



THE CANADIAN MESSENGER

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GENERAL INTENTION FOR APRIL.

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

THE CATHOLIC PRESS.

Leo XIII told us a few years ago in one of his immortal Encyclicals that "among the many means apt to defend religion, there is none more so than the public press." And quite recently, the same illustrious Pontiff, speaking to the Italian preacher Zocchi, said: "Write articles, Father. They will bring more fruits than sermons; for where the preacher's words cannot reach,

there the printed words do reach, and people read them who never hear a sermon." *

It is a truism that the influence the public press wields in the world for good or evil is enormous.

The Pontiff feels that the Catholic Church should find her profit in this power, and this is the reason he asks all friends of the Sacred Heart, during the month of April, to make the Catholic Press the object of their special intention in prayer.



Looked at from a merely utilitarian standpoint, the press is a power in the land. Material progress, in all its phases, has no greater champion. Not to speak of the arts and sciences, which have received an extraordinary development under its fostering influence, agriculture, commerce, industry under various forms, have found in the press a powerful aid. In illustration, we have only to cite the case of our own country. In the development of Canada's resources, the press has done admirable service. And it is only fair to contribute the MESSENGER'S mite to the praise already lavished on those Knights of the Pen, who have struggled, year in and year out, to colonize our vast uninhabited regions, or who have endeavoured to create centres of human activity in places already settled. There are few of us who will fail to recognize in the press an important factor in the development of a nation's material interests; and were the press to be crushed out, a most potent means of civilization and advancement would cease to exist.



If the rôle of the press were restricted to the material welfare of a nation, the task of guiding it would be easy.

* In obedience to such a wish, the Jesuit Father Zocchi has been placed on the staff of the *Civiltà Cattolica*.—*London T blet*, Feb. 22.

But it is in the channel of public opinion and religious thought that the press calls for more serious treatment. Men cease to think for themselves when they find everything cut and dried in their daily paper ; and herein lies the danger of a vicious press. As long as it remained a simple chronicle of passing events, there was little reason to be over critical of its shortcomings ; but since it has assumed the rôle which, in the beginning of its power, did not belong to it, that directing public opinion ; and since this rôle belongs to it now by right of prescription, there is no use trying to wrench it from its grasp. It is the part of prudence to accept the situation as an accomplished fact, and employ our energies to direct the work of the press into the proper channel.

This is a task that is not so easy of accomplishment as it would seem. The utter lack of responsibility there is in the modern secular press ; the craving after sensations ; the subserviency of principles to the exigencies of this or that political party ; the absence of religious convictions, make the task of direction a peculiarly arduous one.



While admitting theoretically the power of the modern secular press for good, we cannot but deplore the sad state of degradation to which it has fallen. The fault does not lie primarily with the readers, but rather with the class of men who, without mandate, have assumed the control of the press. What may be expected from men who are imbued with insane prejudices from childhood ; who have been taught and firmly believe that the Catholic Church is the home of the Antichrist and his satellites ? What may we expect from men who sell their personal convictions to the highest bidders, as is so frequently the case in the so-called political press ? And to touch another chord, what may we expect from writers

whose intentions may be good enough, perhaps, but whose minds are quite devoid of cultivation; whose knowledge is nothing more than a mass of facts and fancies unseasoned by a sound philosophy? It is men of this stamp who fill the ranks of modern journalism, and can the spouse of Christ reasonably expect fair treatment at their hands?

“By their fruits ye shall know them.” The secular press has, with a few rare exceptions, ceased to have any claim to respectability. It has become a panderer to vice, a purveyor of sensationalism. Crime in all its hideous forms is spread out before the public in its columns, corrupting thereby the innocence of youth and lowering the whole moral tone of nations.

* * *

And even in the few rare newspapers and periodicals where virtue continues to be respected, there is nothing to be gained by keeping in tow of events as they appear in their pages. The sin of the modern press is superficiality; it is this fact that again makes it fair game for criticism. The time we lose over the modern “daily” to gratify our curiosity is simply appalling. Goethe felt this keenly even in his time. “All this,” said he, “does not concern me in the least. One is neither the better nor the worse for knowing what the day brings forth.” It will suffice to reflect a moment to feel the truth of this remark.

Add to superficiality the ignorance secular journalists affect of things religious. Religion is the bond of union between here and hereafter, and as such it cannot be ignored by those who assume the task of forming public opinion. The spirit of higher criticism and the independence of the press—they tell us—place them under the obligation of keeping themselves untrammelled by sectarianism.

They must, consequently, eliminate anything that might run counter to the prejudices of their readers. But this is only half the reason. The modern secular newspaper is essentially a commercial enterprise. Journalists do not print their prose to enlighten or move; they aim at augmenting their circulation; their dividends feel the effects.



In the midst of this chaotic state, what is the duty of the Catholic press? The rôle of the Catholic writer or journalist is, first and foremost, to work for the glory of God and the widening of His Kingdom among men; to defend and aid the Church in the accomplishment of her divine mission. Herein the duty of the Catholic writer is traced.

But to fill this programme, the Catholic writer must be a man of rare cultivation. Without requiring him to be a paragon of sanctity, he should be a submissive child of the Roman Catholic Church; without asking him to be amenable to the ecstasies of poetic rapture, he should be familiar with the intricacies of theological and philosophical studies; the knotty questions in controversy — historical and otherwise — should have no secret for him. He should have at ready call an inexorable logic. He should add to all this the refinement the classics alone can give, to enable him to cope with accomplished infidel and sectarian writers in giving literary form to the production of his pen. In fact, the qualifications required are so many and so varied that one dares ask, How many Catholic writers are there in our land possessing them?

Let us bear in mind that Catholic journalists are made, not born. And the process of making them nowadays is slow, and attended with many disadvantages. Here is a suggestion: If the Church sanctions schools to train

minds for the liberal professions and teaching, why not also have a School of Journalism? In view of the power of the press and the Catholic interests at stake, the reasons for such an establishment are obvious.

Newspapers and other periodicals coming into the family circle frequently, are silent preachers in black and white, inculcating principles and proffering examples that have a positive influence on the character of their readers. How important then that that influence should be salutary, that the moral and doctrinal tone be irreproachable. Put in the wake of error a man trained to Catholic journalism, and the victory is ours. The examples of the Catholic press in France and Germany, and the careers of many brilliant Catholic newspaper men who are fighting and teaching in our own tongue throughout the world, prove the assertion.



In the meantime, while waiting for the age of specially trained journalists, it is only fit and proper that we, members of the League of the Sacred Heart, should second the desires of the Holy Father and implore the Divine Heart, source of knowledge, and love, and zeal, to inspire to greater deeds those Catholic writers who are giving their time and talents to the spreading of Catholic truth.

Of late years, there has been a marked revival in Catholic literary work. Our writers are increasing in number and merit. Works of fact and fiction, distinctively Catholic, are multiplying under their pens. Brilliantly edited newspapers and reviews are issuing from Catholic publishing-houses. All this goes to show that the Catholic intellect is active. Let the prayers of our millions of associates help to keep Catholic writers in the path of truth for the welfare of many souls.

One of the happiest omens here in Canada, at the present time, is the vigor shown in the establishment of branches of the Catholic Truth Society. The movement is one in the right direction, and readers of our MESSENGER should take a more than passing interest in the work. Canada is an admirable field for the labor of this Society, and the success of the parent stem in England will be duplicated here if the same earnest endeavor is brought to bear upon the work.



But the Catholic writer is not the only element to be considered in the welfare of the Catholic press. If the press has a duty to perform towards the public, Catholics have also theirs towards the press. They should support the Catholic press, and give their hearty cooperation to those men who fear not to show their colors in defence of Catholic truth. Catholic readers must banish the shameless, scandal-giving sheet from the fireside; they must discountenance sensational, enervating journalism; despise political partizanship, and help generously the press that is organized to struggle for their interests and those of the Church of God.

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 welfare of the Catholic press, that it may grow in influence and strength, and thus be better able to cultivate and advance the interests of God and souls. *Amen.*

Written for
THE CANADIAN MESSENGER.

“ MASTER ! ”

Master ! kneeling at Thy Feet,
Even as Mary knelt of old ;—
All Thy mercy we entreat,
All Thy Love to us unfold :—
Once again the Easter morn
Brightens, over earth and sea ;
By Thy Cross, Thy Crown of Thorn,
Master ! set Thy servants free.

Master ! make us Thine indeed,
Slaves in heart, in mind, and will ;
Blessed Mother ! intercede,
Be our hope, our refuge still :—
Master ! call us each by name,
Then shall ev'ry loving slave,
Come to Thee, as Mary came,
When she wept beside Thy grave.

“ Master ! ”—They who love Thee learn
All the meaning of the word ;
May our hearts within us burn,
When Thy loving voice is heard :
Answer “ Master ! ” ; Thou wilt know
All we mean, yet cannot say ;
Ready still to come or go,
Ready, always, to obey.

Master ! in the weary fight
Still Thy servants safely keep,
Till, at last, the welcome night
Summon us to rest and sleep :—
Master ! Who hast tasted death,
May we feel that Thou art nigh ;
Lord ! receive our latest breath,
Grant us in Thine arms to die.

FRANCIS W. GRAY.



UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.
THE AULNEAU LETTERS.

1734-1745.

No. 47.

(Translation)

FATHER DUBOIS TO MADAME AULNEAU.

Address : Mademoiselle La Touche Aulneau, en la
Maison de Moutiers, près Luçon. A Luçon—Bas Poitou.
Mademoiselle,

I do not know if I had the honour of answering you
previous to my departure. At all events, you will be glad
to know that at last I have reached my destination and in
excellent health, thank God. Our voyage lasted fifty-eight
days, during fifteen of which I was laid up. The first
tempests which we encountered were the only ones which
inspired me with fear, and I commended my soul to God.

A little confidence in the Blessed Virgin, doubtless,
will dispel many of my future causes of apprehension.
But all that must count for naught now that I am at my
journey's end. It remains for me to acquit myself of the
task for which I came. Here more than elsewhere have
we to labour, and short of martyrdom we have as much to
suffer and to fear as if we were among savages. We
escape the cruelty of human beings to be tortured by
insects, and the frightful roads we travel, when we go on

sick-calls two or three leagues off, bring us at every step face to face with death.

In other respects the country is a delightful one. The trees, all the year round, are laden with blossoms and fruits, and are of perennial verdure. The heat is excessive, and yet the poor pastor must climb now on foot and anon on horseback rugged heights to minister to the sick whom he often finds hale and hearty when he arrives. They have no pity on us.

The aspect of La Martinique may be best likened to a cluster of sugar-loaves crowded together. There is not in the whole island, for the space of a gun shot, an even stretch of land.

I am not certain what I shall have to do. So far, I have taken charge of the three parishes we have in the country, and I have performed all the functions of pastor, save that I have not celebrated any marriages.

Provisions are very much the same as in France, with the exception of butcher's meat which is as scarce as it is wretched. Everything, however, is extremely dear. Salt beef is sold at 15 or 20 *sols* a pound, a pullet for 6 frs., a capon 7 frs. 10c, a turkey 24 frs., a turkey-cock 30 frs., eggs 30 to 40 *sols* a dozen, a bottle of atrocious wine 30 *sols*, and all else in proportion. Fish is every bit as dear. *Grages* are eaten; I brought myself to taste of the first I saw served up, but I ate sparingly, for the very thought of the thing disgusted me. Those great worms that in France are found in decayed trees are eaten here. I did not feel so much repugnance for these. Nevertheless, such things are esteemed as delicacies by the inhabitants of this country, who include also large snakes in their bill of fare. I saw one which I was told was small, though it was six feet long, this I refused to taste. And yet, I must accustom myself to these dishes, for if perchance we should run short of provisions, which are brought from

Europe, we shall have to fall back on such like food or starve to death.

Sugar, coffee and chocolate are the only things raised here. The negroes are fed on roots which are ground into a kind of flour. This they eat without any seasoning.

I shall not write at greater length to-day, but shall send before long a detailed account of what is to be found in these regions; this the Reverend Father Lafite will have the kindness to communicate to you. I shall request him to do so.

Give me a little share in your pious prayers, we all need it. I have the honour to be, with sincere attachment and respect, mademoiselle,

Your very humble and obedient servant,

DUBOIS, Jesuit.

Fort St. Peter, Island of La Martinique,

May 16, 1744.

You may direct your answers to Brother Vincent, at the Professed House of Bordeaux. We are but fourteen priests here and three brothers. I am not sure if you spoke to me of Father Desbougé. He is Superior of Guadeloupe, which is another island at some distance from this one.

No. 48.

(*Translation*)

FATHER CHARLES AULNEAU TO HIS MOTHER.

Address: A mademoiselle La Touche Aulneau—Aux Moutiers sur le Lay.

My dearest Mother, the peace of Jesus-Christ,

I pray that your health may remain for a long time as good as you assure me it is just now. With regard to my own, thank God, I have nothing to add.

Reverend Father Michelain is very obliging to think of me. He could not well think of another who esteems and honours him more than I do. Have the kindness,

my dear Mother, to make known to him my sentiments, those more especially of gratitude for the gracious compliment he pays me in your letter.

Have you heard yet that Father Nau is now quartered at La Rochelle? It is said he is to take charge of the seminary. If this be true, he becomes your close neighbour and our own, and doubtless, with God's help, he will, during the vacations, make his appearance for a few days at Moutiers and at Luçon.

In the shape of news all I send you this time, my dear Mother, is the copy of a letter from China. The information it contains cannot fail to be for you a source of pleasure and edification. You have as much right to know what is going on there as the Jesuits, since you do not take less interest than they in what concerns the Society and our missions more particularly.

The writer of this letter is Father Neuvialle a Jesuit of our province who entered about the same time as several of our Fathers of the Seminary. It is addressed to Mons. l'abbé d'Armagnac, who is most devoted to us, and who every year sends out to Father Neuvialle substantial help for his mission. The copy is not in my handwriting, as I had not time for that; but I hope that you will not have more difficulty reading it than if I had transcribed it for you myself.

I bespeak a fair share of your prayers for our missionaries, for the new Christian centres wherein they labour, and for the heathens they are striving to convert; nor will you be unmindful of a son who is full of sentiments of tender love for you, and who shall forever be, with the most profound respect, my dearest Mother,

Your most humble and obedient servant,

AULNEAU, of the Society of Jesus.

Luçon, April 4, 1745.



R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased: John Cameron, d. Jan. 11. Mary Catherine Macdonald, d. Jan. 19, and Armenie Vaillancourt, d. Feb. 5, all of Alexandria; Pascal Gervais, of Barrie, d. Feb. 10; James Queen, Elizabeth Cuisholm, Eva Kuhn, Mary Finner, Mrs. Doyle, Mary Antonial, all of Cornwall, d. in Feb; Duncan Cameron, of Cripple Creek, d. Feb. 1; Mr. Joseph Lamy, d. in Buffalo, Feb. 25; Mr. Henry C. De Lottinville, d. in Dundas, Feb. 4; Hugh McPhee, of East Bay, N.S.; Mrs. Ellen Griffin, d. in June 1895, Mrs. Norah Kelcher, d. in Oct., Mrs. Margaret Whalen d. in Nov., Mrs. Margaret Farrell, d. in Dec., Miss May Birmingham, d. Jan. 30, and Mrs. Ellen Kelly, d. Feb. 8, all of Guelph; Miss Catherine Meehan, d. Dec. 6, and Miss Annie Brown, d. Oct. 29, both of Hamilton; Allan McDonald, d. in Sept. and William J. Webb, d. Jan. 18, both of Harbour du Rouche; Catherine Clithero, Teresa Noonan and Michael E. Brennan, d. Jan. 30, all of Kingston; Mrs. Phelan, d. Jan. 19, William Phelan, d. Feb. 15, and Miss Flora White, d. Feb. 8, all of London, Ont.; Dennis A. Gallagher, of Moncton, d. Jan. 13; Mrs. James McVey, d. Jan. 16; Bridget Campbell, d. Feb. 8, both of Montreal; Mr. James O'Leary, of Niagara Falls, d. Feb. 17; Very Rev. Dean Campbell, d. Dec. 28, Miss Rose McDermott, and John Fox, d. Jan. 31, all of Orillia; Joseph Hurley, Mrs. Hannah Butler, Miss Ellen Hagarty, Mrs. Margaret Hagarty, Edward O'Donnell, all of Peterborough; Luke Imbleau, of Renfrew, d. Dec. 13; Angus Macdonald, d. Dec. 21, Mrs. Allan Macdonell, d. Aug. 18, both of St. Andrews; Mrs. Margaret Smith, of Toronto, d. Feb. 14; William Ward, of Windsor, N. S., d. Dec. 15; Thomas Finnucan, of Toronto, d. Dec. 7; Terrence Cairns, and Mrs Susan Cairns, of Kinkora; Mr William A. McGillis, of Bridge End, Ont., d. Feb. 15, Isabella Derby, d. Feb. 13, Angus Chisholm, d. Feb. 15, Isabella Kennedy, d. Feb. 19, and Lucy B. Macdonald, d. Feb. 19, all of Alexandria, Ont.

THE PASSION OF JESUS

RICHARDSON.

Solo. By the Blood that flowed from



Thee, In Thy bit - ter a - go - ny,



By the scourge so meek - ly borne,



By Thy pur - ple robe of scorn,



CHORUS. Je - su, Sa - vior, hear our cry!



The Passion of Jesus

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Thou wert suff-'ring once as we;



Hear the lov - ing Li - ta - ny,



We, Thy chil - dren, sing to Thee.



2.—By the thorns that crown'd Thy head,
By Thy sceptre of a reed,
By Thy footsteps faint and slow,
Weigh'd beneath Thy cross of woe ;

3.—By the nails and pointed spear,
By Thy people's cruel jeer,
By Thy dying prayer which rose
Begging mercy for Thy foes ;

4.—By the darkness thick as night
Blotting out the sun from sight,
By the cry with which in death
Thou didst yield Thy parting breath ;

5 —By Thy weeping Mother's woe,
By the sword that pierced her through
When in anguish standing by,
On the cross she saw Thee die.



THE PAPAL MILITIA

OR THE APOSTLESHIP OF STUDY

The Papal Militia, or the Apostleship of Study, is a special form of the Apostleship of Prayer, League of the Sacred Heart of Jesus, for Colleges and Schools.

Its end is, firstly, to promote devotion to the Sacred Heart of Jesus, and through it, the spirit of piety, regularity and apostolic zeal; secondly, to increase in the hearts of its members true love for Holy Church and devotedness to the Holy Father, the Vicar of Jesus-Christ.

The Militia is governed by a Council composed of the Local Director, the General Promoter and Heads of Companies or Circles.

It comprises four distinct classes: Cadets of the Sacred Heart, Knights of the Cross of St. Peter, Commanders of the Tiara, Heads of Companies or Promoters.

Each class has its special duties and privileges.

I.—Duties of the Cadets.

The Sacred Heart Cadets promise: (a) to make the Morning Offering to the Sacred Heart for the Pope; (b) to say daily one decade of the beads (a *Pater* and ten *Aves*) for the intentions of the League; (c) to make once a month the Communion of Atonement. Boys who have not yet made their first Communion will fulfil the third promise by making a monthly confession.

II.—Duties of the Knights of the Cross.

The Knights of the Cross promise : (a) to fulfil the above-mentioned duties of the Cadets ; (b) to offer each day for the Pope one hour of perfect silence, one hour of serious work and one hour of well spent recreation.

By well spent recreation is meant, recreation during which a boy avoids all unbecoming conversations and joins in all games with spirit and decorum.

III.—Duties of the Commanders of the Tiara.

The Commanders promise : (a) to fulfil the duties of the Knights ; (b) to offer, with their confessor's approval, a weekly Communion for the Pope. These Communions may be at the same time Communions of Atonement.

IV.—Duties of Promoters.

Promoters, who should be chosen as much as possible from among the Commanders, are : (a) to form and keep up the Companies at their full strength ; (b) to distribute the monthly tickets ; (c) to pass the *Messenger* of the Sacred Heart, early in the month, to each of the members of their respective Companies ; (d) to provide the members of their Companies with Treasury Sheets, and take up the same at the end of the month ; (e) to collect the yearly fees from members.

V.—Privileges of the Cadets.

(1) The Cadets share in all the advantages and indulgences of the Apostleship of Prayer, League of the Sacred Heart : (b) they have also a right to most of the indulgences proper to the Pope's Militia. (See the Handbook of the League) ; (c) they may wear the Cadet's Badge.

VI.—Privileges of the Knights of the Cross.

(a) The Knights share in all the privileges and indulgences of the Cadets ; (b) they have moreover a right to

receive the Papal Blessing with Plenary Indulgence on the day of their promotion to each of the six decorations of the Militia ; (c) they have a right to the same Papal Blessing at the hour of death, provided at least one of the six decorations has been conferred on them for merit during their College course.

VII.—Privileges of the Commanders of the Tiara.

(a) The Commanders share in all the privileges of the Cadets and Knights as enumerated above ; (b) they have moreover this special privilege : that if, through merit, they receive the highest decoration, the sixth, their parents, brothers and sisters are also entitled to the Papal Blessing, with Plenary Indulgence, on the day when the sixth decoration is conferred and at the hour of death.

VIII.—The Special Promise.

The Papal Rescript requires the Knights of the Cross and the Commanders of the Tiara, before each promotion, solemnly make the following promise :

“ The infallible utterance of the Sovereign Pontiff having condemned Free Masonry and all other secret societies, I, (N.N.), desirous of showing my filial submission to the authority of the Vicar of Jesus Christ, do solemnly resolve and promise never to join any such secret societies by whatsoever name they may be known ; but on the contrary, to oppose, to the utmost of my ability, their influence, their teaching and their doings. Amen.”

IX.—Privileges of Promoters.

Promoters or Heads of Companies, who should as much as possible belong to the Order of the Tiara, are chosen by the General Promoter with the sanction of the Local Director.

(a) They share in all the privileges of the Order to which they belong.

(b) They have, moreover, a right to twenty-six special yearly Plenary Indulgences on the days mentioned on their Diplomas.

(c) They have a right to the Promoter's Cross and Diploma.

(d) Finally they acquire in perpetuity the power of enrolling members in the League of the Sacred Heart.

X.—Conditions of Admission.

I. To become a Cadet of the Sacred-Heart, a pupil must : (a) give his name to a Promoter and receive from him a certificate of admission and the League Badge ; (b) pay a yearly fee of five cents to defray the current expenses of the organization. The Cadet's Badge will cost him ten cents.

II. The Sacred Heart Cadet may be promoted to one of the Orders of the Militia on the following conditions :

1° That he belong to our Lady's Sodality, if there be one established in the College of which he is a pupil.

2° That his promotion be approved of by the Council of the Militia and by the College authorities.

III. The sixth and highest Degree is conferred only at the close of the Cadet's College career, and the candidate must have received the five others during the course of his studies.

Each Cadet, therefore, should strive to win a higher Degree until he has reached the last.

Silk ribbons, of six different colours, are worn as the distinctive marks of each of the six Degrees of the Militia.

The Knights and Commanders are entitled to wear a special enamelled badge, emblematic of the Cross of St. Peter and of the Tiara of the Sovereign Pontiff.

Should a member of the Militia receive a note or mark below the fixed average for the month, he shall be deprived of the privilege of wearing his decoration during the ensuing month.

XI.—Treasury of the Sacred Heart of Jesus.

The members of the Militia should be especially assiduous in contributing to the spiritual Treasury of the Sacred Heart of Jesus, and persevere in this practice which, if performed seriously and unostentatiously, is most fruitful in good results.

Each will provide himself with a treasury sheet at the beginning of the month, and carefully note down every evening the actions offered to the Sacred Heart during the course of the day and drop his sheet into the Treasury box or hand it to a Promoter at the end of the month.

THE LEPEERS OF MOLOKAI.

The education of Missionaries for the Leper Settlement, as well as for the other Missions of Oceania, is mainly carried on in Belgium. An important college is there, not far from Father Damien's native village of Tremeloo. As a knowledge of English is essential for the success of their work, especially for the Sandwich Islands, the Fathers, having no facilities in Belgium for acquiring this knowledge, labor under great disadvantage. A small institute has been opened at Hadzor, Droitwich, England. Here, youths take a two years' course in English, returning to Belgium to finish their education. In order to help to make a fund for the support of this English branch, the Fathers commenced the publishing of "The Damien Institute Monthly Magazine." The Superior, Very Rev. Maurice Raepsaet, of the College and Seminary in Belgium, intrusted to the care of Miss Elizabeth Harper their interests in the United States and Canada.

The yearly subscription to the Magazine is 60 cts, to be remitted to the lady above mentioned, residing 585 Greene Ave., Brooklyn, N. Y.



LITTLE WILLIE

I saw them first in the crowd coming out of the church in Westland after early Mass—the father tall, gaunt, with hollow cheeks and weary eyes; the child with a little pale sweet face, in which youth and sickness were struggling for mastery, and sickness was, alas, too clearly winning the day. He walked on crutches and clung to his father's side; and the father adapted his long steps to those of the little helpless feet, and bent over his child as if to protect him from all the world.

The next time I met them was in a tramcar, in the far corner of which—his crutches by his side—the boy sat watching with wistful eyes, the healthy laughing children who bounded in and out. I noticed that now and then he turned longing glances to where I sat in the opposite corner; for I had been to Killiney that day, and had come back laden with country flowers, and, seeing how they pleased him, I at last said.

“I am sure you are fond of flowers: take these.”

He eagerly stretched out his hands, such poor little thin hands! and his face grew radiant as he bent over the blossoms, touching them with his lips, and laying them against his cheek as tenderly as if they were alive and could feel his caresses.

“They remind him of his mother; she too loved flowers,” said the boy's father; and the voice startled me, it was so hoarse and sad, and I thought I heard in it, echoes of pain and sorrow, and perhaps remorse,

Presently the car stopped, and we all alighted. As I did so, a man brushed by me so roughly that he almost knocked me down, and, as I am old and was weary with my long journey, the shock made me feel faint and bewildered. Then I heard the crippled boy's father saying.

"It is getting dark; will you allow us to go with you as far as your home?"

I thanked him, and we walked on some time in silence. "I fear," said he at last, "that we are delaying you; but the child can walk no faster; as you see, he is a cripple."

"Ah, poor little fellow!" I answered; "an accident perhaps?"

"No," said the man, in a loud stern voice, "not an accident! I did it; I crippled my own child!"

"Don't speak about it, father; don't speak about it," pleaded the boy.

"But I must speak of it, I will speak of it!" cried the man excitedly.

"Not now, father dear,"

"But I tell you I must. It is my punishment. People pity me—I can see this lady does—and she ought rather to despise and hate me."

"No, O no!" cried the boy; and then, with simple artifice, he added, "I' tired, Da, so tired; carry me."

The man stooped down at once, and lifted the child in his arm, and as the little head nestled on his shoulder, and the little cheek touched his own, he in a moment grew calm and silent. Soon after he arrived at my door, and thanking him, I said:

"Will you let me come sometimes to see your poor little boy?"

"Thank you," he answered, in a constrained voice, "we see no visitors."

"But I might take him flowers now and then—I am sure he would like it," I urged.

The man looked down at the child, and met his eager pleading eyes.

"You are very kind," he said, "to wish to come, and—since it will please him, I shall be grateful."

I found William Cleary and his boy occupying a single room, meanly furnished, yet clean and orderly. Little Willie's bed especially was as pretty as spotless dimity could make it, and a cushioned armchair was placed for him by the fire, while near the window stood the table at which his father sat all day, copying law papers. I brought books for the child and toys, and, oftener still, the flowers he loved, and we soon grew intimate. But Cleary would not rest till I knew his story, the painful telling of which he seemed to look on as a kind of expiation; and this is what he told me:

"I was not always as poor as you see me now, nor condemned to such drudgery as this. At the age of twenty-three, I was clerk, esteemed by my master, and likely to rise; and when I brought home my wife, it seemed to me that no man in Dublin could be half so happy as I. She was a country girl, a sweet pretty creature, as fresh and bright as the flowers, and as playful as the lambs in her father's field. How happy we were, sitting on winter evenings by our cosy fireside, or rambling in summer among the lanes! and when little Willie came I thought there was nothing on earth left to wish for.

"It went on for three years—three happy years!—and then, as ill-luck would have it, I met some friends of my bachelor days. I had been a favorite among them, for I could sing a good song, and tell a story in a way that made people laugh; and they urged me to join them in a merry-making they were going to have that evening.

"I said no; but they persisted, and when I still refused they began to ridicule me."

'Don't ask him, poor fellow!' said one; 'can't you

see he hasn't his wife's permission? Who can tell how he would be punished if he stayed out without leave?'

'Besides,' said another, 'he must go home and rock the cradle. To think that's all he's good for now!'

"These silly jokes made me feel ashamed of my love for my wife and child, and at last I reluctantly yielded.

"Having gone once, I went again and again; my songs were encored, my sayings applauded, and I began to crave for this nightly excitement of drink and flattery, till at last I could not do without it. An evening at home now seemed terribly long and dull; my wife, too, was growing pale and silent, and had lost her old gay spirits, and I could not bear to witness this change of my own making. Once, even—thank God, only once!—I struck her. After that I was steady for a month, and the very first night I rejoined my companions I sprained my ankle, coming home tipsy. It seemed as if God were sending me these warnings to stop me on the road to ruin, for I lay in bed a fortnight; and as I watched my Mary, so patient and loving, and as I saw, too, how her old bright looks were coming back, I resolved, over and over again, nevermore to yield to the demon of Drink. I was almost well, though still obliged to lie down, when one of my friends, or rather enemies, came to see me. He was a good-natured, kind-hearted man, whom drink was destroying, and he seemed really sorry at my accident.

'Cheer up, old boy,' he said; 'you'll be all right in a day or two; and see, I have brought this to keep up your courage;' and so saying he produced a bottle of whisky from under his coat, and called to my wife to bring us glasses.

"She came in, looking as pale as death, and I could hear the glasses clicking as she carried them on the tray.

'What!' cried my visitor, 'only two glasses! Surely, Mrs. Cleary, you'll drink with us to your husband's recovery!'

"Poor Mary's cheek crimsoned, and she left the room without answering. The end of it was that we finished the bottle between us; and then he left, declaring it had done me a world of good, and promised to return in a day or two.

"But the spirits I had taken only made me crave for more, and I told my wife to fetch some more whisky from the public-house. At first she tried to reason with me, then implored me to resist the temptation, and at last declared she would not go.

'If you will not go,' I cried, in a rage, 'Willie shall!'

"The little fellow, who was only four, came running in at my call; but when he saw my face, purple and distorted with passion, he grew frightened, and ran crying into the farthest corner of the room.

'In vain I bid him come to me, in vain threatened; the more angry I became the further he retreated, and, at last, I leaped out of the bed and rushed at him. God knows I must have been mad with drink, and pain, and rage, for I seized him by the neck—my boy whom I loved—and flung him from me with all my strength. He struck against the bed; I heard the dull thud of his fall, but no cries followed; he lay where he fell, silent and motionless; and Mary lifted him in her arms, and carried him away without a word, but at the door she turned to look at me, and for the first time I saw hate and contempt in her eyes.

"The doctor who was attending to my foot came soon after, and took the child with him to the hospital, declaring it was his only chance of recovery, and, at the end of two months, they said we might bring him home. Not cured—O no, he never could be cured—but they had done all in their power for him, and so it was best we should take him away. It was on a Sunday, and I sat all the afternoon pretending to read, but only listening

and trembling ; for I longed to see my boy, and yet shuddered at the thought of what he might be.

“ At last he came : his mother softly opened the door, and there, on the threshold, stood Willie, paler, thinner, more helpless than ever my dread had pictured him. He was leaning on his crutches, but when he saw me he let them fall. ‘ Da—my Da—Willie has come home to you ! ’ he cried ; and stretching out his little arms, he ran to where I stood ; but before he had got half way he fell to the ground with a cry of pain.

“ From that fatal day when I crippled Willie, the sight of drink had become hateful to me, so that we led a peaceful, if not a happy life. They loved me still, my wife and child, and no word of reproach ever passed their lips, though often and often I have seen Mary shudder as she heard the noise of Willie’s crutches on the floor ; and after a time she sickened and died—people said she caught cold and it settled on her lungs. It may be so ; God knows.

“ It was then I gave up my situation, for Willie was too weak to go to school, and I could not bear to leave him alone through the long weary days ; so I took to law-copying, which I could do at home, and we have lived thus ever since.”

All this time Willie had been sitting on a footstool at his father’s feet, now and then stroking the leg against which he leant, or kissing the hand he clasped in his own, and when Cleary ceased speaking he looked up with a little patient smile.

“ And we have been very happy together, father,” he said ; “ tell the lady we have been very happy, and the pain isn’t much—at least, not much to speak of.”

But, in spite of his brave words, poor little Willie did suffer acutely at times, as he once confided to me in Cleary’s absence. “ Only don’t tell poor father,” said

the child ; " it would only make him fret more than he already does. "

Each time I saw him his little fragile figure was thinner, his little pale face paler ; and at last Death came—Death the angel—and bore the suffering child to the peace and joy of heaven.

The morning after the funeral I went to see Cleary, thinking I might be able to give some little comfort to the poor bereaved father, and as the door was ajar, I glanced into the room before entering. Willie's bed had been carefully arranged, and on it were laid his toys, his books, the last flowers I had given him, and, in the midst of them all, his little crutches. Cleary had been working—working, I dare say, even harder than usual, to meet the expenses of the funeral, but he had turned away from his writing, and was sitting, with bend head and clasped hands, looking at the crutches. I think my coming pleased him, and he told me he was content, nay glad, that Willie had been taken from so much suffering and sorrow. Before leaving I went to the bedside, and laid my hand on the poor little fellow's crutches.

" Let me take them, " I said, " in memory of Willie ; the other things will comfort you, but these can only give you pain. "

" Do not touch them, " he cried almost angrily, " do not touch them ! " and then he added more gently : " No, no, leave them there ; let me see them always, and if in my lonely despair I feel tempted to go back to drink—to drown my sorrow as other men do—they will be a warning to me. The sight of them will keep me from sin, and then some day, when I die, we shall meet again. I shall see him once more — my boy — without his crutches. "—*London League of The Cross Magazine.*

THANKSGIVINGS

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

ALEXANDRIA, ONT.—An Associate, for hearing from an absent member of the family. For restoration to health. For a situation. For three great favours. For a special favour.

ALMONTE.—A Member, for a cure of an abscess, after applying the Badge and a Medal of St. Benedict, and having a mass said in honour of the S. H. and in aid of the Holy Souls.

AMHERSTBURG, ONT.—A Member, for the recovery of two children from sickness, through the intercession of the Souls in Purgatory. A Promoter, for three special favours. A Member, for a favour. For the cure of a mother, through the intercession of St. Ignatius. A Member, for a special favour, through the intercession of St. Anthony.

ANTIGONISH.—A Member, for a temporal favour, after having a mass offered for the Souls in Purgatory. A Member, for a special favour.

ARNPRIOR.—A Member, for two great favours, obtained last January, after saying the Rosary in honour of the S. H. For a favour granted last year. A Promoter, for the cure of sore throat, after saying the Beads of St. Ann, and applying the Medal.

BATHURST, N. B.—A Member, for recovery of a friend, from a dangerous illness through the intercession of O. L. of Perpetual Help, St. J. and the Souls in Purgatory. An Associate, for two temporal favours, through the intercession of the B. V. and the Souls in Purgatory. A Member, for a very great temporal and spiritual favour, through the intercession of O. L. of Perpetual Help, and St. Joseph. A Member, for a very great temporal favour, after praying to the Holy Souls.

BEAURIVAGE, P. Q.—A Promoter, for seven temporal favours. For the cure of toothache, after saying prayers in honour of the S. H. For a temporal favour obtained on the 28th January, after a promise to have a mass said for the Souls in Purgatory.

BERLIN.—A Member, for a temporal favour. For eight special favours. For the recovery of a lost article.

BROCKVILLE.—A Child of Mary, for restoration to health during the month of May, after a promise to have a mass said for the Souls in Purgatory. A Member, for work obtained during a novena made for the intention. For the cure of toothache after applying the Badge, and making the Stations of the Cross ten times for the Souls in Purgatory. A Member, for her vocation being made known to her, after saying the Thirty Days' Prayer. For many temporal and spiritual favours.

BUCKINGHAM.—For a temporal favour through the intercession of St. Anthony.

CALGARY.—For the favourable settlement of a business affair.

CHESTERVILLE. — A Member, for three temporal favours, through the intercession of the B. V. and after making the Thirty Days' Prayer, in honour of Our Lord's Passion.

CORNWALL.—A Member, for the cure of one, addicted to intoxicating drink, after making the devotion of the nine Fridays. A Promoter, for the cure of a sore arm. An Associate, for a special favour obtained by saying the *Memorare* and prayer to St. J. A Member, for a great favour after a novena to the B. V.

DUNDAS.—A Member, for two great favours.

DWYER HILL, ONT.—A Member, for hearing from an absent friend. For the cure of pain in the head by applying the Badge, and praying to St. Anthony. A Member, for an article of value recovered. For temporal favours.

FLOS.—For a favour after promising to say the Litany of the B. V. for nine days. For a favour after promising to say the Litany of the S. H. for thirty days. An Associate, for many temporal and spiritual favours.

GALT.—An Associate, for the cure of a persistent pain after applying the Badge and making a novena in honour of the S. H.

GRAFTON.—A Promoter, for a cure of a pain in the side after applying the Badge.

GUELPH.—A Promoter, for a very special favour. For two spiritual favours, and one temporal.

GUYSBOROUGH, N. S.—A Promoter, for the cure of a toothache after applying the Badge.

HALIFAX, N. S.—For preservation from threatened contagious disease after promising a novena of masses for the Holy Souls. An Associate, for two temporal favours, through the intercession of the Holy Souls. For the cure of pain in the feet. For employment for a young person.

HAMILTON.—For financial assistance, after prayers to the S. H. and thirty days' prayer to the B. V. A Promoter, for a special favour. A Promoter, for the success of an undertaking through the intercession of the B. V. A Promoter, for work obtained for a poor widow after prayers to the S. H., the B. V. and St. J. For many favours, both spiritual and temporal. A Promoter, for a situation for a very dear friend, after making a novena to the B. V. For a temporal favour.

KEANEY.—An Associate, for several favours.

KILDARE, P. E. I.—A Member, for relief from great pain. For a great temporal favour obtained during a time of sickness by applying the Badge.

KINGSTON.—A Member, for a great temporal favour. For several special favours. For a temporal favour through the intercession of Our Lady of Victory, St. Ann and St. Anthony.

LINDSAY.—For the reconciliation of two persons who had not spoken for years.

LONDON.—An Associate, for a Mother who recovered the use of reason. For a special favour, through the intercession of St. Anthony. For a temporal favour by making a novena for the Holy Souls. A Member, for finding a valued article which had been lost.

MAIDSTONE, ONT.—For the cure of a sore on the head, by applying the Badge and using St. Ignatius Water. For the cure of a cold, by saying prayers in honour of the Five Wounds with a promise of a mass for the Souls in Purgatory. For a situation, through the intercession of St. Anthony. For the cure of pain, by applying the Badge. A Promoter, for a request granted, after praying to the S. H. and St. Philomena. For restoration to health after a long and serious illness. A Member, for a favour, through prayers to the B. V. For a temporal favour received in December. A Member, for several spiritual and temporal favours, through a novena to St. Ann. For speedy recovery from illness, after prayers to the B. V. and St. Joseph. A Promoter, for safe recovery, after an operation. For a temporal favour, through the B. V. For many favours during the last year.

MEDONTE.—A Member, for five special favours, after prayers to the S. H. and the B. V., and a mass for the Souls in Purgatory.

MERRITTON, ONT.—A Promoter, for a spiritual favour. For many favours after praying to the S. H.

MEMRAMCOOK.—An Associate, for a great favour received during the month of January through the intercession of the B. V. and St. Ann. For two favours granted in the month of February.

MONTREAL.—A Promoter, for the cure of sore throat by the application of the Badge. A Member, for the cure of an infirmity after twenty years of suffering,

through the intercession of St. Ann and St. Anthony. A Promoter, for the recovery of a brother from a serious illness, through the intercession of O. L. of Liesse and the good St. Ann. For many other favours. For employment for a brother, through prayers to the S. H. For the recovery of a person from typhoid fever, through the application of oil from O. L. of Liesse's shrine. Two Associates, for situations. A Promoter, for success in a law suit after a novena to St. Anthony of Padua. An Associate, for the reformation of an intemperate man.

OGDENSBURG.—For three spiritual and four temporal favours, through the intercession of the B. V., St. Anthony, St. Francis Xavier and the Holy Souls in Purgatory

ORILLIA.—A Promoter, for a temporal favour.

OTTAWA.—A Member, for the cure of a young man of intemperance, and for another special and unexpected favour, through prayers offered to the S. H., through the intercession of the B. V., St. Joseph, St. Ann and the Holy Souls. For health for a father and mother. For the conversion of a husband. For success in business. A Mother for the cure of her son of a severe illness through the intercession of the B. V. and St. Joseph, and having a mass said for the Souls in Purgatory.

OWEN SOUND.—For a temporal favour. For a very great temporal favour. For the finding of a lost key.

PORT CREDIT.—A Member, for the relief of pain, through the intercession of the B. V. and St. Joseph.

PORT LAMBTON.—A Member, for a cure and many other blessings; out of gratitude the recipient gave a fine statue of St. Ann to the Church.

QUEBEC.—A Promoter, for many spiritual and temporal favours. A Promoter, for restoration to health. For the recovery of a sister from fever, through the interces-

tion of O. L. of Perpetual Help and Blessed Gerard. A Member, for the cure of a sore eye, after applying the Badge and praying to the B. V. and Bishop Laval. A Promoter, for many spiritual and temporal favours. A Mother, for the cure of a child, after praying to the S. H. For work for a father. A Promoter, for employment for several persons. A Member, for the cure of toothache after applying the Badge. A Member, for a very special favour after making the Nine Fridays. A Member, for many favours. A Promoter, for an unexpected temporal favour. A Member, for help in a special unuertaking. A Promoter, for several spiritual favours. A Member, for temporal assistance in time of need, and for many very special favours. A Member, for safe and speedy recovery, after a painful surgical operation, through the intercession of O. L. of Good Counsel, St. Joseph, and St. Anthony. For many favours, through the intercession of Our Lady of Good Counsel, St. Joseph, St. Anthony and St. Ignatius.

RENFREW. - For restoration of a young girl to health, through the intercession of the B. V., St. Joseph and the Canadian Martyrs. For two temporal favours. For the cure of drunkenness of a father, after having masses said for the Souls in Purgatory and the intercession of the B. V., St. Joseph and the Canadian Martyrs.

ST. ANDREWS WEST, ONT.—A Promoter, for protection while in immediate danger of death, by the use of the Badge and praying to St. Ann. A Promoter, for prompt relief from a severe burn, after applying the badge. A Promoter, for many favours during the past year.

ST. CATHARINES.—A Promoter, for a spiritual favour, after a novena to St. Ann. A Promoter, for a special favour, after having mass offered for the Souls in Purgatory.

ST. JOHN, N. B.—Three, for employment and means. Three, for peace restored to families. Three, for spiritual favours. Two, for temporal favours. Two, for restoration to health. One hundred and forty, for various favours and graces.

SAND POINT.—A Member, for two special favours through the intercession of the B. V. and St. Joseph. For many favours during the months of September and October.

SARNIA.—A Promoter, for relief from a severe toothache, after praying to St. Ignatius and applying the Promoter's Cross. A Promoter, for several favours through the intercession of St. Anthony of Padua.

SEAFORTH.—A Promoter, for many favours received during a long and serious illness and for ultimate recovery through the intercession of St. Ann and the use of the holy oil and water. For the cure of a cough, by saying the Rosary five times for the Souls in Purgatory.

THOROLD, ONT.—For a favour, after prayers to the S. H. A Promoter, for a temporal favour. For employment and means for three persons, after praying to the S. H., the B. V., St. Joseph and the Souls in Purgatory. A Promoter, for a temporal favour. A Member, for a situation for two persons after reciting the thirty day prayer in honour of Our Lord's Passion.

TORONTO.—A Promoter, for a great favour, after making the nine months' novena to the S. H. An Associate, for a temporal favour, after praying to the B. V. A Promoter, for the conversion of a son, after praying to the B. V. An Associate, for the cure of a felon without losing a portion of the bone as was feared, after the application of the relics of the Canadian Martyrs. For the finding of a valuable brooch lost for months, after promising a novena of masses in honour of St. Anthony for the Souls in Purgatory. A Member, for a special favour received at the close of a novena.

WATERLOO.—A Member, for restoration to health, after praying to St. Augustine.

WATFORD.—A Promoter, for a spiritual and temporal favour, after a novena to the S. H., B. V. and St. Joseph.

A Member, for the means to pay a debt, after praying for the Suffering Souls and making a novena in honour of St. Joseph.

WELLINGTON, B. C.—A Member, for a favour, through the intercession of the B. V.

WINDSOR, ONT.—For several favours received in November. For six very great favours through the S. H. and St. J. For ten favours. For eleven special favours. For rapid progress in study.

YARKER.—For the finding of a valuable ring, after prayers to St. Anthony. For a situation. For many spiritual and temporal favours, through prayers to the B. V., St. J. and St. Anthony.

URGENT REQUESTS for favours, both spiritual and temporal, have been received from Berlin, Ont., Dwyer Hill, Halifax, Kearney, Lindsay, Midland, Mich., Napanee, Montreal, Ottawa, Quebec, Renfrew, St. Thomas, Thorold, Toronto, Westport, Ont., Woodslee, Warkworth, Yarker and others.

TREASURY, APRIL, 1896.

RECEIVED FROM THE CANADIAN CENTRES.

Acts of charity.....	282,914	Holy Hours.....	41,198
Acts of mortification	167,855	Pious reading..	63,823
Prayers.....	362,773	Masses celebrated..	9,398
Prayers of the		Masses heard.....	151,794
Cross.....	51,261	Works of zeal.....	92,385
Holy Communions	47,488	Various good works	492,234
Spiritual Commu-		Prayers.....	762,218
nions	143,663	Sufferings or afflic-	
Examinations of con-		tions	135,889
science.....	115,595	Self conquests.....	86,145
Hours of silence....	248,108	Visits to Blessed	
Charitable conver-		Sacrament	213,062
sations	179,782		
Hours of labor.....	394,685		
		Total.....	4,042,270

DOMINION OF CANADA

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

EXHIBIT OF JANUARY, 1896.

HEAD DIRECTORSHIP OF MONTREAL

Over all the Dominion of Canada (except the Ecclesiastical Province of Halifax) and over the French Centres in the United States.

HEAD DIRECTOR of French Centres, Rev. J. B. NOLIN, S. J.
 HEAD DIRECTOR of English Centres, Rev. A. E. JONES, S. J.
 Sacred Heart Offices, 144 Bleury St., Montreal, Canada.

I. Ecclesiastical Province of Montreal.—ARCHDIOCESE OF MONTREAL
 (E) English Centres, (F) French Centres, (M) Mixed.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	N ^o of Members Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Montreal (F)	CHILD JESUS Paris	April 18, 1890	795	795	250	15	
"	Ligue des Hommes	(a)	(f) 400	(f) 300	(f) 200	. . .	
"	Ecole S. Viateur (C.S.V.)	Nov. 29, 1890	274	60	60	4	
"	Ecole S. Louis (C.S.V.)	April 15, 1890	180	100	90	6	
"	(F) Gesù (French Section)	(d) April 27, 1892	24,651	14,185	7,300	679	
"	(E) Gesù (English Section)	(b) Jan. 6, 1889	2,975	27,526	1,923	130	

Mon. (M)	St. Mary's Ligue des hommes (Gesù)	College	1864	69,620 800	255 5,10	255 640	255 450	17 38
"	(F) MAISONNEUVE * Ligue des hommes	Parish						
"	(M) Mount Lasalle . . . (Christ. B.B.)		(a) (f) 300 (a) ₁ (f) 225		200 200		100 200	
"	(F) N ^A TIVITY Parish		1885					
"	Ligue des hommes			700	700		300	
"	Monastère des Carmélites			30	25	25	25	
"	Maison Mère des Sœurs de J. M.	Dec. 1, 1888		291	210	210	184	13
"	Ecole S. Joseph	Oct. 26, 1894		550	550	495	205	14
"	Académie S. Joseph (C. S. C.)	Oct. 26, 1894		375	375	300	100	11
"	NOTRE DAME Parish *							
"	Collège de Montréal (C.S. Vierge)	Oct. 23, 1894		69	62	62	50	4
"	Patronage des Orph. catholiques	Jan. 2, 1892		19	19	19	19	1
"	(M) Hôtel-Dieu Hospital	June 8, 1888		2,162	768	280	204	5
"	(M) Ladies of the S. H. Academy	Jan. 26, 1888		210	130	90	35	9
"	Externat des Dames du S. C.	June 7, 1894		133	100	100	100	7

* No aggregation or affiliation entered on our Registers.

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

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

(c) From the report of 1889.

(d) Previous to the dates given the names of both French and English Members were inscribed on the one Register, that of St. Mary's College.

(f) Approximately.

ECCLESIASTICAL PROVINCE OF MONTREAL (Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Montreal.	Externat N.-D. (Rue S. J.-Bapt.)	Oct. 3, 1895	24	23	23	23	1
"	Ecole S. Laurent (C. N. D.)	Sept. 23, 1892	50	50	30	50	2
"	Ecole S. Antoine (C. N. D.)		30	(b) 30	30	30	
"	Académie S. Antoine (C. N. D.)	Oct. 4, 1890	266	175	175	80	7
"	Académie S. Urbain (C. N. D.)	1890 (a)					
"	Ecole S. Laurent (Rue Côté)	April 14, 1884	226	220	220	50	15
" (M)	Good Shepherd Convent	Dec. 6, 1892	860	429	429	429	6
"	N.-D. DE GRACE Parish	May 7, 1891	598	598	598	165	27
" (F)	Villa Maria Convent	1890	200	180	180	180	
" (M)	Mission de N.-D. des Neiges	May 7, 1891	300	255	250	255	
"	Ec. N.-D. des Neiges (SS. Grises.)						
"	SACRED HEART Parish	1884					
" (F)	Ligue des Hommes		1,200	500		200	10
"	Ecole du Sacré-Cœur (R. Plessis.)	April 10, 1884	2,415	985	630	315	18
" (F)	S. ANN'S Parish	Sept. 29, 1888	1,300	1,215	1,215	600	37
"	S. ANNE'S Parish	Sept. 27, 1892	900	900	900	160	4

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Apostleship of Prayer

(E)	ST. ANTHONY'S Parish	April 17, 1892	1,725	1,725	665	270	95
"	(F) ST. BRIDGET'S Parish	1887					
"	Ligue des Hommes		(c) 400	(f) 250		150	
"	École Ste-Brigide (F.F. Écoles C.)	Feb. 24, 1888	1,803	295		415	20
"	Acad. St-Edouard, (Srs. Ste-Croix)	Oct. 2, 1893	301	204		102	12
"	École St-Pierre (F.F. Maristes)	Oct. 8, 1891	478	430		210	
"	ST. CHARLES Parish						
"	École S. Charles (F.F. Écoles C.)	Nov. 21, 1888	296	225		85	13
"	École S. Charles (C. N. D.)	Sept. 29, 1892	160	123		45	6
"	Acad. S. Jean l'Év. (Srs S. Croix)	April 16, 1890	544	225		184	7
"	ST. CUNEGUNDA Parish	Sept. 25, 1893	1,576	1,576		970	85
"	Ligue des Hommes		300	300		(f) 200	
"	École Ste-Cunégonde (F.F.)	Sept. 6, 1892	763	328		140	12
"	Pensionnat Ste-Angèle	Jan. 20, 1891	160	155		155	9

* 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.

ECCLESIASTICAL PROVINCE OF MONTREAL.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st. deg.	2d. deg.	3r. deg.	
Montreal (E)	St. GABRIEL'S Parish	July 21, 1889	1,100	925	625	350	55
"	St. Charles' (C. N. D.) School	Sept. 29, 1892	505	155	15	158	6
"	St. John Evangelist Acad.	April 16, 1890	544	225	75	190	6
" (F)	St. GREGORY'S Parish	Jan. 31, 1888	3,095	1,725	1,725	850	82
"	Ligue des Hommes	Jan. 31, 1888	657	515	215	145	22
"	Petite Ligne	Jan. 31, 1888	750	500	360	475	18
"	Acad. Ste-Anne (Srs. J. M.)	Dec. 18, 1894	200	200	200	100	3
"	Scholasticat de l'Imm. Conception			75	75	75	1
" (F)	St. HENRY'S Parish	(c) 1883					
"	Ligue des Hommes		(c) 827	(f) 700		300	
"	École S. Henri (FF.)		763	540	210	200	
" (F)	St. JAMES' Parish	1867	(a)				
"	Asile de la Providence	April 17, 1890	459	445	105	300	7
" (M)	La Réforme (FF. de la Charité)	Sept. 13, 1880	795	102	102	300	1
"	Convent N.-D. de Lourdes	Jan. 25, 1888	67	43	.43	.43	
"	École S. Jacques (FF. des P. Chr.)	oct. 1893	827	.483		105	31

"	Secours de la Miséricorde	May 8, 1864	288	182	182	182	12
"	Acad. S. Ignace (Srs. Ste Croix)	Dec. 17, 1894	100	96	75	70	6
"	Acad. S. Hubert (Mme Marchand)	. . . . .	. . .	120	120	120	5
"	Procure des SS. Noms de J.-M.	Dec. 7, 1888	12	10	10	10	1
"	(M) Mount St. Louis College	May 31, 1889	1,190	425	425	425	40
"	(F) ST. JOHN BAPTIST Parish	1883	2,358	1,840	1,840	1,309	103
"	Ligue des Hommes . . . . .	. . . . .	(c) 600	600	. . .	(f) 300	. . .
"	Académie Marie-Rose	Dec. 15, 1888	635	327	327	142	10
"	Académie du Sacré-Cœur	Oct. 2, 1891	803	634	230	230	12
"	Académie S. J.-Baptiste, (C.S.V.)	Oct. 8, 1887	807	(b) 543	543	400	16
"	(F) ST. JOSEPH'S Parish	1884	. . .	. . .	. . .	. . .	. . .
"	Ligue des Hommes . . . . .	. . . . .	. . .	. . .	. . .	. . .	. . .
"	Hôpital Général (Sœurs Grises)	Feb. 25, 1864	597	403	. . .	200	20
"	Pensionnat Ml. Ste-Marie (C.N.D.)	Oct. 16, 1865	4,034	400	. . .	400	. . .
"	Académie S. Joseph (C.N.D.)	Dec. 14, 1894	900	200	. . .	200	1
"	Ecole S. Joseph (Fr. Ecoles Ch.)	Nov. 24, 1883	344	343	195	180	12
"	(M) Little SS. of the Poor Asylum	Dec. 5, 1895	832	251	195	70	18
"			187	180	. . .	180	3

• 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.

ECCLESIASTICAL PROVINCE OF MONTREAL.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Montreal (F)	St. Louis' Parish (a)	. . . . .	229	. . . . .	. . . . .	. . . . .	6
"	Institution des Sourdes-Muettes	June 26, 1888	229	17	124	124	10
"	Académie S. Louis de Gonzague	Mar. 22, 1888	345	174	174	200	10
"	(E) St. MARY'S (GOOD COUNSEL) Par.	Jan. 14, 1894	1,125	1,125	1,125	965	75
"	(E) St. PATRICK'S Parish	May 1, 1892	2,332	1,860	1,795	(f) 500	119
"	(F) St. VINCENT DE PAUL'S Parish	Nov. 20, 1891	750	660	660	340	44
"	Maison Mère de la Providence	Feb. 20, 1864	4,636	1,092	. . . . .	1,092	. . . . .
"	(M) Asile Ste Marie	Dec. 4, 1895	194	194	194	178	15
TOTAL FOR MONTREAL, AND OUTSKIRTS			154066	51,601	11,165	29,223	2,109

* 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 1886

(f) Approximately.

TO OUR MOTHER IN HEAVEN.

All hail to Thee, our gracious Queen,
High throned in heavenly realms serene,—
On Thee, an erring race—we lean,
Sweet Mother Mary!

Of Thee the burning Seraphs sing,
Fair Mother of the heavenly King!
While Saints and Angels' voices sing
To praise Thee, Mother Mary!

Who with the tongue or with the pen,
Amongst the fallen race of men,
Can sound Thy praise to earth again—
O radiant Mother Mary!

Thy glories all the stars outshine,
All bright and clear with rays, benign,—
Christ found in Thee a fitting shrine
On earth, sweet Mother Mary!

To Thee the herald Angel came
High Heaven's favor to proclaim
Telling how all should bless Thy name,
For ever more, sweet Mary!

Refuge of Sinners! grant that we,
Our souls from sinful bondage free,—
May walk with Jesus and with Thee,—
Our own sweet Mother Mary!

J. A. S

INTENTIONS FOR APRIL.

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

- 1.—W.—WEDNESDAY IN HOLY WEEK. *S. Hugh. Ab.* Respect in-
nocence. 33,225 Thanksgivings.
- 2.—Th.—*Maundy Thursday* gt.
nt. nt. Devotion to mass. 9,694
In affliction.
- 3.—F.—GOOD FRIDAY. rt. Re-
paration 15,063 Departed.
- 4.—S.—HOLY SATURDAY. Si-
lence. 12,401 Special.
- 5.—S.—EASTER SUNDAY. at.
bt. gt. mt. pt. rt. st. Joy with
Christ risen. 1,226 Communities.
- 6.—M.—*S. Celestine, P.* Begin
a new life. 10,136 First Commu-
nions.
- 7.—Tu.—*S. Epiphane, Bp.* Be
steadfast in hope. The Associates.
- 8.—W.—*S. Walter. Ab.* Con-
tempt of self. 8,731 Employment
and Means.
- 9.—Th.—*S. Mary of Egypt. ht.*
Sorrow for sins. 2,821 Clergy.
- 10.—F.—*S. Mechtilda, V.* Ho-
nour Sacred Heart. 32,634 Child-
ren.
- 11.—S.—*S. Antipas, M.* Great-
ness of soul. 24,963 Families.
- 12.—S.—*S. Zeno, B. M.* Spirit
of faith. 15,353 Perseverance.
- 13.—M.—*S. Hermenegild, K.*
M. God's glory first. 1,176 Re-
conciliations.
- 14.—Tu.—*S. Justin, M.* Defend
the faith. 13,961 Spiritual Fa-
vours.
- 15.—W.—*S. John Damascene,*
D. Honour holy Images. 8,958
Temporal Favours.
- 16.—Th.—*S. Isidore, Bp. D. ht.*
Die to the world. 16,744 Con-
versions to Faith.
- 17.—F.—*S. Leo I. P. D.* Spirit
of joy. 12,714 Youths.
- 18.—S.—*S. Apollonius, M.* In-
terest in Missions. 1,576 Schools.
- 19.—S.—THE GOOD SHEPHERD.
rt. Pray for the erring. 9,849
Sick.
- 20.—M.—*S. Agnes, V.* Spirit
of kindness. 3,356 Missions,
Retreats.
- 21.—Tu.—*S. Anselm, Bp. D.*
Pious reading. 633 Guilds, So-
cieties.
- 22.—W.—SS. *Soter and Caius,*
PP. MM. Detachment from the
world. 1,700 Parishes.
- 23.—Th.—*S. George, M. ht.*
Pray for England. 22,215 Sinners.
- 24.—F.—*S. Fidelis, M. rt.*
Fidelity to promises. 16,232 Pa-
rents.
- 25.—S.—*S. Mark, Evang.* Spir-
it of prayer. 4,555 Religious.
- 26.—S.—PATRONAGE OF S.
JOSEPH, bt. mt. Confidence in
Joseph. 1,248 Novices.
- 27.—M.—OUR LADY OF GOOD
COUNSEL. Spirit of meekness,
1,597 Superiors.
- 28.—Tu.—*S. Paul of the Cross,*
F. Honor the Passion. 5,321
Vocations.
- 29.—W.—*S. Peter, M. rt.* De-
fend the faith. Directors and
Promoters.
- 30.—Th.—*S. Catherine of*
Sienna, V. ht. pt. rt. Loyalty to
the Pope. 36,775 Various.

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

†=Picnary Indulg.; a=1st Degree; l=2nd Degree; g=Guard of
Honour 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 to
these Intentions.