

THE PILGRIM  
OF  
OUR LADY OF MARTYRS  
(LITTLE MESSENGER OF THE SACRED HEART.)

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THE VIRGIN'S PLAINT.

(From the Latin.)

BY REV. C. W. BARRAUD, S.J.

CHRIST'S dear Mother in her mourning  
Gazed on Jesus crucified ;  
Then, her eyes to heaven turning,  
Unto Gabriel cried :

“Gabriel, thou hast called me blessed.  
Look upon me now, and say  
Is my soul, with grief oppressèd,  
What it was that day ?

“Long ago I heard thee telling  
That the Lord was with me—see !  
Yon cold tomb is now His dwelling ;  
He is not with me.

“All the greeting thou didst bring me,  
Gabriel, must be now unsaid.  
*Vae*, not *Ave*, shalt thou sing me ;  
For my Love is dead.”

## OUR LADY'S SHRINES.

### The Holy Relics of Aix-la-Chapelle.

THE most popular of the great historic pilgrimages of Germany, next to that of the Holy Coat of Trèves, is probably that of the Holy Relics of Aix-la-Chapelle, known as the *Heiligthumsfahrt*. The exposition of the Holy Relics to the veneration of the faithful, which takes place every seventh year, July 11-15, is just in course at this writing. Hundreds of thousands of pilgrims from all parts of Europe are flocking to the old Imperial City of Aachen, and, although the Aachener Heiligthum is not on the programme of our National Pilgrimage, yet we have no doubt but many an American will during these two weeks worship at this far-famed shrine. In any case, a short account of this famous sanctuary cannot but prove interesting to the readers of the PILGRIM.

Aix-la-Chapelle is not only one of the most ancient and historic cities of Germany, but it also boasts of having intact, in its original form, the oldest cathedral in the German Empire. While its contemporaries have mostly become a prey to war, fanaticism, earthquakes, or old age, the *Liebfrauenmünster* still stands to tell the tale of over a thousand years. It was built in the eighth century on a grand scale, and magnificently fitted out and endowed by Charlemagne. It was dedicated to the Blessed Virgin.

Artists and works of art, in what is now known as Germany, were then few and far between, but Charlemagne's mighty sway reached to the extremities of civilized Europe, and controlled all the resources of wealth, intellect and skill. The finest marbles were imported from Italy; architects and artists were summoned from all parts of the Empire. Precious metals were used in profusion. The church plate and vestments were the most costly and magnificent. Thus the most ancient, and long the most splendid, of God's temples in Germany stood completed and equipped in the year 796 of our era.

The munificent Emperor, however, made it his chief object to gather into this sanctuary the largest possible number of the most costly relics that could be obtained throughout all Christendom, and it was these relics more than architectural and artistic beauty that lent its peculiar sacredness to Aachen's Dom. His intimate relation to the Pope, whose patrimony he had greatly enlarged, more than his power, gave Charles special facilities to gratify his pious desire. It was natural that the Pope should indulge the wishes of so signal a benefactor and protector of the Church. But his influence reached beyond Rome. The Eastern Emperors, more from fear than from love, were eager to cultivate his friendship, and consequently they freely opened to him the sacred treasures of the Orient. The Patriarch of Jerusalem surrendered to him the keys of the Holy Sepulchre and of Mount Calvary. Thus Rome, Constantinople and Jerusalem put their sacred deposits at his disposal; and the pious Emperor helped himself right liberally, so that in the ninth century one of the most remarkable collections of relics in the world existed in Aix-la-Chapelle. Most of these precious relics have been preserved to this day, despite the many dangers from fire and rapine to which they have been at various times subjected.

The most conspicuous among those relics are the garment of the Blessed Virgin, the swaddling clothes of our Lord, the winding sheet in which was wrapped the body of St. John the Baptist, the breech-cloth which our Lord wore on the cross. Some thirty other minor relics are likewise preserved there, among them a particle of the true Cross, and a lock of the hair of our Blessed Lady.

The garment of our Lady is a tunic 1.60 meters in length and 1 meter wide, of fine cotton texture, which the ancients used to call byssus, of light yellow color, richly embroidered around the neck and sleeves. Tradition has it that this and another garment was given by the Blessed Virgin before her death to two holy virgins, who were special friends of hers. The present one was subsequently brought to Constantinople, whence Charlemagne received it, and treasured it up in his new minster.

The swaddling clothes of the Divine Infant consist of a strip of thick brownish-yellow woolen cloth. The legend says that they were made for the emergency by the Blessed Virgin from a pair of travelling leggings of St. Joseph. They were probably worn over a linen covering. They are said to have been given by Juvenal, Bishop of Jerusalem, to Eudoxia, the pious wife of the Emperor Theodosius, who, on her part, gave them to St. Pulcheria. By oriental munificence they came into the hands of Charlemagne, and were conveyed to the imperial residence.

The winding-sheet of St. John Baptist is an oblong piece of fine linen cloth. The blood-stains upon it are still quite visible.

The breech-cloth of our Lord is a coarse linen cloth, apparently a fragment of a linen tunic. It is all soaked in the Precious Blood except some portions of the extremities at which it was knotted. When and how it was brought to Aix-la-Chapelle cannot be ascertained.

Space does not permit us to attempt any description of the minor relics of this shrine. Let us return to its history.

Charlemagne ordered the Holy Relics to be exposed for the veneration of the faithful once a year—on the Wednesday of the ember week after Pentecost. On these days numerous pilgrimages came from far and near. Historic records of these pilgrimages reach back only to the thirteenth century. At this date the pilgrimages were numerous from various parts of Europe. In the year 1357 the Queen of Hungary, with a mounted suite of 700 men, came to perform her devotions before the Holy Relics, while it seems to have been a standing custom with the Hungarian kings to worship at stated times at this holy Shrine. The pilgrims from Hungary were so numerous that in 1382 a special chapel was built in the Cathedral for their use, and a Hungarian priest was appointed as a regular chaplain to minister to their religious wants in their own language. Other nationalities imitated this example, for instance, the Bohemians and Slavs.

The Hungarian and Austrian pilgrimages continued till

the year 1776, when pilgrimages were prohibited wholesale by Emperor Joseph II. The number of pilgrims from Austria and Hungary alone at the septennial pilgrimages is estimated at 5,000. And thus they flocked from the most distant parts of Europe. In many cities of Germany, as for instance, in Hildesheim, there were free hostelries erected for the pilgrims travelling to and from Aachen.

The pilgrimages went on increasing towards the beginning of the fifteenth century, so that the rush became dangerous to life and limb. In the year 1440 it is recorded that the roof of a house on the Cathedral square broke under the multitude that congregated there to view the exposition of the Holy Relics. Nineteen persons were crushed to death and forty seriously injured. In the year 1496, 142,000 pilgrims entered the gates of Aix-la-Chapelle in one day. Thus it continued till 1776.

A distinguished pilgrim in 1510 chronicles his impressions of the great pilgrimage as follows: All the highways in the vicinity of Aachen were crowded with pilgrims. In and around the minster burned so many tapers that it seemed to be a sea of fire. He was compelled to ride around through the city for a whole hour before he could find a lodging. In the cathedral the crowd was so dense that there was no room to kneel, and there was serious danger of being crushed. When the Relics were exposed, as far as the eye could reach—on the Cathedral Square, in the houses, on the roofs—was one continuous mass of human beings, trying, at least in the distance, to catch a glimpse of the Sacred Relics.

Before the exposition the bells rang out a solemn peal. A venerable prelate, attended by several clerics, entered upon an open tribune of the church tower, where the exposition was to take place, and addressed the multitude.

He then retired, and a number of priests, arrayed in splendid vestments, attended by torch-bearers, bearing holy water vases, and gold and silver censers, occupied the tribune. In the midst of them walked two prelates, robed in gold and silver vestments, bearing a long golden staff on which hung the garment of the Blessed Virgin. The vesture was covered with silk and gold texture. The covering was removed

from those parts of the garment that were to be exhibited, and it was hung on a golden staff over the tribune, so that it could be seen by the whole multitude. There was a flourish of trumpets and the people broke out in prayers and sighs, and loud cries, so that everyone was moved to sentiments of devotion and piety. This exhibition was repeated on the four sides of the tower to afford all an opportunity of seeing the Sacred Vesture. In the same order the other Precious Relics were exhibited.

The Reformation naturally had a restraining effect on pilgrimages generally. War, unbelief, and fanaticism did not fail of their destructive influence in Aix-la-Chapelle. Liberalism tried to exterminate these manifestations of popular devotion under Joseph II., and the succeeding rule of revolution, anarchy and irreligion.

With the revival of faith in Germany, however, within the last half-century, the pilgrimages also began to revive, and have now regained something of their original splendor. In the year 1860, on the 15th day of July, 65,000 pilgrims, and on the 22d of July of the same year, 52,000 entered the city of Aix-la-Chapelle.

The hospitality of the good people of Aix-la-Chapelle, on occasion of these pilgrimages, has been always extraordinary. This, however, was not left to individual effort. It was an organized hospitality. The citizens did everything in their power to make their stay a pleasant one for the pilgrims. They made an appropriation of the public moneys for the purpose of housing and feeding the pilgrims, and high officials volunteered to wait on them personally. July 9, the pilgrims were fed at the expense of the monastery of St. Celestine; July 10, at the expense of the former Convent of Marienthal; July 11, 12, 13, at the expense of the city of Aix-la-Chapelle. On the first three days they were served by the Mayor of the City in person; on the other two days by other high city officials.

The exposition and veneration of the Holy Relics are conducted in our own time nearly as of old. Every seventh year the collegiate chapter holds a meeting in the month of March to decide whether the exposition is to take place or

not. In case of war, famine, pestilence or other serious obstacle, it is omitted, which proves a great disappointment to the people, who always regarded the year of the pilgrimage as one of special blessings. If no obstacle is found to exist, a proclamation is issued to the effect that the exposition is to take place, and preparations begin for the solemnity.

On July 11, at 10 o'clock, precisely, after the Office and Solemn Pontifical High Mass, the clergy, arrayed in the robes of their office, appear on the balconies of the church tower bearing the Holy Relics. After the singing of a hymn, a priest chosen for this office, who is generally gifted with a powerful voice, chants in the vernacular the following announcement: "You shall now behold the Sacred Garment which the Blessed Virgin wore, when she brought forth the Saviour of the World. Pray to God that we may contemplate this Holy Relic for God's glory and for the attainment of His grace and blessing. Amen."

The sacred garment is then exposed to view by the provost of the chapter, or by a visiting prelate, assisted by two priests, who hold it expanded by means of two ivory rods. This ceremony is repeated at nine different points of the tower, so as to afford all an opportunity of viewing the Relics. The swaddling clothes, the shroud of St. John Baptist and the breech-cloth of our Lord are shown, in like manner, in succession. The ceremony lasts about two hours. Individuals, particularly the sick, with certain restrictions, are admitted privately to venerate the Holy Relics.

The impression on all present is a most overwhelming one. A writer in the German *Messenger*, of Cincinnati, to whom we acknowledge our indebtedness for most of the facts in this article, says: "In the year 1888 we were present at the solemn opening of this pilgrimage, and shall never forget that touching moment when the encasements were removed, and the different relics were exposed to view, and presented to the veneration of those present. It would verily be a heart of stone that would fail to be touched at the sight of that blood-stained garment that covered the nakedness of our Lord on the Cross. Never before did the bitter passion and death of the Saviour come so forcibly in all its reality

before our soul ; nor were we ashamed of the tears which we were unable to restrain."

All this goes to show the salutary effects of pilgrimages not only on the common people, but also on people of high station and cultivated minds, who visit those holy scenes, and view those venerable objects, not with the curious eye of the hurrying tourist, but with the pious and simple faith and affection of the Christian.

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## A TRUE STORY OF OUR LADY'S MEDAL.

BY L. H.

**I**N his bed in the hospital of one of our large Western cities, late one September afternoon, 189—, a young man lay unconscious, dying. A few weeks before he had received an injury from a vicious horse, whilst at work in the fields, and the country doctor having exhausted his skill on the shattered limb, had finally advised his removal to the city hospital.

It required but a brief glance from the practised physician, who received and examined the case, to satisfy him that the sufferer was already beyond human aid, and turning to the nurse in attendance, he said :

"This young man will hardly live through the night. He may have a brief interval of consciousness before the end. You would do well to inform him then of his condition, and take any message he might wish to leave for his friends who will be here to-morrow, but too late, I fear, to find him alive."

With these words he left the ward, and the nurse (whom we shall call Miss H.) proceeded to bathe her charge and minister to his comforts. In doing so she discovered a slight cord around his neck, to which was attached a tiny medal of our Lady.

"Ah!" she thought, "This is a child of Mary, one of our own blessed faith. He will surely want the priest to-night."

The ringing of the Angelus bells throughout the city told



her that her busy day was almost over. The next hour would bring in the night nurses, and, unfortunately, the one who was to replace our little Catholic friend would scarcely trouble herself about the spiritual wants of her patient. Gladly would Miss H. have remained there all night, but this the discipline of the school forbade.

With anxious determination to find some one to assist her, she glanced down the long ward, and, to her joy, discovered "Maggie," one of the housemaids, a fervent little Irish Catholic, who, with bucket and broom, was "tidying up" the apartment, and whose duties would keep her there all night. Running up to her, Miss H. explained the situation, and begged her to watch the sick man as closely as she could, and if he should manifest a gleam of consciousness to telephone at once for Father C.

"I will, indeed, ma'am," replied Maggie, and with an earnest prayer for her charge to Our Lady of Perpetual Help, the tired nurse went to her rest.

As the doctor predicted, towards morning the sick man opened his eyes, and gazed wonderingly at the surroundings. True to her promise, Maggie approached the bed and said to him, "It's a very sick lad you are; shurely you must want to see the Praste."

"The Priest," he said, "why I am not a Catholic."

"Not a Catholic!" exclaimed Maggie, "then why do you be wearing a medal of the Blessed Virgin?"

"Oh," he replied, "my girl asked me to wear it, and she is a Catholic, and I suppose I will be one, too, some day."

"Well, it is this day or never," said Maggie, "the doctor thinks you will never see another. Let me send for good Father C. He is the only help for you now."

"Well, yes, if my case is really so bad let him come; but do you think he will come?"

"Oh, never fear for that," said Maggie as she hastened to the telephone.

The good Father was soon at the bedside of the dying man, instructing, comforting and preparing him for baptism, and when the sweet bells of the morning ushered in the new day, the angels were bearing to the throne of God a

soul, shriven from all stain of earth, another jewel for our Lady's crown.

A few hours after he had passed away, his friends from the country came to the hospital, bringing with them his betrothed, who was heartbroken to learn of his death among strangers, with no one to speak to him of the interests of his soul. But her sorrows were soothed—changed into grateful love, when she learned from the nurse the glories of that holy night, witnessed only by the silent stars—how the “Refuge of Sinners,” ever mindful of her own, had found instruments to do her bidding, even when it seemed most hopeless.

That little medal, worn perhaps with no deeper motive than to please the good girl he loved, had opened heaven to that dear soul, leaving to us all in this dark world another evidence of the power of Mary's intercession with the Sacred Heart of her divine Son, and of our assurance that none shall ever be forgotten or forsaken who place their hopes in Our Lady of Holy Compassion.

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“*Sicut Amicus ad Amicum.*”—*Exer. Spir.*

### AS FRIEND TO FRIEND.

BY F. J. McNIFF, S.J.

I N mystic dream of yesternight,  
 I trod a narrow thorn-set way ;  
 A friend's strong hand became my stay,  
 A clear star cheered me with its light ;  
 And I forgot the way was long,  
 Yea, fair words gave my soul in throng  
 A triumph song.

I know the good Friend of my dream,  
 And whose the hand on which I lean ;  
 And what the guiding star I ween,  
 That lit my path with cheering gleam.  
 Dear Lord, 'tis Thou upholdest me,  
 And Thy love's light enfoldeth me  
 Unceasingly.

# THE CONFRATERNITIES.

## THE SODALITY.

We have sometimes heard it remarked that in our day the League of the Sacred Heart has either supplanted or superseded, or at least seriously interfered with the workings of the Sodalities of the Blessed Virgin. There may be some truth in the statement as regards certain individual cases. In some places the Sodalities have declined, while the League grew apace and prospered. However, there is no good reason why this should be so. Far from interfering with each other's usefulness, the Sodality and the League should help and strengthen each other.

The two unions are entirely different from each other—different in their purpose, different in their organization, different in the means for attaining to their respective ends, and consequently different in the duties which they impose on their members and officers; yet this difference is such that the duties and advantages of the one never conflict with the duties and advantages of the other.

The purpose of the Sodality is progress in Christian virtue particularly by means of organized devotion to our Blessed Lady. The purpose of the League is the advancement of the Kingdom of God, of the interests of the Sacred Heart, by prayer and reparation.

While each Sodality is a strict socially organized body, with a full staff of officers, elected by the members, each performing his own special function in the government of the society, the League need have no such organization; it is directed by a Director General delegated by the Pope, who appoints or confirms Central and Local Directors throughout the world; who, again, use the Promoters as their aids. In large Centres it is well, and even necessary, to have officers; but ordinarily the simpler the organization the better. The League is rather directed than ruled.

The means used by the Sodality are various:—regular meetings at stated times (whether weekly, bi-monthly or monthly), certain forms of prayer to our Blessed Lady to be

recited in such meetings (commonly the Office of the Blessed Virgin, or a portion of it), the reception of the Sacraments at least every month. The means employed by the League, on the other hand, are very simple, inasmuch as it requires as an essential exercise only the Morning Offering in union with the intention of the Sacred Heart, leaving every other practice optional to the Associates.

The duties of both associations coincide with the means they employ. In the Sodalties they are prescribed, of course not under any sin, by the constitutions, and may be strictly enforced by the officers under pain of suspension or expulsion from the Sodality, or other penalty that may seem good to the officers, and is approved by the Director. In the League nothing is obligatory except the Morning Offering, and no sanction can be employed to enforce compliance with this practice, though some control may and must be exercised over Directors and Promoters, inasmuch as they hold responsible offices, committed to them by higher superiors.

If this difference is kept in view, it will be readily seen that there can be no conflict between the Sodalties and the League ; on the contrary, that they supplement each other in many ways. The Sodalties, according to their original purpose, were intended for the few, for the better element in the different classes—for those who distinguish themselves in the community by their piety and other virtues. Hence it is that in colleges where the Sodalties are conducted on the original plan, not all the students, indiscriminately, though they be tolerably good and pious, are received into the Sodality, but only picked students who can exert an influence for good on their fellow-students. Others may be received only as candidates. The League, on the other hand, is intended for all Catholics, even the imperfect, even sinners, even those who have very little time or taste for prayer or other exercises of piety, though its Promoters should be chosen from the more edifying members of a congregation. It helps the sinner to repentance, the ordinary Christian to virtue, the fervent to perfection, and the perfect to high sanctity. The Sodalties and the League are, therefore, in no wise incompatible with each other.

But they should, on the contrary, be of great help to each other. As the place of our Blessed Lady in the plan of salvation is to lead to Jesus, so, one should think, the place of her Sodality should be to bring its own members, and through their influence and example, also others, to the Sacred Heart of Jesus. We cannot please the Mother without being concerned for the interests of the Son ; and, therefore, every true child of Mary will naturally lean towards the devotion to the Sacred Heart, and will be eager to bring as many as possible within the sphere of its influence. Hence it is that the members of the Sodality, above all others, are eminently qualified to be Promoters of the League of the Sacred Heart. Through Mary, to Jesus, and through her Sodality to His Sacred Heart—this is a golden rule for the Sodalist.

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## THORONHIONGO AND HIS FAMILY.

BY REV. H. L. GACHE, S.J.

Most probably our readers have never heard of Thoronhiongo, as he is not a man of our day, and his life is not illustrated by any of those great deeds which excite public admiration and hand a name down to posterity. Yet it seems to us that Thoronhiongo does not deserve to be buried in oblivion, and we hope to please our readers by giving them a short account of him and of his family.

Francis Thoronhiongo was a Huron. He was baptized by the Venerable F. de Brébeuf, who died a martyr, at the hands of the cruel Iroquois. These savage and barbarous Indians, having beaten and plundered the Huron tribes, to whom Thoronhiongo belonged, took him a prisoner to their village, Isonnonthuam. There the poor prisoner preserved and most faithfully practised his holy religion. His virtue was such that very soon he was considered as a saint even by the barbarous Iroquois themselves. After a certain time, death having taken away his masters, Thoronhiongo found himself free, and the first use which he made of his f

was to leave the Iroquois village and to go to the Mission of La Montagne. On his way there, he took with him his little granddaughter, ten years old, and a married son, the only one who remained to him. In this Mission Thoronhiongo distinguished himself by the faithful practice of all virtues, and especially by his respect for the priests and his charity towards old women, whose cabins he used to build or repair with as much care and pleasure as if he were to receive from them the largest remuneration.

His greatest happiness was to see the daily progress in virtue which his granddaughter was making under the direction of the Sisters of the Congregation. But his son was for him a cause of great anxiety. Given up to debauchery, this wicked young man paid no attention to the kind remonstrances of his father, despised the admonitions and advice of the zealous missionaries, and, before long, deserted his wife and went back to the Iroquois. Soon after, the poor deserted wife brought forth a son. The birth of this child would have been an occasion for rejoicing, had not the desertion of his father thrown a gloom over the event. Fortunately, the child did not inherit the vices and depraved inclinations of his father. As soon as he came to the use of reason, he gave signs of a truly happy disposition. At that time the old Thoronhiongo met with a great affliction, the greatest, perhaps, that could befall him: he had the misfortune to lose his sight and become entirely blind. Yet never was the old man heard to complain or murmur. He knew that all the afflictions which befall us, during this life, are ordained or permitted by Almighty God for our good, and this was enough to make him accept his blindness with a perfect resignation. The only thing which he regretted was to be unable to visit the church as often as he desired. Fortunately, this deprivation did not last very long. His little grandson was soon large enough to lead him to the house of God, and the good old man did not fail to avail himself of this precious assistance. The church was everything to him in this world; it was there only that he found all the consolation which he needed. Once in presence of the tabernacle, where his divine Lord resided, he gave way to all the pious

emotions of his soul, and offered the most fervent prayers which his wounded heart could conceive. The habitual object of his prayers was, as it is easy to understand, the conversion of his son. "O Lord," he was heard to say, "I do not regret the loss of my sight; there is nothing beautiful in this world which I desire to see, as I hope soon to have the happiness of seeing Thee, the infinite beauty. I do not regret being poor; Thou knowest that the riches of heaven are the only ones which I value, and which I am anxious to acquire and enjoy. What I regret, O Lord, is the loss of my son. Behold what grieves me; behold the cause of the bitter tears which continually flow from my eyes. Oh, I beg, I entreat Thee, O Lord, bring back that unfortunate son to me and to Thy service. Do not allow him to remain any longer among Thy enemies. Thou knowest that he is thoughtless, and wilt have pity on him; do not throw him into that horrible fire which is never to be extinguished."

In the month of March, 1690, the grandson of Francis Thoronhiongo, who used to lead him to church, was already a man, and belonged to a band of militia composed of French and Indians. Their commander, *Sieur de Beaucourt*, deemed it necessary to go with them to scour the country. On April 21 of the same year, the old Thoronhiongo was dying, loaded with years and merits; and, at the moment of his death, the band of soldiers to which his grandson belonged, was encountering a band of Iroquois near the Sault St. Francis. The attack was fierce and the fight desperate. The two parties rivalled each other in courage and fury, but in the end, victory perched on the banners of the French. The grandson of Thoronhiongo, in particular, distinguished himself by his courage and bravery. Among the enemies he encountered, was one who seemed to fight with more ardor and determination than the rest. He fell upon him, and in a few minutes, without mortally wounding him, made him a prisoner. He bound him with a rope, and on his return, he took him to the village of *La Montagne*. The prisoner was surprised, when, on arriving at *Ville Marie*\* he was led by his captor to the village of *La Montagne*, and

\* Now Montreal.

to the cabin which he had deserted. Greater still was the surprise of the young warrior when his mother immediately recognized her husband, and informed her son that his prisoner was his own father. The son rejoiced that he had spared his prisoner, and that he had treated him as a friend, rather than as a foe. Very soon the whole village was informed of the extraordinary event. All the inhabitants came in haste to the cabin, broke the captive's bond, and assured him that he was free, and had nobody but friends around him. The missionaries gave thanks to God on seeing a stray sheep brought back to the fold from which he had strayed. The poor captive himself, who assuredly did not expect such welcome, was glad and thankful in finding that those whom he might with reason have considered his enemies were, in reality, his best friends. He resisted divine grace no longer, but deplored his past errors and misconduct, and surrendered himself entirely to God. The only thing which he now desired, and for which he eagerly asked, was baptism. As his health was failing, this favor was soon and easily granted. But what was wonderful, and what everybody considered as the effect of the prayers of his venerable father, was that this man, who, from his departure from the Mission, had given himself up to all the excesses of idolatrous Indians, without, perhaps, ever thinking of God, now remembered all the prayers and the catechism which he had been taught in his boyhood. The more convinced he became of the gravity of his sickness, the more earnestly he begged to be baptized, and received this sacrament with the most sincere and tender piety. But, in God's mercy, another great favor was reserved for that repentant sinner. He had no chance to lose his baptismal innocence; three hours after, having been regenerated, he rendered his purified soul to God, who undoubtedly received it into the abode of His eternal glory.

That conversion and edifying death were ascribed by all the Indians of the tribe to the prayers and merits of the old Thoronhongo, and they commenced to venerate him and pray to him, persuaded that, by his virtues and sanctity, he had obtained a great favor with God.



We have mentioned a granddaughter of Thoronhiongo, who was for him the source of much consolation on account of her virtuous life. She was one of the first pupils of the Sisters of the Congregation who were entrusted with the education of the young Indian girls at La Montagne. She was baptized on the 28th of June, 1681, and received the name of Mary Teresa. Immediately Mary Teresa showed that she understood what a Christian ought to be, and that she intended to be a good one. She excelled in the practice of all virtues, but she distinguished herself in a particular manner by her modesty. After having spent four years in that school, where she learned well what was taught her, she asked to be admitted among the Sisters of the Congregation. She had no great difficulty in obtaining this favor. She was received, and, in the course of time, was appointed mistress of a school. She soon fell into a serious illness, which brought her to the grave. But in her illness she was not less faithful to God than during the time of good health; she continued to be always a model of virtue. Having led such a holy life, she could not die but as she did, in the odor of sanctity. Her death was truly the death of the blessed, and she was buried with the respect and veneration due her virtues. Later on her grandfather, Thoronhiongo, received a mark of respect which shows in what esteem and veneration he was held. Mr. de Belmont, then Governor of Canada, out of consideration for the edification which Thoronhiongo had given to the whole Mission, and in memory of his fidelity in visiting the church, had his body disinterred and buried in the church he had loved so well. Over the grave the Governor placed the following inscription:

“ Here rest the mortal remains of Francis Thoronhiongo, a Huron. He was baptized by Rev. Father de Brébeuf, and on account of his piety and probity was an example to the Christians, and won the admiration of the infidels. He died on April 1, 1690, at the age of about 100 years.”



Those who attended the great Troy pilgrimage last year will not easily forget the solemnity of the procession about the grounds in honor of the Blessed Sacrament. The Rt. Rev. Bishop of Albany has graciously permitted us to have this procession again this year. He has granted us even a greater favor still. Now that a priest can remain at the Shrine during the month of August and live close to the sanctuary of our open chapel, we may, by the Bishop's kind permission, keep the Blessed Sacrament in the Tabernacle all that time. How great a privilege this is we shall be able to estimate only after we shall have had the good fortune to spend a few days in adoration of the God of our tabernacles dwelling in that holy spot and making of it an altar of His perpetual sacrifice, as His faithful priest Isaac Jogues, two centuries ago, made it the altar of his self-oblation to the Almighty. How often he sighed for the privilege of consecrating the Body and Blood of Christ in that wilderness! He had to be content with cutting the name of Jesus on the trees of those lonely woods. We are to have Jesus Himself. May His blessing be ever on him through whom we are to enjoy this great favor!



Attractive as Auriesville is as a place of residence, it is much more attractive as a place of devotion and of hallowed memories. One who would go there simply to enjoy the air and the scenery, for a week or two, would, in a measure, desecrate its sacred precincts just as much as those who have from time to time thought to turn the large pilgrimage going thither into a pleasure excursion or picnic. Owing

to the piety of the majority of pilgrims and summer residents there, as well as to the vigilance of the Fathers in charge and of the pastors leading such pilgrimages, all such attempts have happily failed. It is to be hoped that they will cease to be made. Now-a-days no one thinks of giving to the pilgrimages thither the character of an excursion; but since it is only now that many are beginning to tarry there a few weeks, care will be needed, first of all, to sustain the fervor with which one approaches the Shrine for the first time, and next to see that the relaxations or diversions, common even in quiet summer resorts, do not distract those who come there but for a day or two to take advantage of the ministry of the Fathers in attendance, and of the sacred influences of the place itself.



Naturally the presence of the Blessed Sacrament will make it easier to preserve this recollection and fervor, proper at such a time and place, and it is expected that several will make themselves responsible for a constant number of worshippers before the altar there. Even though the Sacred Host is not to be exposed there every day, the very presence of our Lord in His tabernacle in such a place is enough to draw His faithful ones to His feet. We need never lack a subject of meditation as we kneel there, nor objects of prayer. The new book of League Devotions has page after page of beautiful prayers for visits to the Blessed Sacrament. The 7th, 8th, and 9th chapters of "The Life of Father Isaac Jogues," by Father Martin, make most proper reading for such visits. Read them once before the tabernacle, and notice with what fervor one feels impelled to cry out to our Lord to honor His servant who suffered so much for Him, and who bore it all so bravely, simply to please Him and to bring His captors to a knowledge of God and of His holy Church.



Nothing can make us more interested in Auriesville and its neighborhood, nor more devout and recollected while there, than readings in the lives of those who lived and suf-

ferred and died in that holy place, or in the annals of the Shrine itself. Besides the *Life of Father Jogues* just mentioned, there is the shorter sketch prepared by Father Rouvier, and translated by Miss d'Invilliers, one of the first patrons of the Shrine. "The *Life of Kateri Tekakwitha*," by Ellen H. Walworth, abounds in traditions of the races, among whom the first Auriesville missionaries labored, and also of the neighborhood, though the author's conclusions as to certain sites do not fully agree with our own. All these books and the favorite pamphlet on the Shrine itself we shall keep at the Shrine, so that no one may have any excuse for going to Auriesville and coming away unacquainted with its sacred memories.



This has been a year of activity and of improvements at the Shrine of Our Lady of Martyrs. The new fence, the 400 trees, the purchase of the ravine, the improved roadways, the restoration of the old Shrine and its removal to another part of the grounds, the erection of a new sanctuary, sacristy, confessionals, and some rooms for the Fathers in attendance, all add new attractions to the place, which account for the great eagerness manifested everywhere to know more about the pilgrimages, and, if possible, to attend them. Following is the latest circular issued in regard to these.

PILGRIMAGES TO THE SHRINE OF OUR LADY OF MARTYRS  
August, 1895.

We are happy to announce to the friends of the Shrine that Mass will be said every morning in August at the Shrine at Auriesville, and a Jesuit Father will remain there all that month to meet pilgrims and visitors to the Shrine.

Pilgrimages will be made every Sunday from different places in the neighborhood. August 15 and the Sunday following, August 18, will be the chief days of pilgrimage, the Sodality of St. Mary's Church, Amsterdam, usually visiting the Shrine on the feast of the Assumption. On the eve of both these days, viz.: on August 14, and August 17, pilgrims will go from New York, Philadelphia, and other cities, to join in the pilgrimages on the following days.

For those who leave New York by the West Shore R. R. on either of these days, Mass will be said at St. Francis Xavier's, West 16th Street, at 7 o'clock, giving time to reach the train, foot of West 42d Street, at 9.

Their round trip ticket will be \$5.27. The 6.30 A. M. train (Penna. R. R.) from Philadelphia will be in time for this train.

Those who mean to stay but one or two days at the Shrine will find it most convenient to stop over night in Amsterdam and join the Amsterdam pilgrims on the morning of the 15th.



The Shrine has had many benefactors. Among other things which will go to prove a widespread veneration for the holy men and women who labored and died there is the generosity with which so many have contributed toward the cause of the beatification of the chief among them, by helping to purchase the site of their labors and sufferings, and by erecting and supporting the Shrine consecrated to their memory. It is our pious custom to remember these benefactors always at the altar, particularly during August. Patrons of the Shrine should do the same. One name on the list of contributions this month deserves particular notice for a handsome donation generously given toward the purchase of the ravine. The donors deserve special prayers.

CONTRIBUTIONS TO THE SHRINE.

S. M. T., Brooklyn, N. Y., for an intention . . . . .	\$1 00	"Anon." New York City, per Rev. W. W. . . . .	\$5 00
I. R. M., Chicago, Ill., in thanksgiving . . . . .	1 00	M. J. S., Brooklyn, N. Y. . .	2 00
A. L., Detroit, Mich. . . . .	25	R. K., Phila., in thanksgiv- ing . . . . .	1 00
C. J. W., Altoona, Pa. . . . .	1 00	M. L. S. H., Buffalo, N. Y., for two intentions . . . . .	5 00
A Promoter, Nesquehoning, Pa., for an intention . . . . .	1 00	A. B., Newton, Mass., for the crown . . . . .	1 00
F. O'N., Phila., Pa. . . . .	1 00	"Anon." Lowell, Mass. . . . .	1 00
H. O'D., Sarnia, Ont., Can. . . . .	1 00	Rev. C. H., Fancy Farm, Ky. . .	3 23
M. B., Phila., Pa. . . . .	1,000 00		

Acknowledgement is made of the following contributions :

For the most needy mission.	For Rev. G. Pouget, Mission of Trichinopoly.
M. J. S., Brooklyn, N. Y. . . \$2.00	M. O., New York City . . . \$5 00
M. B., " " " .25	





## POINTS FOR THE COUNCIL.

The beginning of September is a time of transition. We are passing from a season of rest to one of labor. Refreshed by our recreation, we expect to take up our work with redoubled energy. Among the works before us, to which our renewed vigor should be applied, is the work of the League. Promoters may not have seen the members of their bands for two months; now is the time to meet them and see that everything goes well; that they receive their *Decade Leaflets* and are practising the Degrees they have taken up. In many places Promoters' meetings were discontinued during the summer, but now they are to be renewed. Promoters should be on hand and hear the arrangements and the projects of the Local Directors for furthering the interests of the League. Promoters should examine their lists and see that their bands are filled out. They might reflect on the feasibility of adding each another band to the lists of the Associates. In fine, by their activity and zeal, they should show that they are worthy of the cross they wear, or deserve the one they are working for.



In one of His apparitions to B. Margaret Mary, after speaking of the ingratitude of men, our Lord thus addressed His holy servant: "Do you at least give me the consolation of supplying for their ingratitude as far as you are able. To atone for their ingratitude, as far as you can, you shall receive Me in Holy Communion as often as you are permitted."

Every Associate, who has caught the true spirit of devotion to the Sacred Heart, will sooner or later come to the practice of the Communion of Reparation. Like the daily Decade for the Sovereign Pontiff and the intentions he recommends, which constitutes the practice of the 2d Degree, the Communion of Reparation is not essential or obligatory. It is, however, strongly recommended, and zealous Promoters are anxious to see all the members of their bands practising this 3d Degree of the League. This, therefore, is a good time to reflect on how the Communion of Reparation is practised by the League. According to its practices we have the *individual*, the *general*, and the *perpetual* Communions of Reparation. These are made as follows :

1°. On any day of the month, at the choice of each Associate, or on the day of each one's monthly Patron Saint, given on the *Decade Leaflets*, the Associate receives Holy Communion, with the motive of repairing the evil done to our Lord in the Blessed Sacrament. This is the *individual* Communion of Reparation.

2°. When all or a number of the Associates, with the same motive receive Holy Communion in a body, on a day assigned by the Director. This is the *general* Communion of Reparation.

3°. When Associates, grouped into bands of seven or of thirty, make the Communion of Reparation in turn, on successive days of each week, or of each month. This is called the *perpetual* Communion of Reparation.



The individual and the general Communions of Reparation are well attended to in each Local Centre, but a great deal can yet be done in organizing bands for the perpetual Communion of Reparation. It must certainly be a source of blessing and a cause of great consolation in any Centre to have Communions of Reparation perpetually offered to the Sacred Heart. In most Centres, at least seven persons can be found who will make a weekly Communion of Reparation. Each one of the seven chooses a day of the

week on which to receive, and thus no day passes without some one in that Centre offering reparation to the Sacred Heart. If seven cannot be found who wish to go to Communion every week, certainly thirty monthly communicants can be found who will each choose a day of the month on which to make the Communion of Reparation, and thus the Centre will be making atonement perpetually to the Sacred Heart. Many Centres will have several such bands. Promoters should look into this matter, and be active in organizing such bands, especially at this season. God's blessing will certainly rest on that parish in which no day passes without a Communion of Reparation being offered to the Sacred Heart. The new book of League Devotions gives an excellent set of practices for all who take part in this Degree.



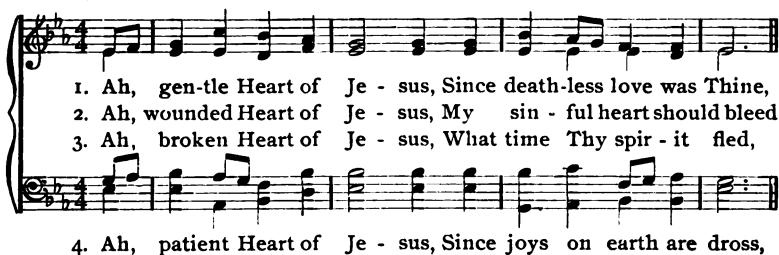
When Fathers Cros and Ramière petitioned the Holy See to approve the League in Schools, they set forth its object as fourfold. Briefly, it is to cultivate in the hearts of the pupils love for the Pope that will prove itself by prayer and the labor of study for his interests; a love for the Church, to be shown by an aversion to secret societies and all who identify themselves with her enemies; a love for our holy religion to be shown by a study of its precepts, and by a frequent approach to the Sacraments; finally, a love of that study and training which are to make pupils of Catholic schools ornaments to their religion and country, and benefactors to their fellows. Several of our Promoters are engaged in schools in which the Apostleship of Study has been introduced or in which it could be introduced. The beginning of the school year is the time to make arrangements. This summer we have sent out pamphlets, descriptive of the working of the League in Schools and are determined, with the co-operation of Local Directors and Promoters, to advance the Apostleship of Prayer among the young in schools. It is in the school-room that the Associate of the future is secured; there the faithful Promoter of the future can be trained.



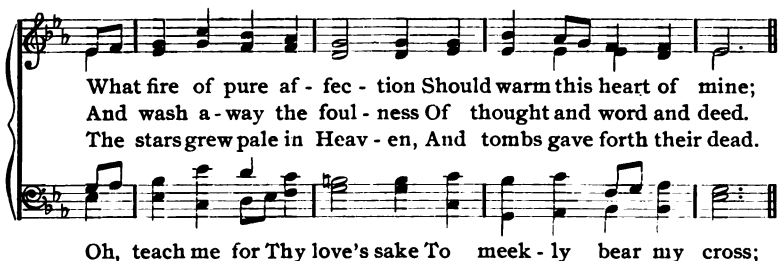
# Ah, Gentle Heart.

W. L., S. J.

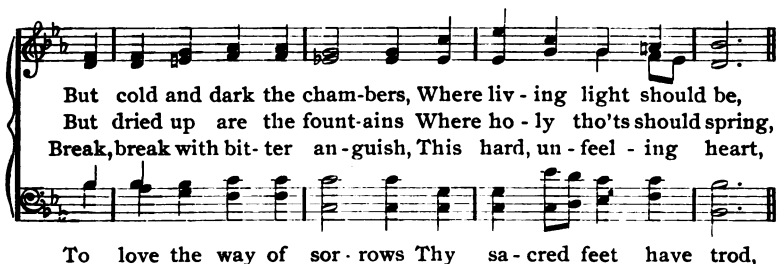
Arr. MENDELSSOHN.



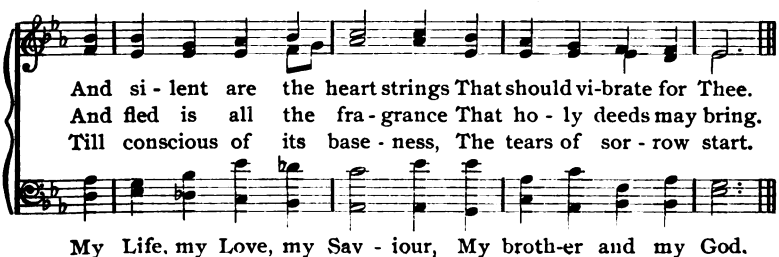
1. Ah, gen-tle Heart of Je - sus, Since death-less love was Thine,  
2. Ah, wounded Heart of Je - sus, My sin - ful heart should bleed  
3. Ah, broken Heart of Je - sus, What time Thy spir - it fled,  
4. Ah, patient Heart of Je - sus, Since joys on earth are dross,



What fire of pure af - fec - tion Should warm this heart of mine;  
And wash a - way the foul - ness Of thought and word and deed.  
The stars grew pale in Heav - en, And tombs gave forth their dead.  
Oh, teach me for Thy love's sake To meek - ly bear my cross;



But cold and dark the cham-bers, Where liv - ing light should be,  
But dried up are the fount-ains Where ho - ly tho'ts should spring,  
Break, break with bit - ter an - guish, This hard, un - feel - ing heart,  
To love the way of sor - rows Thy sa - cred feet have trod,



And si - lent are the heart strings That should vi-brate for Thee.  
And fled is all the fra - grance That ho - ly deeds may bring.  
Till conscious of its base - ness, The tears of sor - row start.  
My Life, my Love, my Sav - iour, My broth-er and my God.

## HINTS FROM MONTHLY PATRONS.

St. Phœbe (3d) was one of St. Paul's Promoters at Cenchrea, near Corinth, and acquitted herself well, for the Apostle tells the Romans, to whom she bore his epistle, that she assisted many, and himself, also, and that they should receive her in the Lord as becometh saints.

St. Rose of Viterbo (4th) shows us how much can be accomplished in a short time. She lived only seventeen years, but in that short space of time she brought back a multitude of rebels to their allegiance to the Pope, and herself attained a high degree of sanctity.

St. Lawrence Justinian (5th) when nineteen years old, had a vision of the Eternal Wisdom, who said: "Why seekest thou rest to thy mind, sometimes in this object and sometimes in that? What thou desirest is to be found only with Me; behold it is in My hands. Seek it in Me, who am the wisdom of God. Take Me for thy spouse and thy portion, and thou shalt have treasures inestimable."

Of St. Onesiphorus (6th) St. Paul records: "He hath often refreshed me, and hath not been ashamed of my chain; but when he was come to Rome, he carefully sought me and found me. The Lord grant unto him to find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou [Timothy] very well knowest."

St. Peter Claver (9th) gives this counsel: "Do thou seek nothing in this world save that which Jesus Christ Himself has sought—to sanctify souls, to work, to suffer, to die for their salvation." We know that the souls he lived and died for were those of poor negro slaves.

St. Nicholas of Tolentino (10th), though reputed never to have lost his baptismal innocence, was haunted by the fear of his sinfulness. But our Lady appeared to him, saying: "Fear not, Nicholas, all is well with you: my Son bears you in His Heart, and I am your protection."

B. Charles Spinola (11th) teaches us a wonderful lesson of Christian fortitude. Despising worldly honors he entered the Society of Jesus, and volunteered for the Japanese mission. After laboring for sixteen years, he was arrested

and put with thirty other prisoners in a cage 17 feet long by 7 wide. In this they were exposed to heat and cold, wind and rain, for four years. Then they were burned to death, rather than apostatize. In this combat fifty-two Christian heroes won their crowns.

St. Catherine of Genoa (15th) to whom the pains of purgatory were revealed, gives this warning. "O miserable men! Why have you let yourselves be so blinded by this world as to make no provision for that imperious need at the hour of death? The very goodness of God, under which you shelter yourselves, will rise up in judgment against you for having rebelled against the will of so good a Lord."

The great St. Cyprian (16th) Bishop and Martyr, thus enforces the duty of almsgiving. "Let not that sleep in thy coffers which may be profitable to the poor. When a man has that, with which he must necessarily at some time part, he does wisely so to distribute it as to obtain from God an eternal reward."

St. Joseph of Cupertino (18th) is an example of one who could discern God in all His creatures. The beauty and sweetness of a flower would cause him to exclaim: "O God, so visible and yet so forgotten!"

St. Matthew (21st) sets us a pattern of instant obedience to divine inspirations. Christ said: "Follow Me." Though engrossed in business, at once leaving all, he followed Christ.

St. Thecla (23d), the virgin martyr, is one of those saints commemorated in the Church's prayers for the dying. St. Jerome wrote to Eustochium: "If you love virginity, then the Blessed Virgin will meet you (at the hour of death) accompanied by those who have imitated her purity, and St. Thecla will embrace you with joy."

St. Wenceslas (28th), King and Martyr, is a model of devotion to the Blessed Sacrament. With his own hands he prepared the bread and the wine which were used in the Holy Sacrifice which he loved to serve. All his free time, and long hours at night, were passed before the tabernacle.

St. Michael, the Archangel (29th), is, according to the Church, "the chief of the angelic hosts set over paradise,

whom the citizens of heaven delight to honor ; the messenger of God to the souls of the just." He guards his clients through life, stands by them in their agony, escorts them through the chastening flames, and leads them to the realms of light.

St. Jerome (30th), the great translator and reviser of the Latin Bible, far from trusting his own opinion in interpreting Scripture in doubtful points, submitted himself to the teaching of the Pope, saying: "I am joined in communion with your Holiness, that is, with the Chair of Peter. Upon that Rock I know the Church is built."

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### NEWS FROM LOCAL CENTRES.

—Seldom, if ever, have we found a more thriving Centre, for its size, than in Adams, Mass., where we had the pleasure of spending the Feast of the Sacred Heart and the Sunday following. Of the congregation, which numbers no more than 1,500, about 1,200 are already enrolled. We received 84 Promoters. The average number of Communion on the First Friday is about 400. The number of Sunday Communion is considerably increased. The League has been established here only six months. At the neighboring mission of Cheshire the League is in a similarly flourishing condition.

—In the Church of the Immaculate Conception, Newport, Ky., 50 children made there their First Communion and were confirmed on Whitsunday. All were received in the League. This is an example to be imitated.

—We are pleased to notice the activity of the League in small places. In St. Patrick's Church, Bayshore, L. I., 14 Promoters were received June 2; and 11 June 9, in St. Mary's, East Islip, L. I.—a goodly number for these places.

—The following extract from the report of St. Joseph's Academy, St. Louis, Mo., gives evidence of brisk spiritual activity. "Our branch is confined, in the main, to the Sisters and pupils. Out of the 300 Associates, all but about 25 practise the 3d Degree. The Communion of Reparation is made in common on the third Sunday, with Exposition of the Blessed Sacrament all day.

"The First Friday is a general Communion day, with Exposition. Before Benediction the Chaplain reads the Act

of Reparation, etc. The nine First Fridays is a favorite devotion among us. The Holy Hour is made in common every Thursday afternoon. The League in Schools was organized at the beginning of the session last year, bearing many happy and favorable results.

"The Sisters and the pupils are accustomed to receive Holy Communion in bands, twice or thrice in the week.

"Since the 1st of May the Perpetual Adoration is being kept up all day by the religious alone, so that our Blessed Lord is seldom left alone in our Chapel."

—The following letter is a sample of many received at this office. It is refreshing and encouraging.

"Wallace, Idaho, June 21:—To-day we celebrated a double feast here; for the Feast of the Sacred Heart is also the anniversary of the League in Wallace. The Altar in our temporary Chapel was most beautifully decorated, thanks to the refined and artistic taste of our good Sisters and the noble and beautiful flower donations of some of our faithful members. Hymns and anthems in honor of Jesus' Heart were sung during the Holy Sacrifice of the Mass, which was offered in atonement and reparation at eight o'clock. Thirty-two members of the League received Holy Communion, a sermon was preached on the words of St. Bernard, the great lover of Jesus' Heart: 'I have found the Heart of a king, of a brother and of my dearest friend, Jesus.' After Mass we made a solemn consecration to the Sacred Heart. At Benediction, which was at three o'clock P.M., the decoration of our Altar was something superb. Our Divine Saviour literally rested on a throne of flowers. What a satisfaction for us to witness so much good accomplished at the first anniversary of the League in Wallace! A year ago but few had ever heard of the devotion; to-day we number over 300 members, who have promised to make the Morning Offering. Among them 150 practise the 2d Degree and a good number make the monthly Communion of Reparation. Eight of them have gone from us, let us hope to enjoy forever the Sacred Heart of Jesus in heaven. Four of those deceased Associates became converts to our Holy Religion on their sick-bed. Another was a most zealous Promoter, D. K. Butler, brother to the late Bishop of Limerick, Ireland. Many have obtained temporal and spiritual favors, whilst others mark the day of their admission into the League as the day of their conversion. We are very thankful to the Sacred Heart of Jesus. May His Sacred Heart be loved by all and everywhere. May His Kingdom come!"

—Two young Promoters from Villa Maria, Pa., send

us a charming letter. Among other things they write: "Last Sunday a large number of boys and girls received their First Communion here, and we got every one of them to join the Holy League. They all wore their Badges to Holy Communion, and it looked so well. We find the PILGRIM OF OUR LADY OF MARTYRS a very interesting and instructive magazine, and take much delight in reading it."

—In St. Patrick's Centre, Washington, D. C., on the Feast of the Sacred Heart, 30 Promoters received Diploma and Cross, while 40 new members received the Badge. The League is constantly increasing; there are 59 Promoters and 257 Associates, most of whom take the three degrees.

—The Centre of Our Lady of Good Counsel, New York City, reports for June: Morning Offering, 987; Rosary Decade, 634; Communion of Reparation, 510; Leaflets distributed, 1,024.

—A Promoter writes from Jefferson City, Mo., June 21: "Yesterday, for the first time, we had the Holy Hour Adoration, conducted by a priest. We shall have it every Thursday throughout the year."

—On the Feast of the Sacred Heart, 30 Promoters were solemnly received in St. Joseph's, Baton Rouge. "This celebration," writes the zealous pastor, "will undoubtedly attract the attention of the people, and whilst firing the zeal of the Promoters will suggest to many of the congregation to join a society so rich in Indulgences, so simple in method, and so universal in the Church."

—In New Hartford, Ct., the Feast of the Sacred Heart was celebrated with great solemnity. In the morning there was High Mass, at which a large number received communion; in the evening, Vespers, Reception of Promoters, Benediction, and Consecration of the families of the Parish to the Sacred Heart. Similar ceremonies are reported from many other centres, which lack of space does not permit us to notice.

#### OBITUARY.

Michael Quinn, St. Mary's Centre, Geneva, Minn.; Mary J. Lyons, Holy Rosary Centre, New York; Mrs. Janet Lynn, St. Lawrence Centre, New York; Mrs. Mary J. Millette, St. Francis Xavier's Centre, New York.—*May their souls and the souls of all the faithful departed, through the mercy of God rest in peace.*

## ANSWERS TO QUERIES.

We are sometimes asked what the charge is for the insertion of Intentions or Thanksgivings. There is no charge, nor is any offering expected; but when an offering is spontaneously made, it is gratefully received for the benefit of the work.

The offerings recorded in the Treasury of Good Works, and sent to us each month from the various Centres, are those which *have been* made during the past month, *not* those which one intends to offer during the following month.

WE have received two anonymous letters with queries on subjects which have no relation to the League. The writers are referred to their pastors or spiritual directors for answers to their questions, as we do not give answers to questions on all conceivable subjects. Moreover, we cannot consider anonymous communications.

Contrary to our usual custom, we give the following by way of query and answer :

1st Q.—Is it of absolute necessity to obtain monthly intentions from the members and send them to the Central Direction in New York in order to fulfil the conditions of the 3d Degree?

Ans.—No. In no case is this a requirement of the 3d Degree. It is a good thing, however, in which even those of the 1st Degree can take part with profit.

2nd Q.—May not one make his intention privately to join in all the good works and have all his intentions prayed for each day? The making out of Intention Blanks is quite an item of labor.

Ans.—The intention to join in all the good works of the day can be made privately, but only those intentions are recommended universally which are marked to be made known to all the other Associates.

3rd Q.—May not the League be united into one general band?

Ans.—Yes, if the members belong only to the 1st Degree; but throughout the United States there are scarcely ten Centres in which this is the case.

4th Q.—Is it sufficient to make up your mind once for all to offer all your Communions in Reparation, and then to renew this intention from time to time, just before Communion?

Ans.—This would do if people mean to receive with the same intention for which our Lord wished the First Friday Communions to become a general practice.

5th Q.—If this habitual intention suffices to make every Communion one of Reparation, is it sufficient at the same time to make each Communion a Treasury act?

Ans.—No: for the Treasury there should be a special and express intention. Although for the 100 days Indulgence attached to each action, the intention, made with the Morning Offering suffices.

We have been asked for the words of the Heroic Offering. They are: For Thy greater glory and consolation, O Sacred Heart of Jesus to give good example for Thy sake, to practise self-denial, for the reparation of the sins of intemperance and for the conversion of drunkards, I will abstain for life from all intoxicating drinks.

## GENERAL INTENTION FOR SEPTEMBER, 1895.

*Recommended by His Holiness, Leo XIII., with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.*

### Missionary Sisters.

**I**T is one of the greatest glories of the Catholic Church that she restored woman to the state intended for her by Divine Providence.

According to pagans, even the most enlightened woman was an inferior being, useful indeed to man, but as a servant or slave, degraded and despised in the very family of which she was a member.

But the Church of God, teaching her the virtues of a Christian life, restored her dignity. Under the influence of divine grace she became the pure maiden, the respected wife, the honored mother, even the virgin spouse of Christ. Nay, more, Christian virgins and widows were called to share in the labors of the Apostolate.

Holy women dared to leave their retirement to minister to Christ during His earthly life. After Pentecost holy women ministered to Him in the person of His little ones. His grace made them strong to overcome all natural inclinations and repugnances. They crossed sea and land wherever the call for help sounded in their ears. Two things that move the heart of the poor savage or the half-civilized pagan are his children and his sick.

The Sister will educate his children and nurse his sick. She will do this for the love of Jesus Christ, and her sacrifice and self-denial will be the foundation upon which the Kingdom of God will be built in these poor souls. They see in her the true faith personified, and it is lovely in their eyes.

Who can ever estimate the number of souls won to God by these devoted women! Think of the hardships of life in a missionary country; think of the daily privations, even of necessaries of life; think of the drudgery of teaching the first rudiments of civilization, and of their continual contact with degraded savages!

Yet we find these heroines in the wilds of Alaska, in the Rocky Mountains, in a word, in all the most difficult missions of the world. And even in civilized countries it requires a high degree of supernatural virtue to fulfil the daily duties of the class-room, the orphanage, the refuge, the hospital.

For these must we offer up this month our prayers, works, and sufferings, and especially for those in France, now undergoing most cruel persecution at the hands of an anti-Christian government.