



# THE CANADIAN MESSENGER.

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

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## MESSENGER ITEMS.

The Month of Mary will be a fitting preparation for the great month of the Sacred Heart. Mary is as the vestibule of the Temple; and, with souls enriched with all the graces their Mother in heaven will have obtained for them during the month of May, the Members of the League will enter upon that other month, so dear to them all, that of the adorable Heart of our Lord. Its opening will be looked forward to with eagerness, as it will be the month of grace in this year of grace, the Jubilee year of the Apostleship.

As enquiries still reach us with regard to the Emblem the Promoters' Cross and the Badge or Scapular of the Sacred Heart, we once more remind Associates that neither the Emblem nor the Promoters' Cross can take the place of the Badge or Scapular. The Promoters Cross is a distinctive mark of office, and Promoters alone are entitled to it. The Emblem may be enriched with the Apostolic Indulgences by Local Directors, provided they hold their monthly meetings regularly. But the Badge

or Scapular is what all must wear at the general monthly Communion to gain the Indulgence.

We cannot insist too strongly on the necessity of addressing, according to the directions given on the last page of the cover, all communications coming from English-speaking centres or their constituent members, save in the case of letters which are intended for either the French or English Canadian Central Director personally. Intention sheets and Thanksgivings form no exception to the rule. The latter should reach us, at *the latest*, on the 1st of every month preceding publication; for instance: items for the JUNE MESSENGER should be at hand on or before May 1st.

To guard against any oversight or delay, all are requested to devote a separate sheet to whatever relates to money matters. This precaution will ensure prompt attention to all orders, while items intended for publication will not be overlooked.

Some few Secretaries, through a misunderstanding, no doubt, instead of summing up on the printed form the intentions which every month are dropped into the boxes of their respective centres, forward to our address numberless little slips, with the mistaken idea that we have leisure to perform the duties which rightly devolve on them. Hereafter no notice can be taken of such mis-sives.

We must decline giving our reasons for not inserting in the MESSENGER certain contributions in prose or verse. Our silence should not be interpreted as a lack of appreciation of the good will displayed by the friends of our Lord's interests. We as fully appreciate the efforts to help us of those whose contributions we may not use as of those whose contributions we publish. It is no empty

formality if we assure them that we are exceedingly grateful for all the trouble taken in the preparation of their poem or article. If they have not the satisfaction of seeing it in print, the kind Heart of our Lord will surely find means of recompensing them amply for a labor which was undertaken entirely for Him.

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## LET THE PAST REST.

By FRANCIS W. GREY.

**L**ET the past rest, with all its joy and woe,  
God hath its follies and its sins forgiven ;  
What though the way were brighter, long ago,  
How dark soe'er it be, it leads to heaven.

Let the past rest, press onward, upward still,  
Follow where'er He leads, He knoweth best ;  
Bend low thy stubborn heart to His sweet will,  
Thou canst not mend the past, so—let it rest.

Heavy the cross which once He bore for thee,  
In deep humility thy burden take ;—  
Dire was His anguish in Gethsemane  
And wilt thou shrink to suffer for His sake ?

Bend thy proud knees, and bow thee in the dust,  
Confess thy sins, and His forgiveness crave,  
Own thou the chastisement, He sends thee, just ;—  
Then rise and follow, even to the grave.

Let the past rest ; Himself shall give thee peace,  
And thou shalt lay thy head upon His Breast ;  
His voice at last shall bid thy sorrow cease,  
And welcome thee to everlasting rest.



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

*"I will bestow a large blessing on all their undertakings."*

By JOHN J. BRANIN.

**A** H! MUCH may worldlings boast of worldly  
power  
And court from earthly sage approval's smile ;  
Ask favor of earth's mighty ones, the while  
Their ventures seek success and wait the hour  
Their bud of promise may unfold its flower  
Of ripe fulfillment. Search you well the file  
Of worldly records: then close the musty pile  
Ere hope forlorn should o'er thy bright life lower.

But thou, devoted soul, no anxious care  
Disturbs thy mind, entrenched as thou art  
In God's strong love of thee ; by faithful prayer  
United close to Jesus' Sacred Heart,  
Which ever makes thy good Its own affair,  
And blesses all thy work in every part.



## GENERAL INTENTION FOR MAY.

### SPLENDOR IN DIVINE WORSHIP.

Mr. LePlay, a world-renowned scientist, who during many long years of close application made the study of social questions his special occupation, but a short time before his death tersely recorded in a single phrase the result of his investigations. "Nations," he wrote, "that observe the Commandments of God prosper; nations that transgress them are on the decline; while nations that openly reject them are dying out."

Now, the first and all-important duty prescribed by the Ten Commandments is that of divine worship: "The Lord thy God shalt thou adore and Him only shalt thou serve" were the words of our Lord addressed to the tempter. And why must we adore God? Because HE IS. For how, if His existence cannot be denied, are we to refuse him the homage which His sovereignty demands?

Moses was drawing nearer to the burning bush, where "the Lord had appeared to him in a flame of fire," and he was bid to stand back by the Almighty:—"Come not nigh hither, put off the shoes from thy feet; for the place whereon thou standest is holy ground.... I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." Moses hid his face, for he durst not look at God.

And when Moses was about to receive his mission, at the prayer of Moses God gave His own name, a name implying the eternity of His duration and the necessity of His existence: "I AM WHO AM,.... Thus shalt thou say to the Children of Israel: 'HE WHO IS sent me to you'.... This is My name forever; and this is my memorial unto all generations."

God is the Supreme, Self-existent and Necessary Being immutable from all and for all Eternity, for whom past, present and future are as the minute in which we live.

"But amongst the many claims that God has upon us the very first of all is the claim of adoration or worship. He is our God—our Creator. He is infinite in perfection, infinite in wisdom, infinite in power, mercy and love. The very first thing that God demands is that he should admit and recognize these attributes of God, and, recognizing them, that we should bow down and adore them. Therefore the Holy Ghost tells us in Scripture, that if any man wish to approach God the very first thing is how to know God as He is. This virtue is called religion, by which we recognize God, in Himself, in His attributes, in His creatures; and the first act of religion is the act of adoration or worship.

"Now, the Psalmist who uttered the words 'I have loved, O Lord! the beauty of Thy house and the place where Thy glory dwelleth' had not yet beheld the glory of God, the temple of Jerusalem. The temple was not yet built, but was to be the work of His son, the great and wise King Solomon. But David saw it not, and yet he said: 'I have loved, O Lord! the beauty of Thy house.' He beheld it in the vision of his mind. He saw the stateliness of its grandeur, the majesty of its proportions, the richness of its material. He saw there the gold of Ophir, the scarlet twice-dyed of Tyre, and the costly marbles taken out of the hearts of the hills, and he rejoiced

because all this was fitting for the house in which the glory of the Lord God was to dwell.

“But above all things he beheld in the vision then in his mind all the tribes of Israel coming to Jerusalem to worship in the temple and adore their God. He beheld the beauty of adoration surpassing all other beauties of the House of God. He saw as the vision extended before his prophetic eyes the successive generations of true Israelites worshipping there, and he rejoiced; until at length he beheld the Virgin leading in that Child, who was God, into His own house. Then it was in the fullness of his prophetic heart he exclaimed: ‘O Lord! I have loved the beauty of Thy house and the place where Thy glory dwelleth; for lo! the Lord God has sent down His only Son into His own mansion;’ and then the vision extended until the prophet saw the fading glories of Jerusalem pass away. He saw the veil rent and the holiness depart from the house of God, until the abomination of desolation was there. He saw the mercy-seat empty, but again he saw rise from out the ruins of the one temple of Jerusalem ten thousand temples surpassing each other in beauty and loveliness. He saw the ten thousand temples of the living God spring up under the sky, and everywhere the altar of sanctification, the tabernacle of the Divine Presence. And the latter glories far exceeded the former, and then it was that he again exclaimed: ‘I have loved, O Lord! the beauty of Thy house and the place where Thy glory dwelleth.’”\*

This worship we owe God is not, then, merely interior and personal. Far from it. The Holy Council of Trent reminds us that it must also be outward and public:—  
“Man, in fact, being so constituted that it is but with difficulty, if outward signs be wanting, as he is body and

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\* *The Beauty of Divine Worship*, Father Thomas N. Burke, O.P., Vol. III, page 414.

soul, that he can raise his thoughts to Heaven and consider the things that are of God. Wherefore Holy Church, like a tender mother, has instituted certain rites and varied ceremonies, mystic blessings, lights, incense, sacred vestments and a number of other outward practices based on Apostolic teaching and Tradition.\*

Or, in the words of the illustrious Dominican :—“The very nature of man requires this ; for such is the intimate union of soul and body in man, that it is impossible to reach the soul save through the senses of the body ; if you wish to influence the mind of man, and touch his heart either for good or evil, you must appeal to his bodily senses. God Himself respects His own divine disposition in this regard, making the senses the ordinary channels of His highest graces ; and the Church of God—the only true interpreter of His will—whose mission it is to raise fallen man up to God, to purify and to preserve his soul, and to make him perfect by charity, makes use of everything that strikes and captivates the senses, in order thereby to reach man’s soul, to touch his heart, and offer to God the homage of the entire creature, as well of the body as of the soul.

“This will explain to us why the Catholic Church uses so much of external grandeur in her ceremonies. The lights and ornaments of the altar, the vestments of the priests, the smoke of incense, the pealing notes of the organ, the lofty dome, the graceful arch, the pictures and statues—all these things are intended by the Church as means whereby to reach the hearts and souls of her children, by instructing, ennobling, touching and captivating their senses.

“Now, the mission of the Church in this world is to win man to God ; in order to do this, she must take him as he is, and treat him according to his nature, leading him

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\* Sess. XXII., c. v.



up from natural things to supernatural—from the things that are made to the invisible things of God, and to a knowledge of 'His eternal power and divinity.' She must turn to God all the powers of man's soul, all the affections of his heart; and therefore she seizes upon all that is beautiful in this world, and makes it subservient to this end.

"Hence, the fine arts have always found their most generous protection, as they found their highest inspiration, in the Catholic Church. Painting and sculpture were exclusively hers until the heretical spirit of the sixteenth century turned them to the sinful service of this world, and then they fell, nor found in their wretched imitations of Paganism anything that could make up to them for the fair Christianity which they had abandoned.

"But painting and sculpture, after all, can hardly be called the offspring of the Church, though she consecrated, refined and exalted them. They flourished in ancient times, and Greece and Rome beheld them in all their glory. But there is another of the fine arts which God seems to have consecrated in a peculiar manner to the services of the sanctuary, and which may be said to be especially the child of the Church, and this is music."\*

Though we have borrowed already largely from the great Irish orator, we cannot bring ourselves to omit the development of this last thought, which we find in another part of the first lecture from which we quoted:—"If He (Christ our Lord) had intended to appeal only to the mind of man, He would have stopped at the tradition of the word; but the intention of our Lord Jesus Christ in founding the Christian religion was to go farther and deeper than the mere intelligence. It was to strike home to the heart. It was to penetrate the spirit and to obtain

\* *Music in Catholic Worship*, Father Thomas N. Burke, O. P., Vol. I., p. 345.

possession of the whole man ; and therefore He did not stop at the mere granting of the word, creating light and faith, but He furnished His Church with every means by which she can appeal to the heart, move the spirit, bow down the head, and chasten and purify the body as well as the soul of man ; and amongst the means with which God furnished His Church to reach the heart and to strike the spirit of man in His worship, one of the most direct, one of the most powerful is the appeal which is made by the music of the Church to the ear, and through the hearing to the heart of man.

“Church music—the voice of praise lifted up in melodious chords ; the swell and the pealing of the organ bearing aloft the loud hosanna of adoration to God ; the soft, low, tender notes that steal through the senses into the heart of man, and draw us away from ourselves until we are altogether before God ; a mild strain that falls like the breathing of God’s angels in its soothing influence on the troubled spirit, until we are truly called, lulled into that state of sacred rest that is necessary in order to hear the voice and realize the presence of God ; the storm-rushing notes that proclaim in voice of praise, some strong emotion of joy, some delightful surprise of revealed truth, some mighty mystery giving us triumph over the enemies of God—all this interpreted by the Church’s music forms one of the most powerful appeals which she makes in her worship to man, not only to his intelligence but it rouses the heart of man to the preacher, proclaiming revealed truth as an appeal to the mind.”

So much for the necessity of outward ceremony and splendor in the worship man owes to his God. But there is something more of which we must not lose sight. God did not create man to be, as it were, an isolated or solitary being, to live apart or estranged from his fellow-men. On the contrary, He created him for companionship

with these his fellow-mortals. Both reason and infallible Church demand that God's worship be not outward and personal only, but that it be public and social. For, as the individual is wholly dependent on his Creator, so society depends on Him for its existence and preservation; and without the public recognition of God's supreme sanctioning authority, society would suffer dissolution, and the reign of barbarism or anarchy would be the inevitable outcome.

As for the principal effects of outward ceremonial or sensible signs in divine worship, instituted, we must remember, by the Saviour Himself and perpetuated by His legitimate Spouse, the Holy Catholic Church, shorn of all oratorical ornament, they may be stated as follows:—

The great *liturgical prayer*—for such would be the correct appellation of divine worship enhanced by the many holy rites which accompany it—raises up the hearts of the faithful to the consideration and contemplation of spiritual and divine things; it constitutes the most perfect and most striking of all professions of faith; it unceasingly reminds us of our great duties; it forms the most powerful of social ties; in a word, as a master mind in such matters has put it, “it is above all divine; it is at one and the same time milk for the little ones and the bread of the strong, in this, that like unto the miraculous manna of the desert, it assumes every savor according to the taste of those whose nourishment it becomes.”\*

It cannot certainly escape our observation that the greater the pomp and splendor which surrounds the worship given to God by His Holy Church, the more do the wonderful effects we have enumerated manifest themselves, and all in greater exuberance. For no other reason has the Church, as we have seen, from the very

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\* *The Liturgical Year*, Don Guéranger, T. I., p. 16.

beginning, even in the hidden recesses of the catacombs, and the dim windings of subterraneous Rome, endeavored to impart to divine worship all the grandeur, solemnity and beauty at her command, circumstances of time and place being taken into account. Never has she harkened for an instant to these imitators of the Iscariot, who have lived in every country and in every age, and who in our own days more particularly persist in crying out:—"To what purpose is this waste? For this might have been sold for much and given to the poor." Let us not be dazzled by their specious objections, and let us bear in mind that if Jesus Christ, our God made Man, who of all the *poor* ought to be dearest to us, were honored and surrounded as He should be with becoming splendor in His tabernacles and in His temples, all of His suffering members, the indigent, the blind, the halt and the weary, would be the better for it, and that from that hour waning zeal and charity growing cold would be fanned into flame in the hearts of the faithful, and good works would flourish and bear fruits in abundance.

Let those on whom God has lavished the goods of this world, surrounded without stint with the comforts of this life, endowed with all the resources of wealth, rejoice in being able to rear temples and shrines befitting the august, the infinite majesty of the living God. The "eye of the needle" will be expanded to the proportions of Heaven's great portals thrown open to receive them, and their mansion will be all the grander and more sumptuous for eternity.

Let those who have caught from some faint echo of celestial melody the true inspiration of heavenly song enrich the repertory of the Church's music; or, in a lesser degree, according to the talent they have received from the Master, contribute to the sweetness and majesty of her chant or accompanying harmony.

Let those who have snatched from the bow which spans the heavens the secret of blending,—not with tawdry effect or meretricious coloring, its evanescent hues and of fixing them on groined arch or willing canvass,—lend their skill to the decorating of God's sanctuaries.

But let all our beloved *Apostles of Prayer*, by whom the great *Liturgical Prayer* should be held in such high esteem and reverence, energetically battle against lukewarm piety,—the growing evil of the day,—which dims the splendor of divine worship. It is in this particular that the sterner sex especially should make a greater effort to add, by their presence, solemnity to our feasts and sacred ceremonies, and lend their influence to make them more imposing.

As for the devout sex, women and Christian maidens, let them continue from day to day to swell the membership of such excellent associations as tabernacle societies or workers for poor churches, and lay under contribution their innate taste and deft fingers for the ornamentation of the altar in the many divers ways the love of God's holy places alone can suggest. And when all else is wanting and the God of all majesty is adored in the poor nude chapel, recalling the penury of Bethlehem's crib, let the altar linen be at least spotless and of immaculate whiteness, for thereon is to rest Holiness and Purity itself,—for who is there who is too poor or too lowly not to be able to assist in maintaining cleanliness in whatever is consecrated to God's service? Nothing is too good or too costly to be devoted to Him, neither is there any office to be considered menial when performed for the God of glory.

Throughout this month our prayer will be, that divine worship may again become what it was in the most glorious days of the Church: "the light of the learned, the book of the lowly and the joy of nations."

## 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 Christian souls, jealous of the beauty of Thy house, spare no pains to render the outward accompaniments of divine worship worthy of Thee, and to surround it with all pomp and splendor as is becoming. Amen.

## R.I.P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mrs. Catherine McIntyre, of Woodslee, died Jan. 31st; Mrs. Edward Golan, of Tweed; Mrs. K. C. Magee, died in New York, March 13th; Mr. Daniel Owens, Miss Sarah Kelly and Mrs. Hugh Campbell, of Kinkora, P.E.I.; Mrs. James Sherry and Miss May Creamer, of Seven Mile Bay, P.E.I.; Mrs. Michael Gorrie, died Feb. 14; Miss Wall, died March 12; Mrs. Casey, Mrs. Reuben Sissons (*née* Wilson) and Miss Elizabeth Monaghan, Mrs. Thos. O'Rourke, Mrs. John Kelly, Mrs. Quin, Mrs. J. C. Harvey, Mrs. D. Ernington, Mrs. Jeremiah O'Donnell, Miss Annie Maloney, Mrs. John Kavanagh, Mrs. Thos. Bridges, Mrs. Hands, Mrs. Catherine Ryan, and Miss Blanche Girard, died March 26th, all of Montreal; Mary McCullough, of Cornwall, died in Feb. Mrs. Cuthbert Rouleau, died at Calumet Island, in March; Mr. John Seton, died March 3rd; Mr. Daniel McVeigh, died March 13th; Mr. Michael Lamey, died March 29th; and Mrs. Henry Gribbon, died March 30th, all of Flos; Mrs. Mellon, died in Dec; Michael Jones, died March 25th, both of Hamilton; Miss Neubauer, died March 23rd; Mrs. Mary Stiffler, died March 25th, both of Guelph.



## A MONTH OF MARY IDYL.

BY MRS. JAMES SADLER.

Dear to every heart that loves her,  
All her children shall be blest ;  
While she prays and hatches for us,  
We will trust and rest.

### I.

" Miss Fitzmaurice, I hope you have no engagement for to-morrow evening. I have secured tickets for Albani's Concert, and if you will allow me to present you with one, I shall be very glad to be your escort."

The speaker was an exceedingly good-looking young Englishman of the fair Saxon type, the lately-imported manager of a well-known manufacturing house in one of our chief Canadian cities. The young girl whom he addressed was the type-writer of the establishment, Irish by blood as well as by manner and appearance,—the former modest and retiring, though sufficiently self-possessed, the latter uncommonly prepossessing.

A bright flush suffused the girl's face, and the blue eyes sparkled. It was only for a moment, however, and then Miss Fitzmaurice quietly answered : " You are very kind, indeed, Mr. Hilton, and I thank you very much ; but I have an engagement for to-morrow evening."

" You have ? And may I ask what it is, if the question be not indiscreet ?"

" Certainly not, Mr. Hilton ! It so happens that to-

morrow being the 1st of May, we shall have in our Church the opening of the month of Mary, which is continued every evening during the month."

"Then you are a Roman Catholic, I presume?" this in a tone of surprise and with some asperity.

"Yes, I am a Catholic"—quietly ignoring the word *Roman*—"and even if I were not going to church to-morrow evening," the young girl added with some hesitation and a heightened color, "I could not avail myself of your kind and flattering invitation."

"Indeed? and why, may I ask?"

"I have always been taught, Mr. Hilton, that young women should not go out alone in the evening, without—some of their own family with them; and as I am all alone now"—here her voice faltered and her soft eyes filled with tears. She stopped short, but Hilton quickly finished the sentence:

"As you are all alone now, you cannot go out with me, a stranger?"

"Oh no!" the girl hastily put in—"not a stranger, Mr. Hilton!—but you see how it is with me. I assure you I should have liked of all things to have heard our great Canadian singer, whom I never *have* heard, but under the circumstances, and for these two reasons, I must forego that pleasure, thanking you all the same."

"Oh! very well, Miss Fitzmaurice. I am sorry I placed myself in such a position. Be assured I shall not repeat the offence." And Hilton turned angrily away.

The tears sprang to Ellen Fitzmaurice's eyes as she looked wistfully after his retreating figure, and saw him pause by the desk of another young girl, the stenographer of the house, who brightened up at his approach, and after a few words of pleasant chat, joyfully accepted the invitation which poor Ellen had declined. The latter had the further mortification of seeing this neighbor of



hers, Miss Stedman by name, cast a glance of triumph on herself as she stopped one of the clerks just then passing, and told him in a loud, excited voice how she was going on the following evening with Mr. Hilton to hear Albani.

Poor Ellen! it was a sacrifice, and she felt it keenly, on more accounts than one; but she consoled herself with the thought that she had done her duty and could not have acted otherwise without incurring grave self-reproach.

It may be that Our Blessed Lady spoke some words of comfort to the girl's heart that evening when she knelt to say her Rosary at bed time in the privacy of her own little room, where the photographs of her Irish mother and father, at rest in an old, old churchyard far away in Kerry County, looked down approvingly on their lonely child. Certain it is that her trouble ceased, and on the following evening when she joined the faithful children of Mary in the late gloaming before the radiantly-lighted altar of the fair Queen of May, there was no trace of sadness on her calm young face.

## II.

It was, nevertheless, no small trial for Ellen Fitzmaurice on the day after the concert to hear Miss Stedman relating over and over to one and another of the employees, male and female, how much she had enjoyed the concert; what a wonderful voice Albani had; how enthusiastically she was applauded; and how sweetly and tenderly she sang of her early days in this her own beloved Canada.

"I could almost have cried myself to hear her," said Sarah Stedman, a rather hard-featured individual, by the way. "To be sure it was all in French, but I heard some people near me explaining what it meant. Dear me! I wouldn't have missed it for anything! Don't you feel a little bit sorry that you missed such a treat, Miss Fitzmaurice?"

"Not at all," said Ellen quietly,— "I had a greater treat myself, and one that I wouldn't have missed for anything in the world."

"You mean in church," sneered Miss Stedman with a toss of her head. "Well! there's no accounting for tastes!" And she bent over her desk, as though wholly engrossed by her work, for Mr. Hilt on was just passing.

"I wonder if he'll stop and speak to that Fitzmaurice girl," she said to herself, and was much relieved to find that he did not. Whether Ellen was disappointed or not, she said nothing, and both girls continued their work in silence. But their minds were none the less busy, and strange to say, they both arrived at the same conclusion.

"That's the end of it for *her*," thought Sarah in gleeful humor.

"He must be very angry with me," soliloquized Ellen, "when he doesn't even speak to me. Well! it can't be helped. Duty before pleasure." And she tried to think of something else, though, truth to tell, that one thought kept intruding itself on her mind, do as she would.

This went on for a whole week, and Sarah Stedman noticed with increasing satisfaction that whenever the young manager had occasion to address Miss Fitzmaurice in relation to her work, it was with even more than usual of his English reserve of manner. It is true he was just as distant with herself, but that she could overlook, so long as there was no distinction in Ellen's favor.

"He never took any particular notice of me—nor of her either, for that matter," said Sarah to herself. "I know his taking me to the Concert was only to spite *her*. I could see that. But it's all right now, any how!" And Sarah gave a funny little chuckle of sly exultation.

## III.

That same evening—it was the tenth day of the month of Mary—Ellen Fitzmaurice repaired as usual in the gathering shades of twilight to the parish church where the devotions of the month were being carried on with much solemnity. It was a noble temple where the majestic statue of the patron Saint—a glorious Bishop of the early ages—looked down from a niche over the high altar, with hand upraised in benediction over the crowd of worshippers below,—his own spiritual children assembled round a side-altar where stood the statue of the Virgin Mother surrounded by lights and flowers. All was serene joy and heavenly peace, and the hearts of Mary's children were all aglow with fervent devotion.

The spacious church was well filled with men, women and children, all intent on paying homage to the gracious Mother of Our Lord; whose benign face smiled down on her children from amid the lights and flowers that graced her shrine; then a priest in surplice and stole ascended the pulpit, and delivered a touching discourse on the loving devotion wherewith the Mother of God is honored by the Catholic Church of Her Son; the boundless confidence which all true children of that Church have in Her intercession; the unceasing proofs she gives them of her motherly protection; and, last of all, he dwelt on the purifying and ennobling influence of her example on all those who honor her virginal purity—her prudence—her patience.

“A true child of Mary,” he said in conclusion, “*must* be pure, prudent, patient and resigned—ever resigned to God's Holy Will!” The eloquent voice ceased to speak and the priest descended from the pulpit. But his words lingered in the hearts of his hearers, and they stirred to its inmost depths that of a young man who stood by a pillar not far from the Virgin's altar.

“It is the voice of truth,” he said within himself. “Those are something more than mere empty words.”

Falling on his knees he prayed for light, and light was given him from above, as it ever is to the earnest seeker. And he could almost persuade himself that the face of the Heavenly Mother shone with a brighter radiance as he said his first prayer to Her to ask her aid.

Then the words of her own sublime prophecy recorded in Scripture recurred to his mind, and with a strangely new meaning: “Behold! from henceforth all generations shall call me Blessed!” Then came the startling question within his own soul: “But who are they who call Her Blessed?” And the answer came from his inner consciousness, at first half-reluctantly, then with kindling enthusiasm: “Only those whom we are wont to call Papists and Romanists. They alone, over all the earth and in all times past and present, have called her Blessed.” He paused, and bent his head, then softly added: “I believe. O Lord! Help Thou my unbelief!”

Again he raised his eyes to the face of the Mother's, and a blaze of light shone in on his soul. Even as the gracious vision of that Immaculate Virgin flashed before the astonished gaze of the young Jew Alphonse Ratisbonne, in that old-time Roman Church of San Andrea, and changed his whole nature, making of him on the instant a fervent adorer of Her Divine Son, inflamed with the zeal of a true Apostle,—so, in a measure, was this young man—by nature upright and well disposed—illumined by a ray of divine grace, prepared to follow whither the light might lead and to embrace the truth at any cost. Then he remembered a dearly loved young sister whose death in far off England had been his first real sorrow, and who had become a convert to the Catholic faith at a famous convent in York, where she was being educated.

“Now I see it all,” said the young man to himself. “It

is Alicia's prayers that have come to my aid and obtained for me the light of faith. We were all grieved beyond measure when she became a Catholic, but now I thank God with all my heart. O my sister, pray to Our Mother in Heaven to help me now!"

IV.

It was Hubert Hilton who thus prayed. Great was the surprise of Ellen Fitzmaurice when she saw him kneeling in a pew near Our Lady's altar during the benediction which followed the sermon. Strangely enough she had been "haunted," as Gerald Griffin used to say, all that gracious time by some snatches of sweet Adelaide Procter's exquisite "Shrines of Mary." Now it was:

"Each shrine has two consecrations,  
One all the faithful can trace,  
But one is for me, and me only,  
Holding my soul with its grace."

Then again came to her as in a gentle whisper:—

"Long ages and generations  
Have come there to strive and to pray;  
She watched and guided them living,  
And does not forget them to-day."

She raised her eyes to the Mother's face with child-like love and trust, and she murmured low within herself:—

"And I know, when I enter softly  
And pause at that shrine to pray,  
That the fret and the strife and the burden  
Will be softened and laid away.

\* \* \*

Thick mists hid the light of the beacon  
And the voices of warning were dumb;  
So I knelt by the altar of Mary,  
And told her Her hour was come!"

While the echo of these gracious, hopeful words still lingered in Ellen's mind and heart, her eye fell on Hubert Hilton where he reverently knelt among the faithful clients of Our Lady in front of the little shrine which loving hands had decked in homage to their Queen. She could scarcely realize at first that it was the very same for whom she had prayed many a time, hoping even against hope that her prayers might yet be heard. But presently he turned towards her just as the Benediction had been given from the high altar, and smiled as he noticed the bewildered look with which she regarded him.

## V.

"Why, Mr. Hilton, who would have thought to see *you* here?" was Ellen's salutation as he approached her on leaving the church.

"Perhaps no one less than myself," he replied. "I had no idea of coming till an hour or so before I came."

"I suppose you were curious to see how we Catholics celebrate our month of Mary."

"Partly that, Miss Fitzmaurice, and partly—" he hesitated, then added quickly—"that I might see for myself what there was in this evening service of yours to be preferred to Albani's concert."

"Oh! that was your motive!" said Ellen gaily. "And pray what is the result? Do you think my choice was best?"

"So much so, Miss Fitzmaurice, that although I was certainly one of the *fools* mentioned by the poet,—who came, if not exactly to *scold*, at least to criticize,—I, like them, 'remained to pray.' I assure you I *have* prayed most earnestly, and I hope my prayer has been heard. But it may be," he added musingly, "that I did not pray alone." Ellen was silent, she was evidently waiting to hear more.

They were walking in a quiet street leading to the girl's home, and Hilton glanced around to make sure that no one was near enough to hear what he might say. Then he told briefly and simply of the dear sister who had passed away from earth in the spring-time of her life, and who had had the happiness of embracing the Catholic faith only a little while before her death. "I am sure it was her prayers that brought me here to-night, and"—he stopped short, made a longer pause than before, while Ellen held her breath to listen. At last, Hilton spoke again as by a strong effort: "Miss Fitzmaurice, dare I flatter myself that I had a share in the prayers of *one* amongst the living? I am sure you know who I mean."

"I do, Mr. Hilton," said Ellen with the candor and simplicity of a pure heart. "I do know who you mean, and I am quite willing to admit that I did pray Our Lord and His Blessed Mother for you every evening since the month commenced."

What Hilton would have said on hearing this frank admission remained unsaid for the time being, as they had reached the door of Ellen's home, and she said gently:—"We part here, Mr. Hilton. This is my present domicile. So, good-night! Thank God yourself, as I shall, too, for the wonderful mercy He has vouchsafed you this night through Our Lady's intercession!"

Surprised at this summary dismissal, yet conscious that it was only what Ellen should have done, Hilton lingered only till he saw her admit herself by a latch-key, then turned his steps homeward, with a heart full of new-born hope and a mind illumined by the first clear ray of celestial truth.

## VI.

During the remaining days of the month, Hubert Hilton was a regular attendant at the May services. He

went alone, and took his station near the Blessed Virgin's altar, where he knew Ellen was sure to be, 'hen, after the service, accompanied her home, always leaving her at the door. Sometimes they lengthened the walk by making a little *détour*, and it was during these promenades that the two young people arranged their plans for the future. They were engaged to be married, and by Ellen's earnest request, the ceremony was to take place in the last week of June, the dearest of months to the lovers of the Sacred Heart. She had explained to Hubert the great devotion to the Heart of Jesus, and told him the wondrous story of its revelation by Our Lord Himself, in an age not so far removed from ours, through the medium of an humble French religious.

Hubert was being instructed in the doctrines of the church by one of the priests of the church where he had first received the gift of faith—the same whose sermon on the devotion to Our Blessed Lady had been his first awakening from the lethargy of unbelief.

"Surely," said Ellen as they sauntered along through the moonlit streets, after the close of the last May service, enjoying to the full the tranquil beauty of the summer night. "Surely, Hubert, we are commencing our married life under the happiest auspices. Betrothed in the month of Mary, married in the month of the Sacred Heart, may we not hope for the special benediction of Our Blessed Lady and Her Divine Son on our union? A good beginning, you know, commonly makes a good ending."

Hilton's ready assent was followed by a silence of some minutes. It was broken by the young man's saying in a sort of dreamy voice, like one who is continuing aloud some inward train of thought: "I see now, Ellen, what it was that drew me to you from the first."

"And what was that, pray?"

"Because I found you so different from other young



girls, so modest and retiring, so prudent and reserved—so self-denying where principle was at stake,—in short—in short—so good a Catholic, as I now understand !”

“ Well ! I ought to be a good Catholic,” said Ellen in a thoughtful tone, “ for I come of a race that was, above all, Catholic, and which numbered amongst its sons some of the most heroic leaders of the Catholic people of Ireland in their long struggle against English Protestant persecution in the evil days of Queen Elizabeth. The Fitzmaurices of Kerry—many of them alas ! now fallen from their high estate !—were a branch of the Southern Geraldines who, under Gerald, the sixteenth and last Earl of Desmond defied for many long years all the power of the Tudor Queen. Some day you shall read of what the grand old Earl and his noble kinsmen suffered and did—and what they lost for the Faith during the Irish Reign of Terror known as the Penal Times. Amongst the Catholic leaders of that awful time none shine forth in history with a brighter lustre than two brothers of my race, Sir James and Sir John Fitzmaurice. Oh yes !” she added, as he and her betrothed stopped at the door of her humble home. “ It is little merit for me to be a good Catholic, when so many of my forefathers and my kinsmen lost life and land for the Faith in ever-faithful Ireland. But, pray forgive me, Hubert ! if I talk too much for this once of those glories of a long past age. But I *am* proud of these dauntless heroes of my race—it may be all the more so that our glory has departed, like the bubble on the fountain : ‘ Tis gone and for ever !’ But I promise you not to bore you with these old-time stories after we are married !”

“ You shall make no such promise, Ellen !” said Hilton eagerly, as they shook hands on the door-step. “ You shall tell me all about these brave Catholic champions of your race, and I will follow up their foot-prints in the records of that stormy time.”

“Well! good-night now, Hubert!” said Ellen softly; they were, her last words at parting. “The month of Mary is over, and it has done well for us. Now for the month of the Sacred Heart!”

## R. I. P.

Mr. Patrick Devine, vice-president of the League at Renfrew, died March 24; Mr. John Sullivan, died March 23; and Mrs. Maurice English, died in March, both of Renfrew; Mrs. William Farrell and Mrs. Catherine Dwyer of Brantford; Mrs. White, mother of Rev. William White, C.S.S.R., and Mrs. Margaret Clancy of Quebec; Mrs. Wm Ives, of Jordan, Ont.; Mrs. Barnwell; Mrs. Thomas Fisher; Mr. Michael Nash, of Galt; Mr. H. S. Hardy and Miss McCusker of Sillery; Mr. Peter Flynn, of Niagara Falls, died March 14.

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**TREASURY, MAY, 1894.**

Received from the Canadian Centres.

Acts of charity,....	83,037	Pious reading,.....	105,647
Acts of mortification.	82,263	Masses celebrated,..	106,626
Beads,.....	398,799	Masses heard,.....	101,860
Stations of the Cross,	117,416	Works of zeal,.....	76,007
Holy Communion, ..	37,895	Various good works, ..	1,666,364
Spiritual Commu- nions,.....	518,982	Prayers,.....	1,251,204
Examinations of conscience,.....	99,670	Sufferings or afflic- tions,.....	55,533
Hours of silence,....	359,745	Self-conquests.....	147,493
Charitable conversa- tions,.....	249,088	Visits to Blessed Sacrament .. ..	222,964
Hours of labor,....	533,623		
Holy hours.....	4,040		
		Total....	6,221,256



## FATHER AULNEAU'S DEATH.

As we have reached that point in the *Aulneau Letters* where the death of the saintly priest is recorded, it seems advisable to gather under one heading all that is known concerning the treacherous massacre which deprived the newly discovered regions of the great West of their most promising missionary, and threw back for an indefinite period the work of evangelizing the wandering tribes of the prairies and of the wilds bordering on the extreme western lakes.

All that Father Felix Martin, S.J., that indefatigable laborer in the field of historical research, could glean, thirty years ago, from various sources, is summed up in the short account found on a stray sheet among his notes, and which we here translate and place on record to save it from oblivion :

“We are not in possession of the details relating to Father Aulneau's family, education and vocation to the religious life.

“He came to Canada in 1730\*, and six years subsequent to his arrival he was chosen to accompany an important expedition of discovery westward, undertaken by Monsieur de La Véranderie. The latter commanded a party of twenty determined men, one of his own sons being among the number.

“The explorers had reached the Lake of the Woods, and had landed on an island for their morning meal. Their camping fires, however, betrayed their presence to

\* The correct date of his arrival is, as we have seen, Aug. 17, 1734.

a band of Sioux warriors who were prowling about in the neighborhood.

“These Indians, notorious for their cruelty and for the implacable war they waged on all those who gave them umbrage, resolved to attack the French. They stealthily landed on the island without attracting notice, and rushed upon the explorers who were off their guard. Many were struck with their arrows or were felled with the tomahawk. Some sought safety in flight only to perish in the waves. Father Aulneau, wounded by an arrow, fell upon his knees, when an Indian coming up behind him dealt him the death blow with his tomahawk.

“All the baggage was pillaged, but the Indians dared not touch the body of the missionary. Three weeks after the occurrence, a party of Indians of the Sault (*Saulteaux*), passing by the spot, found his body un mutilated. Not being able to dig a grave for it, as the island was all rock, they raised over the body a cairn one or two *metres* in height.

“Mr. Belcourt, a missionary stationed at Pembina, in 1843, visited the place and saw the tumulus. He gathered on the very spot the tradition of the massacre from the lips of an Indian whose father had helped to prepare a sepulchre for the missionary.”

Let us now add the only other existing versions of the event, wherein we shall find some few interesting incidents not mentioned in Father deGonnor's letter nor in Father Martin's account.

Father Lafitau, the same who had passed so many years at Sault St. Louis, writing from Paris to Father General, April 4, 1738, gives the following account of Father Aulneau's death :

..“*Quod attinet ad Patrem Petrum Aulneau nihil novi praeterquam quod initio scriptum est. Secutus fuerat praefectum militum quem prorex Novae Franciae prae-*

posuerat ut iter aperiret ad Mare Occiduum ex hac parte adhuc ignotum. Janique pervenerat ad fontes fluvii Mississippi, et ultra progressus, sed quia mos est istorum ut suis commodis plus quam communi bona vacent et intenti sint, pulverem pyrium et alia id genus variis nationibus vendiderat.

Istae offensae tali negotiationis genere hostibus proficuo, occasionem sumpsere expeditionis cujusdam quam praefectus destinarat filio suo expeditionis praeposito, comite P. Aulneau, jam mortis suae praescio, uti ex litteris suis constat.

Reipsa ipsos ex insidiis aggressi sunt barbari ac omnes interemere. P. Petro Aulneau duobus pugionis ictibus cofosso et capite amputato."

JOS. FR. LAFITAT, S.J.

Of this document, which is preserved in the archives of the Gesù in Rome, we give the following translation :

"As to what relates to Father Aulneau, nothing more has been learnt than what has already been written. He had followed an officer whom the governor of New France had commissioned to discover the way across the continent to the Western Ocean as yet unknown from this side. He had reached the sources of the Mississippi and had penetrated further west. But according to the custom of adventurers of that class, who are alive to their own interests which they consult rather than the common weal, the party had, in barter, sold powder and other munitions of war to the tribes they met with.

"Some of the Indians, incensed at this species of traffic at which their enemies gained an advantage, took occasion of an expedition this officer had planned and had entrusted to his own son as leader, with Father Aulneau—who had a presentiment of his death, as his letters attest—to accompany him.

"In fact, the savage band stole upon them unawares,

and slaughtered them all. Father Aulneau received two thrusts of a knife, and was decapitated."

What might be called the official account of the massacre is preserved in the *Archives Coloniales de la Marine, Paris.*\* This we have had carefully copied, and we append the following translation of it:

"Affair of the murder of 21 *voyageurs* which took place at the Lake of the Woods, in the month of June, 1736. A *voyageur*, Bourassa by name, relates that on June 3, 1736, having set out the fifth (of the band) from Fort St. Charles, at the Lake of the Woods, for Michilimakinac, met the following morning, just as he was about to push off from shore, thirty canoes manned by ninety or a hundred warriors, who surrounded and disarmed him and his companions, and plundered their stores. When they had learnt from him that under the curtain\* of Monsieur de La Véranderie's Fort there were five or six wigwams of Cristinaux, against whom they had set out on the war-path, they released him, and departed with the intention of capturing the encampment. They told Bourassa, however, to wait for them, and at their return they would restore his arms. This he did not think advisable to do; on the contrary, he hurried to Michilimakinac, while the Sioux, on their side, pushed on to Fort St. Charles, where they failed to find the five wigwams of Cristinaux who had decamped, so they retraced their steps.

"Meanwhile, twenty *voyageurs*, who had lately arrived from Lake Alepimigon, were on their way to Michilimakinac. At a day's journey from there (Lake Alepimigon?) they were met by that same band of Sioux, who massacred them all.

"Among the slain were the young Sieur de La Véranderie and Father Aulneau, the missionary.

\* Nouvelle France, Vol. 16. Postes des pays de l'ouest, 1679-1759, C. 1, Fol. 183.

\* The *curtain* is the line of enclosure between two bastions.

"Their bodies were discovered and identified by a party of Frenchmen who passed by the same place a few days later. Their heads had been placed on robes of beaver skin, and most of them with the scalp missing. The missionary was kneeling on one knee, an arrow in his side, a gaping wound in the breast, his left hand resting on the ground and his right hand raised. The *Sieur La Véranderie* was stretched on the ground, face downwards, his back all hacked with a knife; there was a large opening in his loins, and his headless trunk was decked out with garters and bracelets of popcpine quill.

"It will be only this year that we shall be in possession of the other particulars of this unfortunate affair.

"Some are of opinion that the Indians wished to wreak their vengeance more particularly on young *La Véranderie*, the son, who two years before had joined a war party of *Cristinaux* against the *Sioux*. It would appear that in the council he had been proclaimed leader. Be that as it may, the young man had desisted and had not taken part in the hostilities.

"According to *Bourassa*, the bulk of the attacking party was composed of the *Prairie Sioux*, of some *Sioux* of the *Lakes* and of *Monsieur de La Ronde's* post. The latter appeared well disposed towards the French; perhaps they were overruled in the affair of the *Sieur de La Véranderie's* murder. If the *Sioux* of the lakes conspired with the *Sioux* of the *Prairies* to shoot the French, then there is much to be feared for the *Sieur St. Pierre* who is commandant at the post of the *Sioux*.\* The *Sioux* nations are the fiercest of all the native tribes. They have been from time immemorial at war with the *Cristinaux* and the *Assiniboels*. These latter were originally from the same stock; they speak very nearly the same language,

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\* *Fort Beauharvais*, situated on *Lake Pepin*, about forty miles southeast of the present city of *St. Paul*, where *Father Guignas* was missionary and chaplain.

and yet they are irreconcilable enemies. A circumstance which the same Bourassa reports is that the Sioux complained to him that the French supplied the Cristinaux with arms and ammunition. The Cristinaux might as well complain of the French furnishing the Sioux with ammunition.

“The Sieur de La Véranderie writes that, grief-stricken at the loss of his son, he intends placing himself at the head of the Cristinaux and Assiniboels, and of marching against the Sioux (an extreme measure and not to be recommended). He would do better to agree to give up his post of the Western Sea, or have another officer appointed to relieve the Sieur de La Véranderie, who could undertake the task of conciliating all the tribes.”

The distance, even from the most western missions to the scene of the massacre, was so great, and communications so often interrupted, that fully three years after the disaster of the Lake of the Woods, the foregoing meagre accounts received but slight amplification. In 1739, Father Du Jaunay, writing from Michilimackinac to Madame Aulneau,\* had little to add. “Concerning the circumstances accompanying the death of your dear son,” he tells her, “here is what I have learnt from hearsay, and some of my sources of information seem trustworthy.

“In the first place, the majority of the Indians implicated were averse to putting him to death. In the second place, it was through sheer bravado that a crazy-brained Indian set at naught the consequences which held the others in awe.

“A third particular I have gathered is that scarcely had the deed been perpetrated than a deafening clap of thunder struck terror into the whole band. They fled the spot, believing that Heaven was incensed at what they had done.

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\* No. 29 of the Collection.



"Finally, that the portable chapel\* and, namely, the chalice, which was plundered, had fallen into the hands of a widowed squaw who had several grown up sons, the pride and wealth of the tribe. In a remarkably short lapse of time, all or nearly all of them perished in her sight. This she ascribed to the chalice, which her sons had given her; so she rid herself of it by throwing it into a river.

"This," concludes Father Du Jaunay, "is all I have been able to gather from the various accounts of the Indians. I met here with a native, who claimed to be a Sioux and to have been present at the massacre; but on being warned that he was an impostor, I did not think it proper to question him, trusting to time to throw more light on the occurrence."

But more than a century and a half have added little or nothing to our knowledge of the main incidents of Father Aulneau's death.

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## THANKSGIVINGS.

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

ACTON.—A Member for a temporal favor received through the intercession of St. Joseph.

ALEXANDRIA, Ont.—Two conversions to the Faith. By seven Associates, for special spiritual and temporal favors. By two Promoters, for special favors. A very great favor has been received after promise of a mass, novena and Holy Communion.

ARNPRIOR.—A Member, for a temporal favor, after praying to the Blessed Virgin, St. Ann and St. Joseph.† A

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\* *I.e.*, the small altar stone, sacred vessels and vestments, with whatever else that is necessary for saying Mass while on the missions.

Member, for a favor obtained last February through the intercession of St. Ann, St. Joachim, St. Michael and St. Patrick. For two favors granted in February. A Member, a temporal favor.

BATHURST, N.B.—For three great favors obtained through the intercession of Our Lady of Perpetual Help, St. Joseph and St. Francis Xavier. For the cure of a pain in the spine through the intercession of the Souls in Purgatory. A Promoter for four temporal favors.

BURLINGTON, Vt.—For the averting of a law suit, also for a temporal favor.

BRAESIDE, Ont.—A Member, for three temporal and two spiritual favors obtained through the intercession of Jesus, Mary and Joseph.

BRANTFORD.—For two special favors obtained.

CALGARY.—For success in examinations.

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

CORNWALL.—An Associate, for a temporal favor obtained through the intercession of the Holy Family and the Holy Sacrifice offered for the Souls in Purgatory.

COTE ST. PAUL.—A Member, for a great favor received, through the intercession of Our Lady of Dolors.

DARTMOUTH, N.S.—A Member, for the recovery of her brother from fever, also for the cure of a toothache by prayers to the Sacred Heart. A Member for two temporal favors received through the intercession of Our Lady of the Sacred Heart.

DUNDAS.—An Associate, for a special favor obtained. A Member for a special temporal favor granted.

EAST TORONTO.—A Promoter, for a spiritual favor received.

EGANVILLE.—For a temporal favor received through the intercession of St. Joseph. A Member for two favors recently granted.

GUELPH.—A Member for the recovery of a mother from

a severe illness, and for employment obtained. A Member, for a spiritual and temporal favor obtained through the intercession of the Blessed Virgin and St. Joseph. For the cure of a long and tedious sickness. A Promoter for a cure after applying the badge. A Member for obtaining work.

HALIFAX, N.S.—For two great favors granted which were scarcely to be hoped for. A Promoter, for a temporal favor received through the intercession of the Blessed Virgin and St. Joseph after making a novena. For the reformation of a person who was recommended to the prayers of the League. For many favors received. For a special favor received in December. For the cure of an internal disease, said by the doctors to be incurable except by a surgical operation.

INGERSOLL.—An Associate for a very great favor. By a person, for a cure after making a novena in honor of the Canadian Martyrs, also for two special favors obtained. A Member for many temporal favors granted through the Souls in Purgatory. A Member for the recovery of a friend from a serious illness. For a cure obtained. Thanks for a spiritual and two temporal favors.

KENTVILLE, N.S.—A Promoter acknowledges the receipt of three favors received after recommending the intention through the Holy Souls.

KINGSTON. —For employment obtained through the intercession of St. Joseph. For a special favor. For a favor obtained during the month of March. A Member for a favor received. A Member for a temporal favor received during the month of March. A Promoter, for restoration to health asked through the intercession of Our Lady of Perpetual Help and good St. Ann.

LINDSAY.—For two very great favors received after making a novena, and going to communion on the First Friday of every month. An Associate for obtaining a

position after saying the litany of the Sacred Heart for a short time.

LONDON.—A Promoter for a great favor, for two temporal favors, for employment obtained through the intercession of our Blessed Lady, and for the speedy recovery after a critical operation. A Member for the conversion of a brother. For a great favor obtained.

LYON MOUNTAIN.—A Promoter for two cures granted, by using St. Ann's oil and praying to the Sacred Heart. For a favor granted.

MARYSVILLE.—A Promoter for a great improvement in a serious ailment through the intercession of the Canadian Martyrs.

MIDLAND.—An Associate for a spiritual favor received. For the cure of toothache by applying the Badge. For a very great spiritual favor. For mental improvement in an Associate. For work obtained and brighter financial prospects.

MONCTON, N.B.—A Promoter for a favor granted. A Promoter for a favor obtained through St. Joseph and Our Lady of Perpetual Help. For a special favor obtained through a novena to St. Joseph.

MONTREAL.—A Member returns thanks for two favors received. A Promoter for being cured of sickness by applying the Badge of the Sacred Heart. An Associate for two favors granted.

MUNRO'S MILLS.—For the deliverance from a disease, which was very contagious though not dangerous, after promising to have two masses said for the Souls in Purgatory.

OKANAGAN MISSION, B.C.—For the cure of a painfully sore eye, after making a novena.

OAKLAND.—A Member for the cure of a disease, obtained through saying a novena in honor of Fathers Brebeuf and Lalemant. A person for relief from pain upon the application of the badge of the Sacred Heart.

OAKVILLE.—For employment obtained through the intercession of St. Joseph and the Souls in Purgatory. An Associate for a very great favor obtained for a friend through St. Ann. Through the intercession of Our Lady of Knock and St. Patrick, for the recovery of a whole family stricken with fever; also for the recovery of a friend, and other favors granted.

OTTAWA.—For employment obtained on beginning a novena to the Sacred Heart. An Associate for five temporal favors received through the intercession of the Blessed Virgin, St. Joseph and St. Ann. A Member for a situation received through the same intercession. A Member for a great temporal favor obtaining through the intercession of Our Lady of the Sacred Heart and the Canadian Martyrs. A Member for employment obtained on two occasions on the day after asking it from the Sacred Heart in the presence of the Blessed Sacrament, and for several other favors.

ORILLIA.—An Associate for a special favor granted, and or a temporal favor obtained.

OWEN SOUND.—The conversion of a young man. For a child restored to health.

PENETANGUISHENE.—An Associate for a great temporal benefit gained through the intercession of St. Joseph, also for several spiritual and temporal favors asked and obtained.

PEAKE'S STATION, ST. TERESA.—A Member for two temporal favors obtained after making a novena.

PETERBOROUGH.—A Member for the consent of a dear friend to open a correspondence with an absent member of a family, after many prayers. A Member for the restoration of a dear friend to consciousness. For the settlement of family affairs, after offering prayers and having mass said in honor of the Sacred Heart. Associates for several temporal favors obtained.

PLATTSBURGH, N.Y.—A Promoter for a great favor obtained.

PORT COLBORNE.—A Promoter for the restoration of her mother's health, also for a temporal favor obtained.

PORT HOOD.—A Promoter for two temporal favors.

POWASSEN, PARRY SOUND.—A Promoter for two temporal and one spiritual favor, through the intercession of the Sacred Heart and the Canadian Martyrs.

QUEBEC —A Promoter for a great favor bestowed on his friend through the intercession of the poor suffering Souls, the Blessed V rgin and St. Joseph. For the cure of a mother from plcurisy by applying the relics of the Canadian Martyrs to her side. For a successful operation and cure of an infant's sore eyes. For a situation obtained after making a novena to the Sacred Heart. For the finding of a valuable article after making a novena to St. Anthony and Blessed Bro. Gerard Majella. A Promoter for two favors obtained through the intercession of Our Blessed Mother and St. Joseph. Two Members of the League for the restoration to health through the intercession of the Blessed Virgin. A Promoter for a favor received on the third day of a novena. A Promoter for the success of an undertaking. A Member for a spiritual favor received from the Sacred Heart through the intercession of the Blessed Virgin. A Promoter for the cure of a sore knee. A Member for speedy recovery from illness. A Promoter for recovery from a dangerous burn in a sickness, after applying the badge and promising to go to Holy Communion and prayers. A Member for the recovery of a sister from a very dangerous illness. A Member for a very great favor obtained through the intercession of the Blessed Virgin and Blessed Gerard. A Promoter for two temporal favors obtained after making a novena, also for improvement in a mother's health and the recovery of a Member from sudden illness. For the

recovery of a sick person through the intercession of Blessed Gerard. A Promoter for two spiritual favors obtained during the men's retreat in St. Patrick's Church. An Associate for relief from temporary nervousness and mental trouble, also for several spiritual graces and relief in temporal needs. For graces to a Promoter, a mother and relative, and for the conversion from intemperate habits of a relative. Thanks for news from an absent friend and for favors received. For success in studies so as to merit a diploma. For several spiritual and temporal favors.

RENFREW —A Member for a special favor received from the Sacred Heart. A Member for two temporal favors obtained in July last, after saying special prayers to the Sacred Heart. For three temporal favors received through the intercession of the Blessed Virgin, St. Ann and St. Joseph. An Associate for a great temporal favor granted.

RICHMOND, QUE.—A Member for three very great favors obtained through the intercession of the most pure Heart of Mary.

SARNIA, ONT.—A Promoter for a special favor obtained.

SAULT STE. MARIE.—An Associate for two favors,—one spiritual and one temporal. A Promoter for a special favor obtained through the intercession of St. Joseph, a promise was made to have mass said in honor of the Sacred Heart.

SEAFORTH.—For restoration to health after many unsuccessful efforts of medical aid, after having made a novena to the Sacred Heart. For a favor obtained through prayers to the Sacred Heart. A Member for a very great temporal favor received in December last, through the Blessed Virgin and St Joseph.

SHERBROOKE.—For a restoration to health, after making a novena to the Sacred Heart of Jesus.

ST. RAPHAEL'S.—A Promoter for the cure of toothache after praying to the Blessed Virgin Mary. An Associate for a favor received. A Promoter for a favor received after a novena to the Sacred Heart and through the intercession of Mary Immaculate.

ST. THOMAS, ONT.—A Promoter for the recovery of a dear one from an attack of serious illness.

TORONTO.—For the speedy recovery of a mother after having undergone a painful operation; a novena to the Sacred Heart of Jesus was made for the intention. For the partial recovery of two persons from a tedious illness, also for a spiritual and temporal favor obtained. For increased attendance at a school; the favor having been granted at the time petitioned for. A Member for a particular favor granted after a novena made time and again in honor of St. Joseph and Our Lady of the Sacred Heart. An Associate for many favors received. A Promoter for a complete restoration to health, and a great spiritual favor obtained after invoking the aid of the Sacred Heart and the Blessed Virgin. An Associate for a favor received. A Promoter for a prosperous journey. For a very great spiritual and temporal favor received after sending in the intention four or five times. Two Members for two temporal favors granted. A Promoter for a temporal favor. An Associate for a temporal favor after a novena to the Sacred Heart. For a person having gone to confession and communion who had not communicated for some years.

WALTHAM, MASS.—A professional man desires to express his gratitude to the Sacred Heart; to prayers offered to the Sacred Heart he owes a good deal: he has given up all bad habits, and is striving to lead a Christian life. He is also succeeding in his profession beyond his most sanguine expectations.

WINNIPEG.—Three special thanksgivings for three



special favors obtained by three persons during the month of February.

URGENT REQUESTS. For favours, both temporal and spiritual, have been received from Almonte, Berlin, Burlington, Vt., Chateau, Chatam, Ont., Dundas, Emsdale, Ont., Flos, Fort William, Grafton, Hamilton, Kingston, Liudsay, Lower Bartibog, Moncton, Midland. Munroe's Mills, Manotick Station, Montreal, Oakland, Cal., Ottawa, Port Arthur, Port Hood, Port Colborne, Quebec, Renfrew, Richmond, Smith's Falls, Sudbury, Summerville, P. E. I. Toronto, Waltham, Moss, Winnipeg.

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## TORONTO.

### THE MEN'S LEAGUE.

Sunday last was a great day at St. Michael's. Such a large gathering of men has rarely been seen at communion even in the Cathedral, where the number of communicants is always great. But on last Sunday the men seemed to have the church all to themselves at the 9 o'clock Mass, and almost everyone present approached the Holy Table. The members of the Men's League and the members of the Irish Catholic Benevolent Union, who are nearly all members of the League of the Sacred Heart, quite filled the centre aisles of the church, while the Boys' Company, the cadets of the League, took their places in St. Joseph's aisle, and St. Agnes' Society, the Ladies' Branch of the I.C.B.U., assembled before the altar of the Blessed Virgin. The men of the I.C.B.U., led by their excellent band, and wearing their regalia and badges, marched from their hall to the Cathedral, and presented a splendid appearance.

When all had taken their places in Church, the sigh was most edifying and impressive. Mass was said by the Very Rev. Vicar-General McCann. His Grace the Archbishop, who always manifests such a deep interest in Catholic Societies, and to whom, under God, the League of the Sacred Heart owes its wonderful success in the city and diocese, was present at the Mass to encourage and bless the great gathering of men. His Grace made a brief but most eloquent and fervent address before communion, and then spoke again after communion, exhorting all in burning words to be loyal to our Lord and Leader they had just received, to be true to their convictions and their consciences, to God and their country. It seems the Catholic societies are to parade on St. Patrick's Day; but the parade that must ever please St. Patrick best is the grand march that men make to the altar rails—such a magnificent Catholic parade as was seen in St. Michael's last Sunday.

Father Ryan, the Spiritual Director of the Men's League, and Chaplain of the I.C.B.U., has reason to be proud of his men and boys and most hopeful of his very promising society of St. Agnes. May each and all have the success they so well deserve.—*Catholic Register*, Toronto.

#### OUR LADY OF LOURDES' PARISH.

A very interesting and impressive ceremony was held at the church of our Lady of Lourdes last Sunday evening. The beautiful church was crowded with a most attentive and fervent congregation, and fourteen new Promoters of the League of the Sacred Heart received their crosses and diplomas.

The Rev. Pastor, Father James Walsh, chanted the vesper service, and the crosses and diplomas were blessed

and conferred by Father Ryan of St. Michael's Cathedral, who gave a stirring address to the members of the League before the solemn blessing and distribution of honors.

Father Ryan warmly complimented the pastor and people of our Lady of Lourdes on the splendid success of the League in their parish. He said it was only natural to expect that the League of the Sacred Heart of Jesus should flourish and bloom and bear much fruit, under the fostering care of our Blessed Lady, who may well be called the foundress of this beautiful devotion, as she gave her Divine Son this human Heart, from which this devotion springs and to which it should be directed.

The League at Our Lady of Lourdes was also specially favored by the immediate and encouraging presence of His Grace, the Archbishop, who had done so much to make this great doctrine known and loved. But the practical success of the work, and the number of new Promoters, told eloquently, too, of the untiring zeal of the pastor and the earnest piety of the people of Our Lady of Lourdes' parish.—*Toronto Evening Star*, Jan. 22.

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## HOME.

Out of this exile, this valley of tears,  
Out of the depths of sin,  
We cry to thee, Mary, Queen of May ;  
We cry to thee, Mother, and list as we pray  
That thy loving smile may dispel our fears ;  
That thy Son, at thy prayer He always hears,  
May cancel our faults and open the way,  
And bid us at last, at the close of day,  
Joyfully enter in.

## INTENTIONS FOR MAY.

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

- 1.—Tu.—SS. PHILIP and JAMES. Ap. bt, mt. Begin well Mary's month. 53,857 Thanksgivings.
- 2.—W.—St. Ithanasius, Bp. D. All for Jesus. 11,647 In affliction.
- 3.—Th.—ASCENSION. bt, gt, ht, mt, rt, st. Joy of spirit. 14,279 Departed.
- 4.—F.—St. Monica, W. at, dt, gt, pt. Perseverance in prayer. 26,351 Special.
- 5.—S.—St. Pius V., P. rt. Devotion to the Holy Rosary. 3,158 Communities.
- 6.—S.—St. John at the Lat. Gate at, gt, rt. Suffer for God. 11,813 First Communions.
- 7.—M.—St. Stanislaus, B.M. Zeal for the Eucharist. The Associates of the League.
- 8.—Tu.—Appar. of St. Michael, Arch. Confidence in Angels. 5,391 Means.
- 9.—W.—St. Gregory Nazianzen, Bp. D. Visit Church often. 14,249 Clergy.
- 10.—Th.—St. Antoninus, Bp. ht. Love for the poor. 123,372 Children.
- 11.—F.—St. Francis Jerome S. J. Pray for Missionaries. 18,850 Families.
- 12.—S.—Vig. SS. Niccolus and Achilleus. Pray for young men. 14,774 Perseverance.
- 13.—S.—PENTECOST. bt, gt, mt, rt, st. Devotion to the H. Ghost. 3,773 Reconciliations.
- 14.—M.—St. Boniface, M. Grieve not the Spirit. 9,627 Spiritual.
- 15.—Tu.—St. Isidore, ploughman. Need holy inspirations. 10,131 Temporal.
- 16.—W.—Ember D.—St. Simon Stock. Devotion to the Holy Scapular. 5,519 Conversions to faith.
- 17.—Th.—St. Pascal Baylon, C. ht. Devotion to the Eucharist. 15,733 Youths.
- 18.—F.—Ember D.—St. Winand M. Spirit of Penance. 2,037 Schools.
- 19.—S.—Ember D.—St. Peter Celestine. Spirit of Generosity. 8,625 Sick.
- 20.—S.—M.H. TRINITY. bt, mt. Respect to the Sign of the Cross. 117 Missions.
- 21.—M.—St. John Nepomucene, M. Prudent silence. 512 Works.
- 22.—Tu.—The Finding of the H. Cross. rt. Study your Crucifix. 2,144 Parishes.
- 23.—W.—Bl. Andrew Bobola, M. Pray for the Persecutors of the Church. 21,149 Sinners.
- 24.—Th.—CORPUS CHRISTI. bt, gt, ht, mt, rt. Reparation. 13,399 Parents.
- 25.—F.—St. Gregory VII., P. dt, pt. Zeal for the Church. 4,482 Religious.
- 26.—S.—St. Philip Neri, C. Spirit of cheerfulness. 1,660 Novices.
- 27.—S.—St. Mary Magdalen de Pazzi. Spirit of Prayer. 2,227 Superiors.
- 28.—M.—St. Augustine of Canterbury. Pray for heretics. 7,469 Vocations.
- 29.—Tu.—St. Maximinus, Bp. Pray for Socialists. The Promoters.
- 30.—W.—St. Felix, I., P. Be cheerful in givings. 31,736 Various.
- 31.—Th.—St. Angela Merici, V. ht. Pray for devoted nuns. The Directors.

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

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