



THE CANADIAN MESSENGER

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. VI.

SEPTEMBER, 1896.

No. 9

GENERAL INTENTION FOR SEPTEMBER.

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

Spiritual Retreats.

Among the various means of renewal and sanctification which Divine Wisdom has suggested to the masters of spiritual life, it would be hard to single out one other which has produced more abundant fruit, or wrought greater prodigies of grace than the Spiritual Exercises of St. Ignatius—better known to the faithful under the name of Spiritual Retreats.

The word *retreat* implies in general a withdrawal to a

distance, and in matters of the soul, the meaning of the word is identical. It is a withdrawal from the turmoil of life for a few days in order to meditate on eternal interests. St. Ignatius, in his Spiritual Exercises, does not understand it otherwise. So, from the outset, the religious of his Order have always endeavoured to hold in readiness secluded asylums for the convenience of those who have a wish to devote a few days to the study of the great truths of religion. Retreats thus made in seclusion, or in houses expressly set apart for that purpose, are the only ones which are wholly deserving of the name; for then, indeed, we separate ourselves from family, friends and business of every kind, in order to treat with God in holy solitude on the affairs of eternity, and on the world which is to come.

It might seem, at first sight, that retreats of this nature were fitted for those souls only, who, by a special vocation, are called to live removed from the daily intercourse of their fellowmen, and from the noise and bustle of worldly affairs. But the prompt testimony of experience points to their powerful efficacy for good with all classes of Christian society, and consequently with such of the faithful, as a whole, who are engaged in worldly affairs. The great Bourdaloue remarked that these retreats were preferably for just such classes of Christians; in fact, for them "they were more necessary." *

So much so, that when Pope Paul III published in 1548 his famous bull *Pastoralis officii*, in which he lavished so much praise on the Book of the Exercises, he did not confine himself to a bare declaration that they were "replete with piety and holiness, most helpful and most salutary for the edification of souls and their spiritual advancement; but he added an exhortation to the august testimony he then bore:

* Sermon on the *Character of the Christian*; XVIIIth Sunday after Pentecost.—Part I.

"Considering, moreover, as we ought to do, the abundant fruits, which Ignatius and the Society founded by him, have produced in the Church of God throughout the world, and to which these same Exercises have so much contributed : we declare by the present bull, that we praise and approve of the said Documents or Exercises, and all and each of those things which they contain ; *we earnestly exhort the faithful of both sexes where-soever they be (ubilibet constitutos) to make use of those pious Exercises, and devoutly to regulate their conduct by them (et illis instrui devote velint).*"

It is well known with what eagerness, until the Society of Jesus was suppressed, all classes of Catholics responded to the appeal of the Holy See. A great number of houses of retreats were immediately founded, and thither flocked in turn the nobleman, the merchant and the tradesman ; men and women, of every rank and condition, betook themselves to these solitudes, and, in company with those of their own class and sex, shut out the world for a sennight at least, the better to listen to God's voice and to strengthen within them their resolve to forever serve Him.

In our own day, in many countries, the work has been taken up anew, and with such initial success that the brightest hopes are entertained for the future : still it belongs to the apostles of prayer to accelerate and extend the movement for the greater glory of the Sacred Heart of Jesus, and in view of the most urgent interests of His cause.

* * *

Would we fully appreciate the importance of the work ? Then, apply the old axiom *fas est et ab hoste doceri*. From the enemies of the Church we can learn the good that may accrue. Take France as an instance. The pious work had scarcely begun to thrive there when the enmity

of the secret societies was aroused and found vent in the Chamber of Deputies. This exasperation of the unbelievers knew no bounds, and for four long hours the pious work of *Retreats* was denounced with every excess of language, as if some new and powerful enemy was already at the gates of the capital.*

Hatred is not less clear-sighted than love. Of this no other proof is necessary than this senseless denunciation of the *Spiritual Exercises*, uttered in tones absurdly indicative of fear by the fanatics of free-thought, who all follow the lead, some no doubt unwittingly, of the arch-enemy of mankind. Assuredly, it is not without bitter envy that Satan and his devoted ones with him daily witness the defections from his ranks, brought about by what we might call cloistered retreats, † which snatch one by one from the everlasting burning so many souls he had counted on to feed the unquenchable flames. ‡

And who will ever tell the number of souls saved, from the time they were first written, by these salutary Exercises? During the life time of St. Ignatius, the results accomplished were manifestly so extraordinary that the Calvinists of the sixteenth century, powerless either to deny or explain them away, spread the report that the followers of Ignatius had come into possession of certain *magical secrets* whereby they transformed into other beings those who trusted themselves to their direction. "Woe," writes one of them, "woe to the unfortunate

* See the *Univers*, June 15, 1892, and Mgr. d'Hulst's address to the members of the Olivaint Conference, in the same paper, four days later.

† In France, the *Retraites fermées* are so called in contradistinction to retreats given to the public. Those who follow the *Retraites fermées* are practically cloistered for the week, and go through all the daily exercises in common. They take their meals and sleep in the house of retreat, and silence is observed, save in exceptional cases.

‡ *Quasi torris raptus ab incendio*.—Amos, IV, 11.

who falls into their snares : twice a day one of these sorcerers will bring him a kind of cabalistic charm written out on paper ! ”

The plain fact is that all the good accomplished by the Society of Jesus, during the three and a half centuries of its existence, are to be attributed in strict justice to the persistent and methodical use of these spiritual arms. And here again it would be all but impossible to enumerate the apostles and saviors of souls of every order, secular prelates, heads and founders of religious institutes, illustrious laymen and devoted Catholic women, who were continually being formed at this school, and who snatched a few days from the multiplicity of their occupations to busy themselves about the supreme, or rather the one only great affair. *

“Then only do we deem an undertaking of consequence,” says Bossuet, “when friends enter heartily into it and enemies bestir themselves about it.” †

* * *

A whole volume might be written on the miracles of grace, and of conversion more especially, the result of the practical application of these holy Exercises. This book, we believe, has not yet been written on earth, but the blessed denizens of heaven have not hesitated occasionally to divulge the thoughts of the elect.

Father Balthazar Alvarez relates that the Archangel appeared to a holy soul who thought of entering upon the Exercises of St. Ignatius and delivered this message : “This retreat which you have been inspired to undertake according to the method of the founder of the Society of Jesus, is much in favour with our Queen. She has commissioned me to make known to you that these Spiritual

* *Hæc nos occupat.... jam non plane prima sed sola.* S. Euch. Epistola parænet. ad Valerianum (sub fine).

‡ II Serm. for All Saints.

Exercises are in part her work, for it was at her instigation and, so to speak, at her dictation that the holy man composed them. She herself, while upon earth, uninterruptedly devoted herself to their practice. *

Whatever may be thought of this revelation, of the reality of which Father Alvarez, the principal director of St. Theresa, affirmed he had a moral certainty as strong as mortal man could have, we at least all know in what esteem the Sovereign Pontiffs have always held the book of the great solitary of Mauresa. We have already drawn attention to the words of praise of Pope Paul III, who in another bull † had added that the book was admirably calculated to move the hearts of the faithful. Yet, this recommendation, however strong it be, must not make us pass over in silence the precious testimony given officially, not so long since, in the name of the great Pontiff who now fills the see of Peter.

"The Holy Father," it is there said, "sees in the work of the Exercises of St. Ignatius, a work of regeneration, directed with wisdom and with zeal, for the good of souls and the welfare of society. God grant that these houses of spiritual retreat, where faith becomes more robust and the Christian spirit acquires new fervour, may be multiplied? In our own so troubled times it is of the utmost necessity." ‡

Still more recently, Leo XIII, after expressing his satisfaction at having twice secured for the clergy of Carpignano, his native place, the advantage of the Spiritual Exercises under the direction of a Father of the Society of Jesus, related his own experiences as follows :

"I myself, formerly, feeling that my soul required something substantial to sustain it, sought for it for a time in vain. I read and re-read many works but found

* Life of Fr. Balthazar Alvarez by Ven. Louis Dupont, chap. XLII.

† Apostolici muneris.

‡ Letter to Fr. Cornoldi, May 24, 1839.

none satisfactory. Finally the book of the *Exercises of St. Ignatius* fell into my hands, and I was forced to say: 'Here is the substantial food I am in quest of.'

"Since then I have never parted with the book. The one only consideration of the end of man would suffice to reform and reconstruct the social world." *



The saints, also, always professed great veneration for this masterpiece of practical asceticism, to which might be applied the words of St. Bernard, "that it is delicious to the taste, substantial as nourishment and efficacious as a remedy." † Besides the canonized saints of the Society of Jesus, who found spiritual delight in the practice of the Exercises, we might name St. Philip of Neri, St. Charles Borromeo, St. Francis of Sales, St. Vincent of Paul, St. Leonard of Port Maurice, St. Alphonsus Liguori, St. Theresa of Avila and St. Magdalen of Pazzi.

While limiting ourselves to the above names, we shall presume to insist more particularly on the testimony of one among them, mainly because his supernatural perspicacity led him, from the beginning, to discover what latent power the Exercises contained when there was question of assuring in souls the complete triumph of Christian virtue and of propagating far and wide the Saviour's Kingdom.

"Having always," says the biographer of St. Vincent of Paul, "professed a special devotion to St. Ignatius, and a pious admiration for his Order, Vincent resolved early in his career to extend the practice of spiritual retreats after the manner set forth in the Book of the Exercises. Even in 1629 or 1630, the doctors of Sorbonne, remarkable for their piety and virtue, were the first to place themselves in retreat under his guidance.

* See French Messenger, July, 1890, p. 32.

† In Cantica Sermo LXVII.

But it was only after having secured possession of the residence of St. Lazare that Vincent's work assumed proportions of a magnitude hitherto unknown."

We regret to be obliged to pass over in silence much of interest concerning collective retreats in the seventeenth century, and especially Father Vincent Huby's great success, in this particular, in Brittany, whence the good work spread first throughout the rest of France and then made rapid progress in other European countries. Seventy years after the foundation of his work a score of retreats were given every year in one of these establishments, and as many as one hundred and twenty persons followed each retreat.

To come to our own times, our Associates will be happy to learn that in Europe, and even in the missionary countries of Hindostan and China, men's retreats are once more in a flourishing condition, and are yielding a rich harvest for the Divine Husbandman. It would seem that the more modern impiety strives "to banish God from social life," according to the expression of Leo XIII, the more all generous souls are intent on reinstating Him, and their first step is to give Him first place within themselves.

Doubtless we live in evil times. The storm is brewing; but all the more reason, do we say with Origen, "to use every endeavour to consolidate the foundations of the edifice before the tempest bursts upon us, and the winds begin to howl and the billows heave." And he adds: "Let us lay well our dwelling with many a ponderous stone, so that when the blast comes all shall be able to see that we have built on the solid rock, which is Jesus-Christ." *

* In Luc. homil. XXVI.

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 for all sins and for all requests presented through the Apostleship of Prayer: in particular, that the practice of Spiritual Retreats, especially those of men, may become more general among the faithful. Amen.

N. B.—In Canada, the houses of retreat for men are:

That of Falls View at Niagara, Ontario, under the direction of the Carmelite Fathers.

That of the Village of Sault-au-Recollet, seven miles from Montreal, under the direction of the Jesuit Fathers.

That of Villa Manresa, Sainte-Foye Road, Quebec, also under the direction of the Jesuit Fathers.

That of Oka, on the Lake of Two Mountains, P. Q., under the direction of the Trappist Fathers.

TREASURY, SEPTEMBER, 1896.

RECEIVED FROM THE CANADIAN CENTRES.

Acts of charity.....	158,345	Holy Hours.....	16,420
Acts of mortification	145,231	Pious reading..	62,289
Beads	315,295	Masses celebrated..	264
Stations of the		Masses heard.....	102,749
Cross.....	44,886	Works of zeal.....	66,994
Holy Communion	32,227	Various good w'ks.,	615,396
Spiritual Commu-		Prayers	1,126,611
nions	250,962	Sufferings or afflic-	
Examinations of con-		tions	76,306
science.....	89,272	Self conquests.....	75,715
Hours of silence....	241,405	Visits to Blessed	
Charitable conver-		Sacrament	147,862
sations	221,848		
Hours of labor.....	395,758		
		Total.....	4,185,815

ST. MICHAEL.

Hail! bright Arch-an-gel! Prince of Lea-vel Spi

... di-vine-ly strong! To whose rare me-rit hath been

giv-en To head the an-ge-lic throng!

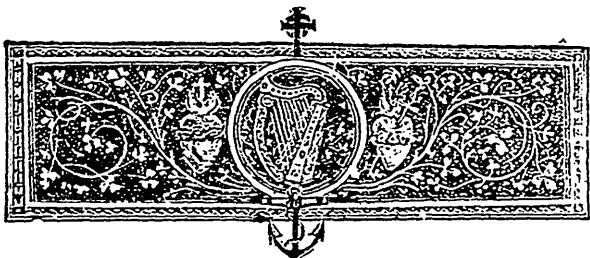
- 2.—Thine the first worship was, when gloom
 Through heaven's thinned ranks did move,
 Thus giving unto God the bloom
 Of young creation's love.
- 3.—O trumpet-tongued! O beautiful!
 O force of the Most High!
 The blessed of the earth look dull
 Beside thy majesty.

- 4.—First servant of the Ineffable !
The first created eye
That ever, proved and perfect, fell
On the dread Trinity !
- 5.—O Michael ! worship Him this night,
The Father, Word, and Dove,
Renewing with strong act the might
Of thy first marvellous love.
- 6.—Praise to the Three, whose love designed
Thee champion of the Lord ;
Who first conceived thee in His mind,
And made thee with His Word.
- 7.—Who stooped from nothingness to raise
A life like thine so high,
Beauty and being that should praise
His love eternally !

THE LEAGUE AT HOME

CARLETON (ST. JOHN) N. B., July 22. — The League of the Sacred Heart of Jesus has been established here by Fathers O'Bryan and Doherty, who held a very successful mission here in June, Father O'Donovan, the Pastor, being spiritual director. Thirty-three circles have been formed, and all seem delighted with this most profitable devotion.—*Miss M. A. Nunnery, Secretary.*

HASTINGS, ONT., July 27.—The League is prospering. We have more members registered this year than at any former period. Our president, Mrs. Foly, takes great interest in the work, and does everything in her power to promote the interests of the League.—*Ellen Coughlan, Secretary.*



Written for the
THE CANADIAN MESSENGER.

AS THE TWIG IS BENT

BY EMMA C. STREET

The bright September sunlight was glinting through the windows of James McDermott's grocery store, and making cross-bar patterns of shadows upon the shelves and floor when the proprietor emerged one morning from his private premises, at the back and began to put things in order for the stream of customers that would come drifting in later on.

He was a big, bony man, with well cut features and a finely shaped head, but his once broad shoulders were stooped and feeble-looking, and the hair that curled around his sunken cheeks and temples was snow-white before its time.

The world had not gone well with James McDermott. Honesty, frugality and industry had not, in his case, proved the royal road to fortune that they are commonly supposed to be ; and at fifty years of age he found himself broken in health and with no better means of supporting his large family than he had when he married pretty Katie Curran, twenty-five years before.

People assigned his want of success to various causes, and were apt to compare his business qualifications to those of his brother, the prosperous dry-goods retailer, somewhat to his disadvantage ; but then they never got

a peep into the shabby ledgers that lay away in a drawer under the counter, and so never knew of the accumulation of bad debts recorded therein, due to dishonest customers, "bad times," and the creditor's constitutional inability to press a claim when he knew that to do so would be to bring distress upon the debtor. Probably his neighbours would not have sympathized with this tender-heartedness of his had they known of it, but he kept all such small matters to himself and, on his way through life, with a joke and a funny story for everybody, payer and non-payer.

On this particular September morning his bronchial trouble was a little bit worse than usual, and the draught of crisp air that swept in when he opened the door sent him back behind the counter, coughing hoarsely. When the paroxysm was over he looked up and encountered the gaze of his brother Michael, who had entered unheard.

"Good morning, James," said the latter. "That cough seems pretty bad to-day, eh?"

"Its just—the mouthful of cold air—I got," gasped James, using his handkerchief vigorously. "How are you yourself?"

"Pretty good, pretty good," was the answer, as Michael seated himself on the solitary wooden stool that the store boasted. "Never much the matter with me, you know."

Anyone who might have been present would have found it easy to believe him.

His rotund form, rosy face and generally sleek appearance bespoke the prosperous man audibly. A greater contrast than that presented by the two brothers could not well have been imagined.

"Do much yesterday?" queried James after a pause. It was a trite question, but always gave the other a start upon the subject that most interested him.

"Not so bad. Good bit of a rush from the country districts. Rather soon though, for the fall trade, yet."

"I suppose so," said James, then paused as the door at the back of the store flew open and a boy of twelve came careering past the counter and out into the street, shouting, "good morning, Uncle," as he disappeared.

"School opens on Monday, eh," said the dry-goods merchant, his thoughts diverted from business by the sudden appearance of the child. "I'm glad of it, too. Those young ones of mine have never been out of mischief since it closed. Where are you going to send Gerald this year?"

"To St. John's, of course. Where else would I send him?" asked the other in surprise.

"I'm not going to send Tom there."

"And where, then?"

"To the public school," was the calm reply. "It is cheaper and better."

James McDermott looked at his brother in undisguised amazement for an instant, then said slowly :

"It is cheaper—a little ; but its no better, that's sure "

"Well I think it is," said Michael, the latent obstinacy that underlay his sleek surface coming to the top, as it was apt to do when brought face to face with opposition, mild or otherwise. "In the first place there are not so many holidays as in Catholic schools, and there are no prayer or catechism during school hours. Tom has made his first Communion now, and he'll get all the instruction he needs at Sunday School for the future."

"And what about the girls?" queried James, a flavour of sarcasm in his tone.

"Oh! they'll keep on at the convent, of course. I don't like a Public school for girls."

"Humph! A boy's soul is not of so much consequence, I suppose," remarked the grocer meditatively.

Michael McDermott's red face grew redder and he darted an angry look at his brother.

"I don't consider it a question of his soul at all," he said stiffly. "I will take care he attends to his religious duties, but at the same time I mean him to get on in the world, and he'll stand a better chance at the Public school than at St. John's. Its more go-ahead."

"I dou't see it. Father Maher has the best teachers that can be had for love or money. I'd bet a dollar they'd floor the Public school teachers in an examination."

"I don't care," was the dogged reply. "There is too much religion in the Catholic schools and it stands to reason something else must be neglected. Tom is going to the other for the future and that settles the matter."

"Of course you are your own boss," said the grocer gravely, "but for my part, if something *had* to be neglected I'd take care it was not religion. But its all nonsense for you to talk that way. You are getting on in the world, Michael, and you think your boy is going to make fine friends if you send him to the Public school."

Now this was true, and just because it was, Michael McDermott flew into a rage.

"I'm as well off as any man in this town and dou't-need to go sneaking around to get in with anybody," he exclaimed wrathfully, rising to his feet. "I'm sending my boy to the Public school because it suits me to do so, and because I mean him to be something more than a one-horse grocer—or draper either, for that matter," he added lamely, regretting the unlucky allusion the moment it was made.

"He'll do very well if he does as well as you have done," returned the grocer, by no means ruffled. "But as I said before, its your own business and none of mine. —What is it this morning, Mrs. Connell?" as the door just then clicked to behind a woman with a shawl over her head.

Glad of the interruption, Michael McDermott nodded to his brother and sauntered out, determined to avoid in future discussions calculated to make him feel as uncomfortable as this one had done. "But James is a regular fanatic about those things," he said to himself as he crossed the street. "The boy's religion will never be mentioned, so I don't see what harm can come to him."

Whether Tom McDermott's religion was so politely ignored in the Public school as his father flattered himself it would be, may be judged by the following scrap of conversation that passed between him and his cousin Gerald a month or two later.

Tom : — "Say, Jerry, do you know what my teacher told me the other day?"

Gerald : — "No. What?"

Tom : — "He said that the Blessed Virgin—he always calls her the 'Virgin Mary'—was not the Mother of God; she was only the Mother of Jesus."

Gerald : — "What's he talking about, wasn't Jesus Christ God?"

Tom : — (Somewhat puzzled). "I don't know what he means, but that's what he said, anyhow."

Gerald : — "Well, Father Maher says she was the Mother of God, and I guess he knows more about it than that teacher of yours."

Tom : — "I s'pose so, but I'd like to know what he meant."

* * *

Fifteen years have come and gone, and the once small town of Grandford has grown into a city and a manufacturing centre. The grocery and dry goods stores once occupied by the McDermotts have fallen before the onward march of the Street Improvenant Committee, and a ginger-bread looking block, whose lower storey seems to be built of plate glass, has arisen from their ashes. The

brothers have each worked out his little destiny and passed on to give an account of the deeds done in the flesh, and their families have scattered far and wide, the only representatives left in Grandford being the cousins, Gerald and Tom.

Oddly enough, for their training had been quite dissimilar, the two boys had chosen the same calling, that of a chemist.

In Tom's case the way had been easy, in a financial sense at least. Not so with Gerald, who had had to work hard each summer to earn enough to pay his way at college in winter. However, both had come out with flying colours and were now employed by a big oil concern at quite respectable salaries.

The house of Bendall and Son was the medium through which innumerable railroads and gigantic iron works received their supplies of oil from the producers, and it was the duty of the two chemists to test all the samples that came in, and report upon them to the manager, who was also the "Son" of the firm.

Tom and Gerald McDermott were not the bosom friends that might have been expected.

Indeed, they had very little in common with one another. Tom was cold, reserved and studious. Gerald was impulsive, expansive and fond of amusement. One had started in life with the determination to become a rich man, the other hoped to be wealthy some day—if it pleased Providence. In the meantime he thought there were some occupations more enjoyable than money-grubbing. For instance, a spin into the country on his bicycle after office hours and after church on Sunday; a row on the river "to blow the odour of the oil away," a walk with a congenial companion out into the suburbs beyond the domain of the smoke, that camp follower of Progress. Simple pleasures enough, but sufficient for his healthy, happy temperament.

Tom McDermott despised all such frivolities, amongst which he included even church-going.

In his eyes they were simply a waste of valuable time that might have been better spent in conning means to add to the bank account. He had carefully put by the comfortable sum left to him by his father, and his one aim in life now was to add to it, cent by cent and dollar by dollar.

It was a strange passion for one so young—he was only twenty-six—but it was, after all, only the logical result of the training he had received.

From his earliest youth he had been taught that money was the great desideratum. At home and at school it had been impressed upon him that men were to be measured and valued by the number of figures in their bank account; that all virtues and gifts and talents were to be reckoned as naught if they could not be minted into coin of the realm.

What wonder then that the passion which slew Judas should have eaten into the core of his being, and that it needed only the like temptation to produce the like result.

Assuredly honest, Michael McDermott had not foreseen this ending when he placed his child's feet in the way of "getting on in the world."

As a matter of course, Gerald had more friends than Tom; but it was an open secret that the latter stood higher in the good graces of the head of the firm than did his cousin.

"He is my idea of what a business man ought to be," old Mr. Bendall was fond of saying to his son and partner. "No wheels in *his* head." (The old gentleman detested bicycles). "He sticks to his work, saves his money and minds his own affairs. He will be a rich man some day; mark my words."

"Perhaps so," the son invariably replied, "but I like the other fellow better. He is just as attentive to his work as his cousin and a lot more jolly about it."

"That's because he's a bicycle fiend like yourself," the old man would say testily, and there the discussion usually ended.

Bendall junior had more reasons for liking Gerald McDermott than he told his father. He possessed a gift that is rare among masculine minds, that of intuition; and he was rarely at fault in his estimation of people or events. From the first he had instinctively distrusted Thomas McDermott, and the young man's subsequent good conduct and devotion to business did not avail to change his opinion.

A younger man — Bendall was forty — would have blamed himself for what looked like an unfounded prejudice, but the junior partner had had too many proofs of his own perspicacity in the past to doubt it now without excellent reason. However, he was too just a man to injure another on mere suspicion, and so he kept his opinion to himself, none the less sure that, sooner or later, the object of his doubts would do something to justify them.

Nor was he mistaken.

The cousins had been working for the firm almost a year, when complaints began to come in from several large companies about the quality of oil that was being supplied them. The Bendalls, both father and son, were puzzled and annoyed, and at last determined to investigate personally the next case that presented itself. They had not long to wait. One day a peremptory letter arrived from a railroad corporation notifying them that they might discontinue that company's supplies, as they meant to transfer their patronage to another firm, which would provide better material.

Without loss of time the father and son prepared themselves for a journey to Chicago, the head quarters of the railroad, and left Grandford about six o'clock in the evening.

It so happened that a large consignment of samples had arrived that day at the warehouse, and the two chemists found themselves in the necessity of returning to work after supper. Gerald reached the laboratory first and went to work with a will, whistling to himself as he moved about his task. Presently he was surprised by a rap on the door, and upon his calling out "come in," a tall, ungainly looking stranger stepped into the apartment and carefully closed the door behind him.

The chemist gazed at him for an instant in silence, and then, not being favorably impressed by his appearance asked abruptly.

"Well?"

"Pretty well, thank'ye," answered the new comer, seating himself on the corner of a table, and gazing around leisurely. "Pretty snug quarters these, eh? but an almighty bad smell, seems to me."

"May I ask what you want here?" demanded Gerald, suppressing a desire to order the intruder out without further ado.

"I've come on a little bit of business; there's my credentials."

As he spoke, the stranger drew a sealed envelope from his pocket and presented it.

Gerald took it and looked at it. "Are you sure this is for me?" he asked doubtfully, "there is no address on it."

"Your name's McDermott, aint it?" queried the man.

"Yes."

"Well then, that's for you, sure enough."

Much perplexed, Gerald tore the envelope open and scanned the contents, which ran as follows:

"Dear Mac :— You may deal with the bearer. He is straight J. O. J." Still more puzzled, the chemist read the words a second time and then shook his head. "Either you are playing a trick on me or somebody is playing one on you," he told the stranger. "I can't make head or tail of that nonsense."

"Oh, come now," expostulated the other in a slightly ironical voice. "You needn't take that tone. Let's get down to business, I've no time to lose fooling around here."

"I tell you I don't understand either you or your letter," said Gerald angrily ; "and the less of your valuable time you waste here the better pleased I'll be, I assure you."

"You're a cute one, you are," commented the ungainly stranger, apparently in no wise offended by his host's lack of hospitality. "But as you decline to come to the point I'll do it myself. You got a consignment of samples from the Eulaviva Oil people to-day, didn't you ?"

"What business is that of yours ?"

"Not very much. I'm their agent, that's all."

Gerald surveyed the speaker with open incredulity. "I don't believe you," he said bluntly ; "what has become of Mr. Graves ?"

"Gone to fill one of his namesakes," was the nonchalant reply. "He is dead."

"Then if you have any business to transact you had better come to-morrow during business hours," replied Gerald, turning away and applying himself to his testing apparatus. "The house is closed for to-day."

The stranger withdrew his gaze from the general surroundings and fixed it keenly upon the chemist's face. "See here, young fellow," he said, dropping his easy, half-insolent manner as if it had been a garment. "We have had about enough of this fencing. I knew all about

the little game you've been playing with J. O. Johnson, Esquire, and you'll find it to your interest to deal on the square with me. If you don't there'll be trouble in the camp."

Gerald wheeled around on his heel and advanced upon the speaker, a flush of anger rising to the roots of his fair hair.

"For two pins I'd fire you through that door," he exclaimed wrathfully, "I'll give you two minutes to state your business and get out. Now then, what is it?"

For an instant the man seemed thoroughly taken aback; then he recovered himself and said with a resumption of his free and easy manner: "You needn't flare up that way. I only wanted to know if you and I couldn't stand in together for something handsome on the Eulaviva stuff.

"You see," he went on explanatorily, mistaking Gerald's silent bewilderment for attention, "by reporting favourably to your people on the samples that came in to-day you can secure a large order for us and make a tidy percentage for yourself. Do you tumble now?"

It took Gerald a couple of seconds to realize what the man's proposal meant, but as soon as he did his fingers clinched involuntarily and he took a half step forward, then paused abruptly as a sudden light flashed upon him. The Eulaviva man had got hold of the wrong McDermott.

This then was the explanation of the complaints about the oil.

Tom had allowed himself to be tampered with and was passing poor oils out as good, careless whether he ruined the firm in his greed for money.

The shock took Gerald's breath away and scattered his wits in all directions.

"W—wait a minute," he stammered, retreating to his

chair and burying his head in his hands as if in reflection.

"As long as you like," amiably responded the agent diving into his pocket for a cigar and proceeding to light it. "Any rule against smoking here?"

The chemist jerked a hand in the direction of a large notice on the wall which read: "No smoking allowed on these premises," whereupon the agent smiled benevolently, but went on smoking happily.

"What on earth am I to do!" thought Gerald, in an agony of shame and perplexity. "This means utter ruin to Tom if it gets out, and how can I keep quiet about it without being as dishonest as himself?" A hundred impracticable schemes presented themselves to his mind and were dismissed in turn.

Evidently this man was well acquainted with some of his cousin's dishonest dealings in other directions and was determined to use his knowledge if thwarted.

"There's nothing for it but to put him off till to-morrow and have a talk with Tom to-night," he concluded at length, when various uneasy movements upon the part of his visitor warned him that that gentleman's patience was wearing thin. "He has got himself into an ugly hole and I don't see how he is going to get out of it."

He lifted his head and was about to speak when there was a quick step on the stair and the door flew open to admit Tom McDermott.

"Got back first, eh?" said the latter. Then, catching sight of the stranger, he added, drawing back: "I beg your pardon. Didn't know you had a visitor."

"Oh, its all right," said Gerald awkwardly, "you may come in Tom."

The agent's keen eyes had been traveling over the two men, and as soon as he heard Tom's name mentioned a peculiar look passed over his face.

"Might I ask for an introduction?" he said, rising

from his chair and advancing. "I begin to think I've been interviewing the wrong man."

"Yes, I think you have," said Gerald, accepting the situation he could not avoid. "Tom, this man claims to be agent for the Eulaviva Oil Company, and he has been unfortunate enough to disclose some things to me that were meant for you alone. This note will explain how the mistake occurred."

Tom McDermott's face grew livid as his eyes raced over the paper signed J. O. J.

"You infernal fool!" he exclaimed, turning savagely upon the agent. "Didn't Johnson tell you there were two of us here named McDermott?"

"No he didn't," was the reply, delivered in an ominous tone; "and I'd advise you to be a bit more civil in your talk."

"How much did you tell him?" demanded Tom, indicating his cousin as if he had been a lay figure.

"Everything."

"Idiot!" ground the other between his teeth. "What are you going to do about it?" turning swiftly upon Gerald.

"Help you out of the scrape if I can do it honestly," replied the latter.

A perceptible sneer curled Tom McDermott's lip.

"May I ask you to be a little more explicit," he said ironically. Gerald flushed up.

"I can easily put into plain language what I mean," he answered indignantly. "Send that man about his business, restore the money you have robbed the firm of, and promise me never to place yourself in such a position again. In return I give you my word never to mention the matter to a living soul."

"How very magnanimous! and if I refuse?"

"You must accept the consequences. I refuse to stand by and see the firm robbed."

"That means that you'll tell and have me dismissed," exclaimed his cousin, white with rage. "I didn't expect any better from a canting hypocrite like you."

The agent stepped forward and raised his hand warningly.

"Come, come boys," he said, "this will never do. Let us see if we cannot come to an arrangement of some sort. Suppose now that we have a three cornered partnership in his little game—two McDermotts and a Phillips. How would that work?"

"You are wasting your time, Mr. Phillips—if that is your name," said Gerald coldly. "My cousin must accept my terms or face disgrace."

"Don't be too sure of that," drawled Phillips, "what's to prevent him telling the boss in the morning that he came in here to-night and caught you and me making a bargain. Eh?"

"He would not dare—" began Gerald.

"Would I not?" exclaimed Tom McDermott vindictively, grasping at the suggestion. "Now, my sanctimonious cousin, I have you on the hip."

"So you have, so you have," chuckled the agent, rubbing his hands in an access of admiration of his own smartness. "Your word is as good as his, and better, if I back it with mine. And I will too, by Jerusalem, if he don't stand in with us on this deal."

"I wont do that, whatever happens," said Gerald resolutely. "You have me at a disadvantage if you are unscrupulous enough to use it, but you can't make a thief of me or frighten me into shutting my eyes to wholesale robbery."

"You're not over particular about calling hard names," began Phillips in a bantering tone; but the words died on his lips and his jaw relaxed when the door was quietly opened and a man of about forty, dressed as for travel-

ing, entered and walked up to him. "I am Robert Bendall, of Bendal and Son," said the apparition calmly, "and I've been listening at that door to your very interesting conversation for the last twenty minutes. You may go."

Mr. Phillips lost no time in taking advantage of the permission and made his exit with admirable celerity.

The junior partner waited until *his footsteps had ceased to echo* and then turned to the cousins. "I am more pained that I can express at what I have discovered to-night," he said to Tom gravely. "Of course you must regard yourself as dismissed from the firm at once. I fancy that will be punishment enough for you. This event may be a lesson that will keep you in the straight path in future, but I tell you frankly I doubt it. When a young man becomes so anxious for money that he will stoop to dishonesty to get it, there is very little hope for him. Very little!"

"Now I must explain how I happened to arrive so opportunely for you," he continued, laying his hand kindly on Gerald's shoulder. "We missed our train, and while waiting for another it occurred to me that it would be a good idea to take one of you with us to make another test of the rejected oil. Knowing that you would probably be at work, I came straightly here and was about to enter when I heard a few words through the half open door that made me think it my duty to play eavesdropper. Your position was a most painful and trying one, and I congratulate you upon your firmness."

Tom McDermott had not spoken since Mr. Bendall had descended upon the scene so unexpectedly.

Rage and humiliation filled his soul and deprived him of the power of utterance, even had there been anything that he could say. Though the firm should let him go scot-free, his career in that part of the country was at an

end and he would be forced to start afresh somewhere else, without credentials and without character. For the moment at least he was constrained to admit that the way of the transgressor is hard. But he was not of a nature to admit his wrong-doing and ask for a chance to make amends. When the junior partner ceased speaking to Gerald, Tom McDermott picked up his hat from the chair where he had thrown it and looked around defiantly as he moved toward the door.

"I suppose I may go?" he asked.

"You may go," rejoined Mr. Bendall gravely, and the detected thief passed out of the house and out of their lives.

Years afterwards, when Gerald McDermott was a prosperous man of business, he learned that his cousin had died by his own hand after losing all he possessed in an unlucky speculation in mining shares.

It was a sad ending to what might have been a happy and successful career, and Gerald grieved sincerely for the unhappy man, whose path in life might have been so different had his early guides but understood the significance of that simple sentence: "One thing is necessary."



Written for
THE CANADIAN MESSENGER.

ADVENIAT REGNUM TUUM!

(Sonnet.)

Jesu, Thy Kingdom come! Behold we wait
And watch, expectant, till the morning break;
Jesu, Thy Kingdom come! Oh Saviour, take
The sceptre of Thy might, Thy royal state,
And rule in every heart:—It groweth late,
Surely the night is waning; bid us wake;
“Behold The Bridegroom cometh!”—Jesu! make
Thy servants glad, who, standing at the gate,
Listen to hear Thee knocking:—Lo! the night

Draws to the dawning, and the stars wax pale,
Our eyes are dim with watching for the light
Of Thy desired appearing; Lord! the gale
Breathes of the coming day; oh lest we fail
At last, oh come, in love, in power, in night.

FRANCIS W. GREY.

R. I. P.

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

Alberton, P. E. I. : Mrs. Augustus McLellin, d. in June.
Amherstburg : Fred. Weaver, d. in July. *Arnprior* : Phileas Turcotte, d. July 12 ; Robert Devine, d. July 24.
Belle River : Mrs. Michael Strong, d. in March ; Mrs. Charles Charron, d. July 13. *Brantford* : Mrs. Joseph Quinlan, G. March 13 ; Bryan Dunn, d. Apr. 11 ; Mrs. Joseph Maxwell, d. May 9 ; John Doherty, sr., d. July 27 ; Donald Keating, d. July 2. *Brockville* : Mrs. S. Geash, d. May 25. *Cable Head, P. E. I.* : Mrs. Ronald Macdonald, d. June 20. *Dundas* : Mrs. Mahoney, d. in April.
Ecorse, Mich. : Mrs. Louisa Cady, d. Aug. 31, 1895 ; Mrs. John Reves, d. Nov. 15, 1895 ; Mrs. Pascal Odette, d. Feb. 17 ; Eva Labadie, d. July 2. *Fort William* : Danase Robin, d. May 30. *Freelton* : Mr. James Smith and his wife Bridget, both d. June 14 ; James Costello, d. in Apr.
Giant's Lake, N. S. : Peter McNeil, d. Apr. 11. *Hamilton* : Mrs. Catherine Reche, d. July 18. *Kentville* : Mrs. James Brain, d. Feb. 11. *Kingston* : Mary Rondeau, d. July 25. *London* : Michael McNiff, d. July 29. *Maidstone* : Margaret Burke, d. July 22. *Moncton* : Mrs. Thomas Croke. *Montreal* : Annie Lynch, d. May 10 ; Mrs. J. P. Clarke, d. June 16 ; Mrs. Jane Batley, d. Aug. 1.
Mount Forest : Patrick Halpin, d. Sept. 13, 1895. *Ottawa* : Mr. Michael Galvin, d. July 19 ; Margaret Kennedy, d. July 13. *Quebec* : Mrs. Maria O'Brien, d. July 3 ; Damase Laverdière, d. July 21 ; Joseph Arteau, d. July 27. *St. Marks, Lot 7, P. E. I.* : Mrs. Lawrence Doyle, d. in June. *St. Peter's Bay, P. E. I.* : Allan McKinnon, d. in May. *Stratford* : Rev. Sister Alphonsa, d. July 25. *Toronto* : Rev. Sister M.M. Joachin (Murray) of Loretto, d. July 15 ; M. Minogue ; Mrs. Ellan Scanlan, d. in March ; Arthur C. Winterberry, d. July 6 ; Mr. Thomas P. Coulson, d. June 18. *Westport* : Mrs. James McCann, d. July 23.



THE DEAREST.

BY M. E. HENRY.

Within a temple hushed and dim
I knelt one eve at prayer,
My heart the only human thought
That met God's presence there

“Nearer Thy Heart, O Jesus, Lord!
Nearer Thy Heart to be;
What were the grief or gloom of life,
If only near to Thee?”

There floated through the listening hush
A Voice so wondrous sweet,
My yearning spirit more than knew
It knelt at Jesus' Feet.

“My child, no sorrow deep and grand
Has crowned the sunny years;
Not great thy trials and thy griefs,
And few and swift thy tears.

“Poor, feeble one! how couldst thou walk
The thorny way apart
Whereon they tread, the souls sublime
The nearest to My Heart?”

“ I opened not this Heart to thee
On Thabor’s gloried height,
But in the gloom and woe that marked
My Passion’s bitter night.

“ They were not first to know its love
Who stood on Thabor’s side ;
But they who knelt on Golgotha
Beneath Me, crucified.

“ And they who climb life’s Calvary,
That path so drear, so drear,
Will surely find My opened Heart,
Will surely be most near.

“ And not with flowery garlands bright
I guard this sweetest rest,
But with the thorny wreath of yore
Its every vein is pressed.

“ And so the dearest hearts to Mine,
Are those, and those alone,
Whom love has brought so near to Me
The thorns have pierced their own.

“ Not always will thy life be bright ;
And when the waiting years
Shall lead thee up the darkened way,
The path of thorns and tears.

“ Remember, child, each tear of thine,
Each grief I give to thee,
Each pang that wounds thy heart, will bring
Thee nearer still to Me.



THANKSGIVINGS

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

ALBERTON, P. E. I.—A Member, for a favour.

AMHERSTBURG.—A Member, for three favours, after praying to the B. V. A Member, for a temporal favour, after making a novena. For five favours, through the intercession of St. Anthony. A Promoter, for a temporal favour. A Member, for a favour, through the intercession of St. J. A Member, for a temporal favour, through the intercession of St. Anthony, and the Souls in Purgatory.

ANTIGONISH, N. S.—A Member, for a temporal favour, through the intercession of the B. V. A Promoter, for a temporal favour.

ARNPRIOR.—A Promoter, for employment for a friend, after prayers to the B. V., St. J. and the Souls in Purgatory. For success in an undertaking. For recovery of health, after wearing the Badge, and praying to the S. H. A Promoter, for several favours, through prayers to the B. V., St. J. and St. Ann. For relief, through prayers. A Promoter, for several favours, through prayers to the S. H., St. J. and St. Ann.

BARRIE.—For the cure of a drunkard, through the intercession of the B. V. and St. J. For a temporal

favour. For a spiritual favour. For the recovery of a dear friend from a dangerous illness, after praying to the Souls in Purgatory. For two favours, after praying to St. Anthony. For improvement in the health of a mother, after praying to the Souls in Purgatory. For three favours, one for a friend.

BATHURST, N. B.—An Associate, for the removal of a disfigurement. For the satisfactory settlement of a large business affair, through the intercession of the B. V. and St. J. A Promoter, for means to pay debts, after the Thirty Days' prayers and a novena to St. J. A Promoter, for a favour obtained.

BRECHIN.—A Member, for many spiritual and temporal favours.

BRIDGEPORT, C. B.—For the recovery of a child dangerously ill, after the application of the Badge and a promise of alms. For two great spiritual favours.

BUCKINGHAM.—A Member, for a special favour, after a novena to the S. H. and St. Anthony.

CANSO.—An Associate, for the cure of deafness, after a novena to the S. H. in June.

DOUGLASTOWN.—A Member, for the restoration of her husband's health, after making the Stations of the Cross for nine days, and saying the Litany.

DUNDAS, ONT.—For many spiritual and temporal favours, through the intercession of the B. V., St. J., St. Anthony and the Souls in Purgatory. An Associate, for a special temporal favor.

GALT.—A Member, for a spiritual favour and success in a business undertaking.

GLEN ROBERTSON.—A Promoter, for a great favour, after a novena in honour of St. J. A Member, for success in business. For the cure of a sister, through the inter-

cession of the B. V. and St. J. A Member, for a great favour, through the intercession of St. Francis Xavier. A Member, for many temporal favours. A Member, for the happy death of a dear mother, through a novena to O. L. of Liesse, and after having masses said for the Souls in Purgatory. A Member, for partial recovery from a severe attack of nervousness. For hearing from an absent brother. For a cure, after using the water of St. Benedict. A Member, for relief from pain.

GRANTON.—A Member, for a favour. For the cure of a severe pain, through the intercession of the Canadian Martyrs.

GUELPH.—A Member, for a spiritual favour. Two Members, for temporal favours. For a temporal favour, after prayers to St. Anthony.

HALIFAX, N. S.—For two great favours. For a parent, who made his Easter duty, through the intercession of St. J. and St. Anthony. For an improvement in the health of a child. For relief from neuralgia. For news from an absent son. For a favour received in June, in answer to prayers to the S. H. For a special spiritual grace obtained, through the intercession of St. Anthony. For impaired eyesight strengthened. For a favour received, through prayers to St. J. and St. Anthony. For the relief of toothache on two occasions, by the application of the Badge.

HAMILTON.—A Promoter, for the success of an examination. For special spiritual and temporal favours. A young person, for having passed an examination successfully. For a situation for a person out of employment, after the prayers of the League had been asked.

HASTINGS, ONT.—A Promoter, for being cured of a severe headache, by applying the Badge. For two very great favours, through the intercession of the B. V., St.

J., St. Ann and the Souls in Purgatory. An Associate, for a favour, after a novena to the S. H. For the finding of a lost article, after a novena to the B. V.

INGERSOLL.--A Promoter, for a very great favour. An Associate, for two temporal favours. An Associate, for success at an examination.

LINDSAY.--A Member, for restoration to health, after using the water from Lourdes and praying to O. L., St J., and the Souls in Purgatory. For several spiritual and temporal favours.

LONDON.--A Member, for two temporal favours received, through the intercession of the B. V. Members, for three temporal favours, through the intercession of St. Philomena. A Promoter, for several temporal favours, after praying to the B. V.

MERRITTON.--A Promoter, for a special favour, through the intercession of St. Anthony. An Associate, for three temporal favours and one spiritual. For the finding of a Promoter's cross, after prayers to St. Anthony. An Associate, for a temporal favour for a husband. An Associate, for relief from pain in the side. A Promoter, for employment for a brother. An Associate, for the finding of a lost article, after prayers to St. Anthony. A Promoter, for steady employment for a brother.

MONTREAL.--A Promoter, for the cure of a severe pain, by the application of the Badge. A Promoter, for two special favours, through the intercession of St. Anthony. For six safe journeys. An Associate, for a temporal favour, obtained some time past. A student, for success in his studies. A Member, for three favours. A Promoter, for the numerous temporal favours obtained for herself and for others, through the intercession of St. Ann and St. Anthony. A Promoter, for the recovery

of a brother, through prayers to the S. H. and O. I. of Liesse.

NEWCASTLE, N. B.—Two Promoters, for great favours. Four Members, for favours.

OPECHRE, MICH.—For a situation, through the intercession of the B. V. For means to pay debts, after saying one decade of the rosary for three weeks.

ORILLIA.—A Promoter, for success in examinations, through the intercession of the B. V. and St. Ann. A Member, for many favours, both spiritual and temporal.

OTTAWA.—A Member, for several favours. An Associate, for a conversion, through the intercession of St. Ann. An Associate, for a great favour, which had been asked for the past five years, through the intercession of the B. V. A Promoter, for recovery from severe attacks of illness. For a husband's restoration to health. A Promoter, for favours received. For a great temporal favour, through the intercession of the B. V., St. J. and St. Anthony.

OWEN SOUND.—For the return of a person to the true faith, and for the happy death of a relative. For the cure of a painful disease, after applying the Badge. For two temporal favours. A Member, for a person going to Holy Communion. For the safe return of a friend from a journey.

PARIS, ONT.—Members, for two favours, after a promise to have masses said for the Souls in Purgatory.

PENETANGUISHENE.—A Promoter, for the success of a brother and sister in their examinations. An Associate, for the recovery of a letter and for a successful journey, after saying litanies and other prayers. A Member, for five special favours, through the intercession of the B. V. A Member, for being successful in an examination. For

improvement in health of a very dear friend who had been ailing for some time.

PERTH.—A Promoter, for three special favours, after a promise to have a mass said for the Souls in Purgatory.

PICTON, ONT.—A Member, for a son passing his examination. A Member, for good news from a son, after making a novena and praying to the B. V. A Promoter, for the successful examination of a Member of the League, through prayers to the S. H., St. J. and St. Catherine. For a temporal favour, through prayers to the B. V. and the Souls in Purgatory. A Promoter, for a great temporal favour. A Member, for several favours.

PORT COLBORNE.—A Promoter, for a great favour, after praying for the Souls in Purgatory.

PORT CREDIT.—A Promoter, for the cure of sore throat, after applying the Badge and praying for the Souls in Purgatory.

PRESTON, ONT. — For a temporal favour, through prayers to the B. V.

ST. ANDREW'S WEST.—A Member, for two favours, after making a novena to the S. H., B. V., St. Ann and St. J. A Promoter, for a favour. A Promoter, for the sale of land, through the intercession of the S. H., B. V., St. J. and the Souls in Purgatory.

ST. CATHARINES.—A Member, for a great favour, after making a novena to St. Ann and prayers to the B. V.

ST. JOHN, N. B.—For employment for two persons. One, for getting work. For the recovery of the health of a mother, through the intercession of St. Aloysius. One, for obtaining means. One hundred and sixty-one, for various favours and graces.

ST. LEONARD'S.—A Member, for a favour, after nine

months prayer and novenas, and going to Holy Communion on the First Fridays.

STOCO, ONT.—A Member, for the cure of a painful ailment, through the intercession of St. Ann, St. Benedict, the Canadian Martyrs and the Souls in Purgatory.

SWANTON, VT. — For a very special temporal and spiritual favour, through the intercession of St. Ann and St. Anthony.

TORONTO.—For a favour. A Member for a special temporal favour, through the intercession of the B. V. and St. Anthony. For two temporal favours, through the intercession of the B. V., S. J. and St. Anthony. For four favours, through the intercession of the B. V., St. J., St. Philomena and St. Anthony. A Promoter, for a spiritual favour obtained for a brother.

QUEBEC.—A Promoter, for many spiritual and temporal favours. A Promoter, for a satisfactory answer to a letter. A Promoter, for a great temporal favour. A Promoter, for a providential escape from injury. An Associate, for recovery from a dangerous illness. For a position. A Promoter, for several spiritual and temporal favours, through the intercession of Our Lady of Perpetual Help. A Member, for being saved from great danger. For the recovery of a child, through the intercession of O. L. of Perpetual Help. A Promoter, for the speedy cure, through the intercession of St. Ann. For two spiritual favours. An Associate, for many favours, through the intercession of the B. V., St. J. and St. Anthony. A Promoter, for many favours. For the cure of weak eyes, through the intercession of St. Ann.

UTFRGROVE.—A Promoter, for several favours. A Promoter, for a valuable article recovered, through the

intercession of the B. V., St. Anthony and the Souls in Purgatory.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Amherstburg, Antigonish, Belle River, Calgary, Dwyer Hill, Edge Hill, Galt, Glen Robertson, Halifax, Hamilton, Kingston, Lindsay, Loggieville, N. B., London, Montreal, Mount Vernon, N. Y., Okanagan Mission, Ottawa, Owen Sound, Quebec, Rochester, N. Y., Seaforth, Toronto, Warkworth.



Apostleship of Prayer, League of the Sacred Heart of Jesus. EXHIBIT OF JAN. 1896.
DIOCESE OF RIMOUSKI.—All French Centres.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Registered Names.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Anse au Griffon.	S. Joseph.	Nov 25, 1892	210	207	100	60	12
Bic.	Ste Cécile	June, 1888	1,460	(f) 900	.	(f) 200	.
Cacouna.	S. Georges	Aug. 25, 1885	342	297	200	100	17
"	Soeurs de la Charité	Sept. 19, 1891	1,208	65	30	30	4
Carleton.	S. Joseph	June 29, 1875	1,263	1,120	300	300	18
"	Ligue des Cadets	.	.	50	.	50	.
"	Soeurs de la Charité	.	132	60	60	60	7
Cascapédia.	SS. Anges Gardiens	Mar. 5, 1875	.	250	.	100	.
Cedar Hill.	S. Pierre du Lac	Feb. 10, 1894. (a)	.	.	.	.	.
Douglstown.	S. Patrice	Nov. 9, 1892. (a)	.	(b) 720.	(b) 720.	.	.
Gaspé.	S. Albert.	Dec. 12, 1893. (a)	.	.	.	.	.
Ile Verte.	S. Jean-Baptiste	Feb. 2, 1875	700	600	.	200	1
Macnider.	L'Assomption	Mar. 8, 1875	1,590	870	.	125	.
Matane.	S. Jérôme	Dec. 17, 1875	1,425	1,375	700	500	33
"	Ligue des hommes	Dec. 17, 1875	225	225	.	175	.
"	Ligue des Cadets	Dec. 17, 1875	80	80	.	65	.
N.-D. Sacré-Cœur	N.-D. du Sacré-Cœur	1887	66	31	31	60	.

N.-D. de Lourdes	Dec. 9, 1892	140	140	140	130	16
" Ligue des hommes	Dec. 9, 1892	70	60	60	40	10
" Ligue des Cadets	Dec. 9, 1892	33	24	24	24	
" Secours du S. Rosaire	Jan. 2, 1889	250	79	65	65	
Rimouski	Dec. 12, 1876	950	920	(f) 300	300	50
" S. Germain de Paris	Dec. 12, 1876	230	230	200	200	12
" Ligue des hommes	Dec. 12, 1876	98	138	100	100	12
" Ligue des Cadets	Dec. 12, 1876	98	138	100	100	12
" Secours du S. Rosaire	April 27, 1891	195	110	110	75	8
" Secours de la Charité	Feb. 6, 1891	1,620	213	213	185	8
Riv. au Renard	1892	120	120	100	100	8
S. Anaclet	S. Anaclet	522	455	345	345	28
" Ligue des hommes	July 14, 1891	261	249	200	200	15
" Ligue des Cadets	July 17, 1892	81	50	45	45	7
" Secours du S. Rosaire	April 27, 1891	51	24	24	24	
S. Arsène	Sept. 25, 1866	610	400	100	100	
Ste Félicité	*	(a)	(b) 270	270		
Ste Flavie	Dec. 9, 1892	(a)	(b) 210	210		
S. George, Malbaie	May 5, 1893	(a)				
S. Godefroi	Dec. 20, 1881	729	636	50	50	3
S. Gabriel	April 27, 1891	31	31	31	14	
S. Hubert	Jan. 28, 1894	600	600	200	200	
S. Luc de Matane	Dec. 25, 1891	235	230	175	40	

(a) The reports of these Centres have not reached us.
 (b) As the present number of members of the 1st Degree has not been sent us, the estimate given is based on the membership of the 2nd Degree.
 (c) From the report of 1889.
 (f) Approximately.

DIOCESE OF RIMOUSKI.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Registered Names.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
S. Luc de Matane	Ligue des hommes	Dec. 25, 1891	75	73	73	5	
"	Ligue des Cadets	Dec. 25, 1891	15	14	14	1	
Ste Luce	Ste Luce	July 12, 1888	493	300	..... (f)	.....
"	Sœurs du S. Rosaire	Feb. 17, 1893 (a)	.....	.....	.....	.....
S. Mathieu	S. Mathieu	Jan. 22, 1875	.....	743	500	.....
S. Modeste	S. Modeste	April 14, 1879	386	245	200	10	
S. Paul de la Croix	S. Paul de la Croix	June 21, 1880	305	260	150	6	
S. Simon	S. Simon	Dec. 13, 1892	499	429	200	150	
Trois Pistoles	N.-D. des Neiges	z	(a) 400	(b) 375	375	.....
Total	48 centres	.....	17,700	14,408	5,686	5,469
							334

(a) The reports of these Centres have not reached us.

(b) As the present number of Members of the 1st Degree has not been sent us, the estimate given is based on the membership of the 2nd Degree.

(c) From the report of 1880.

(f) Approximately.

DIOCESE OF CHICOUTIMI.—(All French Centres.)

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.		Promoters.
				1st deg. 2d deg.	3d deg.	
Bate S. Paul.....	S. Paul.....	*	(a) 300	(b) 225	225	.....
"	Congr�g. de Notre-Dame ..	Oct. 4, 1890	57	57	30	30
Chicoutimi	S�minaire de la Ste Famille	Jan. 2, 1890	190	150	133	133
"	Convent du Bon Pasteur...	Oct. 17, 1895	350	300	230	230
El�bertville	Congr�g. de Notre-Dame ..	July 27, 1894	83	83	83	83
Laterri�re	Notre-Dame.....	*	(a) 550	(b) 510	510	.....
Malbaie	Convent Ste Famille.....	Sept. 19, 1801	350	425	.....	125
Roberval	Convent des Ursulines.....	Feb. 2, 1889	331	113	113	113
Total.....	8 centres.....	.....	2,217	1,863	1,324	1,014

(*) No aggregation or affiliation entered on our Registers.

(a) The reports of these Centres have not reached us.

(b) As the present number of members of the 1st Degree has not been sent us, the estimate given is based on the membership of the 2nd Degree.

INTENTIONS FOR SEPTEMBER

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

- 1.—Tu.—St. Giles, Ab. Lowliness of heart. 46,04 Thanksgivings.
- 2.—W.—St. Stephen, K. Pray for rulers. 15,934 In affliction.
- 3.—Th.—BB. Anthony and Comp., S. J., MM. ht. Sanctify daily work. 40,362 Departed.
- 4.—F.—St. Rose of Viterbo, V. at. gr. Watch over self. 40,574 Special.
- 5.—S.—St. Lawrence Justinian, Bp. Confidence in God. 1,515 Communities.
- 6.—S.—St. Onesiphora, M. at. gr. ri. Teachableness. 17,508 1st Communions.
- 7.—M.—BB. Thomas and Comp., S. J., MM. Kindliness. The Associates of the S. H.
- 8.—Tu.—Nativity B. V. M. ht. mt. ri. st. Renewal of spirit. 14,596 Employment and Means.
- 9.—W.—St. Peter Claver, S. J., C. Pray for the coloured race. 3,698 Clergy.
- 10.—Th.—St. Nicholas of Tolentino, C. ht. Avoid deliberate sin. 65,305 Children.
- 11.—F.—BB. Charles and Comp., S. J., MM. Dare to do right. 24,825 Families.
- 12.—S.—St. Guy. Love the poor. 22,570 Perseverance.
- 13.—S.—HOLY NAME OF MARY. ri. Honour Mary's name. 19,770 Reconciliations
- 14.—M.—Exaltation of the H. Cross. Way of the Cross. 35,469 Spiritual Favours.
- 15.—Tu.—St. Nicomedes, M. pt. Help the Holy Souls. 21,627 Temporal.
- 16.—W.—SS. Cornelius and Cyprian, MM. Zeal for the Faith. 15,152 Conversions to Faith.
- 17.—Th.—Stigmata of St. Francis. Honour Christ's Wounds. 19,708 Youths.
- 18.—F.—St. Joseph of Cupertino, C. Virtue of obedience. 1,015 Schools.
- 19.—S.—SS. Januarius and Comp., MM. Generosity. 12,346 Sick.
- 20.—S.—SEVEN DOLOURS B. V. M. Compassion. 4,425 Missions, Retreats.
- 21.—M.—St. Matthew, Ap. ht. mt. Contempt for riches. 465 Guilds, Societies.
- 22.—Tu.—St. Thomas of Villanova, Bp. Zeal for souls. 1,255 Parishes.
- 23.—W.—St. Linus P. M. Devotion to the Holy See 31,493 Sinners.
- 24.—Th.—OUR LADY OF MERCY. ht. Help the unfortunate. 39,475 Parents.
- 25.—F.—St. Cleophas, Disciple. Readiness to believe. 4,869 Religious.
- 26.—S.—SS. Cyprian and Justina, MM. Christian fortitude. 1,802 Novices.
- 27.—S.—SS. Cosmas and Damian, MM. Pray for physicians. 6,456 Superiors.
- 28.—M.—St. Wenceslaus, M. Devotion to the Holy Mass. 10,271 Vocations.
- 29.—Tu.—St. Michael, Archangel. pt. Confidence in the Angels. The Promoters and Director.
- 30.—W.—St. Jerome, C. P. Study the Bible. 32,007 Various

When the Solemnity is transferred, the Indulgences are also transferred, except that of the Holy Hour.

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

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