V. and St. J.

ST. THOMAS, ONT.—For two special favours, through prayers to S. H. For relief from most acute pain, after fervent prayers to the S. H., St. J. and St. Anthony.

SANDWICH, ONT.—For the cure of sore throat, through the intercession of St. Blasius.

SARNIA.—For recovery of health. For recovery from illness, through the intercession of St. Ann, and promise of a mass for the Souls in Purgatory. For a temporal and a spiritual favour, through the intercession of St. Expeditus. A Promoter, for the relief of earache, by applying the Badge and St. Ignatius' water.

SEAFORTH, ONT.—For the recovery of two children, after applying the Badge. For a great favour granted, after having a mass said for the Souls in Purgatory. For a special favour in the month of March, through the intercession of St. J. For four special favours. For relief in a financial difficulty, through prayers to the S. H.

SOUTH BERWICK, Me.—For a cure, through the intercession of St. Anthony.

STOCO.—For four temporal favours, after prayers to the S. H. For one temporal favour, through prayers to the S. H. and St. Benedict

STURGEON FALLS, ONT.—For one very great favour, after having promised a mass in honour of the S. H. for the Souls in Purgatory.

THOROLD.—For a great temporal favour, after praying to the B. V. and going to the Holy Communion. For employment, after making a novena in honour of St. J., and praying to the Souls in Purgatory. For a special temporal favour. For a situation for a brother, after praying to St. J. and the Souls in Purgatory.

TORONTO.—For a great favour, after having invoked St. J. For a favour, after making a novena to Blessed Gerard. For a great temporal favour, after making a novena and burning a lamp for nine days before the Statue of the S. H. For the cure of pains in the feet, after a novena to Blessed Gerard. For employment found after promising daily devotion to St. Anthony. For two favours, through prayers to St. J. and the Souls in Purgatory. For relief in a great trial. For work obtained for persons in need. For recovery from illness. For two brothers who were addicted to drink. For a very great favour, through the intercession of the B. V. and St. J. For recovery from sickness. For the conversion of a mother, after prayers to the S. H., the B. V. and the Novena of Grace in honour of St. Francis Xavier. For a favour, through prayers to St. Anthony. For a great favour. For a spiritual favour, through the intercession of the Souls in Purgatory. For two special temporal favours, through the intercession of Our Lady and St. Anthony. For employment. For the happy death of an uncle. For employment obtained for an uncle, cousins, brother and sisters. For the speedy recovery of a brother from a serious illness. For grace granted to a relative to enable him to stop drinking. For success of two sisters in an examination. For helping a family out of difficulties. For sending all the members of a family good health. For three favours, after having a mass said for the Souls in Purgatory. For a drunkard reclaimed. For the cure of a cold, after making a novena to the S. H. For several temporal and spiritual favours. For the cure of a very sore neck, after praying in honour of the Passion of O. L. and prayers to the B. V.

TRENTON.—For a temporal favour.

TOTTENHAM, ONT.--For many favours. For two special temporal favours. One spiritual favour, after saying the rosary. For several favours, through the intercession of St. J. and St. Anthony.

WINDSOR, N.S.--For two special temporal favours, after promising ten masses for the Souls in Purgatory.

URGENT REQUESTS, for favours, both temporal and spiritual, have been received from Alexandria, Berlin, Dwyer Hill, Fairview, Ont., Galt, Glen Robertson, Grand Falls, N.B., Guysborough, Hamilton, Kentville, N.S., Kingston, Lindsay, Lloydtown, London, Marysville, Maynooth, Melbourne, Melrose, Montreal, New Hamburg, North Williston, Vt., Ottawa, Parkhill, Penetanguishene, Parry Harbour, Perth, Quebec, Red Bank, N. B., Richmond Station, St. Agatha, Q., St. George's, P.E.I., Toronto, Tottenham, Windsor, N.S.

Written for
THE CANADIAN MESSENGER.

ATHIRST

Athirst for rest, for peaceful, calm repose
Where din of earthly clamour is unknown ;
For some far spot where earth and all its woes
Shall be forgot, and Peace shall reign alone.

Though tranquil days with brightest summer skies
May come with joy and loveliness aburst,
They fade like dreams before our trusting eyes
And leave our souls all sadness, and athirst.

All sadness, that each fondly cherished hope
Like summer blossoms withered in our grasp ;
And blindly 'long life's thorny way we grope
Till Jesu's feet, with heart athirst, we clasp.

Fore'er athirst, a Mystic yearning thirst
That e'en earth's fairest streams can never slake ;
Unquenched will be, till in His love immersed
Our ransomed souls all earthly fetters break.

Athirst for " rest, sweet rest " within His Heart,
Athirst for love, unchanging and Divine ;
Athirst for heaven, and of its joys a part,—
For Thee, O Lord ! athirst for Thee and Thine !

MAY CARROLL

INTENTIONS FOR JUNE

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

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| <p>1.—Tu.—O. L. of Graco. Devotion to O. L. of Lieaso. 20,293 Thanksgivings.</p> <p>2.—W.—St. Gregory Nazianzen. Practise self-denial. 10,973 In affliction.</p> <p>3.—Th.—Octave of the Ascension. ht.pt. Pray for soldiers. 30,568 Deceased.</p> <p>4.—F.—St. Francis Caracciolo. C. at.gt. Heed holy inspirations. 12,330 Special.</p> <p>5.—S.—Vigil. St. Boniface, Bp. M. Pray for Germany. 1,195 Communities.</p> <p>6.—S.—WHITSUNDAY. bt.gt.mt.rts. Honour the Holy Ghost. 12,965 First Communions.</p> <p>7.—M.—St. Paul, M. Spirit of faith. The Associates.</p> <p>8.—Tu.—St. Medard, Bp. Spirit of thanksgiving. 15,883 Employment and Means.</p> <p>9.—W.—SS. Primus and Felician, MM. Spirit of joy. 2,890 Clergy.</p> <p>10.—Th.—St. Margaret of Scotland. Q. ht. Spirit of simplicity. 44,751 Children.</p> <p>11.—F.—St. Rosalia, V. gt. Console the afflicted. 23,007 Families.</p> <p>12.—S.—St. John Facundus, C. Reparation. 22,140 Perseverance.</p> <p>13.—S.—MOST HOLY TRINITY. bt.gt. Honour the Bl. Trinity. 4,782 Reconciliations.</p> <p>14.—M.—St. Basil, Ap. Zeal for the faith. 28,710 Spiritual Favours.</p> <p>15.—Tu.—St. BARNABAS. Ap. Patience in trials. 23,420 Temporal Favours.</p> | <p>16.—W.—St. John Francis Regis, C. Pray for the ignorant. 73,005 Conversions to the Faith.</p> <p>17.—Th.—Corpus Christi. bt.gt.ht.mt.rf. Repair sacrileges. 27,069 Youths.</p> <p>18.—F.—SS. Mark and Marcellian, MM. Guard the senses. 1,636 Schools.</p> <p>19.—S.—St. Juliana of Falco, V. Visit the Bl. Sacrament. 21,970 Sick.</p> <p>20.—S.—BB. Francis and Comp., MM. Confidence in God. 2,941 Retreats.</p> <p>21.—M.—St. Aloysius Gonzagna, C. Love of purity, 765 Guilds, Societies.</p> <p>22.—Tu.—St. Paulinus, Bp. Guard the heart. 1,832 Parishes.</p> <p>23.—W.—St. Etheldreda, V. Despise the world. 43,820 Sinners.</p> <p>24.—Th.—ST. JOHN BAPTIST. bt.ht.mt. Spirit of penance. 17,044 Parents.</p> <p>25.—F.—SACRED HEART OF JESUS. at.gt. Apostolic spirit. 4,202 Religious.</p> <p>26.—S.—SS. John and Paul, MM. Fraternal union. 1,600 Novices.</p> <p>27.—S.—St. Ladislaus, King. Pray for a happy death. 1,300 Superiors.</p> <p>28.—M.—St. Leo II, P. Submission to the Holy See. 11,764 Vocations.</p> <p>29.—Tu.—SS. PETER AND PAUL. Ab. bt.gt.mt.pt. Obey Christ's Vicar. Promoters and Directors.</p> <p>30.—W.—Commem. of St. Paul, Ap. Live for Christ. 92,321 Various.</p> |
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When the Solemnity is transferred, the Indulgences are also transferred. except that of the Holy Hour.

†=Pleinary Indul.; a=1st Degree; l=2nd Degree; g=Guard of Honour and Roman Archconfraternity; h=Holy Hour; m=Bona Mors; p=Promoters; r=Rosary Sodality; s=Sodality B. V.

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