



# THE CANADIAN MESSENGER

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## GENERAL INTENTION FOR JULY.

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### THE CONVERSION OF THE HIGHER CASTES IN INDIA.

One of the fairest of lands is Hindostan. A tropical climate keeps its valleys covered with a luxuriant vegetation; it is watered with splendid rivers; hemmed in by mountains the highest in the world. Above the lofty snow-capped peaks of this land of plenty the hand of God hung an Oriental sky, whose azure tints Art has tried in vain to reproduce.

India is the reputed cradle of the human race. Tradition has it that the streams of India watered the Garden

of Paradise. Be this true or false, it is certain that many generations of men have come and gone, leaving behind them their customs and usages hardened by the ignorance and prejudices of a long course of ages. The Apostle St. Thomas was the first to raise the standard of Christ in the darkness of Indian paganism; and there are monuments to prove that missionaries delivered the Saviour's message there between the seventh and eleventh centuries. Within the last four hundred years, extraordinary efforts have been made again to christianize this wonderful population; but notwithstanding heroic missionary enterprise and ardent zeal extending over three centuries, the saving religion of Christ has not yet caught a more than passing foothold in the land devoted to Brahma, Vichnu, Siva and other execrable pagan deities.

The main obstacle to the evangelization of India is the caste system. Three great divisions make up the population, the Brahmins, Soudras and Pariahs. These again are branched into many minor castes. Colebrooke subdivides Brahminism into one hundred and sixty castes; the Soudras into eighty-three; the Pariahs also have their subdivisions, but, from the Indian standpoint, a Pariah is unworthy of notice.

Physiologists insist that those castes have no common origin. Although doubts are expressed about the Soudras, it is pretty well established that the Pariahs are the descendants of the aboriginal people, having undergone, from time immemorial, the influences of the Indian climate. The Brahmins are of undoubted Aryan origin, having reached India many centuries later.

In the middle of the sixteenth century, St. Francis Xavier, the great Apostle of the Indies, landed, intent on gaining that immense country to Jesus Christ. His success from the beginning was marvellous, but it did not

keep pace with his zeal. After several years' experience he wrote : " We have in this country a class of men called Brahmins. They are in charge of the worship of the Gods, and the superstitions of their religion. Were it not for the opposition of these Brahmins, we should see all the Indians embrace the religion of Jesus Christ." These lines were written over three hundred years ago, and strange as it may seem, they describe the religious situation exactly as it stands to-day. The social conditions that called forth this cry of distress from the Apostle of the Indies remains unchanged, even to the present time. Brahminism is the chief obstacle to the christianizing of India.

The Brahmins are the sacred caste. They claim divine origin, and for centuries have had nothing in common with either the Soudras or the Pariahs. It would be difficult to exaggerate the contempt in which they hold inferior castes, especially the Pariahs. In a Brahmin's eyes a Pariah is hopelessly unclean, morally and physically. He is an inferior being, and this conviction has an influence on their relations in life. There is absolutely no social intercourse between the Pariah and the higher castes. To illustrate to what length this isolation is carried, it will suffice to say that for many years the admission of a Pariah into a missionary school had the effect of driving the other pupils away. The more respectable caste obstinately refuses to sit on the same bench or dwell under the same roof as the degraded caste. The spirit of caste has its chief manifestation in this refusal of social intercourse. In our own customs we have nothing of this mutual isolation. The disinclination to associate on equal terms, such as we find existing between different ranks of society among ourselves, is nothing when compared with the ideas of pollution and personal defilement which are associated in the mind of a Hindoo with such intercourse.

British rule has done away with many exaggerated caste distinctions which existed years ago. But the work of abolishing castes entirely would take centuries. It is questionable whether the victory would be worth the trouble. The Pariahs are satisfied with their political equality; nor does their social inferiority bear so heavily on them as it would seem. In India no Hindoo is ashamed of his caste; his position in life is the accident of birth, and he is perfectly resigned. Every Hindoo is persuaded that the Brahmins came from the mouth of the God Brahma, and none more so than the Brahmins themselves. This persuasion pervading every caste, high and low, is the source of the almost inconceivable influence the Brahmins wield and their inordinate pride.

It is this pride, coupled with their natural rapacity, that makes their conversion to Catholicism such a difficult task. Although no longer identified as a body with the priestly profession, they are still the priests of the idols; and the revenues of the pagodas are theirs. Moreover, such is the legislation among the people that the Brahmins, who would embrace the Christian faith, would be driven out of the caste. This is the lowest degree of Indian degradation.

It will be seen, then, how important the conversion of the Brahmins is from the missionary's standpoint, and we can appreciate the difficulty the Christian missionary labors under in his effort to introduce the doctrines of the Gospel. The prejudices of centuries have to be attacked and overthrown before the work of building up the faith in souls is begun. In this the preliminary work is undoubtedly the hardest. An Indian is not merely the slave of his caste, with its inexorable isolating laws, but he is a pagan besides. Europeans endeavor to find a symbolism underlying the various forms of Hindooism. But the testimony of the Brahmins themselves, who

know their religion better than foreigners, is evidence quite to the contrary. One of them, the learned Ram-Mohun-Roy, who lived and died in Brahminism, wrote : " I have observed in their writings and conversations that Europeans show a great desire to palliate and soften down the forms of Hindoo idolatry, and they are drawn to believe that all Hindoo objects of worship are considered by their adorers as emblematic of the superior divinity. The truth is Hindoos of our days think nothing of the kind. " Hindooism is simply paganism, and missionaries have to cope with it as such. The superiority of the God Brahma is the most sacred dogma of Indian belief. It is the watchword of the Shastras ; it is the dogma that gives life to Sanscrit, Hindostanee and Tamoul literature.

Ever since the time St. Francis Xavier preached to the Indian castes, the dream of the East Indian missionary has been the conversion of the Brahmins. Their social standing is such that their conversion to the true faith would draw after them multitudes of Soudras and Pariahs. This work of conversion is being followed up in India with unusual vigour. In these days a large number of young Brahmins are receiving their education in Catholic and Protestant schools and colleges. Many become rationalists ; others are dazzled by the light of Christian science ; few embrace Christianity. Educated Brahmins are a class of men remarkable as well for subtlety of mind as for their love of study, but the first and last word of their whole training outside the schools, symbolized in their worship, expressed in the usages of their civil life, is the superiority of Brahminism. And this is the most serious obstacle to the progress of the faith in India. Notwithstanding the efforts of missionaries in their colleges and schools, those in a position to know despair of ever seeing the proud caste abandon Brahma for

Jesus Christ unless a crusade of prayer besiege the throne of God.

Recent reports from India tell us that a few Brahmins have had the courage to make the sacrifice of the national religion and brave the threats of their family and caste. But their number is still limited, hardly fifteen or twenty in the whole of India. And such was the surprise manifested by the conversion of even these few, that the newspapers, which hardly condescend to mention the conversion of whole villages of Paravers and other inferior castes, made much noise about the Brahmins, giving their conversion the importance of a great event.

Let us, during the coming month, fervently ask God to pour his graces into the hearts of those proud Brahmins, that they may give up their superstitions and enter the only true Church of God, drawing by their example many others after them.

#### 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 as presented through the Apostleship of Prayer, in particular for the conversion of the higher castes in India, especially the Brahmins as a means of promoting Catholic interests more efficaciously in that country. Amen.



Written for the  
THE CANADIAN MESSENGER.

### THE HOLY GRAIL

Hast thou read, in older story  
Legends of the Holy Grail,  
Now revealed in heavenly glory,  
Hidden now, by mystic veil?  
How they only might attain it  
Who were pure in heart and life;  
Even they might hardly gain it  
After long and weary strife:—  
Read how Galahad, when kneeling  
Lowly on the sunlit-sward,  
Heard the music softly stealing,  
Songs of angels who adored;—  
Bending lower yet, he waited  
Till the vision should unfold,  
Gazed with rapture all unsated  
When the veil was backward rolled:  
Then to earth he bowed, adoring,  
Scarcely dare to raise his eyes;  
Humbly of his Lord imploring  
—Lord of earth, of Paradise—  
Pardon for his sins; confessed him  
All unworthy to be there;  
And the Gentle Master blessed him,  
Listened to His servant's prayer:—

Then he saw the mystic splendor,—  
 Bidden thus to keep his tryst  
 With his Lord so kind and tender —  
 Saw the Chalice of the Christ.  
 Saw he truly? Nay the wonder  
 That to him was then revealed,  
 When the veil was rent asunder,  
 Evermore his lips hath sealed.

\* \* \* \*

So the legend : Thou, my brother,  
 Wouldst thou see the Holy Grail?  
 Thou and I, and many another,  
 — Sinful though we be, and frail, —  
 We may see the mystic splendor,  
 See the Chalice of the Christ ;  
 With the Master, good and tender,  
 Every day may keep our tryst.  
 Need is none for us to wander  
 Far from this our daily li'e,  
 Seeking here and there, and yonder  
 Cruel foes and errant strife :  
 Here the battle, did we know it,  
 Nothing more have we to ask :  
 His are we ; how best to show it?  
 Only in the daily task :—  
 Then, whene'er we kneel, confessing  
 All our sins to Him, shall He  
 Raise His gentle Hand in blessing ; —  
 Bid us look, and we shall see —  
 If we do but look, as bidden —  
 Day by day, His Holy Grail,  
 There upon His altar, hidden  
 Now no more by mystic veil :



Though we see not, now, the glory,  
 Hear not now, the angels' strain ;  
 —All that Galahad, in story  
 Sought so long, and oft in vain :—  
 Found at last ; and, kneeling lowly,  
 Humbly, on the sunlit sward,  
 Saw the vision, wondrous, holy,  
 Saw the Chalice of the Lord ;  
 Saw, — and spoke not :— we have seen it,  
 Seen the vision that he saw ;  
 Veil nor glory came between it,  
 And our eyes ; so we, in awe,  
 Bending low in adoration,  
 All unworthy yet shall say :  
 " Lord, Thy Chalice of Salvation  
 " Surely we have seen to-day."

FRANCIS W. GREY.

**TREASURY, JULY, 1896.**

RECEIVED FROM THE CANADIAN CENTRES.

Acts of charity.....	177,032	Holy Hours.....	25,234
Acts of mortification	161,212	Pious reading..	98,460
Beads .....	446,054	Masses celebrated..	20,972
Stations of the		Masses heard.....	118,533
Cross.....	149,746	Works of zeal.....	56,928
Holy Communion	38,707	Various good w'ks.,	428,220
Spiritual Commu-		Prayers .....	2,208,953
nions .....	313,524	Sufferings or afflic-	
Exams of con-		tions .....	94,142
science.....	109,144	Self conquests.....	64,960
Hours of silence....	325,737	Visits to Blessed	
Charitable conver-		Sacrament.....	137,268
sations .....	197,842		
Hours of labor ....	506,076		
		<b>Total.....</b>	<b>5,638,754</b>



## BRIDGET FEGAN'S CONVERT

"Good-Bye, Mary," Gerald Nugent said, huskily, "good-bye."

The girl by his side was very pale, but she was much more self-controlled than he, and there was no tremor in her full, rich tones as she said—

"Good-bye, and God bless you, Gerald. You know all that 'God b'less you' means, and now go. The walk to Corriglee is a long one."

She drew her hand as she spoke from the fingers that held hers convulsively.

"Good-bye, Gerald," she said again; and then, with a sob that was bravely repressed, she turned and disappeared through a small iron gate that led into a thick grove of Scotch fir and mountain ash, gay with its scarlet berries.

Gerald stood still. The setting sun was turning the far-spreading, heath-clad moor that lay before him to a sheet of flame, from out of the distance came the sound of a bell, and a homeward-bound covey of partridges passed low over his head, but he seemed for a few moments to neither see nor hear; then he roused himself.

"She said it was a long road," he said aloud, "and so it is. It would never do to miss the *Atlas* to-morrow."

He took a few steps onward along the narrow country road, but paused suddenly to look back. Clearly outlined against the evening sky rose the tall chimney-stacks of a

mansion : the house itself was completely hidden by thick groves of trees.

"I did not think it would be so hard to part with the old place," Gerald said, with a break in his voice.

He turned his eyes to the gate through which his late companion had disappeared, and then with a steady determination stepped out briskly in the direction of the town—so-called by courtesy—of Corrignee.

Two years before Gerald Nugent had been regarded by every one, his grandfather included, as the heir of Eagle's Nest, and the wide acres that Elizabeth had bestowed on that Nugent who had been known as "the Queen's Nugent" throughout the length and breadth of the land. Old Myles Nugent had a violent temper, and very little toleration for the feelings or opinions of others. Born and bred in Ulster, he had an inherited and a fostered hatred of Catholicity ; and when his grandson refused to marry the daughter of his old friend and neighbour, Sir Henry Staples, there had been a stormy scene between the pair. Perhaps had Gerald's heart been wholly free he might have agreed to his grandfather's wishes ; but the young man had fallen in love with Mary Carew, the governess of a Catholic gentleman living near. Bitter words were used in the course of the interview, and the end was that Gerald was driven forth from his home. He had, at first, little doubt of his speedy recall ; but the months passed on, and his grandfather made no sign. He had sufficient money to keep him going, and his was an eminently hopeful nature ; things would come right in time, he reasoned ; and then came the news of the old man's death.

Gerald was present at the funeral, and later at the reading of the will. It was a simple document, containing few words, and by it all Myles Nugent's property was bequeathed to Edgar Stansfeld, his sister's son, who had

for more than a year occupied Gerald's place in the household.

The will was as much of a surprise to the old family lawyer as to Gerald. It was in the deceased man's own handwriting, and properly drawn up and signed.

"Gerald, my boy," Mr. McErlean had said, following Gerald from the dim, wainscotted library, where the will was read, "I never dreamt, I never thought his anger would carry him so far. Need I say how sorry I am?"

"No, indeed," Gerald had answered readily. "It is a disappointment, but it must be borne. I must look out for work in earnest now."

But work for a young man brought up in luxury, and suited for no particular calling, was hard to find; so that when a former schoolfellow, who had made a fortune in South Africa, offered him a berth in his counting-house, he accepted it eagerly—all the more eagerly that Mary Carew enthusiastically advocated its acceptance.

No words of love had been spoken between the pair. Gerald had too keen a sense of honour to ask the woman he loved to be his wife under the circumstances; while Mary Carew shrank even in her own mind from the thought of marriage with a Protestant. For all that, each was assured of the other's love, and Gerald had come from Dublin to spend a few hours in Mary's society before his departure from Ireland.

The sudden darkening of the landscape as the sun sank from view reminded Gerald of the flight of time, and he glanced at his watch.

"An hour only to reach the station," he muttered. "That means travelling at a good pace."

His road was a lonely one, twisting and winding tortuously through a vast extent of bogland. No human habitation was near, and the change in the appearance of the moor, flaming a little back in the sunset, to a dark,

cheerless waste, struck a new chill to his heart. Suddenly a sharp, prolonged cry close at hand struck his ear, and he ran forward in the direction of the sound. As he turned a sharp curve in the road he saw a man lying face downwards in the middle of the way, while a woman, bent and grey, was vainly endeavouring to raise him.

"What is the matter?" Gerald asked.

The woman raised herself at the inquiry.

"Glory be to God and His holy Mother," she cried. "that sent you here! Is he dead?"

"I hope not," Gerald answered, bending over the fallen man. "No, no, his heart still beats faintly."

He lifted him as he spoke in his strong young arms, and placed him against the bank, and in a moment the man opened his eyes, and looked wildly round.

"A priest!" he gasped; "a priest, mother, for the love of God, and quick!"

The woman looked into Gerald's face with piteous eyes.

"Can you get him one, sir? Can you get a priest?"

She spoke with a strong southern accent. Gerald hesitated a moment before replying.

"I am sorry, but I must catch the last train from Corriglee; but I shall send one, and also a——"

The man gave a low moan.

"It'll be too late—too late!" he said, struggling for breath. "He—the doctor—said——"

He stopped, and pressed his hand to his side.

"He did, he did," the woman cried; "he said the next turn would be your end." She dropped on her knees on the road. "Oh, Mother of God, win him the time to see a priest and do right, whatever happens," she pleaded. "If I knew where to find one——"

Gerald stood a moment or two irresolute. His presence was desired as quickly as might be in Hugh McDermot's counting-house, and if he delayed he lost his

chance of sailing on the *Atlas*; yet his hesitation was not long. The sight of the old woman, with her loose, iron-grey hair blowing round her agonized, strongly-marked features, appealed to him strangely, and he said—

“You would never find the way, but I can bring Father Meagher in little time. There is a short cut.—”

“Oh, God bless you! God for ever bless you!” the woman interrupted, and Gerald turned to go.

“And him—Mr. Stansfeld?” the man asked, and Gerald paused at the name.

“The priest first of all,” the woman insisted, “he will write what you want.”

The man signified his assent, and Gerald, wondering a little at the mention of Mr. Stansfeld’s name, cleared the low, furze ditch at a bound, and set off in a direction to the left of that whence he had come.

It was well that every step of the way was familiar to him, for the twilight was fast fading into night, and the pale crescent moon did little to dissipate the darkness. He sped rapidly across the moor, clearing drain and pool with the skill of an athlete, till he emerged into a track of gently rising pasture-land. A wide boreen led from it to the high-road, and, once there, the priest’s house was in view.

A high dog-cart was drawn up before the door of the cottage, and Gerald recognized its driver as the dispensary doctor. He gave a faint halloo, and Dr. Best turned round.

“Stop, Doctor!” Gerald shouted.

A moment brought him to the vehicle. Father Meagher was standing by it.

“There’s a man dying on the Corriglee road at Harnon’s Turn,” he explained, without any greeting, “and he wants a priest at once.”

Father Meagher passed into the house, reappearing in a moment or two. In these few moments Gerald had explained to the doctor.

"I've asked Dr. Best to drive round and to bring lights and some whisky or brandy. I'll go with you, Father Meagher."

The priest nodded.

"I've taken a spirit-flask with me. Lead the way, please, Master Gerald."

There was no conversation as the pair crossed the bog. Gerald went in front, now and then pausing to give the priest a helping hand over some more than usually wide pool or quagmire, and both men had to pause a second when Hannon's Turn was reached. Gerald's eyes at once perceived the man lying against the ditch with the woman by his side, but the priest, glanced inquiringly round.

"Where?" he asked, and Gerald crossed the road.

"Is he living still?" he asked.

"He is, he is," the woman answered; "I gave him a drink from the pool there. but he's going fast. Is that the priest?"

"Yes," Father Meagher replied; and Gerald and the woman passed out of hearing as the priest knelt on the sward by his penitent.

"You don't belong to this place?" Gerald said, as the woman sank down on a stone by the roadside.

"No, sir, I don't; I live in Tipperary; and he, Micky Fegan"—she nodded towards the spot where the dying man lay—"is my son, my only child. He has been a bit wild, and fond of the drink; and if he did wrong—and I doubt he did—it was through it; but, thank God, he is repenting, and nothing else matters. When he came home nigh out of his mind with the whisky," Mrs. Fegan continued, "sure he let out, sir, what he had done, and I begged and prayed of him to tell the truth,

and face the punishment he'd get like a man. 'For what signifies anything you'll suffer here, Micky, *agra*,' says I to him, 'compared with the sufferings you'll have in another world if you die with the sin on your soul?' Well, sir, after a bit—after he heard how near dying he was—he consented, and, though it broke my heart, I kept him up to his word. Och, 'tis a queer thing to be a mother, and to have——"

The woman paused a second, and then added, "But 'tis not grumbling nor complaining I am when God has done him the favour of sending him a priest. Sure, what about my trouble at all?"

"Did you not speak to your own priest—your own parish priest, I mean?" Gerald asked.

"No, sir. I'm promised not to tell, and Micky wanted to see the gentleman and warn him first of all. He was afraid to trust a letter. He was bravely when we set out considering everything. I didn't think the train fare was so heavy, and we hadn't enough to take a car from the town beyond."

The sound of approaching wheels and the flash of lamps warned Gerald of the doctor's approach. Dr. Best pulled up when he caught sight of Gerald.

"Well?" he inquired, laconically.

"Father Meagher is with him," Gerald responded.

Dr. Best dismounted and threw the reins over his arm.

"I thought you were sailing to-morrow, Mr. Nugent," he said.

"So I intended," Gerald replied, "but this encounter has caused me to miss the train. Hark! Father Meagher is calling."

Father Meagher, looking strangely excited, met them.

"Is that you, Doctor? How lucky you are here now. Come on quickly. The man has evidently little time to live, and he has a statement to make."



A short examination sufficed for Dr. Best. He took a flask from his pocket, and poured some of the liquor it contained into a glass he carried.

"Drink this," he said, authoritatively. "And now what have you to say?"

"It is about the the will—old Myles Nugent's will. It was——"

"Wait, wait," Dr. Best interrupted. "Gerald, a lamp from the gig, and let me get my pocket-book."

It was an impressive scene. The red glow of the lamp Gerald held made the darkness around deeper, and showed plainly the white, drawn features of the dying man. His mother had approached noiselessly, and had raised his head so that it rested against her shoulder, and her grey hair mingled with his dark locks. The priest with his stole around his neck knelt by him, now and then whispering a prayer for the dying.

The doctor seated himself on a fragment of rock, and held his pencil in readiness to write.

"Speak, *agra!*" Mrs. Fegan whispered, softly; "tell the truth, and the whole truth."

"I will, mother, and, thank God, I have the time," Micky Fegan said. "Well, sir, I was always fond of a glass, and I wouldn't stay on the bit of land my father left us. 'Tis no odds now to tell how I came north, but I did, and I got work at Eagle's Nest"—Micky pointed with his hand in the direction he supposed the place to be—"and after awhile I heard of the quarrel between the master and his grandson. All the men in the yard and the house, so, were on Master Gerald's side. I suppose that is why Mr. Stansfeld picked on me."

He paused as if considering, and Mrs. Fegan whispered encouragingly—

"Go on, Micky."

"I will. I'm only thinking he, maybe, noticed my

fondness for the drink. At any rate he came to me one night when I was alone, and took me into the house and upstairs to a grand room. He locked the door and offered me fifty pounds if I would sign my name as a witness to a will he had written out—sure his writing was as like the old master's as two peas—and promise to swear if needed that I saw Myles Nugent signing it, and I agreed."

He stopped, and Mrs. Fegan, at a sign from the doctor, held the brandy to his lips.

"I agreed," Micky went on, "and without much forcing. Then Mr. Stansfeld's own servant signed it, and I got my fifty pounds. He drove me to the station himself next day, and made me promise to leave the country, but I never got further than Belfast. I soon lost or spent the money, and then I was in hospital awhile, and afterwards I went home. It was at home I saw the notice of Mr. Nugent's death in an old paper, and of the will that left all to Mr. Stansfeld. I took another fit of drinking, and my mother heard all, and she would give me no peace till I would tell everything and let justice be done. I don't think I would have heeded her, only that the doctor told me I was bad with heart disease, and that frightened me; but I wanted to see Mr. Stansfeld first, so that he could get away if he liked."

Micky had spoken so far with many a gasp and pause for breath, and he closed his eyes as he ended and lay still for a few moments; then Dr. Best asked some further questions and took down the replies, and Micky's nerveless fingers made a blotted scrawl for his name, which the priest and doctor witnessed.

"Can we move him?" Gerald questioned, softly. "Perhaps there is a house near where——"

"My house is nearest," Father Meagher interrupted.

"We may try," Dr. Best said, doubtfully; "at the worst it will only hasten the end."

The doctor and Gerald turned to arrange the rugs and cushions in the trap. As they did so a slight exclamation from the priest caused them to turn hastily, and both dropped on their knees. With scarcely a struggle Micky Fegan was dead.

Mrs. Fegan's grief for her son was lessened much by the fact of his repentance, and her simple faith touched Gerald exceedingly. In the following days he was often by her side, and learned her whole life-history. Her son's dead body was conveyed to Father Meagher's house, and later he was laid to rest in the quiet country graveyard adjoining. A simple stone cross with his name and age marks the spot.

Outsiders never rightly knew how it was that Gerald Nugent came back to his own again. Some said a later will had been found, some that Edgar Stansfeld had voluntarily given up the property; but Father Meagher and Dr. Best kept their own counsel, and few know that Gerald bestowed a handsome sum on his relative when they parted. Such treatment bore good fruit, for Stansfeld is a respected name in a new town in West Australia.

Gerald was absent for a few weeks in Dublin after Micky Fegan's funeral, and when he asked Mary Carew to be his wife he was a Catholic. He was received into the true fold in the Jesuits' Church in Gardiner Street.

Both he and his wife were anxious to keep Mrs. Fegan at the Eagle's Nest, but she preferred returning to her native county. She lives happy and contented on the pension Gerald insisted on bestowing on her, praising God every day for her son's happy death; and very often Gerald tells his wife that it is to Mrs. Fegan more than to her that his conversion is due. — MAGDALEN ROCK, in *the Catholic Magazine*.

# HAIL, MIGHTY MAKER!

Words by John J. Branin

*Andante maestoso.*

Hail, migh-ty, Ma-ker, Sovereign Lord! Thou

Musical notation for the first line of the hymn. It consists of a treble and bass clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody is written in the treble clef, and the accompaniment is in the bass clef. The first measure is marked *mf* and the last measure is marked *p*.

hea-rest when I call! Thy helping hand is

Musical notation for the second line of the hymn. It consists of a treble and bass clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody is written in the treble clef, and the accompaniment is in the bass clef. A *v* (ritardando) marking is placed below the staff between the second and third measures.

e-ver near To lift me when I fall;

Musical notation for the third line of the hymn. It consists of a treble and bass clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody is written in the treble clef, and the accompaniment is in the bass clef. The first measure is marked *dolce.*

Though e'en the vi - lest sin - ner, I, Thou

Musical notation for the fourth line of the hymn. It consists of a treble and bass clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody is written in the treble clef, and the accompaniment is in the bass clef. The first measure is marked *mf* and the last measure is marked *cresc.*

heedst my lis - ping prayer, Thou bidst me call Thee

Musical notation for the fifth line of the hymn. It consists of a treble and bass clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody is written in the treble clef, and the accompaniment is in the bass clef. The second measure is marked *p*.

"Fa - ther", too, What more may Se-raph dare?



2 — And from Thy throne Thou deign'st to speak  
Thy comfort-giving word,  
Which tells me with a Father's love  
That Thou Thy child hast heard,  
Which fills me with a peace profound,  
A pure and holy calm,  
Which steeps my weary struggling soul  
In heaven's blissful balm.

3 — Yes, yes, Thy goodness, gracious Lord,  
My tongue shall ever praise ;  
To Thee in joy, in woe I'll fly,  
My mind I'll ever raise,  
• Till Thou wilt from its exile here  
Release my yearning soul,  
And with Thy swee , familiar voice  
Thou'lt greet it at its goal ;

4 — The while Thy glories all unfold,  
Which erst were hid from sight,  
Where darkness never cometh nigh,  
But all is love and light ;  
Where home at last, within the veil,  
At home — at rest — with Thee,  
Unbroken converse there to hold  
For all eternity.

**THE LEAGUE AT HOME**

GALT, May 17.--You will be pleased to hear that the beautiful devotion of the Sacred Heart has taken such a hold of the members in this parish, that they are making an effort to secure a handsome statue of the Sacred Heart to be in place for the Feast of June 12th.

LONDON, ONT., May 28.--A new era opened for the League of the Sacred Heart in London, on last Sunday, when his Lordship, Right Rev. Bishop O'Connor appointed Rev. Father Tobin its first director. Rev. Father Tobin spoke at some length to the large number of Promoters who were assembled in the Cathedral. He said that it was the intention of his Lordship to have presided on this occasion, but that he was unexpectedly called away from the city, the previous evening. However, he would, in the near future, have a special meeting of Promoters and Associates, when he would fully explain the aims and objects of the League.

Rev. Father Tobin is a very energetic and zealous young priest, and under his able directorship a bright future is doubtless in store for the League.

QUEBEC, May 29.--The death of Mrs. Oliver Benson is a severe blow to the St. Patrick's Branch of the League in this city. She was its first President, a lady of high culture, a most devout and pious Christian. Her life was edifying and exemplary. From the very beginning of the League in this parish, she worked hard and zealously to further its interests and to gather in all the members she could possibly reach. She was bound up in the League and its interests, and even on her death-bed, her constant theme was the Sacred Heart. We trust she is now receiving her reward and enjoying for eternity that same kind loving Heart.



Written for  
THE CANADIAN MESSENGER.

**“ ALWAYS LISTENING ”**

Take heart, O you who have prayed so long,  
Through the dim, unanswering years ;  
Take heart again, let your trust be strong,  
And wait for the God who hears ;

Whose ear is ever against your lips,  
And your thoughts to Him are prayers ;  
No faint desire His memory slips,  
For He is the God who cares.

And suffering speaks to Him louder than all,  
With a cry like a mourning dove's ;  
And He answers even before we call,  
For He is the God who loves !

He is always listening ; through our dreams  
We sigh in His listening ears ;  
Then doubt him never, though deaf He seems,  
But trust in the God who hears.

JEAN E. W. NEALIS.

**R. I. P.**

The prayers of the League are earnestly requested for the following members lately deceased.—*Amherstburg* : Mr. James Laferty, d. Mar. 30. *Beauport* : Mr. Louis Rainville, d. May 16. *Birch Grove* : Mrs. Joseph Gavin, d. Apr. 15. *Brooklyn, N. Y.* : Mrs. John F. X. Carey, d. Apr. 21. *Charlottetown* : Mr. Richard Rundlis, d.

Mar. 17. *Cornwall*: Donald Macdonald, d. Apr. 16, Mary O'Sullivan, d. in May; Mrs. Mackeley, d. in May. *Dundas*: Mrs. Mahoney, d. in April. *Fort William*. Miss May Lee, d. in Nov.; Mrs. J. King, d. Feb. 7. *Gravenhurst*: Mrs. John Wilson, d. May 13. *Halifax*: Joseph McDonald, d. May 16. *Hamilton*: Miss Eliza Harte, d. Ap. 28; Mr. Daniel Tracey, d. Apr. 15; Miss Maggie Carroll, d. Feb. 27. *Hayesland*: Mrs. Patrick Dineen, d. in Oct. *Kingston*: Alexander McCallum, d. Apr. 11; Patrick McCallum, d. Ap. 25; Maud Hanley, d. May 16. *Little River, Q.*: Mrs. Elizabeth Gaul. *Montreal*: Mrs. John Day, Mr. Thomas Johnson, Miss Mary Johnson, Elizabeth M. B. Kerr, d. May 12; Mr. James Sharkey, d. Apr. 10; Hon. Donald Alexander Macdonald (Sandfield) d. June 10. *Murillo*: James Duross, d. May 15. *New Annan, P. E. I.*: Miss Margaret McDonald, d. Apr. 27. *Niagara Falls, Ont.*: Mrs. John Halliday, d. May 13. *Oakville*: Mrs. Margaret O'Boyle, d. May 24. *Ottawa*: Mr. William Gleason, d. Feb. 30; Mrs. Thomas O'Connell, d. Oct. 17; Mrs. Ellen Bohan, d. Apr. 27. *Peterborough*: Miss Bridget Ryan, d. Feb. 24; Miss Annie Connin, d. May 15. *Preston*: John Langton, Miss Gilles. *Quebec*: Mrs. Oliver Benson, d. May 9; Mrs. Michael Boyce, d. May 19; Mrs. James Kelly, d. May 19; Miss Lawlor, d. May 6. *Renfrew*: John K. Gorman, d. Apr. 27. *St. Andrews West*: Mrs. Alexander McMillan, d. Sept. 3; Michael Murray, d. May 16. *St. Catharines*: Mrs. McKeown, d. Apr. 8. *St. Thomas*: Mrs. Charles Foote, d. in Apr. *South Shore, P. E. I.*: Mr. John Peter Murphy, d. in Apr.; Mr. Hubert Perry, d. May 12. *Toronto*: John Scott. *Western Road, N. W. T.*: John Yeo.

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## OUR MARTYRS

*(From the Pilgrim of O. L. of Martyrs)*

Sunday, October 18th, of this year, will be the two hundred and fiftieth anniversary of the death of Isaac Jogues, of the Society of Jesus. His cruel death at the hands of the Mohawks was a heroic closing of a religious and missionary life, the last four years of which had been spent among them as captive, ambassador and apostle. He died a victim of his own charity and obedience, and of the Indians' mistrust and hatred of our religion.

Though his death was so obscure that it was not known for certain to his religious brethren until the following June, his memory has grown in benediction with the years. Non-Catholic as well as Catholic, layman and priest, have ever paid him their tribute of veneration; learned antiquarian and scholarly historian have given their professional testimony with the spontaneous admiration of all good men for his lofty motives, generous self-sacrifice, and heroic suffering in the noblest cause.

In contributing to these sentiments of esteem and veneration we are not merely applauding, but, in some measure, continuing the work to which Father Jogues gave his sweat and his blood. It would be well worth while to cultivate this spirit of admiration and sympathy for a Christian hero on our own soil, were it only to have a common ground on which all alike, of whatever belief

or practice, can unite in praising one whose life was a glorious testimony to religion and a triumph of the highest impulses of our nature.

As Catholics, then, we can commemorate this anniversary, rejoicing that its hero has elicited such tribute from non-Catholics, and grateful to them for their unstinted praise. We know enough, besides, from a Catholic standpoint, of the saintly life and death of Father Jogues, to make him memorable as a model. Still, the more his memory grows, the less we can rest satisfied with our limited praise; the Catholic heart is never satisfied until God's heroes receive from His Church an abiding and universal title to a veneration on earth commensurate with the dignity they enjoy in heaven.

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Although no formal steps have been taken for the introduction of the Cause of Beatification of Father Jogues before the Holy See from the very time of his death popular veneration made his religious brethren and superiors careful to secure authentic accounts of his saintly life, of his captivity, suffering and death, testimonies to his heroic virtues, and evidences of his intercession after death.

About twelve years ago, the Rev. Joseph Loyzance, S. J., then Rector of St. Joseph's Church, Troy, began the work of the preparing for the process of the beatification of Isaac Jogues, René Goupil, and Catharine Tegakwitha. After he had enlisted the interest of thousands of Catholics, the Fathers of the Third Plenary Council of Baltimore petitioned the Holy See to act in the case. After being instructed to proceed in the ordinary manner, he founded the *Pilgrim of our Lady of Martyrs*, in order to make known the lives and virtues of the servants of God in

question. By the aid of the eminent topographer, Gen. John S. Clark, of Auburn, N. Y., he was able to identify the site upon which Father Jogues and René Goupil died, and upon which Catharine Tegakwitha, the saintly Christian maiden, was born. He there erected a shrine to our Lady, under whose invocation the Mission of the Martyrs was first established, and as early as 1884, he instituted the pious pilgrimages, which have been growing in number and fervour ever since; so much so, that it is safe to say they would continue in our Lady's honour, and in memory of her servants even if their cause should never be advanced.

But it is now time to work with all earnestness for the advancement of their cause. All that has been accomplished during the last twelve years serves only to prove that the work has been thus far favored by heaven. The difficulties overcome, the charity of benefactors in securing the two most desirable and authentic sites, the many answers to prayer, the devotion of pilgrims and clients of the shrine in every part of the country, the splendid documentary testimony in favour of these servants of God, Catholic devotion and non-Catholic interest—all call for our gratitude, give us splendid promise of success, and make us feel that the work must be continued, were it only to record and perpetuate the memory of these servants of God so honourable to our holy religion, and as edifying to us as it is exalting to them.



By a happy coincidence, it happens that on the very eve of this 250th anniversary year, the Rev. T. Armellini, S. J., the Postulator of the cause of Father Jogues in Rome, has called for active work on the first process of his beatification. He has also suggested that, with Father Jogues

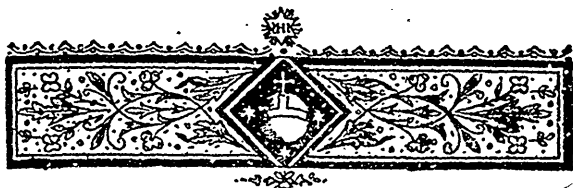
and his companions, we should unite the processes in behalf of Fathers John Brébeuf, Gabriel Lalemant, Anthony Daniel, and Charles Garnier, who gave their lives for the faith a few years after Father Jogues so that their anniversaries will likewise occur within the next five years. The Bishops of Canada have already petitioned for the introduction of their cause, just as our own Bishops have done for that of Father Jogues.

What better way, therefore, is there of commemorating the anniversary which opens this October, than by making renewed efforts for a speedy Introduction of Father Jogues' Cause at Rome? We might propose to make the year one of memorial celebration, and, indeed, these must not be omitted, either at the Shrine or elsewhere: but after all, their only purpose must be to secure for our heroes the privilege of being worshipped on God's altars. Again, we might strive to erect some enduring memorial in their honour; and that, too, must be attempted at the Shrine, which is itself the best material monument to their memories; but the object in this must also be hasten the day when their memories shall be consecrated by the Church.

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We call upon all, therefore, who are interested in the Cause of Father Jogues, René Goupil, and Catharine Tegakwitha, to help as to inaugurate this anniversary year by taking efficient steps for the process of their beatification. First of all, every one can pray for the favorable appointment of those who are to undertake the labour and for the happy completion of the undertaking.

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## THANKSGIVINGS

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

**AMHERSTBURG.**—For the grace of a happy death. A Member, for several special spiritual favours, and many temporal favours. A Member, for the cure of toothache, after applying the Badge.

**ANTIGONISH.**—A Promoter, for a mother's recovery, through the intercession of the B. V. and St. Anthony. For favours through the intercession of St. J. For the grace of a happy death of a friend, through the intercession of the B. V., St. J. and St. Anthony.

**ARNPRIOR.**—A Promoter, for favours, through prayers to the S. H. A Member, for relief from severe pain, after applying the Badge.

**ASHDAD.**—A Member, for a favour, through the intercession of the Souls in Purgatory.

**AU SABLE, MICH.**—A Member, for a good situation obtained for a young man.

**BARKIE.**—A Promoter, for the cure of a pain, after applying the Badge. A Mother, for a temporal favour. A Member, for relief from pain in the head, after applying the Badge. For many temporal favours. A Member, for a situation.

**BIG POND, C. B.**—An Associate, for a great spiritual favour. An Associate, for a temporal favour through prayers to the B. V.

BRANTFORD.—A Promoter, for two temporal favours, after a novena to the B. V.

BUCKINGHAM.—A Member, for several temporal favours.

BURLINGTON, ONT.—An Associate, for two temporal favours, through the intercession of St. J. and the Souls in Purgatory. For a special favour, by making a novena to O. L. of Lourdes. For the success of an undertaking, after saying five Our Fathers, and five Hail Marys for the Souls in Purgatory. For a temporal favour. A Member, for a temporal favour, after having a mass offered for the Souls in Purgatory, and praying to the B. V. and St. J.

CANSO.—A Promoter, for two spiritual and three temporal favours, after praying to O. L. of Mount Carmel, and St. J.

COBOURG.—A Member, for the cure of a child, after applying the Badge. A Promoter, for a spiritual favour. A Member, for the cure of toothache, after applying the Badge. A Member, for three temporal favours.

CORNWALL.—For having passed a successful examination. For employment. For a favour, through the intercession of St. Ann. For the recovery of a sick person. For the cure of a swelling, by using the oil of St. Ann. For increase of salary.

DIAMOND HARBOUR.—For employment obtained through the intercession of the Souls in Purgatory. For a spiritual favour. For two spiritual favours, through the intercession of St. Christopher.

DESERONTO.—A Member, for being preserved from injury in an accident. For employment for two members of a family, through the intercession of the B. V., St. J., St. Vincent, St. Benedict, and St. Anthony.

DETROIT.—A Promoter, for the conversion to the faith of a father.

FALLS VIEW, ONT.—For a temporal favour, after having a mass said in honour of the S. H. A Promoter, for two great spiritual favours.

FLOS.—Two Promoters, for favours. A Member, for employment for a brother, after having been recommended to the prayers of the League.

FORT MACLEOD.—A Member, for a great favour, a safe delivery in confinement, after a promise of a mass for the Souls in Purgatory.

GRAVENHURST.—A Member, for many temporal favours, through the intercession of the B. V. A Member, for success in an examination.

GUELPH.—A Member, for a favour in praying to St. J., and having a mass said for the Souls in Purgatory.

HALIFAX, N. S.—For the settlement of a business affair. For the preservation of four persons who were in great danger. For a situation. For a young man attending to his religious duties. For a wonderful recovery from sickness, and for obtaining a situation through novenas.

HAMILTON.—For a temporal favour. An Associate, for three favours after praying to St. J. A Member, for employment for a brother, after making a novena.

HYDE, MICH.—A Member, for a great favour. For the finding of a lost rosary, after praying to St. Anthony.

INGERSOLL.—A Member, for a temporal favour. A Promoter, for several favours received through the intercession of St. J. and St. Anthony. For a successful operation. For the grace of being able to go to mass. For favours through the intercession of the B. V. and St. Ann.

KEARNEY, ONT.—A Member, for a cure of pain after applying the Badge. For the health of a relative. A member, for escaping danger. A Member, for a great favour, after applying the Badge.

KILLARNEY, ONT.—For a favour, through the intercession of St. Ann.

KINGSTON, ONT.—Three members, for temporal favours. For a special favour, through the intercession of St. Joseph, after three novenas. For a favour, through the intercession of Blessed Gerard. For spiritual and temporal favours, after praying to the B. V., S. J., St. Ann and St. Anthony. For the success of a law suit. For hearing from a brother after eighteen years. For a friend making his Easter duty. For many favours, after praying to St. Francis Xavier. For a special favour, after a novena to O. L. of Good Counsel. A sister, for a brother's having made his Easter duty, after a promise to say fifteen decades of the Rosary, and prayers to St. Jude.

LINDSAY.—For a temporal favour.

LONDON, ONT.—A Promoter, for the cure of a sore throat, by applying the Badge. For a temporal favour, through the intercession of the B. V. and St. J. For a special favour, by praying to the Souls in Purgatory. For a brother, procuring a position, after a novena, and having a mass said and receiving Communion. For a special favour. For the conversion of a brother, through the intercession of the B. V. For the return of a brother who had neglected his duty for two years : he was also addicted to intemperance.

MARYSVILLE.—A Member, for a favour, after prayers to St. Anthony. For the recovery of a child, through the intercession of the Souls in Purgatory. For the cure of a sore throat, through the intercession of St. Ann. For four very special favours, through the intercession of the B. V., and a promise of a mass for the Souls in Purgatory. For three temporal favours through the intercession of the B. V., and St. Anthony. For a temporal favour,



through the intercession of St. Joachim, the B. V. and St. Ann.

MEDONTE.—A Member, for the recovery of her husband from a dangerous sickness, after having a mass said for the Souls in Purgatory.

MEMRAMCOOK, N. B.—An Associate, for a great spiritual favour for a relative, after prayers to the B. V. and St. J. A member, for a special favour.

MONTREAL.—For relief from pain, on several occasions, by applying the Badge. For having been protected from sickness during the past year. For favours, through the intercession of the B. V., St. J., St. Anthony, the Canadian Martyrs and the Souls in Purgatory. A Member, for the grace of making a good confession. For protection from fire. For several temporal favours through the intercession of the B. V. An Associate, for two cures effected by prayers to the B. V., Blessed J. B. De La Salle, and the application of a relic. A Member, for a cure, after making a novena, having a mass offered and going to Holy Communion. A Promoter, for a great favour. A Member, for a temporal favour, after a novena to St. Ann. A Promoter, for two temporal favours, through the intercession of the B. V. Three families for temporal favours. For favours, through the intercession of St. J. For recovery from sickness, through the intercession of St. Anthony. An Associate, for a cure obtained. For having passed a successful examination. A Member, for one very special spiritual favour, and a recovery from a dangerous illness. A Member, for having heard from an absent husband. For employment for a young man. For a great favour, through the intercession of B. V.

MONTROSE, N. W. T.—A Member, for recovery from a serious illness.

NEWCASTLE, N. B.—Three Members, for favours received.

NIPISSING.—A Member, for a spiritual favour, in May. For a great spiritual, and many temporal favours. For relief from pain for a mother, after praying to O. L. of Perpetual Help, and O. L. of Victory. A Member, for six temporal favours, one through the intercession of St. J. and St. Anthony.

NORTH WILLISTON, VT.—A Member, for strength to bear a long journey without great fatigue or trouble, though at the time very sick. For improvement in health, after making a novena. For a very great favour received for a sister, during a long and dangerous journey, after a novena to the B. V., St. J. and St. Ann. For a great favour, obtained by a father. For a favour, granted to a husband, after saying the Litanies of the B. V. and St. Ann.

ORILLIA.—A Promoter, for a special favour.

OSCEOLA.—For recovery of a sick person, after wearing the Badge. A Promoter, for the cure of an earache, by applying the Badge. A Member, for a temporal favour, after praying to St. J. A Promoter, for the recovery of a sick person, through a novena to the S. H. An Associate, for a temporal favour, after praying to the B. V.

OTTAWA.—A Member, for getting a tenant, after making a novena to the St. Anthony. For the return of a friend, after a novena to St. Anthony.

PARIS, ONT.—For a temporal favour received, through prayers in honour of the Passion. A Member, for a temporal favour, after prayers to the B. V. and St. J. A Promoter, for the cure of headache, after applying the Badge and praying to the B. V., St. J. and having a mass

said in honour of the S. H. A Promoter, for a temporal favour, after having a mass said and prayers to the B. V. and St. J.

PARRY SOUND, ONT.—A Member, for favours, after making a novena.

PENETANGUISHENE.—A Promoter, for two temporal favours, through prayers for the Souls in Purgatory. For a spiritual favour. An Associate, for two temporal favours, through the intercession of the B. V. during the month of May.

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

PRESTON.—For a great favour. A Member, for recovering from a very severe sickness, after asking the prayers of the League.

QUEBEC.—Three special spiritual and temporal favours. For two spiritual, and three temporal favours. A Member, for means to pay debts. For the recovery of a mother who was dangerously ill. For a satisfactory reply to a letter. For several spiritual and five temporal favours.

RED ISLANDS, C. B.—An Associate, for the cure of toothache, after applying the Badge. An Associate, for improvement in health of a brother, through the intercession of the B. V., St. J. and receiving Holy Communion.

ST. ANDREWS WEST.—A Promoter, for two favours, after saying the prayers for the dead, Litany of the S. H. and thirty day's prayer. For a spiritual favour. A Promoter, for a brother giving up evil associates, after praying to the B. V., St. J. and Ste Ann. For a successful examination. A Member, for a situation for a son, after praying to the B. V., St. J. and St. Anthony, with a mass, for the Souls in Purgatory.

STE. AGATHE EAST.—A Member, for the conversion of a father who had not been at confession for fifteen or sixteen years, after being recommended to the prayers of the League. A Promoter, for protection from a contagious disease, which was in her neighbourhood.

ST. CATHARINES.—A Member, for the conversion of a son. For cure of headache, after applying the Badge. For a temporal favour, after prayers to O. L. of Victory and St. J. A Promoter, for several temporal favours, though prayers in honour of the Precious Blood and O. L. of Victory.

ST. FRANCIS HARBOUR.—A Member, for two favours, through the intercession of the B. V., St. Ignatius and the Souls in Purgatory.

SANFORD, FLO.—For the ending of a lawsuit and a certain sum of money received.

SARNIA, ONT.—A Member, for a great spiritual favour.

SAULT STE. MARIE, ONT.—A Promoter, for the cure of a severe toothache, after applying the Badge. A Promoter, for a very great temporal favour, after making the novena of Grace, and praying to the B. V. and St. J.

SUPERIOR, WIS.—A Member, for the cure of a pain in the side, after wearing the Badge.

SWANTON, VT.—For the successful settlement of a financial difficulty, through the intercession of St. J., St. Anthony and the Souls in Purgatory. For a special spiritual favour, through the intercession of St. Anthony.

THOROLD ONT.—A Promoter, for two temporal favours. A Promoter, for having obtained employment after praying to the Souls in Purgatory.

TORONTO.—A Promoter, for the conversion of a brother neglectful of his religious duties for seventeen years ;

after saying the Thirty Days' prayer he went to confession of his own accord.

VICTORIA.—For seven favours, through the intercession of the B. V. and St. J.

WINDSOR, N. S.—A Member, for a great favour, the recovery of a very sick child, after applying the Badge, and saying the rosary. For work, for a husband. For the cure of sore back, after suffering sixteen months. For one particular favour. For good health. For particular intentions heeded, through the intercession of St. J. For two favours.

WINDSOR MILLS, Q.—A Member, for recovery from a long illness, after a promise to have eight masses said for the Souls in Purgatory.

WOODSTOCK.—A Promoter, for the cure of earache, after applying the Badge.

URGENT REQUESTS, for favours, both spiritual and temporal, have been received from Antigonish, Bedford, Berlin, Bowesville, Coburg, Desoronto, Fredericton, Halifax, Ingersoll, Kearny, Kingston, Lindsay, Memramcook, Merrickville, Midland, Montreal, Ottawa, Parkville, Prescott, Quebec, Richmond, Riordan, St. Agatha East, St. Francis Harbour, Seaforth, Toronto, Woodslee.

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DOMINION OF CANADA.

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

EXHIBIT OF JANUARY, 1896.

## ECCLESIASTICAL PROVINCE OF QUEBEC

Deputy Central French Director: Rev. Father E. DÉSY, S. J.

## ARCHDIOCESE OF QUEBEC

Diocesan Director: MGR C. O. GAGNON

Centres marked B are English, all others are French.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Quebec	NOTRE-DAME PARISH	Aug. 5, 1879	51	51	51	..	..
"	Grand Séminaire	Nov. 11, 1877	51	51	51	..	..
"	Petit Séminaire	(a)	(f) 500	(b) 405	405 (f) 400	..	..
"	Chapelle RR. PP. Jésuites.	Nov. 1, 1865	4,293	3,420	3,420	..	163
"	Hospice des Srs de Charité.	Sept. 14, 1864	4,726	2,784	2,784	..	85
"	Monastère des Ursulines	Mar. 26, 1865	14,560	570	540	..	22
"	Ac. Commerciale des FF.	Oct. 9, 1890	1,300	300	300	..	16
"	Hôtel-Dieu	Jan. 26, 1865	1,940	(f) 200	(f) 200	..	1
"	École Normale	Sept. 15, 1889	195	49	49	..	..

Quebec . . . . . N.-D. DE LA GARDE PARISH NOV. 4, 1881 1001

*Apostleship of Prayer*

Québec	N.-D. DE LA GARDE PARISII	Nov. 4, 1888	100	70	70
"	S. JEAN-BAPTISTE PARISH.	Le c. 6, 1887	3,375	3,000	2,000
"	Ligue des hommes				
"	Ecole des Frères			82	60
"	Convent de Bellevue	Jan. 15, 1888	223	40	40
"	Notre-Dame du Chemin	Dec. 9, 1895	40	446	446
"	Asil. du Bon Pasteur	Jan. 29, 1865	840		3
"	St. PATRICK'S PARISH	April 26, 1891	3,500	2,000	1,500
"	Asile Ste Brigitte				
"	Hôpital général	Feb. 12, 1865 (f)	500	240	240
"	St. ROCH PARISH				
"	Eglise de la Congrégation :				
"	Section des dames	Nov. 1, 1884	12,312	6,300	2,460
"	Section des hommes	Nov. 1, 1884	1,100	850	750
"	Congrégation de N.-D.	Oct. 2, 1890	2,120	1,024	648
"	Académie des Frères	Nov. 19, 1888	1,642	576	236
"	St. SAUVEUR PARISH				
"	Congrégation des hommes	Mar. 28, 1886	774	638	575

\* No aggregation or affiliation entered on our Registers.

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

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

(c) From the report of 1881.

(f) Approximately.

## ARCHDIOCESE OF QUEBEC.—(Continued).

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st. deg.	2d. deg.	3r. deg.	
Quebec . . . . .	Dames de la Ste Famille .	Jan. 16, 1888 (a)	501	450	450	30	
" . . . . .	Frères des Ec. Chrétiennes	Feb. 10, 1890	737	624	264	12	
" . . . . .	Congrégation de N.-D. . .	Oct. 8, 1893					
Total . . . . .	In the City : 30		55,629	24,119	18,906	15,403	
						792	

\* No aggregation or affiliation entered on our Registers.

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

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

(c) From the report of 1889.

(f) Approximately.



## ARCHDIOCESE OF QUEBEC.—(Continued).

## OUTSIDE THE CITY.

Ancienne Lorette . . . . .	L'Annunciation . . . . .	a) June 3, 1880	f) 1500	b) 1200	1,200	20
Arn agl . . . . .	S. Cajétan . . . . .	Nov. 15, 1878	(a)	..	..	..
Beaumont . . . . .	S. Etienne . . . . .	June 30, 1877	(a)	..	..	..
Beauport . . . . .	Notre-Dame de la Nativité.	Aug. 12, 1877	4,293	1,900	975	700
" . . . . .	Asile des aliénés . . . . .	Feb. 10, 1890	250	200	..	200
" . . . . .	Congrégatio : de N.-D. . . . .	1890	(a)	..	..	..
Beaurivage . . . . .	S. Patrice . . . . .	Dec. 8, 1892	420	350	250	200
Berthier . . . . .	L'Assomption . . . . .	Oct. 13, 1879	1,083	307	807	40
Broughton . . . . .	S. Pierre . . . . .	June 27, 1877	(a)	..	..	..
Buckland . . . . .	Notre-Dame de Bonsecours.	June 1, 1877	(a)	..	..	..
Cap Rouge . . . . .	S. Félix, Srs de la Charité.	Dec. 16, 1890	727	270	270	200
Cap Santé . . . . .	Ste Famille . . . . .	Oct. 23, 1879	1,300	850	..	125
Cap S. Ignace . . . . .	S. Ignace . . . . .	Aug. 21, 1877	1,500	1,500	500	200

\* 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 membership of the 2nd Degree.

(c) From the report of 1889.

(f) Approximately.

## ARCHDIOCESE OF QUEBEC.—(Continued).

## OUTSIDE THE CITY.

PLACE.	LOCAL CENTRES.	Date of Aggregation.	Names Registered.	Present Membership.			Promoters.
				1st deg.	2d deg.	3d deg.	
Charlesbourg . . .	S. Charles Borromée . . .	Dec. 8, 1875	(a) 138	67	67	4	
" . . .	Couvent du Bon Pasteur . . .	Oct. 21, 1892	100	95	45	2	
" . . .	Cov. N.-D. des Laurentides . . .	Dec. 8, 1875	(f) 700	(b) 585	585	..	
Château Richer . . .	Notre-Dame . . .	Nov. 1, 1883	578	300	160	..	
Cranbourne . . .	S. Odilon . . .	Jan. 5, 1886	1033	780	260	..	
L'Ange Gardien . . .	L'Ange Gardien . . .	June 27, 1877	(a) 943	460	320	6	
La Beauce . . .	Ste Marie . . .	May 14, 1880	(f) 250	180	135	..	
" . . .	Collège des Frères . . .	June 7, 1883	1270	1161	600	10	
" . . .	Congrégation de N.-D. . .	1890	324	312	500	..	
S.-Cœur de Jésus . . .	Sacré Cœur de Jésus . . .	July 26, 1877	328	300	200	28	
S.-Cœur de Marie . . .	Sacré-Cœur de Marie . . .	May 1, 1881	426	426	360	..	
S. Agapit . . .	S. Agapit . . .	June 3, 1877	2174	1325	300	..	
Ste Agathe . . .	Ste Agathe . . .	May 27, 1877	(a) 560	557	512	3	
S. Alban d'Alton . . .	S. Alban . . .	April 18, 1880	1158	738	240	..	
S. Alexandre . . .	S. Alexandre . . .	June 25, 1877	(c) 618	720	180	..	
" . . .	Soeurs Grises . . .	Sept. 28, 1886	..	..	..	..	
S. André . . .	S. André . . .	July 16, 1877	..	..	..	..	
Ste Anne de Beauport . . .	Ste Anne . . .	June 3, 1817	..	..	..	..	

S. Anne Lapocatière	Ste Anne, Collège	Mar. 11, 1889	729	225	174	..
"	Ste Anne: H S. Joseph	Aug. 27, 1891	877	425	323	14
S. Anselme	S. Anselme	May 24, 1877 (c)	807	..	..	..
"	Seurs Grises	June 10, 1891	116	90	58	1
S. Antoine de Tilly	S. Antoine	July 1, 1817	960	504	250	..
S. Apollinaire	S. Apollinaire	Nov. 27, 1884	950	700	50	..
S. Aubert	S. Aubert	April 23, 1880 (c)	507	..	400	..
"	Congrégation de N.-D.	(a)	15	15	..	..
S. Augustin	S. Augustin	Mar. 5, 1872	1,532	1,000	150	2
"	Congrégation de N.-D.	1890	180	169	40	4
S. Basile	S. Basile	Oct. 3, 1891 (a)	..	..	..	..
S. Casimir	S. Casimir	Sept. 5, 1869	835	735	300	..
"	Ligue des hommes	July 7, 1890	535	463	..	..
Ste Catherine	Ste Catherine	Oct. 2, 1878 (a)	..	..	..	..
S. Charles	S. Charles	May 1, 1877 (c)	613	..	100	..
"	Couv. des Srs de la Charité.	Nov. 9, 1892	283	115	92	8
Ste Claire	Ste Claire	Sept. 3, 1877 (c)	1101	132	15	..
Ste Croix	Ste Croix	Sept. 6, 1880	1,682	1,500	100	..
S. Cyrille	S. Cyrille	Aug. 27, 1888	390	378	200	42
S. Damien	S. Damien	April 26, 1883 (a)	..	..	..	..
S. David l'Aube R.	S. David	Oct. 30, 1879	1,000	855	500	47
S. Denis de la Bout.	S. Denis	Sept. 28, 1879	822	503	200	..

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(f) Approximately.

**INTENTIONS FOR JULY**

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

- 1.—W.—Octave of St John Baptist. Make Christ known. 82,842 Thanksgivings.
- 2.—Th.—VISITATION B. V. M. hf. Charity. 9,979 In affliction.
- 3.—F.—SS. Ireneus and Comp. MM. at gt. Christian devotedness. 30,171 Departed.
- 4.—S.—St. Bertha, W. Spirit of prayer. 25,108 Special.
- 5.—S.—PRECIOUS BLOOD. at gt. Pray for Russia. 2,271 Communities.
- 6.—M.—Octave of SS. Peter and Paul. A lively faith. 16,679 First Communions.
- 7.—Tu.—St. Michael of the Saints, C. Devotion to the Church. The Associates.
- 8.—W.—St. Elizabeth, W. Love the poor. 11,143 Means.
- 9.—Th.—SS. Zeno and Comp. MM. hf. Confide in Mary. 3,293 Clergy.
- 10.—F.—SS. Seven Brothers. MM. Correspond to grace. 132-675 Children.
- 11.—S.—St. Pius, P.M. Spirit of piety. 19 835 Families.
- 12.—S.—St. John Gualbert, F. Forgive enemies. 19,921 Perseverance.
- 13.—M.—St. Anacletus, P. M. Spiritual communion. 5,811 Reconciliations.
- 14.—Tu.—St. Bonaventure, Bp. D. Love the crucifix. 23,869 Spiritual Favours.
- 15.—W.—St. Henry, C. Virtue of purity. 18,930 Temporal Favours.
- 16.—Th.—OUR LADY OF MOUNT CARMEL. hf. Honour the Scapular. 9,863 Conversions to Faith.
- 17.—F.—St. Alexis, C. Despise the world. 17,702 Youths.
- 18.—S.—St. Camillus de Lellis, F. Care of the sick. 1,304 Schools.
- 19.—S.—St. Vincent de Paul, F. Act of charity. 8,680 Sick.
- 20.—M.—St. Jerome Emilian, F. Pray for orphans. 3,845 Missions. Retreats.
- 21.—Tu.—St. Praxedes, V. Works of mercy. 307 Guilds, Societies.
- 22.—W.—St. Mary Magdalen, Penitent. pt. Sorrow for sin. 2142 Parishes.
- 23.—Th.—St. Apollinaris, Bp. M. hf. Constaney. 106,357 Sinners.
- 24.—F.—St. Christina, V. Pray for America. 19,461 Parents.
- 25.—S.—St. James the greater, Ap. hf. mt. Loyalty to Christ. 3,693 Religious.
- 26.—S.—St. ANN, Mother B. V.M. Pray for Mothers. 1 656 Novices.
- 27.—M.—Bl. Aquaviva and Comp. M.V. Pray for physicians. 1,482 Superiors.
- 28.—Tu.—SS. Nazarius and comp. MM. Spirit of sacrifice. 9,533 Vocations.
- 29.—W.—St. Martha, V. Christian activity. The Promoters.
- 30.—Th.—SS. Abdon and Sennen, MM. hf. Patience. 41,613 Varians.
- 31.—F.—St. Ignatius Loyola, F. pt. Zeal for God's glory. 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.