

NOTES AND COMMENTS

THE ILLNESS OF HIS HOLINESS THE POPE, and the alarming Associated Press despatches in regard to it last week, sent a thrill of anxiety through every Catholic heart. By his goodness, his benevolence, his practical wisdom, and his far-reaching solicitude for the welfare of the Church and for God's people everywhere, Pius X. has in the ten years of his pontificate become personally endeared not only to those whose privilege it has been to hold personal intercourse with him, but to the many millions of his spiritual children scattered throughout the world who have never seen him but have, nevertheless, through his acts, felt the benign influence of his character. Of no other personage in the world today could this be said in the same degree. Pius X., apart even from his office as Sovereign Pontiff, is easily the most gracious and the most influential world figure of his time. Let us pray that the sun of his pontificate is still far from its setting.

THE ANGLICAN CLAIM TO THE TITLE CATHOLIC, and to the legitimate use of certain rites and ceremonies inherent to the Catholic Church, have received a rude shock by the conversion of the monks of Caldey. This is not by any means the first time such dreams have been dispelled, but from the Anglican point of view, if only the facts would be fairly faced, never more effectually than in the present instance. For the disillusionment has, this time, come from within, and the decision of the Bishop of Oxford that it was impossible to give any sort of episcopal approval to the doctrines and practices maintained on the Isle of Caldey, is in effect a death blow to ritualistic claims. May it have such further happy issue as has eventuated in the case of the monks themselves. The documents in the case form a most impressive chapter in the history of Anglicanism.

"M. J. G.'s" REVIEW of the re-issue of Lord Acton's correspondence with Miss Gladstone, reproduced in the CATHOLIC RECORD of last week, deals only with his political judgments, and these, confessedly, were never intended for the public eye. As Mr. Griffin, (whose opinion in such matters is entitled to the greatest weight), remarks: there was so much in these letters that Lord Acton would have repudiated in his later days had he been consulted, that it was universally recognized as a blunder to publish them. The same might be said of many other volumes of letters and memoirs which have been given to the world within the past decade. But it all goes to show that when a man puts pen to paper, his thoughts, for all he knows, take on a degree of immortality.

WE COULD have wished that Mr. Griffin had dealt also with Lord Acton's earlier ecclesiastical judgments, which required revision no less than his political. Wielding always a caustic as well as a trenchant pen, Sir John Acton as he then was (in the period before and during the Vatican Council), committed himself to views and judgments on ecclesiastical affairs and persons which do small credit to the reputation he came later to enjoy, as the most learned man in Europe or the world. That he almost wrote himself out of the Church in the process, is now matter of common knowledge. Canonized saints even, and prelates of universal recognition, were not exempted from his animadversions, and this largely, as it seems to us, because they or their acts did not dovetail with certain preconceived theories of the Munich school of historians with which Acton had identified himself.

IT HAS been said of Lord Acton in extenuation that because of his great learning the temptation to dogmatize was his beyond that of lesser men. However that may be, it is, after making every reasonable deduction on such score, impossible to reconcile some of his pseudo-judgments with adherence to his Catholic faith. That Lord Acton came later to recognize this is proved by the saner utterances of his later years, and, more particularly in that he was able to satisfy so conservative and exacting a theologian as Cardinal Vaughan as to the integrity of his faith. It is well that we have this, as, notwithstanding the more matured and restrained character of his later writings, his literary work as a whole is not in itself reassuring. We know enough, however, to warrant the as-

sumption that the ecclesiastical sentiments expressed in his letters to Miss Gladstone would, no less than the political, have received revision at his hands had he been consulted. That he was not, should be borne in mind by their readers. Neither should it be forgotten that if he, the generally reputed most learned man of his age, could come at length through such temptations unscathed, and with his latest breath make a simple act of Catholic faith, the world has in that act a testimony of real value to the validity of the Church's claims.

IT HAS been a subject of some remark in the English press, that if, by the death of Lord Ashburnham, the Catholic nobility suffered a diminution of their numbers (the new holder of the title not being a Catholic), they have received a new accession in the person of Lord Nelson, the fourth holder of the title in descent from the illustrious naval hero of Camperdown, the Baltic and Trafalgar. This Lord Nelson is a convert to the Catholic Church of seventeen years standing, and while he is a bachelor in his fifty-sixth year, his brother and heir-presumptive is also a Catholic and the father of five sons and four daughters, so that, in the words of an exchange, the Catholic succession to the family honors seems fairly well provided for. This passing of the title and estates of the great Admiral into Catholic hands, adds one more to the already extensive list of the descendants of England's illustrious men who have found their way back to the Faith of their fathers. The list is already a pretty extensive one, and if the signs of the time count for anything, is liable to further expansion as time goes on.

THIS REFERENCE to the new Catholic peer recalls an incident in the life of the great Lord Nelson, which brought him into close association with the last Catholic claimant to the British Crown, Henry IX., or, as he is better known to us, His Eminence Henry Benedict Stuart, Cardinal Duke of York, and younger brother and survivor of "Bonnie Prince Charlie." This incident, which is not recorded in Southey's Life of Nelson, or in any other biography of the Admiral, was brought to light by the late Earl, who found it in a memorandum in his mother's hand-writing among the family papers. That he was immensely proud of it, may be readily understood. And as it brings out elements in the Admiral's character with which perhaps he has not heretofore been credited, we may be pardoned a brief reference to it.

WHILE NELSON was cruising off the coast of Italy in the Agamemnon, in the year 1774, word was brought to him that the Stuart Cardinal was in great distress on shore by reason of the troubled condition of the Papal States. Forgetting all those antipathies called up by the name, the Cardinal being heir-presumptive to the British Crown, Nelson determined to assist him, and going on shore, personally invited His Eminence on board his ship. The Cardinal hesitated to throw himself thus on the generosity of a representative of the reigning family, but not to be outdone in chivalrous feeling, finally did so, and was accommodated with a part of the captain's cabin, and apparel becoming his dignity was furnished him. He remained seven weeks on board, during which time the Agamemnon was three times engaged in action. His Eminence, so the narrative runs, walked the deck with Captain Nelson quite undismayed by the scenes of carnage all about him.

WHEN AN opportunity occurred the Cardinal was landed on Austrian territory, and to add to his other kindness, Nelson forced upon him 100 pounds to defray his expenses to Vienna. The old man, it is related, shed tears of gratitude as he left his benefactor, and we may be quite sure from what we know of him through other channels, that he never forgot Nelson's chivalrous conduct in his regard. The Cardinal, on the other hand, left behind him a memory of unassuming graciousness, and was much endeared to all on board. Nelson, it is related, frequently spoke of him afterwards in terms of admiration and said: "That man's example would almost make me a convert to the Catholic Faith." That that great gift should have been given to his descendants had in it then an element of historical fitness apart altogether from its spiritual significance.

THIS INTERESTING incident is happily confirmed from other sources. As related by Miss Shield in her Life of Cardinal York, it is a continued, unquestioned tradition that, on Nelson's return from the great victory of the Nile, he received on board his flagship, while off Naples, no less illustrious a person than the Cardinal Duke of York. This was in 1798, during the progress of the Italian Revolution, when the Pope was in the power of Napoleon, and not in 1774 as stated in the Nelson memorandum. Nelson was then an admiral, not simply captain of a ship, as mentioned in the same document. To aid the Holy Father in making up the indemnity imposed by the great Conqueror, Cardinal York had disposed of his family jewels, including the famous Sobieski ruby, valued at 50,000 pounds, and was therefore practically penniless when received on board the British vessel. For his kindness and consideration in thus providing for the "last of the Stuarts," Nelson was later thanked by the Holy Father. It is also a pleasing reminiscence of the great Admiral, that, in keeping with this incident, he had in 1788 declined to attend the festivities at Holkham upon the centenary of the revolution.

SOCIETY OF JESUS

A NEW CANADIAN NOVITIATE

The Society of Jesus was founded in 1540 by St. Ignatius of Loyola, and it quickly spread throughout the entire world. In 1611 it reached Port Royal and in 1625 came to Quebec. In the latter place it had the honor of founding in 1635 the first classical college in those vast regions of North America which were not under the dominion of Spain.

Meanwhile its missionaries sanctified our soil with their blood as they hastened in their quest for souls from Acadia to the Great Lakes and the Western plains, from Hudson Bay to the Mississippi and the Gulf of Mexico.

Everywhere honored by the Church's enemies as their chosen victim, the Jesuits were expelled in 1759 and the following years from Portugal, Spain and France. At last in 1773 Pope Clement XIV. asked of the Society the supreme sacrifice of its life to appease the clamors of the European Courts. It obeyed unhesitatingly. With tears in their eyes but with hearts full of the undying hope of a resurrection to come 20,000 Jesuits went down in obedient silence to their grave.

"This sickness is not unto death, but for the glory of God." (John xi. 4.) And, indeed, like Lazarus, the Society of Jesus arose from the tomb. In 1814 the voice of the Vicar of Jesus Christ, Pius VII., called it to life again and in 1842 our own shores saw its return. At the present time (1913) it counts 27 provinces with 16,000 members, 400 of whom belong to the province of Canada. Every one knows the motto of St. Ignatius: "Ad maiorem Dei gloriam." The glory of God was the desire of his heart, the whole ambition of his life.

He wished that it might be as great as possible and with this in view he prepared his sons and sent them forth to every work which the Church might offer them—to teach in colleges, seminaries and universities; to preach the word of God, to teach catechism, give retreats, found and conduct sodalities of the Blessed Virgin, give missions in town and country, and finally to go abroad throughout the world as missionaries to unbelievers of every tongue and every clime.

This great variety of works, which brings the Society into contact with men in every walk of life, gives its members (whose talents and powers differ in kind and degree) an opportunity to find the very sort of work in which they are best fitted to succeed.

What the Society of Jesus most of all desires in those who seek admission to its ranks is a great love of God and a burning zeal for souls. With this love and zeal in one's heart everything becomes easy—the novice ship with its trials and the long studies which follow in Literature, Philosophy and Theology. This spirit, too, makes possible the high obedience required of the Jesuit—an obedience which must be active, joyful and prompt, seeing God in one's Superior, receiving all things from their hands as from the hand of God, and over ready to bend one's own will and judgment to theirs provided their command does not disagree with the law of God.

This spirit has built up the Society into a great and well-organized force, with loving union amongst its members and between the members and their superiors—a divine and holy union, too, of both members and superiors with Jesus Christ. For it is this Name which the Society seeks ever to spread abroad and after throughout the world. His name, His teaching, and His love for the salvation of souls and the "Greater Glory of God."

St. Ignatius decided that two years of probation were not too much to devote to the preparation of a young man for the life of the Society. He himself opened at Rome the first novitiate, known as Sant' Andrea, which had the honor of counting amongst the members of its community the two patrons of Catholic youth,

St. Aloysius, and St. Stanislaus Kostka. It was not long before each province of the Society had its own novitiate. That of the Canadian Province was founded at Sault-au-Récollet, near Montreal. There, during the last six years, generations of young men have come and gone in their preparation for the religious life and work of the apostolate. They number as a general rule, about 25 or 30 from the different Catholic educational institutions in every part of the country. Some of them have University degrees, while others have finished only their High school course.

What most impresses the numerous retreatants, young and old, who come annually to Sault-au-Récollet, is the enthusiasm and gaiety of these young men on the threshold of their religious career. Very few who have seen the peace and heartfelt joy that beam forth from their countenances can repress a feeling of admiration for such wonders of divine grace, while many after finishing their retreat find their hearts full of a holy envy for those whom God has been pleased to bless with such a sublime vocation.

This blessing is now about to be extended to the Province of Ontario and all the English-speaking provinces of Canada. Although the English language has never been neglected in the Sault-au-Récollet novitiate, where the use of both English and French is enjoined by the rule of the house, yet it has now become evident that a larger and fuller opportunity should be afforded to young men of exclusively English speech to examine into and foster the divine call to perfection which has ever filled and is still filling religious houses all over the world.

"If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me." And every one that hath left house, or brethren, or sisters, or father, or mother or wife, or children, or lands for My name's sake, shall receive a hundred-fold and shall inherit life everlasting." (Matt. xix. 21, 29.) Accordingly, the Jesuits have recently purchased, on the outskirts of Guelph, where they have been conducting a flourishing parish for more than sixty years, and have built a church which is one of the glories of Ontario, a fine property to be devoted to the maintenance of a novitiate. The residence of the former owner, a Catholic who would never have thought of selling had not the religious purpose been proposed to him, is a roomy and substantial building, which needs only a slight enlargement to make it admirably suited to the nursery of a religious order. These necessary additions will be built in the course of the coming summer, so that the novitiate may be opened for novices and postulants next September.

WHY HE EMBRACED THE FAITH

The well-known secretary of the Catholic Truth Society, James Britten, K. S. G., contributes to the ever-growing library of pamphlets one dealing with the reasons which induced him to come back to the faith of his fathers. The reasons are really an answer to a gentleman bearing the fine old Protestant name of Fitzgerald, who on behalf of the Protestant Alliance, confessed that Protestantism was the only religion possible for him. Britten disclaims any intention of saying anything offensive against his mother's religion, and simply speaks the truth about the intellectual impulses that turned him towards the Catholic Church.

To begin with, Mr. Britten was brought up as a "High" Churchman, and there were, he says, so many conditions and practices similar to those in the Catholic Church, that when he finally became a member of our Church, he found the step not so strange. It was only when, in his early years, circumstances threw him among a community of Low Churchmen that, as he says, he found that Protestantism did not speak with only one voice. Where, as the High Church admitted the Real Presence, the Low Church persons believed in a "Real Absence," and did not teach the doctrine of good works, while it was manifest in the communion service of the "Low" sect, that no belief in its supernatural aspect was maintained.

The consequences were that young Britten began to realize that even on vital matters, two diametrically opposed opinions not only could be, but actually were held and preached among the Protestants. "I found," he says, "that what I had received as the teaching of a Church was only the teaching of a certain section of its clergy, and that other clergy taught exactly opposite opinions. Even a large portion of the Protestant clergy admitted that their claims to be priests were not valid and the 'branch' theory, when carefully analyzed, would not work any way. In fine, having perused Newman's principle works, I felt that the Protestant faith was but a sect differing only in that it retained certain shreds and patches of the old faith. It was, in fact, a compromise between Rome and Dissent."

Yet here is this man, one of the real "literary apostles" of the Catholic Church in modern times, saying with Newman that "from the day I became a Catholic, to this day, I have never had a moment's misgiving that the Communion of Rome

is the Church which the Apostles set up at Pentecost, which alone has the adoption of sons and the glory and the covenants and the revealed law and the service of God and the promises, and in which the Anglican Communion whatever its merits and demerits, whatever the great excellence of individuals in it, has, as such no part. Nor have I ever for a moment hesitated in my conviction that it was my duty to join the Catholic Church, which in my own conscience, I felt to be divine." (Newman.)

When he was thinking of becoming a Catholic, he pointed out to a friend the differences that existed between so-called doctrines and their expounding, in the Church of England. His friend said, however, that both the High Church and the Low were united in essentials. Yet if this doctrinal unity exists, how is it that the clergy of one body, known as the Protestant Church Union hold views which are totally opposed to those of the Protestant Church Association, and the latter continually prosecute and expose the clergy who represent the views of the former. Even the London Times, a bulwark of the Church Established, once within our own time, admitted that "we have within the Church persons differing not only in their particular tenets, but in the rule and ground of their belief." And if the Protestant Church in England, for instance, possesses the authority which to the Catholic mind is nowhere in evidence, whence, asks Britten, does she derive it? Here, certainly, is a crux that she cannot explain away.

She cannot claim her authority from the old Church of England, for by the acts of the Reformation, the old Catholic Episcopate was swept away. She certainly does not get authority from the old Catholic bishops. Indeed, the only source from which they obtained their authority is the government of the country in which Protestantism is the national religion—in England, for example, from the Crown. Every Protestant bishop now takes the oath of allegiance to the governing State in which he refers to the "supreme governor" as the chief in "spiritual and ecclesiastical things, as well as in matters temporal."

According to the learned Dr. Dolinger, speaking of the Protestant Church, "there is no Church so completely and thoroughly the product and expression of the wants and wishes, the modes of thought and of character, not of a certain nationality, but of a fragment of a nation, namely, the rich, fashionable, and cultivated classes. It is the religion of deportment, of gentility, of clerical reserve. Religions and the Church are required to be above all things not intrusive, not presuming, not importunate."

The absence of authority and of definite teaching—these were the reasons which forced Mr. Britten to leave the Protestant fold, and in counselling wanderers who are troubled with doubt and human respect, the distinguished convert recommends a perusal of the "Lectures on the Present Position of Catholics in England," which were delivered by Cardinal Newman, "the noblest Roman of them all."—Freeman's Journal.

THE CRADLE OF LIBERTY

It is to the Church, writes the Abbe Canet, in his work entitled "Liberty of Conscience" (based mainly on the Encyclicals of Leo XIII.) and to the Church alone that the modern world owes all its ideas of liberty. The Church was the first to create the most essential of all our liberties, namely, that of conscience, the foundation of the whole moral and religious fabric, and the Church alone has for two thousand years defended that liberty against all conditions of Caesarism. The Catholic Church, it was, that by the Divine origin to which it attributes its earthly power, created the idea of individual and independent rights as against the despotic State. The ancient world had no conception whatever of the proper idea of individual right, and consequently knew nothing of true liberty. And consequently, it was the Catholic Church which, in spreading throughout the world the idea of individual right, created our private, public, civil, political and religious liberties. As Guizot, the historian, has said: "The Church supports and defends all our liberties against the philosophical errors of materialism, of determinism, and of rationalism."

The true idea of liberty is so evidently the fruit of the Gospel (says the Abbe) that wherever Christian beliefs began to fade, there also did we see becoming obscured and withered every right conception of freedom. The Positivist school, which pretends to the inheritance of the whole intellectual movement of our epoch, teaches that "free-will and human responsibility are only words, that man's will depends upon external causes and that there is no more sin in being perverse than in being blind." And so it is that many a free-thinker believes sincerely in God and the soul, but wholly rejects all faith in human liberty, and for the reason that he has lost faith in the principle.

The Abbe goes on to quote the words of the eminent political economist Leroy-Beaulieu, who gives, admittedly, no particular adhesion to any faith. He says: "If liberty is so hard to establish, it is not because it is threatened by either a theocracy or by ideas of divine right."

What threatens liberty everywhere is the overwhelming preponderance of the State, the enslavement of the individual, of the family and of society, and this is rendered all the more practicable and dangerous by the advent of an impersonal sovereignty such as would be found in Socialism. Whether we are prejudiced or not, the truth remains that Christianity is to-day, as in the time of the pagan Caesars or the Germanic Kaisers, a barrier to the submerging of the individual and to the despotism of the State. In Christianity there resides as part of its innermost conscience or soul, an irrepressible force against which no violence or power can prevail, or over which it can triumph. Catholicism in particular rears itself against all despotism as a check and a reproof to tyrants, and as such, whether we accept its teachings, or not, it is most truly liberal. The Church is at once a factor in liberty, an agent for independence, a rampart of the free and unfettered conscience. Against the despotism of the State in all ages it can produce in all ages hosts of willing martyrs.

Individual right is an essential basis of all true liberty. The measure of the one (says the Abbe) is always and everywhere the measure of the other. And if there be any doubt upon the matter, the author asks the reader to consider the extent to which French citizenship has been shorn of its real freedom for the past twenty years during which rationalistic free-thought and Caesarism has held the reins of power in France. "Ours is the day of the obligatory," says another non-Catholic writer, Ollivier, "we have obligatory military service, obligatory laicism, obligatory limitation of working-hours, and even politicians are talking of an obligatory vote. Alas, that we cannot also render obligatory a respect for liberty and the individual rights of each man!"

Experience, history and logic unite in justifying these words, namely, that of all philosophical, political and religious doctrines, one alone is in right and in fact compatible with liberty in general, and in particular with liberty of conscience, and that one is the teaching of the Catholic Church. Furthermore, while she holds unwaveringly and without compromise to her own truths, the Church practices a tolerance which will be found in no such degree of generosity among any of her adversaries. This great moral force which lends itself so marvelously to all political conditions among the peoples of all ages and which favors progress at every step, possesses and alone possesses, the true conditions of liberty of conscience.

Alone the Catholic Church, says the Abbe, can resolve the redoubtable problem which has vexed modern society for the past century, namely, the alliance of authority with liberty. Liberty, because she alone, as a moral power, can assign to each side its respective limits and regulate them in practice. The rights of majorities, unless it be crowned with the sovereign Divine authority and confirmed by the eternal principles of morality, is nothing else but the Caesarism practised in all ages, which rested its convictions on the principle that "Might is Right."—N. Y. Freeman's Journal.

FAITH AND REASON

FAITH WHICH ENDURES AND PREVAILS ONLY GIVEN BY GRACE

Not long ago, Father Bernard Vaughan, the well-known Jesuit of Farm street, London, lectured on the "reasonableness of believing in revelation." Father Bernard says that his topic is most opposite in age in which the ubiquitous Rationalist seeks to show the believer that faith is contrary to reason. To begin with he quotes Newman's definition, that "divine faith is assenting to a doctrine as true, because God, who cannot lie, says it is true." And only by grace can a person hope to be given, that faith which endures and prevails against all assaults of the materialist.

"To believe" again says Thomas Aquinas, "is an act of the understanding adhering to divine truth by command of the will which is moved by the grace of God."

It will be seen, therefore, that God as well as man is a party to every act of faith.

Nevertheless, it is not to be said that there are no intellectual difficulties in believing or in obeying although so great a spirit as St. Augustine tells us in his confessions that it was not intellectual difficulties or his reason that kept him from joining the Catholic Church, but that it was his will that refused to struggle with temptation and ask for the grace and courage he required to take the decisive step.

Yet the opponents of those who believe declare that to believe simply on the word of another is mental slavery. The fact, however, that our forefathers were the founders of our literatures, our constitutions, our legal institutions and charters—men who were intellectually at least as good as ourselves—is surely, says Vaughan, a reason why we should not allow ourselves to be deluded by the idea that we in our age, hold any monopoly of light.

If that science, he says, which, by its presumption and extravagant claims, were with all its discoveries positive of the material origin of life then to one who studied its conclusions doubt might easily and excusably come; but science has not



reached and never will reach, the point at which it can subvert of its reasoned conclusions the foundations of faith, or by its positive discoveries.

All its greatest discoveries may indeed be said, rather, to have added to the maze of mysteries which were already in existence and as Jules Simon said: "Every step in advance seems but to lead us to an abyss, and it is only feeble minds that assert or believe that they can explain all or understand all."

History has, however, says Father Bernard, shown that under the old dispensation the followers of monotheism (as against those who believed in a plurality of gods) took the word of the patriarchs and prophets, who from time to time rose up amongst them to be the authoritative voice of the living God.

Thus, we have the faith and obedience of Noah, who toiled at the ark for many years despite the scoffers. Then Abraham came, of his simple faith, to a land we know not. Then the Mosaic revelation with its penalties for "those that believed not" and would not obey. The old dispensation made way for the new, and prophecy was fulfilled in the miracle of Nazareth as well as in the injunction that the apostles were to go forth and teach the truth to all nations.

Does St. Paul base his teachings on processes of reasoning? On the contrary, he says:

"To us God hath revealed them by His Spirit. Now we have received, not the spirit of the world, but the Spirit that is of God; that we may know the things that are given us from God. Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the spirit."

Certain it is, says the Jesuit, that Newman was right when he declared that the "apostles did not rest their cause on argument; they did not rely on eloquence, wisdom or reputation; they did not resolve faith into sight and reason; they contrasted it with both and bade their hearers believe, sometimes in spite, sometimes in default, sometimes in aid, of sight and reason."

A GOOD WORK

His Grace the Archbishop of Halifax, with the warm co-operation of the pastors of the different Churches of the city and St. Peter's, Dartmouth, have entered upon active practical work to the end that Catholic immigrants arriving at that port will hereafter be attended to with the greatest care. They will be made to feel that in arriving in this country they will meet fellow-Catholics who will recognize them as brothers in the faith and give them every assistance possible. On the 31st March the Halifax Branch of the Catholic Immigration Association held a very interesting meeting at which were elected to occupy the different offices Catholics most prominent in the city. Active steps are now being taken to provide a hostel and employment bureau for the incoming strangers, and for this purpose it is the intention of the ladies to contribute 10 cents a month.

Just and noble minds rejoice in other men's success and help to augment their praise.

SALUTATION TO THE BLESSED SACRAMENT

(Translated from the Gaelic)
Every flower that ever grew,
Every bird that ever flew,
Every wind that ever blew,
Good God!
Every thunder rolling,
Every church bell tolling,
Every leaf and sod,
Laudamus Te!

I offer Thee
Every wave that ever moved,
Every heart that ever loved,
Thee, Thy Father's Well Beloved,
Dear Lord!
Every river dashing,
Every lightning flashing,
Like an Angel's sword,
Benedicimus Te!

I offer Thee
Every cloud that ever swept
O'er the skies, and broke and wept
In rain, and with the flowerets slept,
My King!
Each communicant praying,
Every Angel staying
Before Thy Throne to sing
Adoramus Te!

I offer Thee
Every flake of virgin snow,
Every spring the earth below,
Every human joy and woe,
My Love,
O Lord! and all Thy glorious
Self, o'er death victorious
Throned in Heaven above!
Glorificamus Te!

Take all of them, O Dearest Lord,
In Thy Blessed Sacrament adored,
Multiply each, every one,
Make each of them into millions,
Into glorious millions,
Into golden millions
Of Glories, Glorious Son!
And then, O Dear Lord, listen
Where the Tabernacles glisten
To those praises, Holiest One!