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GENERAL INTENTION FOR DECEMBER.

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

Teaching the Catechism.

The change wrought by baptism in the soul of a child is a more wonderful effect of God's omnipotence than was the creation of that soul in the body prepared for its reception. What is it that compels the philosopher to admit an intervention of creative power in the first beginning of each separate human life? It is because the special phenomena of human life prove human nature to be possessed of a kind of being which is utterly beyond

and above the "promise and potency" of matter. Much more is the life of grace beyond and above the natural capacity of powers of even the sublimest of God's creatures. To possess this life makes the possessor a created *image* of God, a sharer of His life, a partner in His nature. Therefore must its first origin be absolutely and entirely from God. It springs up in the soul of the baptised child, but is not educed from it. In the beginning the whole universe arose at God's command *de nihilo sui et subjecti*, out of nothing in every sense of the words. So is each human soul created in the body prepared for it; so too is the habit of grace created in the soul by the sacramental rite of baptism. And who can describe the effect of this exercise of omnipotence?

It certainly is most real. It is a new birth, the beginning of a new life. It constitutes a new *status* in God's eyes, that is, in very truth. It introduces a higher end of life, a supernatural destiny, infinitely greater capacities of ultimate perfection and happiness. It involves the elevation of the powers and faculties of the soul, by the addition of supernatural habits of divine faith, hope and charity, of god-like prudence, justice, fortitude and temperance. And, as the efficient cause and seal of all these excellences, it includes the abiding presence of the Holy Ghost with His gifts. The subject in which these wonderful effects are accomplished is not only no contributor thereto, but, as the child of a race which, by the sin of its head and representative has become offensive to the divine Majesty, is positively unworthy of the favour. The merits of Christ outbalance this unworthiness; and the child of wrath, doomed to eternal exclusion from all share of the divine life, impotent to attain it or to merit its attainment, rises from the baptismal font a child of God, a coheir with Jesus Christ to the riches and happiness of God's own home. It is an incorporated member

of Christ's mystical body, animated by His spirit and endowed with the life He brought down from Heaven. Time, indeed, is needed to develop the life. But as the natural reason awakes, and the will begins consciously to choose between good and evil, it is to be expected, nay it is plainly God's intention and wish that the supernatural life should also become self-conscious, and thereafter remain "in the hands of its own counsel." What a tremendous responsibility! And considering the weakness and inexperience upon which the responsibility will rest, how great concern and interest ought to possess the child's friends and guardians that all should go well from the very start.

What should add to this concern is the consideration that the child is dependent on them, as for the food which supports the body and the early education of the affections, mind and will, so also for the knowledge of the rudiments of divine truth, and the first lessons of Christian virtue. We know what may happen, what in the ordinary course does happen, when parents are deaf and the dictates of nature in the former respects—stunted growth, sickness, premature death in the one case, failure in life, degradation and crime in the other. And for these when they occur, neglectful parents are justly held accountable. Are those who neglect the spiritual instruction and training of their little ones less accountable for the after consequences? These are measurable by God alone. For only God knows the height and extent and noble proportions of the temple He was prepared to build for Himself in the heart of the child, had the parents done their duty by the foundations.

In all work that is progressive, and in which one part rests upon another, the loss of an opportunity for good in one stage is a cause of defect in all those that follow. Weak foundations make the whole building unsafe. But

in the process of the developement of the Christian character there is one element which makes neglect or delay in the beginning especially harmful. The state of original justice included a preternatural subjection of all man's lower appetites and passions to the dictates of his reason. They were the obedient servants of the will in the pursuit of its own natural and supernatural end. Their activities were so far repressed as not to be allowed to run ahead of, or pull against, the inclination to good. By the sin of our first parents this immense privilege was lost. And baptism does not restore it—no more than it restores the companion gift of immunity from suffering and death. A wise and beneficent Providence has ruled that human weakness shall be the condition of divine strength. *Virgus in infirmitate perficitur*. The child of God is not, and must not in this world, hope and be master of his whole self. There will ever remain a law in his members militating against the law of his reason and faith, which are the interpreters to him of the law of God. His animal nature will be continually drawing him to many things to which he knows he may not consent without sin, and dragging him back from others which are manifestly useful or even necessary for the preservation of his divine life. It is his lot to bear within himself a tendency to evil, which he must struggle against, if he is by practice to develop the seeds of christian virtue implanted in his soul by baptism. And in how many cases is the common evil tendency aggravated in the direction of special viciousness by the influence of heredity? Furthermore, baptism does not safeguard the child of God from the contagion of evil example or from the effects of injudicious treatment. These enemies of the divine life must not be allowed to wax strong and overbearing in the first dawn of reason, as they inevitably will do unless the good seed is helped by careful and timely cultivation to win in the struggle for life.

These and other similar considerations account for the intense anxiety of our holy mother, the Church, the appointed guardian and teacher of divine truth, to adapt her teaching to the minds and comprehension of little children. The catechism, and the means she has organised for its effective teaching, are the chief manifestation of that anxiety. Among the signs of the advent of the Messiah, which were given to the disciples of St. John, emphasis was laid by our Lord upon the fulfilment of the prophecy that the Gospel should be "preached to the poor." And it is a distinguishing note of Christ's Church that under her guidance the sublimest truths of the Gospel can be, and are, brought within the reach of her tenderest children.

Our Associates will not need to be told what is meant by teaching the Catechism, or how the spiritual work of mercy which is so named differs from preaching, lecturing and other modes of public speech on matters of Religion. They will already know the difference by actual observation; a formal definition is unnecessary. Suffice it to remind them that in the Catechism we possess a short and simple summary of the Christian Doctrine in a form peculiarly suited for the instruction of children and of simple minded people of more advanced age. The method employed is the division of the matter into questions and answers. Hence the name Catechism. It is important that the Catechism should be committed to memory; especially in the case of those who have not learnt to read. And the catechetical method makes this comparatively easy. Its effect is to arouse attention and concentrate it on one point. And what is more, the question suggests the very form of words with which the answer begins; and the remainder is more readily fixed in the mind by association with it. Then again, both answers and questions are fixed and definite, and when

learnt by heart form definite centres in the mind, round which may be grouped the further explanations and illustrations of the doctrine contained in them which the teacher may wish to give. What a good text-book is to the student in a class of Theology, that and much more is the Catechism in the minds of the children, and in the hands of their teachers.

There is yet a further difference in the manner of teaching between the preacher or lecturer and the catechist, one which is, from the point of view of effectiveness, greatly to the advantage of the latter. The preacher addresses himself to his congregation as a whole, and though, of course, he will strive to adapt himself to the comprehension of all, he must still leave his hearers to gather the lesson, each one for himself. The lecturer may add to this by allowing time at the end of the lecture, for the questions and difficulties which may remain in the minds of his pupils. But the catechist goes further. His proper work is with the individuals forming his class, rather than with his class as a whole. With him the class-lesson is but the means of economizing labour. His duty is to follow up the lesson by securing that it shall be thoroughly mastered by every one. Both memory-work and understanding are tested minutely by questions addressed sometimes to the whole class, sometimes to individual scholars separately. Mistakes are at once set right; and if due use be made of the opportunities which a class affords for the maintenance of attention and the excitement of healthy rivalry, the teacher will not be at a loss for the means of driving the corrections home. Indeed, accuracy and definiteness of knowledge are the principal objects of this method of instruction. And it is most admirably suited to attain them.

But who are those who should use the Catechism for the religious instruction of our children? Naturally it is

upon the parents that the duty devolves in the first instance. And after the parents (why not along with them?) should come those who have stood sponsors for the children in baptism. The parents by nature, the God-parents by their pledge freely given, are responsible to God not to allow their child to fail in the purpose for which it has come into the world, viz., that it may know, love and serve God here, and that it may be happy hereafter. The beginning has to be made, as we have seen, before the child falls under any other guardianship. Therefore, it is for them to begin to cultivate the seeds of grace sown by the Holy Ghost in the little heart, to guard them from harm, to watch for the first tender shoots of virtue to appear above ground as reason begins to dawn, to tend them in every way, as we tend a delicate plant, constantly and regularly supplying the necessary nutriment, screening it from excessive heat, but providing enough of air and light, and later, when the growth is sufficiently established, judiciously pruning excrescences. This is only what every conscientious parent feels bound to do in the formation of his child's moral character, in training it up to a love of truth and honesty. But is mere moral uprightness at all to be compared to the standard of Christian virtue? The baptised child needs more than natural uprightness. He must be helped to live a supernatural life of faith, hope and charity. And it is for his parents and God-parents to see that he be early and securely put in the way of it.

There should not be much difficulty if the teachers are only of the right sort, as required by the Gospel. *Cœpit Jesus facere et docere.* Christ practised before He preached; and children loved to be near Him. He found them ripe for the Kingdom of heaven. And Christian parents will find reason to marvel at the aptitude of their children in the School of Christ, if only they strive to

teach in Christ's way. The opening mind is supremely docile; the young heart fresh and impressionable, the tender will easily bent in the direction given to it. And there is a divine teacher within that knows well how to adapt and apply the external lesson to the capacity and need of the scholar. The sublimest truths will be quickly assimilated, if only they be put in a simple, easily understood form of words. The child's natural confidence in his father, his natural love for his mother, his acquired reverence for his God-parents, will make it an easy task for any one of them to raise his mind and heart to God, to teach him to pray and to reverence holy things, to fix his hopes on heaven, to make him fear God's displeasure and to make a beginning with his instruction in the Catechism. No others can do this nearly so well as they. No other place is so fitted to be the school in which these things are learnt as a pious Christian home.

At a later age there comes the necessity of going to school. Do the teachers who then take charge of the Christian child for so many hours of the day, share with the parents this duty of his religious education? According to all right principle we must answer, Yes. And the reason is because they share also the parental authority. Let us speak of the ideal Christian School, as it ought to be, but alas! as it seldom can be in this distracted world. By all means let a high standard be kept up in secular subjects; and let teachers be employed who are thoroughly competent to teach them. But is it not more necessary, from the Christian point of view, that an equally high standard of religious teaching be maintained, and that the teacher be equally competent to teach it? Only thus will it be possible to carry on the education of the child along the same lines along which it ran at home, and along which it ought to run throughout its whole course. There should be no break. Religion must hold the same

place in the school as in the family, unless the children are to receive a false impression as to its place in real life. A complete course of Catechism should form part of the school curriculum ; and the children should be thoroughly well trained in their Christian duties. Special care will be taken with the preparation for the First Confession and the First Communion. The time given to these subjects need not perhaps be in proportion to their vast importance, as compared with the subjects of other lessons. But such time as is given must be diligently used ; and progress should be tested and insisted on with the utmost strictness. Even this is not all. Studies will not suffer from being sanctified by prayer ; and it will help the relations between the teachers and the taught, if the former make use of their opportunities of encouraging approved practices of Christian piety and devotion. It is in these especially that religion shows its attractiveness. And religion must be made attractive in the school room above all places.

It is for the priest to put the crown on the Catechism teaching. He should have the *entrée* to the school, and be a frequent visitor, not only to overlook the religious teaching as conducted by others, but also to take part in that teaching himself. Indeed, he is indispensable to its success, not only on account of his more perfect acquaintance with the subject taught, but also by reason of his sacred character. His active cooperation in the work is an object-lesson, not so much of his humility, as of the high dignity of the catechist's office. And the priest's duty of catechising extends beyond the school. If he is wise, he will have his evening classes of older people. For he knows by experience that there is no other way of teaching Christian Doctrine so profitable, so productive of lasting good as this.

But are parents and school-teachers and priests equal

to the work of teaching the Catechism to all our children? They might possibly be so, if all were free, and all were competent and willing to take the share in it which belongs to them. But priests in some places are few, and many of them are distracted with a thousand and one details which the poverty of their missions forces them to attend to. And besides so many children fail to be brought to them. The schools are but too often in the management or under the control of those who, for one reason or another, do not give religion its proper place in them; and, even, properly managed schools are greatly hampered by irregular attendance. And, lastly, there are only too many parents who are either too busy, or too ignorant, or too careless to do their part of the great duty. The consequences are seen on every side; grown-up men and women, who, though baptized Catholics, have never been to Confession or Communion, and are grossly ignorant of the commonest truths of their religion.

What, then, is to be done? If the standing army is insufficient, organize volunteer corps; and as far as the work can be done by individuals, get individuals to undertake it. This is no new policy. The plan is in active operation throughout the Church; but it requires to be taken up to a much larger extent still. In Sunday Schools especially and in night classes the laity done excellently, and at the cost of much time and trouble they have laboured to teach the Catechism. But it is not necessary to wait for an opening in a Sunday School. There are few who cannot find within easy reach two, four, six, or even more objects on whom to exercise their charitable zeal. "To instruct the ignorant" stands at the head of the list of spiritual works of mercy. Let every member of the League determine to have part in it; directly if possible, but at least by praying hard, during this month, for a great increase in the number of those engaged in it,

and for great fruit from their labour. The thought of the Holy Child should stimulate them to leave nothing untried by which the children may be taught to know and love Him.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for an increase of zeal in every parish for the teaching of Catechism. Amen.

TREASURY, DECEMBER, 1896.

RECEIVED FROM THE CANADIAN CENTRES.

Acts of charity.....	220,972	Holy Hours.....	9,309
Acts of mortification	125,589	Pious reading..	294,924
Beads	257,651	Masses celebrated..	1,565
Stations of the		Masses heard.....	402,874
Cross.....	197,944	Works of zeal.....	274,542
Holy Communion	33,271	Various good w'ks.,	571,347
Spiritual Commu-		Prayers	588,876
nions	284,470	Sufferings or afflic-	
Exams of con-		tions	146,807
science.....	66,148	Self conquests.....	87,713
Hours of silence....	142,393	Visits to Blessed	
Charitable conver-		Sacrament	134,574
sations	117,899		
Hours of labor.....	354,249		
		Total.....	4,312,117

Christ Is Born In Bethlehem

CHORUS. Hark! the Her-ald An - gels sing:

S.
dolce.

"Glo - ry to the new - born King;

rinf.

Peace on earth, and mer - cy mild:

dolce.

God and sin - ners re - con - ciled."

cresc. *f* *fine*

SOLO. Joy - ful, all ye na - tions,

mf

Christ is Born in Bethlehem

497

rise! Join the tri - umph



of the skies; With th'an - ge - lic

rinf.



host pro - claim: "Christ is

L.H.



born in Beth - le - hem."

rall.



2 —Mild he lays his glory by,
Born that man no more may die ;
Born to raise the sons of earth ;
Born to give them second birth.

3.—Hail ! the heaven-born Prince of peace !
Hail ! the Son of righteousness !
Light and life to all He brings, :
Born with healing in His wings.



HIS DAY OF VENGEANCE.

BY EMMA C. STREET.

(Continued)

In the meantime Walter Bailey had abandoned himself to despair. When he came back to his study and found Bartlett gone, he gave himself up to his fate, knowing well how little mercy he had to expect, or how little, indeed, he deserved.

During the remainder of the day, he wandered in and out like a restless spirit, and when the servant brought him the evening paper, his hands trembled so that he could scarcely unfold it. He was sure the whole story of his disgrace would be blazoned forth in it. Instead of that the first thing his eyes lit upon was the following item :

“About eleven o'clock this morning, a gentleman was knocked down by a Clarke Street car, and so badly injured that he had to be removed to the *Misericorde* hospital, where he now lies unconscious. There is no clue to his identity save an envelope found in his pocket, addressed to Andrew Bartlett, Esq., Nairn.”

The paper dropped from Bailey's hands and he sat down weakly on the nearest chair. His first sensation was one of indescribable relief, and the revulsion of feeling was so great that it did not occur to him that he was rejoicing over the probable death of his enemy. “God forgive me,” he said when he thought of it later, “but it was a respite for my mother, and I could think of nothing else.”

Early the next morning he went to the hospital and ascertained beyond a doubt that it was indeed his foe who had been stricken down ; then he asked to see the Sister Superior and arranged with her for Bartlett's removal into a private room, making so generous a provision for his comfort that the good nun was quite astonished at the sum he placed in her hands.

" He is an — an old acquaintance," explained Bailey, " and I want him to have every attention. You will be so kind as to let me know from time to time how he is progressing ; but should he become conscious on no account mention my name to him." Then he gave the nun his card and went away, praying inwardly that Heaven would be pleased to take his mother before Andrew Bartlett was well enough to carry out his plans.

But the latter had been much more seriously injured than Bailey suspected, and for weeks his life trembled in the balance. Sometimes he would regain his senses partially, and become half conscious of what was going on around him ; but for the greater part he wandered through tracts of barren, burning land, pursued by shapeless phantoms and encompassed by a blood red cloud that pressed down upon his brain, and sent darts of fire quivering through his eyeballs and lances of excruciating agony through his leaden limbs. But at last the nightmare of fever departed and he lay on his bed, weak and helpless as an infant, but conscious of his surroundings and feebly exulting in his freedom from the physical pain that had racked him so long.

On the fourth or fifth day of his convalescence the nun who attended upon him allowed him to talk, and then he learned all she had to tell him.

" And I nearly died, eh ? " he asked, holding up one of his shrunken hands and looking at it curiously.

" Very nearly," she answered gravely, then added, smiling, " but we all prayed very hard for you."

"Did you? I am afraid I was not worth it."

"God did not think so," said the nun gently. "Are you — pardon me — a Catholic?"

"I am — a sort of one, at least," he answered involuntarily wondering what this calm faced woman would think of him if she knew all.

"Would you not like to see the Chaplain then?" she queried. "You owe God something for bringing you back from the brink of the grave."

"To-morrow—perhaps. Not to-day. I must think first, and I have much to think of." A frown contracted his brows as he spoke, and the nun said no more and presently went away, leaving him to his own reflections.

These were of a mixed description, but chief among them was the thought of how easily he had been bereft of the magnificent health and vigor that he had been so proud of. All his life he had despised weak and sickly people and exulted in his own superabundant vitality and strength, and lo! they had been plucked from him in the twinkling of an eye and would never be his in the same measure again. He had heard the doctor say so to the nun only the previous day when they thought him asleep. He had exulted in his gifts as if they had been his own, and they had been taken from him.

Under other circumstances he might have rebelled, but his conscience told him he had deserved so much worse, that he humbled himself beneath the stroke and began to experience a peace that he had been a stranger to for many dreary years.

Very few enter into the shadow of death and come back unchanged. Andrew Bartlett had travelled to the very portals of the Dark Valley and returned with eyes cleansed of the mists that had blinded him so long. What the promptings of grace and conscience and religion had failed to do, the cold touch of death had effe

Henceforth, fame and reputation and vengeance were to be mere words to him and like a lesser Ignatius he was to fight beneath a new standard. The stroke that had brought him to his knees had been a heavy one, but a lighter would have failed.

His disease had been desperate, and God had measured out to him a desperate remedy, for which he was to offer thanksgivings all his life.

Early on the following morning he asked that the Chaplain of the hospital might be sent to him, and there, in the quiet of his sickroom, he took the first step upon the new way.

"God spoke to me in His mercy that day when I stood in the church of the Sacred Heart and looked at the sorrowful face of His Mother," he said to the priest at parting, "but I would not listen. Now He has forced me to do so and I am thankful. When I am better you will tell me what I am to do, will you not?"

Later that same day he sent a note to Walter Bailey that brought the latter in haste to the hospital.

"Will you forgive me?" he asked, as Bailey stood by his bedside, waiting to learn the reason of his summons.

"Will *I* forgive *you*?" echoed the other in bewilderment.

"Yes, that is what I said," answered Bartlett with a feeble laugh, then catching sight of a piece of crape on Bailey's sleeve he grew instantly grave, and pointing to it, asked, "is that for your — your mother?"

"Yes, she died three days ago." was the sad reply.

"I am very sorry."

"It was better so. She had suffered so much," said Walter in a low voice, then continued in a hurried manner, as though he wished to get the matter off his mind: "I have done what I promise you. My confession is written out and lying in my desk at home waiting for

you to claim it. It is a poor atonement for what I made you suffer, but—.”

“Hush,” interrupted Bartlett, raising his hand. “Don’t you understand that that is all over? I was mad with rage all those years, but since I have been here I have learned to look at things in another light. Burn that paper when you go home and let the past be past. No, I quite understand what I am about,” as Bailey began to stammer something about restoring his reputation. “The few people I knew have forgotten me long ago, just as completely as if I were dead, and there is no reason why I should recall myself to their minds. I am going to leave Canada as soon as I am well enough to travel, and when I am strong enough to work I will offer myself as a lay brother to some religious order. That is the extent of my ambition for this world now.”

Bailey was so taken aback at the way things were tending that he could do nothing but stand by the side of the bed and look at his quondam foe in mystified silence. The thought even crossed his mind that perhaps Bartlett’s reason had been affected by the fever and that he was listening to the ravings of a sick man, but a second glance at the invalid dissipated the idea even as it formed.

“It is very magnanimous of you, I’m sure,” he managed to stammer at last, “but really it is the most extraordinary thing I ever heard of.”

“Have you any — I mean, how are you going to live? Have you thought of that?”

“Oh yes! was the cheerful reply.” I have lots of money. My poor old uncle never believed I was guilty, and he left me all he had when he died a few months ago. He was the only relative I had in the world, so my life is my own now to do with it as I please.”

“But you are not serious about becoming a monk, surely.”

"Indeed, I am! I told the chaplain here of my resolution this morning, and he only laughed at me, and said I'd get over that idea as soon as I was strong again; but I know differently. Now shake hands and say good bye, for it is not likely we shall meet again."

He held out his hand and Bailey grasped it, a lump rising in his throat as he did so. "If you really *do* enter a religious order, you might drop me a line to let me know," the latter asked humbly, and then the two men separated, to meet no more again upon earth.

A year later Bailey received a short note telling him that his erst-while enemy had been accepted as a lay brother in a French monastery, and was well and happy. Then, and not till then, did he tear up the confession that he had written a year previously! Soon afterwards he settled all his worldly affairs and set out, like a penitent of old, for the Holy Land where he hoped to find, amid the scenes hallowed by the footsteps of the world's Redeemer, that peace to which his heart had been a stranger for so many long and weary years.

PRAYER OF ST. FRANCIS XAVIER

O Deus, ego amo Te,
Nec amo Te ut salves me,
Aut quia non amantes Te
 Æterno punis igne.
Tu, Tu, mi Jesu, totum me
Amplexus es in Cruce;
Tulisti clavos, lanceam
Multamque ignominiam,
 Innumeros dolores,
 Sudores et angores
Ac mortem; et hæc propter me
 Ac pro me peccatore.
Cur igitur non amem Te,

O Jesu amantissime !
 Non ut in cœlo salves me,
 Aut ne æternum damnes me,
 Aut præmii ullius spe,
 Sed sicut Tu amasti me,
 Sic amo et amabo Te,
 Solum quia Rex meus es,
 Et solum quia Deus es.

*Rendered into English Verse **

By THOMAS RIGBY, S. J.

My God I love Thee ; I love Thee
 And 'tis not to be saved by Thee,
 Nor yet that whoso loves not Thee
 Is doomed to endless burning.

Thou, Thou, my Jesus, on the tree
 Didst in Thine arms enfold me,
 AJ! me—and nails and spear for me
 Didst bear—and heaped-up infamy,
 And labours without number,
 And anguish, sweat, and cumber—
 And death—for me—instead of me—
 While I Thy love was spurning.

Why therefore shall I not love Thee,
 O Jesus, full of love for me?
 Not to be saved in heav'n through Thee,
 Nor fearing to be damned by Thee,
 Nor hoping ought of gain from Thee
 But e'en as Thou hast aye loved me
 So do I love and will love 'Thee
 Only because Thou art my King,
 And very God, to Thee I cling.

* I have not scrupled to take a line or two from other versions seen in manuscript; especially from one by the late Father Gerald Hopkins, S. J.

T. R., S. J.



Last January's General Intention.

Our Associates have not yet forgotten that the General Intention of the opening month of 1896 was "The Fourteenth Centenary of the Baptism of the Franks," and that Clovis, on Christmas Day A. D. 496, abandoning his heathen superstitions, was received into God's Church, and became the first Christian King of France. They will now be pleased to hear something of the imposing ceremonies, commemorative of the great event, which have lately taken place at Rheims. The following account is from the *London Tablet* of October 10th :

THE FÊTES AT RHEIMS.—Last week saw the commencement at Rheims of what may be called the great days of the fourteenth Centenary of the baptism of King Clovis by St. Remigius. The Government had declared that it would not allow any considerable gathering of the Bishops, but the celebrations were by no means shorn of the splendour lent by episcopal presence. Amongst the distinguished ecclesiastics who assembled were Cardinal Perraud, Bishop of Autun and member of the French Academy, the Bishops of Marseilles, Dijon, Arras and Evreux, and Père Monsabré.

The ceremonies opened on Wednesday with the last exposition of the ancient casket, which for so many years has enclosed the relics of the Apostle of the Franks. After Mass, at which large numbers communicated, the pilgrims defiled in front of the casket, touching it with the objects of piety which they had brought with them.

TRANSLATION OF THE RELICS OF ST. REMIGIUS.— On

Thursday the ceremony of the translation of the relics of St. Remigius was performed in the presence of a still larger number of Bishops and distinguished ecclesiastics, including the Abbots of Ligugé and Grande Trappe, Dom Pothier, and Mgr. Cartuyvels, of Louvain. The new casket which had been made to receive the relics, stood upon a table beautifully decorated. The casket is described as an artistic gem, and the new shroud in which the holy remains were to be wrapped, is of the most splendid material.

After the sermon had been delivered by the Abbé Baye, Curé of St. Rémi, which was heard with much satisfaction and approval by the assembled prelates, and an address by Cardinal Langénieux, the holy relics were removed from the old casket by the Abbé Baye and Canon Bussenot, assisted by the Abbé Manteau, and placed in the hands of Cardinal Langénieux. After His Eminence had venerated them, he held them for the veneration of the assembled clergy, and imposed them upon several sick persons who pressed around him. The relics were then wrapped in their new shroud, and the ceremony was proceeded with.

In the evening a solemn triduum was opened at the cathedral in the presence of Cardinal Richard, Archbishop of Paris. Cardinal Perraud pronounced a discourse on the vocation of Christian France, which he drew a strong contrast between the France of Christianity and the France of atheism and infidelity. A Republic meant that justice and good government were the right of all, whereas they now saw that men in the name of freedom suppressed liberty, despised equality and repudiated fraternity.

SUNDAY'S CELEBRATION : SERMON BY PÈRE MONSABRÉ.—Sunday marked the culmination of the Centenary. The ceremonies took place in the presence of three

cardinals, two archbishops and nearly forty bishops. Pontifical High Mass was celebrated by Mg . Williez, the Bishop of Arras. At three in the afternoon, the vast nave of the cathedral was packed with people who had assembled to hear Père Monsabré. The reverend preacher taking for his text the words of Ezechiel, " Son of man, thinkest thou that these bones can live ? " recalled the prophet's story of his vision to the people cast down by long years of exile and captivity.

He proceeded to point the application of the vision to France. It was an eloquent answer to those who were disappointed and to the enemies who thought that the days of France were numbered ; it was also a solemn renewal of the alliance between religion and the State which had been the origin of her glory as a Christian nation and which would, he hoped, be the cause of its revival. Starting from this point the orator sketched in a masterly manner the terrible crises through which France had passed, and which, by the grace of her baptism, she had passed through safely. This was an encouragement in the present crisis. In the strength of that baptism she would again surmount her difficulties. It was true that the Christianity of the nation had been conspired against and attacked, but that, thank God, had not been done by the whole people of France. Men of talent and of goodwill were on all sides, resisting the attempts made to sap the foundations of their children's faith, to drive God from the schools, the hospitals and the Council chambers of the nation ; and what was more their resistance was organized and compact. France was therefore no field of the dead, but a living country ; she was now, with the prophet Ezechiel, hearing the voice which said *Vaticinium spiritum*, and it was doing so by renewing her alliance with the Christ who had baptized her.

In the second portion of his discourse Père Monsabré recalled the pact that had been entered into between France and God. If France had wished to break away from her God, God, in His infinite mercy, had not accepted the rapture as final. He continues His calls to France, and they have been heard. The sanctuaries of our Lady are crowded, and the nation has in penance raised a basilica in honour of the Sacred Heart. Père Monsabré concluded with a powerful appeal to the people to renew the baptismal vows taken by Clovis fourteen hundred years ago. The fruit of this renewal of the alliance between the nation and Christ would be a renewal of faith and its works. He thanked Cardinal Langénieux for the opportunity he had thus given the people.

The sermon was followed by the solemn and impressive ceremony of the renewal of their baptismal vows by the whole assembly. In the name of the whole nation the multitude in the cathedral repeated the promise made by Clovis ages ago at Rheims. A procession of the relics of St. Remigius and Benediction of the Blessed Sacrament brought the day's proceedings to a close.



Written for
THE CANADIAN MESSENGER.

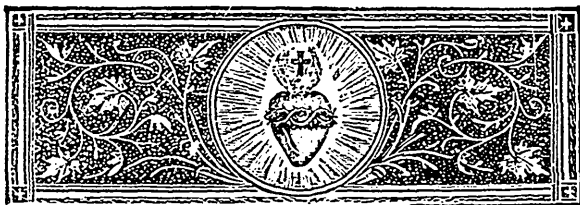
PUER NATUS EST NOBIS

BY FRANCIS W. GRAY.

Unto us a Child is born,
Unto us a Son is given ;
Lo ! to sinful man, forlorn,
God descends from highest heaven :
Angels, tell the wondrous story,
Tell it out, to earth and sky ;
Singing ever, " Glory, Glory,
" Glory be to God on high ! "

Unto us a Child is born,
God made Man, revealed in meekness ;
Doomed to Cross, to Crown of Thorn,
Doomed to pain, to mortal weakness :—
Blessed Mother, Blessed Maiden,
Worthy such a Son to bear ;
Crowned with joy, with sorrow laden,
Joy and grief oh bid us share.

Unto us a Child is born,
Son of God, yet born of Woman,
God of all His splendour shorn,
Deigns to share our nature human :
Haste, oh Angels ! gladly winging
Downward to our ransomed earth ;
" Glory ! " " Glory ! Glory ! " singing
Hail, with us, Messiah's Birth.



THANKSGIVINGS

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

AMHERSTBURG.—A Member, for restored health, after making a novena of Communications on nine successive Tuesdays in honour of St. Anthony. A Member, for success in an examination, after making a novena of special prayers for nine Tuesdays in honour of St. Anthony, and offering up the Stations of the Cross for the Souls in Purgatory. A Member, for two favours, through the intercession of St. J. and O. L. of Perpetual Help. A Promoter, for a temporal favour, through the intercession of the B. V. and St. Anthony.

ARNPRIOR.—A Promoter, for two great favours, received during the month of September. A Promoter, for several favours. A Member, for a great favour, received in September, after making a novena to St. J. A Member, for five temporal favours, after making a novena to the B. V.

BARRIE—Two Members, for many favours, through the S. H., and prayers to the Souls in Purgatory. A Member, for the restoration of a mother's health, through the Souls in Purgatory.

BATHURST, N. B.—A Promoter, for a temporal favour, through the intercession of St. J. An Associate, for two temporal favours.

BELLE RIVER.—A Promoter, for cure of a toothache, after praying to the S. H. For a reconciliation. For a

remarkable favour. For protection from danger during a severe storm. For two successful examinations. For innumerable temporal and spiritual favours. For the return of a mother, after making a novena to St. Anthony.

BRANTFORD. — A Member, for the improvement in health, after having a mass offered in honour of the S. H., and a novena for the Souls in Purgatory. For relief in sickness, after praying to O. L. of Victory, St. Ann, St. Benedict, and by applying the relics of the Canadian Martyrs. A Member, for several favours. For two favours received, after a promise to go to confession. A Member, for cure of a toothache, after applying the Badge.

BRECHIN. — A Member, for a favour, through prayers to the S. H. A Member, for a great temporal favour. A Member, for a recovery of a lost article, through the intercession of St. Anthony.

COBourg. — For a special favour, after a novena to the S. H., and saying the beads for the Souls in Purgatory.

CORNWALL. — A Member, for success at an examination. An Associate, for a temporal favour.

COTE ST. PAUL. — A Promoter, for the return to consciousness of a child in convulsions, through the intercession of St. Ann and St. Ignatius.

DETROIT, MICH. — A Member, for a special favour, after prayers said in honour of the B. V. and St. J.

DOVER, ONT. — A Member, for recovery from sickness, after promising to have masses said in honour of the S. H. for the Souls in Purgatory. For a great favour, after a promise of masses for the Souls in Purgatory, and saying the Rosary every day for a month.

DUNDAS. — A Member, for a temporal favour, after making novenas to the Precious Blood, and the B. V. A Member, for two cures, after praying to the B. V.

EGANVILLE.—A Member, for a situation. Many spiritual and temporal favours, through the intercession of the B. V. For a cure, through the application of the Badge, and prayers to the B. V. and St. Anthony.

FLOS.—A Member, for many favours.

FOREST MILLS, ONT.—A Member, for temporal favour, through the intercession of the B. V. and St. Ann. A Member, for the recovery of an article of great value. A Member, for a special favour. A Member, for a temporal favour, through the intercession of the B. V., St. Ann and St. J.

FREELTON.—A Member, for finding a lost prayer-book, it was after praying to the B. V. and St. Anthony. A Member, for a great favour, after praying to the B. V., St. J., and promising a mass for the Souls in Purgatory.

GALT.—A Member, for two temporal favours, after offering prayers for the intentions of the S. H.

GLEN ROBERTSON.—A Member, for many spiritual and temporal favours, during the last year. For the cure of a dear cousin, after applying the Badge, and promising to make a novena in thanksgiving.

GRAVENHURST.—A Member, for success in a recent examination. A Promoter, for four temporal and three spiritual favours. A Member, for employment.

GREENMOUNT, P. E. I.—A Member, for success in an examination, after praying to the B. V. and St. Anthony. For the return of a friend to his religious duties, after praying to the B. V. For relief from toothache, after applying the Badge.

GUELPH.—For the recovery of health. For a special favour, after prayers to the B. V.

HALIFAX, N. S.—A Promoter, for a very important temporal favour, through the intercession of the Holy

Souls in Purgatory for whom mass had been offered. For two favours, after making a novena in honour of the Seven Dolours. For a reconciliation, through the intercession of the B. V. and St. J. For two favours, a safe journey and news from an absent member of a family. For several temporal and spiritual favours. For receiving news from a absent son. For graces received. For two special favours. A Promoter, for an almost unhopd for favour received, after praying to O. L. of Perpetual Help. For the sale of a house. For the cure of a sore leg. For the preservation of one who was exposed to great danger. For a spiritual favour, through the intercession of the B. V. and St. J. For a special favour. For four favours.

HAMILTON. — A Promoter, for special favours. A Member, for employment, through prayers to St. Anthony. Six, for successful examinations. Two, for special favours. For the obtaining of employment. For a temporal favour, through the intercession of the B. V., and the Souls in Purgatory. A Member, for two temporal favours, after prayers to the B. V. For employment.

HARBOUR AU BOUCHER.—A Member, for a great favour received, through the intercession of the B. V., and the prayers of the League.

HASTINGS.—A Member, for two temporal favours, after making a communion for the Souls in Purgatory. A Promoter, for relief from pain for a mother, after praying to the B. V. and St. J. For means. For a request granted.

HESPELER. — A Member, for several favours, after having masses said for the Souls in Purgatory.

INGERSOLL, ONT.—A Promoter, for a great temporal blessing.

KINGSTON.—For a great temporal and spiritual favour, after making the nine Tuesdays in honour of St. Anthony.

For a cure of an arm, after applying the Badge, and saying the 'Thirty Days' Prayer to the B. V., and prayers to the Canadian Martyrs for the Souls in Purgatory. For several favours, through the intercession of the B. V. and St. Ann. A Promoter, for a special favour. For a special favour, through the intercession of St. Joseph and Good St. Ann. For the cure of a child, after applying the Badge, and prayers to the Souls in Purgatory. A Member, for three great temporal favours, through prayers to the B. V., St. J. and St. Anthony. For a favour, through O. L. For one spiritual and two temporal favours, after praying to the B. V. For two favours, obtained by a novena to Bl. Margaret Mary and the Souls in Purgatory. For a temporal favour, after praying to the B. V. and St. Ann. For the recovery of a sick child, after making a novena to O. L. of Victory.

LA SALETTE.—A Member, for a favour, after praying for the Souls in Purgatory. For a favour.

LINDSAY.—A Member, for success in an examination and for another favour. A Member, for one spiritual and three temporal favours, through prayers to the B. V., St. J., St. Ann and the Souls in Purgatory. A Member, for three very great spiritual favours, two through the intercession of the B. V., one through the Souls in Purgatory, after making a novena. For a brother cured of intemperance, after a novena.

LONDON.—A Member, for the recovery of several persons from sickness, and many temporal favours. For the conversion of a friend to the Catholic faith, good news from a brother, and for obtaining a situation, after praying to St. J., the Souls in Purgatory, S. H., B. V. and saying the 'Thirty Days' prayer. An Associate, for having obtained a situation through the prayers of the League. A Member, for two temporal favours, after praying to the

B. V. and St. Anthony. Two Members, for temporal favours.

MAPLEWOOD.—For a favour, through the S. H.

MARYSVILLE.—For a situation for two persons, through prayers to St. J. and St. Anthony. For a great temporal favour, through prayers to St. Anthony and promising to have mass said in his honour. A Member, for two temporal favours, after reciting a decade of the Rosary.

MERRICKVILLE.—For a great temporal favour. A Member, for success in an examination, after praying to the S. H., the B. V. and St. Anthony. For two temporal favours received through the intercession of the B. V. and St. J.

MERRITTON.—A Member, for the cure of an earache and another of sore throat, after applying the Badge. A Promoter, for several favours. A Promoter, for a very great favour, after putting an intention in the box and prayer. An Associate, for instant relief from acute pains, after applying the Badge.

MONCTON.—An Associate, for preservation in danger. A Promoter, for health for a friend and many other favours. A Child of Mary, for the recovery of a child dangerously ill.

MONTREAL.—A Member, for a great temporal favour, through the Canadian Martyrs. For many favours. Two brothers, for success in their examinations. One special favour, through the intercession of the B. V.

MURILLO STATION.—A Member, for a conversion to the Catholic faith, for strength to resist the temptation of drink and for the means to pay off a heavy debt.

NEWCASTLE, N. B.—A Member, for a favour.

NORTH SYDNEY.—A Promoter, for the cure of a very persistent pain in the head, after making a novena in

honour of O. L. of Lourdes and applying the water of Lourdes.

OKANAGAN MISSION, B. C.—A Member, for a very important temporal favour

ONTARIO.—For help at confession and for receiving Communion, through the intercession of the B.V., St. J., St. Ann, St. Joachim, St. Anthony and all the Saints. For a great favour through O. L. of Victory. For improvement in the health of a mother. For a much desired letter, after a novena in honour of the B. V. For a sale made to advantage.

ORILLIA.—A Member, for a favour. A Promoter, for a great favour obtained in a business transaction and the recovery of a lost article. A Promoter, for a temporal favour.

OSCEOLA.—A Member, for two temporal favours. A member, for the finding of an article after praying to St. Anthony.

OTTAWA.—A Promoter, for recovery from illness, through the intercession of the B. V. A Member, for a favour. A Member, for relief from suffering, after a novena and applying the Badge. An Associate, for employment, through the intercession of St. Anthony. For means to pay debts. For employment for a son, through prayers to St. Anthony. For the renting of a house. For a position obtained, through prayers in honour of the Precious Blood, the B. V., St. J. and St. Anthony.

OWEN SOUND.—A Member, for a very great temporal favour. For steady employment. For good health. For a favour. A Member, for the cure of sore throat.

PARIS, ONT.—A Member, for recovery from a very severe illness, by praying to the S. H., B.V., St. J., St. Benedict, and having a mass offered for the Souls in Purgatory. A Member, for spiritual favours, after praying to

the B. V., St. Ann and St. Mary Magdalen. For many favours obtained by praying to St. Michael, and a novena to the Holy Name. A Member, for a cure obtained through the intercession of the B. V. A Promoter, for a favour after a promise to have masses said for the Souls in Purgatory.

PENETANGUISHENE.—A Promoter, for the cure of a sore eye, after applying the Badge and reciting prayers to the B. V. For several spiritual and temporal favours.

PICTON.—A Promoter, for a successful examination after saying the Stations of the Cross. A Member, for the cure of a weak back, after applying the beads from the Shrine of St. Ann de Beaupré. A Promoter, for obtaining a certificate, after promising a mass for the Souls in Purgatory. A Member, for spiritual and temporal favours. A Member, for a situation, after promising three masses for the Souls in Purgatory, and saying the beads. A Promoter, for several temporal favours.

PORT COLBORNE.—A Member, for two great favours. A Member, for the cure of sore eyes, after wearing the Badge. A Member, for the recovery from a severe sickness. A Member, for being cured of rheumatism, after making a novena and applying the Badge.

PORT CREDIT.—A Promoter, for a great favour, after making a novena to the B. V., St. J., and having a mass said for the Souls in Purgatory. A Member, for two temporal favours. A Member, for the return of a lost brother, through the intercession of the S. H.

QUEBEC.—A Promoter, for a great temporal favour, after making the Nine First Fridays. A Promoter, for several spiritual and temporal favours. An anxious mother, for the success of her son in business matters. A Promoter, for two very special temporal favours, through O. L. of Perpetual Help and St. Alphonsus. A Promoter,

for six special favours. An Associate, for the recovery, after two days, of her child who was dangerously ill. For employment, after praying to O. L. of Perpetual Help. A Promoter, for a great temporal favour. An Associate, for a spiritual and temporal favour. A Promoter, for the recovery of a lost article of great value. A Member, for an unexpected favour. A Member, for help in a difficult and troublesome affair. Associates, for many spiritual and temporal favours.

ST. ANDREW'S.—A Promoter, for recovery from sickness. A Member, for relief from severe pain. For improvement in health of a family, after prayers to the B. V., and having a mass said for the Souls in Purgatory. An Associate, for many favours received through the League. For favours, through the intercession of St. Ann. A Promoter, for hearing from a brother, after praying to the Precious Blood. For a great favour received through the intercession of St. Anthony, and promising a mass for the suffering Souls. For the cure of toothache. For a favour, after praying to St. Benedict. A Promoter, for the safe delivery of money, after saying the Thirty Days' Prayer. For many favours.

ST. CATHARINES.—For employment for a brother. For the reconciliation of a brother and sister who had not spoken for over a year. For a special favour.

ST. JOHN, N. B.—Two, for employment and means. Six, for restoration to health. One, for finding a valuable article. One hundred and seventy-three, for various spiritual and temporal favours.

ST. MARYS, ONT. — A Member, for two temporal favours, through the Souls in Purgatory. An Associate, for a temporal favour.

SARNIA, ONT.—A Promoter, for a great favour, through the B. V. and St. Anthony. A Member, for several graces

obtained through the intercession of St. Ann. A Member, for the conversion of a relative.

SMITH'S FALLS.—For having passed an examination in July.

TORONTO.—A Promoter, for a very great temporal favour. For favours obtained through prayers. A Member, for a special favour, after praying to the B. V. and making three novenas in honour of Blessed Gerard. For recovery from fever, through the application of a medal that had touched the relic of St. Ann.

TOTTENHAM, ONT.—A Member, for two favours, after applying the Badge. A Member, for a special favour.

WELLAND.—A Member, for favours. For saving a home.

WINDSOR, N. S.—A Member, for relief from a very severe toothache, after applying the Badge. For many favours and graces.

WOODSTOCK, ONT.—A Member, for a temporal favour, through the intercession of the B. V. and St. J. A Promoter, for a number of favours received.

URGENT REQUESTS for favours, both spiritual and temporal, have been received from Alberton, P. E. I., Amherstburg, Belle River, Calgary, Coburg, Flos, Glen Robertson, Hamilton, Harbour au Boucher, Kingston, Lindsay, London, Manotic Station, Melbourne, P. Q., Merrickville, Montreal, Ontario, Ottawa, Owen Sound, Picou, Ont., Quebec, Toronto, Tottenham, Watford.

Apostleship of Prayer, League of the Sacred Heart of Jesus.

EXHIBIT OF JAN. 1896.

ECCLESIASTICAL PROVINCE OF TORONTO.—ARCHDIOCESE OF TORONTO.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Registered Members	Present Membership.		Promoters.
				1st deg. 2d deg. 3d deg.		
Toronto City	(CITY) CATHED., St. MICHAEL'S . Parish	June, 1892	..	..	..	..
"	Men's League . . . . .	..	764	583	476	54
"	Ladies' League . . . . .	..	741	672	584	52
"	Cadets' League . . . . .	..	195	180	144	20
"	La Salle Institute. Academy	May 19, 1888	315	315	(f) 310	..
"	La Salle Novitiate.	June 6, 1876	34	34	34	3
"	Loretto Convent Academy	Sept. 8, 1888	191	150	150	9
"	O. L. OF LOURDES Parish	Sept. 27, 1892	250	200	200	14
"	Loretto, St. John's Academy	Feb. 17, 1894	180	165	150	8
"	SACRED HEART Parish	May 12, 1889	259	189	100	7
"	Cadets' League	Nov. 4, 1894	15	15	15	..
"	St. BASIL'S Parish	..	..	..	..	..
"	St. Michael's College	Sept. 10, 1873	1,500	300	300	19

Apostleship of Prayer

Toronto City	Holy Rosary Chapel	Oct. 21, 1895	101	64	35	35	5
"	St. Joseph's Convent	Mar. 25, 1888	300	300	300	300	6
"	Precious Blood Monastery	June 14, 1892	46	36	36	36	
"	ST. HELEN'S Parish	May 27, 1890	450	300	300	300	23
"	" (BB.) School (a)						
"	ST. JOSEPH'S Parish	May 19, 1888	135	120	120	98	11
"	ST. MARY'S Parish	Nov. 6, 1886	3,037	1,150	1,000	500	73
"	" (BB.) School (a)						
"	Loretto Abbey Convent	Nov. 16, 1886	428	134	150	150	8
"	ST. PATRICK'S Parish	Jan. 23, 1895	300	300	300	200	30
"	" (BB.) School (a)						
"	ST. PAUL'S Parish	May, 1888	(f) 800	300	300	(f) 200	20
"	" (BB.) School (a)						
"	H. of Providence Convent (a)						
"	ST. PETER'S Parish	Feb. 30, 1896 (a)					
Toronto Junction.	ST. CECILIA'S Parish	Mar. 10, 1896	240	240	(f) 150	(f) 150	16
	Sacred Heart Orphanage*		105	105	105	(f) 50	
	Total	30	10,406	5,352	5,499	4,574	378

(*) No aggregation or affiliation entered on our Registers.
 (a) The reports of these Centres have not reached us.
 (f) Approximately.

ARCHDIOCESE OF TORONTO.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
	(OUTSIDE THE CITY.)						
Barrie . . .	Sacred Heart of Mary . . . Parish	Feb., 1890	450	(b)450	450 (f)	200	30
Brechin . . .	St. Andrew's . . . " "	Oct. 2, 1893	281	247	225	100	15
Falls View . . .	O. Lady of Peace . . . " "	(a)					
" . . .	Loretto . . . Convent	Nov. 21, 1887	500	60	60	60	
Flos . . .	St. Patrick's . . . Parish	Nov. 22, 1892	440	(b)404	300	133	6
Fort Erie . . .	St. Joseph's . . . " "	Sept. 23, 1895	76	65	65	36	21
Merriton . . .	St. Matthew's . . . " "	Dec. 10, 1894	137	137	137	110	8
Midland . . .	St. Margaret's . . . " "	June 1, 1890	200	90	90	40	18
Newmarket . . .	St. J. Chrysostom . . . " "	Jan. 17, 1896 (a)					6
Niagara Falls . . .	St. Patrick's . . . " "	1889	400	300	300 (f)	150	
Niagara . . .	St. Vinc. de Paul's . . . " "	May 20, 1895	135	135	135	60	20
Orillia . . .	H. Guardian Angels . . . " "	July, 1889	570	300	300	120	9
Oshawa . . .	St. Joseph's . . . Convent	July, 1889	115	105	105 (f)	75	26
Penetang'ne . . .	St. Ann's . . . Parish	July 15, 1890 (a)		645	645		7
Port Credit . . .	Star of the Sea . . . Mission	Nov. 11, 1895 (a)					
P't Colborne . . .	St. Patrick's . . . Parish	Nov. 22, 1892	225	215	215	100	15
Queenstown . . .	St. Patrick's . . . Mission	May 28, 1895 (a)					
St. . . .	St. Catherine's . . . Parish	Feb., 1890	952	604	500	200	48
es . . .	St. Nicholas' (BB.) . . . School	June 5, 1889	264	87	60	60	4

Streetsville.	St. Dunstan's	Mission Feb. 20, 1896	(a)	275	275	140	22
Thorold . . .	O. L. H. Rosary.	Parish June 15, 1895		325			
Tottenham .	St. Frs. Xavier's	Mission (a)		225	275	25	19
Uptergrove.	St. Columbkill's.	Parish June 15, 1894		5,295	4,394	3,862	1,609
	Total:	23					274

(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.
 (1) Approximately.

Arcndioocese of Toronto.—Summary.

ARCHDIOCESE.	Local Centres.	Names Registered.	Present Membership.			Promoters.
			1st Deg.	2nd Deg.	3rd Deg.	
Toronto City and Outskirts.	30	10 406	5,852	5,499	4,574	378
Outside the City.	23	5,295	4,394	3,862	1,609	274
Total	53	15,701	10,246	9,361	6,183	652

DIOCESE OF HAMILTON.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership			Promoters.
				1st deg.	2d deg.	3d deg.	
Hamilton,	(CITY.)						
City	Cathedral, St. Mary's (Imm. Con.)	Nov. 1, 1889	1,675	1,675	1,500	1,000	74
"	St. Lawrence's Parish	*	250	360	360	360	24
"	St. Patrick's "	Mar., 1891	958	730	700	900	48
"	St. Joseph's Convent	Nov. 25, 1889	255	255	150	50	5
"	Loretto "	Sept., 1887	190	90	90	60	5
"	La Salle (D.B.) Academy	Jan. 20, 1891	120	90	90	75	9
	(OUTSIDE THE CITY.)						
Berlin	Seven Dolours Parish	Apr. 26, 1893	435	430	430	100	29
"	St. Jerome's College	June 10, 1893	82	82	82	82	5
Brantford	St. Basil's Parish	June 1, 1889	750	550	550	100	45
Caledonia	St. Patrick's "	June 1, 1891	108	48	48	25	6
Drayton	St. Peter's "	Oct. 12, 1895	224	224	200	65	16
Dundas	St. Augustine's "	Aug. 11, 1889	715	703	585	550	29
"	School						
"	St. Jos. H. of Providence, Convent	Sept. 22, 1889	107	107	107	107	7
Freeleton	O. L. Mt. Carmel Parish	May 10, 1893 (a)					
Galt	St. Patrick's "	Dec. 8, 1888	315	315	315	100	18
Guelph	Imm. Conception "	June 16, 1871	2,197	2,000	1,545	800	101
"	Loretto Convent	June 4, 1890	623	250	250	245	7

Guelpa	St. Joseph's	Hospital*	May 2, 1891	60	60	60	9
Hesper	St. Mary's	Station	May 10, 1893 (a)	90	90	40	9
Morristown	Sacred Heart	"	June 18, 1895	330	240	12	13
N. Germany	St. Boniface's	Parish	Apr. 19, 1893 (a)	191	191	51	22
N. Hamburg	Holy Family	Mission	Apr. 21, 1890	270	191	51	22
Oakville	St. Andrew's	Parish	Apr. 21, 1890	270	191	51	22
"	St. Mary's (Convent)	School	Apr. 21, 1890	270	191	51	22
Owen Sound	Assumption	School	Apr. 21, 1890	270	191	51	22
Paris	Assumption	Parish*	Apr. 21, 1890	270	191	51	22
Preston	Sacred Heart	"	May 21, 1895	315	305	100	21
St. Agatha	St. Clement's	Mission	July 26, 1892	172	135	18	8
St. Clement's	St. Agatha's	Parish*	Sept. 15, 1894	150	100	50	10
	St. Clement's	"	Sept. 15, 1894	281	260	200	18
	Total	30	10,642	9,350	8,263	5,250	511

(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 1891.

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

R. I. P.

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

Alberton, P. E. I. : Mrs. McGregor, of St. Mark's, d. in August. *Amigari, Ont.* : Mr. George Kavanaugh, d. Oct. 6. *Belle River* : Mrs. Bridget Strong, d. Sept. 15. *Coburg* : Mrs. John Haley, d. Oct. 12. *Concord, N. H.* : Mrs. Mary O'Brien, d. Oct. 11. *Cornwall* : Mrs. Mary Lalonde, d. Oct. 18 ; George R. McDonald, d. in May ; D. Bergin, M. D., d. Oct. 22. *Dundas* : Mrs. Mary Lavin, d. in Sept. *Goderich* : Philip O'Rielly. *Guelph* : John Murphy, d. Sept. 2 ; Thomas Keough Gourock, d. Oct. 22. *Hamilton* : Miss Louisa Brennan, d. Apr. 6 ; Miss Johanna Collins, d. July 20 ; Miss Josephine Marentelle, d. Sept. 9 ; Mrs. Mary Commerford, d. Oct. 12 ; Mr. William Blanie, d. Oct. 16. *Hastings* : Mrs. Bridget Killo-ran, d. Sept. 30. *Ingersoll* : Mr. Lawrence Byrne, d. Oct. 22. *Kingston* : Mrs. Egg'leton, d. July 21 ; Michael Dwyer, d. Sept. 30 ; Thomas Hanley, d. Oct. 9. *London* : Miss L. Costelio, d. May 26 ; Thomas Flood ; Mrs. Bridget McIntyre. *Messaba, Minn.* : Joseph C. Healy. *Ottawa* : Miss Anna Rogers, d. in Oct. ; Mr. George Baskerville, d. in Oct. ; Joseph Patrick McGoey, d. Sept. 12. *Quebec* : Mrs. T. Baylis, d. Sept. 9. *Richmond, P. Q.* : James Regan, d. Jan. 31. *St. Andrew's West* : Mrs. Hugh McMillan, d. Oct. 30. *St. Catharines* : Jane Mullen, d. Sept. 13. *St. Marys, Ont.* : Mrs. Hugh Kelly. *St. Thomas, Ont.* : Miss Minnie Casey, d. Sept. 22 ; Mr. Francis Coughlin, d. in Sept. ; Daniel McDonald, d. in Sept. *Thorold* : Mr. H. McNamara, d. Sept. 2. *Toronto* : Rev. Mother Odelia Smith, d. at Loretto Abbey, Oct. 8 ; Mary Laxton, d. Oct. 19 ; Stephen McNierney, d. Oct. 29 ; Rev. Father Gibra, d. Oct. 27 ; Isabel Krauss, d. June 27 ; John McGann, d. Oct. 28. *Trenton* : Arthur Labelle, d. Aug. 31 ; Mrs. Frank Delille, d. Oct. 11.

INTENTIONS FOR DECEMBER

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

- 1.—Tu.—BB. Edmund and Comp., MM. Virtue of justice. 14,038 Thanksgivings.
- 2.—W.—St. Bibiana, V. M. Fortitude. 6,464 In affliction.
- 3.—Th.—St. Francis Xavier, C. ht. Pray for the Indies. 20,976 Deceased.
- 4.—F.—St. Peter Chrysologus, Bp. D. at.g. Despise worldliness. 10,319 Special.
- 5.—S.—BB. Jerome and Comp., MM. Temperance. 3,388 Communities.
- 6.—S.—St. Nicolas, Bp. at.g. rt. Respect children. 4,352 First Communions.
- 7.—M.—St. Ambrose, Bp. D. Crush human respect. The Associates of the S. H.
- 8.—Tu.—IMMAC. CONCEPTION. at. bt. g. mt. rt. st. Love of purity. 7,974 Employment and Means.
- 9.—W.—St. Leocadia, V. M. Holy fear. 2,355 Clergy.
- 10.—Th.—HOLY HOUSE OF LORETTO. ht. Love the God-Man, 3,035 Children.
- 11.—F.—St. Damascus, P. ht. Zeal for the Church. 102,151 Families.
- 12.—S.—St. Adelaide Empress. Despise worldly honours. 8,783 Perseverance.
- 13.—S.—St. Lucy, V. M. pt. Humility. 4,055 Reconciliation.
- 14.—M.—St. Spiridion, Bp. Pity sinners. 10,996 Spiritual Favours.
- 15.—Tu.—St. Christina, V. Reparation. 15,849 Temporal Favours.
- 16.—W.—St. Eusebius, Bp. M. rt. Pray for Bishops. 7,178 Conversions to Faith.
- 17.—Th.—St. Lazarus, Bp. ht. Rise from falls. 10,615 Youths.
- 18.—F.—EXPECTATION B. V. M. Hope. 3,939 Schools.
- 19.—S.—St. Nemesion, M. Love the Eucharist. 5,194 Sick.
- 20.—S.—St. Eugene, Priest. Pray for Priests. 2,904 Missions, Retreats.
- 21.—M.—St. Thomas, Ap. Pray for infidels. 435 Guilds, Societies.
- 22.—Tu.—St. Flavian, M. Spirit of faith. 2,656 Parishes.
- 23.—W.—St. Victoria, V. M. Trust in God. 74,334 Sinners.
- 24.—Th.—St. Delphinus, Bp. ht. rt. Prepare for Christ. 8,384 Parents.
- 25.—F.—CHRISTMAS. bt. g. mt. rt. st. Renewal of spirit. 3,641 Religious.
- 26.—S.—St. Stephen. First Martyr. Pray for enemies. 1,515 Novices.
- 27.—S.—St. John, Ap. b. tp. Love the Sacred Heart. 1,815 Superiors.
- 28.—M.—Holy Innocents, MM. Pray for little ones. 5,774 Vocations.
- 29.—Tu.—St. Thomas, Bp. M. Zeal for the right. The Promoters.
- 30.—W.—St. Sabinus, Bp. M. Generosity. 26,182 Various.
- 31.—Th.—St. Sylvester I, P. ht. Gratitude. The Directors.

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.



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