

The Catholic Record.

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

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LEAGUE OF THE SACRED HEART.

General Intention For June.

EUCARISTIC WORKS.

Messenger of the Sacred Heart. The "fire" which our loving Redeemer brought with Him into the world, and which He so ardently longed to see enkindled everywhere on earth, He already, by dint of kindness and tokens of love, spread around Him during the years of His passage among the children of men. When about to return again to His Father He wished to make it clearly manifest that while He had already loved us to excess, His Heart could go further still and love us to the end. *In finem dilexit.*

Hence the institution of the adorable Sacrament of the Eucharist, the summary of all the efforts of His love, the memorial of all the gifts of the Heart of Jesus.

From that moment Faith has ever held up to our gaze Jesus Christ, our Lord, present without intermission on earth: extending and multiplying, His Real Presence at all times and in all places; exerting His personal and vivifying action on the Church and mankind. Wherever a sanctuary was reared to God's glory, there did He choose a home and take up His fixed abode; and it will be to the foot of that throne of mercy that we shall see flocking until the end of time the countless generations of faithful and believing souls.

There are three things which in this devotion constitute the one centre towards which converge, in various ways, all the acts of adoration and homage of our grateful hearts.

There is the Altar where Jesus Christ immolates Himself, the Tabernacle where He has shut Himself in, and the Holy Table where He gives Himself to us. These form the centre from which radiate through the world these pious works which, in keeping with this mystery of love, we term "Eucharistic Works."

Some of these pious associations, with the Altar ever present in view, aim at multiplying the number of "Masses of atonement" impressed as they are with the urgent needs and perils of society, which they would redeem from its iniquities, or with the intention of offering some compensation for the offence perpetrated against God by the absence of so many lukewarm or guilty Catholics who deprive themselves of the happiness of assisting at the Holy Sacrifice.

Others, gathered around the Tabernacle, supply day and night from their ranks a chosen band of worshippers, in all truth, a "Guard of Honor," relieving each other in turn within the very sanctuary or its precincts as an unbroken and loving watch. At other times they assure a royal attendance on their King at the solemn Expositions of the Blessed Sacrament, or again they encourage the discreet silence of inner supplication or that other fruitful exercise of the Holy Hour.

Others, finally, there are who, eager to find place among the bidden and frequent guests at the Holy Table, through each day around the heavenly banquet board, to comfort by their "Communion of Atonement" the Sacred Heart grieved by the desertion and ungratefulness of mankind, while at the same time they endeavor to appease God's wrath by satisfactory offerings to His justice.

As the devotedness of the Sacred Heart for man reached the last limits of love for us, in the institution of the Holy Eucharist, were it for that only, there can be no excess in the measure of our return of love for Jesus Christ. Excess is not to be feared in the intensity of that requital, but in the various modes of manifestation or expression.

Certain forms of speech, which make their appearance from time to time, have been looked upon with distrust, among others, for instance: "The Eucharistic Heart of Jesus."

The Congregation of the Holy Office instituted to watch over all that relates to the purity of our faith, condemned this novel devotional form. We subjoin the text of the decree as a guidance for our Associates:

"The novel emblematic representations of the Sacred Heart of Jesus in the Eucharist do not meet with the approval of the Holy See. The representations of the Sacred Heart already in use, and approved of by the Church are quite sufficient to foster the piety of the faithful, seeing that the cult of the Sacred Heart in the Eucharist is neither more perfect than the cult of the Eucharist itself, nor different from the cult of the Sacred Heart of Jesus."

Moreover, the same Cardinals, Fathers of the Congregation, have decided that the mind of this same Sacred Congregation, already made clear by the ordinance of Pope Pius IX., of holy memory, dated Wednesday, Jan. 13, 1875, should be made known, to wit: "That a certain class of authors, who are wont to sharpen their wits while treating of these and kindred matters—savoring of novelty, and who, under the guise of piety, strive, even through the columns of the public press, to bring into repute unfamiliar devotional titles, should be warned, that they may desist from any such endeavors, and seriously consider how fraught with danger it is to lead the faithful into error where there is question of

the very tenets of our faith, and let them cease to give occasion to the enemies of religion calumniously to carp at pure Catholic doctrine and true piety." R. CARD. MONACO.

It is not likely that any of our Associates will be tempted to abandon the sure and beaten track to strike out into unknown and unauthorized paths in quest of nutriment for their piety. Devotions, however attractive in appearance, which are discontinued by the Holy See, may tickle the fancy, but cannot be profitable to the soul. Our Associates, moreover, fully understand that, though love for the Blessed Eucharist and love for the Sacred Heart go hand in hand, the two devotions are quite distinct—the one begets the other; so that it would be impossible to find an ardent lover of the Sacred Heart who was not at the same time a frequenter of the Holy Table, or one truly devout to our Lord offering Himself on our altars, present in the Tabernacle or giving Himself as the food of our souls, who was not eager to become, where he met so already, a member of the Apostleship.

All these "Eucharistic Works" and others closely allied to them make a strong appeal to the Catholic heart. But our Associates must remember that if they wish to act up fully to the spirit of the Apostleship, they must make it a point of honor to be foremost in the various practices peculiar to the cult of the Most Blessed Sacrament, which is supremely a cult of piety, of atonement and of love.

PRAYER.
O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that all "Eucharistic Works" may be blessed by Thee and serve to turn aside Thy Father's wrath, be a comfort to Thy sorrowing Heart and an earnest of eternal life to all who practise them. Amen.

For similar reasons the title of "Friend of the Sacred Heart" given to St. Joseph, has been found fault with by the Holy Congregation (see *Ep. concordia's Herald*, Oct. 1894, and that of "Mistress of the Sacred Heart," applied to the Blessed Virgin.

ARCHBISHOP CLEARY HONORED IN NEW YORK.

The Irish National Federation of America Present His Grace With an Address.

New York, May 20.—Many prominent people connected with the Irish Home Rule cause attended the presentation of an address to the Most Rev. James V. Cleary, Archbishop of Kingston, this afternoon by the officers and trustees of the Irish National Confederation of America. This presentation was made at the rectory of the Church of the Holy Innocents, where the Archbishop is on a visit. This compliment was paid him because of his untiring labor for the Irish Home Rule cause in Canada, and for the practical support which the priests and people of his Archdiocese have given the Irish Parliamentary party at his instance. Mr. Thomas Addis Emmet, President of the Irish National Federation of America, welcomed the Archbishop to New York, and Secretary Joseph P. Ryan read the address. The Archbishop responded in appropriate terms. He said that his people were firmly devoted to the Irish Home Rule cause, and were determined to stand by it until it was achieved. Among those present were Judge Morgan J. O'Brien, Dr. William B. Wallace, Major John Byrne, ex-Commissioner Sheehan, John J. Rooney, Rev. M. C. O'Farrell, Rev. P. J. Pendergast, Very Rev. Denis P. O'Flynn, Rev. J. Kelly and Rev. M. J. White.

Dr. Thomas Addis Emmet welcomed the Archbishop to the city, and called on Secretary Jos. P. Ryan to read the address, which was as follows:

"Most Rev. Archbishop,—We called as representatives of the Irish National Federation of America to thank you for the magnificent services you have rendered the Irish cause in Canada. We thank you not alone for the financial support rendered, but even more for that stalwart patriotism that refuses to believe that the best way to help the national cause is to desert it in the hour of sorest trial; that the best way to support the right is to abandon it at the moment error presents itself, or that the best way to encourage the Irish people to suppress discord is to desert them on the eve of possible victory. Not unmindful of the weakness of human agencies in all things, you have pointed out to us that the difficulties that beset Ireland in her struggle for self-government are not uncommon, but are those which afflict all people in their struggle for national freedom. In your archdiocese you have set the standard of financial support at a generous figure in proportion of the wealth of your people, and the wisdom of your counsel and the lines of present duty which have announced, and in which you have so gallantly led your priests and people, have appealed to the heart of every Irish Nationalist. Again, Most Rev. Archbishop, permit me in the name of the Irish National Federation of America, to thank you for the

opportunity afforded us to make this acknowledgment personally and officially. (Signed) THOMAS ADDIS EMMET, President.

Archbishop Cleary replied to the following effect:—"Gentlemen—I have had no opportunity to prepare a formal reply to your address, but I will say that it is very agreeable to me to receive such worthy gentlemen, representing the Irish National Federation of America. I do not deserve all the kind things you say in regard to my services to the Irish Home Rule cause. The people of Irish birth or descent in my archdiocese are comparatively poor; but they cherish the patriotic spirit of their race, and are always ready from their scanty means to contribute to the aid of the Irish national cause. They give generously for that purpose. Our French fellow-citizens also contribute freely, for, observing how Canada has prospered under home government, they are desirous that Ireland should enjoy a like opportunity for her advancement. Although some reforms have been granted her, much remains to be done. Despite Mr. Gladstone's efforts to redress Ireland's grievances, the country is still suffering under burdens which Home Rule would remove. As regards practical aid to the Home Rule movement, I would observe that Toronto gave \$4,500 at the first meeting, when Mr. Blake and myself visited that city. Every priest in my diocese has subscribed to the Home Rule fund, although we have among us clergymen of various nationalities. We are united in supporting the Irish people in the attainment of their rights. We hope that all obstacles in the way of union will disappear. Succeed depends on it. Any man who does not see and acknowledge that fact should not be elected to Parliament. (Applause.) It is charged that the Irish people are naturally prone to discussion. But when a movement is threatened with ruin from internal strife, that is the time for good men to rally to its support and overcome all obstacles to its triumphant success. In the face of powerful interests hostile to Home Rule, it is the bounden duty of all men of the Irish race at home and abroad to combine for its support and present a solid front to their antagonists. (Applause.) When the principle is adopted that the majority must rule in order to maintain unity of action, then every member of the Irish Parliamentary party should act accordingly or resign. (Applause.) It is charged that the Irish people, through instability of character, are unfit for self-government. Tell me of any people that were oppressed as they have been that were not plagued with internal strife. Whenever a people are denied self-government you will find them a prey to dissension, because such quarrels are fostered by the conditions under which the people are ruled. Other countries cannot justly accuse the Irish people with unfitness for self-government because of internal dissensions. In France there have been scenes of bitter strife. England herself has had her civil wars. She can not honestly look Ireland in the face and accuse her of inability to manage her own affairs because of differences among her people. All the great reforms won in England during the present century have been attended by party warfare of the bitterest kind. In conclusion, I thank you for the compliment you have paid me and my people. We could not do other than we have done, for we cherish the motives of our childhood. The name of Ireland is interwoven with our joys and our sorrows. In this critical hour we hold that the entire Irish race should rally unitedly to secure for Ireland the inestimable blessing of home government. (Applause.)

The visitors were presented to the Archbishop, who spoke with much pleasure of his visit to the city, where he is so well known.

Archbishop Cleary has had a distinguished career. He was born in the county of Waterford, Ireland. He studied at Rome and Salamanca, Spain. He was professor of philosophy and theology at St. John's College, Waterford, Ireland, for twenty-two years. He was subsequently pastor at Dunbarren and, Vicar-General of that diocese. In 1883 he was appointed Bishop of Kingston, and in 1889 was made Archbishop. He will sojourn here a few weeks for the benefit of his health.

25,000 Parishioners.

One of the largest parishes of Catholics in the country is the Holy Family of Chicago in charge of the Jesuits. Within its limits resides a Catholic population that must count up fully 25,000 souls. This means 6,000 families, and the responsibilities of the good priests can well be imagined. The church has 23 priests attending these 25,000 people, and 10 of them are exclusively engaged in active work among the people. Some idea of the work that devolves upon the priests of this church may be estimated from the fact that during the past year nearly 1,200 baptisms took place in the parish, while the marriages numbered 325, and the confessions that were heard counted up nearly 280,000.

MANITOBA SCHOOLS.

Archbishop Langevin Writes an Important Letter.

Montreal, May 26.—(Special.)—Archbishop Langevin, of St. Boniface, has addressed an important letter on the school question to the *Verite*, the Catholic organ of Quebec. Archbishop Langevin, in the course of his letter, says:—"The hour is a solemn one, and I feel that the eyes of the whole country are turned towards Manitoba. The school question is not a racial or religious question, or one of personal convictions; it is a question of justice and equity; it is a social question of the highest importance. It is no longer a political question, but a vital question for the Canadian Confederation. The rights of a minority are solemnly recognized by the highest tribunal of the British Empire and even protected by the Royal seal, by our gracious Sovereign the Queen in Council. Even they who do not share the belief of this minority admit that our grievances are legitimate. The public declarations of enlightened Protestants, members of the bar or clergy, the pamphlets of the learned lawyer Ewart, of Winnipeg, and the writings of Mr. Louis Kribs, of Toronto, have called public attention to the fact that there is a strong feeling in Winnipeg and in Ontario on behalf of this oppressed minority. I am of the firm conviction that the majority of our separated brethren are sympathetic to us.

"Is justice going to be given—yes or no—to the Manitoba minority? Is the Federal compact going to be maintained? This is what we want to know. My duty as representing the Catholics of Manitoba is to simply demand our school rights. I cannot sacrifice them. *Deposuitum custodi.* Cortes, we are quite willing to come to an understanding with our rulers, but never at the cost of our scholastic liberties. This is what has been declared by numerous representatives of the Catholics of St. Boniface and Winnipeg, and especially last winter by Senator Bernier and Rev. Abbe Chertier, who were sent to Ottawa to second the effort of our admirable lawyer, Mr. Ewart, charged with upholding our rights before the Federal Cabinet. We have suffered for more than four years. For more than four years the tide of immigration has been stopped because people write to us from Europe and Canada, saying, 'What is the use of going to Manitoba? You have no free schools.'

INDEBTED AND CRUSHED.

"For four years our good Catholics of Winnipeg, without distinction of nationality, have been called upon to pay \$3,500 per annum, besides the taxes paid for the schools which are satisfactory to the Protestant majority, and which no person wants to take away from them. We are indebted and crushed. Several of our young parishes in the country districts have been putting forth the same generous efforts for a year past as the Catholics of Winnipeg have done to maintain their schools. It is time, it seems to me, that our cause be taken vigorously in hand. The order-in-Council of the Ottawa Government is the echo of the Royal word, and the loyal subjects of Her Majesty cannot remain indifferent to it. No matter what interpretation is given to it, it is evidently the consecration of our rights, and it stipulates what we ask. We hope that those who have power in hand at Winnipeg will like to make up for the past. If they should refuse we would invoke what the honorable Privy Council of England styles 'the Parliamentary compact,' that is to say, the constitution. It is then that we would benefit in relying upon the prompt and telling action of the Federal power, assisted by all the friends of the constitution, justice and British fair play. We do not forget the energetic declarations of the leader of the Ottawa Government, and we shall appeal to them in opportune time.

APPEAL TO THE QUEEN.

"If miserable party interests cause our claims to be overlooked we will remember that above the local and Federal powers dependent upon popular favor is the Royal power, and we will, if need be, go to the foot of the throne. We will invoke the legend '*Dieu et mon Droit*,' and we will respectfully await the word which will consecrate all compacts and all treaties. In the meantime God knows what we will suffer. I am asking myself where we are to find means of maintaining our schools. It is possible, dear sir, that my declarations may appear too strong for some people; but I would ask them to suppose for an instant that it was the Protestant minority of Quebec which was so oppressed. Would there be a single man in the Dominion—be he Archbishop, Bishop, priest, statesman, or an ordinary citizen—who would hesitate to uphold it, and who would find its claims too strong? I am a Bishop; I am not a partisan. I say to all: *pax vobis* (peace be with you); but Justice and Peace must give to each other an amicable greeting. In any case I place my confidence and my hopes in God, *ad iudicium nostrum in nomine domini.*"

ARCHBISHOP KAIN.

His Grace Expresses Himself on Bad Books and Bad Plays.

Most Rev. Archbishop John J. Kain was not inclined to talk at any great length on the subject of immoral plays and feeble literature, pleading the lack of time on account of his manifold duties in relation to the Easter services. He said, however, that he had no hesitation in condemning a large share of the literature that is published in the form of cheap novels these days.

"One of the crying evils of the day," said His Grace, "is the bad book, that poisons the minds of the young. The presses to-day are teeming with literature that keeps within the bounds of decency as prescribed by law, but the circulation of books of this character is nothing less than a crime. As the law now stands, their circulation cannot be prevented. While this is a land of freedom, yet license prevails to a large extent, and still, when one talks of establishing a censorship over the press he is treading on treacherous ground. But it appears to me that regulations more strict than those now in vogue could be established by law whereby the civil authorities could be given the power to prevent the sale of a large number of books which all right-minded persons class as dangerous and debasing. Some means should be evoked to stop the spread of immoral literature.

"In this respect, I can say that I think the Catholic idea of educating the young is the best. I mean by the Catholic idea that the youth in our Church have the benefits of daily religious education along with the secular. They know that they are not to worship God only one day in the week, but every day. The tendency toward secularism seems to be growing stronger in regard to public education in this country, and, if not checked, the ultimate results will be fearful to contemplate. The Catholic Church is fighting bravely against this growing tendency to secularism, because there is only a small stepping-stone from secularism to skepticism. If the minds of the young are to be kept pure and holy, they must not only be given wholesome literature, to read during leisure hours, but they must have religious training daily along with their secular education.

"While the clergy is not in close touch with the theater, yet I can say that there is no doubt that a vast number of the plays of the day are not of a high moral standard. Any tendency towards treating the sacredness of the marriage relation in a light and flippant manner cannot be too severely condemned, for that relation is the basis of all good government. Then the cynical philosophy and the vein of modern paganism that are found in many books and plays of the time serve to destroy the social health and obliterate the old established distinctions between right and wrong.

"As conditions exist at present, I see no way of placing a check upon the evil tendency of bad books and bad plays unless Christian people organize a society with the view of obtaining information on these matters and then notifying the public. Let self-respecting persons boycott the immoral plays and use their best endeavors to prevent the spread of debasing literature."—St. Louis Republic's Interview.

BITTERNESS OF TONGUE AND PEN AN IMPEDIMENT TO THE ADVANCE OF CATHOLIC TRUTH.

Just now anti-Catholic cliques in the West are making use of certain bitter and ill-founded criticisms of Protestant endeavor to argument the influence of the A. P. A. conspiracy. It is a fact that most of us Americans, whether Catholics, or Protestants, were born to an inheritance of prejudice and misgiving between Catholics and Protestants. Nearly all the early immigrants to this land had suffered persecution or annoyance, or deprivation in the land of their birth, on account of their religion. They came here, consequently, burning with indignation and resentment against the religion of those from whom they had suffered. And in this new home that they had chosen they transmitted to their children and their children's children, the memory of the wrongs, real or fancied, provoked, or unprovoked, which they believed they had undergone.

Let us look at this heritage of religious resentment. It is not a pleasant subject for study, but it is important, even necessary, in order to understand the need of a new course of conduct. The Puritans came here with a grievance against the Episcopalians; the Presbyterians from Ireland and Scotland with a similar grievance, as came the Welsh also. And to all these Episcopalians was identified in their minds, to some extent, with what they called "Popery," so that the hatred of all these for Episcopalians resolved itself finally into an animosity against the Catholic religion, with which most of these had no real acquaintance whatever. Then there were the Protestants driven out of France by the

Government of the time, for reasons probably more political than religious, though that does not alter the fact that it was their Protestantism that led to their exile. We can easily imagine how hateful to them was all that "saved" of Catholicity, and what pains they took to instill this hatred into the minds and hearts of their descendants. Then there were our own Catholics, not the later day arrivals so much as the earlier ones, not, of course, those from the parts of Europe where the Catholic religion had more or less the sanction of the law, but those especially from Ireland. It is not necessary to dwell on the sufferings borne by the Catholics of Ireland on account of their religion. That is a notorious fact of history. What concerns the matter in hand is that they did suffer and that the Catholic immigrants from Ireland, because they were human, brought with them also a share of resentment to bequeath to their descendants.

And so it has come about that here in the United States, where the constitution and laws guarantee complete liberty of conscience, we are constantly troubled by outbreaks of spite and ill-will that have really no positive relation to the circumstances of our American life, but are an inheritance, or an importation, from other times and other lands.

If Protestants choose to continue this course of bigotry, and of misrepresentation of our motives and intentions, we cannot very well prevent them by any direct means from doing so. The duty of Catholics is very plain: it is that of peace. At the moment in the Mass when the invocation is made to the Lamb of God who was sacrificed for the sins of all men, Catholics, Protestants, Jews, Infidels or heathen, the kiss of peace is given to symbolize that by the death of our Savior on the cross all mankind have the duty of dwelling together in peace. No fanciful interpretation of this is admissible. Peace means peace; it does not mean war. It does not mean an aggressive attitude that is morally certain to arouse a spirit of opposition and to stir up our neighbors to a chronic condition of suspicion or ill-will.

The language and the attitude of mind of the Holy Father ought to be an example for all who feel themselves called upon to assume the task of presenting Catholic truth. Nowhere in any of the published utterances of Leo XIII. is there a suggestion that those outside the fold of Catholic unity are not in good faith, in the common meaning of that term, in their schism. It is the sheerest presumption for anyone to presume himself to be more Catholic than the Pope. It is most certainly in opposition to the spirit of Christ to impugn the motives of others who profess to be aiming to do good, unless there is most indisputable evidence to the contrary. The Catholic religion is the truth of God as specialized in the duties of men to themselves, to their neighbors, and to God, and its propaganda calls for nothing that is in conflict with sincerity of thought and speech, for with the most heartfelt love for God and for all men. Vituperation has no place in it.—Catholic Review.

La Rabida Remains.

Time has not dealt gently with the ruins of Jackson Park. The April sun is white and glaring; not mellow and tender, like the sun of autumn, which softened the nakedness of the ruin and made it almost beautiful. A few workmen are listlessly engaged in completing the destruction. They call it restoration. The onlookers, who see them at work with sledges and cold chisels, call it chaos. The men work slowly, and seem to produce no results. Twisted masses of iron are heaped where shining palaces once stood.

The monastery of La Rabida has been spared for what, in the swift destruction of all things around it, may be regarded as a green old age. It stands silent and deserted on its lonely promontory, buffeted by the waves that sweep over the sea wall. It has made a brave stand against the snows and frosts of two winters. The tiles are crumbling from the roof, some of the windows are broken in, some of the doors are hanging outward, and the dead weeds stand tall and quaint in the outer courtyard. But from the towers the iron crosses still point heavenward. Time has spared them and the statue of the republic near by, no longer shining in a raiment of gold, but in a new and fairer garb of purest white.

All the rest is ruin, brooding heavily on the place that used to intoxicate with its fanfares, its peals of bells, its pageants, its people.—Chicago Times.

Where Silence is a Virtue.

The *Christian Advocate* justly inveighs against the practice of certain preachers who, when called to speak at the funeral of a man who had lived a depraved life, glorify his memory. It tells of a minister who, in preaching at the grave of a man of most disreputable character, exhorted his hearers to prepare to meet the deceased in another world: "something," says the *Christian Advocate*, "that every one, including the family of the deceased, would hope to avoid."