

MESSENGER

OF THE

SACRED HEART.

*Organ of the League of the Sacred Heart,
Apostleship of Prayer.*



FIRST YEAR.

Montreal:

1891.

THE CANADIAN CENTRAL DIRECTORATE AND MESSENGER.

IT is just three years since the first centre of the Holy League of the Sacred Heart, regularly organized under the new statutes of Leo XIII., was established in the Gesu Church, Montreal, for the benefit of English-speaking Canadians. Fortwith it began to spread into the neighboring parishes of the city, and extend into dioceses where the necessary episcopal sanction had been given. The Loretto convents of Ontario caught the flame, and soon became so many centres, whence devotion to the Sacred Heart radiated far and wide. The good example was taken up by the St. Joseph institutes and academies of Christian Brothers, and whole parishes, encouraged and exhorted by their pastors, asked and obtained filiation.

So marked has been the progress of the Holy League in Canada, and so bright appear its prospects, that the General Director has recently constituted a separate Central Directorate for English-speaking Canadians, without, however, infringing on the acquired privileges

of the ecclesiastical province of Halifax. He has appointed a Canadian Central Director, to aid the reverend clergy who would desire to introduce a work productive of so much good among their flocks, to supply diplomas of affiliation, and to edit the tickets and periodicals connected with its organization.

Chief amongst the publications of the Holy League is the *Messenger of the Sacred Heart* a small devotional magazine, of which the principal function is to set forth the intention designated every month by the Sovereign Pontiff for the united prayers of all the associates. It serves as an official organ of communication, through which the various local centres, though independent of one another and of the Head Centre, receive directions and keep up correspondence. It aims also at popularizing, by interesting facts, anecdotes and instructive narratives, the spirit and practice of the devotion to the Sacred Heart. With the thirty *Messengers* circulating around the globe, speaking over twenty different languages, with the four already published in our own language,—English, American, Irish, Australian,—our new Canadian *Messenger* by the present number takes his place. We bespeak for him, sent out on his errand of love, a hearty welcome and warm reception, not only from our associates and the people at large, but especially from the clergy and the bishops, on whose co-operation we are mainly dependent for the spread and progress of the work of the Holy League.

The time seems favorable for a publication the exclusive aim of which is to promote piety and devotion. The late accessions of strength as well as of honor and dignity

to our Canadian episcopate ; the popularity and rapid spread of the devotion to the Sacred Heart ; the storm of something akin to persecution which has lately blown over the land, seem to point to a special downpour of grace on our young English-speaking Canadian church, whose beginnings date but from yesterday.

The little *Messenger* will contribute his mite of co-operation by striving to foster and spread a devotion which is but *loving* Catholicity. We are sending him out and around at a considerable sacrifice, but one which, we are hopeful, will be amply rewarded by the good he will accomplish and be lessened by the zealous efforts of our promoters to obtain for him an entrance to all hearts and homes.

CENTRAL DIRECTOR,
FOR ENGLISH-SPEAKING CANADIANS.

MONTREAL, 8th Dec., 1890.



GENERAL INTENTION FOR JANUARY, 1891.

*Named by Pope 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 the Asso-
ciates.*

DEVOTION TO ST. ALOYSIUS, PATRON OF YOUTH.

WE have in the tercentenary of St. Aloysius, which falls in June, 1891, a splendid opportunity to carry on among youth the campaign of consecrations begun in families and continued amongst the children with such abundant blessings. Preparations are in progress in Italy, Spain and Austria, but especially in Rome, which will attract in June next a great number of pilgrims to its brilliant festivities. The fitness of such a celebration, in order to bring about a revival in Christian youth of devotion to St. Aloysius, is manifest. No period lies open to so many attacks from within and without as that of youth. It is the time when the passions, if not strongest, are

hottest and least subject to control, when virtue or vice sink deepest into the growing inclinations, mould the temperament, and give form and color for a lifetime to the unfolding character. Hence the enemy of souls uses all his wiles to ensnare the young. His temptations are impetuous and incessant. He employs the allurements and seductiveness of a vain and corrupt world to entice the unwary into his pitfalls. He finds ready and powerful helpers in wicked men, especially the adepts of secret societies and upholders of a godless education, such as taught in purely secular schools. To prevent the principles of faith from taking hold on the minds of the young, and to undermine Christian morality by separating it from religion, are their ill-concealed if not openly avowed aims.

What more befitting than to hold up before the eyes of the Catholic boy and young man, a pattern effulgent with every youthful virtue, in which especially unwavering faith is blended with unsullied purity of mind, heart and life. During his lifetime Aloysius was styled an angel in flesh-like form ; after death he was given by the Church to students as their special protector.

It is not only, therefore, Italy or Spain or any one country that is interested in this celebration, the whole Catholic world is concerned in it. His example and patronage are become the precious heritage of every Christian youth. Shortly after the saint's death the Catholic universe joined the cities of Italy in asking for his canonization. In 1728 the Sovereign Pontiff solemnly proclaimed him patron of youth, since which time he has been honored by the special devotion of Christian youths of all lands, more particularly students. Many and precious have been the fruits they have gathered from this devotion. They have found in it the safeguard of their innocence and a stimulant to the practice of virtue, especially that self-denial which is so essential for the youth of the nineteenth century.

Besides students there is another class of the youth of our day who can and ought to claim the special protection of St. Aloysius, namely, the large and daily increasing class of boys who go forth from school at an early age, and, in the most critical time of life, between the ages of fifteen and twenty-one, are thrown like the children of old into the midst of the fiery furnace of Babylon,—in trade-shops, factories, stores, offices, railways. How can they come out unscathed when the flames of the enkindling passions are fanned by the most corrupting influences, bad talk and conversations, perverse examples, licentious books, shows, pictures, solicitations? It is only a super-human power like that which saved the children from the encircling fires, that can preserve our youth unsullied, brought as they are into contact, at a tender age, with all the world's wickedness. To this grace from above they must respond by the practice of prayer and self-denial in imitation of St. Aloysius' example, if they would not be burnt in the flames.

But it is especially to the Associates of the Holy League that the celebration of the coming tercentenary commends itself. The glorious patron of youth was an intimate and life-long friend of the Sacred Heart. This devotion, though not yet revealed publicly to the world, was one of the inner principles of his saintly life. We trust that all the clients of the Sacred Heart, once the programme for the consecration of youth is unfolded, will enter with enthusiasm into its fulfilment. We appeal in a very special manner to the school boys, who in the aggregated parishes and schools have entered in such numbers the Juvenile League; and to the young men of the Men's League, who in the parochial branches recently formed came forward so manfully to sign their promises to the Sacred Heart, and pledge themselves to prayer, frequent reception of the Sacraments, and flight of incentives to intemperance. The Holy League, having formed in the

cloister and recruited in the convent and schoolroom, is fast pushing its vanguard out to the strongholds of public life. That the year 1891 may be blessed with the most abundant fruits among youth and young men, and see them enter the path of prayer and self-denial taught them by their faithful patron Aloysius, shall be the special intention in the prayers of all our Associates for the month of January.

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 Catholic youth, renewed in devotion to the angelic Aloysius, may glory in taking him for their model and patron.

OUR "LITTLE" MESSENGER.

THERE are many and various reasons why our new *Messenger* should be a "little" one. In the first place quite a number of our Promoters go away from the meetings in winter as well as summer, carrying fifteen or twenty *Messengers* in their hand, with a second package of Rosary sets to distribute among their Associates. Large *Messenger* would expose them to the danger of falling on the ice or in the snow with their precious burden, or in summer time would render them conspicuous by a larger quantity of glaring color than would fit in with the sea-

son. Then there is another considerable advantage which a little *Messenger* has over a large one, that he can slip through the post at half fare. But a more persuasive reason is that he is the messenger of One who is meek and humble of heart, on an errand to the lowly not only in mind (as all must be to enter the gate of heaven, which was built so low as to admit only "little children"), but also in station and fortune. By being little in size and simple in style, he can gain an admittance, and accomplish his task of soothing, enlightening and encouraging better than if he put in a more pretentious appearance. But the great reason closely allied to the preceding is, that "the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen that he may confound the strong." Just as the little David with his sling-shot overthrew the mighty Goliath in his powerful armor, so the *Little Messenger*, appealing to the spirit of faith in the breasts of all God's children, or to the testimony of the soul "by nature Christian," brings to naught the pernicious influences of the big review, the secular magazine, the worldly periodical, in the glittering array of modern science, free thought, artistic license and private judgment. "They vanished in their conceits." They fainted in the medley of their conflicting opinions. They fell under the cumbersome weight of their systems; and in the gloom, the unrest, the dreariness of heart which have marked their way, the *Little Messenger* comes, diffusing around him the serene light as of an evening sunset reflected from the everlasting hills. He has been reared in the assuring vision of eternal truth, bathed in its glory, regaled with its love, cheered with its consolations; and he comes to dispel the clouds by imparting to all minds and hearts the light and love of the Sacred Heart.

Who would think that fifteen millions of Catholics of every tongue and clime read from their *Messenger* the

monthly intention proposed to their prayers by the Vicar of Christ; that in the British Empire there is a circulation of over two hundred thousand copies a month; that in our own English-speaking Canada, where within a decade the *Messenger* was a visitor only to the cloister, to-day the demand from the people at large is running fast up into the thousands. Verily, "the weak things of the world hath God chosen that He may confound the strong!"

THE MEN'S LEAGUE.

THE day is gone by when the *Messenger of the Sacred Heart* was taken and read only by the nun in her conventual retreat, or the devout female sex. We know a flourishing centre which counts something not far short of two hundred men subscribers. It is a fact of experience that when the *Little Messenger* is introduced into the house by the father or elder brother, or is received in their name, he makes a deeper impression and exerts wider influence. All the children, and mamma too, are eager to read papa's Sacred Heart book, and then to join papa's Sacred Heart Society that has so many indulgences and such a pretty badge. This influence is more decisive still when they see papa make much of his little book and pore over its pages, and when they hear him talk about the interesting and edifying stories he reads in them.

But the chief reason why we desire to see the *Little Messenger* circulate among men is that he is intended to be the organ of the Men's League as well as of the other branches. He will consider it foremost amongst his duties to foster and maintain among men the spirit of a manly devotion to the Sacred Heart, as well as to

enlighten them on what pertains to the prosperity of the Men's League.

For men, especially it is true that devotion to the Sacred Heart is but Catholicity with the Saviour's love in the foreground. It was our Lord Himself who set it thus when appearing to His servant, the Blessed Margaret Mary and pointing to his Heart visibly enshrined in His breast surrounded with light and flame, He said, "Behold this Heart which has so loved men." He placed in prominence before the eyes of mankind the living Heart, which was the symbol and organ of His immense love, the source of all His benefits. From this love sprang the gospel which He preached, the miracles He performed, the sacraments He instituted, the church He founded, the glory He predestined for us. While attracting our gaze and fixing it on his loving Heart as the special object of our religion and devotion, He craves our love in return. He demands the consecration of our hearts to His Heart, that both may be united by the love of a holy and manly friendship. He desires that we show our gratitude to the best of friends, for "greater love than this no man hath than that a man lay down his life for his friends." He desires that we make reparation and atonement to His insulted majesty for the coldness and ingratitude of mankind. These are the essential offices of a true and sincere friendship. The effect, therefore, of this devotion is to unite man to his Saviour by the strong, tender, persevering tie of a personal friendship.

But here we must be on our guard against illusions. There can be no question of friendship whilst the obstacles which stand in the way to it are deliberately maintained. Friendship and enmity towards the same person cannot exist together in the same heart. The love of God our Saviour and attachment to sin are incompatible. How can the heart that is pinned down to earth and its grovelling pursuits, that is enslaved to the objects of sinful passion,

that is overcome by the cravings of animal appetite, soar to union with the Heart of Jesus, aspire to His friendship, entertain Him in love? Hence the first step towards this noble, vivifying friendship must be the removal of the great obstacle—sin. Any fresh light and grace afterward received, every new degree of friendship must attack this obstacle deeper in its stronghold, namely, in the vices, inclinations, and dispositions of the heart. It must be especially directed against any particular vice which is a common cause of sin, the course of which has been marked by widespread ruin to souls, which blights the happiness of the home, which makes deep havoc in the individual heart. Such is the dreadful vice of intemperance, and such its effects wherever it is allowed to prevail. No wonder the men of the League of the Sacred Heart should declare war in a particular manner against this vice. No wonder they should inscribe temperance on their banner, uphold it by their example and influence, and take effectual means to bar the progress of its enemy. To prayer and morning offering to the Sacred Heart and frequentation of sacraments they join the promise of temperance in one or all of its degrees, according as it will be deemed advisable. Our Men's League thus bears the main features of the temperance organizations which the Irish episcopate, under the inspiration of the Archbishop of Dublin, has set on foot in the new Irish crusade against intemperance. No demon, not even that of drink, can withstand the power of abstinence and self-denial backed by prayer and the reception of the sacraments. One without the other will not suffice. There is no need of our exhorting the reverend Local Directors, who have already established in their parishes branches of the Men's League, to spare no effort to render them permanent and prosperous. Impressed by the want and utility, they were the first to petition for their establishment. The *Little Messenger* will do his utmost

in his succeeding visits to second their noble and zealous efforts by articles adapted especially to the wants of the Men's League.

A DESIRE.

O, to have dwelt in Bethlehem
 When the star of the Lord shone bright !
 To have sheltered the Holy wanderers
 On that blessed Christmas night ;
 To have kissed the tender wayworn feet
 Of the Mother undefiled,
 And with reverent wonder and deep delight,
 To have tended the Holy Child !

Hush ! such a glory was not for thee ;
 But that care may still be Thine ;
 For are there not little ones still to aid
 For the sake of the Child divine ?
 Are there no wandering pilgrims now
 To thy heart and thy home to take ?
 And are there no mothers whose weary hearts
 You can comfort for Mary's sake ?

ADELAIDE A. PROCTER.

THE THREE KINGS.

IT is not without design that we have chosen as title for the first of our Saint sketches, the Three Kings. The Epiphany, Jan. 6th, is the anniversary and patronal feast of the mother centre of our Canadian League. Within the octave of this feast three years ago took place in the Gesu Church, Montreal, the first general League Communion. All who

assisted can never forget the impressive scene of earnest and simple piety exhibited by so many of every rank and condition of life,—men as well as women, the banker and professional and successful business man, as well as tradesman, approaching the Holy Table with the Sacred Heart badge pinned on. “Never,” said the Rev. Rector of the college, who had officiated, “did I witness such a sight in the Gesu.” The anniversary is kept every year by a League demonstration, at which, after an appropriate sermon, the badges and gold crosses of the Promoters are solemnly blessed and conferred by the Archbishop, amid the notes of the choir’s choicest music.

But to return to the Three Kings, who were honored for all time by being chosen among the first friends of the Sacred Heart. The very night of His birth the new-born Saviour called the lowly shepherds to His crib, to accept the homage of their humble faith, and to let them into the secret of His love and of His wisdom, “the mystery hidden from eternity in God.” He did not delay, however, to extend the invitation to the learned, the powerful, and the great represented by the Wise Kings of the East. Doubtless, there was something in the lives of these sages which disposed them for the favor,—freedom from vice, at least under its grosser forms, an honest love of truth, which made them earnest in seeking and prompt in embracing it, regardless of consequence or sacrifice. On the appearance of the Star, accompanied by an inward grace that told them Whose it was and what it required, they forthwith left wives and homes, palaces and dominions to set out in search of the new-born King. They followed whither the Star led, over hills and across deserts, their camels and dromedaries carrying them, clad in their grotesque Oriental costumes, attended by their retinue, laden with presents. They entered Jerusalem, and fearlessly knocked at the door of Herod, to inquire where was the lately born King of the Jews. They continued their

journey onward in the light of the returning Star, till it stood over the place where the Child was. Entering the stable they were neither surprised nor incredulous. They came to learn, not to judge nor criticize, and in the royal simplicity of their faith they understood the work of the word that had been spoken, the mystery that was revealed to their eyes. "They found the Child with Mary His mother." Their search for the divine Infant resulting in the happy finding of Him is a beautiful example of that single-mindedness growing out of detachment, with which we ought to seek the truth or pursue any great object, also of the reward which will sooner or later crown self-sacrifice in a noble cause.

Recognizing the Infant as the King of Kings, they fell prostrate to do Him homage, and to offer Him presents; Adoration and deeds followed quick on their believing. They offered presents such as became Kings giving to a King, gold, frankincense and myrrh. They were men of right royal nature, kings in every corner of their being, as their supreme love of truth and justice, their self-sacrifice, the magnificence of their presents bear witness. They were thus types of those magnanimous princes and conquerors, who were to come in ages of faith to nurse the Church, to equip her for her work amongst the Gentiles, to adorn her with shrines and altars and temples of surpassing magnificence, to build monasteries and universities, to aid her with their armies and swords when necessary in the cause of justice and truth. The Constantines and Charlemagnes, the Lewises and Ferdinands, the Sobieskis, the St. Edwards and the St. Henrys had their representatives in the crib.

The gold glittered even in the stable of Bethlehem, which was the cradle of the Church and the type of her future status in the world. Whilst with one hand by example and precept she enforces on her clergy the duty of detachment, with the other she invites her kings, the generous and wealthy of her sons, to come with their pre-

sents to their Saviour, that herself His Spouse might have wherewith to carry on the soul-saving mission he committed to her. God, by an eternal decree of His wisdom, thus provided for her existence in the world as a visible, external, independent society having an episcopate and priesthood to maintain, churches to administer, institutions of charity and learning to found and furnish. To the mediæval prince and conqueror has succeeded the people-king of the modern time ; nor has the Church had to regret the change. To the munificence of a few have succeeded the generous offerings of the many, some out of their abundance, and more out of their penny-savings, thus preserving firm and enduring the golden link of mutual dependence between priest and people, than which there can be no stronger guarantee of perseverance for faith and religion. All this was prefigured in the visit of the kings to Bethlehem.

Yet a still greater honor was in store for them. One grace corresponded to is rewarded by another and a greater one. "To him who has it shall be given, and he shall abound." They returned home from the crib Apostles of the Word Incarnate, to announce to their people the mystery they had learned so well. They lived to exchange the wealth and pomp of a throne for the honor of the priesthood, a crown for a mitre. Tradition has it that, baptized by the Apostle Thomas, they became bishops in Persia. Nor has their memory passed away, but rather is it forever perpetuated in a city, and carved in a monument, which will stand out and aloft for all time as the noblest effort of the glorious Gothic. To the stranger entering Cologne by railway from Aix-la-Chapelle there opens a street called the Three Kings, leading up to the Cathedral of the Three Kings. By this street up to the old shrine, their precious relics, carried from the East to Constantinople, thence to Milan by the returning crusaders, thence again to Cologne by Frederic Barbarossa, were translated.

amid hymns of joy and shouts of enthusiasm that went up from a whole population turning out to receive them. They were deposited in a shrine of surpassing magnificence, to be encased itself afterward in a pile of architecture, which it has taken centuries to rear aloft in stately proportion and dizzying height. It is the glory of a nation, the pride of emperors and kings, who have served as instruments in the hands of a Providence who is never outstript in generosity, who glorifies them that give glory to Him, and who rewards a hundred-fold, even in this world, the sacrifices we make for the honor of His name.

THE PRIEST.

A Babe on the breast of his mother
Reclines in the valley of love,
And smiles like a beautiful lily
Caressed by the rays from above.

A child at the knee of his mother,
Who is counting her decades of prayer,
Discovers the cross of her chaplet,
And kisses the Sufferer there.

A boy with a rosary kneeling
Alone in the temple of God,
And begging the wonderful favor
To walk where the Crucified trod.

A student alone in his study,
With pallid and innocent face
He raises his head from the pages
And lists to the murmur of grace.

A cleric with mortified features,
Studious, humble and still,
In every motion a meaning,
In every action a will.

A man at the foot of an altar,
A Christ at the foot of the cross,
Where every loss is a profit,
And every gain is a loss.

A Deified Man on a mountain,
His arms uplifted and spread—
With one he is raising the living,
With one he is loosing the dead.

—*Iris's Monthly.*



LITTLE HARRY'S LEGACY.

BY MRS. JAMES SADLIER.

IT was a chilly, cheerless day in late October. The glory of the autumn had faded from Canadian woods and its sunshine from Canadian skies. The scene without was dreary enough, but within a small cottage, a log-cabin, on the outskirts of a town in Ontario province, it was still more dismal and depressing, for poverty and sickness were both there.

On a low bed, covered with a faded patch-work quilt, in one of the two rooms into which the cottage was divided, a mother lay, stricken with a mortal disease which had already reduced her to a state of extreme weakness, the fore-runner of dissolution. Her wan face and sunken eyes told a sad tale of suffering and want, but they also told of coming rest; the peace of God was there.

She had fallen into a death-like slumber, and lay with half-closed eyes, so still and motionless, that the solitary watcher by her sick bed, a boy of some ten years old, was seized with sudden terror, fearing that she was already dead. He fell on his knees beside the bed, and began to sob and cry piteously.

The child's lamentations reached the mother's heart. She opened her languid eyes, fixed them tenderly on her boy, and murmured—"Harry!"

The little fellow screamed with delight as he seized the wasted hand resting on the quilt, and covered it with kisses: "Oh mother, I thought—I was afraid—Oh! thank God you are not dead!"

"My poor child, my little Harry!" She cast her eyes around. "Where is your father? I thought he was here."

"So he was, mother dear, but he went out a little while ago. Shall I go in search of him?"

"No, no, Harry! Don't leave me! It will soon be over now. I have done all I could with him: he only laughs at me when I talk to him of God and his own soul—of death and judgment. Father Cantwell says I haven't long to live—a few hours—maybe not so long. If it's God's will to take me so soon, it's only on your account I'm sorry. Oh! what will become of you when I'm gone?"

"Mother! mother! don't talk like that; I can't bear to hear you."

"My child, I must talk—while I can—and you must hear me. Thank God, you have made your First Communion. But oh! you are so young—so young! and you'll have no one to look after you. If you were an orphan out-and-out, the priest would get you into an asylum where you'd be well cared for. But your father wouldn't hear of that. Oh! if you were at home in Ireland, near our own people! It was an ill day I left them!"

Mrs. Colson lay a few moments silent, then she spoke again in a voice still fainter. "Harry, my son, you know I have nothing to leave you. Stay, here is something better than gold, a medal and badge of the Sacred Heart. I want you to keep them always about you. Do you hear me, Harry? Don't cry now, but listen to me. Keep them ever and always about you. Don't let your father know. He'd take them from you, and put them in the fire as like as not. Our Lord Himself will guide you,

and keep you in His holy ways. And the dear mother of God, His own mother, pray to Her, be sure you do!"

They were her last words. When the good priest returned a little while after, he found the patient sufferer of many a weary year dead, with her little son resting in speechless agony against the side of the bed. The wretched husband was gone, Harry said, in search of some neighbor women.

"May the Lord have mercy on your soul, Ellen Colson," said the worthy priest, as he finished the prayers for the dead, "if it were not for your boy, I would thank Him for this release. You needed rest!"

Two days after, when the churchyard clay covered the remains of the once fair and light-hearted Ellen, the only daughter of a well-to-do farmer in far-off Ireland, the unhappy victim of a run-away marriage with a Protestant mechanic, good-looking and intelligent, but, alas! with no fixed principles of right or wrong to guide him, Father Cantwell would gladly have taken little Harry under his own protection and charged himself with his education; but, just as the dying woman had predicted, the father angrily refused his consent. No child of his, he declared, should ever be called a Papist. He had had too much of Popery, and would have no more of it. He'd rather see Harry dead than put him in the way of being brought up a Papist. So the priest had best take himself off and never show his face there again. Now that Ellen was gone he'd have his own way at last with the boy.

The man was so determined, being, moreover, as Father Cantwell well knew, naturally obstinate and headstrong, that the priest saw further remonstrance was useless. With a sorrowful heart and a fervent benediction he took leave of the motherless boy. "The Sacred Heart will not desert him," he said within himself, while pursuing

his homeward way ; " his mother did not leave him unprovided for."

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The after-career of little Harry was a strange and sad one, at least for a long time. His father, when he chose to refrain from intoxicating liquors, earned money sufficient to keep the boy and himself comfortably. An unmarried sister of mature years came to keep house for them. She was a tidy, thrifty woman, who knew how to turn every dollar to account, so that when Bill Colson did go off on a spree, as not unfrequently happened, the comfort of the little household was in no wise lessened. Under her provident care the wolf was always kept from the door.

But alas ! for poor Harry, his thrifty, industrious aunt was a bitter Protestant, to the full as great a hater of " Romanists " as her rollicking brother. She left no effort untried to make a sound Protestant of Harry ; but neither threats, nor persuasions, nor even corporal punishment, not seldom or sparingly bestowed, could turn the brave little fellow from his dead mother's faith. Still he managed to say his prayers night and morning, and to go to confession to his well-loved friend Father Cantwell once a month. This he contrived to do on his way home from work on the Saturday evening ; he was employed as errand boy in a store in the town. But to hear mass, to receive Communion, was altogether impracticable. Between the lynx eyes of his aunt, and the brutal violence of his father when aroused to anger, the poor child did not dare to go to church on Sunday morning.

Luckily for Harry, his father and aunt, like many others of their kind, seldom or never went to church themselves. Their religion consisted mainly in true Orange hatred of Catholicity. For the rest they gave themselves, as a rule, little trouble about church, and

Harry was free to do the same, so long as he did not go to the Catholic church. To prevent that, however, a strict *surveillance* was exercised over the boy's movements on Sunday morning.

Acting on Father Cantwell's advice, Harry submitted in silence, hoping that the Sacred Heart and the Holy Mother he so loved would hasten the time when he could practice his religion fully and freely.

It was a marvel even to himself how he succeeded in keeping his mother's precious legacy, the badge and the medal, together with the beads the priest had given him, from the all-searching eyes of his Aunt Eliza. But he did succeed, and the few short moments he could devote to these beloved objects in simple fervent prayer were his sweetest consolation.

* * * * *

So the years passed till Harry was eighteen, taller and stronger than most lads of his age. He was now earning good wages. He had been attending night-school, and had made the most of his scanty opportunities for acquiring knowledge. His father's health began to fail, and Harry was now the bread-winner of the little family. For some years past he had made no secret of his being a Catholic, and although Bill Colson at first made a show of being terribly angry and his sister scolded with might and main, Harry's quiet determination and steadfast adherence to principle, together with his dutiful conduct in all other respects, soon prevailed over the father's anti-Popery mania. He was really proud and fond of his handsome, stalwart son who was doing so well in every sense of the word, and had surrounded the declining years of his father and aunt with comforts never known before.

A time came at last when Father Cantwell was a frequent visitor at the home of the Colsons, now a decent

brick dwelling of two storeys. Even the elder people came to regard his visits with a sort of pleasure, and Bill Colson was heard to say, as he smoked his pipe in the chimney corner, while Aunt Eliza sat knitting or sewing opposite, and Harry read aloud some entertaining book for their delectation :

"Well, I declare now, 'Lisa, there must be something in this religion of Harry's that you or I can't see. How in the world did he keep to it ever since his mother died, when he was only a little shaver, and both of us doing all we could to turn him away from it? How did you manage it, Harry? Tell me that, now!" and Bill shook the ashes from his pipe vigorously.

"Oh! that is easily accounted for, father," said Harry with a quiet smile, as he half closed his book: "It was all along of mother's legacy."

"Legacy! what legacy? Sure, poor Ellen had nothing to leave any one, more shame to the unlucky bird of a husband she had!"

"Father," said the young man solemnly, "she had what was better to me than silver or gold. She had these!" and he drew forth from a tiny leather case in which he had so long preserved them, a faded and worn badge of the Sacred Heart with a small medal of the same divine Image now black with age.

"Those!" cried the father much amazed, while his sister looked curiously at the unfamiliar objects, "and what may *they* be? What does it mean?"


"It means," said Father Cantwell who, just then entering, had overheard the last words; "it means that the Sacred Heart of Our Divine Lord, there represented, is a tower of strength to those who trust and honor It as He desires. It is now nigh upon two hundred years since the Saviour of mankind promised one of His most faithful servants, chosen by Him to reveal the devotion of His Sacred Heart to a world already growing cold and

ungrateful, that He would give to those who are devout to His adorable Heart *all the graces necessary for their state of life*. So it is, William, that little Harry's legacy, left him by his good and pious mother, with the faith she had already implanted in his young heart, has been the immediate cause of *his* perseverance in good and of *your* present prosperity."

The brother and sister could not understand this then, but they did later when, under Father Cantwell's zealous care and instruction, aided by the force of Harry's good example and his persevering prayers, they both found rest and peace in the safe shelter of the One True Fold.

VENERABLE MARY OF THE INCARNATION.

THE FIRST CANADIAN PROMOTER OF THE SACRED
HEART.

N the Feast of St. Ignatius, 31st July, 1639, a little band of apostles landed at the Island of Orleans near Quebec, all bent upon the same work,—the evangelization of this new world. Besides the three Jesuits, Fathers Vimont, Poncet and Chaumonot, there were the Hospital Sisters of St. Joseph and Mary of the Incarnation, foundress of the Ursulines of Quebec, with her companions in the work. Temporary lodgings were prepared for the night, and the adjacent forests, we are told, resounded with the joyous hymns of the pious voyageurs.

On the 1st of August, they were received at Quebec with every demonstration of joy and respect. The Governor went to meet them in his "carpeted boat," the cannons of the Fort boomed, and the bells rang out the

general rejoicing. A *Te Deum* was sung at the Chapel of *Notre Dame de la Recouvrance*,⁵ which then stood upon the site of the present Protestant Cathedral.

The joy of Mary of the Incarnation, at sight of "the great mountains and dense forests of this land," which had been already shown her in a prophetic vision, could hardly be restrained. She presently took up her abode in the "celebrated little house upon the quay." It became the scene of her earliest labors amongst the Indian children. There she gathered about her these little waifs and strays of the great forests, to whom the very name of God was unknown, and from that hour this noble-hearted woman was a vital force in the colony. She and her Sisters had their share in all the trials and the adventurous happenings of those stirring days. When an Iroquois invasion was impending, the Monastery which had succeeded "the little house upon the quay" was turned into a fortress, and the religious had to find shelter elsewhere. In the wars with the English, the Convent of the Ursulines was alternately a garrison or an hospital, and contemporary accounts of those troublesome episodes read like a romance. The monastery was twice burned, and was shaken to its foundations by the famous earthquakes of 1663. The Viceroys and other persons of distinction who came to the colony visited the Ursulines, and were often their benefactors. Mgr. de Laval showed signal favor to the community, and the Jesuit martyrs, who have so immortalized the history of New France, were its frequent guests, often its directors. Powerful Indian chiefs with peaceful trains of warriors came to visit their good mother, Mary of the Incarnation, while the women and children of the tribes fairly thronged the monastery doors.

Amid incredible trials and hardships, to which were added her own bodily ailments and the greater torment of spiritual dryness, Mary of the Incarnation went on living

the life of absolute perfection, to which, like St. Teresa, she had bound herself by a special vow. She had all the attributes of a saint. Her mortifications were incessant, and love of prayer unbounded. Though retiring at the precise hour prescribed by the Rule, being always careful to observe its slightest ordinance, the Venerable Mother often spent her entire nights in prayer. Her zeal for the propagation of the faith, her self-abnegation, her unbounded charity, never permitting her to say or think the least evil of others, her unalterable sweetness of temper, her instant forgiveness of injuries, her power of consoling the afflicted, are all dwelt upon with emphasis by her contemporaries.

Père Dablon, one of the early Jesuit historians, speaks of "her unexampled simplicity and humility, her angelic modesty, her supernatural wisdom and prudence, her confidence in Providence which led her to attempt the impossible, and her zeal which gave her no rest by day or night. Though three times superior of her Order," he says, "she was the most submissive, obedient and respectful religious in the house, applying to her superior with the simplicity of a novice." She never permitted her spiritual exercises to interfere with temporal duties, and yet contrived to keep her union with God unbroken. She found time, in spite of innumerable occupations, to sew and embroider for poor churches in Canada and elsewhere. Her mental gifts were of a high order, and so great was her judgment, that priests and laymen, bishops and princes, queens and princesses wrote to her for advice. Her "letters," collected after her death, are preserved both as models of literary style and spiritual excellence.

Having mastered certain of the Indian dialects, the Venerable Mother endeavored to impart this knowledge to her sisters, also preparing Indian school-books, that the work of education might be carried on to the utmost

amongst the children of the Savages to whom she was so devoted. Even on her death-bed, she spoke often and affectionately of the little ones, some of whom she caused to be brought to her side. One of the religious asked a share in the Venerable Mother's merits. She answered that all had been given for the Indians, nothing remained. She frequently offered her sufferings for the conversion of individuals or of nations, and begged of God to inflict upon her the chastisements they had deserved. When in the greatest physical pain, she declared that she would be willing to endure it until the end of the world, if God so pleased, for the conversion of sinners.

On the 20th of January, 1672, her joy was extreme when she was told that her hours were numbered. But her confessor reminded her that she was still needed by the community. After a moment's reflection, she said: "My Lord and my God, if in thy judgment my life be necessary to this little community, I refuse neither pain nor labor. Thy will be done." She lived until the following April, when she died in the rarest odor of sanctity, the light of heaven being visible upon her face immediately after death. So well was this fact attested, that it led to the custom of singing a *Te Deum*, yearly, at the Monastery, on the anniversary of the Venerable Mother's decease.

Everywhere and at once was her sanctity proclaimed. The great Bossuet called her "the Teresa of the New World." The people crowded about her bier, loudly declaring her holiness. Miracles were wrought, and the Church in course of time proclaimed her Venerable. To the associates of the League it is interesting to know, that, in a sense, she was the first Canadian promoter of devotion to the Sacred Heart. Her biographers, relating how extraordinary was her devotion to the Holy Trinity, to the Person of Our Lord, to Our Lady, to St. Joseph, to the other Saints and Angels, add: "Long before Blessed Margaret Mary Alacocque, she said admirable things of

the devotion to the Heart of Jesus. One day, as she prayed with a feeling that she was not being heard, the Eternal Father said to her, 'Ask it through the Heart of my Son.'

It was one of the Venerable Mother's favorite practices to "make the tour of the world in search of all souls who did not know her Spouse, and to ask their conversion through the Sacred Heart of Jesus." Every day she offered the merits of that Heart to God for the Church in Canada, the preachers of the Gospel, and her friends.

So that it is fitting that the first Canadian *Messenger* should devote some space to this first Canadian promoter, she being, so to say, "a saint of the soil." "Her memory," says Father Lallemand, "shall be forever held in benediction in those countries."



THE LEAGUE ABROAD.

South America.

The League of the Sacred Heart has been one of the most potent agents in the recent victories of Catholicism over Free-Masonry in the South American republics. The work of Garcia Moreno is living after him, and the people are gradually coming round to a sense of duty to their true mother the Church.

Abreast with the spread of true principles among the masses and their deliverance from the illusions of Masonry is progressing the amendment of the laws which attacked the religious liberty of the subjects. In Costa Rica an amendment was lately enacted, providing for the religious instruction of youth, and granting the bishops a liberal allowance out of the State funds for furthering religious teaching in the schools.

In Brazil, notwithstanding the sudden revolt which ended in the expulsion of the late emperor and the establishment of a revolutionary government, the future prospects of the Church are not so dark as one might be led to believe. The Catholics ask only for liberty to exercise their religion, without any of the nominal privileges of a pretended protectorate. The Holy Father, after consulting the Brazilian prelates, has advised the bishops to accept and enter heartily into republican institutions, if the latter will not infringe on the liberty of Catholics. He is taking steps to add to the prestige and influence of the episcopate by multiplying their number, creating new archbishop-

rics, and it is even said that he intends shortly to honor the Brazilian prelacy with a cardinal's hat.

The Holy League, according to recent accounts, is beginning to spread rapidly into the Argentine Republic, and will likely ere long be one of the influences helping to lift that republic from its present distracted condition to the reign of true law and order.

But the most consoling account reaching us from the South is the recent letter of the General Council of the Apostleship, held in Bogota, Columbia, thanking His Holiness Leo XIII. for naming the Republics of South America as the Intention for November. This council, like that of Ecuador, numbers among its members the most eminent Catholics of the Republic, a Minister of State, Under-Secretaries, and a General in active service. After expressing their joy at the naming of the Intention, they manifest their "*feelings of fidelity and filial devotion towards the Holy See and the august person of the Pontiff King, the visible Head of the Church of Jesus Christ.*" They take the opportunity "*to protest most earnestly and solemnly against the sacrilegious outrages and the infamous insults which have been offered before the whole world to the august person of His Holiness,*" and as the indispensable condition of the Kingdom of Jesus Christ, they "*reclaim the full restoration of the rights of the Pope and the complete independence of the august Head of the Church.*"

They received the following answer to their letter:—

ANSWER OF HIS HOLINESS.

MOST NOBLE SIR,—The respectful protest of devotion, addressed by you and the whole Council of the Apostleship at Bogota to our Holy Father, could not fail to give him great joy and consolation, since it expressed the earnest faith of so many Catholics, zealous for the glory of God as well as for the honor and independence of the

Holy See. The deep grief felt by the Holy Father, at seeing his own dignity and the purity of religion outraged before the whole city of Rome, has been consoled by the sympathy of his devoted children, in whose ranks your Council are found to range themselves. His Holiness charges me to express to you the great pleasure which this mark of filial piety has given him, and to convey his paternal Benediction, *not only to you and the whole Council, but also to all the members of the Apostleship of Prayer.*

C. RAMPOLLA,

Card. Sec. of State.

THE LEAGUE AT HOME.

The narrow space at our disposal prevents us from giving anything like a full account of the rapid progress of the Holy League in English-speaking Canada within the past three years. We shall restrict our home narrative to a few important facts and a few promising recent aggregations.

St. Joseph's Convent, Toronto,

Was the scene of an imposing demonstration on the occasion of the solemn consecration of the young ladies and children to the Sacred Heart. The Reverend Father Teefy, C. S. B., Rector of St. Michael's College, preached a beautiful sermon on the devotion to the Sacred Heart. A handsome list containing seventy names, elegantly gotten up and written, was sent in for inscription in the golden books.

St. Patrick's Church, Halifax, N. S.

On Saturday morning, October 25th, feast of Blessed Margaret Mary, the children of this parish were solemnly

consecrated to the Sacred Heart. Rev. G. Murphy, Sub-Director of the League for Halifax, Nova Scotia, celebrated Mass, at which about 550 boys and 970 girls assisted with the greatest piety. The greater number were pupils of St. Patrick's schools. In the girls' school nearly all belong to the third degree, and make the Communion of Reparation on the first Friday of the month.

Windsor, N. S.

The Holy League was established in this ancient and flourishing town at the close of a retreat given by a Jesuit Missionary from Montreal, on the invitation of the Rev. T. Daly, the parish priest. Of the two hundred and fifty communicants scarcely one was left outside, so thoroughly did the Promoters do their work of enrolment. Among them were several graduates of the Sacred Heart and Mt. St. Vincent Convents at St. John and Halifax, who were just the material for good Promoters, and who soon had the League spread along the shores of Fundy and over the land of Evangeline. A visitor passing through one of the towns nestling in the valley of the "Garden of Nova Scotia" found fifty *Messengers* in circulation. A young married lady had it read every day at table for the benefit of her husband, the owner of a large farm, who had no time to indulge in the luxury of spiritual reading. "They seem to be keeping it up," wrote the Rev. Director in March last, "as the attendance at the Lenten service has been unusually good. We had forty Communion, yesterday (St. Joseph's feast), which was not bad for a week day. We had a good meeting of the Men's League last Sunday. There are now 58 names on the roll, and the next General Communion will be on Palm Sunday. I showed them the ornamental badge, and they want to have it, so I enter an order for thirty."

HAMILTON, ST. MARY'S CATHEDRAL.

But one short year has elapsed since the League of the Sacred Heart of Jesus was established in St. Mary's Cathedral, parish of Hamilton. It was at the close of a very successful mission preached by the Jesuit Fathers, wherein the object of the Holy League and the immense spiritual advantages to be derived from it were explained. The approbation given it by the Vicar of Jesus Christ at Rome, and the numerous and great indulgences it pleased the Holy Father to attach to this particular form of devotion, were set forth. The people of St. Mary's parish, always noted for their sterling piety, were not slow in manifesting their enthusiasm for the Holy League. Rev. Father Hinchey of the Cathedral was placed in charge as Local Director, and immediately began the work of organizing. Promoters were chosen, circles formed, certificates and badges distributed, and in a short time, to the satisfaction of every one, the League of the Sacred Heart was recognized among the permanent pious institutions of St. Mary's parish. It has at present on its books the names of 132 Promoters with a membership of 2130. From these figures some idea can be drawn of the amount of good it has done in the parish. On the first Sunday of each month the members approach Holy Communion in a body, wearing on their breast the badge of the League, thus becoming entitled to a special recognition by our Blessed Lord, who said: "Every one that shall confess me before men I will also confess him before my Father who is in Heaven."

The League is by no means confined to the adult portion of the congregation, but is firmly established in all the separate schools in the city, thereby giving the little ones, whom Jesus loved so tenderly, an opportunity to reap some of the many spiritual advantages to be derived from the union.

On the afternoon of the first Sunday of each month the members assemble in the Cathedral to listen to an instruction given them by their Local Director. The Promoters receive at this meeting their monthly Rosary leaflets and their "Messengers of the Sacred Heart."

That the whole congregation may one day be enrolled under the banner of the Sacred Heart is the earnest prayer of

A MEMBER.

SOME RECENT AGGREGATIONS IN ONTARIO.

At the close of an ecclesiastical retreat given by the Central Director to the clergy of the diocese of Peterborough in August last, the practices and advantages of the Holy League were set forth in a short conference, and assistance was offered to the reverend clergymen who might like to introduce it in their parishes. Six of the leading clergymen did not delay to ask parochial retreats for its establishment, which took place during the months of October and November with the following fruits for the Holy League :—

Cobourg.

This lovely town, wearing an aspect of culture and refinement, which it owes, doubtless, to its University seat, has become a most flourishing centre of the Holy League, thanks to the relightened zeal of its energetic pastor. "I was convinced," said Father Ed. Murray, "that this devotion would be a benefit to my people. I brought a missionary to establish it, and I intend to keep it up and make it a success." In hands such as these, backed by will and determination, the interests of Our Lord are sure to prosper. Of six hundred commu-

nicants over five hundred have entered the ranks of the League. There are twenty-five complete rosary bands and several more in way of formation. The number of *Messengers* ordered for 1891 falls but a few short of one hundred. But the most consoling feature of the Cobourg League is the men's branch. Some two hundred and fifty, including all the young men, remained in the church after the High Mass on the closing day to enroll their names and adopt the practices. They were unconscious of the power they might wield in the land till religion brought them together to unite them by her strong and enduring ties. Protestantism broken in fragments is powerless when confronted by such a compact body.

Hastings.

Here too the Holy League made glorious conquests. The people are remarkable for their vigorous faith, which led them up to the mediæval-like church on the hill-top four times a day, with umbrella and lantern by night. The venerable Father Quirk takes special care of the young people, who, with an efficient separate school-training, are thoroughly grounded in the knowledge of their religion. They are grateful to him in return, and ready at his beck for any good work. No wonder the young girls of Hastings took exclusive possession of the Promoters' lists and monopolized the work of enrolling. So also the young men. Eye could not rest on a more healthful, vigorous body than the sixty young men between eighteen and thirty who came up to give their names and take the pledges of the Men's League, to frequent the sacraments five times a year, and discountenance, by example and influence, the use of intoxicants in hotels, bar-rooms, etc. The men of the old school, brought up in the old-world treating notions and habits, and professing but a mini-

num of religion, were handed over to the women Promoters to be inscribed in their lists, and thus obtain the indulgences and other advantages of the League. But Hastings is to be congratulated on its Young Men's League, adopting practices of religion and temperance that will preserve not only their vigor of body, but strength of soul and firmness of will, thus making them useful and honored members of their church and country.

Campbellford

Is a busy, go ahead kind of town with mills, and factories, and stores well supplied with electric lights and telephones. Such centres as this the League choses as theatres of its highest achievement, overcoming the obstacles placed in the way of the Church's march by modern civilization. Promoters of influence were appointed for mills, factories, and stores, to recruit the Catholic employees and help them to walk in the line of duty. The Men's League was headed by the professional class, and composed chiefly of young business men and town clerks, who came forward in goodly numbers to make the promises. There again the elderly portion of the men were consigned to the women's lists, who will no doubt succeed in keeping them faithful to the essential practices of the League.

Not far from Campbellford, locked in the hills of a rolling farming country, is situated the interesting little town of *Warkworth*. Nowhere was there more enthusiasm evinced for the League. The movement was led by convent graduates of Loretto and St. Joseph's, Toronto. Church and county must feel proud of their convents while they send out graduates who are able and *willing* to take a foremost part in every good work. Father Casey with characteristic sagacity chose and distributed his Promoters, so that every homestead was provided and has its representative in the Council.

Campbellford and Warkworth have a membership of four hundred distributed in twenty-five rosary circles with 50 *Messengers*.