

The Catholic Record.

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

VOLUME 9

LONDON, ONTARIO, SATURDAY, JUNE 2, 1888.

NO. 502

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A PAGE OF OUR HISTORY.

The Jesuits in Canada Under English Rule.

I. The capitulation of Quebec was signed on the 13th September, 1759. The act stipulates:

Article 2.—"That the inhabitants shall be preserved in the possession of their houses, goods, effects and privileges. Granted upon their laying down their arms."

Article 3.—"That the exercise of the Catholic, Apostolic and Roman religion shall be maintained and that safeguards shall be given to ecclesiastical houses, to male and female religious, particularly to His Lordship the Bishop of Quebec. (Granted the free exercise of the Roman religion, like other religions, to all religious persons, as well as to His Lordship the Bishop.)"

No trace here of any clause whatever excluding the Jesuits from the guarantee of this capitulation.

II. The capitulation of Montreal was signed on the 8th September, 1763. Upon the point in question it stipulates as follows:

Article 37.—"The free exercise of the Catholic Apostolic and Roman religion shall subsist entire. . . . These people shall be obliged by the English government to pay their priests the tithes they were used to pay. (Granted, as to the free exercise of their religion, the obligation of paying the tithes to the priests will depend on the king's pleasure.)"

Article 38.—"The chapter, priests, pastors and missionaries, shall continue with entire liberty in their exercise and functions of cures. . . . (Granted.)"

Article 39.—"The communities of nuns shall be preserved in their constitutions and privileges. . . . They may continue to follow their rules. . . . (Granted.)"

Article 40.—"The preceding articles shall likewise be executed with regard to the communities of Jesuits and Recollets and of the house of the priests of St. Sulpice at Montreal; these last and the Jesuits shall preserve their right to nominate to certain curacies and missions as heretofore. (Refused until the Kings pleasure be known.)"

Article 41.—"All the communities and all the priests shall preserve their movable, the property and revenues of the seignories and other estates. . . . of what nature soever they be, and the same estates shall be preserved in their privileges, rights, honors and exemptions. (Granted.)"

Firstly, then, the Jesuits as well as the Sulpicians, the Recollets and the secular priests were to retain their possession with all the privileges thereto pertaining, for the 34th article, in saying all the communities, evidently excludes the restriction contained in the preceding article.

Secondly, by the refusal of article 33 the Jesuits were not placed in a worse position than were the Sulpicians and the secular clergy by the refusal of the second part of the 37th article; nor one might even say, that was the bishop, by the refusal of articles 29, 30, 31 and 40. The episcopal see was at the time vacant, for M^{onsieur} de Pont-Brand had just died in Montreal, but we shall soon see unvelled tendencies as hostile to the episcopal dignity, are those that we find here against the religious orders; already, even, in refusing articles 29, 30, 31 and 40, articles concerning the nomination and the prerogatives of a bishop, General Amherst showed clearly what he wanted to come to.

But, it is well to remark here, that this conditional refusal of the 33rd article does not prove that in reality the religious were molested.

The article, though refused, remained in vigour, and the unfavorable measures that we have pointed out remained a dead letter, and were implicitly revoked by the Treaty of Paris.

We may even be permitted to think that this refusal concerned, if not solely, at least principally, the final clause, which treats of the nomination to certain curacies by the Sulpicians and the Jesuits.

The Treaty of Paris was signed on the 10th February, 1763. The fourth article contains, amongst others, the following points:—

"His Britannic Majesty, on his side, agrees to grant the liberty of the Catholic religion to the inhabitants of Canada. He will consequently give the most effectual orders, that his new British Catholic subjects may profess the worship of their religion, according to the rites of the Roman Church, as far as the laws of Great Britain permit."

That is absolutely all that the treaty contains on the subject. There is no explicit question of the Jesuits, any more than of any body else; it speaks of the inhabitants of Canada, among whom the Jesuits were included.

To pretend that in virtue of the final italicized clause, the penal laws of

England were promulgated for Canada is to oppose the evidence of facts, and the interpretation given to this clause by all competent authorities.

(a) In fact, the penal laws of England have never been enforced in Canada; there have been various partial attempts to enforce them quite as much against the secular clergy and the citizens as against the Jesuits, but these attempts have always almost entirely failed.

According to these laws, among other things, every Jesuit, Seminarian, or other priest, ordained by an authority derived from the See of Rome, ought to leave the Kingdom. Where is there a trace of such a law having been put into execution against the Jesuits, any more than against the Seminarians or secular priests?

It would be useless to cite other points of these laws, sufficient is it to say that in England, in virtue of these laws there was no shadow of religious liberty, but everybody knows that here, on the contrary, this liberty exists without restriction.

(b) Competent authorities are unanimous in saying that the meaning of this clause was not an enforcement of the penal laws of England. We shall content ourselves with some quotations.

In 1765, the Lords of Trade wished to make it appear that the penal laws applied to Canada. Lord Fletcher Norton and Lord William de Gray, then respectively Attorney-general and Solicitor-general, declared positively that they did not apply to Canada, and the high advocate, the attorney-general and the solicitor general confirmed this decision the 18th January, 1768.

Lord North, during the debates on the Quebec Act of 1774, said:—"Our penal laws do not apply to the colonies; and Lord Thurlow added: (at the time of the session) 'it was stipulated that the Canadians should have the free enjoyment of their property, more particularly the religious orders, and that the full exercise of the Catholic religion should be continued, and the final treaty of peace was made in favour of the rights of property, in favour of religion, in favour of the religious orders.'"

This explanation has since then been invariably adopted in the decisions of the Privy Council; it has been confirmed by the declaration of our Legislature and by all our Provincial laws.

The restriction mentioned above, according to the usual interpretation, signifies nothing more nor less than liberty, but not privileges, for the Roman Church, in other words: The Catholic religion shall no longer be what it was under French rule, the religion of the State. As to exceptional conditions made against the Jesuits in the Treaty of Paris, we cannot find the smallest trace of them.

TO BE CONTINUED.

ESSAY ON BRITISH IMPERIAL CONFEDERATION.

By the Rev. Eneas McDonnell Dawson, LL.D., F.R.S., etc., read the 1st of May, 1888.

We experience too many benefits under our union with the mother country not to understand and desire that this union should be of long continuance. But there is no principle of permanent coherence in the colonial and dependent state. Colonies are like children who, when come to man's estate, have ever loving and obedient they may have been, put away the things of a child, and aspire to a more free and independent condition. One of three things must happen: They will either become partners with the parent, set up for themselves, or seek some new alliance. So it is with colonies. When they have grown to importance, wealth and power, they put away the things of colonies and must either be incorporated with the parent State, assume independent nationality, or seek new alliances in which their importance will be recognized. Or, if it pleases us more, we may liken Colonies to the faithful clerk of a great commercial firm. Without losing his faithfulness, or his love to the firm in which he has grown important, he longs for a position where there will be greater play for his individuality. Then one of three things; he will either be advanced to the state of a partner, start business on his own account, or seek partnership elsewhere. So, Colonies, however faithful and affectionate, become tired of dependence on the parent firm. They must become partners in it, set up business for themselves, or go into fellowship with some other established concern. The parent State would fain retain them. But the time has come when they can be no longer held as Colonies. A new relation must be established, and what better could be devised than that they should be taken into partnership? Their sense of duty and affection makes separation distasteful. They might or might not be able to stand by themselves united with a foreign power, they would feel like exiles in a strange land. Would it not, therefore, be more promotive of their advantage and happiness to seek closer union with their mother state? This could surely be done without sacrificing the interest or dignity of either party. Nay, it would exalt the colony without lowering the parent land. A permanent bond would come into play which would do away with the ephemeral nature of the colony together with its name, and the strength of the hitherto reigning power would be doubled because secured upon a lasting basis.

The mere colonial and dependent relation cannot endure beyond a generation or two. Sentiment is a fine thing, no doubt, and a bond of union whilst it exists. But it passes away with new impressions. The love of liberty never dies. It is transmitted from age to age, and will bear its essential fruit. Is it consistent then with this undying prin-

ciple of liberty that the mother country and the colonies should be confederated? We are persuaded that it is so; and, more, that it is the only means by which the liberty and independence of all concerned can be maintained. The colonies would retain their self-government as at present constituted. Not a single right or privilege would be interfered with.

The mother country would rejoice in her new strength, having so many powerful partners added to her great firm.

The central power would necessarily be in one or other of the confederated lands; and, no doubt, it would be at Westminster, as at present. But this would not lessen the dignity or the importance of the countries that are, at this moment, colonies. It would not be unreasonable to expect of them some sacrifice in lieu of so much advantage, if indeed sacrifice were required. Sacrifice would chiefly be on the part of the Mother Land. It would be sovereign no longer; but, would be governed as regards general interests, by the power emanating from all the sections of the confederation, united as an undivided whole. It would retain its internal rule with which no other branch would interfere. England in union with Scotland has always acted in perfect harmony; and why? because all undue meddling of the one country with the affairs of the other was guarded against. The Parliament were united; but, it was well understood that the business of Scotland should be left to the Scotch members, a high official having charge to attend to it and forward it on behalf of his country. The States and Nations of Germany are powerful under confederation, each State managing its own affairs, whilst the general interests are provided for by the federal Emperor and Parliament.

In no country, however, is the practicality of Federal government better illustrated than in this land of Canada to which we are proud to belong. Our system of rule is too well known to require many words. Suffice it to say that for the many years it has been in operation, no difficulty has occurred that has not been satisfactorily settled without infringing on the rights or privileges of any branch or portion of the whole. But was there not rebellion and consequently something wrong? Whence came the rebellion, and who were the rebels? From a territory, where there were, as yet, few settlers from civilized lands, and the rebels were no other than a portion of the untamed Indians, and their scarcely less barbarous cousins, the half-breeds. Such were the hostile elements against which the confederation had to contend. The vigor and resolution with which it fought and the success which so speedily attended its efforts, shewed triumphantly that it was far from wanting in military spirit, and fully determined to maintain the ground which, as a confederation, it had acquired.

It will, no doubt, be objected by some that the colonies, if confederated with the Mother Country, would be obliged to aid in any war the general Government might be engaged in. Are they not, in their present state, under such obligation? And would it not be their duty to fulfil it? When came the one hundredth Regiment? Was it not raised by the Canadians? And sent to aid the imperial Government in its wars? What of Egypt and Tel-el-Keber? Were there no willing Canadians there? And, when there was question of rescuing General Gordon from his perilous position at Kartoum, with what alacrity did not our hardy voyageurs undertake to succour the danger? Nile?

It cannot be said that the Mother Country would hesitate to give military assistance to the colonies, as readily as it employs diplomatic ability in support of their rights. All this would be done, and more powerfully done, under Confederation. Diplomacy, it may be confidently said, would replace the sword, and, at least, within the borders of our far extending confederation, war would be no more. Bold, indeed, would that nation be and strong in aggressive power, that would dare to strike the first blow.

Would not the British imperial confederation be a menace or challenge to other nations? If they so interpreted it, the fact would be their own. Do we threaten, other powers, when we build some new iron-clad? Or did Germany challenge other peoples when she increased her army and insisted that her Parliament should vote the necessary supplies? On the contrary, she only adopted a wise measure for averting war by being prepared to meet it, and for securing peace by rendering herself able to command it. If Confederation is ever destined to become a fact of history, now is the time whilst there yet exists, in all British settlements, a warm affection to the mother land, and whilst there yet lingers, among the French Canadians, the patriotic spirit which prompted their most representative man, Sir Etienne Tache, to say: "The last shot on this continent in support of British confederation will be fired by a French Canadian."

It will be for some eminent and experienced statesman to point out the plan by which the grand scheme of Imperial Confederation may become a reality.

A Grandson of O'Connell.

But a few weeks since a child was born at Rampton, London, remarkable as being a grandson of the Liberator, who, if he were now living, would be in his one hundred and thirteenth year. The little stranger is the son of Captain Daniel O'Connell, youngest and sole surviving son of the great Dan. Captain O'Connell is over seventy years of age, but he is young in appearance, and as he is a champion tennis player, is known in many a court round Rampton.

MR. GLADSTONE AND THE NON-CONFORMISTS.

United Ireland.

London Wednesday.

This afternoon a crowded meeting was held at the Farringdon street Memorial Hall, London, at which Mr. Gladstone was presented with an address from nearly 4,000 Nonconformist ministers. The Rev. Dr. Clifford took the chair, supported by Mr. J. J. O'Sullivan, Mr. P. J. Rowlands, M. P., Rev. Dr. Newman, Mr. J. DeWitt Miller, Mr. W. Crossfield, Mr. Schindhorst, Mr. J. D. Peddie, Rev. G. S. Ingram, Rev. Hugh Price Hughes, Rev. Dr. Parker, the Countess of Aberdeen, Mr. Priestly, M. P., Mr. P. MacLaver, and others. Mr. Gladstone accompanied by Dr. Clifford, and received an ovation, "Auld Lang Syne" being sung.

Mr. Guinness Rogers said they were assembled to make a demonstration of honour, respect, and reverence for the most illustrious statesman who had for many a day wielded the power of this great nation (cheers). Mr. Rogers then read the address which expressed the intense sympathy of the Nonconformist ministers in the work to which Mr. Gladstone has devoted the latter years of his illustrious career—the reconciliation of the peoples of England and Ireland by the removal of differences which for centuries had separated them from each other.

Mr. Gladstone, who was loudly cheered on rising, said he was thankful to those who signed the address for the courageous manner in which they had found it agreeable to associate their political action and their political intention with the principles and motives of their holy religion. (cheers). There had been an anxious and most reasonable desire on this side St. George's Channel that the session of Parliament which was now opening should be a season fruitful in British legislation. They of the Opposition had done their very best to expedite the business of the government, and to assist in the fulfilment of that reasonable wish. He took no credit for his doing, but he must say a word on behalf of the gentlemen who had seldom been mentioned with commendation in a British audience. He meant those Irish Nationalists who, notwithstanding the pressing needs of their country and the grievous oppression which, as they thought, she was undergoing, had refrained from anything like persistent effort as to what might have been an unseasonable urging of her claims, and had thoroughly and heartily co-operated in that purpose which the Ordinary Opposition entertained of promoting the general business of the country (cheers). There were many questions before Parliament, but he laid it down with some confidence as a rule, positive and almost absolutely inflexible, that whether or no Ireland was employed on the discussion of Irish questions at this or that given time, yet, Ireland, and Ireland alone, which truly held the key to British legislation (hear, hear). Touching the death duties, he asked why was not an act of injustice prevented? Because the motion to preclude that injustice was made by the Opposition and the success of the motion might have led to the introduction of a Government prepared to grant Home Rule to Ireland. An administration should come in prepared to grant the Home Rule to Ireland (cheers and laughter). He thought they might say that the aggregate evidence of the elections which had taken place since the beginning of last year showed that the Government did not represent the present mind of the people of England (cheers). He would not anticipate their fate at a general election which they said would not happen for five years, and which they could very safely run against the life of an old man (shame). They had a perfect right to say that if they pleased; but, in the first place, he thought they made a very great mistake if they supposed that the life of an old man or the life of a young man had anything to do with the progress of this question (loud cheers, which truly held the key to the long run self-governing; national sentiment and conviction would find the means of asserting itself and giving itself effect, and it was not that or this individual who would determine the issue as to five or any number of years. He had always stated this, and it was his earnest belief that this country was so strong that, humbly speaking, she could, as she had in many instances before, proceed for many years in the course of wrong-doing without being compelled to amend her ways. Therefore, he was not going to say how long this resistance would be continued. It was not for man to determine the time and the seasons. They were in better hands than ours; and he was content to await the judgment which would be given by the Supreme authority upon the issue of this great question (hear, hear). Of the present Government he would say that not only did it appear that the sentiment of the country was adverse to their actual policy, but that they had abandoned and forfeited all the pledges on Irish policy upon which they were chosen. Local Government was not withheld from Ireland, but the Government were not satisfied with that. The words of Lord Hartington (quoted by Lord Spencer) were that Ireland was to have no local self-government until she had entirely changed her mind upon the subject of Home Rule and a Parliament in Dublin. Was he (Mr. Gladstone) wrong in saying that that had been an abandonment and total contradiction of the pledges which the present majority set up at the election of 1886 against the Liberal doctrine of Home Rule, and by which they induced the majority of the English constituencies to send them back to power, as it now appeared, on an un-sound, empty, and false pretence? (cheers). The Government had no more moral title to represent England at this moment than they had moral or legal

title to represent Ireland or Scotland (cheers). The doctrine of the Government had not been against crime, but against combination. It glared upon them from every page of Irish history. It was the only arm by which the poor and destitute and feeble population of Ireland could make good that ground even in the slightest degree against the domineering power of the wealthy, with England at their back. Referring to the phrase, "Remember Mitchellstown," the speaker maintained that every member of the constabulary ought to have been committed for his offence on that occasion. He was not blaming the police personally, but the directive power. Mr. Parnell was not prepared to vindicate the Plan of Campaign, nor was he prepared to vindicate it, but he thought it would be found its real authors were the present Government. The Government had tampered with the principles of law and equity. They could not more effectually make the law odious than by allowing evictions to take place, and then by fresh legislation conceding the demands and establishing damages proof against themselves (hear, hear). It seemed as if the object in view were to exasperate and degrade the Irish people. In painful contrast to what had taken place in Ireland, there had been substituted in this country liberal and generous government, and the reward had been order established upon foundations as firm and high as ever were laid in any age or country (cheers).

Special Correspondence of the Pilot.

THE POPE AND IRELAND.

Rome, May 3.

The statement made in the telegram I sent you last week to the effect that the Plan of Campaign was in its infancy, untouched by the Decree of the Holy Office, although it might seem rash at the time, has since acquired confirmation. Although the question which the Cardinals of the Congregation of the Holy Office, examining the subject, were called upon to reply to—"Is it permissible in the disputes between land owners and tenants in Ireland to use the means known as the Plan of Campaign and boycotting?"—was answered by their Eminences in the negative, yet they were good enough to add their reasons for this decision, which, in the vast majority of cases, have no practical application in Ireland. That the document is a statement of moral duty in certain cases is at once evident; but that these cases are numerous or even common in Ireland is what those who know the country best unhesitatingly deny. The Congregation of the Holy Office had a particular group of rare cases before them, and have pronounced judgment upon these; and this judgment applies only to these individual cases and not to others, except these cases exactly fulfil the conditions which bring condemnation.

It is unnecessary here to show that contract between land owner and tenant in Ireland is not free; that the courts are closed to a vast number of tenants, who for one reason or another are prevented from appealing to them; or to insist upon the fact that money has been extorted by the Plan of Campaign. These facts are well known in Ireland. In Rome the Congregation seems to have considered a possible case where, in spite of a free contract, an abatement in rent was insisted upon by a tenant who refused to appeal to a ready and serviceable court appointed to consider his demands, and who allowed himself to be coerced into paying money to a third person, having already refused to do so himself; in such a case the Decree of the Congregation is most applicable. But such cases are so rarely met with in Ireland that they may be said to be, for purposes of a general Decree, non-existent.

The Decree issued by the Holy Office is likely to disappoint those who looked forward to it as the death blow of the National agitation. Except as a statement of "morality and justice," and as a direct prohibition of boycotting, it affects nothing else; for the conditions mentioned in it are non-existent. But what was sought to be obtained was a prohibition of the National League, and that Catholics belonging to it should be refused absolution. This attempt has failed completely, although a telegram has been widely circulated stating that Cardinal Simeoni, Prefect of Propaganda, forwarded the decree with special instructions to Mgr. Perico (!) and the Irish Episcopacy, "when instructing the clergy to put it in force, to inform them that they are to refuse absolution to any one declining to renounce being a member of the League." This is false, although it points to what was sought to be obtained. Cardinal Simeoni forwarded the Decree to the Irish bishops and wrote nothing but a very few words to the effect that he had been ordered to send this out to them.

That the moral dangers arising from the abuse of means employed for the advantage of Ireland should be pointed out by the Pope is quite natural. That is his high duty. But it would be a gross mistake to suppose that His Holiness has the least intention or wish to damp, in any degree, the ardor of the Irish people in pursuing, by all legitimate and moral means, their political advantage. If his action now succeeds in removing any possible reproach that may be made against them of using immoral and unjust means, he will be in a position to attempt his special means for their amelioration in the efficiency of which he strongly believes. He is quite conscious of the disabilities under which they labor, and he has the greatest confidence in their obedience and submission to the Holy See. The new decree has put no new restraint upon them; any theologian would have pronounced on an individual case brought before him as the Congregation of the Holy Office has done. The

face of things is in no way changed, save that boycotting will not be resorted to any more.

F. L. CONSELLAN.

Special to the Catholic Record.

FROM WINNIPEG.

The Catholics of St. Mary's church, Winnipeg, have reason to feel proud of the way in which their spiritual wants are attended by the good fathers of the O. M. I.

We have one of the finest churches in the northwest. It is a credit to the zeal and perseverance of our worthy Parish Priest, Father Ouellette, who since he came amongst us, has been the means of placing it in its present flourishing condition. Father Ouellette is not one to take any praise or give himself credit for what he has accomplished. Being of a quiet and unassuming manner, he believes in deeds not words. He holds a high place in the hearts of the congregation of St. Mary's, and we hope he will be long spared to us. In his endeavors on our behalf he has enlisted the hearty co-operation of a gentleman who has made the church a present of a marble reredos and altar which cost in the vicinity of \$1500. This same gentleman also gave two magnificent stained glass windows for the sanctuary. Father Ouellette has for his assistants the Revs. James Cahill, McCarthy and Fox, O. M. I. The last named gentleman is admitted to be one of the best preachers in the north-west.

He came from England in the early part of last winter, and by his genial manner and magic eloquence already holds an exalted and lofty position in the minds of the parishioners.

At every service which he is announced to preach large congregations are sure to greet him. Many of our separated brethren too make the church their usual Sunday evening resort.

I have great pleasure in enclosing a few notes taken of Father Fox's sermon delivered here on Ascension Thursday.

P. J. DONERTY.

"And when Jesus said these things, while they looked on He was raised up, and a cloud received Him out of their sight."—Acts, I, 9.

Let us draw some pious considerations from meditating on the time, the place, and the circumstances, of our Blessed Lord's Ascension.

FIRST PART.

The Time chosen by our Lord. Chosen, not accidental. Nothing accidental, or by chance with God. Our Lord had forty hours in the tomb. He would be forty days on earth after His Resurrection. He fasted for forty days in the desert, preparing for the work of our Redemption: He was forty days on earth, after His Resurrection, applying the fruits of that Redemption. St. Thomas of Aquinas says: He was forty hours in the sepulchre as a proof of His real death: So He was forty days on earth as a proof of His real life. He chose Thursday for His Ascension, because He commenced His Paschal Feast Thursday. Jesus ascended at noon-time because the sun reach the summit of His glory at that time. At noon He was fastened to the cross and when dead He laid in the lap of His blessed Mother: and at noon He ascends into Heaven, and rests, living in the bosom of His eternal Father. Jesus died in the evening, rose from the dead in the morning, and ascended into Heaven at noon. Therefore, as St. Augustine says, we should sanctify these times by prayer.

SECOND PART.

The Place of the Ascension. Mount Olivet, near Jerusalem. For Jesus Christ, the Son of the Mount of Prayer. It was here that He commenced His Paschal, in His agony in the Garden of Gethsemane, therefore it was fitting that He should here commence His Glory. Jesus Christ left His foot prints on the hard rock, as a reproach to those whose hearts are hardened against Him by unbelief or disobedience. Tradition says that His Feet were turned towards the West, to bless our pagan forefathers.

THIRD PART.

The Circumstances, and manner of this Ascension.

He took His apostles, His disciples, the holy women, and above all, His blessed Mother with Him. "While he blessed them," says St. Luke, "He departed from them, and was carried up to Heaven." What were the results of this blessing? We, too, have our blessing, participating in the merits of His Ascension. The blessing given by the Priest in His name, at the end of the Holy Sacrifice of the Mass, and the Benediction of the Blessed Sacrament. By whom was he accompanied? "He hath led captivity captive. He hath received gifts from men." He took with Him the saints who had been confined in the prison of Limbo, for none could ascend into Heaven before Himself. Some of the holy angels who came down to escort Him to His throne, cried out, "Arise, O Lord! into thy resting place, Thou, and the ark of thy sanctification." As they approached the Gate of Heaven they exclaimed, "Lift up your gates, ye princes, and be ye lifted up, ye eternal gates, and the King of glory shall come in." And the angels who were waiting to receive Him, answered, "Who is this King of glory?" when the others replied, "The Lord of hosts, He is the King of glory," and the liberated saints repeating the same psalm summons of joy cry out "The Lord, strong and mighty, the Lord who is strong in battle." For He had helped them to fight their battles on earth, and they were now to reign as conquerors with Him in heaven. Sumum corda, then, dear brethren: lift up your hearts, keep near to Him, tread in His footsteps, advance daily in His love so that when He shall stoop down to take you into you may be worthy to ascend to him and take possession of those mansions which He has gone to prepare for you in the Kingdom of His Father.