

Holy Face of Jesus.

Irish Catholic.

O Face of Jesus, bruised and bleeding,
Shrouded in Thy beauty now,
Every wound for sinners pleading,
Pain and anguish on Thy brow.
Was it thus the Prophet saw Thee
Through the night of ages dark?
Low Thy look, despoiled and hidden,
Stricken as with leper's mark?

Mirror of each inward feeling,
Joy or sorrow though it be,
Unto me Thy soul revealing
Face Divine, I worship Thee
Where is now Thy wondrous beauty
Captivating every heart,
Drawing just and sinner. Thee,
Wounding with love's purest dart.

Face of Jesus, bruised and bleeding,
Covered o'er with gentle scars,
Molten by the tear-drops streaming
As the scolding Jews recall
Ah, my sins, my sins, have clouded
All the beauty of that Face,
On which angels gaze enraptured,
There my sins have left their trace.

Face of Jesus, bruised and bleeding,
All Thy beauty still I see,
Every tear each wound, each swelling,
Speaks a world of love to me
In that face I read my ransom,
Heed what Thou hast borne for me,
Heed Thy heart my pardon pleading,
Thus Thy loveliness I see.

There I read Thy meek forbearance,
Loving those who cause Thee pain,
Read Thy patient, sweet endurance,
Seeking every heart to gain.
Dearest Lord, will dost Thou teach me,
By Thy pale and bleeding Face,
Wrongs to bear in silent meekness
Aided by Thy Holy grace.

Face of Jesus, bruised and bleeding,
Unto God I offer Thee,
Victim great, His wrath appeasing,
In Thy Face, Lord, shelter me.
In the secret of the shadows
That eclipse His loveliness,
Hide me, Lord, from Thine own anger,
Bid me there Thy mercies bless—

Hide me there till life is over;
I would there by one stone
For the wrongs that sinners do Thee,
For the evils I have done.
Spare Lord, spare the proud blasphemer,
Grant the wicked mercy, grace,
Save the erring, keep Thy faithful,
By Thy pale and bleeding Face.

By Thy Face, good Jesus, save me,
When my soul unveiled shall stand—
Stand before Thee, Judge and Saviour,
Place me, Lord, on Thy right hand.
By the torture and the anguish
Written on Thy Sacred Face,
I implore Thee, Jesus, save me,
Grant my soul the final grace!

Face of Jesus, I behold Thee
Veiled in sadness and in pain,
In its glory, in its splendour,
Show me, Lord, Thy face again.
In the home Thy sorrows purchased,
Bid my soul forever gaze
On Thy beauty, Face of Jesus,
In ecstatic love and praise.

LEO XIII. AND M. DECURTINS.

The following is the full text of the letter of His Holiness the Pope to M. Decurtins:

Beloved Son, Greeting and Apostolic Benediction:

Nothing is more welcome to us than an occasion for declaring the love and the solicitude which we feel for the working classes, whose unhappy lot we earnestly desire to see improved and rendered worthy of civilised nations, under the influence of that justice and that kindness which the Christian religion brought forth upon the earth, and spreads ever wider among the peoples. Indeed, the duty of our ministry demands that our succour should be ready at hand there where affliction asks for comfort, sickness craves protection, and poverty pleads for relief. Aware of this most noble of duties, and mindful of that which the Divine Saviour taught to humankind, we have spoken words of love and peace to the Catholic world by means of our Encyclical, *Rerum Novarum*. In this document, treating at length of the condition of labours, we aimed at the settlement of the unfortunate dissensions agitating society, which is overhung by a threatening cloud of popular passions, the herald of the storm. We did not

omit to treat the cause of the labouring poor in connexion with the duties of civil authority, so that so great and so necessary a multitude of human beings should not be left unadvocated and undefended at the mercy of the rich or of greedy speculators on their poverty.

Therefore it was with no small satisfaction that we heard that you, dear Son, now tell us, as to the Congress at Bienne, in which delegates of thousands of working men from remote parts of the world and of all varieties of religion and of manners, unanimously applauded and welcomed this our Encyclical, recognising impartially the fact that its teaching is exceedingly well adapted to defend their just rights, and to lay those solid foundations (desired by all men) whereon may be built up an equitable order of things for the peace of a society rescued from the old conflict of employer with employed. And how much, indeed, the working of the Catholic Church makes for such an end may be judged from universal experience, and from the acknowledgment even of those who profess themselves aliens from that Church. By her nature and by her institution she is the mother and the educator of the people; she holds within her hand the rules whereby mankind in civil society may be guided to an easy as well as to an honest and a virtuous life. Thus she cannot do otherwise than labour with maternal love and generosity to soften all affliction and succour all privation. Let it be enough to quote the testimony of history to the work of the Church in wiping out the social stain of slavery. From the fact that she alone, of her own strength, was able to root up this reproach to human kind, inveterately, as it has fastened upon social manners, it is easy to augur what she will accomplish in the deliverance of the working classes from that distress into which the present condition of society has cast them. It is easy to see that for achieving this work of piety and humanity nothing will serve so well as an insistence upon the adoption into individual minds and into civil legislation of the Christian law and of the precepts of the Gospel, as a check upon the ways of men. And we hold to be extremely admirable, opportune, and fruitful the action you have in view—the instruction of all nations, by means of such Congresses, and especially the instruction of the working classes, in the principles we gathered together from the holy doctrines of the Church, and explained in our Encyclical aforesaid. It is much to be desired that, having thoroughly learnt those principles, the working classes should be persuaded that the advantages they lawfully claim are to be acquired not by an unadvised disturbance of existing order, but by the healthy strength and by the holy authority of that wisdom which our Lord Jesus Christ brought from Heaven to earth and gave for the guidance of the institutions of mankind.

Not less were we pleased to hear that the Congress of Bienne passed a resolution for the convocation of another and larger Congress of the working classes, which shall undertake to solicit from all Governments further legislation for the protection of women and children according to the suggestions of our Encyclical. Not many words are needed to point out the capital importance of this point; for if there is grave and imperative cause for the intervention of public authority with legislation for the defence of the rights of working men, no cause is graver or more imperative than the protection of women and children in their weakness; for with these are the origin and the beginning of the new generation, and from these in great part spring the strength and the wealth of every nation. Again, it is easy to see how imperfect would be

the protection given to the labouring classes if each State should propose different laws. For inasmuch as the produce of various countries often comes together in the same locality, a regulation imposed upon the labourers of any one nation and not affecting the others would cause the fruits of industry to be imported and exported in a manner resulting in local injury and injustices.

This difficulty, and others like it, cannot be overcome by the force of human laws alone. But they will be overcome and destroyed when Christian morality, everywhere accepted, shall bear fruit in the hearts of men, and when these shall direct their actions according to the suggestions of the Church. This granted, there will not be wanting the right action of those legislative powers which are possessed by all nations.

And to you, Beloved Son, who with ardour have devoted your talent and your energy to such noble ends, we have desired to present this public testimony of our affection, in the hope that you will persevere in propagating the teachings that have issued from this Apostolic See for the consolation of the poor and the strengthening of social order.

Given in Rome, by St. Peter's, on the 5th day of August, 1898, in the sixteenth year of our Pontificate.

LEO XIII., Pope.

Love cannot be idle; he who loves God cannot live without giving Him continual marks of affection.



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