



# THE CANADIAN MESSENGER

PUBLISHED MONTHLY

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

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## MESSENGER ITEMS

The First Friday of last March fell this year in Holy Week, and as Holy Communion is not given on Good Friday, save as Holy Viaticum, not a few found their Communions of the nine First Fridays interrupted. This gave rise to many enquiries at the Central Office of the League to ascertain if by receiving on some other day the series might not be considered complete.



The promise made by Our Lord to Blessed Margaret Mary is sufficiently clear to leave no doubt in the matter; the communions are to be made on the First Friday of *nine consecutive months*. When Good Friday is comprised

in the series the series is interrupted and must be commenced anew. In the next twenty years the First Friday will fall on Good Friday four times only : in 1901, 1904, 1912 and 1915.



Let not those who find their series broken be discouraged for, though the condition necessary to be able confidently to count upon the great promise be not fulfilled, the Communions are all treasured up by Our Lord. Let us hope that they will even go far towards securing the great reward of not dying without the help of the Sacraments should they stand in absolute need of them. For this were they undertaken and kept up perhaps for many months, and for some with much hardship. What Our Lord is not bound to do in virtue of His promise He may do through His exceeding mercy and generosity:



We renew the reminder we are accustomed to give at this season. This year the feast of the Sacred Heart falls on the 12th of June. It is the great devotional feast, dear to the hearts of all Catholics, but doubly so to the Members of the League. It is not any too soon to begin to prepare for its worthy celebration. This present month of Our Lady will be for us a remote preparation. The Mother knows best what will be most acceptable to her Son. If her month is devoutly spent she will help us to acquire the virtues and make the sacrifices which will adorn and prepare our hearts best for the Master. Our proximate preparation will be the Feast of Corpus Christi, falling on the 4th of June, and its morrow the First Friday. These, of course, will be communion days for the votaries of the Sacred Heart



The lists of new Promoters should be prepared and sent in without delay. No Promoter of six months' standing, who has given satisfaction, should be forgotten. The crosses and diplomas should be ordered in time, as all else necessary for the semi-annual reception. This ceremony should take place, when it is possible, either on the feast of the Sacred Heart or within the octave. Let it be as solemn as loving hearts can make it, and when exterior pomp and costly decoration are beyond the resources of the Local Centre it is to be hoped additional interior fervour will fully compensate for the less essential pageantry.

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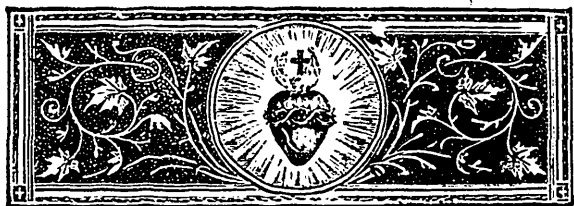
We have had less cause to complain during the last six months of absent-minded secretaries who send in their Intention Sheets without name of place, parish, or institution. There are yet a few delinquents.

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On the first of every month, and not later, everything intended for publication in the MESSENGER should have reached us. Those who are most remiss in this particular are the most persistent in their complaints when they fail to find in the MESSENGER what they have sent us too late. Lengthy communications should be mailed a week or so earlier, otherwise they are liable to be crowded out.

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As we are at present publishing a census of the League throughout the Dominion, we beg Secretaries to call our attention to any error relating to their Local Centre, that we may correct it in our reprint. We take this occasion to rectify a misprint in connection with our own English Local Centre of the Gesù. The number of names registered (for until very lately both French and English were inscribed on the same register) should be 27,626, while the present membership of the first degree should be 2,005.



## GENERAL INTENTION FOR MAY.

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

### THE SHRINES OF MARY.

When the Holy Father blessed the intention for the month of May, he was renewing the apostolic sanction to a form of devotion that is as old as the Church herself, that of pilgrimages to the shrines of the saints.

The profession of faith, and confidence in God's power, manifested by means of visits to hallowed spots is a venerable custom in the Christian world. But it is a custom that has lost much of its ancient glory. The modified conditions under which we live in these later days have taken away much of the pilgrim-spirit from the faithful. And the Church, ever on the alert for any sign of degeneration, desires to remedy this state of affairs. She naturally turns to the Apostleship of Prayer with its twenty-two millions of prayerful children, and asks us to help her this month in her commendable effort.



It is a perfectly natural sentiment in man which urges him to visit spots to which personal reminiscences are attached. One always turns longingly toward a village or hamlet where some scene was enacted which once gave consolation or pleasure. But when the reminiscences have any intimate connection with man's religious convictions, or with his happiness here or hereafter, the spot

becomes intensely sacred to him, and the impressions simply ineffacable.

The history of the world's religions shows a tendency to foster devotion for certain places, for the associations attached to them. Even the pagans had their Apollo at Delphi, Jupiter Capitolinus at Rome, Diana at Ephesus. Among the Jews the pilgrimages to the Holy City were obligatory; it was only when the Jewish dispensation was done away with that this obligation went with it. Mecca has been for centuries the terminus of Moslem pilgrims.

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Pagan pilgrimages were founded on a false conception of the nature and work of the Divinity. With the Jews and Mahomedans national and religious interests were involved promiscuously. But the Church of Christ gave another aspect to this particular form of religious manifestation. She eliminated whatever political or national tendencies it possessed, and made it a God-saving function by appealing to the purely religious sentiment in man.

The Church's motive for fostering a pilgrim-spirit in us is not merely to make us feel that we are after all but pilgrims wending our way through this vale of tears, but rather to keep vividly in our minds the salutary truths of religion. For it is a matter of experience with all of us that when religious impressions are blunted by continual contact with outside influences, they are quickly renewed when brought in contact again with the occasion that gave rise to them. The scene of a heavenly apparition, the contemplation of the spot, the miraculous church of the cures effected there, our experience of consolation, all invariably send us away with a stronger faith in the power of God working, with a more intense love for the Royal Worker.

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The only plausible objection that infidels and sceptics bring against pilgrimages to shrines of saints and other holy places, is that they would seem to virtually deny the Immensity and Omnipresence of God. If God is independent of all conditions of space, so that he is present in all space, and can be present in all possible space ; and if his power is infinite, how can we believe that he reserves manifestations of that power to one spot rather than to another? The fundamental reason that can be given is that God wills it to be so, as shown by facts.

" It is sometimes ignorantly supposed that practices," such as praying in consecrated buildings rather than elsewhere, encouraging pilgrimages, and other works of devotion, to particular shrines " are somewhat in conflict with the doctrine of the Divine Immensity. In truth there is no conflict at all ; were the practices inconsistent with any Divine Attribute, it would have been so under the Old Law no less than under the New. But we learn from Holy Scripture that the practice of pilgrimage was approved by God ( 1 Kings i, 3) and that prayer had peculiar efficacy if made in certain places ( 3 Kings viii, 29) ; and although under the Christian dispensation the Sacrifice of the Mass is offered to God in every place ( Malach. i, 11.) and no longer in Jerusalem alone ( St. John iv, 21), yet the Attributes of God remain unchanged, and if He pleases, the practice of pilgrimage may still be acceptable to Him; the whole matter depends upon His good pleasure, and each act of this kind is laudable if done with probably good reasons, and under the guidance of the Church. The truth is, the practice of pilgrimage is admirably adapted to human nature, and is in universal use : it calls out in the highest degree all the qualities that give usefulness to our devotions and efficacy to our prayers." \*

\* Hunter's Outlines of Dogm. Theol. II. 369.

The first Christian pilgrimages were naturally the scenes of the life and death of our Divine Redeemer in Palestine ; later came the tombs of the Apostles in Rome ; then the shrines of St. James at Compostella, St. Martin of Tours, and innumerable others, like St. Thomas of Canterbury, the Apparition of St. Michael, etc. Others have in still more recent times obtained a world-wide celebrity. For instance, Paray-le-Monial in France, the birthplace of the devotion to the Sacred Heart ; and the shrine at Beaupré, near Quebec, a spot near and dear to us Canadians, whither a hundred thousand people go yearly seeking and obtaining spiritual and temporal favors from the Mother of Mary.

But it is Mary's own shrines that have a special claim on our veneration during this month. Those dedicated to her honour are many and celebrated. Every country in the world glories in a spot sanctified by some favour or other from the Queen of Heaven. Out of hundreds we are mentioning only Monserrat, in Spain ; Loretto, in Italy ; Einsiedeln, in Switzerland ; Liesse, in France, whence the miraculous statue was transferred to the Gesù, Montreal, in 1878 ; Oostacker, in Belgium ; La Salette, in Dauphiny ; Maranthal, in Alsace ; Rocamadour, in the south of France, whither Jacques Cartier and his sailors vowed to go on a pilgrimage of thanksgiving were they spared through their dreadful first winter in Quebec ; Knock, in Ireland ; Guadaloupe, in Mexico, and the world-renowned shrine at Lourdes, in the Pyrenees.



Lourdes is perhaps the most famous of the shrines of Mary. In 1858, the Mother of God appeared eighteen times within five short months to a little peasant girl, Bernadette Soubirous, in the Pyrenean grotto, and left the proof of her gracious visits by the miraculous power imparted to the waters which spring from the foot of the

rock. Thousands of wonderful cures are being wrought yearly at this shrine, and all that impiety can do is done in vain to bring discredit on them. Facts are stubborn things; the marvels wrought there in the face of the world put beyond cavil the seal of God's sanction on the pilgrimage to the Mary's shrine in the Pyrenees. And the wondering world itself is beginning to admit that, making allowances for the effects of faith and the power of the imagination, it is impossible to explain the miracles of Lourdes on any other supposition than that God has suspended at our Lady's intercession, the ordinary laws of nature in favor of her clients.

So great is the favours of the grotto in the Pyrenees that it may be said it has become common property of the Catholic world. Wherever Nature has put a cleft in a rock, or a grotto in a hillside, there a shrine may soon be seen. Grottos of Lourdes are now in every Catholic country, and at many of them wonders have been done. Constantinople is a case in point. Here in Canada, our Lady of Lourdes at Rigaud, St. Michael of Bellechasse, and other places are acquiring a well-deserved celebrity.

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Surely our Associates will, during this month, do all in their power to gratify their Heavenly Mother, by making long or short pilgrimages to some shrine raised in her honour. A pilgrimage is a public profession of the faith that is in us; in it we show our confidence in God and the saints when we go to appeal for graces for ourselves and our families; we show besides our love for God by the voluntary inconvenience we undergo in the journey. Penance and atonement are a fragrant incense before God and His Blessed Mother.

If, however, circumstances prevent us making visits to her shrines, we can show our love and good will in other ways. We can gather wild flowers and decorate her



altars in our churches ; for us those are Mary's shrines. We can have masses celebrated on them ; we can offer her our trinkets as tributes of our love. But above all, shriven in the sacrament of penance, we can, during this month, offer Mary the tribute of a pure heart, and receive the Body and Blood of the Divine Son, as the pledge of our untiring love.

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 the spreading of the devotion to the shrines of Mary, that they may increase in number and be sources of blessings spiritual and temporal to all of us. *Amen.*

TREASURY, MAY, 1896.

RECEIVED FROM THE CANADIAN CENTRES.

Acts of charity.....	127,525	Holy Hours.....	23,680
Acts of mortification	139,861	Pious reading..	80,484
Beads.....	1,065,320	Masses celebrated..	861
Stations of the		Masses heard.....	125,813
Cross.....	49,075	Works of zeal.....	42,840
Holy Communions	40,131	Various good works	404,934
Spiritual Commu-		Prayers .....	1,568,145
nions .....	351,875	Sufferings or afflic-	
Examsens of con-		tions .....	53,617
science.....	84,320	Self conquests.....	87,103
Hours of silence....	238,159	Visits to Blessed	
Charitable conver-		Sacrament.....	240,631
sations .....	342,694		
Hours of labor.....	429,953		
		Total.....	5,497,021

# HAIL, QUEEN OF HEAVEN

*Moderato.*

ENGLISH AIR

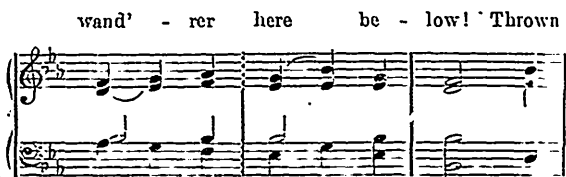
Solo. Hail, Queen of Heav'n, The




o - cean Star, Guide of the



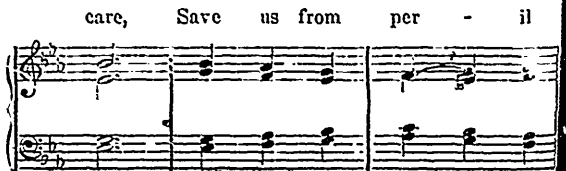
wand' - rer here be - low! Thrown



on life's surge, we claim thy



care, Save us from per - il



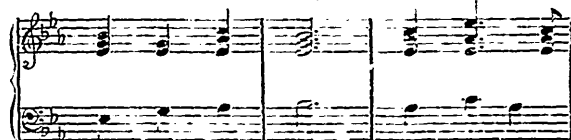
*Hail, Queen of Heaven*

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and from woe. CHORUS. Mother of Christ,



Star of the sea, Pray for the



wand' - rer, pray for me.



2.— O gentle, chaste, and spotless maid,  
We sinners make our prayers through thee,  
Remind thy Son that He has paid  
The price of our iniquity.  
Virgin most pure, Star of the Sea,  
Pray for the sinner, pray for me.

3.— Sojourners in this vale of tears,  
To thee blest advocate, we cry ;  
Pity our sorrows, calm our fears,  
And soothe with hope our misery.  
Refuge in grief, Star of the Sea  
Pray for the mourner, pray for me.

- 4.— And while to Him who reigns above,  
 In Godhead One, in Persons Three,  
 The source of life, of grace, of love,  
 Homage we pay on bended knee,  
 Do thou, bright Queen, Star of the Sea,  
 Pray for thy children, pray for me.
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### THE LEAGUE AT HOME

TORONTO, *St. Francis' School*.—At 4 o'clock yesterday afternoon, the First Friday (March 6), forty-five boys—pupils of *St. Francis' School*—received their certificates and badges from the hands of the Very Rev. Vicar General McCann, in the Sacred Heart Chapel, attached to *St. Mary's Church*, Bathurst street. Previous to enrolling the candidates the pastor lovingly exhorted them to a faithful compliance with the few and easy duties of every good member of the League. He dwelt especially on respect for the sacred name of Jesus, and the avoidance of cursing, a vice unfortunately common in our day. Moreover, he engaged the boys to use their best efforts to prevent any of their companions from contracting similar vices; also, to endeavor to reclaim those who may have already become victims.

Two suitable hymns were well and heartily rendered on the occasion by the boys of *St. Mary's School*. Commencing with "Hear the Heart of Jesus pleading," the exercises were closed with "Like a Strong and Raging Fire."

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Written for  
THE CANADIAN MESSENGER.

## The Story of a Day at Lourdes

BY MRS. JAMES SADLIER

### I

It was morning on the slopes and crags of the Pyrenees. The great sanctuary was, as usual, crowded with pilgrims from many lands, brought together at Mary's feet—some by filial devotion to that good Mother,—some in gratitude for favours received by themselves or other loved ones at a distance, and in fulfilment of vows,—many, oh! how many afflicted with bodily ailments, in quest of health,—and many also to obtain the grace of conversion for near and dear ones who had the misfortune of being bad Catholics and, it might be, great sinners. Others again combined more than one of these special intentions in undertaking the great pilgrimage.

Amongst these last was a pale young woman from beyond the mountains, a long way off in France, whose joints were stiffened with rheumatism so that she had well nigh lost the use of her lower limbs, entirely so, of her arms and hands. She was a mother, too, probably a widow, and her children were with her, two little ones, a boy and a girl. The journey to Lourdes would have been almost impossible for this poor sufferer and her children, but fortunately she had a brother by her side, a fine-

looking man in the prime of life, whose martial air and bearing bespoke the soldier.

It was truly touching to see the considerate kindness with which the strong, proud man watched over his infirm sister and her little ones. But alas! it was only too plain that he was not a pilgrim to Lourdes on his own account. There was no love, no reverence in the glances he cast now and then on the world-famous, wonderful image of Our Lady of Lourdes; no emotion was visible on his somewhat stern features as he threw his eyes with a rather contemptuous expression over the pious multitude gathered within those sacred walls. Still he knelt beside his sister's couch or litter, during the solemn parts of the mass going on at the high altar,—the last of the early masses. Whatever his thoughts might be, they were certainly not devotional, judging by the expression of his face which wore a look of stolid indifference.

His sister, on the contrary, was wrapped in earnest devotion. Her heart and soul were uplifted to heaven in union with the Holy Sacrifice offered up on the altar, while she prayed not only for her own corporal cure, if such were the will of God, but still more fervently, if that were possible, for the conversion of this beloved brother who had gradually become almost an infidel and had wholly given up the practice of religion. These were the two-fold objects of her wearisome pilgrimage to Lourdes.

## II

The pilgrims are all in procession towards the grotto where Mary's statue stands in regal state guarding the holy place, the scene of her wonderful apparitions, with the ever-flowing fountain and the bath or *piscina* which has given health and strength to tens of thousands of the suffering children of Adam during all the years since the peasant child Bernadette Soubirous knelt in that mountain solitude in the visible presence of that heavenly Queen.

Standing still by his afflicted sister, captain Picard, as we shall call him, watched, with curious eyes, the marvellous scene within and around the grotto. The faith-inspired crowd of pilgrims praying aloud with hands clasped and eyes lovingly fixed on the benign face of Mary, their common Mother, beseeching her to have pity on them and hear the cry of their misery. As one afflicted one after another was placed by loving hands in the *piscina*, the people all joining in their prayer, cries of joy went up in chorus when some astonishing miracle was performed and some man, or woman, stepped forth unaided, with the soul-piercing words—"I am cured! God and Our Lady of Lourdes be praised."

These marvellous cures were so many—the sight of the cured so plainly seen by all—the tumultuous shouts of joy and admiration, mingling with the piteous supplications of some—all began to have a strange effect on our French officer. Despite his hardened incredulity he felt that there was some great unearthly power at work there, and better sentiments began to stir within him.

All at once two women in religious habits approached his sister, asking if she wished to be placed in the *piscina*.

"Oh yes! yes! with my whole heart I wish it!"

Angelique replied, her voice broken with emotion.

"Then, we will take you there."

"Not yet!" she cried, "not yet! let all the others go in before *me*! I wish to be the last to receive Our Lady's grace." Within herself she said: "It is for my brother's conversion I make this sacrifice."

So the good nuns left her, helped many others to the *piscina*, and it was long before they returned to Angelique, whose soul was filled with renewed hope as she waited, seeing the many cures wrought before her eyes. When her turn came at last her brother looked away from her while she was taken to the fountain. He even glanced

upwards as it were involuntarily, to the statue of the grotto standing there in motherly sweetness and grace. He even tried to pray, but alas! the prayer he wanted, the sweet "Hail Mary," so long unfamiliar to his lips would not come at his bidding;—in that moment of supreme anxiety he could only remember those two words which he repeated over and over. Presently he heard a great cry :

"She is cured! she is cured!" He had a wild hope that it might be his sister who was just then brought back to her place near him. Alas! no, that happiness was not for the poor Angelique who, nevertheless, cried out to him, raising at the same time one of her arms. "Oh! my brother, thank our good Mother with me. —See! I can move my arm! my right arm, too!"

The brother's heart sank within him:—"Is that all, Angelique? And you have come so far, my poor sister, only for that!" But all the same he fell upon his knees, and with clasped hands and head bowed down, breathed a silent prayer, his whole frame quivering with strong emotion. When his sister looked into his face she saw that his eyes were full of tears, and she knew that, although she herself was only partially cured, the other and still dearer hope of her heart was realized! Her sacrifice had been accepted. Her brother was converted!

"Oh brother!" she could only sob out—"I have not come in vain! your goodness in coming with me to take care of me by the way shall not go without its reward! You will be a Christian again, Maurice, as when we prayed at our mother's knee—our mother so long dead!"

The captain only bowed his head as he pressed the hand restored by our Blessed Lady. The inspired words of a sermon he had heard that morning came back to him then, and the truths of faith so long wilfully forgotten shone out before his changed mind with wondrous clearness. He believed as of old!



III

It was evening. Most of the pilgrims who had crowded around the confessionals all day had departed, like Evangeline, "with God's benediction upon them." Amongst the very few who remained was Captain Picard. He had been for hours engaged in a terrible struggle with himself. On the one side, his own evil passions, made strong by years of criminal indulgence; on the other, the newly-awakened consciousness of a sinful life and a salutary fear of God's judgments! The battle was long and fearful, but at last grace triumphed,—the grace of his so recent conversion,—and rising from his seat, the captain walked with a firm step to the confessional, where an aged missionary bishop, the preacher of the morning, sat waiting patiently for the prodigal's return!

As the captain entered the sacred recess he fancied he heard within him a silvery voice whispering—"Victory! Be brave and strong!"

And he had sore need of encouragement for, apart from the shame and humiliation of confessing the sins of God-forsaken years, there was, in his case, a dark shadow, like that of impending doom, resting on heart and soul. A fearful secret that he could not breathe, even to his only and beloved sister, like a dread spectre reared itself before him, as though to bar his approach to the sacred tribunal of penance!

Yet, still he persevered, and arming himself with the sign of the cross, he went in and knelt down just as the holy bishop, who had been observing him from within the confessional, drew the slide and fixed his keen glance on the face of his penitent.

What passed in the next half hour between God and His minister and the sorrowing contrite sinner was not for mortal man to know. The long catalogue of sins was duly confided to the priestly ear, and the evidently sincere

contrition of the penitent had moved the confessor to pity ; he was about to pronounce the solemn words of absolution in the name of the Most High God, when some broken words, but half understood, stayed the uplifted hand, and when they were repeated more audibly, the bishop, with a heavy sigh, applied himself to overcome a new and terrible difficulty which must be surmounted, or no absolution could be given.

With all the inspired eloquence of a true apostle, the bishop labored to convince the penitent that this one deadly chain of sin must be broken at once and for ever, or the confession would be of little or no avail. In vain was every persuasive argument, every awful threat, brought to bear on the unhappy penitent ; anything else he could do but not that,—“ Oh ! not that, father ! ” he murmured in piteous accents—“ Not that ! I dare not do that ! ”

“ Then, my poor child, without *that* condition being fulfilled, I am powerless to help you !—With a heart overflowing with the bitterness of hate, which you will not even try to overcome, how could you expect absolution ? Go before the tabernacle and pray, my child, pray ! ”

That injunction at least the penitent obeyed. Going forth from the confessional he cast himself on his knees before the altar and prayed with all his heart and soul for the supernatural light and grace which he so cruelly needed. But alas ! soon that dread shape of horror and despair loomed up before his mental vision. His heart was torn with conflicting feelings. Grace whispered : “ Do what the bishop asks you to do ! ” Whilst another voice, gloomy and sullen, cried : “ How can you do it ?—Are you a man to think of it ?—Revenge is sweet ! ”

“ Oh ! Mary ! Our gracious Lady of Lourdes ! help me ! help me ! ”

This agonised cry came forth, as it were involuntarily, from the inmost heart of that poor repentant sinner.

IV

He heard the slide of the confessional close, and he thought—"I will go back and make my peace with God come what may after!"

But just as he came to this conclusion a man stopped beside him,—a head was bent towards him so that the hot breath was on his cheek, and a deep voice said in a loud distinct whisper :

"I have you at last! This time you shall not escape me!"

Picard started to his feet. It was the voice of him whom he had insulted and outraged, and whose vengeance he knew would be terrible—only to be appeased by the duel which Picard felt bound in honor to fight. His eye had a fierce light in its depths as he sprang to his feet. But the other—his brother officer—held out his hand with a smile on his bearded lip that puzzled our captain no little.

"Comrade!" went on the new comer, "no need to look so fierce! I forgive you my wrongs with my whole heart and I ask you to forgive me *yours*! Here is my hand! Take it as that of a friend—no longer an enemy!"

"And I take it in the same spirit!" said Picard in a voice husky with emotion. "You are braver than I, since you make the first advance!"

"May the God of peace bless you both as I do!" spoke some one from behind in fervent accents. Both officers turned simultaneously. It was the venerable bishop who, in leaving his box, had noticed one of his penitents still kneeling before the altar, and, pausing a moment to observe him, saw the other approach, and so was made the happy witness of the touching little scene that followed!

Requesting his late enemy, now his recovered friend, to await his return, Picard begged the bishop to go back to the confessional with him, and, to the great delight of the holy missionary, he volunteered a full and sincere pardon of what injuries soever he had received and declared himself ready to make any reparation in his power to the outraged Majesty of Heaven. The sacred words of absolution were most heartily pronounced, and Picard went forth from the confessional a free man, light of heart and light of step.

Having rejoined his comrade, the two officers knelt side by side before Mary's altar beneath the sanctuary lamp, and who may doubt that the prayers going up in unison from those hearts so lately inflamed with hatred and thirsting for revenge, were the sweetest of all incense to that gracious Mother and her Divine Son?

## V

When the two officers were seated together in the balcony of the inn, enjoying their cigars in the fresh mountain air, as day darkened into the soft blue night of that southern clime,—Picard, having first hastened indoors to make his beloved sister a sharer in his joy, eagerly inquired of his friend how this so happy change came about? How he came to be at Lourdes? The story was short and very simple :

“Hearing that you had gone to Lourdes with your sister, I regarded it as a mere subterfuge to escape my vengeance. I raged and stormed, and finally asked captain R . . . of ours, you know how calm and cool he always is, what I had best do? ‘Why, follow him to Lourdes, of course! Nothing is easier.’ Oh! the sly fellow! he is a good Catholic and knew just what would happen!’ To-day I was at the last mass and heard that old bishop preach. You know all he said and how he looked, for I saw you there,—his face, a grand sermon in

itself, all scarred and disfigured by the knives of the savages in those distant isles of Oceanica ;—hearing him, too, avow his intention of going back to that perilous mission, 'to win the martyr's crown, it may be,' you remember him saying with an ecstatic glance heavenward. Then and there grace overtook me. Our Lady's benign power was made manifest in me. I lingered in the church till the late afternoon, saw you, after some delay, enter the confessional and took my place on the opposite side. You know the rest ! ”

“ I do ! I do ! the merciful God be praised ! ”

“ And Our dear Lady of Lourdes ! ”

“ And Our dear Lady of Lourdes ! surely this day is one of great glory to Her, as it is one of great joy and peace and benediction to us ! Let our hearts be henceforth united together, even as David and Jonathan of old ! ”

“ So be it ! ” his friend responded as they again clasped hands in token of lasting friendship !

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Written for the  
THE CANADIAN MESSENGER

### AVE GRATIA PLENA !

“ Hail, full of grace ! ”

Lo ! we repeat the Archangel's salutation ;  
The word of hope, the promise of salvation  
To us, and to our race.

“ Hail, full of grace ! ”

Mother of God, most pure, most sweet, most lowly,  
The Lord Himself, Most Mighty and Most Holy,  
Chose thee for dwelling-place.

“ Hail, full of grace ! ”

Lo ! God who deigned to visit us in meekness,  
Was guarded, sheltered, in His infant weakness  
In thy most sweet embrace.

“ Hail, full of grace ! ”

We need thy help, for fierce the storms beset us ;  
In time of trial, do not thou forget us,  
Help us the way to trace.

“ Hail, full of grace ! ”

Grant us thy peace ; that doubting not, nor fearing,  
We may to thee from day to day be nearing  
With slow and faltering pace.

“ Hail, full of grace ! ”

We sinners all unworthy, dare to greet thee,  
Oh ! in thy glory, humbly we entreat thee  
Show us, in love, thy face.

FRANCIS W. GREY.

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R. I. P.

*Amherstburg* : Mr. John Hutton, d. Mar. 28 ; Mrs. Joanna Kavanagh, d. Mar. 28. *Barrie* : Mrs. Charles McBride, d. Mar. 7 ; Mrs. Allen Gunn, d. Mar. 14. *Brantford* : Mrs. Joseph Quinlan, Daniel Donohoe, Teresa Donohoe, Mrs. Connery, Mrs. Mary Jane Cahill, Catherine Bowie, Charles Crowcock. *Calander* : Mrs. Onésme Dupuis, d. Mar. 1. *Campbellford* : James Lynch, d. Feb. 8 ; James White, d. Mar. 21. *Cornwall* : Mrs. Margaret Snyder, d. Mar. 14. *Dover, N. S.* : Mrs. Cora Boudreau, d. Mar. 11. *Freelton* : Mrs. Catherine Dineen, d. Sept. 17 ; Mr. Charles Fox, d. Dec. 12 ; Annie Dodd,

d. Jan. 5. *Hamilton* : Miss Katie Meehan, d. Dec. 6 ; Miss Annie Brown ; Mrs. Maria Mundy, d. in Feb. *Hastings* : John Shine, d. Mar. 4. *Holmesville, N. B.* : Mr. Garrett Higgins, d. Jan. 21. *Ingersoll* : Mrs. Catherine Dillon, d. Feb. 3 ; Miss Quigley, d. Feb. 22. *Kildare* : Edward O'Connor, d. Mar. 18. *Kingston* : Rev. Sr. M. of the Cross, S. of Charity ; Mrs. D. Branigan, d. Mar. 14. *London* : Mr. William Dewan, d. Mar. 1. *Montreal* : Mr. William Nay-Smith, d. Feb. 19 ; Mr. Anthony Bragan, d. Feb. 13 ; Alice Doyle, d. March 30 ; Mrs. Samuel Stevenson, d. Apr. 7 ; Mrs. P. Connolly, d. Mar. 10 ; Miss Emma L. Paquette, d. Mar. 11. *Orillia* : Mary Moriarty. *Osceola* : Mary Ann Dooner, d. Feb. 15 ; Patrick Murphy, d. Mar. 21. *Ottawa* : Mr. P. Stringer, d. Mar. 11 ; John P. Brophy, d. Mar. 27. *Owen Sound* : Mrs. Elizabeth McLinden, d. Nov. 9. *Picton* : Mrs. Fitzgerald, d. Mar. 23. *Port Colborne* : John Sweeney, d. Mar. 12. *Port Lambton* : Mrs. Catherine Aylward, mother of Rev. J. T. Aylward, d. Mar. 27. *Quebec* : Mr. Henry Cousins, d. Aug. 30 ; Mrs. E. Kerwin, d. Feb. 1 ; Mrs. George Pennee, d. Feb. 2 ; Mrs. Edward N. Ferman, d. Sept. 5 ; Mr. Michael O'Donohue, d. in Feb. ; Mr. Littlejohn, d. in Jan. ; Mr. Andrew Dalton, d. Feb. 22 ; Mr. Matthew Coleman, d. in Feb. ; Mr. Peter Cummings, M. D., d. Mar. 14 ; Mrs. McCormack, d. in March. *Sand Point* : Mrs. Janet McDonell, d. Mar. 26 ; Donald Lynn, d. Feb. 29. *St. Andrews West* : John Joseph McDonald, d. Feb. 23. *St. Peter's Bay, P. E. I.* : Mary Catherine Steele, Mrs. James Macdonald, Mrs. Alex. McMillan, Francis Butler, Archibald McAuley. *Toronto* : Ellen McGuire, Mary McCague, Odelia Corley.

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Written for  
THE CANADIAN MESSENGER.

## A Day at the Shrine of the Sacred Heart.

One of the objective points of last year's American National Pilgrimage was a little town, the name of which is familiar to all those who have read in the "Messenger of the Sacred Heart" a series of articles by Rev. Father Zelle, S. J., entitled "Echoes from Paray-le-Monial."

The tourist sees nothing in Paray to distinguish it from the many other quaint old towns of France, save perhaps that it is the quaintest of them all. It is situated in the midst of a country, whose fresh verdure and picturesque beauty is rivalled only by the green hillsides of the south of Ireland.

The student of history remarks, as his attention is called to the names of the different stations on the way, that this was the battlefield of many a hard-fought contest with the powers of error. It was, indeed, a fertile spot in the garden of the Church, and, irrigated by the waters of grace, it had in times past produced many of those beautiful flowers of virtue, which have rendered fragrant the pages of her history.

The Catholic pilgrim, however, is wholly engrossed with the idea of the proximity of the little town of Paray, where Our Divine Lord appeared to the humble Visitation Sister Margaret Mary, and revealed to her the riches, the sorrows, and the desires of His Sacred Heart. "I am going to visit," thinks he, "the little chapel of the Visitation, still redolent with the celestial odor of the divine apparitions." Here it was that Jesus revealed to His



servants His desire to see established those practices of devotion, that are the distinguishing feature of the Sacred Heart League, an institution that has done so much for the sanctification of the faithful and the conversion of sinners in every parish in America where it has been established.

Among these practices we may note the Communion of Reparation, and the consecration of every Friday, and especially the First Friday of every month, to the worship of the Sacred Heart; then again that beautiful devotion of the Holy Hour, practised by many pious people of the world, but more generally by the inmates of the cloister, many of whom rise at eleven o'clock every Thursday night to spend an hour in prayer. Its object is to appease the divine anger on account of the sins of men and to bear company to our agonizing Saviour in the prayer that He offered to His Heavenly Father in the garden of Gethsemani. There was He abandoned by all, even by His disciples, and seeing the ingratitude of so many for whom, out of love, He was about to shed His blood, He experienced a desolation so utterly intense as to exceed all understanding.

Devotion to the Heart of Jesus Christ founded, like every other authorized devotion, on reason and revelation, has always existed in the Church; Albeit previous to the time of the apparitions at Paray (1674-1690), it was merely a private devotion practised by a few privileged souls, among whom we may mention the saintly Father Eude. The time had come, however, for one of those special manifestations of divine love with which Almighty God has favored His Church at many critical periods in her history. The frigid blast of Jansenism threatened to chill the very heart of the Church of France. Love was growing cold, and faith declining, and lo! the remedy appeared. The Heart "which has so loved men," aglow with flames of divine love, is revealed to the world, as the object of the great devotion of these latter times, the hope of the Church of France, the antidote against the materialistic spirit of our age. -- (*To be continued*).

## THANKSGIVINGS

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

ALEXANDRIA. — A Member, for two great favours, after a novena in honour of the B. V. and St. Ann, and a promise to have masses said for the Souls in Purgatory. A Promoter, on behalf of a family, for a great favour. An Associate, for a special favour, after the Thirty Days' Prayer.

ALMONTE.—A Member, for two temporal favours, after a promise to have a mass said for the Souls in Purgatory.

AMHERSTBURG.—A Promoter, for a favour, through the intercession of the B. V. and St. J. A Promoter, for a great favor: after promising to have masses said for the Souls in Purgatory. A Member, for the recovery of her son from sore throat, through the intercession of the Souls in Purgatory. A Promoter, for four special favours, through the intercession of St. J., St. Ann and the Souls in Purgatory. A Member, for three favours

ANTIGONISH.—A Promoter, for a spiritual favour, through the intercession of St. J. For two spiritual and two temporal favours. For several favours received during the month of March. For the cure of a sick child.

ARNPRIOR.—A Promoter, for the recovery of a valuable article lost, through the intercession of St. Ann and St. Anthony. A Promoter, for a brother having taken the pledge. A Promoter, for a temporal favour, after praying to the B. V. and St. Ann. A Promoter, for a great favour. A Member, for a cure of toothache. A Member, for having passed a successful examination. A Member, for a favour, after praying to the B. V.

BARRIE.—For a situation.

BRANTFORD.—A Promoter, for two temporal favours, in November, after a novena.

BRECHIN.—A Promoter, for a special favour received after fasting and praying in honour of the S. H.

BURLINGTON, Vt.—For a recovery. For a temporal favour.

CAMPBELLFORD.—A Member, for employment, after making a novena to St. Ignatius, St. J. and the B. V. A Member, for the cure of neuralgia, after using St. Ignatius water.

CANSO.—An Associate, for a favour, after going to Holy Communion.

CARAQUET, N. B.—An Associate, for a great favour, through the intercession of St. Anthony.

CARSON'S.—A Promoter, for a temporal favour, after saying the Thirty Days' Prayer to the B. V.

CHATHAM.—A Member, for a cure, after making a novena to St. Ignatius and using St. Ignatius water. For cure from influenza, after praying to the S. H. A Promoter, for a spiritual favour granted to a child, through the intercession of St. Rose of Lima and the B. V. For a temporal favour, through the intercession of St. Anthony. A Member, for the recovery of a long standing debt, through St. Anthony. A Member, for the cure of toothache, after applying oil from St. Ann de Beaupré. A Member, for a sum of money restored, through the intercession of St. Anthony. A Promoter, for a spiritual favour.

CORNWALL.—For a temporal favour, through prayers and novenas. For a decided improvement in health of a member. For a particular favour, through the aid of the Souls in Purgatory. For the cure of pain in the right lung, after praying to St. Didace. For the cure of a sore throat. For a temporal favour. For a very great favour.

DULUTH, MINN.—For employment, through the prayers of the League.

DUNDAS.—An Associate, for a temporal favour. For

the cure of one threatened with gangrene, after a novena and by applying the Badge. For employment for a young man, after a novena. An Associate, for a temporal favour. A child of Mary, for the cure of toothache, after applying the Badge. An Associate, for a situation, after asking the prayers of the League.

EDMONTON.—A young person, for a temporal favour, after a promise to aid in spreading devotion to the S. H.

EGANVILLE.—A Member, for the cure of a severe toothache.

FLOS.—A Member, for a special favour obtained through a mass offered up for the Souls in Purgatory. For two temporal favours, through the intercession of O. L. of Victory. A Member, for many favours.

GALT.—A Member, for two temporal favours obtained after promising to make a novena for the Souls in Purgatory. For a brother's return to his spiritual duties, after an absence of several years. A Member, for two temporal favours. A Member, for the continued health of two dear friends.

GRAVENHURST.—A Member, for the conversion of a father. For finding out the whereabouts of a lost brother. For a special favour. For recovery from severe illness, after applying the Badge.

GUELPH.—An Associate, for unexpected means to meet the payment of debts. For five temporal favours. For favours to a mother and son. Cure of a sore leg through the intercession of St. Anthony. For the finding of an article through the intercession of St. Anthony. For a mother's recovery from a serious illness. For a great favour through the intercession of O. L. of Perpetual Help. A Member, for a special favour. A Member, for the cure of a child, after making a novena. A Member, for the cure of headache, by applying the Badge. A Promoter, for a temporal favour. For the recovery of a

lost article, after saying five Our Fathers and Hail Marys to St. Anthony. For two requests, after repeating the Thirty Days' prayer.

HALIFAX, N.S.—For a special temporal favour, through the intercession of St. Anthony. For relief from pain on two occasions, by the application of the Badge. For a very great favour. For two spiritual favours. For the recovery of two persons from a dangerous illness. For news from the absent and means to pay a debt. For a very great favour, through the intercession of St. J. and St. Anthony. For preservation from scarlet fever, through the intercession of St. J. For the cure of a nervous affection, by the application of St. Anthony's Medal. For a very signal spiritual favour, also for a miraculous escape from instant death. For three temporal favours, through the intercession of St. J. and St. Anthony. For steady work for a young man. Associates, for several spiritual and temporal favours. For the cure of a severe headache, after applying the Badge, and praying for the Souls in Purgatory. For perseverance in the faith of a young convert, who died surrounded by Protestants. For the success of an operation. For a temporal favour. For two spiritual favours. For the preservation of a person from great danger. For the cure of a serious complaint. For the cure of a daughter of a dangerous illness. For the cure of a severe toothache. For the recovery of a woman from a dangerous illness and a happy delivery, through the intercession of the B. V. For the relief of severe pain, after the application of the Badge. For a young man taking the pledge and becoming a better Catholic, through devotion to the S. H. For the recovery of an associate from a very dangerous illness and for the conversion of a son.

HAMILTON.—A Member, for three favours, after making novenas to St. J. A Promoter, for a wonderful favour.

A Promoter, for a special favour, through the intercession of the B. V. and the Holy Souls, after promising two masses and making the Stations. A Promoter, for work, through prayers offered to the Holy Family and St. Anthony, and by promising to have a mass offered for the Souls in Purgatory. A Member, for the recovery, from a severe illness. For the success of a business undertaking, through the intercession of the B. V., St. J., St. Anthony and St. Ann, and by offering the Stations of the Cross for the Souls in Purgatory. A Promoter, for employment for two. For a favour, through the intercession of St. Anthony.

INGERSOLL, ONT.—An Associate, for a favour, through the intercession of the B. V., St. J. and St. Ann. An Associate, for a situation, a spiritual favour, and two temporal favours. An Associate, for a favour. For the recovery of a little girl, after praying to the S. H.

KINGSTON.—For a man cured of intemperance. Two families, for a great favour, after praying to the S. H., the B. V., St. J. and St. Jude. A special thanksgiving to O. L. of Victory. For a temporal favour, through the intercession of St. J. For relief from severe pain, through the intercession of O. L. of Mount Carmel. For deliverance from a great danger and temptation. For a favour, through the intercession of St. Anthony. For the cure of a sore on the cheek, after having applied the Badge. For a temporal favour.

KINKORA, P. E. I.—A Member, for the recovery of her husband from a dangerous illness, after novenas to the B. V., S. J., St. Ann, and the Souls in Purgatory.

LINDSAY, ONT.—A Member, for the cure of a sore throat and of a severe pain, after making a novena to the S. H. and through the intercession of the Canadian Martyrs. For a special temporal favour.

LONDON.—For a special favour, through the interces-

sion of St. J. For a favour, by saying the beads. For employment for a brother. For cure of toothache, by applying the Badge. For better health, through the prayers of the League. For the father of a family resuming his religious duties ; this grace was granted by having a mass said, and making a novena for the Souls in Purgatory.

MAIDSTONE.—A Promoter, for the cure of sore eyes, by applying the Badge, and using St. Ignatius Water, and praying for the Souls in Purgatory.

MERRITTON.—For a special favour. For the grace of overcoming a bad habit. A Promoter, for the cure of chronic sore throat, after saying the rosary in honour of the Precious Blood every day for six months and offering it for the Souls in Purgatory. For a special favour, after a visit to the Blessed Sacrament and making the Way of the Cross. For a spiritual favour, after prayers. An Associate, for improvement in health.

MONCTON.—For the cure of hurt received through falling from a ladder. A child of Mary, for a special favour. An Associate, for employment.

MONTREAL.—For means to pay a debt. A Promoter, for a brother's recovery. An Associate, for employment, through the intercession of the B. V., St. J. and St. Ann. For a mother's recovery, after an operation. For the conversion of a lukewarm Catholic, after a novena to St. Anthony and the nine Friday Communions. A Promoter, for a special favour, through the intercession of St. J. and a promise to have a mass said.

NEWCASTLE.—Three Promoters, for several favours. Two Members, for favours.

ORILLIA.—Associates, for six temporal favours.

OSCEOLA.—A Member, for the recovery of two sick persons, through a novena to the S. H.

OTTAWA.—An Associate, for the removal of a fish bone

from the throat, after applying the Badge. A Member, for a successful sale of property, after having masses said for the Souls in Purgatory. A Promoter, for the success of a very dangerous operation, after saying a novena in honour of the S. H. A Member, for health. For five cures. For three situations.

OWEN SOUND.—For work for a husband. For two favours. For a person's continued good health. For the speedy recovery of a sick person. A Member, for a favour, through prayers to the Five Wounds.

PARIS, ONT.—A Member, for a favour. A Member, for cure of sore throat by applying the Badge, and the scapular of the B. V. A Promoter, for three favours. A Member, for a reconciliation.

PENETANGUISHENE.—For relief on two occasions of pain in the arm twice and headache, after applying the Badge. An Associate, for the speedy return of a very dear friend, after offering prayers to St. Joseph and the B. V. For many other favours.

PICTON, ONT.—An Associate, for a temporal favour. A Promoter, for a cure on applying the Badge, and using oil from the shrine of St. Ann.

PORT COLBORNE.—A Promoter, for two great favours received in January. A Member, for three favours.

PORT DALHOUSIE.—A Member, for a great spiritual favour, after praying to the B. V.

PORT HOOD.—An Associate, for a great favour, through the intercession of St. Anthony.

PRESTON.—A Promoter, for recovery from a dangerous illness. For a very great temporal favour. A Promoter, for the finding of several lost books. For good health.

QUEBEC.—A Promoter, for four favours. A Member, for cure of sore eyes. An Associate, for a permanent situation, through a novena to the S. H. and the intercession of O. L. of Perpetual Help. A Family, for many



temporal favours, received during the year. A Member, for a situation for a brother, through the intercession of the B. V. and St. Anthony. For the cure of a sick child, after wearing the Badge and a picture of St. Anthony. A Member, for the cure of a mother whose mind was affected. An Associate, for articles found, after praying to St. Anthony. A Promoter, for cure of sore throat, after applying the Badge. A Promoter, for constant employment. A Member, for help in an undertaking. For good news from absent relatives when trouble was expected. For several spiritual and temporal favours. For the recovery of a person's sight. A Promoter, four special favours. For the conversion of a drunkard who had not attended his religious duties for a number of years. For work. An Associate, for the conversion of a friend and the grace to make the mission. For three great favours during the mission. For the grace to make the mission for two men who had not been to confession for years. A Promoter, for relief from nervousness. For assistance to a poor family. For help in an undertaking. For the grace to make the mission. For a very special favour. For many favours received in March, through the intercession of St. Anthony.

ST. ANDREW'S WEST, ONT.—A Member, for employment for two persons, through the intercession of St. J. For relief from pain in the chest. A Promoter, for several temporal favours. An Associate, for the cure of toothache by applying the Badge. For a brother's escape from a serious accident and recovery from illness. A Promoter, for the cure of toothache by applying the Badge and offering Holy Communion for the Souls in Purgatory.

ST. CATHARINES.—A Promoter, for the recovery of a lost article after prayers to St. Anthony. A Promoter, for a situation, after a novena to St. Ann. For a great favour, through the intercession of O. L. of Mount Carmel.

A Promoter, for relief from toothache and sleeplessness on applying the Badge.

ST. JOHN, N. B.—A Member, for work, through the intercession of St. J. Four, for employment and means. One, for work, through prayers to St. Ann and the Souls in Purgatory. A widow, for employment, after prayers to Jesus, Mary and Joseph. For a spiritual favour. For a reconciliation. For the conversion of a drunkard. For the conversion of a person to the Faith. For recovery from illness, through St. J. For relief of pains. One hundred and sixty-nine, for various spiritual and temporal favours.

SAND POINT.—A Member, for a cure. Members, for five temporal favours. A Promoter, for a favour, through the intercession of St. Anthony. A Member, for a special favour, through the intercession of the Holy Family, St. Ann and St. Anthony. For a favour received in January, after saying the Thirty Days' prayer.

SARNIA.—A Member, for a special favour, through the intercession of St. Expeditus. A Promoter, for a favour, through St. Anthony.

SEAFORTH.—A Promoter, for two temporal favours.

SHAMROCK, P. E. I.—A Member, for favours after prayers to the B. V.

SWANTON, W.—A Member, for the cure of a sore eye, after applying the Badge. For the cure of the reverend Pastor, through the intercession of St. Anthony and a novena of reparation to the Sacred Heart.

THOROLD, ONT.—A Promoter, for favours. For favours, through St. J.

TORONTO.—For a temporal favour, through prayers to the B. V. An Associate, for recovery, after seven years' suffering, through prayers to St. Benedict and the B. V. A Member, for the grace to know her vocation, after prayers and novenas to the B. V. For a special favour,

through the intercession of the Holy Souls. For a situation. For the cure of sore eyes by the application of the Badge, and a novena in honour of the Canadian Martyrs. For recovery from a very severe illness. For release from a financial difficulty.

VANCOUVER, B. C.—A Promoter, for a temporal favour, through the intercession of the B. V.

VERNON RIVER, P. E. I.—A Member, for three temporal favours, through the intercession of the B. V., after placing a candle on the altar.

VESUVIUS BAY, B. C.—A Promoter, for deliverance from drawing, through the kind intercession of the B. V. St. J. and St. Anthony with a promise of a mass in their honour.

WARKWORTH, ONT.—An Associate, for two temporal favours, through St. J. and the Souls in Purgatory. An Associate, for a cure, through the intercession of St. J.

WINDSOR, ONT.—A Member, for strength to be able to do her house work, after undergoing an operation, through a novena to St. Ann and the Canadian Martyrs.

WELLINGTON, B. C.—A Member, for two special favours, through a novena to St. J.

WALLACEBURG.—A Member, for recovery from severe cold after receiving communion in honour of the S. H. A Member, for being relieved of pain in the side, after receiving communion in honour of the S. H.

WELLAND.—A Promoter, for favours, through the intercession of the B. V. and St. J.

URGENT REQUESTS for favours, both spiritual and temporal, have been received from Admaston, Ont., Antigonish, Bedford, Calgary, Dundas, Glen Robertson, Guysborough, Hastings, Halifax, Kinkora, Lindsay, Midland, Montreal, Murillo, Ottawa, Port Hood, Preston, Quebec, Sarnia, Thorburn, U. S., Toronto, Winnipeg.

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

EXHIBIT OF JANUARY, 1896.

## ARCHDIOCESE OF MONTREAL.—OUTSIDE OF THE CITY OF MONTREAL.

(All French Centres)

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters
				1st deg.	2d deg.	3d deg.	
Berthier (en haut)	Ste Geneviève . . . . .	Mar. 19, 1891	1,380	1,380	1,380	350	92
"	Ligue des hommes . . . . .	(a)	300	(f) 200	(f) 100		
"	Congrégation de N.-D. . . . .	Sept. 26, 1888	288	93	48		3
"	Collège S. Joseph . . . . .	1891	365	159	380		1
Bordeaux . . . . .	S. Joseph . . . . .	Dec. 21, 1895	(f) 195	195	84		13
Boucherville . . . . .	Ste Famille . . . . .	(a) 1887	(f) 600	(c) 405	405		17
"	Ligue des hommes . . . . .	Feb. 4, 1883	229	215	125		20
"	Congrégation de N.-D. . . . .	Nov. 14, 1890	295	76	57		5
"	Académie du Sacré-Cœur . . . . .	Dec. 13, 1888	150	53	60		4
Chambly . . . . .	Congrégation de N.-D. . . . .	Oct. 2, 1890	190	113		69	5
"	Collège . . . . .	Oct. 12, 1889	45	37		33	
Côteau du Lac . . . . .	S. Raphaël . . . . .	1867	(c) 712				
Ile Bizard . . . . .		1890					

Ile Dupas	Jan. 25, 1891	315	315	2,050	1,095	25
Joliette	Dec. 7, 1890	2,019	2,019	180		40
"	Jan. 18, 1885	200	200	60	60	6
"	June 8, 1888	115	115	210	120	5
"	Sept. 16, 1890	316	316	90	90	2
"	May 11, 1888	90	90	122	122	
"	Aug. 2, 1886	216	216	305	305	
"	Collège Joliette	605	605	607	607	20
L'Acadie	Feb. 7, 1889	652	652	90	90	28
Lachine	Sept. 8, 1864	2,611	(b) 90	150	150	2
"	Collège des Frères	476	476	150	150	7
Lachute	Ste Anastasie			15	15	1
Lacolle	S. Bernard			535	535	40
Lanoraie	S. Joseph			25	25	
"	Clercs de S. Viateur			15	15	
Laprairie	La Nativité			162	105	38
"	Académie des FF.			300	300	6
"	Asile de la Providence			1,230	1,230	85
"	Congrégation de N.-D.			3,924	3,924	
L'Assomption	L'Assomption					

\* No aggregation or affiliation entered on our Registers.

(a) The reports of these Centras 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.

## ARCHDIOCESE OF MONTREAL.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st. deg.	2d. deg.	3r. deg.	
L'Assomption . . .	Ligue des hommes . . .	July 7, 1889	439	410	80	12	
" . . .	Collège . . .	Nov. 21, 1894	300	300	300	18	
" . . .	Ligue des Cadets . . .						
" . . .	Convent de la Providence . . .	(a) 1890		(b) 30			
Laurentides . . .	S. Lin (Ligue des hommes)	Nov. 10, 1894					
" . . .	Collège de l'Inst. Chrét. . .	* Nov. 28, 1894	103	86	61	5	
" . . .	Convent Jésus-Marie . . .			75	(f) 50		
L'Epiphanie . . .	L'Epiphanie . . .	Oct. 26, 1894	375	375	300	25	
" . . .	Ligue des hommes . . .		240	204	150	12	
" . . .	Convent Jésus-Marie . . .	Oct. 31, 1894	112	98	122	5	
Longueuil . . .	Collège . . .	Aug. 26, 1892	180	154	105	18	
" . . .	Convent Jésus-Marie . . .	Dec. 25, 1890	220	174	80	10	
Longue-Pointe . . .	Hospice S. Jean de Dieu . . .	April, 1890	415	369	133	4	
" . . .	Asile S. Isidore . . .	1887 (f)	50	30			
Mascouche . . .	S. Henri . . .	July 14, 1892	1,220	b) 1000		48	
" . . .	Collège . . .	1889	180	80	45	3	
" . . .	Convent . . .						
Napierville . . .	S. Cyrien . . .	Oct. 30, 1894	900	(b) 850	60	52	

# Apostleship of Prayer

Napierville . . . . .	Ligue des Cadets . . . . .	June 15, 1895	80	80	66
Oka . . . . .	L'Annonciation . . . . .	Nov. 16, 1892	135	135	5
Pointe aux Trembl.	Frères des Ecoles Chrét. . . . .	Jan. 24, 1894	35	47	1
"	L'Enfant Jésus (L. des h.)	Dec. 26, 1889	170	140	5
Pointe Claire . . . . .	Congrégation de N.-D. (a)	1890	30	30	20
"	S. Joachim . . . . .	Dec. 5, 1888	455	455	500
Riv. des Prairies . . . . .	Ligue des hommes . . . . .	Dec. 5, 1888	150	150	
Ste Adèle . . . . .	S. Joseph . . . . .	June 15, 1894	318	318	75
S. André d'Argent.	Ste Adèle . . . . .	1888	(c) 800		90
"	S. André . . . . .	July 6, 1888	926	800	200
Ste Anne Bellevue	Convent de la Providence . . . . .	(a) 1889	(f) 200	(b) 90	30
Ste Anne des Plain.	Ste Anne . . . . .	Nov. 18, 1888	767	736	200
"	"	*		105	29
S. Barthélemy . . . . .	Convent de Ste Anne . . . . .	Mar. 29, 1895	38	23	6
"	S. Barthélemy . . . . .	Dec. 30, 1888	1,140	1,140	20
"	Ligue des hommes . . . . .		(f) 200	(a) 150	500
S. Benoît . . . . .	Convent Jésus-Marie . . . . .	Feb. 11, 1890	(f) 300	105	85
"	S. Benoît . . . . .	Oct. 18, 1895	115	115	90
"	Ligue des hommes . . . . .	Oct. 18, 1895	82	82	15
"	Ligue des Jeunes Gens . . . . .		58	58	80
			58	58	55

\* 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.

## ARCHDIOCESE OF MONTREAL (Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
S. Calixte Mtcalm.	S. Calixte . . . . .	June 1, 1888	330	345	345	120	11
S. Cuthbert . . . . .	Collège du Sacré-Cœur . . . . .	Jan. 12, 1891	116	115	50	50	4
S. Donat . . . . .	S. Donat . . . . .	July 29, 1895	30	30	30	30	20
Ste Dorothee . . . . .	Ste Dorothee . . . . .	Dec. 6, 1893	372	330	330	300	20
Ste Elizabeth . . . . .	Ste Elizabeth . . . . .	1888 (c)	350	74	74	74	11
S. Eustache . . . . .	Convent de la Providence . . . . .	June 2, 1888	440	105	105 (f)	80	5
" . . . . .	S. Eustache . . . . .	Dec. 8, 1890	65	48	48	48	2
S. François de Sales . . . . .	Collège du Sacré-Cœur . . . . .	April 7, 1892	600 (c)	230	230	100	14
Ste Geneviève . . . . .	S. François de Sales . . . . .	1899 (c)	600 (b)	30	30	30	14
" . . . . .	Ste Geneviève . . . . .	May 5, 1891	185	88	88	60	11
S. Hubert . . . . .	Col. et Novic. de la Cg.S.C. (c)	(c)	100 (f)	100	100	100	17
S. Hermas . . . . .	S. Hubert (Ligue des hom.) . . . . .	Dec. 22, 1890	525	236	236	150	71
S. Jean d'Iberville . . . . .	S. Hermas . . . . .	Mar. 30, 1895	1,380	1,380	1,380	1,200	1
" . . . . .	S. Jean . . . . .	Aug. 30, 1892	314	260	180	130	84
" . . . . .	Académie S. Jean . . . . .	Oct. 6, 1890	291 (f)	150	150	150	26
S. Jérôme . . . . .	Congrégation de N.-D. . . . .	June 16, 1892	1,734	1,350	1,350	550	100
" . . . . .	S. Jérôme . . . . .	1,021	1,021	220	220	75	26
" . . . . .	Ligue des hommes . . . . .	220	220	220	220	75	26
" . . . . .	Ligue des Cadets . . . . .	220	220	220	220	75	26





## ARCHDIOCESE OF MONTREAL.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Members Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
S. Vincent de Paul.	Ligue des hommes . . . . .	Oct. 1, 1894	316	300	. . . . .	(f) 200	. . . . .
"	Collège . . . . .	Sept. 17, 1891	20	20	20	20	2
Sault au Récollet .	La Visitation . . . . .	Jan. 1895	430	430	390	200	28
"	Ligue des hommes . . . . .	Jan. 1895	150	150	. . . . .	100	. . . . .
"	Noviciat S. Joseph . . . . .	. . . . .	. . . . .	59	59	59	1
"	Externat du Sacré-Cœur . . . . .	Sept. 1894	75	75	75	40	11
"	Pensionnat du Sacré-Cœur . . . . .	Aug. 20, 1847	1,800	180	180	180	12
"	Noviciat des FF S. Gabriel . . . . .	Jan. 2, 1892	60	20	20	20	.....
Terrebonne . . . . .	S. Louis . . . . .	Mar. 2, 1888	. . . . .	1,050	1,050	300	67
"	Ligue des hommes . . . . .	Mar. 2, 1888	367	253	. . . . .	300	12
"	Congrégation de N.-D. . . . .	Sept. 22, 1892	118	92	75	75	5
"	Collège . . . . .	Mar. 3, 1888 (r)	100	90	90	90	6
Varenes . . . . .	Ste Anne . . . . .	1889	646	600	600	550	37
"	Ligue des hommes . . . . .	1889	642	550	. . . . .	450	2
"	Ligue des Cadets . . . . .	1889	162	150	. . . . .	130	3
"	Convent Ste Croix . . . . .	June 15, 1889	212	90	90	44	6
"	Hospice Lajemmerais . . . . .	June 15, 1889	160	58	58	40	5

Verchères . . . . .	Couvent Jésus-Marie . . . June 1, 1891	215	120	120	115	6
" . . . . .	Frères de l'Inst. Chrétienne June 1, 1891	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Total . . . . .	Local Centres . . . . .	53,547	34,993	26,137	19,536	1,522

\* 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.

### ARCHDIOCESE OF MONTREAL—Summary.

	Local Centres.	Names registered	Present Membership.		Promoters.	
			1st degree.	2d degree. 3d degree.		
Montreal City and Outskirts . . . . .	82	154,066	51,601	41,165	29,223	2,109
Outside the City . . . . .	111	52,547	34,993	26,137	19,536	1,522
Total . . . . .	193	207,613	86,594	67,302	48,759	3,631

## INTENTIONS FOR MAY.

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

- 1.—F.—SS. PHILIP AND JAMES. Ap. at bt. gt. mt. Honour Mary, 23,401 Thanksgivings.
- 2.—S.—St. Athanasius, B. D. All for Jesus. 997 In affliction.
- 3.—S.—Finding of the Holy Cross. at-gt. rt. Patience. 16,964 Departed.
- 4.—M.—St. Monica, V. pt. Pray for wayward sons. 21,505 Special Intentions.
- 5.—Tu.—St. Pius V, P. gt. rt. Daily rosary. 1,226 Communities.
- 6.—W.—St. John before the Latin Gate. Suffer for God. 11,593 First Communions.
- 7.—Th.—St. Stanislaus, Bp. M. h†. Zeal for the Eucharist. The Associates.
- 8.—F.—Apparition of St. Michael, Archang. gt. Trust in angels. 10,803 Employment and Means.
- 9.—S.—St. Gregory Nazianzen, Bp. D. Spirit of peace. 2,671 Clergy.
- 10.—S.—St. Antoninus, Bp. rt. Love for the poor. 33,533 Children.
- 11.—M.—St. Francis di Geronimo, C.S.J. Pray for Missions. 21,256 Families.
- 12.—Tu.—SS. Nereus and Achilleus. MM. Constancy in trials. 20,650 Perseverance.
- 13.—W.—Bl. John Baptist de la Salle. Spirit of silence. 2,595 Reconciliations.
- 14.—Th.—AS. LENSION. bt. gt. h†. mt. rt. st. Live for heaven. 19,131 Spiritual Favours.
- 15.—F.—St. Isidore, Ploughman. gt. Holy simplicity. 13,537 Temporal Favours.
- 16.—S.—St. Ubaldus, Bp. Devotion to the scapular. 9039 Conversions to the Faith.
- 17.—S.—St. Pascal Baylon, C. Honour the Eucharist. 22,811 Youths.
- 18.—M.—St. Winand, Boy Martyr. Pray for boys. 1,459 Schools.
- 19.—Tu.—St. Peter Celestine, P. Spirit of generosity. 20,151 Sick.
- 20.—W.—St. Bernardino of Sienna, C. Devotion to the Holy Name. 1,415 Missions. Retreats.
- 21.—Th.—Octave of the Ascension. h†. Help one another. 529 Guilds, Societies.
- 22.—F.—SS. Faustinus and Comp. MM. gt. Pray for girls. 1,622 Parishes.
- 23.—S.—Vigil. Bl. Andrew Bobola, M. S. J. Steadfastness. 27,759 Sinners.
- 24.—S.—WHITSUNDAY. bt. gt. mt. rt. Ask Mary's help. 63,855 Parents.
- 25.—M.—St. Gregory VII, P. pt. Zeal for the Church. 2,763 Religious.
- 26.—Tu.—St. Philip Neri, F. Cheerfulness. 1,355 Novices.
- 27.—W.—St. Magdalen de Pazzi, V. Spirit of Prayer. 1,523 Superiors.
- 28.—Th.—St. Augustine, Bp. h†. Pray for England. 7,330 Vocations.
- 29.—F.—St. Theodosia, V. M. gt. Pray for infidels. Promoters.
- 30.—S.—St. Ferdinand, King. Pray for pagans. 21,881 Various.
- 31.—S.—TRINITY SUNDAY. bt. mt. Honour the Holy Trinity. Directors.

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

†=Plenary Indulgence; 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.