

AN APPEAL TO REVEREND PASTORS AND LOCAL DIRECTORS.

IN view of the importance which the Sovereign Pontiff, in his late Encyclical, attaches to Catholic Men's Associations, having their "foundations laid in religion" and "paying special and principal attention to piety and morality," we invite the special attention of Reverend Pastors and Local Directors to the Men's League of the Sacred Heart.

Being a purely spiritual association, it cannot pretend to cover the field and reach the aims set forth by the Holy Father for the workmen's guilds, namely, to "help each individual member to better his condition to the utmost in body, mind and property." But what falls within its scope is to lay the religious foundation, to promote the "piety and morality," to help the members "to look first and before all to God." "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you," is the motto which Leo XIII., after Christ himself, sets before the men of our day. "Thy kingdom come" is the motto which the Holy League keeps on the heart, in the mind, and before the eyes of all its associates, and what is the Morning Prayer and Offering but the direction of the intention "first and before all to God?"

Next, our Holy Father insists that in all such associations, religious instruction have a foremost place, and that all "be warned and fortified with special solicitude against

wrong opinions and false teaching." This end our Holy League efficaciously reaches by means of the literature it diffuses. Reverend Pastors have only to consider the wide circulation of the little *Messenger* and read the intention for each succeeding month, named by the Vicar of Christ, explained by the Director General, and applied to the circumstances of different countries by the Central Directors, to understand with what solicitude the members are warned against wrong opinions and false teaching. This end is reached also by the meetings which furnish Reverend Pastors an opportunity to touch questions of actual interest having a bearing on religion, and thus correct also wrong opinions and false teaching.

Finally, the Vicar of Christ demands of the working-man "to reverence and love Holy Church, the common mother of us all, to obey the precepts and frequent the sacraments of the Church." These are the direct aims of the Holy League and the objects of its practices, also to promote Christian virtue among its members, especially to "keep them out of the reach of those vices which eat up not merely small incomes, but large fortunes, and dissipate many a goodly inheritance."

We have amongst us different Catholic men's associations, conferring many benefits on members and their families; but it is to be feared that not all the branches live up to the standard laid down by the Pope in his Encyclical. Certainly he demands something more than a nominal communion with the Church, or a minimum of Catholic practice, that they "lose not their special char-

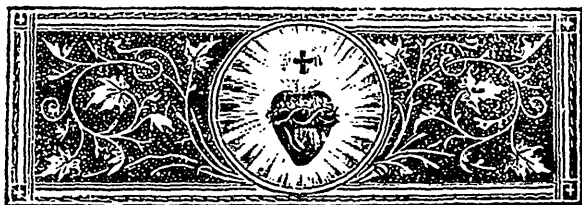
acter, and come to be very little better than those societies which take no account of religion at all." What will remedy their deficiency is an association like the Men's League, which, promoting piety and the frequent reception of the sacraments, will infuse into the members, and through them into the organizations, the sap of Catholic truth, piety and morality.

Of course such an association will put the Local Director to a little more trouble and demand some sacrifice of time, zeal and effort; but how can there be Catholic organization of any kind without special pains on the part of the priest? Whatever religious life there is in our associations must flow into them from the priesthood. The Holy Father, too, has pledged to society, in the present grave crisis, the special assistance of the Church and her ministers. The recompense which these will reap from any special care they bestow upon the men will be rich and permanent. The benefit will promptly redound on the whole parish. The shortest cut to a fervent and regular flock and flourishing parish is through the men. Other influences may help, but theirs is the decisive word and act and example.

Our League places at the disposal of the pastors of souls a simple and elastic, though efficient organization, to take hold of the men of their respective parishes. Thanks to the good dispositions of the people and their willingness to co-operate with their clergy, the latter can, with little expenditure of time and zeal, lead their men up to the standard of Catholic manhood set forth by the Sovereign

Pontiff. Once they have entered, at the close of a retreat or triduum, and made the promises, an occasional meeting—five times a year will be absolutely sufficient—and the communions duly announced and prepared, will maintain their fervor. The meetings will serve as an occasion to exhort the members to the sacraments and to enlighten them on Catholic principles by a lecture, a debate, by a reading from a Catholic weekly or review on a question of actual interest, or by a familiar conversation.

For the communions the day and hour are duly announced, the confessional is reserved for the men the evening previous and the morning itself, the help of one of the neighboring clergymen is procured. What most of all helps on men's associations is the interest shown for them by the priest, and a prompt and punctual attention to carry out everything decided upon. Soon the officers and prominent members catch the spirit of zeal and enthusiasm from the Director, by them it is infused into the whole association, and, with such a power at his command, what cannot the pastor of souls accomplish ?



GENERAL INTENTION FOR AUGUST, 1891.

*Named by Leo XIII with his special blessing, and given
to His Eminence the Cardinal Prefect of the Propaganda
—the Protector of the Holy League of the Sacred
Heart—for recommendation to the prayers of all
the Associates.*

PEACE BETWEEN CAPITAL, AND LABOR.

IF the signs of the 'times,—workingmen's unions, strikes, 1st of May demonstrations—tell anything, the world is on the verge of a social upheaval, such as will make political strifes and wars between nations dwindle in comparison. "The elements of the conflict," says Leo XIII, in his late remarkable encyclical, "are unmistakable: the growth of industry and the surprising discoveries of science; the changed relations of master and workman; the enormous fortunes of individuals and the poverty of the masses; the increased self-reliance and the closer mutual combination of the working population; and finally a general looseness of morals. The seriousness of the present state of things fills every mind; wise men discuss it; practical men propose schemes; popular meetings, legislatures and sovereign princes, all are occupied with it."

At home, thanks to the good principles which shape our laws and direct our government, the crisis is not so acute ; but who will say that the elements are not beginning to gather and the symptoms to manifest themselves ?

The Vicar of Christ, reading as only he can read the signs of the times, and realizing the peril of the situation, has come like the good Samaritan to the rescue of society, to pour into its wounds the oil of a heavenly doctrine, and bandage them by salutary prescriptions. Going to the source of the evil, the Holy Father finds that the misery and wretchedness which press so heavily on the large majority of the very poor are traceable to the rejection of the old church and ancient religion with its guilds and institutions for the workingman and the poor. Whence by degrees it has come to pass, that workingmen have been given over, isolated and defenceless, to the hard-heartedness of employers and the greed of unrestricted competition. The evil has been increased by a rapacious usury practised under different forms by avaricious and grasping men, to which must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.

Coming to assign a remedy, the Holy Father does not find one in the system of the *Socialists*, who, working on the poor man's envy of the rich, endeavor to abolish private property and transfer the possessions of individuals to the community, so that whatever there is to enjoy may be distributed in equal shares to all.

Thus they would defeat their own purpose ; for, if every man worked for the common good, nobody would work at all. Nor can a remedy be found in State legislation which cannot invade the natural rights of man either as

individual or as head of a family. The right of a man to live by the fruits of the earth, to provide for his family and educate his children, is before the right of the State. What the State can and ought to do is to protect and safeguard these rights, especially for the benefit of the poor and defenceless.

Having laid down the principle of the inviolability of private property, the Papal Encyclical comes to the only remedy. "No practical solution of the question will ever be found without the assistance of religion and the Church. Without her aid all the striving of men will be vain." A return to true religion, as taught and applied in the Church, is the only way out of the difficulties which beset society. She enlightens minds on the truths which tend to draw rich and poor together without sacrifice of right on the one side or of dignity on the other. She lifts the hope of rich and poor alike from the perishable things of earth to an everlasting mansion which will be the reward of virtue, especially of patience in bearing the ills of life and following the blood-stained footprints of the Saviour. She preaches to the rich the obligation they are under of exercising justice and charity, giving out of their abundance to the poor. It is one thing to have the right to possess money, but quite another thing to have the right to use money as one pleases. If the question is asked, "How must one's possessions be used?" the Church replies without hesitation, in the words of St. Thomas Aquinas: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need." Whence the Apostle saith: "Command the rich of this world to give with ease."

The remedies which the Church points out she only can apply, for she alone is possessed of the agencies which can touch the innermost heart and conscience. She

demands, however, in the present crisis especially, the help of the State and of all the influences which make for order. It is the duty of the State, by wise legislation, to procure the happiness of all, but especially of the working people, insisting that children be not employed in work and for hours that are not suitable for their age, that restrictions be placed upon the labor of women, that the workman's hours be not so prolonged as to take from him the time requisite for his duties to religion, to his family, and to his own moral and intellectual nature. Regarding contracts, workmen and employers should make free agreements, especially as to wages, but there is a dictate of nature above any bargain between man and man, namely, that "*the remuneration be enough to support the wage-earner in reasonable and frugal comfort.*"

To ensure this action on the part of the State, the Holy Father recommends workmen's guilds, and, better still, associations in which Catholic workmen and capitalists unite together to protect and promote their common interests. But convinced that a return to religion and its earnest practice is the first and only condition of happiness, he insists that all such associations have their foundation in religion, look first and before all to God, and give the foremost place to religious instruction and frequent reception of the sacraments.

"Thus, it will come to pass with them, as with the first Christians, on whom it was cast as a reproach, that the greater number of them had to live by begging or by labor. Yet, destitute as they were of wealth and influence, they ended by winning over to their side the favor of the rich and the good-will of the powerful. They showed themselves industrious, laborious and peaceful, men of justice, and, above all, men of brotherly love. In the presence of such a life and such an example, prejudice disappeared, the tongue of malevolence was silenced, and

the lying traditions of ancient superstition yielded little by little to Christian truth."

Let us offer our earnest prayers this month to the Divine Heart, from whom is all salvation and health, that the words and teachings of His Vicar on earth may have their full effect.

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 for employers and laborers, that, listening to the teaching of Thy Church, they may practise justice and charity, avoid conflicts, and live in peace and prosperity.

I STAND AT THE DOOR, AND KNOCK.

HHE dweller in the clean of heart
Is asking for a home—
I dare not say unto Him, "Come!"—
I cannot say "Depart!"

The day is spent, and evening falls ;
His head, His sacred locks
Are damp and drenched with dew ; He knocks—
He stands, and softly calls.

He whispers : "Open, Sister, Dove.
My Love, my Undefined !"
She lives not here, that chosen child,
His fair one, and His love.

“Set wide thy door, and do not fear—
He will not turn to go.”

I am not worthy, Lord, I know,
That Thou shouldst enter here.

“Not evening dusk, not shades of night
Have made Me miss My way—
With mortals I rejoice to stay,
Yea, this is My delight.

“For thee I left my Father’s Breast,
His many mansions bright
Throughout thy life by day and night,—
I ask to be thy Guest.

“To seek the sinners I still come,
With sinners still I eat.”
Then, Lord, my place is at Thy feet—
Make, make this heart Thy home!

Irish Monthly.



THE MEN'S LEAGUE.

SECOND DEGREE—DAILY DECADE.

“**B**ESIDES the Morning Offering, I have been told, Father, there is another practice of the Holy League called the Daily Decade of Beads. Is this intended for the Men's League also, or has it been merely introduced to satisfy the devout aspirations of the pious sex?”

I am glad, dear friend, you have opened the conversation on the Second Degree. The fifteenth of this month will be the feast-day of Our Lady, and you give me an opportunity of speaking on devotion to her as practised in our Holy League. On the 1st of August the calendar commemorates the Chains of St. Peter, and you give me an occasion to tell you something about our devotion to the Church and her Supreme Pontiff in their trials.

It has been said of our pious association that all the broad and strong devotions of the Church are embodied in it, and it could hardly be otherwise since, as we have seen, its spirit is that of Catholicity itself, and of the Devotion to the Sacred Heart, which is its quintessence. All branches shoot from the root of rich sap. Two of those great Catholic devotions which stamp upon all who practise them the most certain marks of predestination to a happy eternity are set forth in the Second Degree, namely, devotion to Our Lady and to our Pope. The Sacred Heart of Jesus had two great interests on earth,

two objects dear to Him above all others—Mary, His Mother, and the Church, His Spouse. These two likewise ought to be objects of the love and devotion of all His friends.

On account of the closeness of the union between the Heart of the Son and the Heart of the Mother by nature, grace, and the part they took in the divine plan for the salvation of mankind, it is next to impossible that the client of the Sacred Heart should not be also a client of Our Lady, and that this tie of spiritual kinship should not find practical expression in the statutes of the Holy League. Is not Mary God's real and true mother, and as such is she not the mother, according to grace, of all God's children, born by Baptism as members of the mystic body of His Son? Was not this relationship of mother and son defined and declared by Christ Himself from the Cross when He said: "Woman, behold thy son, and son behold thy mother?" Was not the part she took in man's redemption by her free co-operation with the divine decrees such as to deserve that Holy Scripture should attribute that work to her as a cause: "The woman shall crush the serpent's head?" How then can the friends of the Sacred Heart of Jesus show too much love or devotion to His Mother?

For a similar reason they profess a special and ardent devotion to His Spouse, the Church, which sprang from His Sacred Heart on Calvary, which is the Mother of His children, to which He has entrusted the preaching of His truth, the sprinkling of His Precious Blood and the continuance of His work and mission. Their devotion to the Spouse of Christ must be eminently realistic and practical. It must materialize. Hers is no mere Platonic existence or ideal entity. She is a broad, standing fact—a living teaching body, having a visible head endowed with the power and infallibility of Christ Himself, having a world-

wide hierarchy of Bishops backed by the priesthood, followed and obeyed by the countless faithful. In this living visible body the Holy Ghost, the Spirit of Truth, has taken up his perpetual dwelling to be its life guide and guardian.

When I say that the members of the Holy League profess something more than a Platonic affection and devotion for the Spouse of Christ, I mean that their sympathy must go out to her in all her trials and conflicts. They must range themselves fearlessly on her side in the battle-field, and expose themselves with chivalrous courage for her honor and defence. Because she has on earth a real concrete existence, events and movements must affect her destiny. The schemes of politicians, the plans of statesmen, the revolutions of peoples, the progress of science, art and literature, the inventions of skill and of genius, must all have a bearing on her life, her interests and her work. Because she is a supernatural fact, the pillar of truth, planted by God in the bosom of a blind and wayward humanity, she must necessarily be a sign of contradiction, a stumbling-block, an object of suspicion and hate and attack. She represents the interests of eternity, and must often find herself in clash with the narrow, selfish interests of time—of individuals, parties, governments, and nationalities, which will seek her influence and support for the petty scheme of the hour to throw her aside and persecute her when they have obtained their ends, merited her rebukes, or felt the check of her discipline. What a wide field here for the devoted self-sacrificing and unflinching loyalty of the friends of the Sacred Heart to the Spouse of Christ! always to be found fighting with her, never against her; led by the instinct of their loyalty, always to choose the right side in the thousand questions that arise for discussion and the movements that solicit their support and action.

Well, the decade of beads, recited every day for our

Holy Father the Pope and the triumph of the Church, will awaken and feed this devotion. We desire what we pray for, and our prayers react on our desires, give them fuel and intensify them, and so, when occasion offers, desires will go out into deeds and heroic achievement. The prayer of itself will procure great help from above for the Church in her combats, the Vicar of Christ has time and again assured us. No form of prayer can be more pleasing than the Rosary to the Mother of God, on whose powerful intercessions the Church has always counted in the hour of darkness and storm. At the same time our Rosary Decade will keep alive our devotion to the Mother of God, increase our confidence and give us fresh claims on her protection.

“ Since the time of the Mission I always carry my beads with me ; but I have not learned to meditate on the mysteries, nor have I been enrolled in any Rosary Society. Can I lay claim to the advantages of the Second Degree ? ”

Certainly, the Second Degree is the Rosary in its simplest and most rudimentary form, and placed within the power of all. It is excellent to meditate on the mysteries whilst reciting the beads, and we should strive our utmost to do so. It is necessary as well as the registration of one's name in a Rosary Society in order to gain the indulgences of the Living Rosary. But all may not find it easy to meditate on the mysteries, or enter a Rosary Society, and for the Second Degree neither is required. It is the simple recitation of a *decade of the beads* for our Holy Father and the intentions of the Holy League. Then, Associate of the Men's League, never omit your daily decade, even though it be not mentioned in your constitutions, and be ever a warm advocate of the Second Degree.



WHAT CAME OF IT ?

MRS. JAMES SADLER.

WHAT wedding of Alice Costelloe's was a great event in the quiet city of C—. It was attended by all the *éclat* that the wealth of the bridegroom and the high social standing of both families seemed to demand. Everything smiled on the handsome young couple on their wedding-day. Even the skies were propitious, and of the gay company of relatives and friends who partook of the festivities at the Costelloe homestead, few there were, if any, who doubted that the good wishes lavished upon them and the "good luck" invoked for them would be amply realized in the sunny future opening before them.

Of the few doubting hearts were Mrs. Costelloe, the pale and careworn mother of the bride, and her pastor and spiritual guide since childhood, good Father Fitzgibbon. The mother, an earnest, uncompromising Catholic, had never fully approved of the so-called "splendid match" which her more worldly and ambitious husband had had no small share in making for his eldest and best-beloved daughter, while the pastor had, as in duty bound, openly set his face against it as long as there seemed any chance of preventing it. Finding that the current ran dead

against him and Mrs. Costelloe—who alone took his view of the danger Alice was incurring—Father Fitzgibbon studiously absented himself from the Costelloe dwelling during the long weeks of busy preparation.

He had positively refused to be present at the celebration of a marriage unblessed by the Church, and had warned Alice from the first that her union would be an unhallowed one, devoid of sacramental grace. Mrs. Costelloe's heart sank within her, hearing this, and many a bitter tear she shed over the infatuation of her husband and child; but she, like the priest, was powerless to ward off the blow, and the great day came at last—and found Alice outwardly gay and smiling, inwardly full of strange misgivings, for “conscience doth make cowards of us all.”

Alas! poor Alice! the shadow of the future was already falling over her hitherto sunny life! This first departure from the path of duty was even then hard in itself, and attended with shrinking pain and trouble. Had she any misgivings as to the final goal, or the coming events that in that hour of hope and joy cast their shadow before?

She had reached the parting of the ways. Were they ever, ever to be re-united? Time alone could tell.

II.

For some years all went well with the Barringtons in their city home, many miles away. The husband's professional practice went on increasing. Money came pouring in, and the large establishment over which the fair Alice presided was kept up on a scale of plenty and luxury that left nothing to be desired, while she, on her part, made it a model of order, neatness and comfort. Five children, two sons and three daughters, were born to George Barrington and his wife, and, as yet, there had

been little trouble even on the score of religion. The boys, as a matter of course, "went with their father," as the phrase goes, while the girls were being brought up Catholics. For Alice was free as air in the way of practising her religion. George Barrington was one of the very large class of Protestants who believe that all religions are good, and that Catholics are about as good as any others, except in the matter of social position, in which they were certainly not up to the mark, and never would be, he supposed—the true reason, after all, why George insisted on his sons, at least, being Protestants. For the rest, he opined, Catholics were not half so bad as they were represented, and Alice and he had got along as well as most married couples.

But George Barrington, being mortal, died one day quite unexpectedly just when the tide of his affairs had led him on to fortune and his prospects were at their brightest. His family, therefore, were well provided for, and his widow spared the torturing anxiety attendant on straitened circumstances when a certain position has to be kept up. His mother and sisters, who lived in a town several miles distant, were most kind to Alice and her children; all the more so, probably, because they wanted nothing from them. Sharing the widow's grief for the dear departed one, their companionship was most consoling to her and her children, and it was with real sorrow she saw them depart for their distant home after a stay of several weeks. It is true they were not of her own faith, very far from it, and all the comfort they could give was merely human. They were narrower in their views than the lamented George had been, and were, indeed, what is called "earnest Christians,"—leaders at prayer-meeting and other religious gatherings, teachers in Sunday-School, and painfully strict in the matter of Sabbath observance. But they were soft-spoken and sympathetic,

they were poor George's own people, and as such Alice clung to them in her time of mourning, although, to say the truth, she had had no special liking for them during her husband's life-time. They were so ultra-Protestant and had so little in common with her as a Catholic!

The children, and especially the boys—one fourteen, the other nine—were devoted to grandma and their "aunties." Robert and George were already as good Protestants as these paternal relatives could desire. They were pupils of a Protestant school during the week and regular attendants at Sunday-school on "Lord's Day." Their mother would have deemed it dishonorable to break the promise she had given "poor George" on his death-bed to interfere in no wise with their religion. So whatever it cost her, and it did cost her many a troubled hour,—she made no effort to explain the mysteries of religion, or implant the faith in the tender minds and hearts of her boys. True, they were as near and dear to her as their sisters, and their souls were no less precious, but how could she break her promise to their dear dead father? Impossible.

As for the girls, Harriet, Jane and Bertha, she took them regularly to mass, sent them to Catechism, and saw that they approached the Sacraments at stated times. Father Fitzgibbon did what he could to save the daughters and imbue them with pious sentiments, since the sons were lost to the Church. The League of the Sacred Heart had recently been established in the parish at the close of a mission, and he would fain have Mrs. Barrington become a promoter, as, with her daughters, and two Catholic servants, she would have had six associates under her own roof.

But Alice would not consent. She was about to lease her house in C— for a term of years and take the children to B— so as to be near their grandmother and

aunts, who had been urging her to this step ever since their father's death. "We are all associates, you know, Father Fitzgibbon," she said with a faint blush, "and, of course, we can fulfil the obligations just as well in B—— as here. Our tickets can be sent us there as usual. But I could not undertake to be a Promoter. I have really no time for such things."

Father Fitzgibbon sighed. The shadow was falling darker. The heart, once so fervent, was already waxing cold in the dreary blight of religious indifference. Time was, and not so long ago, when Alice Barrington would gladly have made time for "such things," as the good priest well knew.

III.

Again, a few uneventful years and the young Barringtons were no longer children. The boys were studying, one for the legal, the other for the medical profession. The girls had almost finished their education, the two elder were soon to be "brought out" under the auspices of their aunts, who were leaders in the best society of B——. As for Alice, her health had been failing so much of late that she was no longer able to take part in those gay assemblies in which she was wont to shine.

The Barrington girls were expected to make a sensation. They were sprightly and attractive, had been "finished" at a fashionable boarding-school kept by the widow of a Congregational minister, their mother having been persuaded by her mother-and sisters-in-law that a Convent-school could never give the necessary polish to young ladies of their position to prepare them for good society.

So Harriet and Jane were home "finished," but alas! the finishing process had polished away the last traces of

the 'old faith they inherited for generations of Catholic forefathers—the faith of their own devoted mother. They had gradually fallen more and more under the influence of their grandmother and aunts, learned to look up to their school-mistress, Mrs. Wilkins, as a mother in Israel, went occasionally to some Protestant church to hear a fashionable preacher, in company with their good-looking, pleasant-spoken brothers—off-handed, manly young fellows, great favorites with the girls of their set.

Needless to say, the Misses Barrington had long ceased to be Associates of the League, giving as a reason that they really could not remember to make the morning offering, and had not time to say the daily decade of the Rosary. The truth was that their dear grandmama, aunts and brothers had all united in laughing them out of what they called such childish nonsense and silly superstition.

Their mother had at first protested, feebly indeed, for she had long ago given up the reins of domestic government to other and more skilful hands. She had begged Father Fitzgibbon to reason with the girls and endeavor to keep them faithful to their obligations. As a matter of duty he complied, well knowing that the ridicule of their Protestant and Popery-hating relatives was a thousand times more potent for evil than his expostulations could possibly be for good.

For some time little Bertha was kept faithful in the practice of her religious duties, especially during the absence of her elder sisters. But no sooner had they returned home than the girl began to follow their example in most things, having an unbounded admiration for these accomplished graduates of Mrs. Wilkins' celebrated school, where she herself was to enter in the following year.

By the time Bertha was eighteen and duly finished by

Mrs. Wilkins, her two sisters had married Protestants, professed whatever form of religion their husbands professed, and were foremost in all Protestant works, Bible- and Tract Societies, Missionary Societies, and heaven knows what of evangelicalism besides. The young men were conspicuous more than all for their anti-Popery proclivities, and lost no opportunity of showing their dislike of their mother's religion. Young Britons, Christian Association young men were they, and, in short, sturdy upholders of the Protestant cause.

Bertha still remained with her mother, now a confirmed invalid. They had removed to a quiet home in a small town, some miles away from the larger one where their relatives dwelt. The poor mother was broken down with sorrow, as well as suffering. The death that could not be far distant loomed up before her in awful terror. Conscience brought up in stern array the disastrous effects of her ill-starred marriage: her children torn from the Fold and wandering in the mazes of error, for even of Bertha she had little hope, with so many counter influences around her,—all their posterity lost to God, lost to the Church. Her good mother, worn away with shame and sorrow, long since dead and gone, resting in the shadow of the cross near their dear old parish church; for herself, the lamp of faith no longer burning with so clear a flame as in the days of her happy girlhood, as she had for years long neglected many of those practices of devotion that nourish faith and piety in the Christian heart. Bertha, a lukewarm, indifferent Catholic, was little comfort or help to the poor invalid. Even the priest was long miles away, and just then the state of the roads made it extremely difficult to reach him. Moreover, Alice Barrington, weakened as she was in mind and body, and with a morbid fear of the last Sacraments, actually shrank from seeing him, while Bertha kept saying—

"Oh! dear me! what's the use of sending for the priest; mamma is not so bad as that, and there's plenty of time?"

So it went on till one dreary day in late October, a message was brought to Father Fitzgibbon by the brother of one of the Catholic servants, that Mrs. Barrington was dying and he must go to her immediately. Not a moment to be lost, the young man said, if he would overtake her alive.

Through the pelting rain and piercing wind drove the now aged priest, regardless of his seventy years and many infirmities, mindful only of the soul that was about to go unprepared before the Judgment-seat of God. Hoping, praying and yet fearing, on and on he went through the blinding storm, and, all the weary miles past, he drew up his little vehicle at the doors of Barrington Villa. In answer to his eager inquiry he received the sorrowful announcement that Mrs. Barrington had died an hour before.

The shadow settled darkly and heavily on the deserted home and on the priest's crushed heart. "Oh! my God!" he murmured as he crossed the threshold to pray beside the dead. "How often I warned her that this might happen! Poor, poor Alice, thank God your pious mother did not live to see this sad hour!"

IV.

This is what came of Alice Costelloe's "splendid match," and the merriest heart in that pleasant home-
stead where we heard it first spoken of was saddened and subdued, while the mournful tale was told in the after years to other ears, in another circle of the same family. The grandfather's chair was vacant; the father of the family, the hale strong man of that vanished time, was gone, too. One daughter, the fairest and gayest of all,

had left them years before to serve God and his poor in a religious community. The mother still remained, a white-haired, aged matron now. The son had married and settled in British Columbia, but he, with his wife and children, had come on a visit to the ancestral home. Two of the sisters were there also with their husbands and children, for it was Christmas time, and the happy, united family had assembled under the old roof-tree for the Christmas festivities. While the yule-log blazed on the wide hearth in the open chimney, the story of Alice Costelloe was told by the venerable grandmother, as that of Lawrence Rourke had been told by her long-dead father some thirty years before.

THE EVERLASTING MANSION.

WE build our airy castles
In a flood of rainbow light,
Not e'en the fields of Eden
Were ever half so bright ;

But they fade as daylight fadeth
Adown the western sky,
And the towers of our fancy
In a heap of ruins lie !

Alas ! why have they fallen
Thus *hope* from *hope* apart ?
Because not firmly planted
Within the Sacred Heart.

We meet with fresh young faces
Reflecting glad young hearts ;
They fill our lives with sunshine
Their youthful joy imparts.

They recount to us their sorrows,
 And their joys they also tell ;
 Then why do they forsake us
 When we've loved them long and well ?

Alas ! no love is lasting
 That on earth *alone* has part,
 It must have its *source* and *ending*
 In the *True* the *Sacred* Heart.

Then we'll trust no human friendship,
 And we'll seek no earthly love ;
 Our hearts shall be held captive
 But by One who reigns above.

We will give our love and friendship
 And will look for no repay,
 Till we face our noble Lover
 On the great accounting day ;

And forever and forever,
 From earthly cares apart,
 We'll enjoy the *true affection*.
 Of the loving Sacred Heart !

THE TERCENTENARY CELEBRATION.

IT is refreshing to the heart to find that in our busy work-a-day world there is not lack of devotion and enthusiasm in celebrating the memory of innocence and self-denial, crowned with the aureola of sanctity. In the universal acclaim that ascended on the 21st of June last, in honor of the glorious Patron of Christian Youth, Canada's voice was not unheard. Glowing accounts have reached us from

many important centres, and no doubt would have come from others if the secretaries *had only thought of it.*

Beginning at home, in the *Gesu, Montreal*, many hundreds of the faithful gave the young saint solid testimony of their devotion by assisting at Mass before his magnificently bedecked shrine, and receiving holy communion. In the afternoon there was a League demonstration with solemn reception of Promoters, Rev. Father Drummond, S.J., rector of St. Mary's College, preaching the sermon for the occasion.

In *Ottawa* the day was chosen by Rev. Father Whelan for a grand Catholic demonstration attending the opening of the new Lyceum for the benefit of the youth and young men of St. Patrick's. The eloquent Redemptorist Father McInerney of Toronto delivered the discourse, and Sir John Thompson, Minister of Justice, took advantage of the occasion to set forth the Catholic church as the Mother, not of ignorance, as rampant prejudice and bigotry too often misrepresent her before the unlettered, but of true learning and enlightenment.

At *St. Helen's, Toronto*, Dean Cassidy's parish, there was a general communion of the Holy League, at which was witnessed the edifying spectacle of a solid body of forty men marching together to the altar-rail with the badge of the Sacred Heart on their breast. At the evening ceremony and Act of Consecration, the Rev. Father Teesy, C. S. B., rector of St. Michael's College, preached the sermon.

Grafton kept the day by a general communion in the morning of nearly all the parishioners. The confessional had been besieged from the previous evening up to the communion of the last mass. The sermon was preached by the Rev. Central Director, and at the end of mass the diploma and gold cross were solemnly conferred on about twenty promoters. The beautiful Gothic church, the

pride of Grafton and midland Ontario, was literally packed for the occasion.

Cobourg had its celebration in the evening, the General Communion of men having taken place a few days before in the octave of Corpus Christi. The sermon was preached by the Rev. Central Director, and the badges were blessed. Then was seen a brilliant line of thirty promoters, all Leads of circles, advancing to the altar-rail to receive the diplomas and crosses they had so well merited. At the Benediction which followed, Father Ed. Murray read the Act of Consecration.

Not even far away on the North Western prairies was the glorious Model of Christian Youth left without his tribute of most acceptable praise,—that of the children. At *St. Mary's, Winnipeg*, twenty boys made their first communion. With devout and gentle demeanor, that recalled the same happy event in the life of the saint, they received for the first time the body and blood of Our Divine Lord in the Blessed Sacrament. In the afternoon they again assembled in the church to make their consecration to the Sacred Heart, to be enrolled in the League, and to receive the badge. It had been the intention of the venerable Archbishop to be present for the occasion, but alas, he was detained in his bed by a severe attack of illness.

We have reserved the last place purposely for an account of a celebration carried out on a scale of magnificence, and with an enthusiasm, unsurpassed in our northern land. *St. Patrick's, Quebec*, the church of the Redemptorist Fathers, of which Father Oates, C.S.S.R., is pastor, had in the morning a general communion for the men and youths of the parish, at which, it has been estimated, seven hundred took part. All had lately been enrolled in the ranks of the Holy League. In the afternoon there was a gorgeous procession of the men's and youths'

societies, under the patronage of the St. Aloysius' Young Men's Sodality, which alone numbers two hundred. They walked, with bands playing and banners streaming, through the principal streets in the vicinity of St. Patrick's. An eloquent and inspiring sermon was preached by the Rev. Father Rosebach, C.S.S.R., who also blessed the new magnificent banner of St. Aloysius. He it was who founded the sodality, and he had come all the way from his parish in the United States to be present at the ceremony. What a joy to him to witness the proportions which his work had assumed and its crowning festival on the tercentenary day of its Patron!

; The Sodality of St. Aloysius, begun by Father Rosebach, has been upheld and extended by Father White, C.S.S.R., who is untiring in his efforts to augment the membership. The English-speaking Catholic young men on their side have nobly responded to his devotedness in their behalf, and evince the liveliest interest in their sodality.

The day's celebration, organized and conducted by Father White, was concluded by a solemn benediction of the Blessed Sacrament, at which he officiated, followed by the Papal blessing. The excellent music of St. Patrick's choir contributed much to enhance the ceremony.

We cannot, however, close our rapid sketch of the centenary celebration without mentioning the colleges, academies and schools. Though accounts from all have not reached us, yet from those that have, we are safe in saying that notwithstanding the distractions of examinations, prizes and preparation for commencements and vacations, there were few indeed that held not special devotions in honor of the Patron of Youth. If special mention is made of any, it ought to be of the schools under the Ladies of the Congregation, who are unrivalled in their efforts to promote our Holy League. The little Life of St. Aloysius circulated in dozens through the clois-

ters and convent halls of Villa Maria for days before, and went out from thence to many, many centres.

May the beloved Aloysius, glorious Patron of Christian Youth, accept the homage of all, and obtain a downpour of heaven's special graces for his numberless clients in our Canadian land.

ABROAD.

Italy.

The new Italy without the Pope is fast drifting into anarchy. Even the *London Times*, that patron of all bad causes, and especially of the Italian Revolution, can no longer conceal its disappointment and disgust. Its Roman correspondent wrote in May last, under the heading, "Demoralization of Italy." He begins by saying he has followed the fortunes of Italy for thirty years with warmest sympathy, and even enthusiasm, and yet he must aver "that her political condition is undergoing a slow demoralization, and that the very basis of constitutional vitality and progress in government, Parliamentary responsibility, and devotion to national interests are being undermined."

But the political demoralization and national bankruptcy, arising chiefly from the most wanton extravagance and reckless expenditure of public money, are as nothing compared with the wholesale depravation of morals in private and public life, stimulated by the methods of the courts of justice and a sensational public press.

Ireland.

Once more by their energy and decisive action have the Bishops of Ireland saved their country this time from the greatest of all foes,—internal dissension, and succeeded in

uniting its distracted people in the fight for self-government. They succeeded by openly and vigorously combating the false principle that individual immorality does not affect political life, and that a man of blighted reputation can be a fit leader for a Catholic people.

The Cardinal Archbishop of Westminster has openly and indignantly repudiated the same principle which was said to have been imputed to him.

England.

Free education has at last been conceded in conservative England, and that, all our readers will be glad to learn, without detriment to the denominational schools. At present there are in England three classes of schools—Catholic, Sectarian and Board (not sectarian) schools, having each their own management on conditions recognized by the Government. The new law allows the school about two dollars a year additional out of public funds for each child between the ages of five and fourteen. There will be a proportional reduction of the free grant for schools which charge fees on a higher scale. The Radical wing of the Liberal party fought hard to have all schools receiving the free grant brought under the management of an elective board,—in other words to abolish denominational free schools. If they accepted the law, it was only as a step, they said, to the secularization of all public education. It is good to know that among the members on whom Ireland counts to carry self-government is a considerable number of the greatest enemies of Ireland's faith.



THE LEAGUE AT HOME.

St. Patrick's, Quebec.

MEN'S LEAGUE.

Pursuant to an announcement made on Sunday May 10th, over two hundred men of St. Patrick's congregation met in the St. Patrick's Hall after Grand Mass, in order to found a branch of the League of the Sacred Heart. After preliminaries, the officers and council were elected. At once they set about fulfilling the duties marked out for them, with what energy and success may be judged from the fact that now we number five hundred men associates. The promoters attend the meetings with exemplary regularity, and rival each other in efforts to honor the Sacred Heart.

Our meetings are most interesting under the direction of Rev. Father Oates. After the reports are handed in by the councillors, the Rev. Rector renders it very pleasant for half an hour by his instructions and kind words of encouragement, intermingled here and there with a spicy joke that creates a hearty laugh. It must be a great consolation to the Rev. Father to witness the interest which the men of St. Patrick's congregation take in the Holy League.

SECRETARY OF MEN'S LEAGUE.

Caledonia, Ont.

Nowhere could our Holy League be productive of more precious fruits than in a parish like Caledonia. The families which compose it are scattered over a broad extent of country, or buried in an overwhelming Protestant population. Deprived, as many are, of ordinary helps—separate schools, regular Sunday mass, sermon and catechism—their faith and that of their children have no nourishment but what an occasional visit of the priest, or a casual attendance at church, when the roads and weather permit, can afford. But God, who has appointed the ministration of his priesthood as the ordinary road to heaven, has not ceased to act directly and immediately on souls; and wherever He finds men of good will, having His fear in their heart, bringing up their children according to His teaching and commandments, making good use of the means within their reach, can well supply the want of more abundant external resources. Hence the staunch faith and solid virtue of many an agricultural family far removed from the ordinary aids of religion.

Father O'Reilly profited by an opportunity to bestow upon his people the blessing of a mission, which nearly all accepted with profit, and morning and night numbers were to be seen coming long distances over a rugged country and rough roads to attend the exercises. Towards the close a considerable number of men embraced the Men's League, and chose men of noted zeal and influence as officers. But in a scattered district like Caledonia it was felt that the Holy League had to rely chiefly on the pious and active zeal of the lady promoters. Fortunately, it was not hard to find a troop of young ladies such as any large centre might well be proud of. They represented every settlement, and organized in so business-like a manner, that the pastor thought he could

do nothing better than hand them over the whole parish for League purposes. Nor, according to latest advices, has he had reason to repent, for he finds he has a zealous body of helpers, who place him in immediate communication with all the families of his district, supply them with the literature of the League, and help them to go to church when they begin to grow weary.

St. Helen's, Toronto.

Nothing could better prove the benefits conferred on a parish by the Holy League than the fact, that once zealous priests have witnessed its work in their parish, on being transferred to another parish, they at once take steps to have it introduced. Dean Cassidy had for some time been director of a flourishing centre at Barrie, and there became acquainted with its operation. From the time of his taking possession of St. Helen's, Toronto, he asked for its establishment. The first favorable opportunity presented itself on the Sunday after Corpus Christi. The preaching of the day beginning with the first communion of some fifty intelligent children, under the care of the Christian Brothers and Loretto nuns, was reserved for the devotion to the Sacred Heart. The organization was begun under those peculiarly favorable circumstances usually existing in city churches. There was no lack of young and active ladies to volunteer their services as promoters, and the unanimous election of officers and work of enrolment began apace. As the people came out of church at evening, after listening to a sermon on the Three Degrees, they were met by bands of promoters, and at the very door and on the adjoining lawns lists were fast filled up.

At the meeting of the men the most prominent of the parish testified the interest they felt in the work and the earnestness with which they intended to devote themselves

to it. The promises were taken unanimously by those present, and the Tercentenary of St. Aloysius was fixed upon for the first general communion of atonement for the Men's League of Brockton.

Quite a number of the Christian Brothers' boys assisted at the meeting, and discovered there was nothing in the Men's League which the juveniles were not well able for. They had pledged temperance, and under the good Brothers' careful training they never missed their monthly communion of atonement. They were already proficient cadets of the Three Degrees.

St. Thomas, Ont.

The Holy League and its practices have been for some time known at St. Thomas, thanks to the zeal of the Nuns of St. Joseph, who are, everywhere they go, strenuous promoters. Father Flannery, however, awaited the opportunity of a mission to make his whole parish sharers of its advantages. The mission was given in mid-June by two Jesuit fathers from Montreal, and "rich," writes a promoter, "was the harvest of souls reaped for the Sacred Heart." At the meetings held for the purpose of organizing, the attendance was large and enthusiastic. Ladies and gentlemen of influence, but especially of exemplary piety and enlightened zeal, were elected officers of the ladies' and men's branches respectively. Quite a number of lists were immediately filled by the ladies who had consented to become promoters; others are fast filling, for the work of enrolment is advancing. The men, too, have taken up the practices of the Men's League with earnestness, and a number of gentlemen have become active promoters. Their association started with a membership of sixty, but is daily growing in numbers. Nowhere has our Holy League brighter prospects than in St. Thomas.

Almonte, Ont.

Father D. F. Foley writes:—“The Holy League of the Sacred Heart has been in operation here for some time, and continues to increase in number, zeal and piety. The various sodalities of the parish are enrolled. About six months ago the pupils of the separate school joined the Juvenile League, and each returning month brings new consolation by the ever increasing devotion of all, both old and young, towards the Sacred Heart.

“A few weeks ago our dear Archbishop, the most Rev. J. T. Duhamel, on his pastoral visit, spoke most encouraging words to all the associates, and the effects of his exhortation are already seen in the new fervor and increased desire of all who truly honor the Heart of all hearts.”

Brantford, Ont.

Sunday, the 28th, was a day of church going for the Catholic people of the large and beautiful town of Brantford. On the invitation of Father Peter Lennon, who desired to perpetuate the fervor of the recent mission, the Central Director came to reorganize the League of the Sacred Heart in the parish. A large congregation assembled to hear the sermons on Devotion to the Sacred Heart morning and evening. In the afternoon some three hundred children organized a Juvenile League under their school teachers. There was also a brilliant assemblage of ladies, thirty of whom accepted promoters lists and began to enlist on all sides, and form rosary sets which they were to keep supplied with League literature. At the evening service, at which there was a full attendance, the sermon was on the Three Degrees, and ended by an appeal to the men to remain in church after Benediction to inaugurate a men's branch, with the result that there was a large meeting after the ladies left the church.

The Central Director explained the end and practices. Seventy-five lifted the hand in token of their promise to adopt them, then proceeded to give their names and receive the badge. An efficient body of officers and councillors were chosen, and Father Feeny, the energetic Local Director, proposed the following Sunday for the first Men's League Communion in Brantford, to which all unanimously consented.

From Various Centres.

TORONTO.

Dear Messenger,—In compliance with a promise made mentally, I beg to return thanks to the Sacred Heart, for a temporal favor requested, which has been more than fully obtained, though the lookout was very doubtful. The Sacred Heart seems to laugh at impossibilities, and say *fiat*.

ST. THOMAS, ONT.

Dear Messenger,—I wish to record in your pages my deepest thanks to the pitying Heart of Jesus for a signal twofold mercy,—the granting of a temporal and a spiritual favor. The case seemed to be in both respects all but hopeful. The Sacred Heart was importuned, and swiftly and fully came the answering mercy. No words can express the depth of my gratitude.

ST. PAUL'S SCHOOL, TORONTO.

Dear Messenger,—We, the pupils of Senior Section, have during the past year requested of the Divine Heart to pass the entrance examination, promising to acknowledge it if all passed. As we have all passed most successfully we give special thanks to the Divine Heart of Jesus.

PROMOTERS' PAGE.

On the 15th of the present month falls our heavenly Mother's feast day. What grateful child has not some present, some special work of esteem and affection for a fond mother when the happy day comes around? And are not all the associates of the Holy League devoted children of our heavenly Mother? Here too, the mother's joy is the children's joy. Whatever we do to recall her bliss and joy, the worthy homage of our admiration and praise will redound on ourselves, and dispose us for a like recompense. What more acceptable present can we offer her than a fervent communion? Promoters can do so much on the 15th, or within the octave, for our heavenly Mother. Their example is so persuasive and their word, even a *little one*, so powerful.

The 15th or thereabouts is the season for one of the five General Communions of the Men's League. The relaxation of the nervous system, which is the natural effect of mid-summer heat, must not be allowed to weaken their devotion. To have a good general communion, the zeal of the Local Director must be supported by that of the officers and councillors. All should lend their endeavors to ensure the success of a public act of faith and devotion, so productive of glory to God, edification to men, and blessings to all who perform it.

The vacation time perhaps will oppose special obstacles to the celebration of our Mother's feast. But love shows itself by vanquishing difficulties. Even the world considers love which cannot overcome obstacles as unworthy of the name. If we cannot go to a General Communion, we can go to a private one; if we cannot go in a body, we can go alone. If we are not at home in the city, with some little trouble perhaps, we shall find a church or a chapel in the country, and so our present shall be all the more acceptable.