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GENERAL INTENTION FOR JUNE.

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

UNION AMONG CATHOLICS.

If any Associate were at a loss to single out an intention that would of all others be the most acceptable to the Divine Master, during the present month of the Sacred Heart, he could not fix upon one other as likely to attain this end as that proposed to us above.

In the great centres, where the League is thoroughly organized, there will be many grand and consoling demonstrations during the next thirty days in honour of the Heart that so loved men. It is but fitting that such

functions should be as frequent and as striking as possible, for all this, and incomparably more can prove but a trifling requital for the overwhelming measure of divine love wasted upon mortals. But the present *Intention* is of such vital importance that it overshadows all else; and we dare affirm that those who live in remote country districts, isolated, even, from other League Associates will have it in their power, this month at least, to bring joy to the Heart of Our Lord as effectually as if they attended the June services where they are celebrated with the greatest pomp and magnificence. One thing alone is required—that they pray with all the fervour of their souls and unceasingly for *Union among Catholics* in our own land, and all the world over.

The trials and sorrows of the Church are mainly due to the want of that union; or, at least, it is true to say, that her enemies have found it possible to afflict her because her children are not united. This holds good for every nation of Christendom, it holds good for our own country. An injustice has been perpetrated in our midst, on our co-religionists, and so far it has been impossible to right it, owing to dissensions among Catholics. This month, the month of the Sacred Heart, the voice of the people will make itself heard. The sound it will give forth will depend upon the stand Catholics take. If they stand together the injustice cannot be perpetuated; on the contrary, if they set personal or party interests before those of Holy Church, the result will entail the most disastrous consequences on the dearest interests of the loving Heart of Our Lord for the present, and for generations yet unborn. We think that our Associates now fully understand us when we attach so much importance to unremitting prayer for this month's intention, and give it more prominence than all the ceremonies, be they ever so dazzling in magnificence, which generally accompany our June devotions.

Many of the Associates of the League have no voice in the decision the country is to give ; this applies strictly to the *devout sex* and to youth, and yet the final outcome may be decided by the irresistible prayers of some uninfluential, unknown Associate, perhaps a child, who is dear, however, to the Heart of Our Lord, and whose entreaty is whole-souled and unselfish. So let all join in a crusade of prayer, that our Canadian Catholics may be united, and that God may crown their concerted efforts with success.

However, as the month's intention is not for the present crisis alone, nor for Canada exclusively, it will not be out of place to pass in review the various other considerations which may better show the necessity of union.

A well known English writer said somewhere : " Without some strong motive to the contrary, men united in the pursuit of a clearly defined common aim of irresistible attractiveness naturally coalesce ; and since they coalesce naturally, they are clearly right in coalescing, and find their advantage in it. " The writer was telling us of the way men act in their worldly concerns, with no special reference to religion ; but he might just as well have included the latter.

In the drama of life, men feel the necessity of association ; man is a social animal in more senses than one. Individual interests suffer when they are disunited ; combined, they are strengthened, and out of the reach of fluctuating fortunes. " Every city or house divided against itself shall not stand "—(Matt 12. 25). The modern commercial world has found this out after the manner of a secret ; and the tendency now-a-days is to join hands in trusts, combines, etc. Goethe tells us that an individual helps not ; only he who unites with many at the proper time ; and experience shows us there was method in this worldly wisdom.

In the domain of religion a similar line of argument will stand. The Catholic Church is the home of unity of faith and doctrine. "One faith, one baptism, one God and Father of all," is the proud boast of this solitary Queen among the religions of the earth. She alone can claim that unity of faith, unity of worship, unity of government which is the test of religious truth; she alone wears the mantle of truth with none to contest or share the privilege.

Unhappily, unity of faith, of worship, of government, does not necessarily mean unity of action. Catholics have their likes and dislikes, and they are not shy in manifesting them. Contemporary history proves that there is too much wrangling going on in our ranks. If unity of direction, unity of views on matters outside the field of faith, could be counted on, when Catholic interests are at stake, our Church would still hold her proud title of Arbiter of Nations. But the human side of affairs too frequently asserts itself. 'Tis human to be fickle; and perhaps this is the reason we so often see, even in Catholic ranks, men taking up arms, figuratively speaking, against those who, the day previous, were their allies.



Discord and disunion should be out of place among Catholics. When these evils are rife in the body politic the results are disastrous enough: but transplant them to the field of religion, and you hinder the work of God.

It would be shutting our eyes to facts to assert that Catholics are united. Notwithstanding their unity of dogmatic teaching and their government, there is a great deal of social and political disintegration going on in their midst. This fact will come out in bolder relief when the history of the Church in this century shall be written. True, the work of God's Church will never cease to ad-

vance, but we put clogs under the wheels. National and social prejudices, political expediency, the passions of men, are appealed to by our enemies against us, and we, in our stolid assurance or rather our simplicity, fail to see that, though the work of the Church is advancing, it is not going on as fast as it might. It is certain that the Church holds in her bosom the true army of Jesus Christ; equally certain that this army has at heart the interests of Jesus Christ: how it is, then, that a Catholic, professing unity of doctrine, cannot profess unity of views in things not doctrinal is one of the problems of life.

* * *

We know how dear the interest of peace and concord were to the peaceful and sympathising Heart of Jesus. Unity of mind and heart was one of the objects of our Redeemer's last prayer on earth. At that solemn moment when He was about to leave his Apostles, He desired to resumed in a word all the doctrines He had taught them, all the duties He had prescribed to them, all the graces He had promised to obtain for them from the Father when He had gone hence, and He prayed: "for them also who through their word shall believe in Me, that they may be one, as Thou, Father in Me and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou hast given Me. I have given to them: that they may be one as We also are one." (Joan. xvii. 20-22.) By which it is evident that our Lord was willing to stake the success of His divine mission on the test of union among men.

If Catholics would only aim at realizing this oneness of mind and heart so ardently desired by the Redeemer. If they would join hands, and sacrifice petty local or personal interests, if they would assist Catholic charities, be united on educational matters; encourage their own

writers, help their own in literature as well as in politics; show more zeal for conversions; subscribe to Catholic newspapers; form branches of Catholic Truth Societies; in a word bend all their energies to assuring the general welfare of the Catholic Church, the face of the earth would be changed. It is the indifference of Catholics that handicaps the Church and her interests.

* * *

The chief sources of disunion among Catholics are ably outlined by modern writers. Diversity of character frequently inspires diversity of tactics. At first blush, one hardly sees why Catholics should not differ in opinion in matters of political expediency for instance: but we should bear in mind that when the Church's interests are at stake, there is no room for discussion. It is then we should sink our differences, and recall the words of Carlyle, quite orthodox in this matter: "A man, be the heavens praised, is sufficient for himself; yet were ten men, united in love, capable of being and doing where ten thousand singly would fail in."

Narrowness of certain minds is signalled as a cause of disunion. There are some people who can conceive only one plan of action possible — their own — in an enterprise, even the holiest. Of course, there is only one right way to do a thing, but that right way is not always evident. And when this is the case we should learn to be supple and widen our angle of vision. Providence did not give the monopoly of tact or wisdom to any individual. Carlyle again says: "It is not possible to know all. Here on earth we are soldiers fighting in a foreign land that understand not the plan of campaign, and have no need to understand it, seeing what is at our hand to be done."

* * *

It should be the ardent desire of our Associates this month to banish those sources of discord from among the faithful. And we may count on victory if we try reasonably to develop a love in us for our invisible Head Jesus Christ ; for His Vicar on earth ; for our brethren in arms, the Catholics throughout the world. A love of Jesus Christ strongly implanted in our heart will imply a corresponding hatred of ourselves, according to St. Augustine, and a distrust of our own judgment. This is a pledge of peace and concord. A filial love for Christ's Vicar on earth is an earnest of our fidelity to his teachings and of our willingness to follow his leadership. It is an error to assume that the Pope's prerogatives are limited to infallibly defining dogmas. He has another privilege, that of directing willing minds to throw aside personal bias and centralizing their efforts in the true interests of harmony and union in the Church. The triumph of unity means the triumph of the Papacy. Lastly, a love shown to those of our co-religionists, who are working for Holy Mother Church, will encourage them and show them they are not alone in the struggle. " Even weak men " says Schiller, " when united are powerful." Moral support and encouraging words are strong incentives to good. Here in Canada, there are many champions of our faith struggling for our rights and the rights of our little ones in the sacred cause of education. Let us help them with our prayers that God may bless them with success. This is the most practical manifestation of united strength we can make at the present hour.

PRAYER

O Jesus ! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all request presented through the Apostleship of Prayer, in particular for the blessing of union in the ranks of the Catholic army, as a means of promoting Catholic interests more efficaciously here on earth.

O SACRED HEART!

STEVENSON

O Sacred Heart, Our home lies deep in

Musical notation for the first line, consisting of a treble and bass clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody is in the treble clef, and the accompaniment is in the bass clef. The first line contains three measures of music.

Thee, On earth Thou art an ex - ile's

Musical notation for the second line, continuing the melody and accompaniment from the first line. It contains three measures of music.

rest, In heav'n the glo - ry

Musical notation for the third line, continuing the melody and accompaniment. It contains three measures of music.

of the blest. O Sa - cred

Musical notation for the fourth line, continuing the melody and accompaniment. It contains three measures of music.

Heart O Sa - cred Heart

Musical notation for the fifth line, continuing the melody and accompaniment. It contains three measures of music, ending with a double bar line.

2

O Sacred Heart !

Thou fount of contrite tears ;
Where'er those living waters flow,
New life to sinners they bestow.

O Sacred Heart !

3

O Sacred Heart !

Bless our Canadian Land ;
May all her sons to truth e'er stand,
With faith's bright banner still in hand,

O Sacred Heart !

4

O Sacred Heart !

Lead exiled children home,
Where we may ever rest near Thee
In peace and joy eternally,

O Sacred Heart !

TREASURY, JUNE, 1896.

RECEIVED FROM THE CANADIAN CENTRES.

Acts of charity.....	242,368	Holy Hours.....	13,804
Acts of mortification	316,365	Pious reading..	111,009
Beads	429,843	Masses celebrated..	470
Stations of the		Masses heard.....	118,089
Cross.....	63,858	Works of zeal.....	200,392
Holy Communions	56,970	Various good w'ks.	1,033,692
Spiritual Commu-		Prayers	1,636,892
nions	973,549	Suffering; or afflic-	
Examens of con-		tions	101,821
science.....	120,687	Self conquests.....	110,014
Hours of silence....	341,677	Visits to Blessed	
Charitable conver-		Sacrament.....	305,283
sations	170,472		
Hours of labor.....	585,038		
		Total.....	6,932,393



Written for
THE CANADIAN MESSENGER.

SCIO CUI CREDIDI.

(Sonnet)

PRO COMMEMORATIONE S. PAULI APOSTOLI.

Hast Thou not died for me, my Lord, and given
Thy Life Divine to Save me? Yes, I know
Whom I have trusted; — Thou didst undergo
For me the Cross, the shame; for me hast riven,
The bands of death and hell; for me hast striven,
Triumphed, as Victor, over every foe.
I know, and doubt not, Saviour Christ, and so
I yield my soul, which Thou from guilt hast shriven.

Into Thy mighty Hands, oh Lord, and say;—

“Jesu! I know Thee! :—Shepherd of the sheep,
“Good Master! till the shadows pass away,
“And Thou shalt wake me from the dreamless sleep,
“What I have given to Thee, oh Jesu! keep,
“Against Thy coming and Thy Judgment Day.”

FRANCIS W. GREY.

Corrigenda: In the May MESSENGER, p. 181, 5 line from the foot of the page, for *church* read *character*; p. 184, 13th line from the top, for *favours* read *fame*.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased. *Alexandria* : Mrs. Z. Leger, d. March 20; Mrs. Angus Macdonald, d. March 22; Miss Ellen Urquhart, d. March 24; Mrs. John McCormack, d. April 2; Mrs. S. Stephenson, d. at Montreal, April 7; Mrs. James Grant, d. April 9; Mrs. Margaret Macdonald, d. April 13; Mrs. Catherine Macdougald, d. April 16. *Amherstburg* : Mr. James Laferty, d. March 30. *Amprior* : Mrs. Mary Murphy, Mr. Herman Gradwohl, Mr. John Murphy, Miss Maggie Henehan, Mrs. Elizabeth Fitzgerald, Mrs. Elizabeth Brennan, all d. in April. *Belle River* : Mrs. Michael Strong, d. Mar. 13. *Canso* : John Flaherty, d. April 16. *Cote St. Paul* : Joseph Gravel, d. April 21. *Cramahc* : Daniel Kewin, d. April 13. *East Bay, N.S.* : Hugh McPhee Donald Morrison, Mrs. John Gillis, Mrs. James Gillis, Mrs. McEachran, Mrs. Hugh McDonald. *Grafton* : Mrs. William Oulehan, d. Oct. 8. *Halifax* : Michael McKenna, d. March 30; Mary Frances Griffin, d. April 5; Margaret Heffernan, d. April 17. *Hamilton* : Mr. Michael Devine, d. in Nov. 1895; Bridget Smith, d. Feb. 12; Mrs Ann Davis, d. April 14. *Huntley* : Mrs. Martin Grace, Miss Rosilla Grace. *Johnstown, C. B.* : Mrs. Andrew Campbell, d. in March; Mrs. Charles McKinnon, d. in Feb.; Mary Ann McKinnon, d. in April. *Kingston* : Mrs. James Davis, d. March 14; Mr. John Dickson; Mr. James Quigley, d. April 24; Miss Hannah Ardagh, d. April 24. *Montreal* : William T. Finlay; Mrs. P. Graham, d. Apr. 3; Thomas Murphy; Mrs. Nicholas Smith; Mary Kannon, d. Feb. 7; Miss Maggie McDonnell, d. July 26, 1895; Mrs. Ellen McNauvara, d. Sept. 22, 1895; Mr. John O'Reilly, d. April 1; James

O'Connell, drowned in Oct. 1895. *Newcastle, N. B.* : Patrick O'Shaughnessy, d. April 1; Mrs. Andrew Williamson, d. April 17. *New-market* : Miss Maggie Stewart, d. April 22. *Ottawa* : Miss Tilley Padden, d. in Sept. 1895; Mrs. Mary Jane Brady, d. April 26. *Peterborough* : Fred. Fanning. *Quebec* : Mrs. John Riley, d. April 22; Mr. J. A. Jones, d. in April; Mrs. Montgomery, d. April 9; Mrs. Kerwin, d. April 10. *Streetsville* : Mrs. William Burns, d. April 12. *St. Thomas* : Mrs. Charles Foote, d. April 18. *Toronto* : Mr. Spilling, d. in April. *Vaudreuil* : Edward McCabe, d. Sept. 14, 1895. *Winipeg* : Miss Florence Blackmore, d. Dec. 26; Mrs. Sarah Jane Northgraves, d. Jan. 1; Joseph Lusier, d. April 8. *Westport* : Mrs. O'Donnell, d. April 10.

A Day at the Shrine of the Sacred Heart.

(Continued).

We arrived at Paray from Lyons on the evening of the 24th of August. Our party being too numerous, the little town could not afford us all hotel accommodations, so the greater number were billeted out among the inhabitants. For this I was very thankful, as hotels are everywhere more or less cosmopolitan, and this circumstance afforded me the much wished-for opportunity of getting a glance at the home life of a quaint French family circle.

Following our matronly guide through narrow stone-paved streets, mid rows of ancient looking houses, whose doors and windows presented an uninterrupted succession of wondering women and gaping children, we came at last to the "belle maison." Its external appearance was not more prepossessing than that of any of the others; but on entering we were agreeably surprised to find a

jewel of cleanliness and artistic neatness in such a weather-beaten case. I shall always recall with pleasure my sojourn in that humble cottage, where I witnessed in simple unlettered people, a personal dignity, a courtesy of manner, and a nice regard for all the little amenities of family life, not found everywhere among people of the same social standing. We were especially welcome, since our hostess had a son in America. With motherly pride she pointed out to us his picture on the mantel-piece, enquiring anxiously if any of us had seen him over there.

That evening we visited the chapel of the apparitions. It is not large and without any architectural pretensions; yet it impresses one with being an ideal place of prayer. Over the main altar, which is dedicated to the Sacred Heart, is a beautiful painting representing one of the apparitions. There are four side altars, one of which is dedicated to the Immaculate Heart of Mary and another to St. Francis of Sales, founder of the Order of the Visitation. Immediately inside the railing of the Sanctuary, in a shrine of gilded silver, is a wax effigy of Blessed Margaret Mary, in which are preserved the greater part of her bones.

Throughout the entire chapel are suspended numerous lamps, presented as *ex-voto* offerings by various nations and private individuals. Conspicuous among them is the lamp of Israel, which burns in front of the main altar. It was offered by two Jewish brothers that the Sacred Heart might have mercy on the sons of Abraham. To America, consecrated to the Sacred Heart, belongs the honour of having presented the most beautiful lamp of the collection, which burns also in front of the main altar, above the communion rail. The walls of the chapel are covered with banners, left as souvenirs by the various pilgrimages visiting the shrine. Among them is one in deep mourning, offered by the two provinces wrested from France, Alsace and Lorraine.

The day after our arrival there was a special mass for the pilgrims, during which the director of the pilgrimage, Rev. Father Smith, of New York, delivered an eloquent exhortation.

The people of Paray were very favorably impressed with the conduct of the American pilgrims, as I glean from the following notice in the *Pèlerin*, a little monthly paper published at the shrine: "Our fellow citizens looked forward to this pilgrimage with a certain curiosity; for if it frequently happens that we see pilgrims from the New World in our sanctuaries, the same cannot be said of collective manifestations. This pilgrimage has borne good fruits. The faithful and priests composing this little group, and coming from all parts of the Great Republic, distinguished themselves by their edifying deportment and by a spirit of faith, which, while it has nothing theatrical about it, cannot be checked in its manifestations. One perceives, on watching them pray, that they live in an atmosphere of religious liberty, unknown in France. A very beautiful banner, which they have left as an *ex-voto*, will mark their passage in our city."

As the limits of this article are prescribed, we must pass over several objects of interest, among others the Basilica of the Sacred Heart where took place the ceremony of the beatification of Blessed Margaret Mary. One institution, unique in its kind, deserves special mention—the Eucharistic Museum.

There are many reasons why Paray should have the honour of being the site of this monument of faith and love towards the Blessed Eucharist. Paray belongs to the ecclesiastical province of Lyons, which was evangelized by the disciples of Saint John, that apostle whom Jesus loved, and who reclined on His bosom at the Last Supper. The spirit and the heart of that apostle of love

still lives in the charity of the Lyonese people which has made that city, the city of good works, the city of the Propagation of the Faith. Moreover, centuries before it became the city of the Sacred Heart, Paray was noted for its great devotion to the Blessed Virgin, which, according to the pious aphorism, "Through Mary to Jesus," is the prelude of the working out of God's eternal designs of love upon men.

This museum, which is called the "Hieron," a *place consecrated to the Divinity*, was completed in 1893. Its object is to present a collection of historical souvenirs and monuments which bear witness to the faith of the Catholic Church in the Eucharist, throughout past centuries. Hence one may see there tabernacles, ostensoriums, ciboriums, bread-irons, medals, paintings, writings, in fact everything that pertains to the confection, the worship and the praise of the Eucharistic Host. Many original paintings of rare merit adorn the walls, together with some excellent copies of the *chef-d'œuvres* of the old masters. They represent principally the influence of the Blessed Sacrament on the minds of saints and scholars, the miracles wrought by it, and the victories gained by those Christian princes, who on the day of battle, besought the aid of the King of kings, present in the tabernacle.

Through the kindness of Rev. Father Zelle, S. J., who had come many miles to meet the pilgrimage, we enjoyed the privilege of visiting the tomb of the Venerable Claude de la Colombière, the confessor of Blessed Margaret Mary and first apostle of the Sacred Heart. This zealous servant of God was one of those Jesuits, who were imprisoned in England and finally banished from that country, on the charge of being accomplices in the famous gunpowder plot. Broken down in health by the austerity of his life and the incommodities of an English

prison, he returned to Paray, only to bequeathe his remains, as a precious heritage, to the little chapel of the Jesuit residence.

Next morning we bade farewell to Paray. After a last visit to the chapel of the apparitions, during which we besought the blessing of the Sacred Heart on our relatives and friends at home, we quit this delicious sanctuary to visit the many monuments of art in the French Capital, among others that magnificent basilica, which in fulfilment of a national vow, is being erected on the heights of Montmartre in honor of the Sacred Heart.

Let us, Canadians, who owe so much to France, pray earnestly that the desire of Our Lord, expressed to the Virgin of Paray, may be accomplished—that the French nation may become a conquest to the Sacred Heart. It is painful to see so many, in that lovely land, once the glory of the Church and the admiration of Christendom, deaf to every entreaty, blindly abandoning the faith. But there is yet hope. There are many noble souls in France, and there is much of good in the national character. Let us pray, therefore, that the children of Catholic France may not despise the maternal warnings of Lourdes and La Salette, and that the entire world, imbued with a Christian spirit, may rejoice in the reign of the Sacred Heart.

F. J. O'SULLIVAN.



Written for
THE CANADIAN MESSENGER.

OUT OF THE TOILS

The twelve o'clock whistle had just sounded, and the employees of the firm of Smith, Walker and Co. came pouring out into the fresh spring air and separated in different directions; some running as if their lives depended upon their reaching home in a given time, others lingering to light their pipes, and a few walking soberly side by side in groups of twos and threes.

Amongst the latter were a man, named Owen Ryan, and his brother-in-law, James Darcy. Ryan was a big muscular man of thirty-five, dark-browed and strong-faced, with a disposition that bordered on the ta iturn. Darcy was several years younger, good looking, talkative and standing just the least bit in awe of his silent brother-in-law. Contrary to his usual custom, James was very quiet on this particular occasion, and the two men had almost reached home — they lived in adjoining houses — before he spoke. When he did it was in an injured tone. "Do you know what old Creeping Moses asked me to-day?" he enquired.

'To join the Sons of Toil, I suppose,' was the laconic reply.

Darcy opened his eyes a little wider. "Why, how did you guess?" he exclaimed.

"Not much guessing about it. He asks every new hand the same thing. Well?"

The tone was interrogative and Darcy hesitated a moment before answering. "I told him I'd think about it later on," he said at length.

"Do you know its a forbidden society?"

"I thought as much, but how is it that Brennan and White and a lot of others belong to it? They're all Catholics!"

"Yes," replied Ryan with perfect gravity. "They go to mass on Sundays and to lodge on Thursdays. Great leads they have."

"Did Moses ask *you* to join?" For some reason Darcy began to feel aggressive, he could not have told why.

"He did."

"And what did you say?"

Ryan paused for a moment at his own door, and knocked the ashes out of his pipe against the brickwork as he answered slowly. "I told him that I belonged to the Catholic Order of Foresters, and that was benefit society enough for me. I'd advise you to do the same;" and without waiting for an answer he went into the house.

"Hump!" muttered Darcy, following his example; but it was not very apparent whether he relished the advice or not.

That same afternoon, as Darcy was busy about his work the foreman, Alex McGregor, better known to his subordinates as Creeping Mooses, came up to the bench, ostensibly to talk about the job in hand, but in reality to impress upon Darcy's mind the advantages to be gained by joining the Sons of Toil.

"It is such a help to a man to belong to a good benefit society," he said, in his deliberate Scotch accents,

watching Darcy as he spoke. "You get acquainted with a lot of nice fellows; and then, of course, if work gets slack a foreman who belongs to the lodge will look to the interests of his brethren — you understand?"

Darcy looked embarrassed. "I — I'll think of it, Mr. McGregor," he answered hesitatingly. "It is a little expensive, though."

"But look at the benefits, man! look at the benefits! Why, if you were to fall sick the very day after you joined you would draw —" and he went into an exhaustive enumeration of advantages that took him fully five minutes to recount.

"It is a fine thing, I'am sure," admitted Darcy, still hesitating, "but I must see what the wife says first!"

"No doubt, no doubt," agreed the foreman readily; and then, as if the idea had just occurred to him. "I believe you're a Roman Catholic, but you need'nt let that stand in the way. Nearly a third of the Southern Comet Lodge go to your church. We make no mention of religion in our constitution — indeed it's forbidden to do so — and I'am sure if your clergy knew what the Sons of Toil is they'd only be too glad to have you join it. Talk it over to-night with your wife and let me know to-morrow. We have a meeting to-morrow night and, if you decide to join, I'll propose you myself."

"You're very kind," muttered poor Darcy, inwardly ashamed of his own lack of moral courage; and the foreman went away, musing to himself as he passed down the shop with slow deliberate steps.

"Yes, I think I have him, though he does'nt ha'f like it, I can see. When they wriggle like that it is usually a good sign," and he finished his reflections with a little dry laugh. His Scotch sense of humour had been tickled at Darcy's too evident embarrassment, the real cause of which he had divined from the first.

That evening, after supper, Darcy broached the subject to his wife when she returned to the kitchen after putting the children to bed.

"Of course you don't mean to join," she said, when he had repeated his conversation with McGregor.

"I don't see how I can help it. The Sons of Toil — confound them — run the whole shooting match over in the shop and I've got to join or get out."

"But it's a forbidden society and you can't," answered his wife, as if that settled the question — as it really did, so far as she was concerned.

"I know it is," he cried impatiently, "but that is not going to keep you and the kids in bread and butter if I lose my place. I was chased out of Murray and Brown's by the P. P. A., and I'll be chased out of Smith and Walker's by the Sons of Toil if I don't look sharp and join them. It's a shame that a Catholic can't keep his *siz* without that kind of thing, but what the lodge says goes, you can bet, and I'll be amongst the first batch of dismissals if I don't do something to prevent it."

"Owen has been in Smith and Walker's for five years and he doesn't belong to any of the lodges," his wife reminded him quietly.

"Because there isn't one man in fifty that can turn out the work he does. They can fill my place any day."

"Listen to me Jim," said Mrs. Darcy, putting down the tiny sock she was mending and folding her hands on the table before her. "We have been married going on nine years now, and in all that time we have always had full and plenty. Don't go now and do a thing that will bring bad luck into the house. Trust in God, and He will take care of us."

"Bad luck, bosh!" ejaculated Darcy, ignoring her last words. "There'd be a lot more bad luck in not taking the hint old Moses gave me to-day. I've got to

join the Sons, Molly, so you may as well get used to the idea. After all, religion is never mentioned amongst them, so there's no real reason why the priests should object so much."

"Did you tell Owen?" queried Mrs. Darcy in despair.

"No; *you* may if you like. We'd probably have a scrap about it if I told him myself. Owen is a bit too fond of laying down the law for my taste."

"Oh Jim!" said his wife reproachfully. It was the first time she had ever heard her husband speak disparagingly of the brother she was so fond of, and it hurt her.

"Never mind, old girl, Owen is a good fellow after all, I know," he said, feeling ashamed of the remark that his own sense of wrong-doing had forced to his lips. "Now run away and get me a hammer and some tacks and I'll put down that carpet you were talking about yesterday. House cleaning is a nuisance, anyhow."

Seeing that it was utterly useless to say any more just then, Mrs. Darcy did as she was bid, and the subject of the Sons of Toil was not mentioned again until he was going out to work next morning, when she said beseechingly, "you'll not join that society, Jim dear, will you?"

"Don't be a goose, Mo'ly," he answered crossly, "you know very well I can't afford to be out of work now, with a wife and four kids to provide for;" and he went out, slamming the door behind him.

Mrs. Darcy was not of the crying order of women. Finding that her expostulations were in vain, she sat down calmly to consider the matter and to think over some way out of the difficulty, if, perchance, there should be any. Truth to tell, she was not greatly surprised at her husband's action. His laxity in matters of principle had been a source of grief to her for many years. True, he went to mass on Sundays, and always managed to

make his Easter duty — generally on Low Sunday — but that was the extent of his religious observances. Anything that called for more was a nuisance to him, and he did not hesitate to say so. Missions and retreats he regarded as inventions for the annoyance of people who were good enough if let alone, and he never attended them unless his more energetic brother-in-law carried him off in spite of himself to hear the sermons. As for going to mass on holidays of obligation — had it not been for patient persistence on the part of his wife, which cost him less exertion to yield to than to combat, he would never have gone at all.

Many times, during the course of her married life, Mrs. Darcy had felt discouraged and disgusted with the task of striving to infuse some energy into her husband's inert soul. He was such a deadweight, so utterly without interest in the things that to her were all important, that it is scarcely to be wondered at if she despaired at times and felt inclined to leave him to his log-like supineness.

The thought of her children always sustained her at such times and gave her renewed determination. Three of the four were boys, and the thought of how quickly they would outgrow her feminine influence and begin to mould themselves upon their father was never absent from her mind. For their sake now she determined to leave no means untried to counteract the influence that was leading her husband astray. "If everything else fails I'll *pray* him out of it," she said to herself resolutely, and forthwith began a novena in honor of the Sacred Heart, whose month was drawing near.

* *

Twelve months went by, and June was again at hand. During all that time Mrs. Darcy had seemingly prayed in vain. Both her father and her brother had remonstrated with Darcy upon his relinquishment of his religious

duties — he no longer made even a pretence of acknowledging any — with the sole result of making him more determined to pursue the path he had chosen. Joining the Sons of Toil as a pressed man, he had now become an enthusiastic member and was high up in the order, having already held several offices; a fact that tickled his vanity not a little.

For the last month or two there had been signs of disaffection in the particular lodge of which he was the "Most Worthy and Worshipful Noble High Master." What the trouble was, or who was the originator of it he could not discover; but it was very evident that some adverse influence was at work stirring up the members to "kick" about everything that was done or said at the weekly meetings.

At last matters were brought to a crisis by half a dozen of the leading lights suddenly announcing their intention of withdrawing and founding a new lodge.

Of course the threatened split made a tremendous sensation and the lodge was divided into two camps at once, some for, some against; while Darcy oscillated between the two, trying to find out "what all the row was about, anyway," as he expressed it.

Matters continued in this state until the first week in June, when the problem was solved for him in a very unexpected manner. On the morning following a stormy meeting he was at work in the shop as usual when McGregor came up to him and began to discuss the situation.

"I can't make out what they're kicking about," said Darcy disconsolately. "I'm sure I've done *my* best to make things run smoothly."

McGregor seemed to reflect for a moment, then said in his deliberate manner, watching Darcy keenly the while. "Perhaps I'd better tell you the secret. I know you have the good of the lodge too much at heart to let personal

feelings stand in its way. The fact is that the fellows think there are too many Roman Catholics in office in our lodge. There's you and Downing and Brennan and Fitzgibbon and -- who's the other? Oh yes! Carroll. That leaves only one protestant in office you see, and they don't like it."

"I see," said Darcy stupidly and relapsed into silence. He was literally incapable of saying any more at the moment.

"Of course such things are not supposed to happen," went on the foreman apologetically: "but everybody has not your good sense, you know. It doesn't really matter what church a man goes to, as long as he does his duty by the lodge; but some of them are too thick-headed to see that and the only way for you to save us from a split is to resign office and get one or two of the other officers to do the same. I'm ashamed to have to say it, but that will clear up the trouble at once. It's too bad; and I hated to tell you, for I know how hard you've worked to bring in new members. But you may as well know the truth."

"I don't think you need say any more, Mr. McGregor," interrupted Darcy, recovering himself. "I understand the situation perfectly. I'll let you know my views this afternoon."

The foreman sauntered away and Darcy was left to his meditations. Anger, mortification and self-contempt filled his soul. This was the return he had received for sacrificing principle and honour at the shrine of temporal interest! But what better had he deserved? his conscience asked him severely, and he had to admit that the punishment was just.

That afternoon, when McGregor came to learn his decision he handed him his resignation, not only from office, but also from the organization of the Sons of Toil. The foreman began to expostulate, but he stopped him

by saying firmly, "Now look here, Mr. McGregor, I was fool enough to give up my church for your lodge a year ago, and I've been paid out for it. Now I'm going back, and the Sons of Toil may go to — Halifax. If I had'nt been an idiot I'd never had made such a bargain, and you may tell them that with my compliments at the next meeting. What is more — I'll do my best to get every Catholic out of that society by hook or by crook. That's fair warning."

Jim Darcy was certainly *very* angry, and the foreman thought it prudent to retire for a while. Darcy's threat about getting other Catholics to withdraw was most embarrassing. If he kept his word — and he looked as if he meant to — there would be a notable diminution in the Order's receipts.

For a day or two Darcy did not tell his wife what had happened; but on Saturday night as she was going out to confession he put on his hat and said that he was going too.

"Why Jim?" exclaimed Mrs. Darcy.

"I'll tell you all about it afterwards, old girl," he said, answering her questioning glance; and when they returned from church he did so. Mrs. Darcy made very few comments upon the subject, but the following week three masses of thanksgiving in honor of the Sacred Heart were offered up at her request in the parish church for the dissensions in the lodge which had smoothed the way to so welcome a change.

To-day her husband is an exemplary Catholic in every respect; and, strange to say, he is still an employee of the firm of Smith and Walker, despite the fact that he induced at least half a dozen of his friends to forsake the Sons of Toil. How often, since, have they not congratulated each other for being, as they appropriately put it, "Well out of the Toils."

Written for the
THE CANADIAN MESSENGER.

AVE MARIA.

BY JOHN J. BRANIN.

Ave Maria, Virgin, hail !
Behold thy suppliant kneeling here ;
Ave Maria, full of grace !
No more those words can make thee fear,
Though uttered by these lips profane
Instead of Gabriel's hallowed tongue,
Ave Maria, Virgin, deign
To soothe a heart by sorrow wrung.
Ave Maria ! Ave Maria !

Ave Maria, Mother, hail !
Ave Maria, full of grace !
To thee I raise my weeping eyes
And dare to show my guilty face,
For well I know thou art my hope,
For me a mother's voice will plead,
Ave Maria, Mary, hail !
Sure refuge thou in every need.
Ave Maria ! Ave Maria !

A WELL-KNOWN DAILY PRAYER

" Oh, Jesus ! through the most pure heart of Mary, I offer Thee the prayers, works and sufferings of this day, for the intention of Thy Sacred Heart." These are the first words spoken by thousands of members of the " Apostleship of Prayer " every day of their lives. But when the work and sufferings come, as come they must, how few of us remember that we have already offered these hardships to the Sacred Heart and have thereby renounced the right (did we ever possess it?) of bemoaning them. It is much, indeed, if we even remember the first clause of our offering and while we pray, take heed that no distractions draw our thoughts away from God and mar the gift of worship which we bring.

Then, as to our offering of work ; which of us bear in mind, during the heat and burthen of the days, the fact that we have consecrated this work to the Sacred Heart of our Lord? Do we perform it in the spirit of conformity to the Divine Will, which such a consecration supposes ; or do we rather add to our troubles by the ill-will and discontent with which we submit ourselves to our inevitable daily task !

And the suffering, however slight it may be, do we not, when it appears, altogether forget our " Morning Offering," and shrink from it and resist it as something which has no right to come near us.

If a friend, with many protestations of affection, were to promise to perform some work, or endure some trouble for one of us, how ungenerous we should consider he had acted, if, when the time came to do us the offered service, he refused either to do it at all or performed it in a narrow, grudging spirit, without cheerfulness or good-will. If he said : " When I promised to work for you, I meant any other work than the work you have given me ; or when I said I was ready to take any trouble on your account, I meant any other trouble than this particular trouble you put me to." What would such friendship be worth ? And yet is not that very much the manner in which we meet the work and suffering God sends us ?

Let us, then, when we make our " Morning Offering," consider the full import and meaning of the words we say : O Jesus ! I offer Thee the prayers, work and sufferings of this day. Help me, dear Lord, that the prayers may be fervent, humble and persevering. I accept the work which Thou wilt send, not what I choose for myself ; grant that I may perform it in a true spirit of penance and love. I offer Thee the sufferings which await me ; strengthen me to bear them with patience and resignation, so that they may tend to Thy glory and the sanctification of my soul.

E. DE M.

—*Irish Messenger of the Sacred Heart.*

THANKSGIVINGS

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

ADMASTON.—A Member, for a brother not joining the Order of Foresters, after prayers were offered by his sister during the Forty Hours, devotion.

ALEXANDRIA, ONT.—Three Promoters and Five Associates, for special favours.

AMHERSTBURG, ONT.—A Promoter, for relief from sore eyes.

ANTIGONISH, N.S.—A Promoter, for the recovery of a friend. For two temporal favours. For several favours.

ARNPRIOR.—A Member, for her brother having obtained employment. A Member, for several temporal favours. A Member, for a temporal favour after having a mass said for the Souls in Purgatory.

BARRIE.—A Promoter, for situations for two men. A Member, for a situation, A Member, for a great favour. A Member, for a temporal favour. A Member, for ten favours, after praying to the Souls in Purgatory. For a favour, after a novena to the Infant Jesus. For improvement in health of a dear mother, after having a mass said for the Souls in Purgatory. For a request, granted after a novena to St. Francis. A Member, for improvement in health.

BATHURST, N. B.—An Associate, for several temporal favours. A Member, for the cure of a sore back by applying the Badge, and prayers to St. J.

BELLE RIVER, ONT.—A Promoter, for a sister's recovery after a serious operation, through the intercession of St. J. and St. Anthony. For recovery from a serious illness. For a special favour. For a special request granted, after having prayed to the S. H. for two years.

A Promoter, for relief from pain through the application of the Badge. For the recovery of a person from a serious illness. For several favours. A Promoter, for success in a very critical operation, after masses said for the Souls in Purgatory and in honour of O. L. of Lourdes, St. J. and St. Anthony, and a novena to St. J. and St. Francis.

BERLIN.—For a very great favour, after making a novena to St. J. For the finding of an article, after making a novena for the Souls in Purgatory. Six, for temporal favours. A Member, for a child being cured, after saying a prayer. Members, for two special favours. A Member, for a temporal favour. For relief from toothache, after applying a medal of the S. H.

BRANTFORD.—A Member, for the cure of a sick person.

BRECHIN.—For three favours, after praying to the B. V. A Member, for a father and brother giving up drink. A Member, for relief from pain in the back, after applying the Badge. A Member, for a valuable article recovered through the intercession of St. Anthony.

BROOKLYN, N. Y.—A Member, for recovery of a family from sickness.

CANSO, N.S.—An Associate, for a conversion, after prayers to the S. H., B. V. and St. J. An Associate, for a spiritual favour, after prayers to the Most Pure Heart of Mary. An Associate, for a temporal favour, after special prayers to the B. V. and St. J. An Associate, for a relative and friend making their Easter duty. For relief from toothache after prayers to the B. V.

CHATHAM, ONT.—A Member, for partial recovery of health, after novenas to the S. H., O. L. of Lourdes, St. J. and St. Anthony.

COLGAN P. O., ONT.—A Member, for a great favour.

CORNWALL.--For employment, after prayers to the S. H., B. V. and the Souls in Purgatory. For a favour. For a special favour through the intercession of the B. V., St. J., St. Anthony and the Souls in Purgatory. For the return of a family to the faith.

DOLSEN, ONT.—A person, for the conversion to the faith of her husband, through the intercession of the B. V. and the Souls in Purgatory.

DUNDAS.—A Member, for one spiritual and two temporal favours through the intercession of the B. V. and St. Patrick.

FLOS.—A Member, for a person resuming his religious duties, after prayers to the S. H. and to the Souls in Purgatory. A Member, for the cure of a very sore throat, after applying the scapular of Mount Carmel.

GALT, ONT.—A Promoter, for a particular favour through the intercession of the B. V.

GASPE.—A Member, for several spiritual and temporal favours.

GRAFTON, ONT.—A Promoter, for relief from severe pain in the head by applying the Badge. For a great favour. For the return of a friend to the Sacraments.

HALIFAX, N. S.—For a most wonderful favour. For two special favours. For the return of a son to the Sacraments, after several years absence. For a recovery from a dangerous illness. For preservation from scarlet fever through the intercession of St. J.

HAMILTON.—A Member, for the cure of a severe headache, after applying the Badge. For employment, after prayers to the Souls in Purgatory. A Promoter, for a temporal favour. A Promoter, for a husband giving up the use of drink. For employment, through prayers to St. Anthony. For a temporal favour. A Promoter, for three favours. A Member, for employment for a brother, after a novena to the B. V. and having a mass said for the Souls in Purgatory.

HAWKESBURY, ONT.—An Associate, for a great favour.

HESPELER.—An Associate, for a great favour.

INGERSOLL, ONT.—An Associate, for many temporal favours. For a very particular spiritual request. For recovery from a serious illness through the intercession of the B. V. and the Souls in Purgatory. A Member, for a successful operation through the intercession of the B.V., St. J. and St. Ann. An Associate, for recovery from a serious illness, after receiving Extreme-Onction. A Promoter, for the cure of Neuralgia through the intercession of St. Ann. An Associate, for a great temporal favour through the intercession of the B. V.

KEARNEY.—A Member, for two very special temporal favours, after a novena to St. J. A Member, for a special favour.

KINGSTON.—For favours, after making a novena. For a favour, after a novena and having a mass said for the Souls in Purgatory. A Promoter, for a temporal favour, after prayers to the S. H. and novena to St. J. A Promoter, for two favours, after prayers to O.L. of Mt. Carmel. For two favours, through the intercession of the B. V. A Member, for news from an absent brother. For one spiritual and temporal favour, through the intercession of St. J. A family, for many temporal favours through the intercession of St. Ann. A Promoter, for a situation for a friend, after prayers and a novena to St. J. For a favour very speedily granted, after praying to St. Jude. For two temporal favours through the intercession of St. J. A Promoter, for spiritual and temporal favours, after a novena. For many spiritual and temporal favours, after saying the Thirty Days' prayer to St. J. For two favours. For a favour through St. Anthony. For a special temporal favour, after making a novena to St. Francis Xavier. A Promoter, for a temporal favour. For a special favour through O. L. of Sorrows. A Member,

for a cure, after applying the Badge. For favours through the intercession of the B. V., St. J. and the prayer of the League. For spiritual and temporal favours, after making the Seven Wednesdays in honour of St. J.

KINKORA, P. E. I.—For a favour.

LINDSAY.—A Member, for four favours, after making three novenas.

LONDON.—A Promoter, for a special favour by praying to the Souls in Purgatory. For the cure of a sore throat by applying the Badge. A Member, for the safe return of her son who had been absent for three years. For the cure of a sore throat through the intercession of St. Ann, St. Benedict and St. Anthony.

MAIDSTONE.—A Promoter, for many favours received through the intercession of St. Anthony. For the cure of sore eyes.

MEMRAMCOOK, N.B.—An Associate, for a temporal and spiritual favour through the B. V. and St. J.

MERRITTON.—A Member, for a temporal favour. For two persons joining the Church. A Member, for several favours through prayers to the S. H. For two temporal favours by praying to the B. V., S. J. and St. Rosa. A Member, for the recovery of her child from a severe illness. A Promoter, for improvement in health and many other favours, after prayers and a novena to St. J.

MONTREAL.—For the conversion of a brother. For two special favours through the intercession of St. J. and St. Anthony. For reconciliation between husband and wife by prayers to the S. H. and the B. V., and masses for the Souls in Purgatory. A Promoter, for relief from a troublesome cough, through the intercession of St. Ann, after using the water from Beaupré. For a safe journey. For employment, through the intercession of the B. V., St. J., St. Anthony and the Souls in Purgatory. For two temporal favours received at Pointe aux Trembles.

MOULINETTE.—A Member, for employment, through the intercession of the B. V. and St. J.

NEWCASTLE, N.B.—Two Members, for favours obtained. An Associate, for a great favour.

OSCEOLA.—For the recovery of a sick person, after having a mass said and applying the Badge. A Promoter, for a temporal favour.

OAKVILLE, ONT.—A Member, for the cure of neuralgia, after applying the Badge.

ORILLIA.—A Member, for a special favour.

PARK HILL.—For a request granted through the intercession of the Souls in Purgatory.

PICTON.—A Promoter, for a temporal favour. A Member, for a temporal favour. A Promoter, for two temporal favours, after praying to the B. V., St. J., St. Anthony and the Souls in Purgatory.

QUEBEC.—A Member, for many very unexpected favours through prayers said to the B. V., St. J. and St. Anthony. For a situation. For a special favour. A Promoter, for many spiritual and temporal favours. A family, for numerous favours, both spiritual and temporal. For the recovery of a dear friend. A Promoter, for success in an undertaking. For the safe return of a friend from a long journey. For the cure of a sick person. A Promoter, for great help in the hour of need. A Member, for one temporal and two spiritual favours. A mother, for good news from her absent son. A Promoter, for help in an undertaking. A Member, for many favours. A mother, for constant employment for her son, and for continual good health for a family.

RENFREW. — For the restoration of a young girl's health, after praying to the B. V., St. J., St. Ann and the Canadian Martyrs. For a parent giving up drink, after prayers to the B. V., St. Ann, St. J. and the Souls in Purgatory and having mass said for them.

ST. ANDREW'S WEST, ONT.—A Member, for a special favour, after saying the *Memorare* to the B. V. and St. J. A Promoter, for a reconciliation, after making a novena and receiving communion. For three temporal favours, through the intercession of the B. V., St. J. and St. Francis. An Associate, for the cure of toothache, after applying the Badge and praying to the S. H. A Member, for a person making his Easter duty.

ST. CATHARINES.—A Promoter, for the finding of an article of value, after praying to the B. V. and St. J., and promising of a mass for the Souls in Purgatory. For a situation for a brother, through prayers to the B. V., St. Rose of Lima, and a promise to say the Stations of the Cross every day for three months. A Member, for a cure and other graces, through prayers to St. Ann.

ST. EUSTACHE, MAN.—A Member, for preservation of family during an epidemic.

ST. JOHN, N.B.—For obtaining relief from severe pains, after applying the Badge. For receiving news from an absent husband. One hundred and twenty, for various spiritual and temporal favours.

ST. THOMAS, ONT.—For a great temporal favour.

SARNIA, ONT.—A Promoter, for relief from a toothache after applying a picture of the B. V., and praying to our sorrowful Mother. A Promoter, for many favours, through the intercession of the B. V. and St. J.

SAULT STE. MARIE, Ont.—For a great temporal favour for a friend, after praying to the S. H., St. J., the B. V. and St. Anthony. For the conversion of a friend after a novena to St. Francis Xavier, St. J., St. Anthony and the Souls in Purgatory, and having a mass said. A Member, for a great favour after a novena to St. Francis.

TORONTO.—A Promoter, for many favours. For a brother going to Holy Communion, after many years absence, through the intercession of the B. V. For a person

less delivery, through O. L. of Perpetual Help. A Promoter, for the cure of a pain. An Associate, for the improved health of her mother, after making a novena. A Promoter, for a favour. through prayers of the League. A Promoter, for a special favour. For a great temporal favour, through the special intercession of St. Anthony, St. Philomena and the Blessed De La Salle. A Promoter, for a great favour, after praying to the B. V., St. Ann, and St. Anthony. An Associate, for a situation, after praying to the S. H.

THORBURN, N. S.—A Member, two temporal favours, through the intercession of the B. V., and St. Anthony. For a great favour, after promising all the May devotions for the Souls in Purgatory and also a mass.

TOTTENHAM, ONT.—For two temporal favours. For cure of a severe headache, after applying the Badge. For help in time of need, after praying to St. J. and St. Ann. For peace in a family.

WINDSOR MILLS.—A young person, for recovery of health, through the prayers of the League and a mass said for the Souls in Purgatory. A Person, for recovery from serious illness, through prayers to St. J. For a spiritual favour.

WOODSLEE.—For two pupils, passing an examination, through the intercession of St. Anthony.

YARKER.—For many cures, after applying the Badge.

URGENT REQUESTS for favours, both temporal and spiritual, have been received from Alexandria, Almonte, Antigonish, Bedford, Brooklyn, N. Y., Caledonia, Calgary, Chicago, Coburg, Dwyer Hill, Flos, Guysborough, Halifax, Kearney, Kingston, Lindsay, London, Merrickville, Midland, Montreal, Ottawa, Park Hill, Penetanguishene, Picton, Port Williams, N. S., Quebec, Scotch Fort, P. E. I., Toronto, Winnipeg, Woodslee.

DOMINION OF CANADA.
Apostleship of Prayer, League of the Sacred Heart of Jesus.
 EXHIBIT OF JANUARY, 1896.

DIOCESE OF ST. HYACINTH, P. Q.

Centres marked M are mixed, E are English, all others are French.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Acton Vale	Convent de la Présentation	Nov. 1, 1889	163	72	..	54	4
Bedford	Convent S. Joseph	Jan. 27, 1894	108	65	..	25	5
Belceil	S. Mathieu	Sept. 18, 1895	365	365	..	200	8
"	Convent Jésus-Marie	Nov. 3, 1889	224	90	..	75	6
"	Asile des Sœurs de la Prov.	1890 (a)	..	..	..	..	..
Farnham	(M) Hospice Ste Elizabeth	June 3, 1892	93	35	30	15	3
"	(M) Collège Ste Croix	Mar. 8, 1892	321	210	210	180	14
Granby	(M) Convent de la Présentation	Dec. 7, 1890	212	64	60	60	..
"	(M) Collège du S. C. de Marie	Oct. 9, 1891	188	26	15	26	5
Henryville	Frères de Marie	Oct. 22, 1893	35	35	..	32	2
"	Convent de la Présentation	Sept. 1, 1886	720	110	90	78	4
Milton	Ste Cécile (Ligue des hom.)	..	(c) 110	..	..	..	..
N. D. of St'nb'ge	(M) Notre-Dame des Anges	Dec. 30, 1887	198	436	..	150	17
"	Ligue des hommes	..	(c) 215	..	..	..	..

Apostleship of Prayer

(c) 215

Ligue des hommes

Roxton Falls	Collège S. Jean-Baptiste	Sept. 25, 1895	58	39	184	18
Roxton Pond	Ste F. adentienne (L. des h.)	Jan. 26, 1890	142	102	..	..
S. Aimé	Collège S. Joseph (C.S.C.)	Dec. 29, 1888	180	90	..	80
"	Convent de la Présentation	Sept. 1, 1894	74	60	..	65
S. Alex. d'Iberville	Ligue des hommes	1887 (c)	338 (f)	200	..	..
"	Convent de la Présentation	May 9, 1895	184	184	184	95
S. Alph. de Granby	S. Alphonse	Nov. 6, 1893	215	215	215	50
"	Ligue des hommes	Nov. 6, 1893	107	..	..	25
S. Ant. de Verchères	S. Antoine	Mar. 1, 1890	780	675	500	45
"	Sœurs de S. Joseph	Nov. 6, 1893	48	26	26	18
S. Atha. d'Iberville	Collège de N.D. du Rosaire	Oct. 1890	579	135	..	130
S. Césaire	Collège S. André	Sept. 25, 1891	209	130	..	120
"	Convent de la Présentation	Oct. 24, 1892	370	195	195	350
S. Denis	Congrégation de N.-D.	1890 (a)	..	..	..	..
S. Dom. de Bagot	S. Dominique (L. des h.)	Nov. 8, 1886	313	273	..	(f) 100
"	Ecole S. Dominique	Nov. 9, 1893	96	80	80	26
S. Ephrem d'Upton	S. Ephrem	Feb. 20, 1888	1,112	385	..	120
"	Ligue des hommes	..	(c) 288 (f)	200	..	(f) 100
"	Convent de la Présentation	1888	583	97	97	50
"	Collège S. Joseph	1891	61	47	47	32

■ 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.

(c) From the report of 1889.

(f) Approximately.

DIOCESE OF ST. HYACINTH, P. Q.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st. deg.	2d. deg.	3r. deg.	
S. Hilaire	Convent Jésus-Marie	Oct. 17, 1891	168	75	45	25	I
S. Hyacinthe	Séminaire S. Ant. de Padoue	Nov. 27, 1887	942	165	165	165	II
"	Académie Prince	Nov. 25, 1887	300	300	210	200	3
"	Présentation de Marie		(f) 300	97	60	60	3
"	Académie Girouard	Nov. 25, 1887	897	250	250	195	24
"	Acad. N. D. de Lorette	Aug. 14, 1891	429	203	88	46	9
"	Hôtel Dieu	Nov. 6, 1893	466	294	30	283	7
"	Convent S. Joseph	Sept. 20, 1894	132	70	70	70	8
"	Acad. des Frères du S.-C.	Nov. 6, 1893	70	66		55	9
S. Joach. de Shefford	S. Joachim (Ligue des h.)	Oct. 11, 1893	84				
S. Jude	S. Jude	Feb. 8, 1894 (a)	707	650	465	55	30
S. Louis de Bonsec.	S. Louis	Dec. 14, 1892	(c) 230				
Ste Marie de Mon.	Ste Marie (Ligue des h.)	Dec. 19, 1892	718	203	180	170	12
"	Petit Séminaire	Feb. 9, 1888	114	59		36	
"	Hospice Ste Croix	July 11, 1891 (a)	865	106	106	64	3
"	Présentation de Marie	May 11, 1891	947	780	780	200	57
S. Nazaire d'Acton S. Nazaire	S. Nazaire	Dec. 8, 1892					
S. Ours	S. Ours						
"	Ligue des hommes						
"	Convs de la						

		May 11, 1891	9-17	7-01	7-01	100	18
S. Pic	Ligue des hommes Convent de la Présentation	Dec. 8, 1892 April 7, 1876	219 543	296 145	..	100 75	5
S. Roch de Richel.	Collège de l'Inst. Chrétien. Convent de la Présentation	Sept. 11, 1892 (a) Oct. 30, 1888	360 120	60 82	60	20	3
"	S. Roch (Ligue des hom.) Convent S. Joseph	Nov. 29, 1893 Nov. 6, 1893 *	91 (c) 200	82	45	75 45	5 3
Ste Rosalie	Ligue des hommes	..	..	..	..	..	..
S. Val. de Shefford	S. Valérien	Feb. 22, 1888	1,580	954	954	800	35
"	Ligue des hommes	..	464	332	..	200	..
Sorel	Collège de Ste Croix	Sept. 17, 1887	115	110	..	110	10
"	Hôpital Général	June 5, 1894	103	99	45 (f)	75	2
Waterloo	Convent Jésus-Marie	Oct. 9, 1890	120	75	75	47	7
"	FF. Maristes	Oct. 10, 1890	83	26	..	30	1
Total	Number of Centers : 59		20,561	10,123	5,377	5,975	490

* No aggregation or affiliation entered on our Registers.

(a) The reports of these Centers 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 1890.

(f) *f* Approximately.

DIOCESE OF SHERBROOKE, P. Q.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Brompton	Ste Praxède (L. des h.)	1891	(a) 123	61	61	55	6
Coaticook	(M) Académie Commerciale	Sept. 27, 1894		15	15		
Dudswell	S. Adolphe	1889	(a) 17	60	60		
Paquette	Convent S. Venant	Dec. 10, 1892		(b) 98		30	5
Richmond	Ste Bibiane	(a) 1890					
"	FF. du Sacré-Cœur	Sept. 1, 1894	(a) 98				
"	(M) Cong. de Notre-Dame	(a) 1890					
S. Adrien de Ham.	S. Adrien	Sept. 16, 1892	(a) 408	406	406	406	
S. Herménégilde	S. Herménégilde	May 6, 1895		75	75		
Sherbrooke	(L) S. Patrick's	1888	(c) 195				
"	(M) FF. du Sacré-Cœur	Dec. 9, 1889	723	434	285	195	13
"	(M) Séminaire S. Chs. Borromée	Sept 24, 1890	1,085	168	168	150	11
"	(M) Hospice du Sacré-Cœur	April 4, 1891	160	147		56	3
"	(M) Cong. de Notre-Dame	Sept. 24, 1892	832	206	206	106	21
Stanstead Plain	(M) Sacré-Cœur de Jésus	Oct. 25, 1885	90	50		46	5
"	(M) Convent des Ursulines	Oct. 25, 1885	125	65	60	60	
Windsor Mills	(M) S. Philippe	May 28, 1891	750	690		40	46
"	(M) Cong. de Notre-Dame	May 31, 1891	60	36		36	
Total	Number of Centres: 18		4,606	2,511	1,330	1,180	110

DIOCESE OF VALLEYFIELD, P. C.

Beauharnois	S. Clément	Mar. 16, 1889	899	760	1,020	400	53
"	Ligue des hommes	Mar. 16, 1889	496	300		300	16
"	Ligue des cadets	Mar. 16, 1889	159	40		25	8
"	Manoir Jésus-Marie	Mar. 16, 1889 (a)					
"	Convent Jésus-Marie	Mar. 16, 1889	268	134	134	124	6
"	Académiq S. Clément	Mar. 16, 1889	172	105		175	7
"	Hospice S. Joseph	May 22, 1895 (a)					
Chateauguay	Congrégation de N.-D.	1890 (a)					
Coteau du Lac	Securs de la Providence	"	(a)	(b)	30		
Les Cèdres	S. Joseph	Oct. 26, 1892	127	123		20	8
"	Congrégation de N.-D.	Sept. 26, 1890	148	208	60	92	
Ormstown	(M) S. Malachie	1889 (a)					
Ste Philomène	Ste Philomène	1889 (a)					
Rigaud	(M) Ste Madeleine	Oct. 29, 1889	1,496	1,100	1,000	500	54
"	Ligue des hommes	June 19, 1891	320	300		(f) 250	
"	Petite Ligne	"	200	100		60	
"	(M) Collège Bourget	Oct. 31, 1889	291	193	193	175	14
"	(M) Convent Ste Anne	1889 (f)	100	(b) 30	30		

* 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.

(c) From the report of 1889.

(f) Approximately.

DIOCESE OF VALLEYFIELD.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
S. Clet	S. Clet	June 20, 1890	1,000	500	500	200	30
Ste Just. de Newton	S. Lazare	Nov. 4, 1895 (a)	450	450	450	450	30
S. Lazare de Vaud.	Ligue des hommes	Oct. 9, 1895	157	150	100	100	..
"	S. Louis de Gonzague	Mar. 2, 1890	550	440	440	300	56
S. Louis de Gonz.	Ligue des hommes	Mar. 2, 1890	293	211	..	(f) 150	23
"	Ecole Modèle	Nov. 8, 1887	30	30	30	30	1
"	Couvent Jésus-Marie	Mar. 1, 1890	154	114	60	62	4
Ste Martine	S. Stanislas Kotska	Feb. 28, 1888	450	360	360	80	21
S. Stanislas Kotska	Couvent Jésus-Marie	Nov. 3, 1887	320	90	60	30	5
S. Yimothée							
Total	Number of Centres : 23		8,080	5,768	4,467	3,523	336

* 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.

(c) From the report of 1889.

(d) Approximately.

ECCLESIASTICAL PROVINCE OF MONTREAL--Summary.

DIOCESES	Local Centres.	Names registered	Present Membership.			Promoters
			1st degree, 2d degree, 3d degree.	1st degree, 2d degree, 3d degree.	1st degree, 2d degree, 3d degree.	
Montreal	133	207,538	86,519	67,227	47,994	3,616
St. Hyacinth	59	20,561	10,123	5,377	5,975	490
Sherbrooke	18	4,666	2,511	1,336	1,150	110
Valleyfield	23	8,080	5,768	4,467	3,523	336
Total	293	240,845	104,921	78,407	58,672	4,552

Addendum.—Diocese of Antigonish, (March number p. 126) : East Bay, St. Mary's Church ; Aggregation : Dec. 25, 1895 ; Present Membership, 500.

INTENTIONS FOR JUNE

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

- 1.—M.—Our Lady of Grace. Devotion to O. L. of Liesse. 76,267 Thanksgivings.
- 2.—Tu.—Our Lady, Help of Christians' Love retirement. 17,-417 In affliction.
- 3.—W.—St. Clotilda, Q. Pray for firemen. 240,731 Departed.
- 4.—Th.—CORPUS CHRISTI bt. ht.mf.rf. Heed holy inspirations. 22,052 Special.
- 5.—F.—St. Boniface. B. M. at.gf. Pray for Germany. 1,581 Communities.
- 6.—S.—St. Norbert. Bp. C. Pray for Religious Orders. 13,100 First Communions.
- 7.—S.—St. Robert, Ab. at.gf. r.† Spirit of Faith. The Associates.
- 8.—M.—St. Medard, Bp. Spirit of thanksgiving. 9,694 Employment and Means.
- 9.—Tu.—SS. Primus and Felician, MM. Spirit of joy. 2,518 Clergy.
- 10.—W.—St. Margaret of Scotland, W. Spirit of simplicity. 67,572 Children.
- 11.—Th.—Octave of Corpus Christi. ht. Console the afflicted. 29,178 Families.
- 12.—F.—SACRED HEART OF JESUS. at.gf. Reparation. 10,920 Perseverance.
- 13.—S.—St. Anthony of Padua, C. Pray for the erring. 5,983 Reconciliations.
- 14.—S.—St. Basil, Bp. D. Zeal for the Faith. 7,884 Spiritual Favours.
- 15.—M.—St. Barnabas, Ap. Patience in trials. 14,856 Temporal Favours.
- 16.—Tu.—St. John Francis Regis. C. Pray for the ignorant. 20,560 Conversions to the Faith.
- 17.—W.—St. Aurelian. Bp. Repair sacrileges. 16,319 Youth.
- 18.—Th.—SS. Mark and Marcellian, MM. Guard the senses. 2,010 Schools.
- 19.—F.—St. Juliana Falconieri, V. Visit the Bl. Sacrament. 14,699 Sick.
- 20.—S.—St. Silverius, P. M. Confidence in God. 3,538 Missions, Retreats.
- 21.—S.—St. Aloysius, C. Love of purity. 421 Guilds, Societies.
- 22.—M.—St. Paulinus, Bp. C. Guard the heart. 1,577 Parishes.
- 23.—Tu.—St. Etheldreda, Q. Despise the world. 9,141 Sinners.
- 24.—W.—St. John Baptist. bt. mf. Spirit of penance. 10,694 Parents.
- 25.—Th.—St. William, Ab. ht. Strength to endure. 2,566 Religious.
- 26.—F.—SS. John and Paul, MM. Fraternal union. 1,061 Novices.
- 27.—S.—St. Ladislas, King, rt. Pray for a happy death. 1,319 Superiors.
- 28.—S.—St. Leo II, P. C. Pray for France. 8,322 Vocations.
- 29.—M.—SS. Peter and Paul, Ap. bt.gf.mf.pf. Obey Christ's Vicar. The Directors and Promoters.
- 30.—Tu.—Commemoration of St. Paul, Ap. Live for Christ. 22,686 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=Dona Mors; p=Promoters; r=Rosary Sodality; s=Sodality B. V.

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