



# THE CANADIAN MESSENGER

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

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## GENERAL INTENTION FOR AUGUST.

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

### CATHOLIC MISSIONS IN ICELAND.

Iceland is the largest island in Europe after Great Britain, and is situated one hundred and fifty miles north of Scotland and seventy-three west of Greenland. This isolation away in the Arctic Ocean, together with Iceland's comparatively uneventful history, is perhaps the chief reason we hear so little about it.

But its religious history is a glorious one, and the fact that it is going to occupy the intention of our twenty-

three millions of Associates during the whole month of August, will give it, from a Catholic standpoint, an importance it has not hitherto known.

Iceland is the land of contrasts ; a land of midnight sunlight and noonday darkness ; carrying eternal snows on its surface, while its bosom hides great streams of boiling water. A feature in every landscape in Iceland is some volcano, glowing or extint, or a mountain range of solidified lava, hidden under shining glaciers as old as the history of man.

The island was discovered in the year 860 by Naddoddr, a Norwegian Viking, who called it Snajland or Snowland. The earliest monument of Icelandic literature that we possess, the *Islendinga Bok*, tells us that the Viking colonists had been preceded by Cuidee anchorites and Irish settlers about 725, who abandoned the island on the arrival of the Pagan Norsemen. The existence of bells, croziers and Irish books, left behind, attests the presence of the children of Erin.

It was only in 874 that the Norwegians formed the first permanant settlement at Beykiavik, the present capital. A further increase of Norse population took place when the tyrant Barold Haarfagr drove a large number of chiefs and their families into Iceland, and this was further increased under the reign of St. Olaf. About the year 928, Iceland became a republic, and remained so for three hundred years. After having tried various forms of government and become a prey to intestine strife the Icelanders, in 1261, fell under the power of Haco VI, King of Norway. In 1387, it was subjugated by Denmark, and the union of the Danish and Norwegian monarchies brought Iceland definitely under the crown of Denmark.

The religious history of the first centuries of this northern people is full of magnificent traits. In the year 1000, when Iceland was still a republic, and pagan, the

representatives of the people met on the lovely plains of Thingvalla, and proclaimed the religion of the Catholic Church the national religion. The Church of Christ flourished and brought forth admirable fruits of science and sanctity. Two Islandic bishops are to be found in the Roman calendar, and the Benedictines and Augustinians raised monasteries over the island. The Benedictine monastery at Thingeyra belongs to Iceland's Golden Age, the age wherein Icelandic poets and chroniclers were consigning to imperishable parchment the noble deeds of their fellow-countrymen. Some of these Sagas are masterpieces of style, and show what a marvellous attention was paid to the culture of letters in a remote corner of the world at a time when a large portion of the continent of Europe was sunk in barbarism.

In 1551, Christian III, King of Denmark, after having vainly attempted to plant Protestantism in the island by the softer arts of persuasion, tried the sterner methods of sending men-of-war. The Bishop, Jon Arason, put himself at the head of a small army and swore to meet death rather than abandon to the heretics the cause of God's Church. He was successful in several engagements, but was finally handed over to the enemy by a traitor, and was beheaded on the seventh of November, 1550. He died a hero, and with him died the Catholic hierarchy in Iceland. The Lutheran form of religion was then proclaimed the only religion of the State.

But the people of that northern island, as if loath to yield up the old faith, retained much of the ancient Catholic ceremonial and Catholic spirit. The Lutheran morning service is still known after three hundred and fifty years as the Mass, and at various places may be seen crucifixes, triptychs and pictures of saints, to recall bygone Catholic days. Devotion to the suffering Saviour is still retained in vigour amongst them. A Protestant

minister, Hallgrmur Pekersson, a Scald of remarkable genius, composed a magnificent poem of fifty books on the Passion of Our Lord. It is one of the most beautiful works ever written on the subject. Every Icelander possesses a copy, and knows it almost by heart. During the season of Lent it is sung in every family, one book every day. Still more striking, perhaps, is the fact that the cold worship of Lutheranism could not extinguish among those poor people the devotion to the Blessed Virgin Mary. One of the most celebrated Protestant Bishops of the Island, Beyjolfr Sveinsson, a poet of merit, composed in honor of Mary a noble book of poems. The book was never printed, but it still exists in Iceland and at Copenhagen.

It was towards this unfortunate people, hidden in the Arctic seas, and separated from the true Church for three hundred years, that Leon XIII turned his eyes last year. From 1554 to 1854 no attempts had been made to convert this distant and lonely island. In 1854, two French priests undertook the difficult task. Only one family was converted, and this is still the only Catholic family on the island. In 1895, the Sovereign Pontiff gave orders to the Vicar Apostolic of Denmark, Mgr. Van Euch, to establish a Catholic mission in Iceland, and last autumn two secular priests were sent thither to begin the work.

Private letters received since mention the cordial reception they met with at Reykiavik. They opened a small chapel for public worship, and at the first Mass the crowd was so great that many had to return home, being unable to find room. In the evening, at the Benediction of the Most Blessed Sacrament, which was followed by a sermon, the chapel was filled long before the appointed hour, and the crowd outside was four times as large as that within. A family presented itself at once for instruction, and the urgency of building a church became evident. For this purpose it would be necessary to collect alms.

There have been found, among the population of seventy-five thousand, some three hundred lepers who are sorely in need of being cared for. Father Sveinsson, an Icelandic Jesuit, has undertaken the work of collecting from generous Catholics throughout the world the wherewithal to build a leper-house. It is consoling to learn that heroic souls are not wanting to nurse those poor afflicted people; for besides the Sisters of Saint Joseph, who are preparing to open a school as well as to take care of the lepers, six secular ladies have already offered themselves for the charitable work.

The Associates of the League of the Sacred Heart are earnestly requested to pray for the success of this mission which our Holy Father has undertaken to resuscitate. There is every reason to believe that the generous, hospitable, religious nature of the Icelandic race will readily accept again the true faith which was wrested from it over three hundred years ago.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular for the return to Catholicism of Iceland, which has been for so long a time separated from the true Church.

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# LOOK DOWN, O MOTHER MARY

ENGLISH AIR.

CHORUS. Look down, O Mo-ther Ma - ry, From



thy bright throne a - bove! Cast down u - pon thy



children, One on - ly glance of love.



SOLO. And if a heart so ten - der With



pi - ty flows not o'er. Then turn a - way, O



*Look down, O Mother Mary,* 315

Mo - ther And look on us no more.



2.—See how ingrate and guilty  
We stand before thy Son ;  
His loving heart reproaches  
The evil we have done.  
But if thou wilt appease Him,  
Speak for us—but one word ;  
Thou only canst obtain us  
The pardon of Our Lord.

3.—O Mary, dearest mother !  
If thou wouldst have us live,  
Say that we are thy children,  
And then He will forgive.  
Our sins make us unworthy  
That title still to bear,  
But thou art still our Mother !  
Then show a Mother's care.

4.—Open to us thy mantle,  
There stay we without fear :  
What evil can befall us  
If, Mother, thou art near ?  
O sweetest, dearest Mother !  
Thy sinful children save ;  
Look down on us with pity,  
Who thy protection crave.

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## R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased.—*Alexandria*: Mrs. D. Cameron, d. Mar. 22; Miss Flora McCormick, l. May 3; Mrs. Catherine McDonald, d. May 11; Duncan McDonald, d. May 22; Mrs. Margaret McDonald, d. May 25; Miss Sarah Cameron, d. June 10; Mrs. Ann McDonald, d. June 16; Mrs. Catherine Nichols, d. June 21; *Amherstburg*: Mrs. James Campeau, d. May 22. *Brighton, Ont.*: William McCormick, Mrs. Angraves. *Canso*: Edward Berrigan, d. June 17. *Coburg*: Mrs. Anastasia Hart, d. in March. *Cornwall*: Thomas Michael Callaghan, d. in June. *Dundas*: Mr. Lawrence Cherette, d. June 27. *Drayton, Ont.*: James Cavanagh, d. May 17. *Guelph*: Mrs. Ellen Boulger, d. Apr. 3; Mrs. Peter McNaughton, d. Mar. 30. *Halifax*: William Joseph Chisholm, d. May 1. *Hamilton*: Daniel Sullivan, d. Mar. 20; Timothy Shiue, d. Apr. 16; Mrs. James, d. June 21. *Ingersoll*: Mrs. Alexander Crawford, d. June 14; Mr. John McCartney, d. Jan. 12. *Kingston*: Rev. Sr. Mary Bernadette (Catherine Dougherty), d. June 28; Mrs. Catherine McDonald, d. in May; Margaret Quinn, d. May 31. *Maidstone*: Mrs. J. B. Delisle, d. June 27. *Montreal*: John O'Sullivan; Mrs. Felix McCormick, d. June 15; Katherine Loney, d. June 28. *Newcastle, N. B.*: Mrs. William Mullin, d. May 10; Mary Susan Walsh, d. Feb. 16. *Newmarket, Ont.*: Mrs. Mary Stuart, d. June 28. *Oakville, Ont.*: Patrick O'Boyle, d. June 5. *Port Colborne*: Michael Sweeney, d. May 23. *Quebec*: Rev. Bernard J. McManus, d. June 16; Mr. Thomas Walsh, d. June 18; Mrs. McNamara, d. June 26; Mr. John Power, d. June 28. *St. Andrews West*: William A. MacDonell, d. June 1. *St. Catharines*: Mary Cloney, d. June 25.

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Written for the  
THE CANADIAN MESSENGER.

## De Cuius Assumptione gaudent Angeli

(Sonnet)

IN HONOREM SMÆ GENITRICIS DEI.

Mother of God Most High, whose feast to-day  
Thy children gladly hail, the Angels sing  
For joy at thine Assumption ; see ! The King  
Whom thou didst bear, goes forth upon His way  
To meet thee at thy coming, and shall say  
Thy royal welcome ; Mother, we would bring  
To thee our homage, thou has everything  
And we have nothing, yet, oh Queen ! we pray

Thou wouldst accept us : Lo ! Thou hast not spared  
Thine Only Son from death, thy Soul from pain ;  
The Child Belovèd who was thine and shared  
In all thy sorrows, thou didst yield again  
Into His Father's Hands :—and now shalt reign  
With Him, upon the throne for thee prepared.

FRANCIS W. GREY.



## A BORN MUSICIAN.

(FOUNDED ON FACT.)

Many years ago, and when I was just beginning my career as an art-student, I made a sketching tour in a picturesque district of Lancashire. It was on an exceedingly hot afternoon that I suddenly halted in front of a pretty cottage on the outskirts of a village whose beauty was bewildering both in variety and extent. I had already resisted several inclinations to linger in the neighbourhood for painting purposes, but this particular cottage was so bewitching in its prettiness, I felt that I could not pass it by; and the fact that the gate of a little copse on the opposite side of the road was open, made me determine to enjoy its inviting shade and exercise my art at the same time.

To my mind, whitewash is only beautiful when it is applied to a house's exterior; and on country cottage walls where a setting of green leaves is rarely wanting, the lime and water is always matter in the right place. Backed by the spreading trees and rising meadows beyond, my little house stood like a refreshing snow-drift defying the heat of the summer sun. Before it, and around it lay an actual pavement of flowers—gold, and crimson and blue.

"What a perfect water-colour it will make!" I said to myself. The time was only a little past three, and I was prepared to give some hours to the task in hand.

The only sound that reached me from the cottage was the occasional cry of a baby, invariably followed by

woman's voice singing, sometimes to soothe the infant, and sometimes, perhaps, to relieve her own toil. I had reason to suspect that, earlier in the day, the washing of linen had been effected on a rather large scale ; but whatever work was now in progress in that little establishment was being carried on at the back of the house. The spot I had chosen was a peaceful one, and I was thankful for the absence of curious gazers and rustic critics. Not that I ever discourage such. Within certain limits they are a part of the artist's joy. But it is better that his work should have reached some degree of completeness before it is subjected to criticism. At earlier stages I have sometimes found the presence of onlookers embarrassing.

For a full hour, at least, I had sat sketching within the shadow of the copse, when I suddenly heard a noise as of a small army approaching from the village. Soon, however, the voices of children reached me and I realized that the village school had "loosed" for the day, and that the clog-shod boys and girls were testing the noise-giving power of their *sabots* on the hard highway. Wondering a little why the northerners only have the good sense to retain what a certain doctor calls "the Lancashire cough and cold preventers"—I drew back a little further into the copse in order to escape observation for the present. The little army swept by, and I was secure. One boy, however, had detached himself from the rest ; and passing through the garden, soon had his hand upon the door of the cottage I was painting. He was shouting to his friends in the distance, and there was mention of "Bob's bat," and somebody else's ball, and "five o'clock." It was clear the lad had an evening engagement for cricket purpose. The door was opened and shut as only a hungry boy can open and shut a door, and soon I heard through the already-opened window of the front room, the clatter of cups and plates. I knew

then that the afternoon meal was in progress of preparation. A little later and I heard the occasional setting down of a cup, the voices of the woman and the boy as they chatted over their tea, and the caw and gurgle of the baby, invariably followed by some ecstatic ejaculation on the part of the mother.

It was only when the meal was finished and, as I judged, the clearing away had begun, that I detected a note of discord in that cottage room. It came from the mother, and was uttered in such loud tones that I could not help hearing every word of it.

"You'll do nowt o't sort!"

This was followed by a tearful, "Oh, mother!" from the boy, and then some tremulous words of protest which, however, were quickly cut short by a fluent outburst of reproof and expostulation on the part of the mother. It was to the effect that she had "slaved and slaved from four o'clock that morning, and was now fit to drop, and yet"—the boy objected to the doing of something which owing to the speaker's rapid delivery I did not hear. And wasn't he ashamed of himself, the great baby? she went on; but I knew by her sudden change of voice that she was sorry for her crossness, and felt for his disappointment, whatever that might be. Very soon she regained her ordinary tone, and I was sure the boy was no longer crying, and that she was coaxing rather than scolding. Very soon, she appeared at the door with a big basket of clean linen under her arm. Her parting injunctions (delivered from the garden) were to the effect that the boy should look after the baby and keep the kettle on the boil till his father came home. A third order (delivered from the middle of the road) was that he should not stir an inch from the house, and this was followed by a promise that she would not be long away. The boy was by this time standing at the

open door, a look of half resignation on his face, and a huge apple in either hand. I looked at my watch : it was a little past five o'clock. Almost unconsciously I parodied some lines of the *Ancient Mariner* :

The boys have passed into the fie'd,  
Red as the roses they ;  
May'st hear the merry din.

Well, it certainly is a little hard to miss that game of cricket, I thought ; and if the good woman has betaken herself to the village mangle, who knows when she is likely to return ?

But I was soon absorbed in my work, and for a little time was scarcely conscious of the fact that the boy was talking to and playing with the baby. I discovered, however, that her name was Lizzie. I remember hoping that he would not try to feed her with big, brotherly bites from the hard, if rosy-looking apples. If he did, she certainly survived it.

Soon there came a spell of absolute silence, except for those sweet distant sounds which seem inseparable from the country, and which are so soothing to the town-bred traveller. How long the silence in the cottage lasted, I cannot tell. But I know that just as I was beginning to be conscious of nothing but the work before me, there suddenly floated out upon the summer air a pure, clear, sweet treble voice, singing the hymn "O Paradise! O Paradise!" Right through the hymn went the boy in the cottage, from the first verse to the last, every note firm and true as the chiming of silver bells. After a very short interval, it was followed by the "Pilgrims of the Night." A spirit of quiet rapture seemed to be infused (consciously or unconsciously, I know not), into some of the verses, every word of which I heard clearly and distinctly.

I was scarcely prepared for a third hymn, but it was forthcoming. And also a fifth, and a sixth. With one exception they were all the hymns of Father Faber. The exception was Father Caswall's *Sleep, Holy Babe!*"

There came an interval which I firmly believe to have been one of the ten minutes by the cottage clock. Perhaps the well-earned refreshment of an apple was indulged in; but, refreshment or not, the second part of this evening concert began with the melody of a rousing school-song, something about the sunbeams streaking the azure sky. Could it really be that there was a method in the musical madness of this young singing boy? At any rate, I can vouch for the fresh and vigorous performance of six secular songs in regular succession, winding up dutifully enough with "God bless our Pope!" And not a single comic song in the entire number!

The last note of the concert had scarcely died away when I heard a heavy step coming up the road, and saw the tall figure of a man pass through the glittering mosaic of the flowers I was then painting, and enter the cottage. A minute later the singing boy dashed out, bat in hand, and turning up the lane in the direction of the fields, flew to the fascinations of cricket. His trial was over. And had he not made the best of it?

I spent that night in the village, and on the following morning, after hearing Mass in the little Catholic church with which the place was blessed, I resumed my painting. The night before, I had escaped observation, but to-day was Saturday, and I soon found that for the village children it was a whole holiday.

My first visitor, or rather, the first to discover me, was the concert-giver. How long he had stood in the road watching me I do not know, but if I had not called to him, I doubt much if his shyness would have allowed to approach my easel. He was not by any means of the

fair-haired, pale-faced, angelic type of boy that (not merely in fiction, dear reader, but often enough in real life) sings himself into Paradise before his time, but a healthy-looking, sturdy fellow of fourteen, with a decided liking for apples, and a keen appreciation of fun,—a lad holding strong views on the kindred subjects of football and cricket. It did not surprise me to hear that he was both chorister and altar boy. All these things I discovered in a very short time, though, in the beginning, his face was crimson with confusion, and his replies were monosyllabic. But the subject of last night's singing I felt must be approached delicately. I was perfectly certain at the time that he was unconscious of my presence near the cottage, and his surprise, not to say his fright, when at length I revealed the fact, was almost distressing. However, my repeated assurances that his singing had given me real pleasure soon began to tell upon him, and when I pressed him to show me the programme—which I felt confident he had drawn up for the occasion—although he had almost turned his back upon me in the effort to hide his face, I knew that he was smiling through his blushes. With the greatest reluctance he took from his pocket a piece of folded paper with the word "programme" written on it in big letters. It was a quarter of a sheet of note-paper, and the title of the hymns were written on one side, those of the secular music on the other side, and under the heading, "Part II." Certainly I kept that piece of paper with greater care, and for a longer time, than I ever yet kept the programme of a grand evening concert.

The boy remained with me for a great part of the morning, taking the keenest interest in my painting, and once his shyness had worn off, talking very pleasantly and sensibly. At length, however, he heard his mother's voice calling, "Johnny!" and explained that he was

wanted. "But would I let his mother and father see the picture before I went away?" he asked wistfully. I assured him that I would, that in fact I should not think of leaving the village without calling upon the inhabitants of the cottage which had furnished me with such a charming picture.

Accordingly, in the afternoon, I called upon Johnny's father and mother, and found the entire family at home. I shall never forget their enthusiasm. It reminded me of the words of a learned and holy Catholic writer who says: "It is the poor who almost always have the feeling and the sentiment of beauty, which is the source of genuine taste, though in them it may often remain rude and imperfectly developed." I felt that I could not leave them without some *souvenir* of my visit, something too in which my little singer could participate. It would have been easy to give money; but I felt that the circumstances, as well the fitness of things, demanded something more friendly, and in a sense more precious. An idea occurred to me which I at once began to put into execution. It was clear that all the pride and joy of these good people were centred in Johnny and the baby girl. I would sketch them on the spot, together with a portion of the room, and afterwards paint a picture of the same, which they should receive as soon as ever it was finished.

Their gratitude upon receiving the picture was something for an artist to remember.

"It's our Johnny from the top o' his head to the soles o' his clogs!" exclaimed the mother.

"Well," said the father, with tears in his eyes, "God bless yer, sir, for makin' the childer so gradely."

## II.

Twelve years passed away, and I found myself the possessor of a studio in a big Lancashire city, and



enjoying some local reputation as a painter. As I am not now writing the story of my own career, I need not dwell upon the details of my struggles and successes from the time I dabbled in water-colours on the roadside—I do that still by-the-bye—until the day my first big picture was hung at the Academy. But like most painters, I have a taste for music; and shortly after I settled down as a citizen and an artist, I determined to join some good choral society in the humble, but to me very delightful capacity of chorus-singer. Certainly there was no lack of such institution in the city I was living in, and it was some time before I made up my mind which to select. Eventually, by the advice of a friend, I fixed upon the "Beethoven."

It was not that this long-established association confined itself to the production of the great master's works, though every year one, at least, of his monuments of noble music was executed; but what particularly attracted me was my friend's assurance of the thoroughness with which the conductor of the "Beethoven" prepared the great oratorio choruses, and of the painstaking earnestness he displayed at every rehearsal. "He is quite a young man," my friend repeated, "and this is only his second season as conductor of the 'Beethoven';" but all are agreed he is a person of consummate taste and a thoroughly sound musician."

It happened that before I had actually sought admission to this choral society, its members gave a performance of Mendelssohn's *Althalie*. I determined to be present—of course as a mere listener—and to judge for myself the capabilities both of chorus and conductor.

The great hall was almost full when I arrived, and as the friend I mentioned above was already a member of the "Beethoven," we had separated at the door, he for his seat among the tenors, and I to my place in the auditorium.

It is a noble and inspiring sight, that of a great body of singers rising tier above tier on either side of a mighty organ, fronted by a powerful orchestra of wood and brass and stringed instruments—a moving spectacle to the waiting lover of good music, and one calculated to rouse the most sluggish and the least emotional of men. But what, I have often ask myself, must be the feelings of the conductor of such a noble army of music and song?

The organ pealed forth a grand chord, and a score or two of violins began the process of tuning. For some minutes a sort of chaos of wild harmony prevailed; when it ceased, an expectant silence fell upon the assembly, and I was conscious of the fact that a solitary figure in evening dress was climbing the many stairs that led to the conductor's stand. Arrived there he stood for a second surveying the great audience and then, after a low bow, turned quickly round to the band and chorus and lifted his *bâton*.

A life-time of thought and emotion may be lived during the progress of one of these great feasts of music, and once the mighty waves of harmony began to surge and beat about me, I was oblivious of everything else, and in the mood for nothing save deep thought, and tearful prayer. When all was over, I longed to get away quickly and seek the solitude of my own room.

This, however, could not be, since I had made an appointment with my friend to accompany him to his chambers at the close of the performance. Waiting in the vestibule of the hall, I soon saw him approaching, accompanied by a third person.

"You will be glad to make the acquaintance of Mr. Cottim, I am sure," my friend said, introducing me to the conductor of the evening performance. I was indeed only too glad to meet such a person, and expressed my pleasure very heartily.

As we drove away from the hall I could not help noticing that Mr. Cottim appeared somewhat exhausted, and though he responded to my remarks and congratulations heartily enough, he was evidently disinclined for much immediate conversation.

Once arrived at my friend's apartments, however, and after sharing our host's very generous hospitality, the conductor of the "Beethoven" rapidly recovered from the severe strain of the evening's performance, and soon began to chat fluently and agreeably upon all sorts of subjects. It is true that the conversation constantly drifted back to the merits of *Athalie* and the quality of the soloists we had so recently heard; but in the meantime Mr. Cottim spoke enthusiastically of many things, and especially of the country and country life.

"I could show you a spot," he was saying, "that you would be compelled to paint, once you cast your eyes upon it. To be sure, you could never love it as I love it; how should you? But apart from the prejudice most men have for the place of their birth, I can assure you that a more picturesque village does not exist—at any rate in Lancashire."

And the name of it?" I asked, smiling a little at his enthusiasm. He mentioned the name, and I immediately exclaimed, "Oh, I know the place well. Indeed I have already painted—a portion of it, at least. You are quite right, Mr. Cottim; a more entirely lovely village does not exist! And you——"

I broke off abruptly. The musician was leaning forward from his chair, his eyes fixed upon my face.

"Pardon me," he exclaimed, excitedly, "but you are not—you cannot be—the artist who painted a little cottage on the roadside there, many years ago, and——"

He had risen from his chair and seized my hand with an almost painful grip.

"You cannot be the boy," said I, "who, so many years ago, gave an evening concert to an audience of two——?"

"And to which at least one baby in arms was admitted?" he cried, laughing until the tears rolled down his cheeks. "I am, indeed, the grown-up edition of that boy!"

Certainly John Cottim had made good use of the twelve years that had elapsed since the summer evening when he sang his hymns and songs at the side of his sister's cradle. He told me the whole story one day, very simply and unaffectedly, and it was clear that he attributed his successes to the goodness of God and the kindness of his patrons, much more than to his own ability, or what is often so absurdly called "good luck." As a boy, his love for music had attracted the attention of a wealthy Catholic gentleman living in the neighbourhood of Johnny's home, the consequence being that the lad had been sent to a superior school for his general education, and afterwards to Italy for a thorough training in the art of which one day he was to be a professor. On his return to England, he had settled down in the great northern city as a teacher of music and singing, and in this capacity soon won for himself a reputation. I found out too, though not from his own lips, that he had already written music of a high order, and that the critics expected from him work of a solid and lasting kind.

But what pleased and interested me most in the man was his active work among the Catholic poor as a Brother of St. Vincent de Paul and as a Promoter of the Apostleship, his unfailing regularity in the performance of Catholic duties, and his constant devotion to his parents. Every second or third week found John Cottim at the little whitewashed cottage in the country—to the delight of his good father and mother, who perhaps are in greater danger of growing proud than is the young man himself.

Life has been made brighter and easier for both parents by the generosity of their son, and indeed, if in their declining years they labour at all, it will certainly be from choice and not of necessity.

I frequently join my dear friend in his visits to the country, and lately at his earnest request I have made a *replica* of the drawing of the interior of the cottage.

"I want to have that picture constantly before me," he said, "so that if ever I am tempted to forget my humble origin, the little boy in clogs may remind me of it."—HENRY MARSH, in the *English Messenger*.

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### NIGHT'S PRAYER

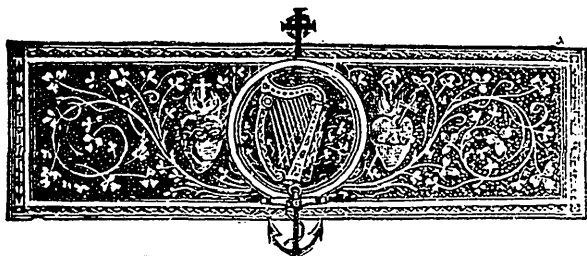
(Sonnet)

Now I will rest, dear Mother. Draw thou nigh  
And let me feel the blessing of thy hands.  
Ah, as the plodding over fiery sands  
Hath this day been. And, Mother, thou wast by?  
And from my heart went up no little cry  
Of love for thee? How cruelly Time brands  
His creatures, who would list to his demands,  
Nor think of thee, nor deem they yet must die!

To-morrow I shall think of thee as now;  
See round my neck thy beads, upon my breast  
Thy scapular, and on my thoughtless brow  
Thy Sacred benediction is impressed.  
Then call my angel, Mother, and do thou  
Speak to thy Son for me, the while I rest.

"INIGO"—in *The Dial*.

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## THE LEAGUE AT HOME

LONDON, ONT., June 15.—The feast of the Sacred Heart of Jesus was most appropriately observed in this city, on last Friday. In the Cathedral masses were celebrated at 7 and 8 o'clock, at either of which the members of the League approached the Holy Table in large numbers. In the evening, at 7:30, benediction of the Most Holy Sacrament was given by Rev. Father Tobin. His Lordship Bishop O'Connor occupied the throne, and Rev. Fathers Tiernan, Noonan, McCormack and McKeon were in the sanctuary. Immediately before benediction His Lordship addressed the congregation, thoroughly explaining the aims and objects of the League, which organization, he said, was a most efficacious means of promoting devotion to the Sacred Heart, being specially blessed by His Holiness Leo XIII, for that purpose. He particularly impressed upon the members the desirability of a faithful performance of the pious practices of the League, thereby they would prove themselves worthy of the title of Associates of the Sacred Heart League.

GALT, June 12.—Friday was an unusual feast day here. Mass was celebrated at 7:30 a.m., at which a large number received communion. The evening service was specially attractive as a beautiful statue of the Sacred Heart, presented to the Church by the League, was to be blessed. The pastor, Rev. E. P. Slaven, gave an interesting

instruction on the object and aims of the society, touching on its first introduction into this parish, and its establishment in a more practical form which occurred about five years ago, when Rev. Fathers Connolly and Devlin, S.J., gave a short mission here. The Reverend Pastor encouraged the promoters and members to redouble their zeal and devotion in this good work. All eyes were now turned towards the statue, which was unveiled and blessed. After this, sweet flowers and coloured lamps were placed on its pedestal while the choir sang a hymn of tender devotion to the Sacred Heart. Benediction of the B. S. concluded the impressive ceremony. The services over, many came forward to pray, and to feast their eyes on the statue. It is about five feet high and of exquisite colouring and design.—M. MCCORNELL, Sec.

TORONTO, June 18.—*St. Michael's Cathedral*.—Last Sunday concluded a week of interesting and very solemn celebrations in honor of the Sacred Heart at St. Michael's Cathedral. The services began the first day of the week with a meeting of the cadets of the League of the Sacred Heart in St. John's chapel at 7.30 p. m., under the energetic management of Rev. Dr. Treacy. The cadets are becoming famous, amongst other things, for their choral singing and enliven their meetings with some stirring hymns. On Wednesday evening a solemn Triduum in preparation for the Feast of the Sacred Heart was opened by Father Ryan, with beads, sermon and benediction. This Triduum was for all, but was especially intended for the men and boys, who were to make their quarterly communion on Sunday. On Friday, the Feast of the Sacred Heart, mass was said at the beautiful altar of the Sacred Heart, and an unusually large number of women and children approached holy communion. All these devout communicants became fervent and zealous apostles and the gratifying result was a splendid turn out of

the Men's League at their quarterly communion at the 9 o'clock mass on Sunday. The week's services were brought to a close with solemn blessing and distribution of League crosses and badges on Sunday evening. The very large attendance at this closing exercise showed the deep and earnest interest the people of St. Michael's take in this beautiful devotion. Rev. Dr. Treacy conducted the evening service, and Father Ryan, after a few words of explanation, blessed and distributed the crosses and badges. In the course of his remarks Father Ryan said, that as the Catholic Church is organized faith, organized doctrine, so, her sodalities, confraternities and leagues may be said to be organized devotions. The League of the Sacred Heart is one of the largest and grandest of these organizations. Its total memberships is now nearly thirty millions. According to statistics now being collected, it will soon count one million members in this Canada of ours. In this splendid showing Toronto will have no reason to be ashamed. The names on the League register of the cathedral parish alone, now run up to much more than a thousand. But this organization is not distinguished by its numbers, but by the apostolic zeal of its members, and especially of its promoters. That this zeal might continue to increase with increase of membership, he exhorted all to be regular in attendance at monthly meetings and faithful to their League devotions. The service closed with benediction of the Blessed Sacrament.

QUEBEC, June 26.—*St. Patrick's Church.*—It is our painful duty to request the prayers of the League for the repose of the soul of our beloved Father, R. C. Bernard J. McManus, C.S.S.R., whose death occurred at St. Patrick's Presbytery, Quebec, on the 16th of June.

Rev. Father McManus was greatly devoted to the Sacred Heart League, and zealously laboured in his own quiet unassuming way to propagate devotion to the Sacred Heart.



He was a priest of brilliant parts, an eloquent preacher and was possessed of a courtesy and gentility which rendered him as much beloved as he was admired for his intellectual endowments. His zeal in religion, his love for the poor, and his sympathy for those in affliction, can never be forgotten by those amongst whom he ministered.

He was a young priest, being only in his thirty-eighth year when death called him from us.

His funeral was a most solemn and imposing ceremony. The church was heavily draped and crowded with sorrowing mourners. The sanctuary was filled with priests who hastened from all parts of the States and Canada, on hearing of his death to do honour to the dead priest, who was both a model and an ornament to his holy calling.

After a solemn *Requiem* had been chanted, his remains were carried to St. Patrick's Cemetery and laid to rest under the shadow of his beloved Father St. Alphonsus, whose statue stands over the Redemptorists' lot.

As he died within the octave of the Feast of the Sacred Heart, and as very many novenas and prayers were offered to that loving Heart for him, we sincerely hope he is now enjoying the reward his pure, holy life merited.

—THE SECRETARY.

### TREASURY, JULY, 1896.

#### RECEIVED FROM THE CANADIAN CENTRES.

Acts of charity.....	167,546	Holy Hours.....	17,756
Acts of mortification	183,263	Pious reading..	81,364
Beads .....	361,027	Masses celebrated..	5,413
Stations of the		Masses heard.....	118,338
Cross.....	32,515	Works of zeal.....	85,571
Holy Communions	32,739	Various good w'ks.,	464,980
Spiritual Commu-		Prayers .....	918,261
nions .....	316,290	Sufferings or afflic-	
Examiners of con-		tions .....	54,847
science.....	95,186	Self conquests.....	82,669
Hours of silence....	264,216	Visits to Blessed	
Charitable conver-		Sacrament .....	139,330
sations .....	199,751		
Hours of labor.....	354,167		
		Total.....	3,985,239



## THANKSGIVINGS

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

**ALEXANDRIA, ONT.**—Four Associates and a Promoter, for special favours and cures.

**AMHERSTBURG, ONT.**—Twelve Associates and two Promoters, for various temporal graces: cures of children and relatives, success in examinations, hearing from friends long lost sight of, through the B. V., S. J., St. Ignatius, St. Anthony, St. Ann, the Suffering Souls, after novenas, the Way of the Cross, or promises of prayers and masses.

**ANTIGONISH.**—A Promoter, for great relief from severe pain, after a novena to the B. V., and applying the Badge, and praying to the Canadian Martyrs. Two Associates, for temporal favours, one, after promising a mass for the Souls in Purgatory.

**ARNPRIOR.**—A Promoter, for the recovery of a friend. Associates, for temporal favours, one, after a promise of prayers for the Souls in Purgatory.

**BARRIE.**—A Member, for the recovery of health, after offering a novena to O. L. of Lourdes. For employment, after prayers to St. J. For several favours, after praying to the Souls in Purgatory. For a successful examination, after saying a novena. For a special favour, through the intercession of the B. V. and St. Patrick. For a situation, through the B. V. and St. J. For a successful examination, after a novena in honour of the S. H. and St. Patrick. For the finding of a lost article, after praying to St. Anthony.

**BATHURST VILLAGE.**—Associates, for ten favours, some special, after prayers said or promised. A Member, for almost instant relief, after applying the Badge and saying ten *Paters* and *Aves* in honour of the S. H., with a promise to have a mass said for the Souls in Purgatory. A Member, for a favour, after making a novena to the S. H. and B. V. A Member, for employment received, through the intercession of the B. V. and St. J., by making a novena to the S. H. A Member, for the cure of a sore eye, after applying the Badge, and promising a mass for the Souls in Purgatory. For the cure of a sick child, after making a novena to St. Ann. A Member, for the recovery of a mother from severe illness, and for employment for a father, after praying to the B. V., St. J. and St. Anthony. A Member, for employment for a father, after praying to the B. V. and St. J.

**BELLE RIVER, ONT.**—Two Associates, for great favours. For relief from a pain in the lung, after applying the Badge. A mass of thanksgiving was offered for all.

**BRANTFORD.**—For many favours, through masses said for the Souls in Purgatory, and the intercession of the B. V., St. J. and St. Ann. A Member, for four temporal favours, after promising to go to confession. For the cure of a child's sore eyes.

**BRACHIN.**—A Member, for a favour granted some time past, through the intercession of the B. V. A Promoter, for a special favour.

**BRIGHTON.**—An Associate, for a situation obtained, after praying to the S. H.

**BUC KINGHAM.**—An Associate, for the recovery of sight and other favours, through prayers to O. L. of Victory, St. Ann and St. Anthony. A Promoter, for temporal favours, through prayers offered to the S. H., and through the intercession of St. Anthony. An Associate, for a great favour, received some months past.

BURLINGTON, ONT.—A Promoter, for the return to the Sacraments of two persons, neglectful for several years.

BURLINGTON, VT.—For the speedy recovery of a person, after wearing a League Badge. For a favour, through St. Anthony.

CALEDONIA SPRINGS.—For favours received.

CAMPBELLFORD.—A Promoter, for a favour, after making a novena in honour of St. J.

CANSO.—A Promoter, for a great favour. An Associate, for cure of toothache, after applying the Badge. For a cure, after saying the Thirty Days' Prayer. An Associate, for favours, after praying to St. Anthony. For a very signal favour.

CARAQUET, N. B.—An Associate, for a temporal favour, received in May, through the intercession of St. Anthony. For two great favours in April.

CHATHAM, N. B.—A Member, for restoration to health, and employment, after a promise to have two masses offered. For a temporal favour, through the intercession of the S. H., B. V. and St. Anthony. A Member, for a temporal favour, through the intercession of St. Anthony.

CHICAGO, ILL.—A Promoter, for being cured of neuralgia, by application of the Badge. For a spiritual favour obtained about two years ago, after a novena offered by the Sisters of the Precious Blood.

CORNWALL.—For success in an examination. For several temporal and spiritual favours. For the finding of an article, through St. Anthony. For a situation, after a mass and communion on the nine First Fridays for the Souls in Purgatory. A Promoter, for a spiritual favour. For five temporal favours.

DUNDAS.—An Associate, for a special favour.

GODERICH, ONT.—For the cure of sore throat, through the intercession of the B. V. For a temporal favour

GRAFTON.—An Associate, for a special favour. For four favours, one special, through the intercession of the B. V. and St. J.

GRAVENHURST.—A Member, for a request granted in December, after saying the 'Thirty Days' prayer.

GUELPH.—A Member, for the cure of intemperance in a young man, after prayers to the S. H. A Promoter, for a temporal favour, after saying the Thirty Days' prayer to the B. V.

HALIFAX, N. S.—For a special favour, through C. L. of Mount Carmel and St. Anthony. For a temporal favour, through the intercession of the B. V. and St. J. For the cure of heart trouble, after making a novena to the S. H., and applying the Badge. For the cure of a person addicted to drink. For two great favours received, through the intercession of the B. V., and after promising a mass for the Souls in Purgatory.

HAMILTON.—For the grace of a good confession and communion. For spiritual favours, one in particular. A Promoter, for means to pay a debt, after a novena of nine Tuesdays to St. Anthony. A Member, for employment for a husband and son during a novena. A Member, for a favour granted, through prayers to the B. V., and the Souls in Purgatory. Members, for seven favours, through the B. V. and the Holy Family. A Member, for a brother, who obtained employment, after prayers to the B. V. A Promoter, for the recovery of a very valuable article, after novena to St. Anthony.

HASTINGS, ONT.—A Member, for two temporal favours, after having mass said and going to communion for the Souls in Purgatory. A Member, for employment for a brother.

HESPELER.—For two temporal favours, after praying to St. Anthony.

HOGANSBURG, N. Y.—For a temporal favour obtained, after having made a novena in preparation for the feast at the S. H., and concluding with prayers in honour of O. L. of the S. H.

INGERSOLL, ONT.—Two Members, for a very great temporal favour, after offering prayers for the Souls in Purgatory, and through the intercession of St. Anthony.

KINGSTON.—For employment for two persons. For five temporal favours. For the cure of a toothache. For relief from pain on application of the Badge. For an increase of means, through the intercession of St. Joseph. A child relieved of pain, on application of the Badge and prayers to St. J. For a spiritual and two temporal favours, after a novena and prayers to St. J. For health restored, after a novena. For employment for two young men. For the cure of a sore throat of several years' standing. For a great temporal favour, after praying to St. Jude, St. Anthony and St. Expedite. For spiritual and temporal favours, through the intercession of O. L. of Mount Carmel, St. Jude, and St. Expedite.

LONDON, ONT.—A Promoter, for a temporal favour, through the prayers of the League, and the intercession of the B. V. An Associate, for a reconciliation between a husband and wife, through the intercession of the B. V. For a special temporal favour, after making a novena in honour of St. Anthony. A Promoter, for a favour, after having a mass celebrated. An Associate, for the cure of a brother's severe illness, after having prayed to the B. V. An Associate, for the sending of a child to the Separate Schools. For the advancement of League interests in this centre.

MAIDSTONE.—A Promoter, for the cure of a severe pain, after prayer and applying the Badge. A Promoter, for having found something, through the intercession of St. Anthony.

MARYSVILLE.—A Member, for employment and means for a friend. A Member, for a favour, through the intercession of St. Ann and St. Anthony. For restoration to health, through the intercession of St. Ann, the B. V. and St. Anthony.

MERRITTON. For means to pay a debt. For receiving money a long time due. Associates, for four special favours, after prayers to the B. V. and St. J., and the Souls in Purgatory. A Promoter, for a spiritual favour, after prayers to the B. V. For money received, through prayers to St. Anthony. Promoters, for two favours.

MONTREAL.—An Associate, for employment, through prayers to the B. V. and St. J., and a promise to keep a light burning before a picture of the S. H. For hearing from an absent brother. A Member, for two great spiritual favours, and three temporal favours, through the intercession of the B. V., St. J. and S. Anthony. For a temporal favour, and spiritual graces, through the intercession of the B. V. For a young man who succeeded in getting a situation. An Associate, for the cure of a skin disease. Another threatened with baldness, for the restoration of the hair. A Promoter, for the cure of sore eyes, after a novena in honour of the S. H. and our Canadian Martyrs, and after applying the Badge. For an intemperate person reclaimed after a novena. An Associate, for passing a successful examination. For the cure of sick headache, after a novena in honour of the S. H., and communion on nine Tuesdays in honour of St. Anthony. For receiving word from a sister unheard from for three years. For the conversion of two sinners. For many favours. For a situation, through prayers to St. Anthony. A Member, for several favours, through the S. H. and the Souls in Purgatory. A Member, for the safety of a brother and son who escaped unhurt in the late cyclone at St. Louis. For the grace of making a good confession.

A Promoter, for a special grace, and a recovery from painful illness, after applying the Badge. A Promoter, for one spiritual favour. For several temporal favours obtained, through the wearing of the S. H. scapular and League emblem. For relief in sickness through the use of water blessed in honour of St. Ignatius.

NIAGARA FALLS. — A Promoter, for two spiritual favours.

OAKVILLE, ONT.—A Promoter, for a temporal favour.

OKANAGAN MISSION, B. C. — For a great temporal favour, and for the cure of toothache, through the intercession of Blessed Gerard,

ORILLIA.—An Associate, for the cure of toothache. An Associate, for employment and success in a business transaction, after a novena. For the cure of pain, after a novena. For the cure of pain, after applying the Badge.

OTTAWA.—For two very great favours. A Member, for a special favour, through the intercession of the B. V. and St. J. An Associate, for the cure of a sore throat, after applying the Badge. For a young girl cured, through the intercession of the B. V. For the cure of a very sore nail.

PARIS, ONT.—For a temporal favour, after praying to St. Ann.

PENETANGUISHENE.—A Member, for the finding of a precious article, and for three other favours, after making a novena and offering prayers to the B. V. and St. J. A Member, for a temporal favour received, after praying to the B. V., St. Ann, and the Souls in Purgatory.

PETERBOROUGH.—A Member, for a temporal favour, through the intercession of St. J.

PICTON, ONT.—A Member, for the cure of her mother's sore face, after a novena to the B. V. A Member, for the return of a father to his religious duties, after making a



novena to St. F. Xavier. For the cure of sore throat, after applying the scapular and promising a mass for the Souls in Purgatory. A Member, for work, after a novena to the B. V. and St. J.

PORT COLBORNE.—A Promoter, for two great favours.

PORT CREDIT.—A Promoter, for a great favour, through the intercession of the B. V., St. J. and St. Ann.

PUSLINCH.—A Member, for the recovery of a father from severe illness.

QUEBEC.—A Promoter, for the happy issue of an important lawsuit, and for a great temporal favour, through the intercession of the B. V., St. J., and a novena to St. Anthony, with a promise of masses for the Souls in Purgatory. Three Members, for several favours. A Promoter, for the cure of a violent headache, after applying the Badge. A Member, for the payment of an account, after making a novena. A Member, for a remarkable favour. A Member, for the protection of her brother when in great danger. An Associate, for a great temporal favour, through St. Anthony. A Promoter, for help in temporal affairs, through the intercession of the B. V., St. J. and St. Anthony. A Promoter, for the cure of a sick person. For the restoration to health of a sick mother.

RENFREW.—For the cure of a sore eye, after applying the Badge. A Member, for the relief from severe pain, after saying the Rosary. For a special favour. A Member, for the cure of a young girl, after making a novena. A Child of Mary, for the cure of pain of many months' standing, by saying the Thirty Days' Prayer to the B. V.

ST. ANDREWS WEST.—A Member, for a great favour, after praying to the S. H., the B. V. and St. J. A Promoter, for a temporal favour. A Promoter, for a brother's success in an undertaking, after praying to the B. V., and promising a mass for the Souls in Purgatory.

ST. CATHARINES.—A Member, for a situation, through a novena in honour of the S. H.

ST. JOHN, N. B.—Five Associates, for obtaining employment. Nine, for securing work. One, for a steady position. One, for getting work, through St. J. A brother and sister, for employment. One, for health and peace in a family. One, for improvement in health. One, for a reconciliation. One, for restoration to health. Three hundred and forty-two, for various spiritual and temporal favours.

ST. RAPHAEL, ONT.—For the conversion of one person. For a temporal favour, through the intercession of the B. V. For the restoration of a sister's health.

ST. THOMAS.—A Member, for the cure of headache of twelve years' standing, after prayers to the S. H., and abstaining from meat on Wednesdays in honour of O. L. of Mt Carmel. A Member, for a great temporal favour, through prayer to St. J.

STOCO.—A Promoter, for a temporal favour, through the intercession of the B. V., St. J. and the Good St. Ann. A Member, for the cure of a severe pain, after prayers to the S. H. and St. Ann, and by applying the Badge, with masses offered for the Souls in Purgatory.

SNYDER, ONT.—For a favour in time of misfortune, after a short prayer to the S. H.

THOROLD, ONT.—A Member, for having received two special favours. Members, for obtaining several favours, after praying to the S. H. For a young man receiving Holy Communion at Easter time, after some years absence. A Promoter, for two temporal favours.

TORONTO.—A Promoter, for employment and means, after making a novena to the S. H., B. V. and St. J., and praying for the Souls in Purgatory. Members, for four temporal favours, through a novena and the intercession of the B. V. A Member, for a favour, through the inter-

cession of the Holy League, after making a novena, and promising two masses for the Souls in Purgatory.

TUAM, ONT.—A Member, for her brother's escape from death in a mine, after having a mass said for the Souls in Purgatory.

VANKLEEK HILL.—A Member, for several favours received, through the prayers of the League.

WALLACEBURG, ONT.—A Member, for a great favour received, after saying the 'Thirty Days' Prayer, in honour of the B. V., St. J., and by having a mass said for the Souls in Purgatory.

WELLINGTON, B. C.—A Member, for the cure of a child, by applying the Badge.

WEST SUPERIOR, WIS.—A Member, for the cure of an only child of croup, and its mother of heart failure.

WINNIPEG.—A Promoter, for many spiritual and temporal favours.

WOODSTOCK, ONT.—A Promoter, for a situation, after making a novena to the S. H. A Promoter, for a situation for herself and father.

URGENT REQUESTS for favours, both temporal and spiritual, have been received from Almonte, Burlington, Vt., Caledonia, Calgary, Glen Robertson, Halifax, Kingston, Lindsay, Merrickville, Montreal, Murillo, Ottawa, Park Hills, Penetanguishene, Port Townsend, Wash., Quebec, Rat Portage, Toronto, Wallaceburg.

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

EXHIBIT OF JANUARY, 1896.

ARCHDIOCESE OF QUEBEC.—OUTSIDE THE CITY (continued).  
*All French Centres.*

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Deschambault	S. Joseph	Sept. 14, 1864	(a) 458	363			
Fortierville	Ste Philomène	Dec. 25, 1882			125		
Frampton	S. Edouard	Oct. 30, 1887	(a) 300	30			
Fraserville	S. Patrice	Feb. 17, 1879	(c) 300				
"	Ecole des Frères	April 1, 1890	(a) 350				
Kennebec	S. Côme	June 3, 1877	350	350			14
Kamouraska	S. Louis	Jan. 24, 1889	281	270	270		8
Lac Etchemin.	Congrégation de N.-D.	Oct. 19, 1893	54	43	40		4
Lac Noir	Ste Germaine	Sept. 20, 1877	402	200	80		
Lambton	S. Désiré	Feb. 3, 1892	20	5			
Langevin	S. Vital	Feb. 26, 1890	106	172			2
Leclercville	Ste Justine	Aug. 5, 1877	439	219	100		
"	Ste Emmélie	May 27, 1881	631	631	80		

Les Ecureuils . . . . .	S. Jean-Baptiste . . . . .	June 25, 1880	151	130	40
Lévis . . . . .	Notre-Dame . . . . .	Feb. 2, 1879	974	416	620
" . . . . .	Collège . . . . .	1883	489	350	780
" . . . . .	Académie des Sœurs de Ch. . . . .	Apr. 27 1891	1,210	821	321
L'Islet . . . . .	Hospice S. Joseph . . . . .	Oct. 1, 1880	3,085	1,800	500
" . . . . .	N.-D. de Bon Secours . . . . .	Sept. 23, 1894	152	128	20
Lorette . . . . .	Collège S. Frs.-Xavier . . . . .	June 1, 1877	c)2075	275	10
Lyster . . . . .	S. Ambroise . . . . .	Apr. 6, 1880	(c) 85	161	15
Mont-Carmel . . . . .	Ste Anastasie . . . . .	June 19, 1879	(c) 510	150	125
Montmagny . . . . .	N.-D. du Mont-Carmel . . . . .	May 15, 1866	1,973	1,300	300
" . . . . .	S. Thomas . . . . .	Oct. 13, 1893	123	86	75
" . . . . .	Ecole des Frères . . . . .	1890	250	200	110
Newbois . . . . .	Congrégation de N.-D. . . . .	Dec. 1, 1894	395	395	200
New-Liverpool . . . . .	S. Narcisse . . . . .	Sept. 8, 1879	1,680	750	150
" . . . . .	S. Rounaud . . . . .	Dec. 3, 1891	110	70	60
N.-D. de Lourdes, . . . . .	Congrégation de N.-D. . . . .	June 24, 1894	147	138	110
N.-D. de Montaub. . . . .	N.-D. de Lourdes . . . . .	June 26, 1881	191	191	100
N.-D. du Portage . . . . .	N.-D. de Angès . . . . .	Nov. 1, 1879	172	172	170
Pointe-aux-Tremb. . . . .	N.-D. du Portage . . . . .	June 29, 1877	602	58	60
" . . . . .	S. François de Sales . . . . .	Oct. 4, 1896	64	12	1
Pont-Rouge . . . . .	Congrégation de N.-D. . . . .	Sept. 3, 1873	1,200	701	100
" . . . . .	Ste Jeanne de Neuville . . . . .			330	10

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

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

(c) From the report of 1889.

## ARCHDIOCESE OF QUEBEC.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st. deg.	2d. deg.	3r. deg.	
Portneuf . . . . .	Notre-Dame . . . . .	June 3, 1877	1,200	900		400	20
Rivière Boisclair . . . . .	S. Edouard . . . . .	Oct. 23, 1891	(a)				
Rivière Ouelle . . . . .	Congrégation de N.-D. . . . .	Dec. 23, 1890	94	88	44	44	2
S. Eleuthère . . . . .	S. Eleuthère . . . . .	June 1, 1882	305	372		25	1
S. Elzéar . . . . .	S. Elzéar . . . . .	Dec. 8, 1879	(a)				
S. Ephrem, Tring . . . . .	S. Ephrem . . . . .	Nov. 27, 1884	1,441	1,300		500	30
S. Etienne, Lauzon . . . . .	S. Etienne . . . . .	May 29, 1877	(a)				
S. Eugène . . . . .	S. Eugène . . . . .	Dec. 18, 1884		200	200	200	13
S. Evariste, Forsyth . . . . .	S. Evariste . . . . .	Mar. 29, 1880	(a)		(b)	45	
Ste Famille . . . . .	Ste Famille . . . . .	Jan. 7, 1868	(a)				
S. Ferd. d'Halifax . . . . .	Congrégation de N. D. . . . .	June 26, 1890	100	50	50	34	1
" . . . . .	S. Ferdinand . . . . .	May 11, 1891	1,350	750	660	550	50
S. Ferréol . . . . .	Conv. des SS. de Charité . . . . .	May 15, 1891	200	200	100	86	5
Ste Foye . . . . .	S. Ferréol . . . . .	Dec. 3, 1877	900	560		125	7
S. Franç. Beauce . . . . .	Notre-Dame . . . . .	May 15, 1877	650	580	580	200	3
" . . . . .	S. François . . . . .	July 4, 1880	(a)				
" . . . . .	Collège des FF. . . . .	July 4, 1890	70	59		130	5
S. Franç. Riv. du S. . . . .	Congrégation de N.-D. . . . .	Oct. 4, 1867	269	133		40	1
S. François, I. O. S. François . . . . .	S. François . . . . .						

S. Frédéric . . . . .	S. Frédéric . . . . .	Sept. 14, 1879	(c) 700	.....	.....	.....	.....
S. Georges . . . . .	S. Georges . . . . .	June 3, 1877	914	.....	.....	900	.....
" . . . . .	Convent du Bon Pasteur . . . . .	June 3, 1877	1,818	220	190	180	2
S. Gervais . . . . .	S. Gervais . . . . .	Jan. 27, 1892	c/1,485	.....	.....	.....	.....
" . . . . .	Ligue des hommes . . . . .	.....	(c) 152	.....	.....	.....	.....
" . . . . .	Convent J. M. . . . .	Dec. 9, 1874	2,584	300	300	180	15
S. Gilles . . . . .	S. Gilles . . . . .	Aug. 1, 1879	60	60	.....	15	.....
Ste Hélène . . . . .	Ste Hélène . . . . .	Dec. 25, 1866	1,012	900	.....	450	.....
Ste Hénédine . . . . .	Ste Hénédine . . . . .	Jan. 18, 1888	500	500	.....	125	.....
S. Henri, Lauzon . . . . .	S. Henri . . . . .	.....	1,748	1,700	1,500	300	83
S. Honoré, Shenley . . . . .	S. Honoré . . . . .	Sept. 1, 1878	1,100	1,000	.....	.....	.....
S. Isidore . . . . .	S. Isidore . . . . .	Aug. 2, 1877	691	697	.....	350	.....
S. J. Deschailions . . . . .	S. Jean . . . . .	June 20, 1877	1,028	1,028	300	250	.....
S. Jean, Port Joli . . . . .	S. Jean . . . . .	June 30, 1877	1,800	700	315	75	21
S. Joachim . . . . .	S. Joachim . . . . .	May 24, 1877	838	596	300	500	1
S. Jean d'Orléans . . . . .	S. Jean . . . . .	June, 1877	816	600	150	100	3
S. Joseph, Bearce . . . . .	S. Joseph . . . . .	May 21, 1880	2,150	1,880	.....	1,400	7
" . . . . .	Ligue des hommes . . . . .	May 21, 1880	400	.....	.....	.....	.....
" . . . . .	Convent S. Charles . . . . .	April 27, 1891	1,040	1,040	1,005	800	46
S. Joseph de Lévis . . . . .	S. Joseph . . . . .	.....	150	100	.....	50	.....
" . . . . .	Académie des Frères . . . . .	Nov. 3, 1892	276	125	125	200	.....
" . . . . .	Convent J. M. . . . .	Sept. 8, 1864	(a) 285	(b) 285	285	.....	.....
Ste Julie, Somerset . . . . .	Ste Julie . . . . .	July 26, 1877	1,466	568	.....	225	12

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

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

(c) From the report of 1889

## ARCHDIOCESE OF QUEBEC.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
S. Lambert	S. Lambert	May 31, 1877	1,720	860	.....	160	12
S. Laurent	S. Laurent	June 29, 1877	563	510	.....	200	.....
S. Lazare	S. Lazare	June 22, 1877	855	680	465	250	8
Ste Louise	Ste Louise	Nov. 27, 1884	556	556	450	125	2
S. Magl. de Roux	S. Magloire	Oct. 1, 1877	317	521	.....	120	3
S. Malachie	S. Malachie	June 1, 1877 (a)	.....	.....	.....	.....	.....
Ste Marguerite	Ste Marguerite	Jan. 1, 1882	490	460	.....	100	.....
S. Martin	S. Martin	Mar. 13, 1890	380	361	.....	100	.....
S. Max. de Scott	S. Maxime	June 27, 1894	126	126	.....	100	.....
S. Michel	S. Michel	Nov. 4, 1889	220	220	220	50	8
	Couvent J. M.	Oct. 17, 1876 (a)	(a)	(b) 15	15	.....	.....
S. Nérée de Bellech.	S. Nérée	Nov. 11, 1887	479	450	.....	300	.....
S. Nicolas	S. Nicolas	Oct. 26, 1866	1,610	1,055	.....	800	.....
S. Onésime	S. Onésime	June 22, 1879	640	200	.....	70	1
S. Pacôme	S. Pacôme	Oct. 1, 1881 (a)	.....	.....	.....	.....	.....
S. Pamphile (E.R.)	S. Pamphile	June 1, 1879	438	340	.....	150	.....
S. Pascal	S. Pascal	Sept. 28, 1877	2,849	.....	.....	300	.....
S. Paul de Buton	S. Paul	Nov. 1, 1878	454	300	.....	180	.....
Ste Perpétue de l'I.	Ste Perpétue	Feb 22, 1880 (a)	(a)	(b) 160	.....	.....	.....



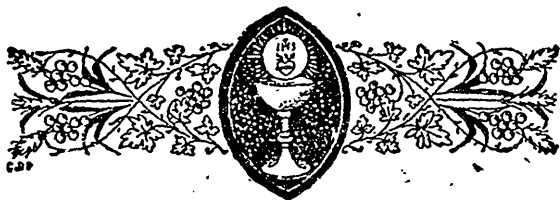
Ste Pétronille, I. O.	Ste Pétronille	Dec 25, 1874	190	190	.....	.....	I
S. Phlémon	S. Phlémon	April 1, 1887	525	225	225	90	15
S. Philippe de Néri	S. Philippe de Néri	Jan. 1, 1878	(c) 400	.....	.....	150	.....
S. Pierre, Riv. Sud	S. Pierre	Feb. 2, 1879	(a)	.....	.....	.....	.....
S. Prosper	S. Prosper	Nov. 30, 1892	396	200	.....	55	12
S. Raphaël	S. Raphaël	Nov. 30, 1877	852	742	500	500	.....
S. Raymond	S. Raymond	Oct. 7, 1877	2,371	.....	.....	.....	.....
S. Roch, Aulnaies	S. Roch	Feb. 28, 1880	285	.....	.....	200	.....
S. Séverin, Beauviv.	S. Séverin	Aug. 5, 1877	(c) 487	.....	.....	250	.....
Ste Sophie, Halifax	Ste Sophie	Mar. 7, 1878	(a)	.....	.....	.....	.....
S. Sylvestre	S. Sylvestre	May 11, 1877	1,238	.....	.....	250	.....
S. Tite des Caps	S. Tite	June 6, 1880	543	543	500	200	.....
S. Ubald, Portneuf	S. Ubald	Nov. 14, 1894	500	500	300	350	19
S. Valier	S. Valier	Aug. 3, 1880	874	787	.....	150	.....
S. Victor de Tring.	S. Victor	Aug. 30, 1877	1,025	.....	.....	250	.....
S. Zacharie	S. Zacharie	June 3, 1883	164	159	.....	130	.....
Sault Montmor'cy.	S. Grégoire	June 12, 1890	105	325	75	60	.....
Sillery	S. Colomb	May 21, 1877	(c) 200	.....	.....	175	.....
Somerset	Couvent J. M.	Dec. 8, 1872	1,038	150	150	1,550	3
Standon	S. Calixte	Dec. 25, 1872	743	.....	.....	600	.....
Stoneham	S. Léon	Sept. 20, 1877	1,048	.....	.....	.....	.....
Valcartier	S. Edmond	May 15, 1880	(c) 143	.....	.....	.....	.....
Valletort, Beauce	S. Gabriel	Sept. 12, 1882	279	104	.....	68	9
	S. Sébastien	Sept 2, 1879	340	300	.....	230	.....

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

(b) As the present number of numbers of the 1st Degree has not been sent us, the estimate given is based on the membership of the 2nd Degree. (c) From the report of 1889.

### ARCHDIOCESE OF QUEBEC.—Summary.

	Quebec City.	Outside the City.	Total.
Local Centres.....	30	169	199
Names Registered.....	55,629	108,322	163,951
Present Membership, 1st degree.....	24,119	61,983	86,102
“ “ 2nd “.....	18,906	23,629	42,535
“ “ 3rd “.....	15,403	30,939	46,392
“ Promoters.....	792	868	1,660



### English Bluejackets at the Vatican.

The reception by the Pope of 350 sailors and 50 officers of the British Squadron at Civit  Vecchia was an event unique even in the varied annals of the Apostolic Palace. The arrangements were made by the Anglo-Roman Committee, under the presidency of Mgr. Stonor, assisted by the Duke of Norfolk. Coffee was served out to the men on their arrival at the Trastevere railway station at seven a.m., after which they were marched to the Vatican and assisted at Mass in the Sistine Chapel in the presence of the Holy Father.

His Holiness, borne into the chapel in the *sedes gestatoria*, blessed the kneeling congregation, and after the service, sat on a chair in front of the altar while the officers, and some ladies, including the Admiral's daughter, Miss Culme Seymour, were presented to him.

On his leaving the chapel the enthusiasm of the congregation manifested itself in loud cheers, while he responded with repeated benedictions to the loud hurrahs of the bluejackets. An excellent meal was provided for all under the Charlemagne Portico, where clear soup, roast beef (half a kilogram to each man), fried antichokes, chicken and salad, pudding, strawberries and cream, beer, Marsala, and champagne, were served out in a hall tastefully decorated with flowers and the English and Pontifical flags. The healths of the Pope and of Queen Victoria were proposed by Mgr. Stonor, followed by a patriotic speech from the Abb  Strickland and the singing of the Pontifical Hymn and National Anthem by the choir.

The Vatican galleries and gardens were thrown open to the visitors, who heard in the afternoon a sermon preached by the Very Rev. Canon Moyes at the church of St. Sylvester. A hundred carriages were provided for their conveyance to see the sights of Rome, and further refreshments were supplied to them at the Trastevere station before their departure.—*London Tablet*.

**INTENTIONS FOR AUGUST**

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

**The Mission of Iceland.**

- 1.—S.—St. Peter's Chains Devotion to the Holy Sec. 15,563 Thanksgivings.
- 2.—S.—St. Alphonse, Bp. D. at. gt. rt. Pray for bad Catholics. 6,958 In affliction.
- 3.—M.—Finding of St. Stephen's Body. Pray for persecutors. 38,217 Departed.
- 4.—Tu.—St. Dominic, C. pt. rt. Daily rosary. 9,059 Special.
- 5.—W.—Our Lady of the Snow. Filial trust in Mary. 2,540 Communities.
- 6.—Th.—TRANSFIGURATION. ht. Renewal of spirit. 8,679 First Communions.
- 7.—F.—St. Cajetan, C. at. gt. Pray for doubters. Associates.
- 8.—S.—SS. Ciriacus and Comp., MM. Devotion to the Angels. 9,457 Employment and Means.
- 9.—S.—St. Romanus, M. Christian courage. 3,056 Clergy.
- 10.—M.—St. Lawrence M. Suffer for Christ. 48,115 Children.
- 11.—Tu.—St. Philomena, V.M. Confidence in the Saints. 12,344 Families.
- 12.—W.—St. Clara, V. Love of purity. 8,477 Perseverance.
- 13.—Th.—St. John Berchmans, C. ht. Pray for altar-loys. 3,015 Reconciliations.
- 14.—F.—St. Eusebius, C. Spirit of penance. 22,717 Spiritual Favours.
- 15.—S.—ASSUMPTION. ht. gt. mt. rt. st. Rejoice at Mary's joys. 10,684 Temporal Favours.
- 16.—S.—St. Joachim, C. rt. Love of Mary. 6,454 Conversions to the Faith.
- 17.—M.—Octave of St. Lawrence. Forget self. 8,398 Young persons.
- 18.—Tu.—St. Roch, C. Perseverance. 3,079 Schools.
- 19.—W.—St. Helen, Empress. Love of the Cross. 5,992 Sick.
- 20.—Th.—St. Bernard, C. ht. Love for Mary. 1,412 Missions and Retreats.
- 21.—F.—St. Jane Frances, W. pt. Pray for nuns. 2,101 Guilds Societies.
- 22.—S.—Octave of the Assumption. Crush human respect. 2,491 Parishes.
- 23.—S.—Most Pure Heart of Mary. ht. Love of peace. 23,226 Sinners.
- 24.—M.—St. Bartholomew, Ap. ht. mt. Virtue of patience. 19,188 Parents.
- 25.—Tu.—St. Louis, K. Love of purity. 5,101 Religious.
- 26.—W.—St. Zephyrinus, P.M. Respect priests. 1,743 Novices.
- 27.—Th.—St. Joseph Calasancius, C. Pray for children. 1,518 Superiors.
- 28.—F.—St. Augustine, Bp. D. Pray for Bishops. 4,637 Vocations.
- 29.—S.—Beholding of St. John Baptist. Avoid sinful occasions. The Promoters.
- 30.—S.—St. Rose of Lima, V. rt. Pray for America. 13,299 Various.
- 31.—M.—St. Raymond Nonnatus, C. Pray for captives. The Directors.

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

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

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