



THE CANADIAN MESSENGER

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GENERAL INTENTION FOR MARCH.

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

DEVOTION TO THE HOLY FAMILY.

During the month of February all our Associates, recognizing the full import of a revival of the Christian spirit among the nations of the earth, besought with more than ordinary earnestness the Dispenser of all graces to bring about this great reform, for His own glory and for the salvation of mankind.

But nations are not likely to hail Christ as their ruler

until His benign sway has been accepted without limitations by families and their individual members. Catholics must consequently use every endeavour to preserve or to renew the Christian spirit in those lesser societies which meet around the domestic hearth, and which in their aggregate go to make up peoples and nations.

By far the most efficacious means to compass this end is to propagate the devotion to that Blessed Family which was so highly, so divinely honoured as to be able to count a God among its members.

We are now in the month of St. Joseph who was head of the Holy Family upon earth. This is his greatest title to our veneration, and as Foster-father of our Lord we shall during this month sing his praises and invoke his powerful intercession. We shall, furthermore, consider him as the exemplar of the Christian father ruling his household. To the father of the family he sets the example of self-denial, of disinterested devotedness, of implicit trust in Divine Providence. In studying this his model, the head of the Christian home will learn to temper his authority with meekness, to be a peaceful and beneficent ruler, and not a tyrant in his little kingdom.

The Christian mother will strive to imitate Mary's more hidden, less transcendent, but not the less admirable virtues in her own inner life, for those virtues made of Nazareth the abode of peace, of unalterable sweetness and of piety the most gentle and attractive.

The *education* of Jesus will prove another subject of most consoling and instructive meditation for Christian parents. From it will they learn to direct the regards and the hearts of their children towards their *little Brother of Nazareth*, and to awaken in them, while yet tender in years, that ingenuous piety which is always so touching and oftentimes so generous.

It was to encourage this devotion that on June 20, 1892,

His Holiness Leo XIII issued his brief on the Universal Association of the Holy Family : " There is no one," says the great Pontiff, " who does not know that the prosperity of the individual, as well as that of the community, depends principally on the way the family is constituted. The deeper, indeed, virtue is rooted in the bosom of the family, and the greater the solicitude of parents to inculcate by word and example the precepts of religion, the more abundant also will be the fruits resulting therefrom for society at large. Wherefore, it is all important that domestic society should not only be holily constituted, but that it be also governed by holy laws, and that the religious spirit and the principles of Christian life be developed within its pale with care and assiduity.

" Evidently it was with this end in view that the merciful God, contemplating the rehabilitation of mankind, which had been looked forward to for ages, so arranged the factors of this work and their order that, from its inception, it displayed itself to the world in the august form of a divinely constituted family, wherein mankind could behold a most perfect exemplar of domestic society and a pattern of the most exalted virtue and sanctity.

" Such was the Family of Nazareth, where, before dawning upon nations in the fullness of His light, the sun of Justice, the Christ God, our Saviour, remained hidden with the Virgin Mother and Joseph, her most holy spouse, the one who, in relation to Jesus, was to assume the office of father. It admits of no doubt but that the perfection in that domestic society and home-life, which resulted from the fidelity of each to the call of charity, from saintly living and from the practice of virtue, shone with the greatest lustre within that sacred household destined to serve as a model for all other homes.

" Wherefore, by a kind disposition of Providence, that Holy Family was so constituted that all Christians, to

whatsoever condition or nation they belong, may readily and with but little study, find an incentive and an invitation to the practice of every virtue. In fact, fathers of families have in Joseph an accomplished model of vigilance and fatherly forethought. The Blessed Virgin, Mother of God, is for mothers an admirable model of love, modesty, the spirit of submission and perfect trust. In the person of Jesus, who *was subject to them*, children have a divine model of obedience to admire, to venerate and to imitate."

The devotion to the Holy Family is a devotion that is not of recent growth in Canada, it dates back to 1663, the early days of the colony. The glory of having first conceived the idea of establishing an association of the Holy Family in this country must be ascribed to Madame D'Aillebout, widow of the governor who bore that name. (1) It was with a view of modelling the families of New France on the Family of Nazareth that she desired to see the confraternity instituted. Father Chaumonot, of the Society of Jesus, was the instrument chosen by Providence to bring the work to completion.

"For me," he says in the account he has left us, "for fourteen years and more I longed most ardently and all but continually to see Mary become the mother of a great number of spiritual and adoptive children, to console her for the loss of Jesus. And the first thought I had relative to the subject was while meditating on the countless sufferings of the Compassionate Virgin at the death of her Son..... I found in a book a devotion practised by some persons devout to the Holy Family. In honour of the thirty years that Jesus, Mary and Joseph passed together, these persons were accustomed to wear a cord with thirty knots and of triple circuit, to show

(1) Chaumonot, Autobiography, p. 75.

how united, during that time, in thought, in feeling and in affection, the three august personages were.

“ Thereupon, I felt a desire to establish this practice in Montreal. Mr. Souart, to whom, as my confessor, I disclosed all that passed within my soul, approved of this devotion, already established in France, and, as parish priest, allowed me to make it the subject of my sermon the following Sunday. This I did, and exhorted all, men and women, who so felt inclined, to wear the cord after it was blessed according to the formula given, and to prepare for its reception by a close guard over their thoughts and actions so that none might be sinful through uncleanness. The devotion was warmly approved by all, and many received the holy badge after due preparation.

“ This tentative effort led to another project, *Dies diei sacrat verbum*. This was to institute an association under the title of the Holy Family, whose object should be the sanctification of Christian families, taking as model that of the Incarnate Word. The men were to imitate St. Joseph, the women Mary the divine Mother, and the children the Infant Jesus.

“ My same spiritual director, to whom I communicated my purpose, confirmed me in it by his approval. But as we could not make it a success unless we obtained the approbation of His Lordship the Bishop, and indulgences from Our Holy Father the Pope, I suggested to the same reverend gentleman, to madame D'Aillebout, to the Mother Superior of the Hospital and to Sister Margaret, Superior of the Congregation (since we were all to act in concert), I suggested, as I said, that we should recommend this so great an undertaking to St. Ignatius, offering for its successful issue a novena to the worthy founder of the Society of Jesus. I subjoin even the copy of the prayer which I composed in his honour, and of which I have still the original : —

“ ‘Glorious St. Ignatius! who chose for motto, *The greater glory of God*, and who have left it as an inheritance to your children of the Society, we have no doubt but that you direct and, so to speak, watch over the pious works your spiritual children undertake for God’s honour. Wherefore, we most humbly beseech you to assume the guidance of and lead to success, an enterprise which we trust will contribute much to the greater glory of the Divine Majesty, since it concerns the reforming of Christian families in conformity with the most Holy Family of Jesus, Mary and Joseph. Bear in mind, illustrious patriarch, how useful to the Church such a society must prove; be mindful of the care, while in Rome, you yourself took of sinful men, of ill-wedded women, of helpless orphans and of maidens whose virtue was in danger. Continue in heaven above, through the instrumentality of your children upon earth, the works in which you were at one time engaged. Graciously inspire them in their choice of means for checking the disorders that lead families to perdition, and in all homes let those virtues flourish which are needed to transform them into so many schools of perfection, that they may fill the Church with holy members and heaven with saints.

“ ‘This charge, O Great Saint, must still be entrusted to you, since as Jesus deigned to choose you, you and your children, to impart His spirit to so many persons, to whole communities and even to kingdoms, assuredly Mary and Joseph, to be like their Son, will deign also to make use of you and your children to communicate their spirit to fathers and mothers of families.

“ ‘Thus, great promoter of God’s glory, vouchsafe to be the founder of the Association of the Holy Family, as you were that of the Society of Jesus; and out of gratitude for the establishment of this new Association, in

which, under your patronage and through your intercession, we hope to succeed, we, the undersigned, promise, each of us, nine communions. We will offer them in thanksgiving for the favours God has granted to you and to your holy Society. We promise, moreover, to see that all who are admitted into the Association recite immediately after their reception nine times the *Gloria Patri*, in the same intention. Done at Montreal, July 31, Feast of St. Ignatius, in the year 1663.

(Signed) Souart, P.; Joseph Marie Chaumonot, Jesuit; Judith DeBresolle, Superior of the Hospital; Marguerite Bourgeois, Institututor of the Congregation in Canada; Barbe de Boulogne, Veuve de Mr. D'Aillebout.

"Eventually, the Saint did not fail to secure success for the work we had recommended to him. After a few hindrances and some opposition, which works inspired by God generally meet with, I was summoned to Quebec where His Lordship the Bishop, having given his approbation to our work, wished first to have its practicability tested. So he authorized me to convene at intervals of a fortnight a number of ladies and devout women preparatory to their being received into the new society. Then, having found by experience that an association instituted with the title and in honour of the Holy Family, would be productive among the women and maidens, of the same good results the sodalities of Our Lady produced among men and youths, he gave it his approbation.

"He even had me write to Father Paul Ragueneau, then in Paris, to obtain from Rome the concession of indulgences, even plenary, for the members of the Association of the Holy Family. This the latter succeeded in doing, and in the year following we received the bulls from the Sovereign Pontiff which Father Claude Boucher, our assistant for France, had solicited.

"Finally, Mgr. Laval, who favoured this devotion,

and who had dedicated his flourishing seminary at Quebec to the Holy Family, having expressed the wish to see the new Association attached to the Cathedral, we were convinced that he and his most worthy clergy, zealous as they were for the devotion, would succeed better than we could in firmly establishing it. So we left the care of directing the Association in Canada entirely in their hands, with the proviso that the new foundation be made to help on the Sodalities of the Blessed Virgin and not be a cause to them of any decrease of fervour or of membership. This condition the reverend clergy observe most faithfully, since they hold meetings of the women and maidens only, who belong to the Association of the Holy Family, while the men, students and boys fulfil with greater exactness and fervour their duties as sodalists.

“ Thus, the Association of the Holy Family being but the counterpart of the Sodality of the Blessed Virgin as far as the pious exercises which are practised in both are concerned, so all that was to be done was to model the former on the latter society, that they might afford mutual support instead of proving detrimental to each other. All Canada is witness of the great good effected concurrently by the sodalists on their side and by the women and maidens on theirs. ”

It will certainly be a great consolation for our associates to think that the country in which we live adopted the devotion to the Holy Family from the beginning. It is a glory for Canada to have at so early a date held in high honour a devotion destined in the designs of Providence to become, after the lapse of centuries, universal in the Church. Our glorious reigning Pontiff, Leo XIII, in the brief we have already quoted, takes especial pains to point out that Canada was among the first of the nations to recognize fully all the advantages of the Association of

the Holy Family. We offer no other apology to our associates for having gone more minutely into the particulars of its first establishment on the shores of the St. Lawrence.

They in turn will pray all the more fervently that other nations may be favoured, in adopting this devotion, with the same advantages they have enjoyed in the past. Nor will they limit their efforts to prayer alone, but every faithful soldier of the League will become a zealous apostle of the association of families consecrated to the Holy Family at Nazareth. It is the wish of our Holy Father, formally expressed, to have every Catholic family join the association. It would be the means of reviving in our homes the pious practice of family prayers, and of strengthening the growth of so many other domestic virtues and customs, which have become all but obsolete in the material age in which we live.

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 that Catholic families may strive to imitate the virtues of which the Holy Family of Nazareth has set them an example. *Amen.*

HAIL St. JOSEPH

Moderato.

CHORUS Hail, St-Joseph, spouse of Ma - ry, Blessed a -

dolce. *cresc.*

bove all saints on high! When the

dolce.

death shades round us ga - ther, Teach, oh

cresc.

teach us how to die. Teach, oh

teach us how to die.

Hail St. Joseph

99

SOLO. Dear St. Jo - seph, pure and gen - tle, Guardian

dolce. grazioso. rinf.

of the Sav - ior Child, Treading

dolce.

with the Vir - gin Mo - ther Egypt's

f

de - serts rough and wild.

2.—He who rested on thy bosom
 Is by countless saints adored ;
 Prostrate angels in His presence
 Sing Hosannas to their Lord.
 Hail, St. Joseph, etc.

3.—Now to thee no gift refusing,
 Jesus stoops to hear thy prayer ;
 Then, dear Saint, from thy fair dwelling
 Give to us a father's care.
 Hail, St. Joseph, etc.

4.— Dear Saint Joseph, kind and loving,
 Stretch to us a helping hand ;
 Guide us through life's toil and sorrows
 Safely to the distant land.
 Hail St. Joseph, etc.

TREASURY, MARCH, 1896.

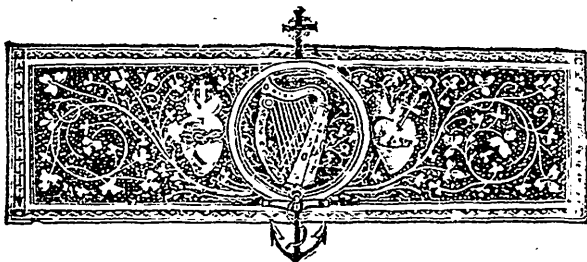
RECEIVED FROM THE CANADIAN CENTRES.

Acts of charity.....	167,264	Holy Hours.....	14,704
Acts of mortification	143,129	Pious reading..	68,500
Beads	292,220	Masses celebrated..	724
Stations of the		Masses heard.....	59,068
Cross.....	53,867	Works of zeal.....	51,144
Holy Communion	46,887	Various good works	332,539
Spiritual Commu-		Prayers.....	615,829
nions	250,318	Sufferings or afflic-	
Exams of con-		tions	93,163
science.....	71,722	Self conquests.....	72,456
Hours of silence....	258,033	Vizits to Blessed	
Charitable conver-		Sacrament.....	140,667
sations	286,494		
Hours of labor.....	393,381		
		Total.....	3,412,115



R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mr. Patrick Maloney, of Bathurst Village, d. in Dec. ; Mr. Thomas Lynch, d. Dec. 16 ; Mrs. Bowers, d. Dec. 31 ; Mrs. McCarthy, Jane Morell, and Miss Annie Doyle, all of Charlottetown, P. E. I. ; Mrs. Catherine Davy, d. in Dec., Mrs. Ann McDonald, d. in Jan., Mrs. Corine Leduc, d. in Jan., Finlay McDonald, d. in Jan., and John Harps, d. in Jan., all of Cornwall ; Matilda Lally, d. in Oct., and Annie Donnelly, d. in May, both of Darcyville ; Mr. Richard Ryan, of Ingersoll, d. Dec. 14 ; Mrs. Johanna Hickey, and Mrs. L. Conley, d. Jan. 18, both of Kingston ; John P. Cuddy, d. Jan. 12, Mrs. Margaret Healy, d. Jan. 30, Mr. John Halley, d. Dec. 30, Mrs. Ann MacDonell, d. Aug. 3. Mrs. Francis Holliday, Mrs. John O'Neil, Miss Lizzie Ward, and Mr. Patrick Graham, all of Montreal ; Lawrence Foley, d. Jan. 13, and Mrs. Leahy, both of Ottawa ; William Tocher, d. Nov. 8, and Joseph Redmond, sr., both of Picton ; Mr. John Dobbin, d. Dec. 13, Mr. Patrick Henchey, d. Dec. 20, Mrs. B. Teirnan, Mr. James Trumble, and Mrs. M. Sewell, all of Quebec ; Bridget Milmore, of Ste. Marthe, P. Q., d. in Sept. ; Mrs. Thomas Henry McNeil, of Sillery, d. Dec. 4 ; Miss Margaret Gallagher, of Stirling, Ont., d. Aug. 2 ; Mr. John Fitzgerald, and Mrs. Catherine Burke, of St. Thomas ; Mrs. William Nealon, d. Dec. 31, and James McGuire, d. Jan. 19, both of Campbellford ; Mrs. Elizabeth Gahagan, of Dundas, d. in Dec. ; Henry Sterling, d. Jan. 5, and Helen Sterling, d. Jan. 14, both of Fletcher, Ont. ; Teresa Donohue, Daniel Donohue, Mrs. Connery, Mrs. Mary Jane Cahill, Mrs. Donald Keating, all of Brantford ; Mrs. Ann Jane Kempt, of Merritton, d. Jan. 2 ; Mrs. Richard Cavanagh, of Maidstone, d. Jan. 1.



Written for
THE CANADIAN MESSENGER.

TWO INTENTIONS

The March wind was whistling sharply up and down the broad streets of one of our fair Canadian cities. It was growing late in the evening and pedestrians abroad, hurrying towards their respective destinations, drew their wrappings more closely around them as they faced it, in no wise, gentle breeze. Within the handsome Cathedral church of the city its roughness did not penetrate. The holy place was hushed and silent; the gleam of the Sanctuary lamp alone illumining the growing darkness. Its flicker ever and anon fell upon the face of the one solitary worshipper of the hour. A young girl, not more than eighteen years of age, who knelt motionless, with clasped hands at the Sanctuary railing. Her lips were not moving, but on every line of the upturned face, whose gaze was fastened on the Tabernacle, was written the most fervent, pleading supplication. After a few moments she arose and left the church, turning up her sealskin collar, ere she faced the wind without.

Walking briskly for three or four blocks she paused before a house which bespoke wealth and ease. Running lightly up the steps, she entered and, without waiting to lay aside her street attire, opened the door of a room in which a cheerful fire burned in the grate. A gentleman reading in an easy chair lowered his paper at her entrance,

and looked up. One glance at the pale, worn face and the deeply silvered hair, proclaimed him an invalid.

"How the wind blows!" she exclaimed. "I thought I would be blown away coming down Princess Street, papa."

"It has given you plenty of color, at least, Marie," he replied.

"I would be very glad if I could impart some of it to you, papa. How are you to-night?"

"Much the same, dear," he replied. "Much the same, I sometimes think I shall never be really well again."

"Don't say that, papa," she exclaimed. "Spring will soon be here, and you will be yourself again. Did the doctor call while I was out?"

"Yes."

"What did he say?"

"What a question, Marie! Do you not know very well he is never very communicative," was the rather evasive answer. How could he tell her that the doctor had that day hinted more broadly than ever that his case was becoming daily more and more grave. At this moment the door opened and a lady entered.

"Here you are!" she said. "I was beginning to think, Marie, you had either run away or been blown away."

"Not the least danger of either, mamma," was the gay rejoinder. "I have no inclination for the former, and I am a little too substantial for the latter. But I hope tea is nearly ready. I'm as hungry as a bear."

At the time our sketch opens, Mr. Stanton was a prosperous lawyer in the city. He had married, early in life, a young lady of refinement and education, but a Protestant—a strict Presbyterian. Two children had been born, a boy and a girl—Harold and Marie. Mr. Stanton had always adhered firmly to his faith, although not very devout in the practice of it, and Mrs. Stanton had been

equally firm in hers. No serious disagreement had ever risen between them on the subject of religion (in fact religious discussions had, by a tacit understanding, been avoided) until Harold was born. Then Mr. Stanton had insisted on his being baptized by the priest, as soon as possible. In vain Mrs. Stanton had stormed and protested. He was firm, and Harold was accordingly baptized. At Marie's advent a similar clash occurred. Mrs. Stanton resolved to have her way about her.

"You had your wish about Harold," she said. "Surely I am not unreasonable to ask that the little girl be brought up in my belief."

"My little girl's soul is as dear to me as Harold's," he had answered. "I know it is sometimes agreed that the girls shall be of the mother's faith and the boys go with their father, but I never could understand such an agreement. I am not as practical a Christian as I should be in many ways, but at least my children shall be raised in the true faith."

No more was said, and Mrs. Stanton was forced to yield for she saw plainly no good would come of any further protest. He was as firm as a rock.

Still the atmosphere of their home was far from being Catholic. Mr. Stanton was at his office immersed in business all day long, and the evenings were frequently given up to the social requirements of the circle in which they moved. Catholic books and periodicals, the rosary at night, and the various little practices of devotion to be found in a Catholic homes, were all absent.

As Harold grew up, he displayed a strong tendency to be wild, causing much uneasiness to both of his parents. The good counsel and prayers, the gentle admonitions of a pious Catholic mother were all wanting to him, and the sacraments which would have tided his young feet over the waves of temptation, having none to remind him of them,

were neglected. His career had been steadily downwards. An unusually stormy scene occurring one night between him and his father, it had ended by his going off the next day with an opera *troupe* which had been playing in the city, since which time nothing had been heard of him. Marie had been placed in Loretto Convent to be educated despite her mother's strong desire to see her in a fashionable boarding school; a proceeding which Mr. Stanton would not listen to. Within those walls, sentiments of piety and religion had been carefully fostered, and Marie, after graduating, had returned home, not only accomplished and refined, but thoroughly pious. Her special devotion was to the Sacred Heart. The League was established in the city and she was one of its most active members. The intention box, as month after month, glided by, always bore two requests from her; one for her brother's conversion and one for the gift of faith for her mother. That her mother was not of her faith was, apart from her brother's evil courses, the one great sorrow of her life. Numberless were the prayers, the communions, the self denials, offered to that Divine Heart for them, but as yet without any response.

A year previous to the present time, Mr. Stanton had been seriously injured in a railway accident. At first it was feared the injuries would prove fatal, but he had rallied and came slowly back to life, but not to health. He had been an invalid ever since, going out but rarely, and of late a dry hacking cough had set in.

The spring days, of which Marie spoke, came and went, and still Mr. Stanton was no better. On the contrary he was daily growing weaker. His sufferings, often acute, were patiently borne, and during the last few months he had given much serious thought to the state of his soul, which he acknowledged, with much sorrow, he had greatly neglected.

"If I had been what I should have been," he said to Marie one day when they were alone, "I think Harold would have been a different boy, and your mother, too, might have been won to the faith. May God forgive me and may He accept my sufferings in expiation of my sins." Father Walsh, the rector of the Cathedral, was a constant visitor, and it was he who told Mr. Stanton, as gently as possible, one day that his earthly pilgrimage was drawing to a close.

"God's will be done," Mr. Stanton said after a few minutes. "I thank His mercy for giving me time to prepare."

From that time he strove to make all the preparation in his power, for his last end. The Divine Heart of Jesus, the promised refuge in the hour of death to those who turn to It, did not fail him. He died calmly one October evening, leaving his forgiveness and his blessing to the erring boy whose face he would never again behold in this world.

When the first sharp poignancy of their grief was over, and Mrs. Stanton and Marie had time to look into their affairs, they were found to be in a very bad condition. In fact, when everything was settled, it became absolutely necessary for them not only to leave their comfortable home, but even seek some means whereby to increase their slender income. Bravely Marie faced their altered circumstances, taking almost the whole burden on her young shoulders. Her talent for painting and drawing carefully cultivated at the Convent, now became a means by which to increase their resources. Her pen, too, was not idle. Several little sketches written by her found favor with the publishers, and they, too, helped to swell their little revenue. But it was weary work and entailed many a sleepless hour for poor Marie. The midnight oil was often burned. But she was invariably so bright and

cheerful that her mother did not suspect how many a heroic act was made by Marie and offered to the Sacred Heart for the gift of faith for her.

And what of Harold through all these years? Not once had the least tidings of him reached them. They had tried to trace him, but in vain. Mrs. Stanton gave up all hope of ever seeing him again, but Marie's trust in the Sacred Heart never once faltered. The same two "conversions" were dropped into the intention box as regularly as in days gone by.

Mrs. Stanton's health, never very good since her husband's death, now began gradually to fail. Of late, when she went out to church at all it was with Marie to the Cathedral, and her leisure moments were frequently spent in reading Marie's books of devotion which were always left within her reach. Her daughter's unswerving love and devotion, her cheerful unrepining spirit, her unselfishness, were daily and powerful lessons to her. In her heart she felt it sprang from Marie's faith, and she thought how she had striven in bygone days to have her brought up in her own belief. She remembered, too, how the same holy faith had smoothed her husband's dying bed and rendered his last hours peaceful, and a strong desire took possession of her to know more about it.

"Marie," she said suddenly one day, "I think I would like to die a Catholic." Marie's heart gave one great throb."

"Well, mamma," she answered, "you know I could not have a greater earthly happiness than to see you a sincere Catholic. If you would like to be instructed that is easily managed."

So it was settled, and Father Walsh, who had prepared her husband for death, became their daily visitor. What need to say more. Mrs. Stanton became a most fervent

convert, her deepest regret being for the time, gone past recall, in which she was not a Catholic.

"I can say with St. Augustine," she said. "Too late have I known Thee. O beauty, ever ancient and ever new." And so Marie's life-long prayer was answered with the fulness of the generosity of the Sacred Heart. Oh! what a thanksgiving went into the box that month, and the next MESSENGER bore the promised, "Thanks for the conversion of a parent."

It was just ten years exactly from the March day in which our sketch opened. Marie had been making a visit in the Cathedral and was just coming out. She almost stumbled into the arms of a gentleman who was coming up the steps. Mutual apologies followed, and at the sound of his voice, Marie stood almost transfixed. She felt as if she were going to faint. That voice! Those eyes.

"Harold!" was the one-word her lips could frame.

"Marie! dear little sister!"

"Let us go back in and thank God," said Marie, when the first burst of gladness and excitement was over. And they did.

On the way home he told her of the past ten years. They were spent in the Old World, roving around, earning his living by various employments. He had landed in New York two months before and had been stricken down with fever and taken to the Sister's Hospital there. From that illness, which all but proved fatal, he had risen a changed man. His peace with his Maker was made, and then, when able, he had started for home. He had seen the notice of his father's death in a Canadian paper, while abroad, but of their changed fortunes he knew nothing. Marie gave him the messages from his father which consoled him much. She told

him also of their mother's conversion and of her failing health.

“I do not know how to tell her of your coming,” said Marie. “It must be done very gently or the surprise will be too much for her to bear.”

And gently it *was* told and Harold was soon clasped in his mother's arms, her tears raining on his face. Mrs. Stanton lived only a few weeks longer. Her death was calm and full of hope.

Harold is married and he and his wife are model Catholics. No devotion finds their pew vacant.

And Marie? What of her? Just on the brow of the hill overlooking the busy city is a large brick building. It is the Convent of St. Joseph, an academy for young girls. Standing on an easel, near the window, in the studio is a very beautiful oil painting of the Sacred Heart. It is destined to hang over the new marble altar of the Sacred Heart in the Cathedral; a thanks-offering from Mr. Harold Stanton. A calm, sweet faced nun is just putting the finishing touches on it. It is Marie.

MRST.

Written for the
THE CANADIAN MESSENGER

“**ITE AD JOSEPH.**”

Clouds of darkness round us gather,
Evils press on every side,
“Shadow of th' Eternal Father,”
Holy Joseph, be our guide.

As thou once didst guard from danger
Jesus, and His Mother dear,
In the poor and lowly manger,
On the desert vast and drear,

The Messenger of the Sacred Heart

Guard us now from foes that madly
 'Gainst the Church of God conspire :
Show the world, how Jesus, gladly,
 Loves to grant thy least desire !

Peter's Bark still rides the ocean,
 LEO standing at the helm :
And no storm, no Hell's commotion
 Shall the Ark of God o'erwhelm.

But for those who faint and falter—
 Lured by Satan's tempting snares—
Help the Priest, before the Altar !
 Help the faithful, at their prayers !

Help the sinners who have drifted
 Far from Faith and Hope to-night,
Thou, whose blessed arms have lifted,
 Christ, the Uncreated Light !

Glorious Patron ! soon deliver
 All who for thine aid have cried ;
Blessed Joseph, who hast never
 Asked for aught and been denied !

JEAN E. U. NEALIS.



UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.
THE AULNEAU LETTERS.

1734-1745.

No. 46.

(Translation.)

FATHER LUKE NAU TO MADAME AULNEAU.

Mademoiselle, very dear Mother and Sister in Jesus-Christ,

The consoling letter of April 28, which you were kind enough to write me, has at last reached its destination. For a long time I was apprehensive as to what would become of it and of the other letters from France sent to my address, for while I was already on my way to Quebec they were sent up to Montreal by a not very reliable messenger. But I have received it at last, that consoling letter, and it would be hard to tell you how much pleasure it afforded me.

How shall I thank you for the beautiful present you have sent to our impecunious church! It was for the embellishment of God's altars and for His own glory that you made the offering of this magnificent veil, Our Lord, consequently, will take it upon Himself to reward you; but I must add my own most heartfelt thanks for those many motives of consolation you suggest in view of my sufferings and sorrows. Often have I myself dwelt on

these motives of consolation, and despite every endeavour I have been unable to sear up the heart's wound caused by Father De Lauzon's death. It still bleeds and will bleed afresh for many a day yet. Daily and hourly every object that meets my gaze reminds me of the loss I have sustained. I need all my faith to bear up under the weight of sorrow and anguish which oppresses my soul. I trust, however, that all you have had the kindness to write, my dear Mother, when well considered and pondered, will, with the healing hand of time, restore me to my former frame of mind.

I must confess, my very dear Mother, that the Good God has so afflicted me this year in my body, that had not all my other subjects of sorrow been so deeply graven in my heart and soul they would easily have passed unheeded.

Not to speak of the wretchedness resulting from a winter the most rigorous ever experienced in Canada, my attack of gout was more acute and lasted longer than any previously. I was not able to leave my room throughout all the cold season. It is only since the month of June that I have begun to enjoy tolerably good health; but even now not a day passes without my feeling some twinges of the gout. The evil has reached my knees, and I can make only half-genuflexions, while there is every probability of its soon going higher, and that it will reach my chest; then I shall have to pack up for the next world.

May God grant me the grace of bearing patiently and in a Christian spirit the violence of the pain, that it may be accepted as my purgatory upon earth.

I have another infirmity which, though it be not so painful, incommodes and worries me. My sight was not any too good when I came to Canada, but since my

sojourn here the glare of light from the snow has so weakened my eyesight that the broad daylight becomes almost unbearable. I cannot, in winter, venture out without being immediately dazed and without losing myself, for I am unable to see my way ten steps ahead. I cannot distinguish a man from the trunk of a tree. By remaining in Canada a few years longer I foresee that I shall become totally blind, if the gout does not carry me off before then.

These were reasons cogent enough to determine me to ask to return to France, but Father Saint P^c, who has come back here as our superior, is unable to grant that request for want of missionaries. Should any new ones come out here next year they will be able to replace me, and then, my dear Mother, I shall have the happiness of seeing you.

My companion at Sault St. Louis is Father Tournois. He is a young Flemish Jesuit, well deserving and very affable. He is not proficient in the language yet, and I regret it the more.

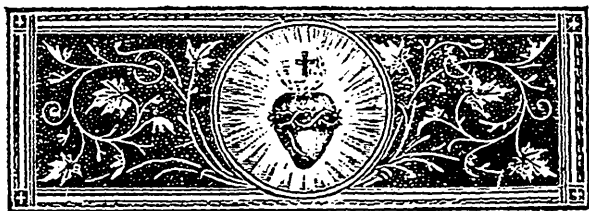
In spite of the poverty of our mission we have managed to live, and have had palpable proof that God never forsakes those who trust in Him. Go on praying our Lord for me: I am in sore need of your prayers. I am mindful of you every day at the holy altar.

I have the honour to be, with respect and devotedness, my very dear Mother,

Your most humble and obedient servant,

NAU, of the Soc. of Jesus.

Quebec, October 17, 1743.



Written for
THE CANADIAN MESSENGER.

HE SUFFERED, BEING TEMPTED

(Sonnet)

“ He suffered, being tempted ; ”—well content
Thus to be made in all things like “ His own ; ”
That He for all our evil might atone
He fasted forty days, and underwent
His dread temptation ; for us men He spent
The days and nights in conflict ;—He alone
’Gainst powers of hell ; and He, the foe o’erthrown,
Was faint and worn, and God His angels sent
To do Him service. Tempted sore, He knows
All our temptations, all our lonely tears,
Trials and crosses, weariness and fears,
Hath borne our grief, hath tasted all our woes ;
He shared our lot through all His mortal years,
And, by His death, hath vanquished all our foes.

FRANCIS W. GREY.



The Function of Public Education.

In a short paper contributed by him to this issue of the *North American*, Mr. Henry Dwight Chapin considers 'The Function of Public Education,' and undertakes to define how far the States should educate. Premising that the only sound reason that can be advanced for the assumption by the State of the functions of education is the principle of State preservation from the dangers of ignorance, Mr. Chapin says that the moment the State goes beyond that principle it stands on uncertain and debatable ground. "It does not require much discussion," he adds, "to determine the simple and fundamental branches of education that the State should teach in order to protect itself against gross ignorance and inefficiency. Reading, writing, figuring, and a knowledge of the country's history should be most thoroughly taught. To this could be combined an education of the hand as well as of the head"; and he, furthermore, asserts that "all appliances for teaching these fundamentals of education should be most modern and complete, and carried on under the best hygienic surroundings." One is tempted to inquire if education of the heart is not as necessary as education of the head and hand for State preservation. An educated criminal class is more to be feared than an uneducated crimeless one. Mr. Chapin's main point, however, is that the State, in its large reaching-out for higher education, has neglected, in many places, the necessary fundamental branches; and he declares that this is especially true of New-York, where the primary schools are "without proper appliances for either health or education, overcrowded and unable to accommodate many of the children who apply for even this poor modicum of instruction." There are many other localities of which the same statement holds good, more or less; and while the American people deserve commendation for the generous support they give higher education, they would do well to remember that the humbler branches are, after all, the most important ones, and that the State is unwise which neglects those branches for the higher and more showy grades.

Sacred Hearth Review.

THANKSGIVINGS

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

ADMASTON.—A Promoter, for several favours received during 1895. For the success of a brother in getting employment. For a temporal favour through devotion to the Precious Blood.

ALEXANDRIA, ONT. — Three Associates, for favours received.

ALMONTE.—A Member, for a temporal favour.

AMHERSTBURG, ONT.—A Member, for a favour through the intercession of St. Anthony and a promise of a mass. A Member, for two special favours through the intercession of the Souls in Purgatory. A Member, for the cure of a toothache.

ARNPRIOR.—A Member, for recovery from a dangerous illness. For a favour, after hearing mass. A Promoter, for having heard from a friend. For having obtained employment. For relief from a severe toothache.

AU SABLE, MICH.—A Member, for one spiritual and three temporal favours through prayers to the B. V. and St. J.

BARRIE.—A Member, for the cure of a sore throat, after applying the Badge. A Promoter, for the cure of a pain, after a novena, and applying the Badge. A Member, for relief from pain, after applying the Badge, and asking the intercession of the Souls in Purgatory. For a situation, after prayers to the S. H. For several favours through prayers to O. L. of Victory. A Member, for many favours through the intercession of the Souls in Purgatory and applying the Badge. For a situation obtained. A Pro-

moter, for the cure of a persistent pain, after applying the cross and making a novena to the Souls in Purgatory. For a great favour, after a novena.

BATHURST, N.B.—A Promoter, for two temporal favours, after a novena to St. J. A Member, for the cure of a child's sore throat, by applying the Badge. A Member, for a favour. A Member, for the cure of sore ear, by applying the Badge.

BATHURST VILLAGE.—A member, for having received a temporal favour, after praying to St. Anthony.

BRIGHTON.—A Member, for the recovery of her sister, after praying to the S. H. for the Souls in Purgatory.

BURLINGTON, VT.—For the relief of heart trouble. For a great spiritual favour through the intercession of the B. V.

CANSO.—Members, for several favours, after praying to the S. H. and reading the Thirty Day's prayer. For relief from great pain, after applying the Badge and praying to the B. V. An Associate, for several favours since April, after a novena to the B. V. and St. J., and a mass for the Souls in Purgatory. An Associate, for a cure.

CAMPBELLFORD.—A Member, for recovery from sickness. A member, for favours, after prayer to the S. H.

CHATHAM, ONT.—A Promoter, for the recovery of a sum of money. A Member, suffering great pain from a sprained ankle, was relieved by applying some of the oil from the shrive of St. Anne de Beaupré, and was soon able to walk. A Member, who suffers from heart trouble, received relief by wearing with faith her Promoter's cross.

CHICOPEE, MASS.—A Member, for work obtained.

CORNWALL.—A Member, for a favour. For a temporal favour, after communion.

DARTMOUTH, N. S.—For a great temporal favour. For health restored. For a better situation.

DOUGLASTOWN, GASPÉ.—A Member, for the cure of a malady, after a novena to the S. H.

EGANVILLE.—For being cured of a severe pain in the head.

FLOS, ONT.—A Promoter, for escaping a serious accident, through the intercession of the B. V. An Associate, for many favours, and for recovery from sickness.

GILBERTVILLE, N. H.—A Member, for having been cured of a serious head trouble, after having made a novena, during the month of November, for the poor Souls in Purgatory.

GLEN ROBERTSON, ONT.—A Member, for a cure, after making a novena, with other members, in honour of the S. H., the B. V. and St. J. ; after receiving the last Sacraments, the sick person was restored to health. A Member, for a temporal favour, through the intercession of the B. V. and St. J. A Member, for a situation. A Member, relieved through the intercession of St. Ann. A Member, relieved through the intercession of B. V., St. J. and St. Ann, and prayers in honour of the P. B. A Father, relieved through the application of the Badge. A Member, cured of a pain in the arm. A Member, for a favour, through the intercession of the B. V. A Member, for a special favour, and several other favours, through the intercession of the B. V.

GUELPH.—A Member, for sight restored to a friend, after making a novena to the S. H.

GRAFTON, ONT.—A Promoter, for a favour. For a great favour through the assistance of the Souls in Purgatory. For a friend, receiving the holy Sacraments. For a special favour.

HALIFAX.—For six spiritual favours. For a spiritual favour through the intercession of St. J. For a temporal favour, through the intercession of the Holy Souls. For many favours temporal and spiritual, through the prayers of the Holy League. For the cure of a severe sore throat, through the intercession of the B. V. St. Benedict, St. Blaise and St. Anthony. For the cure of a mother in bad health, by applying the Badge. For a temporal favour, through the intercession of St. Anthony and the Souls in Purgatory. For a special spiritual favour. For one spiritual and two temporal favours.

HAMILTON.—For three temporal and three spiritual favours. For the cure of four bad cases of sore throat. For success of an undertaking. For the cure of toothache and for several other favours. A Promoter, for a temporal favour.

HAYESLAND.—For the recovery of a watch chain and a Promoter's cross, which were lost on a public road and found, after praying to the S. H. and a promise to contribute to St. Anthony's bread. For a favour, by making a novena to St. Anthony. For three favours, after praying to the S. H. and the B. V.

INGERSOLL, ONT.—An Associate, for employment for a husband, after prayers offered, and a mass said for the Souls in Purgatory. For two spiritual favours. For one temporal favour. For a parent, who met with an accident and was cured of the injury received, by applying the Badge and by praying for recovery. For the cure of a severe headache, the result of influenza, by the same means as above mentioned. For a parent who, during a dangerous illness, recovered the use of reason, through prayer and by applying the Badge.

KINGSTON.—A Member, for three special temporal

favours, through the intercession of the B. V., St. J. and St. Anthony, and a promise to make the nine Friday communions. For the recovery of a mother, whose life was despaired of. For five temporal favours. For three spiritual favours.

KENTVILLE, N. S.—A Promoter, for a great favour, after a novena in honour of the Immaculate Conception, and Blessed Gerald.

LONDON.—For a temporal favour, through the intercession of the B. V. For means to pay debts, through the intercession of St. J.

MCMILLAN'S CORNER'S, ONT.—A Promoter, for a special favour.

MEMRAMCOOK, N. B.—For two temporal favours.

MEERITTON.—A Member, for relief from a severe headache, after applying the Badge. A Promoter, for a great spiritual favour,

MONTREAL.—For several favours. For the cure of heart trouble, after application of the Badge. For employment, through the intercession of the B. V. For favours, through the intercession of the B. V., St. J., and prayers of the League. For employment, through St. Anthony and the Souls in Purgatory. For several favours during the past year. For the cure of a sore neck and of a pain in the side, by applying the Badge. For a temporal favour, through the intercession of the B. V. and St. Ann. For means to pay debts. For success in an undertaking. For good health. For the cure of a sore arm. For a great favour, after a novena to the B. V. A Promoter, for a cure, through prayers to the Souls in Purgatory. For a great favour. For the speedy cure of a very bad cold and cough, after making a novena. An Associate, for the

recovery of two members of her family from serious illness. For a great favour, through the intercession of St. J. A Promoter, for the cure of neuralgia, by applying the Badge. A Promoter, for three temporal favours, through the intercession of St. Anthony. For ten favours granted to different Associates.

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

NIAGARA FALLS, ONT.—For the cure of a sick person.

OGDENSBURG.—A Member, for several spiritual and temporal favours, through the intercession of the most pure Heart of Mary, St. Anthony of Padua, and St. Francis Xavier, after a novena, and masses offered up for the Souls in Purgatory.

ORILLIA.—A Member, for three temporal favours, after praying to St. Joseph and in honour of the Five Wounds. An Associate, for a temporal favour.

OSCEOLA, ONT.—A Member, for having obtained a temporal favour, after making a novena and receiving Holy Communion.

OTTAWA.—For the return to the faith of a penitent clergyman who, seven years ago, apostalized in the States. A Promoter, for improvement in the health of a dear relative. For the conversion of a mother of a family. A Member, for health. A Member, for employment, through having masses said for the Souls in Purgatory. For employment. A Member, for many favours.

PENETANGUISHENE.—A Promoter, for two temporal favours, one was granted by applying the Badge, and the other after praying to St. J. and for the Souls in Purgatory.

PORT COLBORNE.—A Member, for a favour, after

making a novena to the B. V. A Member, for a great favour, after saying the Rosary for the Souls in Purgatory. A Member, for relief from a persistent pain in the side, after making a novena for the Souls in Purgatory.

QUEBEC.—A Promoter, for several spiritual and temporal favours. For an increase in salary. A family, for many temporal blessings and spiritual favours during the past year. A Member, for employment for a friend and for the cure of a little girl from deafness. A Promoter, for one spiritual and several temporal favours, through the intercession of the B. V. and St. J. A Member, for employment obtained on the same day that the S. H. was invoked. A Promoter, for cure from sore throat, after applying the Badge. An Associate, for a great favour, through the intercession of the Souls in Purgatory. A Member, for many spiritual and temporal favours. A Promoter, for several temporal favours, through the intercession of St. Anthony of Padua.

ST. ANDREWS, ONT.—For three very special favours, through a novena. For the recovery of health.

ST. JOHN, N. B.—Two, for employment and means. Three, for recovery from serious illness. One, for a successful operation. One hundred and seventy-six, for various favours and graces.

THOROLD.—A Promoter, for a temporal favour. For two temporal favours. For favours, through St. J. For the conversion of a young man, through the intercession of St. J. A Promoter, for a temporal favour, through the intercession of St. Ann. Promoters, for temporal favours, after praying to the B. V., St. J. and the Souls in Purgatory. For situations for four persons, after reciting the Thirty Days' prayer to the S. H., B. V. and Souls in Purgatory. A Promoter, for having obtained work, after

praying to the B. V. and St. J., and promising to have mass said for the Souls in Purgatory.

TORONTO. — A Promoter, for four favours, through St. Anthony. A Promoter, for partial recovery from a long illness. For complete recovery from a short but severe illness. For a special favour. A Mother, for the recovery of her son from a severe sickness, through the intercession of the B. V. and St. Ann, and having mass said for the Souls in Purgatory. For many favours, after applying the Badge.

WARCKWORTH.—An Associate, for the cure of a brother's serious illness, through the intercession of the Canadian Martyrs.

WINDSOR MILLS.—A Promoter, for favours received.

WYOMING.—For a spiritual favour for a sick person.

URGENT REQUESTS for favours, both spiritual and temporal, have been received from Admaston, Bedford, Glen Robertson, Hayesland, Montreal, Ogdensburg, Ottawa Penetanguishene, Picton, Ont., Quebec, Thorold, Toronto Woodslee. Wyoming, Ont.

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

EXHIBIT OF JANUARY, 1896.

CENTRAL DIRECTORSHIP OF HALIFAX

Ecclesiastical Province of Halifax.

CENTRAL DIRECTOR: His Grace Cornelius O'Brien, Archbishop of Halifax.
 SUB DIRECTOR: Rev. Gerald Murphy, St. Patrick's Church, Halifax.

ARCHDIOCESE OF HALIFAX, Nova Scotia.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.	Messengers Received.
				1st. deg.	2d. deg.	3r. deg.		
Annapolis	St. Louis . . . Church	Dec. 7, 1894	41	41	15	15	2	
Bridgewater		*	(b)	15	15			
Dartmouth	St. Peter's . Church	July 10, 1892	485	430	430	130	38	105
Dutch Village	St. Patrick's "	June 1, 1894	81	48			1	
Eelbrook		*	17	(b) 15	15			1
St. George (Borinude)	Sacred H. Oratory .	May 16, 1894	98	98		25		
Halifax	St. Patrick's Church.	April 21, 1885	8,234	6,500	2,925	2,200	110	370
"	St. Joseph's "	May 20, 1889	300	(b) 300	300			

Apostleship of Prayer

"	St. Agnes	June 10, 1894	97	97	.	.	.	.	.	.	.	.
"	St. Mary's School	Oct. 10, 1892	236	236	325	200	.	.	.	.	.	.
"	Sacred H. Convent.	June 1, 1881	3,452	(b) 210	210	.	.	.	.	.	.	33
"	St. Joseph's Orphan.	June 21, 1895	120	120	.	60	.	.	.	.	.	I
"	Good Shepherd Con.	June 5, 1893	106	76	30	66	.	.	.	.	.	5
"	De LaSalle Academy	*	(a)	87	.	.	.	.	.	.	.	.
Herring Cove	St. Paul's . Church	Oct. 20, 1892	95	91	.	43	.	.	.	.	.	3
Kentville . . . . .	. . . . .	*	(a) 360	(b) 360	360	.	.	.	.	.	.	24
Ketch Harbour	St. Peter's . Church	Oct. 20, 1892	125	122	.	25	.	.	.	.	.	5
Metaghan . . . . .	. . . . .	*	.	.	.	.	.	.	.	.	.	4
Rockingham	Mt. St. Vincent Ac.	Nov. 2, 1888	827	.	.	.	.	.	.	.	.	I
Upper Prospect.	O. L. Mt. Carmel Ch.	Nov. 2, 1889	200	(b) 90	90	30	.	.	.	.	.	6
West Chetzetcook.	St. Anselm's Church	Feb. 15, 1892	850	925	600	90	.	.	.	38	.	40
Windsor	St. John Evang. Ch.	Jan. 6, 1890	169	225	225	20	.	.	.	14	.	47
Total			15,871	10,056	5,525	2,904	222				629	

* 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.

DIOCESE OF ANTIGONISH, Nova Scotia.
Diocesan Director: Rev. HUGH GILLIS.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.		Promoters.	Messengers Received.
				1st. deg.	2d. deg. 3r. deg.		
Antigonish.	St. Ninian's Church,	Nov. 7, 1885	1,500	1,000	705	400	30
"	St. Fr'cis Xavier Col.	*	(a) 135	135	135	..	1
Arisaig	St. Margaret's. Ch.	May 17, 1893	340	338	..	..	13
Causo	St. M. Star of the S.	May 10, 1893	504	504	525	220	105
Cheticamp		*	..	..	..	..	1
Creignish	St. James' Church	July 6, 1891	(a)	(b) 45	45	..	2
Descousse		*	(a)	..	..	..	..
Georgeville		*	..	..	..	..	..
Guysborough	St. Ann's Church	Nov. 6, 1893	163	158	480	65	30
"	St. Patrick's	Nov. 22, 1893	180	171	..	60	9
Intervale	"	June 29, 1894	800	800	540	400	11
Harbour-au-Bouche	St. Paul's	*	(a) 178	..	..	..	32
Judique	St. Andrew's	*	(a)	..	..	..	..
L'Ardoise		*	(a)	..	..	..	..
Little Glace Bay		Mar. 25, 1895	226	226	..	61	2
Maindieu	Imm. Concep. Ch.	Feb. 12, 1892	824	670	375	50	1
Merigonish	St. Peter's Church	Jan. 25, 1895	120	..	..	40	12
La Fery	St. Joseph's	Feb. 12, 1892	(a)	..	..	..	6
New Glasgow	Cong. N.D. Convent	*	(a)	..	..	..	1

North Sydney	St. Joseph's Church.	Sept. 1, 1892	648	623	735	500	35	I
Pictou	"	Aug. 26, 1892	(a) 615	615	600	150	3	I
Port Felix	St. Joseph's Church.	July 6, 1891	(a)	503	450	50	30	5
Port Hawkesbury	St. Mary's	January 1886	532	400	440	90	10	I
Port Hood	"	Aug. 19, 1892	444	228	440	40	12	40
St. Peter's	"	Nov. 6, 1893	230	115	450	40	7	I
St. Peter's, C. B.	St. J. Baptist's	Nov. 29, 1895	124	545	450	100	28	I
River Bourgeois	St. Thomas'	Nov. 4, 1889	766	96	96	30	3	I
Salmon River	St. Patrick's	Jan. 25, 1895	96	339	125	6	6	I
Sydney	St. Ann's	July 12, 1891	339	7,511	5,576	2,421	290	299
Thorburn	St. Peter's		8,809					
Torbay	"							
Total								

DIOCESE OF CHATHAM, New Brunswick.

Acadiaville	Inm. H. of Mary, Ch.	July 12, 1894	203	203	105	85	6	I
Barnaby River	"	Feb. 24, 1891	122	100	30	10	6	2
Baribogue	St. Peter's . Church	April 13, 1893	550	520	520	145	40	122
Bathurst	Sacred Heart	Nov. 20, 1893	775	775	775	125	52	77
Bathurst Village	Holy Family	*	(a)					I
Belledune	"	Feb. 24, 1891	157	130	45	30	3	2
Black Brook	St. Andrew's							

* 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.

DIOCESE OF CHATHAM, New Brunswick. -- (Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.	Messengers Received.
				1st. deg.	2d. deg.	3d. deg.		
Campbellton . . .	Hôtel-D. St. J. Con.	Sept. 12, 1893	205	205	30	100	1	2
Charlo Station . . .	Hôtel-Dieu Convent	*	(a)	(b) 15	15	..	..	1
Chatham . . .	Hôtel-Dieu Convent	*	(a)	..	..	..	..	..
Edmundston . . .	Hôtel-Dieu Convent	*	(a)	..	..	..	..	..
Newcastle . . .	St. Mary's Church	Mar. 29, 1893	685	685	685	200	44	2
Petit Rocher . . .	St. John Baptist's Ch.	Sept. 26, 1892	896	30	30	..	..	10
Tracadie . . .	St. John Baptist's Ch.	Sept. 26, 1892	896	800	..	500	30	32
Total . . .			3,593	3,463	2,235	1,195	182	404

DIOCESE OF ST. JOHN, New Brunswick.

Barachois . . .	St. Henry's Church	Nov. 1, 1893	435	435	435	203	29	30
Cape Bald . . .	St. Theresa's "	May 20, 1893	462	445	445	250	14	56
Dorchester . . .	St. Dunstan's Conv.	Sept. 29, 1888	1,145	(b) 30	30	..	..	1
Fredericton . . .	St. Anselm's Church	Sept. 20, 1893	555	1,020	..	..	34	..
Fox Creek . . .	Imm. Concep. Cath.	Nov. 8, 1895	..	555	555	30	37	39
St. John . . .	St. Peter's Church	Nov. 3, 1893	2,715	b2,070	2,070	..	138	140
"	St. Peter's Church	Nov. 3, 1893	2,715	b) 570	570	150	100	1

"	Sacred Heart Acad.	June 7, 1887	4,022	3,550	..	70	1	28
"	Good Shepherd Con.	Nov. 23, 1893	16	7	..	..	..	..
St. Joseph's Village	St. Joseph's Church.	Feb. 22, 1894	60	60	..	..	4	1
Menramcook	..	..	..	(b) 15	..	..	..	..
Moncton	St. Bernard's Church	May 31, 1892	1,163	1,005	..	..	67	97
St. Norbert (Village)	St. Norbert's	Feb. 22, 1894	210	210	..	180	12	..
St. Paul (Village)	St. Paul's	Feb. 22, 1894	580	580	..	..	26	51
Upper Abougoggin	S. H. of Jesus	Nov. 1, 1893	405	405	..	200	27	27
Total	..	..	11,798	11,115	6,295	1,380	439	471

DIOCESE OF CHARLOTTETOWN, Prince Edward Island.

Alberton	S. H. of Jesus	Ch. May 7, 1891	600	600	305	..	19	21
Cape Egmont	..	* ..	(a) ..	..	..	..	..	30
Cardigan Bridge	..	* ..	..	(b) 540	540	..	..	1
Charlottetown	St. Dunstan's	Ch. Dec. 3, 1892	1,945	2,025	2,025	740	120	250
"	Notre Dame Convent	May 5, 1892	376	350	105	280	7	..
"	Grey Nun's Hospital	* ..	(a) ..	..	..	..	..	..
Fairfield (East Pt.)	St. Columban's	Ch. Nov. 8, 1893	515	507	507	100	33	36
Fort Augustus	St. Patrick's Church	May 15, 1895	324	324	225	65	15	5
Freetown, Lot 67	St. James'	June 21, 1891	150	150	135	80	9	..
Georgetown	St. James'	June 4, 1894	246	246	150	..	8	1

* 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.

DIOCESE OF CHARLOTTETOWN, Prince Edward Island. -- (Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.		Promoters.	Messengers Received.
				1st. deg.	2d. deg. 3r. deg.		
Grand River	St. George's Church.	May 15, 1895	850	830	525	300	30
Havre aux Maisons	St. Mary's Church	June 21, 1891	250	250	250	100	1
Indian River	St. Malachy's "	May 20, 1892	630	623	623	100	30
Kinkora	St. Margaret's "	Oct. 7, 1892	490	490	480	30	97
St. Margaret, K. Co.	St. Mark's	Mar. 8, 1893	250	250	..	..	31
St. Mark	Notre Dame Convent	Aug. 28, 1893	325	325	..	..	..
Miscouche	O. L. of Mt Carmel Ch	Mar. 6, 1894	500	500	495	120	18
Mount Carmel	Immi. Concep. Ch.	May 15, 1895	1,959	989	195	..	13
Palmer Road	St. Peter's Church	Nov. 10, 1894	400	400	450	..	40
St. Peter's Bay	St. Alexis' "	Jan. 21, 1885	329	329	325	45	46
Rolls Bay	St. Augustine's "	May 15, 1895	934	920	615	408	..
Rustico	Notre Dame Convent	*	..	(b) 15	15	..	1
Souris	St. Pete. & St. Paul's	Oct. 23, 1892	325	320	150	80	11
Summerside	St. Theresa's Church	Dec. 12, 1892	268	150	150	45	12
St. Theresa	St. Simon & St. Jude's	Aug. 28, 1893	..	(b) 15	15	..	1
Tignish	St. Joachim's Church	June 25, 1892	574	568	568	125	119
Vernon River . . . . .	..	..	..	..	..	..	..
Total . . . . .	..	..	11,340	11,716	6848	2618	809

Ecclesiastical Province of Halifax. — Summary.

DIOCESE.	Local Centres.	Names Registered.	Present Membership.			Promoters.	Messengers Received.
			1st. degree.	2nd. degree.	3rd. degree.		
Halifax	22	15,891	10,086	5,525	2,904	222	629
Antigonish	29	8,809	7,511	5,576	2,421	290	299
Chatham	14	3,593	3,463	2,235	1,195	182	404
St. John	15	11,798	11,115	6,295	1,380	489	471
Charlottetown	27	11,340	11,716	6,848	2,618	463	809
Total	107	51,431	43,891	26,479	10,518	1,646	2,612

Local Secretaries, at their earliest convenience, will kindly notify us of any omissions or mistakes in these tables.

* 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.

INTENTIONS FOR MARCH.

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

- 1.—S.—*Bl. Michael and Comp. M.M.* at, gt. Love Suffering. 49,863 Thankgivings.
- 2.—M.—*S. Simplician. P.* Love poverty. 8,930 In affliction.
- 3.—Tu.—*S. Cunegonda, Emp.* Love chastity. 25,905 Deceased.
- 4.—W.—*S. Casimir R.* Love Our Lady. 14,857 Special.
- 5.—Th.—*Bl. Paul and Comp. M.M.* ht. Use kind words. 4,351 Communions.
- 6.—F.—**THE HOLY SHROUD.** at, gt. Fidelity to duty. 12,414 First Communions.
- 7.—S.—*S. Thomas Aquinas, C. D.* rt. Know God better. Associates.
- 8.—S.—*S. John of God, C.* Comfort sufferers. 42,513 Employment and Means.
- 9.—M.—*S. Frances, W.* pt. Accept God's Will. 4,142 Clergy.
- 10.—Tu.—*The 40 Martyrs of Sebaste.* Defend the faith. 130,525 Children.
- 11.—W.—*S. Sophronius.* Bp. Study the Bible. 14,153 Families.
- 12.—Th.—*S. Gregory, I. P. D.* gt, ht. Pray for Missions. 19,958 Perseverance.
- 13.—F.—**THE FIVE WOUNDS.** Honour the Passion. 10,391 Reconciliations.
- 14.—S.—*Bl. Leonard and Comp. M.M.* Despise the world. 23,279 Spiritual Favours.
- 15.—S.—*S. Longinus, M.* Prepare for death. 13,316 Temporal Favours.
- 16.—M.—*S. Columba, V. M.* Fear sin. 10,804 Conversions to Faith.
- 17.—Tu.—*S. PATRICK,* Bp. Constancy in Faith. 17,291 Youths.
- 18.—W.—*S. Gabriel, Arch.* Heed inspirations. 4,271 Schools.
- 19.—Th.—*S. Joseph, Spouse B. V. M.,* bt, gt, ht, mt, pt. Honour S. Joseph. 7,602 Sick.
- 20.—F.—**THE PRECIOUS BLOOD.** Pray for sinners. 3,388 Missions, Retreats.
- 21.—S.—*S. Benedict, F.* Retirement. 961 Guilds.
- 22.—S.—*S. Catherine of Genoa, V.* Mortification. 2,753 Parishes.
- 23.—M.—*S. Cyril of Jerusalem.* Bp. D. God above all. 112,339 Sinners.
- 24.—Tu.—*S. Simeon, Boy M.* Pray for the Jews. 15,584 Parents.
- 25.—W.—*Annunciation, B. V. M.* bt, gt, mt, rt, st. Practise the Angelus. 5,224 Religious.
- 26.—Th.—*S. Ludger, Bp.* ht. Pray for students. 1,202 Novices.
- 27.—F.—**SEVEN DOLOURS, B. V. M.** Honour Mary's sorrows. 4,356 Superiors.
- 28.—S.—*S. John Capistran, C.* Pray forscamen. 7,197 Vocations.
- 29.—S.—*Palm Sunday. S. Eustasius.* Pray for sinners. Promoters.
- 30.—M.—*S. John Climachus* Ab. Trust God's mercy. 19,891 Various.
- 31.—Tu.—*S. Daniel, M.* Suffer willingly. 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 Archiconfraternity; h=Holy Hour; m=Bona Mors; p=Promoters; r=Rosary Sodality; s=Sodality B. V.

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