



## HOLY SEASON OF LENT.

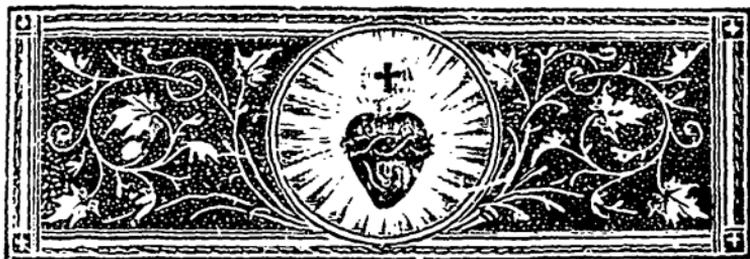
**I**T is indeed a Holy Season in which the children of the Church betake themselves from the vanity, dissipation and amusements of the world to prayer, penance and a worthy reception of the sacraments. Thus did Jesus teach them when He retired to the desert and spent forty days in prayer and fasting. *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.* Happy season which, withdrawing the food of the body, gives in abundance the bread of the soul; which, whilst weakening the flesh and its concupiscences, fattens and invigorates the spirit.

Lent is especially holy because it is a time of penance. No holiness, no salvation, without penance. *Unless you do penance you shall all likewise perish.* No exemption from the universal law of our fallen condition. We cannot recover the garb of holiness of which sin has spoiled us except by penance. We cannot aspire to be disciples of Jesus and His followers to glory unless we shoulder our cross and walk in His footsteps. He recognizes as His own only those who have crucified their flesh with its concupiscences. Penance breaks loose the

chains by which sin enthralls us, severs earth's ties, releases from the weight of the body, and sets the soul free to fly, as though on dove wings, to her everlasting home. More than all, it conforms us to Jesus suffering on earth, glorious in heaven, marking us with the seal of the predestinate. *A true saying, if we suffer with Him, we shall reign with Him.*

Of all practices of penance, fasting is the most salutary. It is that which the Saviour sanctified by His example, which His apostles imitated and handed down to the Church, which they consecrated in the Lent. It attacks the enemy in his stronghold, cutting off his supplies and crippling his power. Whilst it weakens the body it strengthens the mind, and disposes it for the meditation of heavenly truth. The very body partakes of the benefit in the repose of its organs, in the extinction of its redundant humors, and not unfrequently in general healthiness and prolongation of life. Death is wont to knock earlier and oftener at the door of the mansion than at the gate of the monastery. The physician is summoned more frequently to the couch of the intemperate and luxurious than to the pallet of the monk or contemplative.

What we lack is not physical strength but moral courage. Let us fix our gaze during Lent on the brazen serpent, Him who suffered and died for us, and our languor, our cowardice shall be healed. "How shameful to see a pampered member under a thorn-crowned Head!"



## DAILY FAMILY PRAYERS.

GENERAL INTENTION FOR MARCH.

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

**I**F we would restore the reign of order in the world and prop up the tottering edifice of human society, we ought to commence at the foundation by making the family more thoroughly Christian. What the family is, the church and the nation must be. It is not only the foundation on which both edifices, social and religious, rest, but it is the root whence they draw life and nourishment. Hence the important part allotted to the family in the work of the Redemption. The Saviour of mankind, dwelling amongst us in mortal flesh, with His foster-father Joseph and His mother Mary, gave the world the perfect pattern of a Christian family. Afterwards He raised the marriage contract to a sacramental dignity, pouring into it one of the seven-fold streams of His Precious Blood to make of it the fecund and holy root of the Christian family. He invested parents before the eyes of the children with the mantle of a divine authority to command and correct them in His name, in so far forth as their age and inexperience required; and on the

children He laid the obligation of obedience, with the extreme penalty, lessening, however, as they grew in years and maturity. He thus consecrated the family, as St. Augustin says, "a private church in which the parents are priests, and the children the faithful." It is the rudimental society in which there is perfect union of the Church and State, and in which the children are brought up worthy members of both. "Do not abdicate, O ye kings and priests of the family! You holy race and royal priesthood, do not apostatize!" exclaimed lately a holy prelate addressing Christian fathers of families.

Alas! in our times, how many apostate families and fallen-away homes in which there is no one to fulfill the duties of priest, no sanctuary nor altar, no faithful, no *family prayers!* What kind of men and women can be expected to come from those apostate churches? The godless school is bad enough, but what can be expected from the godless home?

Where are those old-fashioned families in which age and youth, parents and children, masters and servants met together every morning before breakfast in petition to the Author of all blessings, and assembled again after nightfall in the sanctuary of home, to blend their voices and their hearts in prayer to Him who would from their slumbers keep? We shall have to seek them, perhaps, to our confusion, amongst sects in which Catholic traditions have been treasured and handed down with more affection and care than amongst the children of the Kingdom in Catholic homes. It is considered

great thing now-a-days if the family Rosary is said in Lent or on a Sunday evening. "And yet it is practices such as these," says a late Council, "which bring down heaven's blessings on homes, which ennoble and sanctify the children, which reflect respectability on family ties and relations, and which, maintaining all the members in unity of faith, innocence of life and purity of morals, assure the reign of peace and virtue."

If we could succeed in reviving such old-fashioned ways, what a happy change would soon come over the face of parishes, towns and cities! By the aid of the daily family prayer, the different members will find it easy to fulfill the all-important duty of praying, to frequent the sacraments and observe the commandments. Their life will thus be environed with an atmosphere of faith and piety.

Let us strive together to bring about such a happy state of things. If even a few families set the example, it would soon grow contagious, and spread; such magnificent results would crown the experiment! The difficulties are only apparent. If some of the family circle feel unwilling, let the more fervent members begin; the others will soon fall in line. It is not necessary that all be present. The members who are absent, especially without any fault of their own, will have part in the prayers of those present. Only let there be a priest, better still a *priestess*, in the family sanctuary. Let the Christian mother call around her her grown up girls and younger children, her servants and guests, and say herself, or have recited, the

night prayers. Let it be on rising from supper, before the members disperse for the evening occupations or amusements.

A good opportunity will be the holy season of Lent, when it is customary in pious Catholic families to say the Rosary in common. After Lent let at least a decade with the formula of Night Prayers be continued every evening, and thus by one decisive and effective blow the holy practice shall be established.

We count on the pious families, the best of the land, who glory in belonging to the Holy League, to open the way; and especially on *mothers* whom God has ordained priestesses of the home sanctuary. Let them be true to their high vocation, and see that the homes entrusted to them be not godless homes. How many tears and requests for miracles of grace in behalf of the fallen away husband and brother and father would have been spared by the timely use of the ordinary and simple means appointed by God for securing the happiness of homes—family prayer.

#### PRAYER.

O Jesus, through the most pure Heart of Mary I offer Thee the prayers, works and sufferings of this day, for all the intentions of Thy Divine Heart.

I offer them in particular that all Christian families as such, by offering to God the family homage of daily prayer, may obtain His richest blessings. Amen.

## INCREASE OF MERIT.

### I.

#### 2ND ADVANTAGE OF THE HOLY LEAGUE.

“RUE, Father, that divine friendship to which the Holy League introduces its associates is most real and elevating. I fear, however, that in our distracted lives we do not give it thought, or set sufficient price on the benefit. We desiderate a motive that will appeal strongly to self-interest, to which no one can be excusably blind or lend a deaf ear.”

Alas, it is only too true, dear Associate. Our selfish nature is such as to render us indifferent even to the friendship of the Son of God, and insensible to the happiness flowing from His love! The children of men are now what they were of old, when King David reproached them for being *dull of heart, for loving vanity and seeking after lying*. But our Holy League has in store an advantage that can waken interest even in the dullest, and rouse to energetic, persevering effort. I mean merit.

There can be to a young man no stronger incentive to persevere in a life of sober and constant labor than the earnings he has put by in the bank, to which he adds something each week, and which of themselves are fructifying in profitable interest. They inspirit him in the hour of his weary toil as he looks forward to the happy and independent home they will soon put him in possession of. Even so, the profits to the soul of a life of grace, the unspeakable gains derived from it, are sufficient of

themselves to determine one to enter and persevere in it.

Merit strictly is the reward we are entitled to for every good act performed in the state of grace and under its influence. So noble is the friendship which the soul contracts with God by sanctifying grace, so beautiful and resplendent is the garment with which it robes her in His sight, that her every movement, every reasonable thought, desire, act directed to His glory, receives from Him a reward wellnigh infinite. *I shall be your reward exceedingly great*, said He to the just patriarch ; and He expressly demands, after faith in Himself, that we believe *He is the rewarder of them that seek Him*, and that He giveth to every one *according to his works*.

This reward consists of a fresh infusion into the soul of sanctifying grace, of charity with all her attendant virtues, of a new and more intense indwelling of the Holy Ghost with His gifts and fruits, and of a whole shower of actual graces, lights and aids, which like so many sparks awaken in the soul holy thoughts, desires and impulses, and lend power to carry them into act. So excellent is this grace that the lowest degree of it will lift the soul from God's hate to His love, from hell to heaven, from the condition of a slave of Satan to that of a child of God and an heir of heaven. It puts us even here below in possession of God and plants His kingdom in the heart.

To realize the excellence of merit we must consider its effects in the next life. Each particle or degree of it is capable of purchasing an everlasting mansion. Above,

each one has a mansion, lofty, spacious and magnificent, according to his merits on earth. Jesus tells us that in His *Father's house there are many mansions*, differing in size and splendor as *star differeth from star in glory*. He tells us one of the reasons of His going back to heaven is *to prepare a place* for us. He Himself is the architect and builder of our eternal dwelling. But we have to send up to Him the materials—gold, silver, precious stones—such as will withstand the fire that shall *try every man's work of what sort it is*, and that shall burn the *wood and hay and stubble*. Not every good work, nor seemingly virtuous deed, can stand the test of those searching flames, deserves an eternal recompense, but only such as are performed in sanctifying grace, as spring from grace, are shaped by grace, and directed in some manner to the heavenly building by a supernatural intention. How blind should we be and truly dull of heart if we neglected the essential conditions of supernatural merit, if we spent a life-time that never can be recalled on houses of wood and straw and stubble! By such the Apostle means, not the lives of sinners deprived of grace, whose works at the best are dead, who, by adding sin to sin, heap up fuel for the *everlasting fire and treasure up wrath against the day of wrath*,—He means the just and good who live in the grace of God, but act from interest, natural impulse, levity and self-satisfaction. These carry in their souls the principle of supernatural life and merit; but they stifle its impulses, neglect its calls, reject its inspirations, and thus prevent its bringing forth the fruits

of eternal life. They are really dull of heart, pursuing vanity and seeking after lying.

What further shows us the excellence of merit is its durability. Not even mortal sin can altogether uproot it from the soul. Mortal sin disfigures indeed the soul deeply, after robbing it of sanctifying grace and banishing the Holy Ghost with His gifts and fruits, like a mighty cyclone that bursts on a smiling garden, scatters flowers and fruits, uproots every tree and every plant, and spreads desolation in its path. Yet it cannot totally destroy merits hitherto acquired. There yet remain, deep down in the ruins, the fibres and last roots of past merits, though the right itself to eternal recompense is forfeited.

So true is this, that if the soul by true repentance recovered sanctifying grace once more, all past merits would at the same instant be revived. The roots, under the omnipotent action of grace, would in a moment sprout forth, blossom and bear fruit. Not only the recompense for the act of conversion would be laid up for eternity, but with the first garment of sanctifying grace, all the merits formerly acquired by its aid are restored. There have been examples of some, who, after leading for years a life of heroic virtue in austerity, prayer, and charity, in the gain of untold treasures of merit, afterward fell into grievous sin, losing in a moment the recompense of a lifetime. But they returned once more to God, did penance, and no sooner did they re-enter the state of grace than their past merits revived and losses were repaired.

On dying they went to their reward, to take possession of the heavenly mansion which stood awaiting them above the clouds, of lofty height, and vast proportion, and dazzling splendor, as though they had never sinned, yea, all the more glorious for the true repentance that followed their fall.

I trust, dear Associate, that you grasp the sovereign importance and excellence of strict supernatural merit.

### ST. JOSEPH, FRIEND OF THE SACRED HEART.



HAIL, Joseph! hail to thee,  
Loved by the Trinity,  
For aill eternity—

Friend of the Sacred Heart!

Spouse of the Mother mild,  
Shield of the Holy Child,  
On thee sweet Jesus smiled,

Friend of the Sacred Heart!

Sweet thy humility,  
Hidden in poverty,  
Lily of purity,—

Friend of the Sacred Heart!

Throned near the Crucified,  
He for mankind who died,  
Ask Him our hearts to guide,

Friend of the Sacred Heart!

On thee our souls rely,  
For it was thine to die  
With Jesus and Mary nigh—

Friend of the Sacred Heart!

From thy bright throne on high,  
Look with a father's eye  
Heed us and hear our cry—

Friend of the Sacred Heart.

AN ASSOCIATE OF THE HOLY LEAGUE.



## ST. PATRICK.

**T**HE place and precise time of the birth of the Apostle of Ireland are shrouded in uncertainty. According to trustworthy accounts, it was in Valentia, on the site of the modern town of Dumbarton in Scotland, that he first saw the light about the year 396. Under the careful training of his father Calphurnius, the truths of religion sank deep into the soul of the young Patrick, and he conceived an exalted idea of the sacredness of the priestly calling.

Wonderful are the designs of God's Providence over those whom he destines to accomplish great things for His glory. In one of the incursions of the Picts and Scots upon their more civilized neighbors of Britain, then under Roman domination, Patrick, now about sixteen, was taken among a number of captives, and sold into slavery. He was carried to the territory of the Irish Picts, to that part now the county Antrim, and there fell to the possession of a chief who set him to the task of tending herds.

The pious youth bowed to the will of Heaven, and for six long years in patience and hope devoted himself to his lowly task. Hardships and trials were alleviated by his deep faith and the love of God that burnt within him. Fanned by adversity, the glowing spark grew into a flame

of  
wh  
afi  
to  
me  
sle  
th  
we  
of s  
in c  
bei  
Ire  
and  
tive  
pos  
race  
abs  
imp  
way  
pira  
Chri  
TI  
mon  
year  
mon  
to a  
retir  
form  
Just  
ary  
Just  
Jesus  
staff  
later  
deep

of zeal, that was one day destined to spread over the whole island, and in the long course of centuries borne afar by his spiritual sons and daughters, to light the torch of faith in every part of the habitable globe. The moments he could snatch from manual labor or weary sleep he gave to prayer—such prayer as penetrates to the throne of Heaven and moves to wonders. He prayed and wept for a people whom he daily loved more and more, of stalwart frame, bright intellect and intense enthusiasm in every undertaking—a people consequently capable of being moulded on the highest type of Christian life. But Ireland at that time was given up to pagan superstition and plunged in spiritual darkness. How the young captive longed to let in upon it the light which he himself possessed! How he yearned to gain to Christ so gifted a race! To plant the Gospel in Erin became the all-absorbing thought of his life. In obedience to a heavenly impulse, he stole from his master's service and made his way to the seacoast, whence he embarked, probably in a pirate ship, and ere long was landed on the shores of Christian France.

There he continued to lead a hidden life, studying in the monasteries and preparing for Holy Orders. For four years at least he seems to have followed the rule of the monastery of St. Martin of Tours. Then he betook himself to an island in the Tuscan Sea, to spend another period in retirement and solitude, for in this manner are apostles formed. There he had for director a holy hermit named Justus, who approved and blessed his plans of a missionary career for the conversion of Ireland. On parting Justus gave him the famous *Baculum Christi*, the staff of Jesus, said to have been carried by Christ himself. This staff, which Patrick carried with him ever afterward, being later used as a crosier, was for centuries held in the deepest veneration until the year 1538, when falling with

other precious relics into the hands of the Reformers, it was burned in the fire.

Ordained priest, Patrick directed his steps to Rome to place his plans before the Pope, Clement I, and receive from him apostolic mission and blessing. At this time Palladius had begun to evangelize the Irish, but unsuccessful in this new field of labor, he left their shores. Whereupon Patrick, now consecrated bishop, with a hopeful heart and a small band of missionaries, set out for the island towards which he had so long and patiently yearned, and where his apostolate was to be crowned with such glorious and lasting fruits. Landing in the county Wicklow about the year 432 he took up his abode with a herdsman named Dichu, who became his first convert. He now prepared to beard the lion in his den, and lost no time in directing his way to Royal Tara of Meath, the seat of the monarch Laghaire. He staked the success of his mission on this first meeting. Should he incur the displeasure of the great monarch his task was hopeless; if he could gain his favor, his footing would be permanent and secure.

The missionaries arrived at Slane near Tara on Holy Saturday, to the great alarm of the Druid priests, who proceeded at once to incense the monarch against them. For a while failure seemed inevitable, but God was with Patrick, who received from Laghaire an invitation to set forth publicly before his court and tribe the truths of the Christian religion. Legend has it, that picking up a little shamrock from the green, sprouting sward, he explained the sublime mystery of the Three in One. The result was that many were drawn to the new doctrine, whilst the king, though never himself converted, tolerated the preaching of the Gospel of Christ.

From that moment the mission of the saint was a con-

tinued success. Wherever he went numerous converts accepted his teaching and rule of life, notwithstanding difficulties of various kinds and the opposition of the native priests. He travelled in course of time over the length and breadth of the Island, instructing and baptizing, establishing convents and monasteries, winning for himself the undying love of an entire people, and sowing the seeds of faith that centuries of persecution have failed to uproot.

The latter days of the saint's life were passed in solitude in the exercises of prayer and penance. One of his practices was to recite at night the whole Psalter of David, whilst plunged to the neck in the water of the stream. Ripe in years and merits, he passed away to receive the reward of the good and faithful servant. He died amidst the scenes of his first apostolic labors on March 17th about the year 469.

E. G.

## CHRISTOPHER COLUMBUS.

### I

#### YOUTH AND PREPARATION.

**A**MONG the names that have been indelibly written on the page of history, that of Christopher Columbus must ever hold a prominent place and claim the loving veneration of the inhabitants of the New World. It was prophetic of the destiny of him who bore it, a destiny for which he was peculiarly fitted by the gifts of nature and of grace, and which he fulfilled in a heroic manner amidst the most appalling obstacles and perils.

Columbo signifies Dove, and Christopher, Christ-Bearer. Inspired with an ardent zeal for the conversion of the heathen to the religion of Christ, he carried the Cross over the trackless ocean, and planted it in a New World, thus bringing Christianity face to face with barbarous

tribes and nations. Columbus considered himself chosen by God for the gigantic task, felt that he alone had the knowledge, courage and virtues necessary to carry it through, and set his whole soul with ardent and persistent enthusiasm to its accomplishment. "He considered it," says Irving, "a divine intimation, a light from Heaven, and the fulfillment of what had been foretold by Our Saviour and the prophets. Still he regarded his discovery as a minor event preparatory to the great enterprise, the recovery of the Holy Sepulchre."

He was born in Genoa, a town in northern Italy, towards the middle of the fifteenth century. His father, though descended from a noble family, was so reduced in circumstances as to earn his living by carding wool. His mother, likewise poor in worldly goods, brought her husband the most precious of dowries in rare gifts of Christian prudence and virtue. Of the five children with which God blessed their union Christopher was the oldest. He spent some time at the University of Pavia, but owing to his father's scanty means was brought home and put to work in the shop.

At fourteen we find him earning his bread as cabin-boy of a vessel sailing in the eastern part of the Mediterranean. "When quite young," he says, "I began a seafaring life, and was soon carried away with the desire of penetrating the secrets of the world around me. Though a great sinner, I find by the goodness of God great consolation in contemplating His power and wisdom as displayed in His works."

For the space of six years he visited at intervals the coasts of Syria and Egypt; he was engaged in frequent conflict with the Mussulmans, then a serious menace to eastern Europe, and was once severely wounded. At length he was rewarded for his services by being raised to the rank of officer.

About this time Constantinople fell into the hands of the victorious Turk. Columbus, deeply alarmed at the danger which threatened Christendom, and still more at the insults likely to be heaped on the Sacred Places, bethought himself henceforth with all the ardor of his soul how to procure the means to rescue the Holy Land from the possession of the infidels. Shortly afterwards Providence directed his path to Portugal, now fast becoming the centre of scientific activity. Here he married the daughter of a Portuguese sailor of noble birth, through whose influence he gained admission to the court of Portugal. The King, Alphonsus, without venturing on perilous voyages himself, was greatly interested in them, and listened with close attention to the conversation of the Genoese sailor.

Christopher Columbus was now in the full growth of mind and body, of medium height and strong build, with aquiline nose, clear grey eyes, lively expression of countenance, and fair hair, which whitened at an early age on account of the trouble and anxiety of the thought which had taken possession of him. His temperament was ardent and enthusiastic, yet he was sure, calm and self-possessed, so complete was his self-mastery. In dress he was plain but neat. Though naturally persuasive and eloquent, his conversation was simple and without pretension. Even in poverty he was the perfect gentleman, serious, affable and polished, always carrying himself with dignity, never with haughtiness and pride.

He was carefully read in the literature of the ancient mariners, and took every natural means to insure the success of the voyage which he hoped one day to undertake; but living in an age of faith, and thoroughly imbued with its spirit, he never forgot that all his endeavors would avail little if they lacked assistance from on High. For the glory of God and the good of souls he

desired to set out on a voyage of discovery. From the Church, under God, he sought and obtained the courage and help necessary for so arduous an enterprise.

For some time after his marriage Columbus remained in Portugal, and to support his family was forced to copy books, draw nautical maps, etc. Such occupations were far from hastening the realization of his cherished hopes. How to obtain means to rescue the Holy Places was the constant preoccupation of his mind. The thought of unknown worlds came back again and again. Vague and shadowy at first, by dint of reflection, aided by the influence of grace, it became at length distinct and palpable.

When there was no longer left in his mind room for doubt or hesitation, difficulties and disappointments only began. Nineteen years of patient effort, of bitter trial and humiliation, were passed in the endeavor to persuade one or other of the incredulous courts of Europe that the project was not impracticable.

His fortieth year was now approaching when he undertook a voyage to Genoa, in order to associate his own nation with the glory of the enterprise. His proposal was treated by his countrymen with derision. Not in the least discouraged, he set out again on a voyage around the German ocean, going as far north as Ireland. Returning again to Portugal, he settled down to his old labors till John I mounted the throne. The new king, of quick and scientific turn of mind, soon recognized in Columbus a man of superior talent. Having listened to his plan, he would have easily been persuaded to provide for the expedition had not the exorbitant conditions laid down by Columbus rendered it impossible. Riches, honors, position were offered, but in vain. The new worlds to be discovered were to supply the means necessary for the deliverance of the Holy Land. Columbus resolutely set his face against any offer that would fall short of this aim.

This refusal led King John to consent to a dishonorable act. Convinced of the existence of other worlds, he fitted out a fleet which he put in command of a Portuguese, supplying the latter with all the information gained from Columbus as well as with the nautical maps prepared by him. The captain did not proceed far before, terrified at the dangers of the journey, he decided to return to Portugal. The King applied to Columbus once more, who, indignant at his duplicity, sternly refused, and returning again amongst his countrymen was received with the same incredulity as before.

Just at this epoch the most excellent of sovereigns occupied the Spanish throne—the Queen Isabella, towards whom the eyes of all Europe were turned. She shared the solicitude of Columbus for the Holy Places, and showed it in many ways, especially in assisting the Franciscans, its long and faithful guardians, by many costly presents.

Columbus at last felt himself drawn towards Spain. To use his own words:—"Without money, friend or acquaintance, I started for a foreign country, my only hope of success being in the goodness of God, on whom I leaned for support in all my difficulties, if the enterprise should be for His honor and glory." A few days later, not far from the port of Palos, a poorly dressed stranger, holding his little son by the hand, knocked at the door of the Franciscan monastery, begging for food and shelter. The motive of his journey to Spain was soon explained, and Father John Perez, the abbot, whose heart had been previously disposed by God, received the father and son with every mark of kindness. He offered Columbus the hospitality of his convent, discussed with him his future plans, and soon the two became united in a friendship which neither time nor distance could ever after weaken.

T. G.



## TRUE TO TRUST.

### I

“**L**IZZIE,” said Mrs. Brown one day to John Keenan’s eldest daughter, who was busy sewing in the workroom, “when you have finished that piece of work come to my sitting-room, I have a few words to say to you.”

When the piece of work was done, Lizzie tapped timidly at the sitting-room door “Come in!” said Mrs. Brown. “Ah, Lizzie, that’s you, is it? Come sit down here a few minutes. You’ve been with me your full two years now, and I am very well pleased with you. You have been obedient and industrious, and have learned your trade thoroughly. I can give you a recommendation now as a first class dressmaker. You see, if I had let you go in January you would not have had these two months’ work at cutting and fitting, so it was for your own sake I kept you. For the past year I have been putting away five dollars a month for you as a reward for your industry. Now, don’t thank me, for you have really earned it. It wants a fortnight to the time yet, but as St. Joseph’s day is your good father’s birthday and the feast of the Annunciation your own, I know you will be glad to be home for both. As you have money of your own earning now, you need not depend on your father’s next letter for it. Get everything ready this afternoon, and to-morrow morning you start on Rob Dillon’s train for Philadelphia. Besides, St. Joseph will take care of you, that is why I want you to set out on Wednesday.”

Lizzie's blue eyes were overflowing with tears of gratitude, and she tried in vain to speak. "Now, don't try to say anything," said the good woman, tears also standing in her own eyes; "run off and pack, or you'll be late."

## II

When the foregoing interview took place, it was now going on three months since John Keenan and his wife, Lizzie the elder, held the following dialogue:

"Well, Lizzie, it's all settled at last. We start next month, about the 8th, for Philadelphia. We'll sell the furniture, it will be cheaper to buy new there than to pay freight on it. Have everything ready in time, and then we'll begin anew and, please God, with better luck than we've had in Cornville."

"Must we really go next month, John? Is there no possibility of waiting a little longer?"

"What would you wait a little longer for? I never saw anything like you women, nothing ever satisfies you."

"I'm not dissatisfied, John," and poor Mrs. Keenan's blue eyes filled with tears, "but you forget all about poor Lizzie. She was in to see me to day, and she says that Mrs. Brown won't give her her trade until her full time is up, that will be some time in March. Then, you see, she'll be almost two months behind us, and how will she go alone to that great city? I know she's eighteen, but she has never been out of this village before, and she knows nothing of the world."

"That's true," said John thoughtfully, "I hadn't thought of that, but it's too late now to draw back. I'll tell you what we'll do. When we get settled we'll write and tell Lizzie the street we live on and the number of the house, then when she starts she can get Rob Dillon to look after her on the way—he's conductor on the train

right through to Philadelphia now; and if I'm at work the day she comes and you can't leave the babies, Rob will put her on the right street, and all she'll have to do is look out for the number. Don't fret, little woman, she'll be all right."

So the matter was settled, and on the 8th of January John Keenan and his wife with their little family set out for their new home in the great city, leaving Lizzie, their eldest girl, to finish learning her trade of dressmaking. She would be able to join them in April. Poor Lizzie! she saw them set out, with a heavy heart. It was her first real separation from her father and mother, and the thought of the journey by herself filled the simple country girl with anxiety.

### III

Only six weeks had elapsed since the departure of the family, and we find Lizzie eagerly packing up for her new home, after receiving orders from good Mrs. Brown. There was no question of sleep that night. Only two days and she would see once more her dear father and mother and the troop of merry little ones that made home so bright and pleasant. After all, the journey would not be so terrible. Mr. Dillon, whose daughter was her own bosom-friend, would be on the train with her, and he would put her on the right street where she could easily find the number. She had it written down in black and white in her father's letter, 324 Green street, and St. Joseph would take care of her.

Wednesday morning dawned bright and clear. Lizzie was up and dressed before the first streak of crimson appeared in the East. Mrs. Brown too was up early, and had a cup of hot tea and a substantial breakfast for the young traveller, and accompanied her to the depot, where Mr. Dillon and his daughter were awaiting her.

"Susie would give me no peace unless I let her go a part of the way with Lizzie, so she can come along until we meet the next train and the conductor on that will bring her safely home for me," said Mr. Dillon. "It's about forty miles beyond that we meet the first express this way, so that'll give them time for a long talk. Won't you come too, Mrs. Brown?"

"Thank you, but I can't leave my shop that long, indeed I must be off now. Good-bye, Lizzie, be a good girl, and write me when you get home. St. Joseph will take care of you."

At last all the good-byes were over and the train was actually on its way. Then after going about forty miles, as Mr. Dillon had said, they met the express, and Susie went home on it. When night came Mr. Dillon made Lizzie as comfortable as he could, putting his great coat under her head for a pillow.

Early in the afternoon of the 18th of March the train reached Philadelphia. After the two days and two nights Lizzie was pretty tired. "Now Lizzie," said Mr. Dillon, "what's the address?" "324 Green street." "Very well, now this man will drive you right to the door," beckoning to a man with a horse and wagon who stood near, "take this young girl and her trunk to 324 Green street. Good-bye, Lizzie, tell your father I'll drop in and see him the first day I have to spare."

Thanking Mr. Dillon for his kindness, and sending messages of love to Susie, Lizzie stepped into the wagon and was soon whirling in the direction of her new home. They arrived at No. 324, the driver took out the trunk, put it in the little entry, knocked at the door, and left Lizzie standing on the steps, waiting eagerly for the dear mother's face to appear. But she was disappointed.....

## IV

A strange woman opened the door and looked enquiringly at her and then at the trunk.

"Doesn't Mr. John Keenan live here?" said Lizzie.

"No!"

"Isn't this 324 Green street?"

"Yes."

"Well, this is the address my father sent me."

"Perhaps he did live here, I only just moved here, and I heard that a family from the country had just moved out. It's a wonder he didn't send you word."

"He didn't expect me so soon; but what shall I do?" And the poor child burst into tears.

"You'd better go to some houses and ask if any one knows him, or may be in shops you'd find out better. You can leave your trunk here and send for it when you find your people."

Poor Lizzie! She went slowly down the steps, stood a moment looking up and down the street, then turned and walked on, she knew not whither. Up and down the streets she wandered, occasionally knocking at a door and asking if Mr John Keenan lived there, but she always met with the same negative response, until at last her courage failed her, and she sat down on the stone support to the iron railing of a great bridge, and gazed listlessly at the passing crowds. It was getting dark. A man lit some lamps on the bridge, one just over Lizzie's head. She had never seen so many people before. Workmen were going home to their supper. They passed over the bridge in twos and threes.

Some went by without noticing, others looked at her with more or less curiosity, a few with sympathy, but no one addressed her a word of comfort. She thought of her own father, and then of mother and the family group, and

her mind travelled back to the parting when Mrs. Brown wished her such a kind farewell. Then her last words, "St. Joseph will take care of you," came to her memory. She buried her face in her hands and breathed a fervent prayer to her trusted protector.

## V

Lizzie was standing with downcast look, about to commence her weary search once more, when she heard a voice, "Where are you going, my child? Are you looking for any one?"

She looked up and saw before her an elderly man with such kind eyes that her heart quite went out to him. "I'm looking for my father, sir, Mr. John Keenan."

"I know just where he lives. Walk along with me and I'll take you to him," said the stranger.

They walked along a short distance, when in from the street Lizzie saw a small neat cottag: with a bright light streaming from one of its windows. "That is John Keenan's house," said the stranger.

"Thank you so much, sir, for your kindness," said Lizzie, turning towards him, but she found herself alone. The stranger had disappeared. She stood looking about her for some time, and at last went into the cottage, which was indeed John Keenan's. But what a surprise!!! What outbursts of joy filled the whole household!!!....

When they had recovered somewhat from their first transports Lizzie recited her adventures. They listened with breathless attention, and at the end all agreed in pronouncing the mysterious stranger St. Joseph himself. What confirmed them in their belief was the fact that Lizzie's guide was never seen afterwards.

## THE ANNUNCIATION.

'Through the noisy din of ages,  
Borne on Time's impetuous wings,  
Comes to-day a song of gladness,  
'Tis a childlike maid that sings.

See! the angel there before her  
Slowly bows as her meek word  
Breaks upon the trembling stillness,  
"Behold the handmaid of the Lord."

Ah! what glory shines around her,  
Purer than the sun's bright rays,  
While her soul on song's glad pinions  
Bursts into prophetic praise.

Come ye waiting nations, listen!  
And behold the Virgin mild;  
She is blessed now and forever  
Bless'd, thrice blessed through her child.

Come around her altars kneeling,  
Raise your throbbing, human hearts,  
Lay them at her feet in silence,  
Pierced by sin and sorrow's darts.

Nay, no words of yours are needed,  
Love and sorrow have no voice,  
But a mother's heart knows all things,  
She will soon bid yours rejoice.

Only come to-day and hail her  
Like the angel, "full of grace."  
Though your voice be weak and trembling,  
It shall pierce through time and space.

For 'twill join the clarion chorus  
Rising over hills and plains,  
Blessed! blessed! till its echo  
Rings through heaven in seraphs' strains.

BELLELLE GUERRIN.

## MADAME d'YOUVILLE.

THE VALIANT WOMAN OF CANADA.

**M**ARIE Marguerite de Lajemmerais was born at Varennes, near Montreal, Oct. 15th, 1701, of an old and distinguished family. Her father, an officer in the French army, left his family, at his death, in impoverished circumstances. Through the charity of friends, our heroine was sent to the Ursuline Convent at Quebec, where she remained two years.

Thenceforth, until the date of her marriage, August 12th, 1722, she devoted herself to the performance of household duties. Her union with François Madeleine You or Youville was far from being a happy one. It led her at last, by the path of detachment, to the spiritual perfection at which she began to aim, under the direction of the learned and holy M. Leſcoat of the Seminary. On the 4th July, 1730, her husband died suddenly, leaving her with two sons, both of whom eventually became priests. Her life was now devoted to good works, more especially to the service of the poor, and she began to feel an unusual devotion to the Eternal Father who watches with providential care over the least of His children.

Meanwhile, the General Hospital at Villemarie, which had been founded by pious laymen, and placed under the care of the Brothers Hospitalers, became reduced, by various causes, to such a state that it was absolutely necessary to bring it under new management.

Marguerite de Lajemmerais had associated herself with three other women in the work of caring for a small number of aged and infirm persons. In the discharge of these duties they had been met with a storm of obloquy, with bitter persecution. They were accused of selling liquor to the savages, and of being themselves addicted to

its use,—a calumny which earned for them the name, then opprobrious, since glorious, of *Sœurs Grises*. Nor were other afflictions wanting to test Marie Marguerite's devotedness. She was retained in her chair for seven years with a disease of the leg, and on her recovery the house in which she and her companions pursued their work of charity was burned.

It would be impossible in this space to enumerate the trials through which she passed, even after she had been named temporary administrator of the General Hospital, even after popular prejudice had died out against her little community, and ladies of the highest rank sought admission thereto as postulants.

The hospital became an asylum for every form of human misery. Men, women and children, the old and the young, the invalided soldier, those bereft of reason, incurables, foundlings, fallen women, orphans, all became the objects of Madame d'Youville's loving care. So large was her heart that it had room for all who were unfortunate.

In 1753, the King of France put an end to the persecutions to which the Intendant Bigot had subjected the *Sœurs Grises*, by letters patent in their favor. Madame d'Youville now applied to the Bishop, Mgr. Pontbriand, for rules for the spiritual guidance of the house. Informal rules laid down by their trusted friend and counsellor, the Sulpician, M. Normant, had hitherto been followed. The Sisters now, also, assumed that costume, since so dear and familiar to the people of Canada. They became really grave nuns, for they wore that color of dress, and retained through humility the name which had been given in contempt. Humanly speaking, without resources for so vast an undertaking, Madame d'Youville and her Sisters endeavored by indefatigable industry to supply a multiplicity of wants. Besides needlework of all kinds, including the making of clothing and of flags for the troops, ornaments for

chu  
lear  
and  
ladi  
patic  
in di  
wone  
mon  
what  
and s  
hum  
cond  
establ  
by the  
dwelli  
by a h  
had ca  
for the  
of the  
which  
She i  
out adn  
devoted  
the obl  
was har  
Beside  
and her  
Hôtel D  
prevalen  
were she  
tain spac  
become c  
the conq  
ville had  
sh soldi

churches, bead work and other trifles for the Indians, they learned to make tapers; they sold stone, sand and tobacco and other products from their own lands. They took ladies as boarders, and they received a number of pay patients into the hospital. Madame d'Youville's ingenuity in discovering new means of adding to the revenue was wonderful. She procured a boat, which she hired out for money. She supplied the government with ploughs. In whatever work was to be done her energy was tireless, and she chose for herself tasks the most repugnant to human nature. Such was her wisdom and economy in the conduct of affairs, that she met the vast expenses of the establishment, paid off a debt which had been incurred by the Brothers, enlarged the hospital, built a church, a dwelling for the servants and a bakery, surrounding all by a high stone wall. Later, when the fortunes of war had caused property to be sold at a sacrifice, she acquired for the community lands at Chateauguay and in other parts of the country, to be a perpetual support for the works in which it was engaged.

She never failed to remind the Sisters that they were but administrators of whatever they possessed, all being devoted to the service of the poor; and she insisted upon the obligation which bound them to undertake all that was hardest and most difficult for these little ones of Christ.

Besides their work in the hospitals, Madame d'Youville and her companions visited the poor in their homes or at Hôtel Dieu, especially when contagious diseases were prevalent. Numberless victims of the small-pox epidemic were sheltered under her roof. She also set apart a certain space for wounded soldiers when the Hôtel Dieu had become overcrowded. During the war, which ended in the conquest of the country of England, Madame d'Youville had the liveliest compassion for the wounded English soldiers, prisoners of war. Her kindness to them was

unbounded. She often contrived to save them when they fled from the fury of the Indians, the allies of the French. She usually concealed them in the vaults under the church until they could escape. Upon one occasion when the battle had been raging almost at the convent doors, an English soldier, pursued by a savage, rushed up a ladder, and in at the window to a room where Madame d'Youville sat mending a tent. She bade him lie down, and had scarcely time to throw the tent over him, when a savage brandishing a tomahawk appeared at the window.

Madame d'Youville, undisturbed, pointed calmly towards an open door. The savage, supposing that the soldier had fled thereto, rushed on. The Englishman was saved. Afterwards, when General Murray, besieging Montreal, turned his caannon against the Convent, which he believed would be valuable as an intrenchment, a soldier rushed forward, and falling upon his knees, cried out to the commander that the building was an hospital wherein their own men had often found shelter, and begged him to spare it. The General having ascertained the truth of the statement left the Convent unmolested. The grateful soldier was one whom Madame d'Youville had saved. Two days after the Villemarie capitulated.

A. T. S.

---

### RIGHT KIND OF SOCIETY.

At the late annual banquet of the Catholic Young Men's Lyceum of the Church of the Sacred Heart, Worcester, Mass., the president, rising, made the following proud speech: "Seven years ago, Dr. Conaty started the Lyceum with thirty-five members. To-day it thrives strong, doing its part in combating the crying evil of its

te  
ut  
iza  
the  
len  
ren  
all  
wh  
prey  
eral  
with  
and  
foun  
are s  
finite  
are sw  
or tie  
the sh  
ied in  
It is  
leaving  
church  
an asso  
will be  
and an  
it till  
and fam  
Schools  
society.  
the scho  
the virtu  
it schoo  
associatio  
it were

temperance. The members of the Lyceum *were brought up temperance boys*. Through the influence of that organization they remained true to their pledge in the years of their manhood."

We have purposely italicized the words *were brought up temperance boys*, because they let us into the secret of the remarkable success of the Worcester Lyceum. Nearly all depends on the *bringing up*, especially in the years when temptations and occasions begin to clamor for their prey, from the time of leaving school or college. In general, reclaiming societies cost a world of trouble, and even with that, eke out a precarious existence. Preservative and preventive medicines are the easiest administered, are found less bitter if not positively sweet in the taking, and are surer of their effect. To change the metaphor, it is infinitely easier, when the storm is raging and the waves are sweeping over the ship, to lash the crew to the masts or tie them to the deck, than to get them back again into the ship after they have been washed overboard and carried into the deep.

It is infinitely better to take hold of the boy when he is leaving school, unacquainted with vice, accustomed to church-going and sacrament-receiving, and rope him to an association in which all his good practices and habits will be preserved and strengthened, and in which he will find an antidote against vice and evil association, than to wait till he is a moral and social wreck, lost to church and family and country. The Brothers of the Christian Schools render an immense benefit to the Church and Society, not only by their thorough religious training in the school, but by the pains which they take to preserve the virtue and good habits of their boys after they have left school, by forming them into religious and literary associations.

It were a miracle of the moral order for a youth to go

at the age of fifteen into the thick of modern city life, in stores, tradeshops, business offices, private amusement associations, and come out unscathed in faith and morals.

There are two kinds of Catholic young men's societies which at the present time lay claim to our attention. One is the religious society organized on a thoroughly religious basis,—prayer, reception of sacraments, flight of sinful occasions, temperance, to which are added by way of attraction and healthful recreation, literary exercises, reading-room, games, gymnasium, etc., banquets and social entertainments. The other kind works contrariwise, beginning operations at the opposite end with a club-house banquets, splendid hall, furnished with all modern appliances and conveniences. Of course, the members are all baptized Catholics, and have a priest as spiritual director. The object is, having got them into an association of Catholics, to induce them to go a little further and adopt Catholic practice and profession; having got them out of dangerous associations and places of temptation into the Catholic club-house, to get them to take another step to the church and the altar-rail.

A distinguished writer in the American Catholic *Quarterly* for Jan., of much experience in Catholic young men's societies, whilst giving all praise to the religious society, advocates the social type as adapted to the present needs at least of the United States. He makes use of a happy illustration which expresses alike his idea and the circumstances in which it may be realized. Suppose a five-storey house on the top of which a conflagration is raging. The religious society is like an engine that can supply a stream of water only for the three lower storeys, but cannot reach the scene of conflagration on the fifth. The class of young men we want to reach are those beyond the play of distinctively religious associations.

I  
the  
the  
the  
fish  
But  
gior  
not  
XII  
wor  
that  
pay  
that  
the C  
those  
It is  
tholi  
and J  
will  
be ca  
give  
woul  
pay h  
abscri  
and se  
nite a  
Sha  
and al  
at all.  
pumps  
can re  
thorou  
have s  
employ  
to reac

Doubtless there may be circumstances in which the Catholic club will be the only efficacious means to satisfy the needs of a Catholic young men's society. Without the well-baited hook and silken net and brilliant fly, the fish will not be caught nor brought back into the ship. But in general we give our marked preference to the religious society, the only real Catholic society. We may not lose sight of the words of the late Encyclical of Leo XIII, intended to meet the wants of the times all the world over, which requires of Catholic men's associations that their *foundations be laid in religion*, and that they *pay special and principal attention to piety and morality*, that they *obey the precepts and frequent the sacraments of the Church*, lest they come to be *very little better than those societies which take no account of religion at all*. It is not unfrequently the case that young baptized Catholic men will enjoy all the luxuries of the club-house, and play a prominent part in the social amenities, but will not go beyond to the church or sacraments. It may be called in question, too, whether a priest can afford to give so much time as such a club, to be a real benefit, would demand, and if the solid spiritual fruits would repay him. The world claims its own. His time would be absorbed in promoting the recreation, however innocent, and social advantages of the members, with little definite and distinct gain to the cause of religion and piety.

Shall we therefore surrender the fifth storey to the flames and allow the conflagration to spread downwards? Not at all. Let us strengthen the working power of our fire-pumps. Let us lengthen the hose till a powerful stream can reach the conflagration. Let us found and perfect thorough Catholic societies, beginning with the young who have still the ardor and vigor of untainted virtue, then employ *lay-help*—the zeal, tact and influence of the good to reach the fallen away, the indifferent and the wicked.

## THE LEAGUE ABROAD.

### Rome.

The enemies of the Papacy, including the Italian Government itself, have been busy of late circulating the most unfounded rumors concerning the Pope's health, going so far on one occasion as to throw the whole city into a state of excitement by *officially* announcing his death. There can be no doubt that here the wish was father to the thought, as the unflinching stand taken by Leo XIII on the Temporal Power is at present a great thorn in the side of the usurper. With characteristic hypocrisy the Government has made of the hoax a pretext for allowing no telegram concerning the Pope to be transmitted without its sanction. How seriously such an order would interfere with the calling together of a new conclave, in the event of the Pope's real death, and with the right of free communication with the Catholic world, is transparent to everybody.

Meanwhile, the aged Pontiff, notwithstanding all the germs of disease floating in the atmosphere, apart from a very slight cold, has enjoyed his usual health, and attended to the daily round of duties connected with his sublime functions. In reply to a deputation of the ancient Pontifical Zouaves he said: "We cannot know what the future has in store for Us; but We can assure you that the cause which you uphold will not fail to triumph before long. The day when this triumph will come rests hidden among the impenetrable secrets of the Almighty, and it is not given to Us to know."

### Germany.

The late incident in the Austrian Parliament, and the declaration of Count Kalnoky on Papal independence.

have had an echo in Germany, and the noble Centre party, following the line marked out by the illustrious Windthorst, adopted unanimously the following resolution:—  
“The re-establishment of the territorial sovereignty of the Holy See is an indispensable necessity for its freedom, and for the independent government of the Church. All authorities constituted by God should, in their own interests, support the demands of the Pope for the re-establishment of subverted order.”

The Catholics of Germany are now promised in a most unexpected manner the crowning victory of Windthorst's policy. Germany, that for forty years had carried the banner of modern thought and culture, had set the example of State schools and State education, had emancipated the intellect of her people in her *Culturkampf* by banishing religion and its teachers from the schools, and expelling the religious Orders, has taken a sudden right-about, and is now passing a school bill for giving the most ample freedom and encouragement to religious education according to each child's creed.

The truth is, the foolish and impious system of godless schools has nurtured in the bosom of the nation a race of vipers—socialists and anarchists, without religion or morality—that are become an imminent peril for throne and fatherland. Hence the sudden turn of the Government to the Catholic programme, embodying the true principles of education.

The new bill leads off with the clause that: “The task of the school is the religious, moral and patriotic formation of youth by education and teaching, and their instruction in the general branches of knowledge and the accomplishments necessary for life.”

It provides that a separate school *shall* be established when the children of any one creed exceed 60, and *may* be established when they exceed 30. Another clause

provides that "no child shall remain without religious instruction from a teacher of his own professed creed," and where there are 15 children of the same creed in any mixed school, they must have a special teacher for religious instruction. The religious instruction in schools is to be directed by the various religious bodies, clergymen having the right to give the religious instruction, to be present whilst it is given by others, to see that it is properly given, also to correct and advise the teacher.

The bill is all the Catholics desire. Though introduced by the Government, it is expected to meet with determined opposition, and it is doubtful whether it will be carried.

### Poland.

Poland so long persecuted, and for which the outlook a year ago seemed so dark, has benefited by the German change of policy. Whereas before, the Polish language was forbidden, not only in the school but also in the pulpit, and none but a German could be nominated Bishop for a Polish See, now education is encouraged in the language of the people, and lately a distinguished Pole was nominated with the consent of the German Government to the principal archiepiscopal See of Poland.

### England.

Our Associates must be told that to-day the *Messenger* keeps its modest Jubilee, having issued its first number on the 1st of January, 1868, being, we think, the sixth of the family which has now grown so large, as together to spread nearly four hundred thousand copies through the world every month.

During this twenty-five years the League work accomplished has not been small. Four hundred and ninety

thousand certificates of admission have been issued. Local Centres now number about six hundred; five thousand seven hundred Promoters have received their diplomas; eighty-eight thousand of our members are Associates also of the Living Rosary; and all these cheering figures will go on increasing, as we may hope more and more.

### South America.

The Tercentenary of St. Aloysius was celebrated with the greatest enthusiasm in all the dioceses of South America. Solemn triduums were held in every parish.

At Quito, capital of the Republic of the Sacred Heart, the Triduum closed by a gorgeous procession through the public streets. Not only the clergy, religious communities, seminaries and schools took part with their religious banners and regalia, but the members of the *Junta* headed by the President of the Republic, accompanied by his cabinet, led the procession. Through decorated streets, under triumphal arches, it wended its way to the music of a hundred choirs.

In Columbia the draft of a law is before the legislature for the official consecration of the Republic to the Sacred Heart of Jesus. It is urged by the council of Promoters of the Holy League, seconded by the Episcopate, and acclaimed by the whole people. Meanwhile the public consecration of Municipal Councils to the Sacred Heart, to say nothing of parishes and dioceses, is the order of the day throughout South America. Thus do they strive to work off the leaven of "heresy, rationalism, unbelief and of indifference in religious matters, as well as the systems and infernal machinations against authority and the rights and institutions of the Holy Church." These have been the real source of the revolutions and calami-

ties that have afflicted the South American States for the last fifty years. The people are turning at last to the Sacred Heart for a remedy. Listen to the Municipality of La Plata passing such resolutions as the following:—

1st. "The Municipal Council of La Plata resolves to *consecrate* itself to the Sacred Heart of Jesus."

Art. 2. "All the public employees of the municipal government are required to assist, each year, on the festival of the Sacred Heart of Jesus, at the Solemn Mass which will be celebrated in the parish church, that they may unitedly implore the Sacred Heart for the triumph of the Holy Roman Catholic Apostolic Church and for the happiness and prosperity of the municipality."

---

w  
no  
ci  
fa  
ga  
inc  
all  
yea  
na  
the  
ind  
con  
I  
clie  
and  
also  
only  
whic  
T  
Soci  
Our  
earth  
ica a  
admi  
he ec  
his c  
to his  
Holy  
spreac

---

**OBITUARY.**

The destroyer, Death, who has been working such wide havoc, has not spared the ranks of the Holy League nor its benefactors. We have to recommend to the special prayers of our Associates three distinguished victims fallen within a month.

*His Eminence Cardinal Simconi*, Prefect of the Propaganda, and Cardinal Protector of the Holy League. He indeed has a very strong claim on the fervent prayers of all our Associates. From him every month for many years came the intention for each month after it was named and blessed by the Holy Father, for publication in the *Messengers*. To his patronage also the League is indebted for many precious indulgences, notably those connected with the 2nd degree.

*His Eminence Cardinal Manning*, a most devout client of the Sacred Heart, with whose mercy, compassion and tenderness not only his life and many works, but also his beautiful pages were saturated. In proof we have only to mention his book, *The Glories of the Sacred Heart*, which holds a place among the classics of the Devotion.

*The Very Rev. Father Anderledy*, General of the Society of Jesus. Deeply devout to the Sacred Heart of Our Lord, to His Beloved Mother and to His Vicar on earth, as a worker in the Lord's vineyard, both in America and Europe, as professor of Theology and writer, as administrator and finally General of the Society of Jesus, he contributed immensely, in the many vicissitudes of his changeful life, to the diffusion of the devotions dear to his heart. Though not officially connected with the Holy League, he co-operated on a very wide scale with its spread and working.

R.I.P.

---



## THE LEAGUE AT HOME.

JUVENILE LEAGUE, APOSTLESHIP OF STUDY.

Toronto, Loretto Academy.

*Wellesley Place.*

Since the League was established, the spirit of devotion has taken deep hold of our children. They make the Morning Offering regularly on rising, and again in the school at nine, lest any should have forgotten it at home. Great eagerness is shown for the monthly tickets with the new intentions marked on them. When a sacrifice is to be made, love for the Sacred Heart will carry the victory more readily than any other motive. The school rules are exactly observed as the material for so many acts of self-denial to be counted into the Treasury. The only approach to the miraculous this time is the spread of devotion among our pupils and the increase of their number in the face of very adverse circumstances.

PROMOTER.

Hastings.

It is some weeks since seventy of our children, more than half of them boys, made their first communion. It was quite an event in the parish. On the same day with all formality they became little Leaguers. The boys formed a temperance band under the standard of the Sacred Heart, pledging enmity not only against the bottle but also against the pipe and its adjuncts, forfeiting, to

the friendship of all cigar and tobacco venders. In affirmation of this compact they lifted high their young hands and read aloud their consecration to the Sacred Heart.

REV. LOCAL DIRECTOR.

### Dundas, Ont.

The League of the Sacred Heart is continuing its good work in Dundas parish. We have a Promoters' meeting on every last Sunday of the month, when Very Rev. Father Heenan is always present to exhort and encourage us in our good work. He shows the interest he feels in it by inquiring of each Promoter concerning her circle.

On the first Friday of each month we have Mass and Communion of Reparation, which is always well attended. In the evening our Rev. Director gives a discourse on Devotion to the Sacred Heart, followed by benediction of the Holy Sacrament and Act of Consecration. Several signal favors have been lately received by Associates, which they ascribe with heartfelt gratitude to the prayers of the Holy League.

SECRETARY OF LADIES' BRANCH.

### Brantford, Ont.

The feast of the Epiphany was celebrated in our parish this year with unusual solemnity. As had been announced, the Lady Promoters of the League of the Sacred Heart were to receive their well-merited diplomas and crosses. In the evening, though the weather proved very unfavorable, a large congregation was present to witness the ceremony. The Very Rev. Father Keough, V. G., had been expected from Paris, Ont., for the occasion, but at the last moment was prevented. Our Rev. Pastor, Father Lennon, presided preaching a very appropriate sermon, which was highly appreciated. After a hymn to the

Sacred Heart was sung by the choir, he proceeded to bless and distribute the diplomas and crosses. In conducting the ceremony he closely followed the ceremonial prescribed by the Handbook. Father Feeney, our Director, assisted, and pronounced the solemn Act of Consecration. He also officiated at the solemn Benediction of the Blessed Sacrament, with which the beautiful ceremony closed. The choir of St. Basil's rendered some excellent music, and was much appreciated by the congregation present.

All our Promoters have entered with renewed zeal on their work of love, and the beautiful devotion of the Sacred Heart is rapidly spreading in the parish of St. Basil's. It is proving an immense blessing to all who have embraced it.

I must not omit mention of the flourishing Juvenile League branch which Father Feeney has just organized. Among them there are twenty-five young Promoters at work in the interests of the Sacred Heart.

I cannot forbear adding that a truly edifying sight was witnessed by a large congregation on the first Sunday of the New Year, when the Men's League approached the Holy Table in a body.

SECRETARY LADIES' BRANCH.

## IN THANKSGIVING.

*Quebec.*—A lady of St. Patrick's Church publicly thanks the Sacred Heart for being cured of rheumatism, from which she had suffered for over twenty years, through making a Novena to the Sacred Heart of Jesus.

For a signal temporal favor received through the intercession of the Sacred Heart after promising to publish thanksgiving and to become a Promoter.

*Hamilton.*—For recovery of mind by an afflicted person, for whom a mass was offered in honor of the Sacred Heart.

*Dundas.*—For the conversion of a young man who had not been for years to the Sacraments, and had been a source of great anxiety to mother and sisters.

For the restoration to health of a dear friend.

*Montreal.*—For an extraordinary cure of a dying friend on the day of recommendation to the prayers of the League.

*Barrie.*—For a young man who has performed his religious duties after several years of neglect.

For return to duty of one who had not approached the Sacraments in twenty years.

*Falls View.*—For a dear relative who had not been to the Sacraments for thirty years, and who was vouchsafed all the consolations of religion on his death-bed.

*Amherstburg.*—For a very special favor for which the recipient cannot be grateful enough to the Sacred Heart.

In fulfilment of a promise, I desire to thank publicly the Sacred Heart of Jesus for the reform of one much addicted to intemperance for some years. I have received a letter saying that he has become quite a new man.

---

## PROMOTERS' PAGE.

We commence in this number the serial life-sketch of Christopher Columbus, for his fourth centenary celebration, dwelling chiefly on the religious and devotional aspect of his life. We trust our Promoters will show themselves active in making it widely known and imitated, as this is the object of the League campaign for the present year. To make room for this as well as other valuable contributions which come to us every month, we have added eight additional pages to our *Messenger*, leaving it henceforth *little* only in form and convenience, but rendering it truly large in the number, and especially the contents of its compact pages.

We do not intend adding to the trifle for subscription, so the gain shall all be to the Associates. We count on the enlightened zeal and activity of Promoters in spreading the *Messenger* more and more, to meet the additional sacrifices, by no means inconsiderable, thus entailed. The *Messenger*, rightly speaking, belongs to the Promoters, as the organ of *their work*, the devotion which they have at heart, and which they have pledged themselves to make known and accepted. They will find in it, too, the most convenient instrument for their work.

It cannot be reasonably expected of Promoters to preach sermons and give theological *disquisitions* on the nature of the devotion, and the reasons for practising it. They have only to open the way and obtain a hearing for the *Messenger*, and he will do the rest where he meets the proper material for the League. "The great means," says the official Handbook, "by which the members of the Holy League are maintained in that spirit of union and fervor which has brought down so many blessings of God upon the Apostleship, is the magazine published under the name of the *Messenger of the Sacred Heart*. It is almost a necessity for the Associates to read or at least glance every month over this journal of the work, so as to learn its progress, share in its life, and reap its fruits and consolations."