

The Catholic Record.

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

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The Catholic Record

London, Saturday, June 30, 1900.

EDUCATION.

Now is the season for educational statistics. One prominent friend of education points gleefully to the large sums of money expended annually by different countries in the erection and equipment of colleges, and hints that the millennium must not be far distant.

Still, any sincere friend of humanity must feel sorry when he hears of a new edifice being turned over to so-called educational purposes. The school-house has become in many instances a menace to the public weal. Much of the belauded education divests a good many of common sense— thrusts them into the world in the last stage of mental dyspepsia, unable to think, and with very vague ideas of religion and morality. Our readers will remember what Professor Bayschag said about Germany, that has so long been held up to the world as a proof of the blessings of Godless education: "There have been other periods in the history of Germany," he says, "when a lower type of morality prevailed: but there has been none other that has been so characterized by a spurning of all the sacred possessions of the inner man." Denial of the existence of God and mockery of His word are not now, as in former generations, the timid confession of a few shipwrecked souls. It has now become the cold-blooded conviction of hundreds of thousands throughout the empire, and is in many circles considered the acme of culture and education. Only take a glance at the *belles lettres* of our times and you will see how thoroughly in popular estimation has there been a break with the very essentials of a high morality, and how the very existence of a moral law is denied. What else can be expected from a system that seeks to dis sever religion from morality and to defy the human intellect? While Catholic teachers quote St. Thomas, who says: "A man's desires can be satisfied by God alone: since from the visible things of creation he is moved to search into their cause: nor is that desire satisfied till he comes to the First Cause which is God," they take refuge in the ideas of Kant or those of some other philosopher which acknowledge no God save Reason.

The brave fight of the Catholics of the United States for true education merits the highest commendation from all those who have any idea of national stability. Every Catholic hall of learning is a barrier to the puritid waves of materialism and indifference. The late Dr. Hodge, of Princeton, professed greatest admiration for the Catholic system and said on one occasion: "Shall not all of us who really believe in God, thank Him that He has preserved the Roman Catholic Church in this country, true to that theory of education upon which our fathers first founded the public schools and which has been so strangely perverted?"

HOME INFLUENCE.

"Never treat money with levity: money is character." That saying of Bulwer's should be remembered, for the right use of money demands qualities which favor manhood. And yet we have known persons to treat it with such levity as to live up to every cent of their income! Their life is a bewildering round of theatres, white skirts and new clothes, and they are very popular! Jovial companions of the boys, dispensers of gifts and ice cream to the girls, they run their little race, away in the front at the start but in the back at the finish.

Admitting the fact that everyone but a born idiot has brains enough not to be a fool, there is still something to be said as excuse for some spendthrift fools. Very often they are led into extravagance by their parents.

Life, we know, is a great game that uses up our best blood and muscle. So it is regarded by professionals. But there are amateurs who come upon the boards, tinsel and bespangled and strut and tell us that display and show is living.

You may say that individuals have a perfect right to do as they wish with money—to perpetrate any ostentatious vulgarity. Still we are taught by Leo XIII. that the chiefest and most excellent rule for the right use of money rests in the principle that it is one thing to have a right to the possession of money and another to have the right to use money as one pleases. If the question be asked, "How must one's possessions be used?" the Church replies without hesitation in the words of St. Thomas: "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." Whoever has received from the Divine bounty a large share of blessings has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them, as the ministers of God's Providence, for the benefit of others.

But we are writing about parents who have moderate incomes. They are good Catholics, but one would never think it from their conversation. Their fireside talk is confined to the fashions and to the all-absorbing question of being as good if not better than their neighbors. Keep up with the procession—never mind the cost. Sometimes they cannot afford it: but a debt more or less is a small thing and is looked upon lightly by even reputable individuals. And then they must give parties—poor people!—for children and for adults, because their acquaintances are afflicted with this peculiar form of idiocy: The guests wonder where they obtain the money for such entertainments. But what a delightful thing it is for an ambitious mother to see herself described in the local print as "an admirable hostess" and her latest bid for society's plaudits as "a most elaborate function."

Poor little woman! She did have some sense in days long since when she believed that a simple, natural life was the only rational one and thoughts of struggling and striving for social preference never darkened her mind. But she has unlearned all that. The spirit of the world has torn down her ideals—mired the waters of Catholic principle and made her one of those of whom Dante speaks,

"Of gold and silver ye made your god
Differing wherein from the idolator
But that he worships one, a hundred ye."

She has a cold courtesy for the poor, because it is good form and one must have, however, a due regard for the proprieties.

Acquaintances she has—many of them—who eat her dinners and wear out her carpets, and laugh at her—but friendship that loves, respects and consoles is a memory of the past. It goes without saying that the daughters of such families are, unless gifted with more than an average amount of good sense, apt to be shallow pated and useless: and that the boys begin their life's work with an inordinate affection for its glare and glitter. Generally they are failures from the very outset. They are too heavily handicapped to make even a decent showing in the running. Viewed from a religious standpoint we often think they may be likened unto the Athenians who worshipped the unknown God. What do they know about Him? Once a week they heard about Him: the other days were given up to the adoration of the world's gods. Then the God of Calvary lives far away and has no commercial value; the God of their parents is a patent contributor to their well-being—to everything that wins man's respect! So they are told for years.

The good mother does not preach this awful doctrine in these words. She has her beads and patronizes the preacher who has a good accent—and belongs to a sewing circle. What more could one desire? Still, all this is not likely to counteract the influence of her ceaseless, worldly chatter and the example of a life that is saturated with the spirit that is alien to that of Christ.

Do not think for a moment we are advising parents to look askance at rational pleasures. A long face is no more a sign of piety than is, as Artemus ward used to say, a shirt-collar is the sign of a shirt. We mean that the paramount duty of parents is to impress upon their offspring that the one serious business of life is the setting up the kingdom of God within their souls, and that this is the source of true happiness here and hereafter.

A Catholic home is a very nook of Paradise. The heart-burnings of the votaries of fashion trouble not the wise and gentle mother. Without are the surging waves of worldliness and the cries of triumph and despair: within are the waters of contentment and a voice telling her children of the story that has transformed the world. When the breadwinner returns from factory or office he is truly at home. No mob is in possession of the premises; no scurrying with dishes or tactless, rapid conversation of persons whom he scarcely knows; but the cheery voice of the wife, the prattle of children who have no need to go abroad in quest of recreation and rest. No wonder that such homes have an all life-guiding and restraining influence! Its lessons are never forgotten; and when in the aftertime the fascinations of the world threaten to beguile them they may see perchance through the mists of passion and temptation the mother's face and find in the sight a new faith and courage. It is not fancy, but sober reality. Parents are God's hammers. They can fashion a saint into a shape grotesque and monstrous: and they can also transmute and transform into a vision of beauty that will adorn the picture galleries of eternity.

Speaking at the obsequies of Right Rev. Dr. Goss of Liverpool, Cardinal Manning ascribed his virtues to the fact that he had a good mother.

OUR GRADUATES.

Words of wisdom from our graduates are heard in the land. We always make it a point to attend Commencement—not because we have any particular affection for them, but because they help to carry us back to the times when we too spoke our little piece and looked exultantly at the big world that awaited our coming. But that was long ago—so far indeed are we from the days when life was like a story that we are almost afraid to think of it. When, however, we are with the graduates we drop the burden of our years—become hopeful—with every nerve tingling with waiting for the bell that will start us in the race. And it is a grand thing—this race, with its unlimited possibilities, with the breeze of enthusiasm fanning our face and the heart joyous with the beat, the pulsation of life!

Still we have seen thoroughbreds come to grief. Were we a betting man we should place our money on the graduate who has little speed but plenty of endurance and who does not mind an obstacle. He will be always found near the front. He knows that the best course in the best college can do no more than to give him a system—to trace out lines for future reading. Accordingly, when he leaves his Alma Mater he bends himself to the task of developing and bringing to fruition the seeds deposited in his mind and heart by his professors. The graduate who fritters away his time in idleness or aimless frivolity undoes the work of the years of collegiate training. The rule is: Choose your life's work and bend to it with all the energy and courage of your soul. Success will come, though not so easily and rapidly as your imagination pictures, and only at the bidding of patient and unflagging labor. The young man who has the courage to work and grit to wait and determination to succeed can say to himself:

"I see my way as birds their trackless way.
I shall arrive: what time what circuit first
I ask not: but unless God send His hail
Of blinding fire balls, sleet or stifling snow,
In good time, His good time, I shall arrive.
He guides me and the bird."

We have heard occasionally during our experience much and sundry declamation against such a one enjoying the dignity and emoluments of some coveted position. The complaints are always uttered by the individuals who are in their own estimation victims of "hard luck" and are doomed to witness others in positions to which they themselves have a just claim. The cold fact is that they are not deserving of them. The individual who is convinced of the dignity and omnipotence of labor works while the other plays: he is in his office while the other is cavorting in society, and when the graduate who flung away his time on every passing fad is a broken down lawyer or a seedy politician in quest of a civil service berth, the worker has come into his own.

We have also noticed that the young man who intends to do something with his life is looked upon with a certain degree of suspicion by that nondescript class yclept "the boys." They, somehow or other, hate to see anyone forsaking the time-honored groove. What more pleasant than to play billiards in Catholic clubs—to talk shop and sport during the months and years and to hear endless disquisitions on the influence of our particular organization on the life of the community. They believe it, too, poor chaps, because, we suppose, the politicians read them complimentary addresses during election campaigns. Any young man of sense will understand that to spend all leisure time amidst such surroundings is to invite failure. Give the clubs the benefit of your influence and example, but do not be their slaves. Keep to your work—that is your business. You may, and will, have doubtless many a trial and sorrow in your wandering through the desert of effort and struggle, but you will see the Promised Land. It may not be what you anticipated or aimed at; but it will be somewhere that will be stored with the memories of courage—of manly striving, of fidelity and determination.

SIGN OF THE SACRED HEART.

Symbol in the Heavens for the Latter Day Christians.

In view of the world-wide ceremony which took place on the feast of the Sacred Heart, June 22, when the Catholics of the universal Church were consecrated to the Heart of Jesus, the Pope's Encyclical will be found of interest:

To Our Venerable Brothers, the Patriarchs, Primate, 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 from 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. and Pius IX., we have more than once 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 centenary of the Blessed Mary Alacoque's receiving miraculously the command to propagate devotion to the Sacred 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 the subject had been more maturely considered; meanwhile 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.

Assuredly this most far-reaching and supreme act of homage and devotion is eminently 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. 1, 3.)

Hence, the Son of God, by the mouth of the Prophet, says of Himself: "But I have been by Him constituted King over Sion, 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. 2.) By these words He lets us understand that He has received power not merely over the whole Church, which is signified in Mount Sion, 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. 1, 1.)

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 18, xxxvii.) And the magnitude and clearness of His kingdom are more clearly shown in His words to His apostles: "All power is given to Me in heaven and on earth." (Matt. 28, lvi.) If all power was given to Christ, it follows 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 no one may exempt himself without impeding His eternal salvation.

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. 1, xiii.) and likewise "gave Himself in redemption for all." (1, Tim. 2, vi.) All of us, therefore, became for Him "a purchased people." (1 Peter 2, ix.) not only Catholics and those who have properly received baptism, but 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 Joan.)

St. Thomas, in 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 actually 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.

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, and 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—may, not only if He wills, but He actually asks and begs this of us. "Son, give Me thy heart." We may, then, please Him by our good will and affection: for 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.

This is the sense of the act of which we speak, and such is the true meaning of our words. And since the Sacred Heart is the symbol and image of the infinite charity of Jesus Christ drawing us to love Him in return, it is most becoming for man to dedicate himself to this most august Heart. For by so doing we dedicate and bind ourselves to Jesus Christ, since every act of honor, homage and devotion to that Divine Heart is really and truly paid to the 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 ascend at one time to the throne of God.

But in this hour can we forget that host of unfortunate ones on whom the brightness of Christ's teaching has not yet shone? We who represent the person of Him who came to save all who were lost, and who gave His blood for the salvation of mankind? No: Wherefore as we unceasingly

take care to send forth missionaries to all parts of the world to preach the gospel of Christ and call to true life those who still sit in the shadow of death, so now moved with compassion for their lot do we recommend them in a special manner to our Divine Redeemer and dedicate them as far as we may to His most Sacred Heart.

In this way the consecration of which we speak will redound to the aid of all; because, in carrying out this act, every one who knows and loves Jesus Christ will easily experience an increase of faith and love. And those 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, we shall all unanimously and heavenly aid in order that Jesus Christ, Who already "holds them potentially subject to Him," may one day 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 punishments" (St. Thom. 1c), 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 these 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 audacity, 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 foundations 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 inconstancy.

Hence comes that mass of evils, long threatening and now more than ever rendering it imperative for us to seek for the one power which is able to remove 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 4, xii.) We must, then, 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 dispelled 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 hope to resume its authority: peace will be restored to its place of honor, swords will go back to their scabbards and arms will fall from men's hands when all, with one accord, acknowledge the empire of Christ, and give obedience to Him, and every tongue will confess "that the Lord Jesus Christ is in the glory of God the Father." (Phil. 2, xi.)

While the infant Church was being oppressed under the yoke of the oppressors 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 we-day a most divine and auspicious sign—the sign of the Sacred Heart of Jesus, surmounted by the cross and shining forth amid dazzling brightness. Here must we set all our hopes, here must we ask and wait for our salvation.

Finally we shall not be silent about another motive—one that concerns ourselves 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 public 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 9th 10th and 11th 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 at 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 PP., XIII.

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Hence comes that mass of evils, long threatening and now more than ever rendering it imperative for us to seek for the one power which is able to remove 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 4, xii.) We must, then, 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 dispelled 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 hope to resume its authority: peace will be restored to its place of honor, swords will go back to their scabbards and arms will fall from men's hands when all, with one accord, acknowledge the empire of Christ, and give obedience to Him, and every tongue will confess "that the Lord Jesus Christ is in the glory of God the Father." (Phil. 2, xi.)

While the infant Church was being oppressed under the yoke of the oppressors 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 we-day a most divine and auspicious sign—the sign of the Sacred Heart of Jesus, surmounted by the cross and shining forth amid dazzling brightness. Here must we set all our hopes, here must we ask and wait for our salvation.

Finally we shall not be silent about another motive—one that concerns ourselves 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 public 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 9th 10th and 11th 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 at 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.

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thy inheritance, and for Thy dominion all the ends of the earth" (Ps. 2). By these words He lets us understand that He has received power not merely over the whole Church, which is signified in Mount Sion, 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. 1, 1.)

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 18, xxxvii.) And the magnitude and clearness of His kingdom are more clearly shown in His words to His apostles: "All power is given to Me in heaven and on earth." (Matt. 28, lvi.) If all power was given to Christ, it follows 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 no one may exempt himself without impeding His eternal salvation.

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. 1, xiii.) and likewise "gave Himself in redemption for all." (1, Tim. 2, vi.) All of us, therefore, became for Him "a purchased people." (1 Peter 2, ix.) not only Catholics and those who have properly received baptism, but 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 Joan.)

St. Thomas, in 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 actually 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.

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, and 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—may, not only if He wills, but He actually asks and begs this of us. "Son, give Me thy heart." We may, then, please Him by our good will and affection: for 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.

This is the sense of the act of which we speak, and such is the true meaning of our words. And since the Sacred Heart is the symbol and image of the infinite charity of Jesus Christ drawing us to love Him in return, it is most becoming for man to dedicate himself to this most august Heart. For by so doing we dedicate and bind ourselves to Jesus Christ, since every act of honor, homage and devotion to that Divine Heart is really and truly paid to the 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 ascend at one time to the throne of God.