

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest." — BALMEZ.

VOL. VII.—NO. 34.

TORONTO, THURSDAY, AUGUST 24, 1899.

PRICE FIVE CENTS.

CONSECRATION OF THE WORLD TO THE SACRED HEART.

ENCYCLICAL LETTER OF OUR MOST HOLY LORD, LEO XIII., BY DIVINE PROVIDENCE POPE.

On the Consecration of Mankind to the Sacred Heart of Jesus.

To the Patriarchs, Princes, Archbishops and Bishops of the Catholic World in Grace and Communion with the Apostolic See.

POPE LEO XIII.

Venerable Brethren, Health and Apostolic Benediction.

But a short time ago, as you well know, We, by letters apostolic, and following the custom and ordinances of Our predecessors, commanded the celebration in this city, at no distant date, of a Holy Year. And now to day, in the hope and with the object that this religious celebration shall be more devoutly performed, We have traced and recommended a striking design from which, if all shall follow it with hearty good will, We not unreasonably expect extraordinary and lasting benefits for Christendom in the first place and also for the whole human race.

Already more than once we have endeavored, after the example of Our predecessors Innocent XII., Benedict XIII., Clement XIII., Pius VI., Pius VII., and Pius IX., devoutly to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus; this We did especially by the Decree given on June 28, 1899, by which We raised the Feast under that name to the dignity of the first class. But now we have in mind a more signal form of devotion which shall be in a manner the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and which We confidently trust will be most pleasing to Jesus Christ, Our Redeemer. This is not the time, however, that the design of which We speak has been mooted. Twenty-five years ago, on the approach of the solemnity of the second centenary of the Blessed Margaret Mary Alcoque's reception of the Divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons but from bishops also, were sent to Pius IX., begging that he would consent to consecrate the whole human race to the Most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well considered decision might be arrived at. Meanwhile permission was granted to individual cities which desired it thus to consecrate themselves, and a form of consecration was drawn up. Now, for certain new and additional reasons, We consider that the plan is ripe for fulfillment.

CHRIST OUR KING.

This world-wide and solemn testimony of allegiance and piety is especially appropriate to Jesus Christ, who is the Head and Supreme Lord of the race. His empire extends not only over Catholic nations, and those who, having been duly washed in the waters of holy baptism, belong of right to the Church, although erroneous opinions keep them away, or dissent from her teaching, not only them if from her care; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ. For He who is the Only-begotten Son of God the Father, having the brightness of His Glory and the figure of His substance (Hebrews I, 3) necessarily has everything in common with the Father and therefore sovereign power over all things. This is why the Son of God thus speaks of Himself through the Prophet: "But I am appointed King by Him over Zion, his holy mountain. . . . The Lord said to me, Thou art my son, this day have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession" (Psalm, II). By these words He declares that He has power from God over the whole Church, which is signified by Mount Zion, and also over the rest of the world to its uttermost ends. On what foundation this sovereign power rests is made sufficiently plain by the words, "Thou art my Son." For by the very fact that He is the Son of the King of all, He is also the heir of all His Father's power; the Gentiles for thy inheritance, which are similar to those used by Paul the Apostle, "whom he hath appointed heir of all things" (Hebrews I, 2).

But we should now give most special consideration to the declaration made by Jesus Christ, "through the Gentiles for thy inheritance, but by His own words. To the Roman Governor who asked Him, "Art thou a king then?" He answered unhesitatingly, "Thou sayest that I am a king" (John

xviii, 37). And the greatness of this power and the boundlessness of His kingdom is still more clearly declared in those words to the Apostles: "All power is given to me in heaven and on earth" (Matthew xxviii, 18). If then all power has been given to Christ it follows of necessity that His empire must be supreme, absolute and independent of the will of any other, so that none is either equal or like unto it: and since it has been given in heaven and on earth it ought to have heaven and earth obedient to it. And verily He has acted on this extraordinary and peculiar right when He commanded His Apostles to preach His doctrine over the earth, to gather all men together under the one hope of the Church, by the baptism of salvation, and to bind them by laws, which no one could reject without risking his eternal salvation.

CHRIST OUR REDEEMER.

But this is not all. Christ reigns not only by natural right as the Son of God, but also by a right that He has acquired. For He it was who snatched us "from the powers of darkness" (Colossians I, 13), and "gave Himself for the redemption of all" (I Timothy II, 6). Therefore not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him "a purchased people" (I Peter II, 9). St. Augustine's words are therefore to the point when he says, "You are what price He paid! See what He gave and you will understand how much he paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The price He paid was paid for all" (I, 120 on St. John).

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason for it. For having put the question whether His judicial power extends to all men, and having stated that judicial authority flows naturally from royal authority, he concludes decisively as follows: "All things are subject to Christ as to their prince, inasmuch as He is the author of all things, and as He is not always subject to Him in the exercise of that power" (St. Thomas, II, 2, 1, 3). This sovereign power of Christ over men is exercised by truth, justice, and above all, by charity.

VOLUNTARY CONSECRATION.

To this twofold ground of His power and dominion He graciously allows us, if we think fit, to add voluntary consecration. Jesus Christ, Our God and Our Redeemer, is rich in the fullest and perfect possession of all things, and on the other hand He is poor and needy; that we have nothing of our own to offer Him as a gift. But yet, in His infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His, as if we were really offering Him anything from retaining our offering. He positively desires it and asks for it: "My son, give me thy heart." We are, therefore, able to be pleasing to Him by the good will and the affection of our soul. For by consecrating ourselves to Him we not only declare our open and free acknowledgment and acceptance of His authority over us, but we also testify that if what we offer as a gift were really our own, we would still offer it with our whole heart. We also beg of Him that He would vouchsafe to receive it from us, thoughtfully His own. Such We speak, such is the meaning underlying Our words.

And since there is in the Sacred Heart—as not which is nothing else—as offering and binding of oneself to Jesus Christ, seeing that whatever honor, veneration and love is given to this divine Heart is really and truly given to Christ Himself.

For these reasons We urge and exhort all who love and love this divine Heart willingly to undertake this act of piety; and it is Our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to Him who dwells in heaven on the same day. But shall We allow to slip from Our remembrance those innumerable others upon whom the light of Christian truth has not yet shined? We hold the place of Him who came to save that which was lost, and who shed His blood for the salvation of the whole human race. And so We greatly desire to bring to the true life those who are in the shadow of death. As we have already sent messengers of Christ over the earth to instruct them, so now, in pity for their lot which all Our soul we commend them, and as far as in Us lies We consecrate them to the Sacred Heart of Jesus. In this way this act of devotion, which We recommend, will be blessing to all. For having united it to those whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who knowing Christ, yet neglect His law and His precepts, may still gain from His Sacred Heart the same grace and help, for these still more unfortunate, who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of heaven that Jesus Christ, to whose power they are subject, may also give them the grace to give life to their exercise; and that not only in the life to come when He will fulfil His will upon all men, by saving some and punishing others (St. Thomas, ibid), but also in this mortal life by giving them faith and holiness. May they by those virtues they render to honor God as they ought, and to win everlasting happiness in heaven.

THE NEED OF IT.

Such an act of consecration, since it

can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In those latter times especially, a policy has been followed which has resulted in part of all being raised between the Church and civil society. In the constitution and administration of States the authority of sacred and divine law is utterly disregarded, with a view to the exclusion of religion from having any constant part in public life. This policy almost leads to the removal of the Christian faith from our midst, and, if that were possible, of the banishment of God Himself from the earth. When men's minds are raised to such a height of insolent pride, what wonder is it that the greater part of the human race should have fallen into such disquiet of mind and be buffeted by waves so rough that no one is suffered to be free from anxiety and peril. When religion is once discarded the willow of misery that is the surest foundation for the public welfare must give way, whilst God, to inflict on His enemies the punishment they so richly deserve, has left them the prey of their own evil desires, so that they give themselves up to all the passions which finally wear their fibres out by excess of lust.

Hence that abundance of evils which have now for a long time settled upon the world, and which pressingly call upon us to seek for help from Him by whose strength alone they can be driven away, can be but the just retribution of the Only-begotten Son of God? "For there is no other name under heaven given to men whereby we must be saved" (Acts II, 12). We must have recourse to Him who is the Way, the Truth and the Life. We have gone astray and we must return to the right path; darkness has overshadowed our minds, and the gloom must be dispelled by the light of truth: death has seized upon us, and we must lay hold of life. It will be worth the while, if only our many wounds be healed and all justice spring forth again with the force of restored authority; that the splendors of peace be renewed, and swords and arms drop from the hand when all men shall acknowledge the empire of Christ forever and every good, not long ago, "Every tongue shall confess that our Lord Jesus Christ is in the glory of God the Father" (Philippians II, 11).

When the Church in the days immediately succeeding her institution was opened to the world, the Emperor Nero, a young Emperor saw in the Cross a cross, which became at once the happy omen and cause of the glorious victory that soon followed. And now, to-day, behold another blessed and heavenly sign, the Sacred Heart of Jesus, with a cross rising from it and shining forth with dazzling splendor amidst flames of love. In that Sacred Heart all our hopes should be placed, and from it the salvation of men is to be confidently hoped.

Finally, there is one motive which We are unwilling to pass over in silence, personal to Ourselves it is true, but still good and weighty, which moves Us to undertake this consecration. God, the Father of every good, not long ago preserved Our life by curing Us of a dangerous disease. We now wish, by this increase of the honor paid to the Sacred Heart, that the memory to this great mercy should be brought prominently before our eyes. We gratefully but publicly acknowledge.

THE DATE OF THE CONSECRATION.

For these reasons, We ordain that on the 11th, 12th and 13th of the coming month of June, in the principal churches of every town and village, certain appointed prayers be read, and on each of these days there be added to the other prayers the Litany of the Sacred Heart approved by Our Authority. On the last day the name of consecration shall be the Sacred Heart of Jesus, which is the Lord the Apostolic Benediction Given in Rome at St. Peter's on the 25th day of May, 1899, the twenty-second year of Our Pontificate.

LEO XIII.

THE PROPAGANDA, ROME, May 31, 1899.

MOST REV. LORD ARCHBISHOP—I hereby notify Your Grace that it is the wish of the Sovereign Pontiff that in those places where the Encyclical Letter of His Holiness regarding the consecration of all men to the Most Sacred Heart of Jesus did not arrive in time to hold the celebration on the day therein prescribed, the 11th June, that some Sunday be selected by the ordinary of each diocese for this solemn consecration, any time during the summer months up to the 21st of next September. Meanwhile, Your Grace's most devoted servant,

M. CARDINAL LUDOVICOTTI, Prefect.

AUGUSTIN, Archbishop of Larissa, Secretary.

In accordance with the above letters, His Grace, the Archbishop of Toronto, has appointed the third Sunday of September, 17th day of the month, for the celebration of the Sacred Heart in all the churches of the archdiocese. And in compliance with the suggestion of our Holy Father, the Pope, His Grace wishes that the ceremony of consecration be preceded by a Triduum of propitiation and satisfaction. The Triduum may be held after Mass, or in the evening when Benediction may be given. The prayers might be an Act of Reparation to which should be added the solemn Act of Consecration at the grand service on Sunday. The agencies should be

held at the hours best calculated to secure a large attendance. Copies of the authorized Litany of the Sacred Heart, and the Solemn Act of Consecration, may be had at D. & J. Sadler's, 115 Church Street, Toronto, and it would be well to have both those leaflets distributed among the people. By order of His Grace, the Archbishop of Toronto.

F. RYAN, Diocesan Director.

SOLEMN ACT OF CONSECRATION.

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we would ever be; nevertheless, that we may be more surely united with Thee, behold here to-day each one of us freely consecrates himself to Thy Sacred Heart. Many indeed have never known Thee; many too, despite Thy presence, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of a faithful who have never forsaken Thee, but also of the prodigal children who have turned their backs upon Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who have been beguiled by errors or whose affections have been turned aside, and call them back to the harbour of truth and the unity of the faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who still sit in the ancient superstitions of the Gentiles, and refuse not to enter Thy Kingdom, but rather enter into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one word, Praise to the Divine Heart that wrought our salvation, to it be glory and honor forever. Amen.

St. Joseph's Convent, Toronto.

On the morning of the 16th, St. Joseph's Convent, Toronto was the scene of one of the most sublime and touching ceremonies of the Catholic Church, viz. the reception into religion of four young ladies who had resolved to renounce the world and devote themselves to the service of God. The postulants who received the veil were Miss Spencer, of Owen Sound, in religion Sister M. Clare; Miss O'Meara, of Oseco, Sister M. Loreta; Miss Tufty, of Toronto, Sister M. Agnes; and Miss O'Shea, of Peterboro, Sister M. Paula. Sister Emerita made profession of her vows.

The ceremony took place in the beautiful convent chapel which was crowded with friends and relatives. The fortunate in securing a seat in the nave and, while awaiting the opening of the ceremony, had leisure to admire the beauties by which I was surrounded; from the gracefully springing gothic arches and pinnacles, to the exquisite carvings and angles that adorn the communion rail; and from the gorgeous stained-glass windows to the sanctuary, beautiful with lights and flowers.

A burst of music ushered in the presence of young ladies and faint little strains; and a silence fell upon the kneeling throng as they swept up the wide aisle to their places before the altar. In the sanctuary were His Grace the Archbishop who officiated, and the following deacons: Very Rev. V. McBride, Prov. of Basilian Fathers, Rev. Father Miller, O.S.B., Rev. Fathers Devine, Brennan, La Marche, Murray, Frachon, Minahan, Oruse and Cherrier. The service was opened with an eloquent sermon preached by the Rev. Father Miller, O.S.B. in which he congratulated the young ladies upon the happiness they would experience in their new vocation. After the ceremonies of reception and profession mass was celebrated by His Grace the Archbishop. The music was beautiful and touching as convent music always is; and, at the close, as the last strains of the Te Deum died away, and we found our way out into the noisy world again, with the odor of incense still clinging about us, and strange scenes and people filling our souls, I thought of those lines by Adelaide Proctor

"Blessed are they who die for God And earn a martyr's crown, Yet he who lives for God may be A greater conqueror in His fight."

A WITNESS.

Knights of St. John.

The afternoon sail under the auspices of St. Mary's Auxiliary No. 62 Knights of St. John by Steamer White Star to Oakville on August 19th, 1899 was participated in by about two hundred members and their friends and was a grand success. An excellent committee in charge did every thing possible to make it pleasant, by impromptu entertainments on both trips by the members. The singing of the Misses Kelly and Misses Curran the recitation by Miss Frendgast and the feast by Misses Kelly and McKeefay on the whole and plans were thoroughly enjoyed by those present. Dancing was also in order after reaching the grounds. A delightful supper prepared by the committee was indulged in by the hungry voyagers who did it amply justice. Some of the simple feelings the keystone of this worthy society prevailed throughout and it is to be hoped any thing they undertake will receive the same patronage. Special praise is due the officers and owners of the boat for their kind and helpful assistance. The committee, the Captain even giving his own water to a St. John Knight whose head gear found a watery grave.

THE FILIPINOS AND THEIR CRITICS.

(WRITTEN FOR THE REGISTER.)

When some one represented an American Senator as asking if the Filipinos were the same tribe St. Paul wrote to, he hardly expected to be believed literally. Still there was this truth in his statement, that under the form of a joke it represented, not inaccurately, the vagueness of notion prevailing about this eastern people. Who were they? Where did they come from? In what part of the earth are the islands found? These and many similar questions had to be asked by very many; and, up to till this moment, the answers have not been entirely satisfactory, nor free from much self-contradiction.

At first whilst Spain was the enemy, and the Filipinos in a kind of alliance with the United States, they were pictured in very glowing colors as brave and, above all, bubbling over with the love of liberty. Aguinaldo was highly educated, a hero, and in a very special and most remarkable manner opposed to ignorance and superstition. Indeed, since accounts figured him also particularly good, and so exceptionally high-minded and able that thoughtful men began to fear, no matter what might be the immediate issue of the war, in the long run victory must rest with the supreme civilization; and Aguinaldo had it if he reports of him were true!

But this fear was mitigated if not quite assuaged after a while. Dewey—the immortal Dewey, the greatest admiral the world has seen, the man before whom Nelson was a pigmy—took Manila and showed his supreme devotion to liberty by a fixed determination to keep that article all to himself. And when the eastern leaders and people at first wildly objected to what they considered a one-sided arrangement, and, next, manfully rose up in arms against it, they underwent, at once, such a complete transformation, downward—downward, as never been seen or heard of outside the island of Circe the enchantress. Their learning became in a moment only barbarism; from lovers of liberty they degenerated into mere thieves, and the bravery which so lately distinguished them faded away as if by magic, and the blood-thirsty cowardice of assassins stalked behind ditches and trees and big crops of high-growing rice, and actually daring to shoot down free born citizens from far off Minnesota and Nebraska, or other Christian States.

It makes one's head swim to read of the swift and awful retribution that befel these eastern tribes for their folly in not letting themselves be peacefully transferred from the domination of Spain to liberty under the great republic.

The poor people have had even more than this to bear. For scarcely had Dewey's guns opened the harbor when there lighted from the west a flock of birds of different omen. The admiral bombarded in the interests of humanity. The new visitors inscribed their flag with loiter device.

Nameless as to sect, or having so many names that it was quite impossible to classify them, they adopted the general appellation of Christian missionaries. All, who were not professors, were doctors of divinity; which would be good enough if anybody, or even themselves, could tell what kind of divinity it was. And as for religion a keen old Boston man once said it was like the general some men folks at home gave to buggers, so thin that it was doubtful whether it was gruel at all.

But of course they came—they said they did, anyway—to instruct and enlighten, and what they call uplift, which is a word I won't advise them to change. In many sections of the country it is a synonym for steal and they should be careful not to raise that idea in the public mind, in so close connection with themselves. It might be dangerous.

But at all events, whether to lift or uplift, there were, and must give out a show of reason for their presence. And how better do this than by vilifying the people they have pounced upon? Hence the denunciations of barbarism, degradation, superstition, and all the rest with which they have laden the columns of the religious (?) press, about the unfortunate Filipinos. Nobody, we suppose, is expected to believe all this trash, so published. The fighting men, Ota and the others, think it necessary from the point of view of military necessity—and the missionaries all help in raising a wind in their favor; and so long as this penance and the press continue to denounce, we can expect little truth in the reports, and the gallant leaders in addition to being robbed and driven from their homes must suffer the misery of being calumniated before the whole world. Yes, they are fighting, and miserably too, for what? Simply their own, and for what is dearest of all the safety of their wives and children, and all those things which are usually held to make war just and honorable. But who cares for all that? They care for nothing but their own pockets. It is the old story—Give the dog a bad name and then anyone may shoot him. In such a state of the case it is pleasant

to meet with at least a few manly enough to despise this lying clamor, and speak out the truth as they found it by personal experience. And amongst these honorable mention is due to a Mr. Horrocks who has been on the ground, having served in the army of the Mail and Empire he says: "The natives are not the uneducated savages that many suppose. The average intelligence among the Filipinos is really very high. (Listen to that!) They are affectionate, religious and highly moral—and capable of self-government." How does this compare with the notion sought to be inculcated upon us by the too common reports? How much would have to be added if the description were not of the Filipinos, but of the great Republicans themselves.

Funereral of Mrs. O'Keefe.

The funeral of the late Mrs. Eugene O'Keefe took place on Friday, at 9 a.m., to St. Michael's Cathedral, where a solemn Mass of Requiem was sung, and thence to the cemetery. The Cathedral, which was draped for the occasion, was filled with people, the very large attendance of ladies representing for the most part the Catholic socialities and ladies societies. The Mass was sung by Rev. F. Ryan, rector of the Cathedral, assisted by Fathers Rohleder, Treacy and Healy. In the sanctuary were Fathers Brennan, Hand, James Walsh, L. Minahan, C. S. Grogan, C. S. R., and the Vicar-General, Rev. J. J. O'Connell, P. M. O'Connor, W. T. J. Lee, R. Davis, P. F. Cronin, W. T. Kernahan, Charles Heath, T. McTavish, R. Dissette, J. J. Lundy. Father Ryan pronounced the absolution. Hundreds followed the remains from the Cathedral to the grave, and seen on the street as well as in the church, the funeral was a most impressive tribute to the dead. R. I. P.

THE REGISTER has received the following sympathetic references to the death of the late Mrs. O'Keefe. The announcement in last week's Register of the death of Mrs. Eugene O'Keefe was read with profound regret by the many friends of that estimable lady throughout the Province. In Toronto where she spent her active and useful life, her death must have come to many in the sense of a severe personal loss. Her cheerful word, her open hand, her kindly nature and her hospitable home lightened materially the burden of human sorrow and lessened the pain of human suffering in the sphere in which she moved. Not until the great book of life has been opened and the innermost thoughts of men are revealed to their fellows will the unostentatious charity and beneficence of Mrs. O'Keefe be known. In her the poor had a constant and generous friend. No appeal to her charity was ever made in vain. Truly it may be said that the bitter mourning of the poor at her death was the most eloquent passage to which mortal ears could be attuned. The late Mrs. O'Keefe appeared at all times a splendid example of the Christian wife and mother. Her heart was in her home and she was the soul and centre of every happiness and goodness there. No labor was too great, no sacrifice too heavy if it would but minister to the happiness or increase the comforts of those she loved. To her friends Mrs. O'Keefe was always a delightful and lovable presence; her thoughtfulness and unselfishness, her gentleness and charity, her enthusiasm and fidelity made her a favorite in her school girl days, and the popularity she then obtained was intensified when her splendid qualities of mind and heart found wider scope for their beneficence in the ripened years of her womanhood. Above all things the deceased lady was a devoted Catholic. Her faith in Almighty God and the Wisdom of His inscrutable ways developed in her a beautiful Christian character, she recognized in the possession of wealth the responsibility of its proper disposition. She accepted with grateful heart the pleasures and happiness which life afforded, and bowed resignably under crosses—many of them bitter and hard to bear—which she had to carry. Nothing could have been more beautiful than the death-bed of this good woman. Fortified by every consolation that her holy religion could afford, she smilingly turned her face to the setting of life's sun, serene and happy in the thought that beyond the darkness and death would surely arise for her the light of eternal bliss. This, the second heavy bereavement that has fallen upon the home of Mr. O'Keefe, most within a month, will call forth for that worthy gentleman and his bereaved daughter the sincerest sympathy of the entire community. Within the circle of a sorrow so deep and so sacred, one can only intrude to express the hope that the courage and resignation which sanctified the trials of the dead mother may now sustain the bereaved husband and daughter in an affliction which seems too heavy to bear.

Death of Father McDonagh.

Boston, Ont.—Rev. John McDonagh died on Sunday of a complication of diseases.

The foregoing announcement occasioned much sympathy in Toronto. Father McDonagh was a brother of Dr. A. J. McDonagh of this city.