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GENERAL INTENTION FOR OCTOBER.

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

Devotion to the Holy Rosary.

No month could be so well chosen for this Intention as the month of October, which for the last thirteen years, owing to the exhortations of our Holy Father, has been set apart for practising devotion to our Lady by the recital of the Rosary. Naturally, Promoters and League Associates generally will be called upon, not only to set the example, but also to induce others to attend the Rosary devotions, and it is highly proper, therefore, that while working they should pray; prayer is needed to

prosper our efforts and no prayer succeeds so well as that which is proved sincere by work.

Prayer is always needed when there is question of leading even one soul to perform one good action. It is needed more especially when the good action is to be repeated, and when we are striving to acquire a virtue by such constant exercise of goodness. It is never more needed than when the good thing sought for is more a gift freely given by God than the ordinary grace which He deigns to extend to our human efforts as if we were in some way entitled to it. Devotion is such a gift, a gift that we can cultivate once we have obtained it, but which must come in the first instance freely from the hands of God. It is, in its general sense, any increase of faith, hope and charity, or, what is the same, any renewal or advance in a disposition to serve God, any readiness to do His will, any strengthening of the ties that bind us to Him. It is, therefore, a confirmation of our religious sentiments, and as these, in the first instances, come freely from God, so, too, must devotion be His free gift; this is why we are to seek it so earnestly by prayer.

If prayer be needed to obtain devotion in its general sense, much more is it necessary for obtaining and for inducing others to seek any special devotion. Take, for example, this very devotion of the Rosary. Before we can hope to have many practice it, we must first remove the singular prejudices, which even some Catholics have against it, and then we must make all, even those who are well disposed towards it, realize that they can never acquire it, or derive the proper benefits from it without constant prayer to this end. This then is the work and the prayer that our General Intention calls for during the month of the Rosary and it is this we shall endeavour to explain.

It is not easy to forget the popular simile between the

keys of a piano and the *Hail Mary* of the Rosary, but it is very useful to bear it in mind as an answer to the fault found with this devotion for its constant repetition and monotony. The keys have each their distinct notes, which when, combined, produce melody so varied and harmony so rich that the ear can never tire of them. So it is with the *Hail Marys*: every one that is piously said must awaken different sentiments in the heart, and when woven together into a crown, they naturally create religious impressions so new and so elevating that it must be a dull mind indeed that would complain of their monotony. There can be no monotony in saying the same thing over and over again day after day to those we love, nor any dread of fatiguing others by repeating what we know they are glad to hear. An agreeable salutation can never become monotonous. Every new mood in which we find ourselves and every new set of circumstances lend a new meaning and force to our words, which those who know our hearts can detect and appreciate. Our Lady knows our hearts, and pleased as she was with the angel's salutation, the first time she heard it as a message from on high, she cannot but be pleased each time that we repeat it in memory of the great honour paid her by the Almighty and in testimony of our desire to know more of her great dignity.

A great master of eloquence used to say that the best way to grasp a truth, and to make others grasp it also, is to repeat it over and over again until its sound and sense becomes familiar to our faculties. If this be true of ordinary simple truths in the natural order, it is true *a fortiori* of the most sublime truths in the supernatural order. When such truths are stated in the most concise form, repetition becomes doubly necessary as well to impress them more deeply on our minds, as to make us dwell with more leisure and with more active interest on

the details or consequences suggested, but not always expressed, and which add greatly to their significance. We might say the *Hail Mary* once and think over it for ten or twelve minutes that it requires to say the beads; but how few minds there are that can think for fifteen minutes on any definite subject? How few of those that can are willing to do so. Be the ability or willingness ever so great, how few can say even one *Hail Mary* without distractions, or grasp even a portion of its meaning, until by dint of repetition they have made it like an abiding thought or sentiment in their lives.

But why use the beads? Why not say a number of *Hail Marys* without attempting to count them, or, if the number should be determined, why not use any other means of telling them? Before St. Dominic's day, and long after his death in certain places, the Rosary was said without the use of beads, and on the other hand, beads were long in use as instruments of prayer, before the Rosary, as we know it nowadays, came to be a common practice among Catholics. The saintly Robert of Winchelsey, Archbishop of Canterbury, speaks of telling his *Aves* on his fingers, and old engravings as well as ancient documents make it clear that beads differing in number and form, were used to count *Pater Nosters* as well as *Aves*. In fact, beads originally meant prayer, and as it was customary in very early days to use little grains or stones as a means of reckoning the number of prayers the term bead or prayer was gradually applied to the grain or stone. In other words, the instrument of prayer, which we call Rosary or beads, came to express, or stand for the prayer itself for which it was used.

This transfer of the word signifying prayer to the object used while saying the prayer, and the universal custom of calling a string or chain of stones by the name

of beads, show how natural and proper it is to count our *Hail Marys* on our beads, in the present way of practicing the devotion of the Rosary. The beads are an external sign of our prayer ; they are something to occupy our hands while our hearts are engaged in prayer, thus making our senses work as well as our heads. In this simple way the whole man, body and soul, displays his devotion to our Lady of the Rosary. The beads are a reminder of devotion, even when not in use. Not only were they employed for counting the *Aves* in good old Catholic days, but they were worn as ornaments and treasured as heirlooms, bequeathed in wills, and made over as precious presents to the great ones of the earth. To Catholic piety the beads are precious still ; if not displayed as ornaments, they are borne about and fondly used. No better use can be made of them than to say them fervently for the Catholic who is not simple enough to honour them for the same reason that we should honour any pious object.

The simplicity of true Catholic piety loves the Rosary or crown of roses on which the 150 *Hail Marys* are devoutly counted. No dutiful Catholic will be without his beads or small crown of five decades. He may not be able to put in words the philosophy of the devotion ; he may not know why a definite number of beads have thus been strung together ; but he knows to some extent the theology of the *Hail Mary* and of the mysteries of the life and death of Christ, which are usually commemorated with each decade. The *Hail Mary* speaks to him of the Immaculate Conception, of the divine maternity and of Mary's patronage over us all in life and in death. The *Our Fathers* make him repeat our Lord's own prayer, and each mystery brings back vividly some scene from His Life on this earth. The charm of it all is that the doctrine sinks into his mind, not through the dry and labor-

ious way of the brain, but through the heart. A son is repeating his mother's title to love and veneration ; an exile is calling on his Star of Hope against the dread day of his return to seek admission to home and country. What must be the void in the heart that has never recited a *Hail Mary!* What a stranger in his own household the Catholic must be who does not say it constantly, by practising the devotion of the Rosary !

During the past half century this devotion has become more popular among Catholics than ever before. If we do not hear of bequests and foundation for the support of men and women, or of young boys and girls to recite our Lady's Psalter so many times weekly, or the beads a given number of times each day, if we are not suffering persecution, as our fathers did in penal times for the practice of the Rosary, we are witnessing everywhere the spread of the devotion to an extent and with results never before contemplated. This has been brought about by confraternities of the Rosary, and by the practice known as the Living Rosary and the perpetual Rosary, both of which practices until fifteen years ago, were greatly advanced by our own Promoters in France, in England and in this country, and are even still advanced by the daily decade of the 2nd Degree. Nothing, however, has so much favoured the devotion of the Rosary as the action of our Holy Father for the past thirteen years, in encouraging it by his repeated encyclicals, making it the matter of monthly devotional exercises every October, granting special indulgences for attending these exercises, raising the grade of the Feast of the Most Holy Rosary, appointing for it a proper Mass and office, and adding to our Lady's titles in the Litanies that of Queen of the Most Holy Rosary.

It is no new thing to speak of our Lady of the Rosary. The Feast of the most Holy Rosary is really that of our

Lady under this title, in fact, so popular has the devotion of the Rosary ever been in the Church, that some speak of devotion to the Rosary as they would speak of devotion to our Lady in whose honour the Rosary is recited. What is new about this title is that Leo XIII has decreed that it should be inserted in the Litany of the Blessed Virgin, an enactment of far greater import than the addition of a new title to those of an earthly queen or empress. It means that our Lady's latest honour is our devotion to her Rosary, and that this has become so widespread and so well established as a practice of the Church that it sufficiently expresses a universal tribute of esteem to make it a common title under which Catholics all over the world can address her. It means further that, by the recital of the Rosary, the faithful generally have had enough proof of our Lady's power to attribute to her the name of Queen with the special title to our devotion in this favourite way.

For fully six centuries the Church has recommended the devotion of the Rosary as a means of destroying heresy and of obtaining relief in her pressing necessities. Ever since St. Dominic used it as a successful remedy for the evils caused by the Albigensian heresy in the south of France, it has been offered by the Sovereign Pontiffs as a sure means of obtaining our Blessed Mother's powerful protection when great calamities are upon us. It has become a commonplace among Church historians to attribute the repulsion of the Turks from invading Europe to the efficacy of this devotion, which Pius V. so earnestly urged at the time on the Christian army and on the faithful whom he could address at Rome and elsewhere. A similar victory is ascribed to the same devotion under Clement XI. Our own Holy Father had not long to wait for answers to the prayer of the Rosary which he began in 1883 to propagate so zealously. As early as 1887 he

could point to splendid answers to this prayer made by the universal Church. Glorious things had begun to happen in his reign. He has not ceased to triumph, nor have his enemies ceased to meet with adversity. His triumph is ours, and with him we may justly refer it all to our Lady and her Rosary.

It is not strange then that so many means have been devised for inducing the faithful to take up this practice, or that such rich indulgences should have been bestowed upon it. Even were it vastly more difficult, were it less blessed with indulgences, had we never experienced its efficacy, or had we no special needs or favours to ask for, its very simplicity and beauty and the great help it gives to our faith and to our religious spirit should make us eager to cultivate it and to make it a daily custom. It brings home to us as in the most homely way the great mystery of our religion, the Incarnation of the Son of God. It makes us realize what this mystery means for us, that Christ became really man. It does this by impressing on us that He was born of woman as we are, and that He is, therefore, flesh and blood like ourselves. It is God's own way of reaching our minds through our hearts. The argument is all in the one word, *mother*, and in the fact that this one word expresses so well, viz., the fact that to be with us and one of us the Son of God took flesh and was born of the Virgin Mary, full of grace, blessed among women, and blessed in the fruit of her womb, Jesus.

To make all Christians know, respect and practice this devotion of the Rosary is the object of our General Intention. What we pray for we must labour for, in order to prove our prayer sincere. Each Director and each Promoter must begin by practising it, and then advance to make others practise it. Since the daily decade gradually leads our Associates to take up the Rosary itself, we

THE GUARDIAN ANGEL.

Dear An - gel e - ver at my side, how lov - ing must thou

The first system of musical notation for the song. It consists of a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature has one flat (B-flat), and the time signature is 6/8. The lyrics are: "Dear An - gel e - ver at my side, how lov - ing must thou".

be, To leave Thy home in Heav'n to guard A. guilt-y wretch like

The second system of musical notation. The lyrics are: "be, To leave Thy home in Heav'n to guard A. guilt-y wretch like".

me! Thy beau-ti - ful and shining face I see not, though so

The third system of musical notation. The lyrics are: "me! Thy beau-ti - ful and shining face I see not, though so".

near: The sweetness of thy soft low voice I am too deaf to hear.

The fourth and final system of musical notation. The lyrics are: "near: The sweetness of thy soft low voice I am too deaf to hear." The system concludes with a double bar line.

- 3.—But I have felt thee in my thoughts
Fighting with sin for me ;
And when my heart loves God, I know
The sweetness is from thee.
- 4.—And when, dear Spirit ! I kneel down,
Morning and night, to prayer,
Something there is within my heart
Which tells me thou art there.
- 5.—Yes ! when I pray thou prayest too—
Thy prayer is all for me ;
But when I sleep, thou sleepest not,
But watchest patiently.
- 6.—Then, for my sake, dear Angel ! now
More humble will I be :
But I am weak ; and when I fall,
O, weary not of me !
- 7.—O, weary not, but love me still,
For Mary's sake, thy Queen ;
She, never tired of me, though I
Her worst of sins have been.
- 8.—Then love me, love me, Angel dear !
And I will love thee more ;
And help me when my soul is cast
Upon the eternal shore.
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NOTES AND COMMENTS.

Merely secular education is no safeguard against crime. Of 11,000 persons arrested in one of the large cities of the United States last year, 10,258 had what is called a common school education. A recent writer describes secular education as "a system which puts reading before religion; writing before righteousness; grammar before goodness; verbs before virtue."

* * *

Bishop Elder, of Cincinnati, gave a bit of good advice recently to a young couple about to be married and contemplating a fashionable evening wedding. He earnestly urged them to brave the ridicule of the world, and follow the good old Catholic custom of being married at Mass.

* * *

"Thank God," says the *Sacred Heart Review*, whose Catholic instinct is ever keen to perceive the true bearing of passing events on the interests of the Church, "Thank God, the A. P. A. is played out—defunct—fast going into innocuous desuetude. But it has done a good work, not indeed, intentionally or consciously, but evidently providentially. The Church stands like an anvil when it is beaten. Every stroke rebounds to the discomfiture of him who wields the hammer. The attacks of the A. P. A. have called forth defenders from unexpected quarters,

and, as a consequence, the Church is better known and consequently stronger and more popular in public estimation than it ever was before ; while many tepid, worldly Catholics have been roused from their apathy and led to take a more active and consistent part in the work of the Church. Opposition has proved a blessing in disguise. All the same, no thanks to the A. P. A."



But the movement has had another result. It has brought us into prominent public notice, and taught cowardly and faint-hearted among Catholics that there is nothing to be gained either for themselves or for the cause of religion by trying to conceal or minimize, in business or other associations, the faith that is in them.



The *Ave Maria* tells us that the case of a priest who preserved the secret of the confessional at a great sacrifice is attracting much attention in Germany. A Catholic banker sent for the Abbé Burtz, and, under the seal of confession, handed him a large sum of money to be paid by way of restitution to an injured man. A few days later the banker died, and his heirs brought suit against the priest for the recovery of the sum, charging him with theft. The case was tried ; and the priest, who could make no defence without violating his secret duty, was sentenced to prison for ten years. A few weeks ago the facts of the case were disclosed through another channel, and the unjust punishment was remitted ; but not until this German confessor of the faith had suffered much through his fidelity to the confessional.



The Catholic Summer School of America has had another successful session in its beautiful home on Lake Champlain. The League of the Sacred Heart had many

of its devoted members there, and the First Friday of August was observed there with all possible devotion. The *Catholic Review* thus describes it: "Dr. Conaty, the President of the School, read the prayers appropriate to the occasion from the League Devotions, and these, doubtless, together with the influence of the beautiful ceremonies of the day, proved the means of bringing many new associates into the League of the Sacred Heart, and caused some, already members, to become Promoters in that great evangelical work. It is a fact significant of the strength of this marvellous organization that nearly every one of the large number of the morning communicants wore the little badge, and that the hour of adoration was carried through four of the most interesting lectures of the session."



Written for
THE CANADIAN MESSENGER.

LITTLE JOHN.

BY ANNA T. SADLIER.

What a sturdy little man he was, the pet of the whole village! Little John the neighbours called him. He was named after St. John the Baptist because he had been born on the Feast of that saint. He had represented the Precursor, too, in the first grand procession held in his honour, after the boy had left the creeping stage of babyhood behind him. His shining head and great dark eyes arose out of the lamb's fleece, which he wore. How grand and solemn he looked with a glory as from the sun falling around him. His mother had wept for joy, his father had coughed and wiped his nose suspiciously and the neighbours had all applauded this first event in the life of Little John.

That occasion had had a great effect upon him. The great branches of trees cut down and replanted along the roadways where the procession was to pass, the flowers strewn in the path, the flags waving over head, the village people in gala attire, all had conveyed to the mind of Little John the idea of a great conqueror, a great hero in the person of St. John.

It had been kept before his mind, too, chiefly by his mother, that he must live up to the character of his great

patron. He had to be for one thing a protector of the weak, and when he was still a tiny lad, with steps more or less uncertain, it was pretty to see him run to the defence of some yet smaller girl or boy set upon by a bully. He was full of these small heroisms, protecting the kitten from the overgrown cat, the dogs of smaller growth from cowardly aggressors.

When a stranger came to the village, he invariably inquired as to who was that lad in the tight fitting blue suit, with brass buttons and broad collar. He had so bold and manly a presence, yet there were such a grace and charm about him. And the villagers always replied with a curious collective sort of pride :

“ Oh, that's Little John. He is a fine boy.”

His parents were amongst a few Irish settlers in the neighbourhood, but they were much esteemed by their French neighbours. The father worked at his trade of shoemaking and the mother took in sewing when she could get it to do.

When the League of the Sacred Heart was founded in the parish and the *Curé* invited children as well as grown people to participate in the Good Work, Little John was one of the first to present himself. His mother and he had agreed between them that as St. John was a devoted friend of the Sacred Heart, of course, he ought to imitate his patron. The *Curé* had hesitated some over John's age and size, but had finally agreed to make him a Promoter.

After that it was a pretty sight to see him going around to the various houses in the village, asking the members of the household to become enrolled. Some were puzzled for in spite of the *Curé's* explanations they did not half understand, others laughed and some rough men ventured on a joke, which John took exceedingly ill. But nearly all ended by putting down their names just to please

"Little John." But it did not end there. Every month Little John came round, and his solemn way gave them their tickets and notified them of the day for Confession and Communion. He had succeeded in enrolling some of the hardest toughs in the village, whom no one but John would have thought of approaching on such a subject. The child knew no distinctions of this kind. Bad and good were very vague terms to him and he saw no reason why they should not all get tickets and say their prayers and go to Communion.

At first, it made this latter class feel very uncomfortable, when he came on his monthly rounds, no matter what the weather. If it were muddy and dirty, his trousers were turned up and he plodded on in his sturdy shoes from door to door. He invited them to the meeting held on the first Sunday of the month at the church, always in the same terms, as if he were sure of their attendance and would be grievously disappointed if they did not go. At first he taxed their ingenuity to make up excuses. The little lad's simple faith in them pleased them oddly. They would not for worlds have had him understand how it stood with them or that they had virtually cut themselves off from the church. It ended at last in one, two, three, several of them slinking in to the meeting and staying in a shamefaced way near the door, "just to please the little chap," they said apologetically to each other.

When John next came on his rounds, they talked boldly with him of what the preacher had said and of the affairs of the League and of "the powerful, fine music," at the Benediction. They began, then, to look forward with curious expectings to the next meeting, as a break in the colourless monotony of their lives. Little John would stand talking to them about it, thrusting his hands in his pockets as he saw the grown up men do, his head well

thrown back. His hands and face, his collar and cuffs were always immaculately clean. His mother had impressed on him, that want of cleanliness would be a serious mark of disrespect to his great patron. In these talks, he often referred to that great event in his life, when he was in the procession.

"You know that day I was St. John," he said, standing amongst a crowd of toughs, who were loafing about some corner. They were oftener in attendance at the bar of the hotel than elsewhere, only they didn't like Little John to see them there, nor to let him approach its precincts. He would have gone in fearlessly, thinking no evil and inquiring about the bottles and glasses and have been curious and interested as he was about many things.

"You know that day I was St. John," he said, "well, I got these trousers the next June."

John looked down at the article in question with pardonable pride and the men uttered such exclamations of interest and admiration as the occasion seemed to warrant.

"It was a good thing I got them, then," he continued, "because it was next winter the *Cur * began the League, and I don't think he would have let me be a Promoter, if I wore skirts, do you think so?" he asked, addressing a big and particularly rough fellow, who sat on a barrel, near where John was standing. This interview was at the general shop. This was a problem which had not occurred to the big man, but he scratched his head and replied that he supposed not.

"I think St. John was a promoter," the little man continued, somewhat irrelevantly, "Mother says so, though, of course, he didn't have tickets and things. But, good-bye, now, don't forget to go to confession on

Saturday, because the *Curé* wants every body to be at Communion on Sunday morning and at the meeting in the evening."

The men looked at each other and one or two of them tried to raise a laugh after he was gone. But it was not a success. They sat, instead, looking after the little figure disappearing down the road, with sturdy boyish strides, growing smaller and smaller, till the shining curls glistening in the sun, and the head so full of its mission, disappeared in the distance. The men knew that Little John was speeding, even then, to a God-forgotten old drunkard, who lived alone in a hut at the Cross Roads, and to whom the boy delivered his message with unflinching punctuality.

If there had been anything effeminate or weak about Little John, his influence would have been probably unavailing with these rough characters. But he was so bold and manly, so forward in every sport, while being good and doing good so unconsciously and spontaneously, regarding it, indeed, as a high privilege to be allowed to do it.

Little John always excused the old drunkard at the Cross Roads to the *Curé*, on the ground that he was not strong enough yet to attend the meetings and to go to Communion, which was, indeed, the boy's firm conviction. The *Curé* always smiled and said "Well, well!" and made no effort to enlighten the boy. But there came a day, when the old drunkard justified the boy's faith as to his invalid condition, by taking suddenly very ill. John heard of it and went to the hut. The old man confided to John that he thought he was going to die for sure.

"It's a pity," said John, "for you never were strong enough to come to one meeting or one Communion."

"Yes," said the man, in a strange tone, "it's a pity!" John reflected.

"If you can just live till next Sunday," he said, "something might be done. It's League day, and after mass the *Curé* might come here, and you could put on that badge I gave you. Have you got it?"

The old fellow feebly trembled and produced the badge of the Sacred Heart from his pocket.

"And then the *Curé* could give you Communion, and it would be almost the same as if you were at the church."

The man made a gesture :

"It's too late, Little John," he said.

"No," said John, not understanding, "if you will only not die till Sunday. Will you try?"

"Yes," said the man, "but you'd better not trouble the priest."

"The priest won't mind," said John, "I'll tell him."

The wretched old being could not find it in his heart to protest any further or to make the child understand anything of the great gulf which lay between him and his Maker. Little John's eager, hopeful faith won the day, and it came about that the drunkard did live till Sunday and the *Curé* did give him Communion. He proudly displayed his badge, a happy smile on his poor bloated features upon which Little John, alone, of all the village, had never looked with aversion. Only, he had once remarked to the old man, that he must have been out in the sun a good deal without his hat, because his face was very red.

"You see, your mother's not being alive made a difference. Mine always is careful to make me wear a hat."

Perhaps, the drunkard, looking at the bright face, glowing with health, felt deeper thoughts stirred in him by that observation.

John had not only been present at the administering of the Sacrament, wearing his badge, but had brought thither some of his cronies, the good-for-nothings of the

village, wearing their insignia. A certain number of devout members of the League had attended the, *Curé* hither, so that as John said to the dying man :

“ You really were at one meeting.”

“ Yes, many thanks to you, Little John,” said the poor fellow, gratefully.

On the next Communion Sunday, to the amazement of the parish, two or three of the toughs were seen approaching the Holy Table. They explained that the little lad had never given them any peace till they went and that now they felt happier and were going to try and do better. The drunkard's death, too, though they said nothing about that, was a solemn object-lesson to them.

Little John always said he thought he would be a soldier when he grew up.

“ When I'm an officer,” he said, one day, “ I might get the men enrolled and we might all march up to Communion together. And we could have the flags flying and the drums beating, just like that day I was St. John.”

What a shadow fell over the village when it was announced that Little John was going away. He made his farewell rounds with the tickets and his notice for Communion, and had appointed his deputies, some of them amongst the roughs themselves, who, indeed, were gradually becoming much less objectionable members of society. He had charged them all solemnly to be faithful to all the practices of the League in his absence. At the grocery, he had had a final interview with a number of his cronies, whom he was quite unconscious that he had reformed, and equally unconscious was he that some were still reprobate.

“ I went and said “ Good-bye ” to the woods,” he said, “ where I used to get such lots of nuts and the squirrels looked at me with their little eyes. I wonder if they knew I was going away. I said good-bye to the fields

and trees and pond where I used to fish with the other boys."

The men listened in open-eyed wonder. This love of inanimate things was a new idea to them.

"Don't you hate leaving things and going away," said Little John, "and I couldn't cry about it, because I wasn't a girl."

He concluded with a little laugh, in which there was a suspicion of tears, as he glanced down at his blue suit, beginning to wear threadbare in places and stuck his hands in his trousers' pocket.

"But I'll be coming back for vacation and I'll see them all again," he resumed, "I'll miss going about with the tickets and reminding you about the meetings."

"Perhaps over there I can get some associates," he added, more hopefully, "and I'll tell them what good members I had on my circles here."

Then he bade them all good-bye, shaking hands and telling them not to forget to keep up to the League, so that when he came back he could go right on giving tickets. And they all promised and wrung his hand with a grip that made him wince, though he was too brave to show any signs.

Very few of them could speak because of the choking in their throat and the eyes of many were dim as they watched his brave little figure going away into the distance for the last time. The setting sun shed once more a glory about him, appropriately, for he had been as sunshine in the village and his story remained a beautiful tradition, associated with sunshine and flowers and all cheerful out-door life and best of all with the work of the Sacred Heart.

Some whom Little John's presence had failed to convert, touched by his farewell words and the sorrow caused by his absence, joined with the others and at last ceased

to excuse themselves from the Sacred Heart Communion, feeling that it would have pleased their young promoter. For many a day, indeed, the meetings were largely attended and the Communion rail crowded, in memory of LITTLE JOHN.

Written for
THE CANADIAN MESSENGER.

Te Martyrum candidatus laudat Exercitus

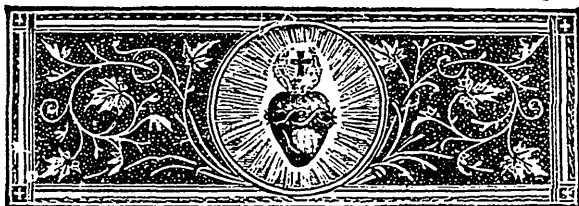
(*Sonnet*)

THE CANADIAN MARTYRS.

The white-robed Martyrs praise Thee, they who traced,
In blood, their way through our Canadian land ;
Who, strong in Thee, were patient to withstand
The toils and perils of the dreary waste ;
Who, dauntless, sought for outcast souls, and faced
Hunger and thirst, the tomahawk, the brand,
The cruel torments of the Savage band.
Content if, in their anguish they might taste

The joy of those who die for Thee :—Oh Thou,
The Strength of Martyrs ! may their ceaseless prayer
Avail for us who mourn in exile now ;
They bore for Thee, with Thee, the Cross we bear ;
Thou, for the Crown of Thorns in which we share,
Hast placed the Martyrs' Crown on ev'ry brow.

FRANCIS W. GREY.



ANOTHER FAVOURED SPOT

The month of October is the time to call attention to a spot which is deservedly becoming a place of pilgrimage for all lovers of our Lady's Rosary. Cap de la Madelaine is the point on the bank of the St. Maurice, opposite the city of Three Rivers. Within the past few years the zeal of the present parish priest, Rev. M. Duguay, has made it a halting place for thousands of pilgrims devoted to Our Lady and her Rosary. Many favours, we are told, are obtained there, and the fame of the old Jesuit church, a relic of the early days of Canada, is like St. Ann of Beau-pré, growing apace. A few historical notes gathered here and there will not make the place less interesting to those who visit it.

As early as 1639 a tract of land twenty miles long and six deep had been given to the Jesuits for the benefit of the savages converted to the Christian faith, but it was not until the year 1678 that their titles to the estates of Cap de la Madelaine and Batiscan were confirmed by the King of France.

About the middle of the seventeenth century the Jesuits succeeded in drawing many savages from Three Rivers and its neighbourhood and settling them at the Cap. This step was taken to check an evil that had all ready begun to spread; the use of "firewater" had created much disorder among the savages. The author of one of the *Relations* tells us that his ink was not black enough to

depict the evils caused by this enemy. Only the gall of a dragon could write down the bitterness the missionaries felt at the sight of the ravages caused by drunkenness. The bad examples of the white fur traders acted powerfully on the savage character, and the missionaries isolated their wards as much as possible. They built a fort for them at the Cap de la Madelaine, where they lived and followed the practices of a religious life with almost the regularity of a monastery.

The residence of the Cap became the centre of a number of missions which had been established in the neighbourhood during the previous few years. Among these were counted Batiscan, St. Genevieve and Becancour. Father Claude Allouez, one of the most celebrated missionaries and explorers of the New World, had the care of the savages at the Cap for some years after the permanent mission was established in 1651. In 1663 he returned to Quebec and Father Fremin took his place. Two years later the latter became superior at the Cap; he applied himself to instructing the Montagnais and Algonquins, while the chief care of the mission was given to Father Albanel. When Father Duperon died at Chambly in November, 1665, Father Albanel went to take his place. He was replaced at the Cap by Father Druillettes. Father Simon Le Moyne, the discoverer of the salt mines in New York State, died a holy death at the Cap in the same year, and lies buried in or beside the old stone church which is still standing.

When the historian of New France, Father de Charlevoix, visited the Cap in the 1721, the mission was far from being in a flourishing condition. From the way he speaks of it in his letters, the Jesuits must have gone from the place several years previously. One of the missionaries probably remained with the savages. Writing to the Duchess of Lesdigieres, Charlevoix says: "The mission which our Fathers formed at the Cap de la Made-

leine did not last long. This was partly the effect of the inconstancy of the savages. War and sickness, however, were the chief causes of the destruction of this rising church. The West India Company, has tried to remove them to Chicoutimi, where there are many families of the same nation living under the care of a Jesuit missionary : others wanted them to join the Abenakis at St. Francis. But these efforts were in vain ; the only answer the Algonquins give is that they cannot leave the place where their forefathers are buried."

Many years after Charlevoix's visit, a fire destroyed the registers and archives of the Cap de la Madeleine, and many precious lines were thus lost to us forever. Three venerable monuments still stand, at least they were standing ten years ago,—to recall the years of occupancy of the early missionaries. These are the Jesuits' manor-house, their grist mill, and the old stone church. The grist mill was built shortly after 1665. It has borne bravely the wreck of time, and a few years ago, was still grinding its neighbours' corn. The motive power is furnished by a rivulet flowing from the St. Maurice. This rivulet was once only a little creek, but it has developed into a good sized stream, and it is still called the Rivière des Pères.

In the sacristy of the old church there used to be several sets of sacerdotal vestments beautifully wrought which belonged to the early missionaries. Tradition has it that they were presented to them by a French princess when the mission was established. There used also to be five or six sacred vases in massive silver, and one of them,—not the least interesting—was the chalice used by Father Charlevoix, the historian of New France, when he visited the mission at the beginning of the eighteenth century.



QUEBEC CITY AND THE SACRED HEART.

Quebec is undoubtedly the cradle of the heaven-sent devotion to the Sacred Heart on this continent. The venerable Foundress of the Ursuline monastery, Mother Mary of the Incarnation, would seem to have had a foreknowledge of the worship which was to be given, in later years, to the Heart of Jesus. In several places in her writings she speaks of the Divine Heart. She composed in its honour an admirable prayer which she recited herself and had recited daily in her community.

A comparatively recent letter written by His Grace Archbishop Begin to the Ursulines of that city, brings to light certain historical facts that will be interesting to the readers of the MESSENGER. The Archbishop writes :

"Shortly after the revelations made to the Blessed Margaret Mary, when very few religious houses in Europe knew of the devotion to the Sacred Heart, it had, through the Ursulines of Quebec, already become popular in these countries peopled with savages. In the year 1700, the Bishop of Quebec, was solicited by the community to authorize the celebration of the feast of the Sacred Heart in the Ursuline chapel. His Lordship granted the pious request, and permitted his clergy to recite the office of the Feast. The Pastoral Letter granting this privilege is still kept in the archives of the community. It is assuredly the first official document in the new world touching the devotion to the Sacred Heart.

"The annual feast of the Sacred Heart soon failed to suffice for the piety of the faithful. Something more had

to be devised, and after the example of the pious associations of Europe, a sodality was organized in the Ursuline Chapel, whose members pledged themselves to honour the Heart of Jesus in a special manner. The new sodality was inaugurated the Friday following the Octave of Corpus Christi, in the year 1716, and the first name inscribed on the register is that of the Bishop who then governed the Church at Quebec, Mgr. St. Valier, the same Pontiff who, sixteen years before, had permitted the celebration of the feast of the Sacred Heart.

“Pope Clement XI, in a letter dated March 23, 1718, granted the sodality many indulgences. Every one wanted to join; and notwithstanding the evils of those times,—continual wars, invasions, Jansenistic errors—from 1716 to 1800, not less than five thousand names are inscribed on its register. It would appear then to be an undisputed fact that the sodality of the Sacred Heart of Jesus erected in the Ursuline Chapel of Quebec is the oldest in America, and that this chapel is the cradle of the devotion on this continent.”

It is gratifying to learn that the good city of Champlain has another glory to record; for nearly two hundred years the Sacred Heart of our Divine Lord has had adorers within its walls.

The past five years have witnessed an extraordinary increased of devotion to the Sacred Heart in the old rock-bound city. Not to mention the thousand associates attached to the French centres, one of the most flourishing English centres in Canada belongs to St. Patrick's parish directed by the Redemptorist Fathers. May it continue to prosper and bring forth fruits of sanctity.



THANKSGIVINGS

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

AMHERSTBURG.—A Member, for a favour, through the intercession of the B. V. For a favour, through the intercession of St. Anthony.

ANTIGONISH.—A Promoter, for three favours during the month of August. A daughter, for a father having made his Easter duty who had neglected to go to confession for three years. For two special temporal favours, through the intercession of the B. V. and St. J.

ARNPRIOR.—A Promoter, for three temporal favours obtained during the month of July. A Promoter, for several favours, through the intercession of the B. V., St. Ann and St. J.

BADEN, ONT. — For a troublesome matter settled without going to law.

BARRIE.—Three Members, for success at an examination.

BATHURST, N. B.—A Member, for hearing from an absent friend, after asking the prayers of the League.

BERLIN, ONT.—A Promoter, for the finding of a lost article, after praying to the B. V. and St. Anthony. A Member, for a great favour, after prayers to the S. H. and St. J.

BRANTFOLD.—A Member, for having obtained a temporal favour, through the prayers of the League. A Promoter, for many favours received during the past year,

two in particular, that seemed almost impossible to obtain, through prayers, and a novena for the Souls in Purgatory, and having a mass said.

BRECHIN.—For a temporal favour, after saying daily a decade of the Rosary and offering a communion. A Member, for many temporal favours, by applying the Badge.

BUCKINGHAM.—A Promoter, for a very great favour, received in the month of June, after praying to the S. H. A Member, for many favours received through the intercession of the B. V. and St. J. An Associate, for several temporal favours.

CALGARY.—For the recovery of a child from a very serious illness. This cure was effected in a Protestant family, the parents asked that the Badge be put on the child in hopes of having its life spared and promised, if the child recovered, to have a mass said in honour of the S. H.

CORNWALL.—For many temporal favours. For a special grace obtained through St. J. Two, for successful examinations.

WEST MILLS.—A Member, for a temporal favour through the intercession of St. Ann. Two Members, for articles of value found after praying to St. Anthony.

FRANKVILLE, N. S.—A Member, for a favour received through a novena in honour of the S. H. and the B. V.

GEORGETOWN, P. E. I.—A Member, for two temporal favours asked in the month of June.

GUELPH.—A Member, for a favour by praying to St. J. and the Souls in Purgatory. For the finding of a lost article by praying to St. Anthony.

HALIFAX.—For work obtained for a brother, through the intercession of the B. V., St. J. and the Souls in Purgatory. For a spiritual favour. For employment.

For a cure after applying the Badge. For a favour after praying to the Souls in Purgatory. For a cure through praying to St. J. and having a mass said.

HAMILTON.—Three Members, for special favours. For three temporal favours.

HASTINGS.—For favours received. A Mother, for her recovery from a severe illness when all hope was given up. For the recovery of a lost article after praying to the B. V. and St. J.

HESPELER.—A Promoter, for two very great favours received a few months past.

KILDARE, P. E. I.—A Member, for a great temporal favour received in July after praying to the S. H. and saying the 'Thirty Days' prayer to the B. V.

KINGSTON.—For temporal favours, after a promise of a mass, and making three novenas to St. J. A Promoter, for means received through the intercession of the B. V., St. J. and St Anthony. Two, for an increase of means, For hearing from an absent husband whose family was in distress. For employment for father and children. For the restoration of a son. For several hours' release from coughing. A Promoter, for a spiritual favour, for a friend.

LA SALETTE, ONT.—A Member, for a temporal favour.

LONDON ONT.—A Member, for the recovery of a person who was seriously ill. For a temporal favour.

MONCTON, N. B.—A Member, for temporal favours. For the cure of a child's sore eye after applying the Badge. A Promoter, for a favour, after a novena to St. Ann. For a favour after prayers to the B. V., St. J. and the Souls in Purgatory.

MONTREAL.—A Promoter, for spiritual and temporal favours received when in great distress. A Member, for

employment, after having made a novena. A Mother, for a situation obtained for her son. For favours through prayers to St. Anthony. For two temporal favours after prayers to the B. V. and St. J. For a situation through St. Ann and St. J. For a spiritual favour. For grace obtained at a pilgrimage.

MOUNT PLEASANT, P. E. I.—A Member, for success in an examination and for other favours after praying to the S. H. of Jesus and Mary, also saying the Litany of St. J. and the Thirty Days' Prayer to the B. V.

NAPANEE.—A Member, for a temporal favour.

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

NEW YORK. — For the return of a young man to his duties after an absence for ten years, through prayers and masses said for the Souls in Purgatory. For the conversion of a mother, who had neglected her religion. For the grace to die a happy death.

NIAGARA FALLS.—A Promoter, for two special favours received through the intercession of the B. V.

NORTH YAKIMA. — For a great favour through the intercession of the B. V. and St. J.

ORILLIA.—A Promoter, for temporal favours.

OSCEOLA.—A Member, for two cures after applying the Badge. A Member, for a temporal favour, after praying to St. Anthony. Promoters, for a spiritual and temporal favour, after praying to St. J.

OTTAWA.—An Associate, for the conversion of a father, after twenty years' absence from the Sacraments, and for his happy death. For the happy death of a son. For the removing of obstacles in the way of a vocation. For many favours, spiritual and temporal. For hearing from a relative after twenty-five years' silence, through a promise to make a pilgrimage to the shrine of St. Ann. For

the conversion of a man who had not attended any religious duties, and had been addicted to drink for thirty years. For two temporal favours, after a novena to St. Francis and St. Anthony.

OWEN SOUND.—For favours through the intercession of the B. V. and St. Anthony. For good health for a mother.

PENETANGUISHENE.—For improvement in health.

PETERBOROUGH. — A Member, for success in business, after a novena to the S. H., and making the nine Fridays.

PICTON. — A Member, for pupils passing entrance examination and other favours. A Member, for two temporal favours. A member, for the cure of a swollen face, after applying the scapular of Mount Carmel. For the cure of a weak back.

QUEBEC. — A Promoter, for a very great favour, after repeatedly making the nine Fridays, and invoking St. J. and St. Anthony. For a brother's return, after twenty-six years' absence. A Promoter, for several spiritual and temporal favours. A Member, for success in an undertaking. A Member, for restoration to health. An Associate, for a very great temporal favour. A Promoter, for an unexpected favour. A Promoter, for several favours, through the intercession of the B. V., St. J. and St. Anthony. For a great spiritual favour. A Promoter, for special help in a necessity. An Associate, for the cure of sick child. A Member, for several temporal favours through the intercession of the B. V., St. J. and the Souls in Purgatory. For peace of mind for a person afflicted with nervousness. For the cure of a sick person. A Mother, for suitable employment for her daughter. A young girl, for a good situation. A Promoter, for a number of spiritual and temporal favours.

RENFREW.—For the cure of sore throat, after prayers to the B. V. and the Canadian Martyrs. A Member, for many favours obtained through prayers to the B. V., St. Ann and St. J.

ST. ANDREW'S WEST.—A Member, for the cure of a sore knee, through prayers to the B. V. For a temporal favour. A Member, for a situation for a brother.

ST. CATHARINES.—A Promoter, for the cure of a toothache, after commencing a novena in honour of St. Anthony of Padua. A Member, for a cure through prayers.

ST. JOHN, N. B.—Two, for employment and means. One, for cure of vertigo. One, for success in an examination. One, for the conversion of a brother. One, for the finding of a lost will. One, for success in business. One hundred and forty special thanksgivings, for spiritual and temporal favours.

ST. TERESA, P. E. I.—A Member, for the preservation of health, through the intercession of the B. V., St. J. and the Canadian Martyrs.

SARNIA.—A Promoter, for finding a lost purse, after promising St. Anthony bread for the poor and a mass for the Souls in Purgatory. A Promoter, for a situation. For relief in pain and for many other favours, after praying to the S. H. and St. J. A Promoter, and two Members, for passing an examination, after prayers to the S. H. and St. Anthony of Padua.

SHAMROCK, ONT.—For the cure of a very sore back, after applying the Badge. For three temporal favours. For the cure of rheumatism, after applying the Badge.

TORONTO.—A Member, for a particular favour obtained, after making the Nine Fridays and saying prayers for the

same intention. A Member, for favours, through the prayers of the League. For the conversion of a son. A Promoter, for a position. For the conversion of a father given to drink. For temporal favours through the intercession of the B. V. and the Souls in Purgatory. For the cure of a sore foot, by applying the Badge and a little picture of O. L. of Perpetual Help. For a favour, through the intercession of St. J. A Promoter, for the success of a law suit.

WOODSLEE.—For success in an examination, through the intercession of St. Thomas Aquinas. For a child's recovery from a serious throat disease, through the intercession of St. J. For a young man, who had fallen away from his duties, joining the League, through the intercession of the B. V. A Promoter, for the cure of a very bad case of catarrh.

WOODSTOCK, ONT.—A Promoter, for several temporal favours.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from: Almonte, Amherstburg, Frankville, Halifax, Hamilton, Hespeler, Huntsville, Ont., Kingston, Lindsay, Low, P. Q., Manotic, Midland, Moncton, Montreal, Ottawa, Parry Sound, Penetanguishene, Port Mulgrave, Quebec, St. Andrew's West, Toronto, Warkworth, Windsor Mills, P. Q.



R. I. P.

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

Alexandria : Archibald McGillis, d. July 13 ; Dougald Macdougald, d. July 17 ; Donald H. Macdonell, d. July 23 ; Donald T. Macdonald, d. Aug. 8. *Amherstburg* : Laura Beaufort, d. July 26. *Brechin* : Mrs. Mary Mallot, d. July 23. *Buckingham* : Mrs. Samuel McFaul, d. Aug. 26 ; Mrs. Edward McCormack, d. Sept. 1. *Chicago, Ill.* : Thomas McCauley, d. May 17. *Cornwall* : Catherine Rae, d. in Aug ; Sarah McDonald, d. Aug. 11 ; Patrick Curran, d. in July ; Donald Aug. McDonell, d. Aug. 14 ; Mrs. Angus S. McDonald, d. Sept. 1. *Desoronto, Ont.* : Tobias Butler, d. June 16. *Dundas* : Mr. Richard Coady and Miss Catherine Kelly, both d. in July. *Galt* : Mr. John Cullen, d. July 1. *Grand Falls, N. B.* : Mrs. Rose Ann McCloskey, d. Sept. 2. *Halifax* : Mrs. Ellen Phelan, d. July 29 ; Ellen Hogan, d. Aug. 1. *Hastings, Ont.* : Mrs. Anastatia Green, d. Aug. 19. *Ingersoll* : Mrs. Patrick Clear, d. Aug. 1 ; Mr. James Clark, d. Aug. 15 ; Mr. Michael Whalen, d. July 31. *Kingston, Ont.* : Dr. D. C. Hickey, d. Aug. 10 ; Mrs. Mary O'Donnell, d. July 20. *Maidstone* : Margaret MacFarland, d. Aug. 15. *Marysville* : Mrs. Margaret Gartland, d. August 15. *Moncton* : Mr. Vincent Fogarty ; Mr. Edward Daley. *Monticello, P. E. I.* : Annie Maria McDonald. *Montreal* : Mary Power, James Donovan, James Liddy, William Clarke and Mr. Francis Dolan, d. May 6 ; Mr. William Ney-Smith, d. in Apr. ; Mr. John Dugan, d. in July ;

Mr. John Leahy, d. Aug. 27. *Pilkington*: Miss Mary S. Kelly, d. Aug. 13. *Portsmouth, Ont.*: Mrs. Catherine Halpin, d. May 11. *Quebec*: Mrs. James Piper, d. Sept. 1; Miss Margaret Enright d. Sept. 3; M. George Pinford, d. Sept. 5; Mr. Farley, d. Sept. 15; Mr. James Quinn; Mr. James Larkin. *Rawdon, P. Q.*: Mrs. Edward Coffey, d. Aug. 20. *St. Andrew's West*: Mrs. Angus C. McDonell, d. Apr. 27.

THE PROCESS OF BEATIFICATION of our Early Missionaries.

Rev. Father T. Armellini, the Postulator in Rome of the causes of the Society of Jesus, has lately been urging the presentation of the process of beatification of our martyrs Isaac Jogues, John de Brébeuf, Gabriel Lalemant, Antoine Daniel, Charles Garnier, René Goupil and others. The cause of Catherine Tegakwita, the "Lily of the Mohawks," will be presented at the same time.

The two hundred and fiftieth anniversary of the death of Father Jogues was celebrated at Auriesville, N. Y., the scene of his sufferings, in August last. A full account of what took place on that occasion will be given in our next number.

March, 1899, will be the two hundred and fiftieth anniversary of Fathers de Brébeuf and Lalemant, who, like the other missionary martyrs, mentioned above, met their death on Canadian soil.

Catherine Tegakwita was born in the immediate vicinity of Auriesville, N. Y., but died on the shores of the St. Lawrence, at the Indian Mission of Sault St. Louis.

A Vice-Postulator has been named for New-York and Canada. He will commence immediately to prepare the necessary documents, and, as the expenses of the process will be heavy, he will be grateful for any pecuniary aid the pious faithful may be prompted to send him.

Further information may be had by addressing inquiries to the CANADIAN MESSENGER, Gesu, Montreal.

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

EXHIBIT OF JAN. 1896.

DIOCESE OF NICOLET.

(All French Centres).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Arthabaskaville.	Collège du Sacré-Cœur . .	April 7, 1877	526	108	108	108	7
"	Noviciat des FF. du S. C .	Jan. 30, 1894	112	71	71	71	1
Baie du Febvre . .	Ecole des Frères	Mar. 23, 1885	224	45	(f) 30	(f) 30	..
Chester	St. Paul	June 6, 1876	1,125	(f) 900	..	300	..
Drummondville . .	Convent de la Présentation	Oct. 3, 1895	102	102	102	71	6
Maddington Falls.	Ste Anne du Sault	Nov. 8, 1895	315	315	315	50	21
Nicolet	Ecole de la Salle	Jan. 4, 1889	434	159	78	78	18
Rivière David . . .	S. David	1876	902	902	300	300	43
Ste Angèle de Laval	Ste Angèle	June 6, 1876	525	490	..	60	..
S. Cyrille, Wendo'er	S. Cyrille	June 6, 1876	355	280	120	120	7
S. Grégoire	Ecole des Frères	May 12, 1889	196	65	60	60	4
S. Guillaume Upt.	Collège S. Joseph	Jan. 11, 1893	132	51	48	48	7
Ste Monique	Ste Monique	June 15 1876	1,200	1,200	..	900	..

S. Patrice, Tingwick.	S. Patrice	June, 1896	1,260 (f)	900	. . . . .	. . . . .	. . . . .
Ste Perpétue	Ste Perpétue	Oct. 23, 1891	288	288	200	200	21
S. Pie de Guire	S. Pie de Guire	June 25, 1876	635	635	. . . . .	. . . . .	. . . . .
S. Pierre-les Becq't	S. Pierre	June 6, 1876	2,800	1,100	150	150	10
S. Remi, Tingwick	S. Remi	Mar. 10, 1882	647	647	200	200	. . . . .
S. Valère, Bulstrode	S. Valère	June 6, 1876	662 (f)	500	. . . . .	125	. . . . .
S. Wenceslas	S. Wenceslas	Oct. 9, 1894 (a)	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Warwick	Stc Elizabeth	Aug. 6, 1894 (a)	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Total		Centres : 21	12,440	8,558	1,752	2,871	145

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

DIOCESE OF THREE RIVERS.

(All French Centres.)

DIOCESAN DIRECTOR: REV. F. X. CLOUTIER, CANON.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Registered Names	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Three Rivers . . .	(CITY)	April 10, 1876	10,353	4,410	2,910	97	
" . . .	L'Immaculée Conception . . .	1885	1,100	500	..	..
" . . .	Ligue des hommes . . .	..	647	400	50	15
" . . .	F.F. des Ecoles Chrétiennes	Oct. 5, 1876	127	56	56	1	
" . . .	Hôpital S. Joseph.	May 16, 1892	28	20	20	..	
" . . .	Sœur du Précieux Sang. . .	Jan. 1, 1893	1,366	648	558	27	
" . . .	Ursulines.	Mar. 10, 1876	..	..	..	..
Batiscau	(OUTSIDE THE CITY)	June 6, 1876	(a)	..	..	..
Champlain	S. François-Xavier	Jan. 29, 1876	1,664	340	..	14	
Louiseville	La Visitation	Oct., 1892	150	150	150	15	
"	F.F. de l'Inst. Chrétienne . .	June 21, 1876	105	105	80	7	
Ste Anne Pérade	Couv. SS. de L'Assomption	July 28, 1889	259	259	30	3	
S. Barnabé	Ste Anne (Lig. des hommes)	June 15, 1875	1,146	800	200	6	
S. Didace	S. Barnabé.	Jan. 12, 1877	400	400	..	12	
S. Elie de Caxton.	S. Didace	June 6, 1876	380	195	170	14	
	S. Elie . . . . .	..	..	..	64	..

S. Etienne des Grès	S. Etienne	June 6, 1876	646	261	261	166	22
S. Justin	S. Justin	Feb. 15, 1895	671	671	600	300	30
S. Léon	S. Léon le Grand	1879	356	324	..	..	..
S. Maurice	S. Maurice (Lig. hommes).	Oct. 10, 1887	667	667	..	667	7
S. Narcisse	S. Narcisse	June 6, 1876	1,660	1,555	..	400	2
S. Paulin	S. Paulin	June 6, 1879	701	701	..	..	7
S. Prosper	S. Prosper	June 6, 1876	1,003	(f) 800	..	..	..
S. Sévère	S. Sévère	1876	634	(f) 500	..	..	..
Chawenegan	S. Boniface	June 15, 1876	870	700	..	..	..
S. Stanislas	S. Stanislas (Lig. hommes)	*	475	475	..	..	21
Ste Ursule	Ste Ursule	1880	1,075	1,075	..	..	..
Valmont	N.-D. du Mont Carmel	June 6, 1876	765	765	..	200	13
Vincennes	S. Luc	July 21, 1872	285	285	..	285	6
Yamachiche	Ste Anne	Feb. 17, 1896	2,132	2,132	..	..	131
"	FF. des Ecoles Chrétiens	Aug. 25, 1876	787	67	40	40	15
Total	Centres : 28 . . . . .	. . . . .	30,452	19,661	6,270	1,738	464

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

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

(c) From the report of 1880.

(f) Approximately.

(x) The number of Associates of the 2nd Degree, in this diocese, as in the others, is estimated according to the number of Rosary Slips sent monthly.

PREFECTURE APOSTOLIC OF THE GULF OF THE ST. LAWRENCE.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership			Promoters.
				1st deg.	2d deg.	3d deg.	
Pte. Esquimaux	C. S. Joseph du Labrador	Aug. 4, 1891	246	246	100	100	7

Ecclesiastical Province of Quebec.—Summary.

DIOCESE.	Local Centres.	Names Registered.	Present Membership.			Promoters.
			1st Deg.	2nd Deg.	3rd Deg.	
Archdiocese of Quebec	199	163,951	86,102	42,535	46,392	1,660
Diocese of Chicoutimi	8	2,217	1,863	1,324	1,014	20
Diocese of Nicolet	21	12,440	8,558	1,752	2,871	145
Diocese of Rimouski	37	17,700	14,408	5,686	5,469	334
Diocese of Three Rivers	28	30,452	19,661	6,270	1,738	464
Prefecture Apostolic of the Gulf	1	246	246	100	100	7
Total	294	267,006	130,838	57,667	57,584	2,630



Written for
THE CANADIAN MESSENGER.

FIAT VOLUNTAS TUA.

(Sonnet.)

Teach me to do the thing that pleaseth Thee
Oh Lord, my Lord, who camest to fulfil
That which The Father bade Thee, all His Will :—
Teach me to do Thy Will, that I may be
Filled with the sweetness of Thy love ; may see
And know that Thou art gracious ; learning still,
From day to day, as Thou shalt will or nill
To will or nill with Thee, that so, in me

Thy Will may be fulfilled :—Thou knowest best ;
Choose for Thy servant always, I entreat ;
Blessed are they that do Thy Will, and blest
Are they that serve Thee, for Thy yoke is sweet
Thy burden light, and Thou shalt give us rest
Hereafter, when Thy purpose is complete.

FRANCIS W. GREY.

INTENTIONS FOR OCTOBER

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

- 1.—Th.—St. Remigius, Bp. hf. Hold fast the faith. 4,876 Thanksgivings.
- 2.—F.—HOLY GUARDIAN ANGELS. at. gt. Honour the Angels. 2,793 In affliction.
- 3.—S.—St. Romaine, V. M. Morning Offering. 4,713 Departed.
- 4.—S.—MOST HOLY ROSARY. at. gt. rt. Daily Decade. 3,727 Special.
- 5.—M.—St. Francis of Assisi, F. pt. Reparation. 1,179 Communities.
- 6.—Tu.—St. Bruno, F. Detachment. 1,395 First Communions.
- 7.—W.—St. Mark, P. Fortitude. The Associates.
- 8.—Th.—St. Bridget, W. bh. hf. Honour the Passion. 1,518 Employment and Means.
- 9.—F.—SS. Denis and Comp., MM. Confidence in God. 1,537 Clergy.
- 10.—S.—St. Francis Borgia, C. rt. Love of the Blessed Sacrament. 6,966 Children.
- 11.—S.—Maternity B. V. M. Perseverance. 3,255 Families.
- 12.—M.—BB. Camillus and Comp., MM. Avoid slight faults. 6,259 Perseverance.
- 13.—Tu.—St. Edward, K. Love purity. 1,551 Reconciliations
- 14.—W.—St. Callistus, P. M. Respect authority. 4,43 Spiritual Favours.
- 15.—Th.—St. Teresa, V. hf. pt. Loyalty to Christ. 2,785 Temporal Favours.
- 16.—F.—St. Gall, Ab. Pray for missions. 2,783 Conversions to the Faith.
- 17.—S.—BL. MARGARET MARY, V. Honour the Sacred Heart. 3,182 Youths.
- 18.—S.—St. Luke, Ap. Evang. Read the Gospel. 1,333 Schools.
- 19.—M.—St. Peter of Alcantara, C. Spirit of penance. 3,200 Sick.
- 20.—Tu.—St. John Cantius, C. Prudence. 924 Missions, Retreats.
- 21.—W.—SS. Ursula and Comp., MM. Christian courage. 832 Guilds, Societies.
- 22.—Th.—St. Mary Salome. hf. Respect the innocent. 1,533 Parishes.
- 23.—F.—MOST HOLY REDEEMER. Pray for sinners. 5,809 Sinners.
- 24.—S.—St. Raphael, Arch. Trust in the Angels. 7,633 Parents.
- 25.—S.—Patronage B. V. M. Love Mary. 5,892 Religious.
- 26.—M.—St. Evarist, P. M. Respect the Holy Relics. 2,700 Novices.
- 27.—Tu.—St. Elosbaan, K. Despise the world. 1,044 Superiors.
- 28.—W.—SS. SIMON and JUDY. Ap. hf. mt. Firm hope. 1,787 Vocations.
- 29.—Th.—Ven. Bede, D. Fidelity in trifles. The Promoters.
- 30.—F.—St. Alphonsus Rodriguez, C. Spirit of prayer. 11,829 Various.
- 31.—S.—St. Quentin, M. Honour patron Saints. The Directors.

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

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

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