

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, JUNE 24, 1899.

NO. 1,079.

The Catholic Record.

London, Saturday, June 24, 1899.

LORETTO'S JUBILEE.

We have much pleasure in tendering our tribute of congratulation to Loretto Abbey on the occasion of its Jubilee. We feel that no words of ours can adequately express our appreciation of such an Institution, devoted to the education and the uplifting of youth, intent upon the teaching of the lessons that dowered the women of the ages of faith with mighty power and gave unto their keeping the sceptre of purity, before which the peasant and noble bowed in reverential obedience.

And yet in our own poor way we desire to convey to the noble women who have guided the destinies of the Abbey our heartfelt joy for their success during fifty years. They have had their days of stress and storm—days when they thought the seed sown by their faithful hands might never be crowned with the glory of the harvest, and when difficulties and obstacles seemed to indicate that the success for which they worked and prayed belonged, if ever, to some future age.

Some who went out in the morning came home in the eventide, bearing in their arms the sheaves of work nobly done, and transmitting to their own precious legacy of unflagging devotion to duty. They had done much, but more had to be done ere Loretto Abbey could lay claim to the title of a great educational Institution. They were the pioneers who explored the field and mapped out plans for its development and culture, but the Sisters of to-day realized the desire of the founders and achieved the success which is as gratifying to all friends of the Abbey as it is indicative of constant and conscientious work.

It is not our purpose to sketch the history of these fifty years. We could describe the material advance of the Institution—how the humble home of the early days gave way to the present magnificent building, and how its teachers have made places for themselves in the front rank of Canadian educationists. The limning of the picture we leave to other hands, and we content ourselves with pointing out the source of its enduring success.

Loretto Abbey has prospered because it has upreared its educational work upon the solid foundations of true intellectual development and culture: because, loyal to the Catholic idea of education, it has endeavored to train, not only the mind but the heart, and to help its pupils to understand not only the mysteries of the world of sense, but those of the world beyond the spheres.

That it has not failed is evident from the lives of those who call her Alma Mater, of the women who hope that it may go on upward and onward, that it may be ever a home of purity and learning and that its name be held in benediction by the generations to come.

THE WORLD'S GOD.

We witnessed a one-act drama some time ago. The theatre was a railway depot, the principal actor was a commercial magnate, and the other characters were assumed by sundry ladies and gentlemen of irreproachable character.

The magnate was in high good humor, for he was connected with a syndicate with a capital of some millions of dollars. The aforesaid ladies and gentlemen looked at him ravenously and reverentially, for he represented gold—money—the one thing loved earnestly by their little pitiful souls. It mattered little to them what claims to personal character were possessed by the magnate. He might be a parody on humanity—a thing of flesh and blood, with not a thought or aspiration above stocks or sensuality; but he had money, that allows the biggest black-guard in the country to live and associate with honest citizens. We have nothing to do with the magnate and commercial pirate. He is allowed at large by the law and truckled by a crowd of sycophantic individuals who have given a life-lease of themselves to others. He will go his way, and we shall stand, hat doffed in respectful attitude, because he belongs to a syndicate that can put both hands in a

nation's pocket, and receive the gratitude of the general public for what is termed commercial enterprise. He will speak and the hiring press will call our attention to his eloquence and profundity.

He will give away some thousands to found a library or a poor asylum, for his victims, and forthwith we read of his unexampled generosity. That money may be stained with blood shed by Pinkerton thugs, but it is money just the same. It may have been gained in a more dishonest manner than any ever attained by a foot-pad, but it never crosses the minds of some people that the destruction of small manufacturers and the fixing of their own price on certain products are not perfectly legitimate and commendable. We see at times, in papers that are comparatively sincere and truthful, that Mr. —, the great railway king or butter prince or molasses mogul, has gone to Europe. What an item of interest to millions, and especially to those who are paying two prices for butter or working in the machine shop for a starvation wage! His progress is daily chronicled for the delectation of the multitude. He will die one of these days and a charming collection of healthy lies will be engraven on his tombstone.

EVANGELICALISM IN AFRICA.

The Moderator of the Free Church of Scotland has, in an outburst of candor—inopportune doubtless in the opinion of his brethren—given us some interesting information in regard to Evangelical effort in Africa:

"Out of twelve millions of square miles only one million remain unappropriated. We have to make some unfortunate admissions. The natives must be puzzled at the ways of white men. At times they may also think that the old barbarism was as good as the new civilization. A great deal has been done that is simply deplorable, discreditable and inhuman."

A FRIEND OF THE GREEN ISLE.

The Buffalo Union and Times is a great friend of Ireland, and every friend of the old land must have a kindly feeling for the genial editor who thinks such wide, big and beautiful thoughts for the readers of his journal. His denunciations of tyranny are eloquent and adorned with adjectives so startlingly picturesque that one thinks of the late Mr. Brann.

NEW LITANY OF THE SACRED HEART OF JESUS.

By decree of the Sacred Congregation of Rites, dated April 2, 1899, the following Litany of the Heart of Jesus is approved by the entire world, and the Holy Father has attached an indulgence of three hundred days to its recitation in public or in private:

Lord, have mercy on us. Christ, have mercy on us.

Lord, have mercy on us. Christ, graciously hear us.

God, the Father of Heaven, God the Son, Redeemer of the world, God, the Holy Ghost,

Holy Trinity, one God, Heart of Jesus, Son of the Eternal Father, Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother, Heart of Jesus, substantially united to the Word of God,

Heart of Jesus, of infinite Majesty, Heart of Jesus, Sacred Temple of God, Heart of Jesus, tabernacle of the Most High, Heart of Jesus, House of God and Gate of Heaven,

Heart of Jesus, burning furnace of charity, Heart of Jesus, abode of justice and love, Heart of Jesus, full of goodness and love, Heart of Jesus, abyss of all virtues, Heart of Jesus, most worthy of all praise, Heart of Jesus, king and centre of all hearts, Heart of Jesus, in Whom are all the treasures of wisdom and knowledge, Heart of Jesus, in Whom dwells the fullness of divinity,

Heart of Jesus, in Whom the Father was well pleased, Heart of Jesus, of whose fullness we have all received, Heart of Jesus, desire of the everlasting life, Heart of Jesus, patient and most merciful, Heart of Jesus, enriching all who invoke Thee,

Heart of Jesus, fountain of life and holiness, Heart of Jesus, propitiator for our sins, Heart of Jesus, loaded down with iniquity, Heart of Jesus, bruised for our offences, Heart of Jesus, obedient unto death, Heart of Jesus, pierced with a lance, Heart of Jesus, source of all consolation, Heart of Jesus, our life and resurrection, Heart of Jesus, our peace and reconciliation, Heart of Jesus, victim for sin, Heart of Jesus, salvation of those who trust in Thee,

Heart of Jesus, hope of those who die in Thee, Heart of Jesus, delight of all the saints, Lamb of God, who takest away the sins of the world, spare us, O Lord, Lamb of God, who takest away the sins of the world, graciously hear us, O Lord, Lamb of God, who takest away the sins of the world, have mercy on us, V. Jesus meek and humble of heart, R. Make our hearts like unto Thine.

LET US PRAY.

O, Almighty and Eternal God, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased and grant us pardon in the name of the same Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end, Amen.



Translation of the N. Y. Freeman's Journal.

ENCYCLICAL

Of His Holiness Leo XIII., Pope, On the Consecrated of Mankind to the Most Sacred Heart of Jesus.

To Our Venerable Brothers, the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See,

LEO XIII., POPE.

Venerable Brothers, Health and Apostolic Benediction:

We have, as you are aware, lately promulgated by apostolic letters the Holy Year, which is shortly to be celebrated here in this city according to the customs of our forefathers. And to-day, as a hopeful augury for the more perfect accomplishment of this most religious of solemnities, we propose and recommend a very important step which, if all carry it out with fervor and with unanimous and spontaneous readiness, We expect, not without reason, great and lasting fruit for Christianity and for the whole human family.

Following the example of Our predecessors, Innocent XII., Benedict XIII., Clement XIII., Pius VI., Pius VII., and Pius IX., We have more than once already striven to maintain faithfully and bring into greater prominence that most approved form of piety which consists in devotion to the most Sacred Heart of Jesus—especially when by a decree of June 28, 1888, We raised this feast to a Double of the first class. And now We are thinking of a still more striking form of homage, which We regard as the crown and completion of all the honors hitherto paid to the Sacred Heart, and which We trust will prove most pleasing to Our Redeemer, Jesus Christ. Not indeed that this is now proposed for the first time. Twenty-five years ago, on the occasion of the second anniversary of Blessed Margaret Mary Alacoque's receiving miraculously the command to propagate devotion to the Divine Heart, petitions were sent to Pius IX. from all parts, not only by private individuals, but by Bishops praying him to consecrate all mankind to the most august Heart of Jesus. It was decided at the time that the project should be deferred until it had matured, and in the meantime such dioceses as desired to do so be privileged to consecrate themselves after a formula expressly prescribed for the purpose. Now We have judged that new conditions have ripened the time for putting the design into effect.

CHRIST AS PRINCE AND LORD OF ALL.

Assuredly this most far-reaching and supreme act of homage and devotion is entirely due to Jesus Christ as Prince and Lord of all. His way extends not only over Catholic peoples, or such as having been duly regenerated in holy baptism belong at least by right to the Church, although following a false doctrine or disjoined from the bonds of charity, but embraces besides all those who live outside the Christian faith, so that on the divine power of Jesus Christ the whole human race depends. For He necessarily possesses all things in common with the Father, and therefore among them supreme dominion over all things, being the Only Begotten of the Father, and having one substance with Him, "the splendor of His glory and the figure of His substance" (Hebr. I. 3).

Hence the Son of God, by the mouth of the Prophet, says of Himself: "But I have seen by Him constituted king over Zion, His holy mountain. The Lord said to me: Thou art my son; this day have I begotten thee. Ask of Me and I will give thee the nations for thy inheritance and for thy Dominion all the ends of the earth" (Ps. II.). By these words He lets us understand that He has received power not merely over the whole Church, which is signified in Mount Zion, but also over the whole earth throughout the length and breadth of its confines. The words "Thou art my son" explain with sufficient clearness the foundation on which the supreme power rests. The fact that He is the Son of the King of all things makes Him at the same time the heir of all His dominion—hence the addition "I will give Thee the nations for Thy inheritance," words which correspond to those of the Apostle, Paul, "whom He constituted heir of all things" (Heb. I. 2).

CHRIST'S EMPIRE SUPREME.

A matter calling for particular attention is Jesus Christ's affirmation of His dominion, not by the mouth of the apostles and prophets, but in His own words. When asked by the Roman governor: "Art thou then a king?" He unhesitatingly replied: "Thou sayest that I am a king." (John xviii, 37.) And the magnitude and limitlessness of His kingdom are now clearly shown in His words to His

apostles: "All power is given to Me in heaven and on earth" (Matt. xxviii, 18). If all power was given to Christ, it follows necessarily that His empire must be supreme, absolute and independent, with nothing equal or similar to it; and since it was given in heaven and on earth, heaven and earth must obey it. And, in fact, He did exercise this truly singular and special power in commanding the Apostles to propagate His teaching, to lead men through baptism, to form one body in the Church, and finally to impose laws from which none may exempt himself without imperilling his eternal salvation.

GAVE HIS BLOOD FOR THE WHOLE WORLD AND ALL PEOPLES.

Nor is this all. Jesus Christ commands not alone by natural right, as the only begotten of God, but by acquired right also. For He snatched us "from the powers of darkness" (Coloss. I. 13) and likewise "gave Himself in redemption for all" (I Tim. II. 6). All of us, therefore, became for Him "a purchased people" (I Peter II. 9). Catholics and those who have properly received baptism, and all mankind, individually and collectively, hence St. Augustine very appropriately says: "Do you ask what He has redeemed? Think on what He gave and you will see what He has redeemed. The price paid was the blood of Christ. Now, what is there which is worth this? What but the whole world and all peoples? For what He gave He gave for all" (Tract 120 in John).

St. Thomas, discussing this, explains the reason and the manner in which even men without faith came under the power and jurisdiction of Jesus Christ; for, examining the question as to whether His power as judge extends over all men, and laying down the principle that judicial authority is included in royal power, he draws the obvious conclusion that with regard to power, everything is subject to Jesus Christ, even when this power does not yet de facto extend over all men" (3a, p. q. 59 a. 4). This authority of Christ is exercised over men by truth, justice, and, above all, by charity.

"SON, GIVE ME THY HEART."

In His goodness, however, He leaves it to us, if we are so minded, to add to this double title of authority and lordship a third title—that of voluntary consecration. True, Jesus Christ, at the same time our God and our Redeemer, is infinitely rich, for all things are His; whilst we are so poor and needy that we have nothing which is really our own to offer Him. Nevertheless, in His infinite bounty and love He is willing that we present and cede to Him as if our own—what is really His—namely, not only His willing, but He actually asks and begs this of us: "Son, give Me thy heart." We may, then, well do Him favor by our goodwill and affection. By making Him an offering of ourselves not only do we openly and freely recognize and accept His sway, but we attest that if the gift were ours to give, we would bestow it upon Him with all our heart, and that we humbly ask Him to vouchsafe to accept it from us, even though it already belongs to Him.

It is the sense of the act of which We speak, and such is the true sense of Our words. And since the Sacred Heart is recognized as a symbol and clear image of the infinite charity of Jesus Christ drawing us to love Him in return for the appropriateness of offering ourselves to His most august Heart is patient. By doing so we dedicate ourselves and draw closer to Jesus Christ, for every act of honor, homage and devotion to that Divine Heart is, in the true and strict sense, directed to the very person of Jesus Christ.

We stimulate, therefore, and exhort to the spontaneous fulfillment of this act all who know and love the Most Divine Heart, and We earnestly desire that this be done by all on the same day, so that the outpouring of thousands upon thousands of hearts making the same offering may all ascend together to the throne of God.

And can We ever forget all those hapless beings on whom Christ's doctrine has not yet shown? We that represent the person of Him who came to save all who were lost, and who gave His blood for the salvation of mankind? Nay. As We unceasingly take care to send the missionaries of Christ as teachers throughout the world in order that they who still sit in the shadow of death may be called to the true life, so now commiserating their lot, We offer them, as far as We may, and We recommend them, with all Our soul to the Sacred Heart of Jesus.

In this way the consecration of which We speak will redound to the aid of all; because, in carrying out this act, everyone who knows and loves Jesus Christ, will easily experience an increase of faith and love. Some who, although knowing Christ, neglect His precepts and His law, may be enabled to draw from that Sacred Heart the fire of charity. Finally, for those who are the most hopeless, in that they are still involved in the darkness of superstition, who shall all unanimously ask heavenly aid in order that Jesus Christ, who already "holds them potentially subject to Him," may at least make them so in very deed, and not alone "in the next world, when He will fully execute His will on all, destined some to reward and others to punish-

ment" (St. Thom. I. c.) but even during this mortal life, by the gift of faith and sanctification, so that, illuminated and sanctified, they may duly honor God and advance towards eternal happiness in heaven.

This consecration will, moreover, bring hope of more prosperous life to the nations, inasmuch as it will conduce to the re-establishment or strengthening of those bonds, which, by the natural law, unite even States to God. In modern times, unhappily, everything has been done to raise a wall of division between the Church and civil society. In the organization and government of States no account is taken of the authority of sacred and divine right, under the guilty plea that religious activity must in no way influence civil life. This, when all is said, means nothing but the supplanting of the faith of Christ, and if this were possible, the very banishment of God from the earth. When men's minds are so carried away by auctuality, little wonder is it that so many States have been involved in such confusion and tempest that none may live without fear and danger. By contempt of religion even the soundest bases of public prosperity are shaken, and the avenging justice of God so far abandons the rebels to themselves that they become the slaves of their own lusts and the victims of their own licentiousness.

Hence comes that mass of evils, long threatening and now more than ever rendering it imperative for us to seek for aid in removing them. And what other aid can we have but in Jesus Christ, the Only Begotten Son of God? For no other name is given to men in heaven or on earth, by which we may be saved. (Acts IV., 12.) Needs must, then, that we have recourse to Him, who is "the Way, the Truth and the Life." Have men gone astray? They must return to the right road. Have their minds become darkened? The darkness must be removed by the light of truth. Does death threaten? Then must we cling to "the life." Then at last will it be given to us to heal all these wounds, then every right may be restored to its place of honor, the swords will go back to their scabbards and the arms will fall from men's hands, when all, with one accord, acknowledge the empire of Christ and be obedient to Him and every tongue will confess "that the Lord Jesus Christ is in the glory of God the Father." (Phil. II., 11.)

While the nascent Church was being oppressed under the yoke of the Caesars a cross appeared in the heavens—to a young emperor—at once the harbinger and the cause of the splendid victory that immediately followed. Lo! again before our eyes to-day a most divine and auspicious sign—the sign of the Sacred Heart of Jesus, surmounted by the cross and shining forth amid flames of dazzling brightness. Here must we set all our hopes, here must we ask and wait for salvation.

Finally we shall not be silent about another motive—one that concerns Ourself personally, but none the less just and important—which has moved Us to this act, and this is that God, the author of all blessings, rescued Us but recently from a dangerous illness.

We would that a memorial and public token of gratitude for this favor be made in the greater glorification of the Sacred Heart now promoted by Us. Hence We ordain, venerable brothers, that on the ninth, tenth and eleventh of next June, in the principal church of every city or village a sacred triduum be celebrated, and that on each of these days the Litany of the Sacred Heart, approved by Us, be added to the other prayers, and that on the last of them the formula of consecration, which We send you, together with this encyclical be further added.

We impart the Apostolic Benediction lovingly in the Lord to you and to the clergy and people entrusted to your care as a pledge of divine favors and in token of Our benevolence.

Given at Rome at St. Peter's, on the 25th of May, 1899, in the twenty-second year of Our Pontificate.

LEO, P. P. XIII.

FORM OF CONSECRATION TO THE SACRED HEART OF JESUS.

O, Sweetest Jesus, Redeemer of the human race, look upon us humbly prostrate before your altar. We are and We desire to be yours; and in order that we may live more closely united to you, behold! We each and every one of Us to-day spontaneously consecrate ourselves to Your Most Sacred Heart. Many, alas! have never known You; many, despising your commandments, repudiate You. On both these classes, O, Most Loving Jesus, have mercy, and draw all to Your Most Holy Heart. O, Lord, be You King not alone over the faithful, who have never separated themselves from you, but also of those prodigal children who have abandoned you; have them immediately return to their Father's house lest they die of misery and hunger. Be you king over those who live in the delusion of error or are separated from you through dissuasion. Call them back to the haven of truth and to unity of faith, so that soon there may be but one fold under one Shepherd. Lastly, be you King over all those that are involved in the superstition of paganism and refuse not from darkness into

light and to the kingdom of God. Bestow, O, Lord, safety and liberty on Your Church; bestow the tranquility of order on all peoples; grant that from end to end of the earth this one cry may resound: Praise be to that Divine Heart whence comes our salvation; to it be sung glory and honor forever. Amen.

A PLEA FOR PRATICAL PIETY.

The Weekly Register pleads, as we have often done, for some sense of proportion in popular devotions. There is a tendency, for example, to give prominence to "the First Friday" over great feasts of the Church. In many places the Ascension, Pentecost, and Trinity Sunday are apparently unrecognized; the feasts of the Apostles are no longer observed according to their liturgical rank, and the patrons of churches are often entirely neglected by the laity. In some places the clergy complain that even Sunday is less strictly kept than it used to be. For slight reasons people fail to attend Mass, and think nothing of spending the whole day in diversions if it happens to be inconvenient to go to church. And yet many of these persons are very pious—in their way. Some of them have been known to go to Holy Communion on the First Friday, and then to hurry off to confession on Monday evening to begin a series of Communions in honor of St. Anthony of Padua. This is plainly a perversion of piety, of which it would seem no sensible person could be guilty. It is astonishing to what lengths people will sometimes go when they lose the sense of proportion.

Devotion to the Holy Ghost is not noticeably on the increase, but the Holy Spirit of Prague is everywhere venerated. If ever the Pentecostal fire burned low in Christian hearts it is now: the "Most Blessed Light," however, is not specially invoked; although the Holy Father has urged upon the faithful a constant devotion to the Holy Spirit and the observance of a novena in preparation for Pentecost. It is a strange fact that the devotions most highly recommended are frequently the least popular. Many persons who are given to long prayers in private never think of visiting the Blessed Sacrament, though they may pass an open church every day of the week.

The same tendency is manifested in books of piety. The wealth of pious literature bequeathed to us by our Catholic forefathers has been discarded in favor of foreign productions, whose only claim to acceptance in many cases is their novelty. The fact is lost sight of that the literature best suited to the needs of a people is produced in their own tongue. This is especially true of books for spiritual reading. It will be remembered that Cardinal Newman, himself most tenderly devoted to the Blessed Virgin, spoke strongly with regard to the introduction of certain forms of devotion, which, however suitable they may be to those among whom they grew up and for whom they were intended, seem unnatural and forced when translated into the tongue of a colder people. Faber would certainly not have written "The Glories of Mary," though no doubt he would have found nothing in that work alien to his belief, even if in minor details certain passages might have jarred upon his taste. That famous book was written for Neapolitans, and one must understand them to understand it.

Most outsiders—and many insiders—confound fervor and dogma; and unbelievers will not make allowance for the exaggerated phraseology of our devotional works, the hysteria of our hymns, and the sentimentality of our books of spiritual reading. It is useless to explain that national temperaments differ: that our love and devotion are less demonstrative than those of Southern peoples; for it will be said that our religious publications are approved as they stand, and that what we disclaim we ought to discard. For this reason we are persuaded that many of our translations from foreign languages furnish outsiders with material for misunderstanding. The material ought not to be increased.

As for the observance of feasts and the reception of Holy Communion, no well-instructed Catholic need be told that, while it is commendable to observe many feasts with special devotion, it is obligatory to keep Sundays and certain holy days; and that it is better to receive Holy Communion fervently and regularly at intervals far apart than to approach the Sacraments frequently without due preparation. A serious reflection for all of us is the thought of so many prayers said without attention, of so many confessions without amendment, and of so many Communions without love.—Ave Maria.

Devotion to the Sacred Heart is to cultivate the sentiments which should actuate us in regard to that Heart—of love, gratitude, regret for sin, the cause of its sorrows; a sincere desire to glorify it; to leave nothing undone for the expiation and reparation of past infidelities.